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THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA
CLEMENT, klem'ent (Kλέμεντς, Klémenes, "mind"): A fellow-worker with Paul at Philippi, mentioned with special commendation in Phil 4:3. The name being common, no inference can be drawn from this statement as to any identity with the author of the Epistle to the Corinthians published under this name, who was also the third Bishop of Rome. The truth of this supposition ("it cannot be called a tradition," Donaldson, The Apostolical Fathers, 120), although found in Origen, Eusebius, Epiphanius and Jerome, can neither be proved nor disproved. Even Roman Catholic authorities dispute it (art. "Clement," E.Caller, Catholic Encyc., IV, 13). The resemblance between the two in time and place is against it; "a wholly uncritical view" (Curttwell, Literary History of Early Christianity, 31). H. E. Jacobs

CLEOPAS, klo-pàs (Kλεόπας, Kloiápas, "reunited father"): One of the two disciples whom Jesus met on the way to Emmaus (Lk 24:18). The name is a contraction of Cleopatros, not identical with Cleopas of Jn 19:25. See also ALPHEUS; CLOPAS.

CLEOPATRA, klo-pá-trà (Kλεόπατρα, Klio-pat'ra, "from a famous father"): A daughter of Ptolemy VI (Philometor) and of Queen Cleopatra, who was married first to Alexander Balas 150 BC (1 Mac 10:58; Jos, Ant, XIII, iv, 1) and was afterward taken from him by her father and given to Demetrius Nicator on the invasion of Syria by the latter (1 Mac 11:12; Jos, Ant, XIII, iv, 7). Alexander was killed in battle against the joint forces of Ptolemy and Demetrius while Demetrius was in captivity in Parthia. Cleopatra married his brother Antiochus VII (Sidetes), who in the absence of Demetrius had gained possession of the Syrian throne (137 BC). She was probably privy (Appian, Syr., 68) to the murder of Demetrius on his return to Syria 125 BC, but Josephus (Ant, XIII, ix, 3) gives a different account of his death. She afterward murdered Seleucus, her eldest son by Nicator, who on his father's death had taken possession of the government without her consent. She attempted unsuccessfully to poison her second son by Nicator, Antiochus VIII (Grypus), for whom she had secured the succession, because he was unwilling to concede to her what she considered her due share of power. She was herself poisoned (120 BC) by the draught which she had prepared for their son (Justin 39). She had also a son by Antiochus VII (Sidetes Antiochus Cyzicenus), who took his name from the province of Cyzicus: he was probably privy (Appian, Syr., 68) to the murder of Demetrius on his return to Syria 125 BC, but Josephus (Ant, XIII, ix, 3) gives a different account of his death. She afterward murdered Seleucus, her eldest son by Nicator, who on his father's death had taken possession of the government without her consent. She attempted unsuccessfully to poison her second son by Nicator, Antiochus VIII (Grypus), for whom she had secured the succession, because he was unwilling to concede to her what she considered her due share of power. She was herself poisoned (120 BC) by the draught which she had prepared for their son (Justin 39).

CLOPAS, klo-pas. See CLOPAS.

CLERK. See TOWN CLERK.

CLIFF, CLIFT. See CLEFT.

CLOAK, klok, CLOKE (κλοκα, m'dl, κλοκή, simlith, etc; ιμάτων, himatión, στόλή, stolé, etc): "Cloak" is retained in ERV, as in AV, instead of mod. "coak" (ARV). In the OT, m'dl (of NT himation) uniformly stands for the ordinary upper garment worn over the coat (k'thômen). In Mt 5:40 both "cloak" and "coat" are mentioned together; cf Lk 6:29. In size and material the "cloak" differed according to age and sex, class and locality. CLOPAS, IV. 15; 39. The word "cloak" is a vague word (of Lk 12:24, AV "storehouse"); it was probably originally the name of the tent specially set apart for the bride, and later (Joel 2:16) used for the bride's chamber. The word is used originally (of Lk 12:24, AV "storehouse"); but since for safety it was the inner rooms of the Heb house which were used for storage purposes, the word came to mean inner

CLOTH. See TOWEL.

CLOSE. See TOWEL.

CLUB, CLUE. See CLEFT.

CLOTH, kloth. See CLOTH.

CLIMB, CLIMB. See CLEFT.

CLOTHING, klo-thing. See CLOTH.

CLOTHES, klé-thés. See CLOTH.

CLERGY, See TOWN CLERGY.

CLINT, CLEFT. See CLEFT.

CLOISTERS, kli-zístrs. See CLOISTERS.

CLUE, klú. See CLEFT.

CLUE, klú. See CLEFT.

CLUNK, CLOUCH, CLOUGH. See CLEFT.

CLOTHES, klé-thés. See CLOTH.

CLOTHES, klé-thés. See CLOTH.

CLOTHES, klé-thés. See CLOTH.

CLOTHES, klé-thés. See CLOTH.
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CLOTH, Clothing, Coal

room, as in Mt 6:6; Lk 12:3, in both AV “closet” (cf. Mt 24:26, AV “secret chamber”). In all cases RV uses “inner chamber.” See also House.

DAVID FOSTER ESTES

CLOTHED, klōthd, UPON (ἱγνασσε, epanēthai, “to put on over” another garment): Used only in 2 Cor 5:2. In 4:13, in contrast with unclothed, of 1 Cor 15:53 f., in which the idea of putting on, as a garment, is expressed of incorruption and immortality. The meaning here is very subtle and difficult of interpretation. In all probability Paul thinks of a certain enswathement of his physical mortal body even in this life (in this we groan, i.e. in this present body), hence the force of the pre-fixed preposition. The body itself was regarded by the philosophers of his day as a covering of the soul, and hence it was to be clothed upon and at the same time transformed by the superimposed heavenly body. Epanēthai, an outer garment, is used several times in LXX for μολυθρία, an upper garment or robe (cf. Jn 21:7).

WALTER G. CLIFFINGER

CLOTHES, klōthz, RENDING OF (ἱγνασσε, κρίθαν βυθαδίμων): This term is used to describe an ordinary or fine garment made in a garment. Samuel’s skirt was rent when Saul laid hold upon it (1 S 15:27). Jesus spoke about a rent being made in a garment (Mt 9:16). The term is also used to describe a Heb custom which indicated deep sorrow. Upon the death of a relative or important personage, or when there was a great calamity, it was customary for the Hebrews to tear their garments. Reuben rent his clothes when he found that Joseph had been taken from the pit (Gen 37:29). The sons of Jacob rent their clothes when the calf was found in Benjamin’s sack (Gen 44:13). A messenger came to Eli with his clothes rent to tell of the taking of the ark of God and of the death of his two sons (1 S 4:12). David rent his garments when he heard that Absalom had slain his brothers (2 S 13:31). See also 2 S 15:22; 2 K 18:37; Isa 36:22; Jer 41:5. Rending of clothes was also an expression of indignation. The high priest rent his garment when Jesus spoke what he thought was blasphemy (Mt 27:3). See also Mourning.

A. W. FORTUNE

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

In the autumn rain storms often arise suddenly from the sea, and what seems to be a mere haze, “as small as a man’s hand,” such as the Sea, Gehazi saw (1 K 18:44) over the sea, may become the black stormy cloud pouring down torrents of rain (1 K 18:45). Fog is almost unknown and there is very seldom an overcast, gloomy day. The west and southwest winds bring rain (Lk 12:2).

In the months of April, May and September a hot east wind sometimes rises from the desert and brings with it a cloud of dust which fills the air and penetrates everything. In the summer after-noon, esp. in the month of August, on the seacoast there is apt to blow up from the S. a considerable number of low cirro-stratus clouds which seem to fill the air with dampness, making more oppressive the dead heat of summer. These are doubtless the detected “clouds without water” mentioned in Jude ver 12, and “heat by the shade of a cloud” (Isa 25:5).

II. Figurative Uses.—The metaphorical and symbolic uses of clouds are many and furnish some of the most powerful figures of Scripture. In the OT, Jeh’s presence is made manifest and His glory shown forth in a cloud. The cloud is usually Presence and Glory spoken of as bright and shining, and it could not be fathomed by man:

“Thou hast covered thyself with a cloud, so that no prayer can pass through” (Lam 3:44).

Jeh Himself was present in the cloud (Ex 19:9; 24:16; 34:5) and His glory filled the places where the cloud was (Ex 16:10; 40:38; Nu 10:34); “The cloud filled the house of Jeh” (1 K 8:10). In the NT we often have “the Son of man coming” or “with great clouds” (Mt 24:30; 26:64; Lk 17:21, 22) and received up by clouds (Acts 1:9).

The pillar of cloud was a symbol of God’s guidance and presence to the children of Israel in their journeys to the promised land. The Lord appeared in a pillar of cloud and forsook them not (Neh 9:19). They followed the guidance of this cloud (Ex 40:36; Ps 78:14).

The clouds are spoken of in the OT as the symbol of God’s presence and care over His people; and so the “bow in the cloud” (Gen 9:13) is a sign of God’s protection.

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

There is usually a wide difference in temperature between day and night in Pal. The days are warm and clouds coming from the sea are often completely dissolved in the warm atmosphere over the land. As the temperature falls, the moisture again condenses into dew and mist over the hills and valleys. As the sun rises the “morning cloud” (Hos 6:4) is quickly dispelled and disappears entirely. Job compares the passing of his prosperity to the passing clouds (Job 13:18).

God “bindeth up the waters in his thick clouds” (Job 26:8) and the “clouds are the dust of his feet” (Nah 1:3). Jehovah “commands the clouds to rain no rain” (Isa 5:6), but as for man, “who can number the clouds?” (Job 38:37); “Can any understand the spreadings of the clouds?” (Job 38:40)

6. God’s Omnipotence and Man’s Ignorance (Job 36:29); “Dost thou know the balancing of the clouds, the wondrous works of his hands is perfect?” (Job 37:16). See BALANCINGS. “He that regardeth the clouds shall not reap” (Eccl 11:4), for it is God who controls the clouds and man cannot fathom His wisdom. “Thick clouds are a covering to him” (Job 32:14).
Clouds are the central figure in many visions. Ezekiel beheld "a stormy wind . . . out of the north, a great cloud" (Ezk 1 4), and 7. Visions John saw "a white cloud; and on the cloud one sitting" (Rev 14 14). See also Dnl 7 13; Jer 44 4; Lam 4. The cloud is also the symbol of the terrible and of destruction. The day of Je'h's reckoning is called the "day of clouds" (Ezk 8 7; 13 4) and a day of "clouds and thick darkness" (Lev 1 15). The invader and Unpleasant is expected to "come up as clouds" (Jer 4 13). Joel (2 2) foretells the coming of locusts as "a day of clouds and thick darkness" which is both literal and figurative. Misfortunes and old age are compared to "the cloudy and dark day" (Ezk 34 12) and "the clouds returning after rain" (Ecc 12 2).

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

F igures and fig. in Isa 14 14, "I will ascend above the heights of the clouds," portraying the self-esteem of Babylon. "A morning without clouds but an evil day" (Ezk 3 32), comparing God's justice with the day (2 S 23 4); partial knowledge and hidden glory (Lev 16 2; Acts 1 9; Rev 17 1).

ALFRED H. JOY

CLOUD, PILLAR OF. See Cloud, II, 2; PILLAR OF Coud.

CLOUT, klout: As subst. (παραστήσις, ha-φαδαθόν) a patch or piece of cloth, leather, or the like, a rag, a shred, or fragment. Old "cast cloths and old rotten rags" (Jer 39 11.12 AV). As vb. (κλυτόν, "to clout") "to bmpam, or rub with a clot.

Old shoes and clouted [AV "patched"] upon their feet" (Josh 9 5; cf Shakespeare, Cym., IV, 2: "I thought he slept, And put my clouted brogues from off my feet"; Milton, Comus: "And the dull swain treads on it daily with his clouted shoon.

CLOVEN, klö'v'n: In the OT, represented by a participle from בָּף, shā, "to split," and applied to beasts that divide the hoof (Lev 11 3; Dt 14 7). The beasts with hoofs completely divided into two parts, which were also ruminant, were allowed the Israelites as food; see CUD; Hoof. In the NT, for διωρισμένοι, diormizomenai, in Acts 2 3 AV, RV "tongues parted asunder," i.e. "bifurcated tongues." Another explanation found in Rb is "to divide the words, not to tongues, but to the multitude, "parting among them," or "distributing themselves among them," settling upon the head of each disciple.

H. E. JACOBS

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

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

(2) βότρυς, bōtrus, "gather the clusters of the vine of the earth" (Rev 14 18).

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

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

The ruins of Cnidus are the only objects of interest on the long peninsula, and as they may be reached by land only with great difficulty, few travelers have visited them; they may, however, be reached more easily by boat. The nearest modern village is Yazi Keui, 6 miles away. The ruins of Cnidus are unusually interesting, for the entire plan of the city may easily be traced. The sea-walls and piers remain. The acropolis was upon the hill in the western portion of the town; upon the terraces below the ancient palace and temple, among which were two theaters and the odeum still well preserved. The city was esp. noted for its shrine of Venus and for the statue of that goddess by Praxiteles. Here in 1873-78 Sir C. Newton discovered the statue of Demeter, now preserved in the British Museum. See also the Aphrodite of Cnidus in the South Kensington Museum, one of the loveliest statues in the world. From here also came the huge Cnidian lion. The vast necropolis W. of the ruins contains tombs of every size and shape, and from various ages.

E. J. BANKS

COAL, kol (קָוֶל, poham, "charcoal"); cf Aram, fa'am, "charcoal"; 7733, gaheleth, "burning coal" or "hot ember"; cf Aram, fa'am, "to kindle"; בַּכֶּר, sb'hôr, "a black coal" [Lam 4 8]; of Aram, shakbûr, "scot" or "dark-colored sandstone"; תַּבֵּק, roqeph [1 K 19 6], and ריקָפָה = Rikpah [Isa 6 6], m "a hot stone"; of בַּכֶּר, resheph, "a flame" [Cant 8 6; Hab 3 5]; עם, amâth, "a live coal" [Rom 12 20] (= gaheleth in Prov 25 22); וּמָקִיד, amakidîh, "a live coal" [Jer 18 18; 21 8]: There is no reference to mineral coal in the Bible. Coal, or more properly anthracite, of high quality, is found in thin beds (not exceeding 3 ft.) in the sandstone formation (see GEOLOGY, Nubian Sandstone), but there is no evidence of its use in ancient times. Charcoal is manufactured in a primitive fashion which does not permit the conservation of any by-products. A flat, circular place (Arab. beidar, same name as for a threshing-floor) 10 or 15 ft. in diameter is prepared in or conveniently near to the forest. On this mound, to be converted into charcoal, is carefully stacked in a dome-shaped structure, leaving an open space in the middle for fine kindlings. All except the center is first covered with leaves, and then with earth. The kindlings in the center are then fired and afterward covered in the same manner as the rest. While it is burning or smoldering it is carefully watched, and earth is immediately placed upon any holes that may be formed in the covering by the burning of the wood below. For several days, more or less, according to the species of trees, the wood is converted into charcoal and the heap is opened. The charcoal floor is also called in Arab. mashsharâh, from šhâhîr, "soot"; cf Heb sb'hôr. The characteristic odor of the mashsharâh clings for months to the spot.
In Ps 120 4, there is mention of "coals of juniper," RV "broom," rôdeh. This is doubtless the Arab. rebem, Retama roetam, Forsk., a kind of broom which is abundant in Judea and Moab. Charcoal from oak wood was used for Quercus centra, L. Arab. sindîyân, is much preferred to other kinds, and fetched a higher price.

In most of the passages where Eng. VSS have "coal," the reference is not necessarily to charcoal, but may be to coals of burning wood. Pêhem in Prov 25 21, however, seems to stand for charcoal:

"As coals are to hot embers, and wood to fire, so is a contentious man to inflame strife."

The same may be true of pêhem in Isa 44 12 and 54 16; also of akhîhîr in Lam 4 8.

ALFRED ELY DAY

COAST, köst (גוֹּת, gôth), etc., "boundary"; cf גֻּדָה, gôdâh, "mountain," and Arab. jetâb, "mountain"; גַּהֲל, gehâl, lit. "a rope"; cf Arab. hâbîl (Josh 19 29 AV; Zeph 2 5 6 7; מַגָּל, mîgal, "that which is wasted"; cf Arab. hâgîd) (Josh 9 1 AV; Eek 25 2 2); גַּהֲלון, gehâlôn, lit. "by the sea" (Lk 17): "Coast." (fr Lat costa, "rib" or "side") in the sense of "sea-coast," occurs but a few times in the Bible. In nearly all the passages where AV has "coast," RV correctly has "border," i.e. "boundary wood," etc. (Leg. 27 2 ARV, "coast" is the tr of πέρας, pérâs, lit. "place." That the seacoast is but seldom mentioned arises naturally from the fact that, while the promised land extended to the sea, the coast was never effectively occupied by the Israelites.

RVm in a number of places renders "island" (q.v.), by "coastland," E.g. Isa 11 11; 23 6; 24 15; 59 18; Jer 25 22; Eek 39 6; Dnl 11 18; Zeph 2 11. In Isa 20 6, AV has "isle." RVm "country." See ISLE.

ALFRED ELY DAY

COAT, köt. See CLOAK; DRESS, etc.

COAT OF MAIL, mál. See ARMOR, ARMS, BRIGANDINE.

COCK, kok (ןָכָה, nakâh; Lat gallus): There is no reference in the OT to cock as poultry, which was probably first introduced into Judea after the Roman conquest. See CHICKEN. The cock is several times mentioned in the NT and always with reference to its habit of crowing in eastern countries with such regularity as to be almost clocklike. The first full salute comes almost at the minute at half-past eleven, the second at half-past one, and the third at dawn. So uniformly do the cocks keep time and proclaim these three periods of night that we find cock-crowing mentioned as a regular division of time: "Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock crowing, or in the morning" (Mt 24 44; Mk 13 35). Jesus had these same periods of night in mind when he warned Peter that he would betray Him. Mt 26 34; Mk 14 34; Lk 22 34; Jn 13 38, give almost identical wording of the warning. But in all his writing Mark was more explicit, more given to exact detail. Remembering the divisions of night as the cocks kept them, his record reads: "And Jesus saith unto him, Verily I say unto thee, that thou today, even this night, before the cock crow twice, shalt deny me thrice!" (Mk 14 30). See CHICKEN. It is hardly necessary to say that the cocks crow at irregular intervals as well as at the times indicated, according to the time of the year and the phase of the moon (being more liable to crow during the night if the moon is at the full), or if a storm threatens, or there is any disturbance in their neighborhood.

GENE STRATTON-PORTER

COCKATRICE, kok'a-tris, kok'a-tris (קָכָתִרִיס, qâkâtâris; פָּרֶדֶלָה, parâdelâh; LXX, βασιλικός, basilikós, "basilisk"; q.v.), etc., "asp," "asp" (see ADDER; ASP; SERPENT): A fabulous, deadly, monster. The name "cockatrice" appears to be a corruption of Lat calcatrix, from calcare, "to tread," calcatrix being in turn a tr of G δεμεω, ἱθνεμένον, ἱθνεμένη, from ἱσσος, ἱσνα, "track" or "footstep." Herpetes ichneuomon, the ichneumon, Pharaoh's rat, or mongoose, a weasel-like animal, is a native of northern Africa and southern Spain. There are also other species, including the Indian mongoose. It preys on rats and snakes, and does not despise poultry and eggs.

Pliny (see Oxford Dictionary, s.v. "Cockatrice") relates that the ichneumon darts down the open mouth of the crocodile and destroys it by gaving through its belly. In the course of time, as the story underwent changes, the animal was metamorphosed into a water snake, and was confused with the crocodile itself; and also with the basilisk. According to the Encyclopaedia Britannica, 11th ed., the cockatrice was believed as late as the 17th century to be produced from a cock's egg and hatched by a serpent, and "to possess the most deadly powers, plants withering at its touch, and animals being assailed by its look. It stood in awe however of the cock, and the sound of cock-crowing turned it to stone. It was seldom alone among animals was unaffected by the glance of its evil eye, and attacked it at all times successfully; for when wounded by the monster's teeth it found a ready remedy in rue, the only plant which the cockatrice could not wound." The real ichneumon does kill the most deadly snakes, and has been supposed to resort to a vegetable antidote when bitten. It actually does however when bitten by a deadly snake, and does not possess a knowledge of herbs, but its extraordinary agility enables it ordinarily to escape injury. It is interesting to see how the changing tale of this creature with its marvelous powers has been a hodge-podge of ichneumon, weasel, crocodile, and serpent.

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

ALFRED ELY DAY

COCK-CROWING, kok'kro-ing (αλεκτροφωνία, aletterophonia): An indefinite hour of the night between midnight and morning (Mk 13 35), referred to by all the evangelists in their account of Peter's denial (Mt 26 72; Lk 22 56; Jn 18 27); (Mk 13 38). It is derived from the habit of the cock to crow esp. toward morning. See COCK.

COCKER, kok'ér (רַכֹּר, râkôr; tilbêrân, "to turn, "coddle," "pamper"): Occurs only in Ezek 30 9 with the meaning "to pamper." "Cocker thy child, and he shall make thee afraid"; so Shakespeare, "a cockered silken wanton," now seldom used; Jean Ingelow, "Poor folks cannot afford to cocker themselves."

COCKLE, kok'le (AVm "stinking weeds," RVm "noisome weeds"); נָבָשׁ, nôbâsh, from Heb root וָנָשׁ, wânas, "to stink;" βάτος, bâtos, "Let thistles grow instead of wheat, and cockle instead of barley" (Job 31 40). On account of the meaning of the Heb root we should expect that the reference was rather to repulsive, offensive weeds than to the pretty corn cockle. It is very possible that no particular plant is here intended, though the common Mediterranean "stinking" arums have been suggested by Hooker.

CODE OF HAMMURABI. See HAMMURABI, Code of.

COELE-SYRIA, sê-lê-sir'îa (AV Celosyria; Koîlη Συρία, Koîlî Ṣūrīa, "hollow Syria"): So
the Greeks after the time of Alexander the Great named the valley lying between the two mountain ranges, Lebanon and Anti-Lebanon. It is referred to in the OT as Bīḏraṯ ha-ʾLĪḇāḥānōn, "the valley of Lebanon" (Josh 11:17), a name the echo of which is still heard in el-Bukhāl, the designation applied today to the southern part of the valley. This hollow, which extends about 300 miles in length, is the continuation northward of the Jordan valley. The main physical features are described under Lebanon (q.v.). The name, however, did not always indicate the same tract of territory. In Strabo (xvi,2) and Ptolemy (v,15), it covers the fertile land between the river, which later was to be presided over by Damascus, and the Anti-Lebanon. In 1 Esd 2:17; 2 Macc 3:8, etc., it indicates the country S. and E. of Mt. Lebanon, and along with Phoenicia it contributed the whole of the Seleucid dominions which lay S. of the river Eleutherus. Jos includes in Coele-Syria the country E. of the Jordan, along with Scythopolis (Beisan) which lay on the W., separated by the river from the other members of the Decapolis (Ant, XIII, xii, 2, etc.). In XIV, iv, 6, he says, "Pompey annexed Coele-Syria as a part of the river Euphrates and Egypt to Scæurus." The term is therefore one of some elasticity.

W. EWING

COFFER, kōf'ér (Γόμ, "argôs"). A small box such as in which the Philis placed their golden mite and other offerings in returning the Ark (1 S 6:11.15).

COFFIN, kōf'ın. See CHEST; BURIAL.

COGITATION, koj-i-tā'shən, ἀγωγή, "the act of thinking or reflecting," as in Dn 7:28, "my cogitations much troubled me" (RV "my thoughts").

COHORT, ko'hört. In RV of Mt 27:27; Mk 15:16; Jn 18:13;2; Acts 10:1; 21:31; 27:1, the tr of σκόπεω (AV and RV, "band"); the tenth part of a legion; ordinarily about 600 men. In Jn 18 the word seems to be used loosely of a smaller body of soldiers, a detachment, detail. See ARMY; BAND.

COINS, kōnːz. There were no coins in use in Pal until after the Captivity. It is not quite certain whether and when, or at what time divided into pieces of a certain weight for use as money or not, but there can be no question of coinage proper until the Pers period. Darius I is credited with introducing a coinage system into his empire, and his were the first coins that entered into use among the Jews, though it seems probable that coins were struck in Lydia in the time of Croesus, the contemporary of Cyrus the Great, and these coins were doubtless the model upon which Darius based his system, and they may have circulated to some extent in Babylonia before the return of the Jews. The only coins mentioned in the OT are the Darics (see DARI), and these only in the RV, the word "dram" being used in AV (Bar 2:69; 8:27; Neh 7:67-72). The Jews had no native coins until the time of the Maccabees, who struck coins after gaining their independence about 143-141 BC. These kings struck silver and copper, or the latter, at least (see MONEY), in denominations of shekels and fractions of the shekel, until the Maccabees were overthrown by the Romans. Other coins were certainly in circulation during the same period, esp. those of Alexander and his successors, the Ptolemies of Egypt and the Seleucids of Syria, both of whom bore sway over Pal before the rise of the Maccabees. Besides these coins there were the issues of some of the Phoen townships, which were allowed to strike coins by the Persians and

the Seleucids. The coins of Tyre and Sidon, both silver and copper, must have circulated largely in Pal on account of the constant transactions between the Jews and Phoenicians (for examples, see under MONEY). After the advent of the Romans the local coinage was restricted chiefly to the series of copper coins, such as the mites mentioned in the NT, which slowly demised but was struck mostly at Rome, but circulating wherever the Romans went. The coins of the Herods and the Procurators are abundant, but all of copper, since the Romans did not allow the Jewish rulers to strike either silver or gold coins. At the time of the first revolt (66-70 AD) the Jewish leader, Simon, struck shekels again, as, some numismatists think, he was the first to do so. But this series was a brief one, lasting between 3 and 4 years only, as Jesus was taken by Titus in 70 AD, and this put an end to the existence of the Jewish state. There was another short period of Jewish coinage during the second revolt, in the reign of Hadrian, when Simon Barcochba struck coins with Heb legends which indicate his independence of the Romans. They were of silver, circulated as before, and constitute the last series of strictly Jewish coins (see MONEY). After this the coins struck in Judea were Rom, as Jesus was made a Rom colony.

H. FURRAN

COLA, kō'la. See CHOLA.

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

Cold is of such short duration that no adequate provision is made by the people to protect themselves against the cold. The sun is always bright and warm, and nearly always shines for part of the day, even in winter. After sunset the people wrap themselves up and go to sleep. They prefer to wrap up their heads rather than their feet in order to keep warm. The only means of heating the houses is the charcoal brazier and the common fireplace from which as many as possible gather for a little warmth. It is merely a bed of coals in an iron vessel. Peter was glad to avail himself of the little heat of the coals as late as the beginning of April, when the nights are often chilly in Jerus: "Having made a fire of coals; for it was cold: ... and Peter also was with them, standing and warming himself" (Jn 18:18). There is no attempt made to heat the whole house. In the cold winter months the people of the mountains almost hibernate. They wrap up their heads in shawls and coverings and only the most energetic venture out: "The sluggish will not plow by reason of the winter" (Prov 20:4, AV "cold"). The peasants and more primitive people of the desert often make their homes in the open, and sometimes in Melita where Paul was cast ashore after shipwreck: "The barbarians ... kindled a fire ... because of the cold" (Acts 28:2).
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Col-hozeh
Color, Colors

The cold is greatly dreaded because it causes so much actual suffering: “Who can stand before his cold?” (Ps 147 17). The last degree of degradation is to have “no covering in the cold” (Job 24 7).

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

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

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

COLIUS, kol-lîus (Kâlios, Kolios, 1 Esd 9 23). See Calitas.

COLLAR, kol-âr, kol-âr:
(2) (קְלַר, peh, lit. “mouth”). In Job 30 18 the word is used to indicate the collar band, or hole of a robe, through which the head was inserted. Job, in describing his suffering and writhing, mentions the disfiguring of his garment, and suggests that the whole thing feels as narrow or close-fitting as the neckband, or perhaps that in his fever and pains he feels as if the neckband itself is choking him.
(3) (קְלַר, גְּלַר, Jer 29 26, “stocks”; RV “shackles,” which see; ARV “collar”). An instrument of torture or punishment.

NATHAN ISAACS

COLLECTION, kol-kehr-shun:
(1) In the OT (קְלַר, קְלַר, מַקְלִית, “something taken up”), used in 2 Ch 24 6.9 AV with reference to the tax prescribed in Ex 30 12.16; RV “tax.”
(2) In the NT “collection” is the gr given to λογια, λογια, found only twice (classical, συλλογη, συλλογη). It is used with reference to the collection which Paul took up in the gentile churches for the poor Christians in Jerus, as, for some reason, perhaps more severe persecutions, that church was esp., newly (1 Cor 16 1.2; ver 2 AV “gifts”). Other words, such as bounty, contribution, blessing, alms, ministration, are used to indicate this same ministry. Paul seems to have ascribed to it great importance. Therefore, he planned it carefully long in advance, and prepared, wisely securing for it; he delegated carefully chosen to take it to Jerus; and, in spite of dangers, determined himself to accompany them. Evidently he thought it the crowning act of his work in the provinces of Galatia, Asia, Macedonia and Achia, for as soon as it was finished he purposed to go to Rome and the West (Acts 24 17; Rom 15 25.28; 2 Cor 8,9). See also COMMUNION.

G. H. TREVES

COLLEGE, kol-ej: This is the rendering of AV for Heb Mishneh (מִשְׁנֶה, mishneh, 2 K 22 14 = 2 Ch 34 22; cf Zeph 1 10). It is found in the Tg of Jonathan on 2 K 22 14 and rests on a faulty combination with Mish, the well-known code of laws of the 2d cent. AD. RV renders “second quarter” (of the city); 2 Ch 34 22 AVm “the school.”

COLLOP, kol’up (קְלָפ, pînâh): A slice of meat or “fat.” AV in Job 15 57, “maketh collops of fat [thick folds of flesh] on his flanks,” said of the “wicked man.” ARV reads “has gathered fat upon his loins.”

COLONY, kol’o-ni (kolonia, kolônia, Gr transliteration of Lat colonia, from γολονια, “cultivato”): The word occurs but once (Acts 16 12) in reference to Philippi in Macedonia. Rom colonies were of three kinds and of three periods: (1) Those of the early republic in which they were established in conquered towns to serve the state as guardians of the frontier, were exempt from ordinary military service. They were distinguished as (a) a ciuitem Romanorum, wherein the colonists retained Rom citizenship, unus, received Rom citizenship only when elected to magistracies. (2) The colonies of the Graccan period, established in pursuance of the scheme of agrarian reforms, to provide land for the poorer citizens. (3) After the time of Sulla colonies were founded in Italy by the Republic as a device for granting lands to retiring veterans, who of course retained citizenship. This privilege was appropriated by Caesar and the emperors, who employed it to establish military colonies, chiefly to garrison the provinces, with various rights and internal organizations. To this class belonged Philippi. Partly organized after the great battle of 42 BC, fought in the neighboring plain by Brutus and Cassius, the colony was established as a colony by Octavian (afterward styled Augustus) after the battle of Actium (31 BC), under the name Colonia Augusti. Jul. Philippus or Philip, emperor. It received the same colonia, whereby provincial cities acquired the same status as Italian cities, which possessed municipal self-government and exemption from poll and land taxes. See Citizenship; Philippi; Roman.

WILLIAM AMHERST HEBDEL

COLOR, kul’er, COLORS, kul’er: The word trd “color” in AV is ὄψις, which lit. means “eyes” or “appearance,” and has been so trd in RV. In the NT the Gr χρώμα, χρώμα, has the meaning of predece or show (Acts 27 30; cf Rev 17 4 AV). The references to Joseph’s coat of many colors (Gen 37 3.33.32) and “garments of divers colors” (2 13 18.19) probably do not mean the color of the garment at all, but the form, as suggested in AVm, “a long garment with sleeves.” In Jgs 5 30 the word for “dip” or “dye” in Gr cannot be original and has been so trd in ARV (see Dye). In 1 Ch 29 2 (יוּרר), ῥυτίμα, meaning “variegated,” hence “varicolored,” is found. In Isa 54 11, πῦθθ is used. This name was applied to the sulphide of antimony (Arab. koîb) used for painting the eyes. Hence the ARVM rendering “antimony” instead of “fair colors” (see PAINT). In Ezek 16 9 (יוֹרָר), פַּלְטָּן, is found, meaning “covered with pieces” or “spotted,” hence by implication “divers colors.”

Although the ancient Hebrews had no specific words for “color,” “paint” or “painter,” still, as we know, they commonly met with displays of the art of coloring among the Babylonians (Ezk 23 14) and Egyptians and the inhabitants of Pal. Potter.
glazed bricks, glassware, tomb walls, sarcophagi, wood and fabrics were submitted to the skill of the colorist. This skill probably consisted in bringing out the colors by the use of a few primary colors, rather than in any attempt at the blending of shades which characterizes modern coloring. That the gaudy show of their heathen neighbors attracted the children of Israel is shown by such passages as Jgs 8:27; Ezk 23:12-16.

Two reasons may be given for the indefiniteness of many of the Bib. references to color. (1) The origin of the Heb people: They had been wandering tribes or slaves with no occasion to develop a color language. (2) Their religious laws: These forbade expression in color or form (Ex 20:4). Yielding to the attractions of gorgeous display was discouraged by such prophets as Ezekiel, who had sickened of the abominations of the Chaldeans. (Ezk 23:14-15.16); “And I said unto them, Cast ye away every man the abominations of his eyes” (Ezk 20:7).

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

The harmonious color effects which have come to us from the Orient have been, in the past, more the result of accident (see Dye) than of deliberate purpose, as witness the clashing of colors where such artists have been in contact.

This inability of the peoples of Bible lands to define colors is an inheritance from past ages, a consideration which helps us to appreciate the vagueness of many of the Bib. references.

The following color words occur in the AV or RV: (1) bay, (2) black, (3) blue, (4) brown, (5) crimson, (6) green, (7) grey, (8) hoar, (9) purple, (10) red, (11) scarlet, (12) surrel, (13) vermilion, (14) white, (15) yellow. In addition there are indefinite words indicating mixtures of light and dark: (a) grialed (griazled), (b) ringstraked (ringstraked), (c) speckled, (d) spotted.

(1) Bay or red is more properly tr1 “strong” in the RV. (2) Black (blackish): Eight different words have been tr “black.” They indicate various meanings such as “dusky like the early dawn,” “ashen,” “swarth,” “moved with passion.” Black is applied to hair (Lev 16:31; Cant 5:11; Mt 6:36); to marble or pavement (Est 1:6); to mourning (Job 30:30); to passion (Jer 22:11 AV; Lam 5:10); to horses (Zec 6:2; Rev 6:5); to the heavens (1K 18:45; Job 3:5; Prov 7:9 AV; Jer 4:28; Mic 3:6); to the sun (Rev 6:12); to the skin (racial) (Cant 1:56); to flocks (Gen 30:32:33:35:40); to brooks because of ice (Job 5:16).

(3) Blue (פרת, tikkéleth, a color from the cereum musel): This word was applied only to fabrics dyed with a special blue dye obtained from a shellfish. See Dye. בּ, shesh, in one passage of the AV is tr1 “blue” (Est 1:6). It is properly tr2 in RV “royal blue cloth.” “Blissness of a wound” (Prov 20:30) is correctly rendered in RV “stripes that wound.” Blue is applied to the fringes, veils, vestments, embroideries, etc., in the description of the ark and tabernacle (Ex 25:5 ff; Nu 4:6 ff; 16:38); to workers in blue (2Ch 2:14; 3:14); to palace adornments (Est 1:6); to royal apparel (Est 8:15; Jer 10:9; Ezk 23:6; 27:24).

(4) Brown: The Heb word meaning “sunburnt” or “swarth” is tr1 “black” in RV (Gen 30:32 ff).

(5) Crimson (כרמל, karml): This word is probably of Pers origin and applies to the brilliant dye obtained from a bug. A second word פרת, tóla’ath, is also found. Its meaning is the same. See Dye. Crimson is applied to raiment (2Ch 2:7:14; 3:14; Jer 4:30 AV); to sins (Isa 1:18).

(6) Green (greenish): This word in the tr refers almost without exception to vegetation. The Heb פֶּנֶק, “gârâb, lit. “pâl,” is considered one of the three definite colors thus used in the AV. The Gr equivalent is chlôros; cf. Eng. “chlorine.” This word occurs in the following vs: Gen 1:30; 9:3; Ex 10:15; Lev 2:14 (AV); 23:14 (AV); 2K 19:20; Ps 37:6; Isa 15:6; 27:27; Job 39:8; chlôros, Mt 5:22; Rev 8:7; 9:4. פרת, “holánd, closely allied in meaning to gârâb, is used to describe trees in the following passages: Dl 12:2; 1K 14:23; 2K 16:14; 17:19; 19:26; 2Ch 28:4; Job 15:32; Ps 37:37; 52:8; Cant 1:16; Isa 57:5; Jer 2:20; 3:6; 11:16; 17:2:8; Ezk 6:13; Hos 12:8. In the remaining vs the Heb equivalents do not denote color, but the condition of being full of sap, fresh or unripe (of similar uses in Eng.) (Gen 30:37 [AV]; Jgs 16:7; Ps 23:2; Cant 2:13; Job 8:16; Ezk 17:24; 20:47; Lk 23:31). In Est 1:6 the Heb word refers to a fiber, probably cotton, as is indicated by ARVm. Greenish is used to describe leprosy spots in Lev 13:49; 14:37. The same word is tr1 “yellow” in Ps 68:13.

(7) Grey: The Heb זֶהוּד, stókhád, means old age, hence refers also to the color of the hair in old age (Gen 42:38; 43:29; 44:21; Da 2:29; Ps 71:18; Hos 7:9). See Hoar, next paragraph.

(8) Hoar (hoary): The same word which in other vs is tr1 “gray” is rendered “hoar” or “hoary,” applying to the hair in 1K 2:9:6; Isa 46:4; Lev 19:22; Job 41:22; Prov 16:15. Another Heb word is tr1 “hoary” or “hoary,” describing “frost” in Est 16:14; Job 38:29; Ps 147:16.

(9) Purple: The Heb equivalent is לשון, "argâmân, Gr ρυγίφα, porphira. The latter word refers to the source of the dye, namely, a shellfish found on the shores of the Mediterranean. See Dye. This color, which varied widely according to the kind of shellfish used and the method of dying, was utilized in connection with the adornment of the tabernacle (Ex 25:26, 27, 35, 36, 39; Nu 4:14). There were workers in purple called to assist in beautifying the temple (2Ch 2:7:14; 3:14). Purple was much used for royal raiment and furnishings (Jgs 8:26; Est 1:6; 8:15; Cant 3:10; Mk 1: 19, 19:1:2). Purple was typical of gorgeous ornament (Prov 22:14; 27:7; 56; Ezk 27:7:16; Lk 16:19; Acts 16:14; Rev 17:5; 18:12:16).

(10) Red: The Heb דיים, "d'hôm, is from ל, "dám, “blood,” hence, “blood-like.” This is one of the three distinctive color words mentioned in the OT (see Green; White), and is found in most of the references to red. Four other words are
used: (a) χρωμάτως, kakihóri, probably “darkened” or “clouded”; (Gen 49 12; Prov 23 29); (b) ἄμμαρ, to ferment; (Ps 75 8m; Isa 27 2 AV); (c) σκόρφος, bōhot, probably “to gisten” (Est 1 6); (d) πυρρός, purroús, “firelike” (Mt 16 2 3; Rev 6 4; 12 3). Red is applied to dyed skins (Ex 25 26 14; 35 7 23; 36 19; 39 34); to the color of animals (Nu 19 2; Zec 1 8; 6 2; 14 6; 12 8); to the human skin (Gen 25 25; ruddy, 1 S 16 12; 17 42; Cant 5 10; Lam 4 7); to the eyes (Gen 49 12; Prov 23 29); to sors (Lev 13); to wine (Ps 75 8m; Prov 23 31; Isa 27 2 AV); to the water (2 K 3 22); to the sea (Gen 50 20); to pottage (Gen 36 30); to apparel (Isa 63 2); to the sky (Mt 16 2 3); to sins (Isa 1 18); to a shield (Nah 2 3).

(11) Scarlet: Scarlet and crimson colors were probably from the same source (see Crimson; Dyes). ἀκροαί, tóla'ath, or derivatives have been trd by both “scarlet” and “crimson” (Gr κόκκινος). A Chald word for purple has thre been trd “scarlet” in AV (Dn 5 7 16 29). Scarlet is applied to fabrics or yarn used (a) in the equipment of the tabernacle (Ex 25 25ff; Nu 4 8); (b) in rites in cleansing lepers (Lev 14); in ceremonies of Passover purification (Nu 9 6 8 12); in the marriage ceremony (Nah 2 3); in the ceremony of ordination (Ps 8 3 24; Prov 31 21; Lam 4 5; Dn 5 7 16 29, “purple”; Nah 2 3; Mt 27 28; Rev 17 4 18 12 16); to marking thread (Gen 38 28 30; Josh 2 18 21); to lips (Cant 4 5); to sins (Isa 1 18); to beasts (Rev 17 3); to wool (He 9 19).

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

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

(14) White: The principal word for denoting whiteness in the Heb was יֶשֶׂף, lābbān, a distinctive color word. Some of the objects to which it was applied show that it was used as we use the word “white” (Gen 49 12). Mt. Lebanon was probably named because of its snow-tipped peaks (Jer 18 14). White is applied to goads (Gen 30 35); to rods (Gen 30 37); to teeth (Gen 49 12); to leprous hairs and spots (Lev 13; Nu 12 10); to garments (Eccel 9 8; Dn 7 9); as symbol of purity (Dn 11 35; 12 10; Is 1 15); to horses (Zec 1 8; 6 8 3); to tree branches (Ez 17 7); to corderoller seed (Ez 16 31). The corresponding Gr word, λευκός, leukós, is used in NT. It is applied to hair (Mt 5 36; Rev 1 14); to raiment (Mt 17 2; 28 3; Mk 9 3; 16 5; Lk 9 29; Jn 20 12; Acts 1 10; Rev 3 4 5 18; 6 11; 7 9 13 14; 19 14); to horses (Rev 6 2; 19 11 14); to a throne (Rev 20 11); to stone (Rev 2 17); to a cloud (Rev 14 14). Besides lābbān, four other Heb words have trd “white”: (a) מַגָּדַר, hōr, or מַגָּדַר, hār, meaning “bleached,” applied to bread (Gen 40 16); to linen (Est 1 6; 8 15); (b) צַע, ḣāb, or מַצַּע, ḥābor, lit. “dazzling,” is applied to appearance (Gen 5 10); to human appearance (Cant 5 10); to wool (Ezk 27 18); (c) יְדָו, yād, probably mother of pearl or alabaster (Est 1 6); (d) מַגָּי, ṣār, lit. “sails,” and, from resemblance, “white of egg” (Job 6 6).

(15) Yellow: This word occurs in Est 1 6 to describe pavilion; in Lev 15 to describe leprous hair; in Mt 13 23 to describe gold. Mixtures of colors: (a) grizzled (grized), lit. “spotted with hair,” applied to goats (Gen 31 10 12); to horses (Zec 6 3 6); (b) ringstreaked (ringstreaked), lit. “striped with bands,” applied to animals (Gen 30 35 5; 51 8 7); (c) speckled, lit. “dotted or spotted,” applied to cattle and goats (Gen 30 32 32; 31 8 7); to a bird (Jer 12 9); to horses (Zec 1 8 4); (d) spotted, lit. “covered with patches,” applied to cattle and goats (Gen 30 32 32). In Jule’s ver 32 “spotted” means “defiled.”

Figureative uses: (a) fire, uses, see references.


JAMES A. PATCH

COLOSSAE, kō-lōs’sē (Kolossai, Kolossos, “punishment!” AV Colossos): A city of Phrygia on the Lycus River, one of the branches of the Maeander, and 3 miles from Mt. Cedrums, 8013 ft. high. It stood at the head of a gorge where the two streams unite, and on the great highway traversing the country from Ephesus to the Euphrates valley, 13 miles from Hierapolis and 10 from Laodicea. Its history is chiefly associated with that of these two cities. Early, according to both Herodotus and Xenophon, it was a place of great importance. There Xerxes stopped 481 BC (Herod. vii.30) and Cyrus the Younger marched 401 BC (Xen. Anat. 1.20). From Col 2 it is not likely that Paul visited the city; and its Christianization was due to the efforts of Epaphras and Timothy (Col 1 1 7), and it was the home of Philemon and Epaphras. That a church was established there early is evident from Col 4 12 13; Acts 19 1 11 24. As the nearest city to Hierapolois and Laodicea, increased in importance, Colossae declined. There were many Jews living there, and a chief article of commerce, for which the place was renowned, was the colossina, a peculiar wood, probably of a purple color. In religion the people were specially lax, worshipping angels. Of them, Michael was the chief, and the protecting saint of the city. It is said that once he appeared to the people, saving the city in time of a flood. It was this being in angels which called forth Paul’s epistle (Col 2 18). During the 7th and 8th cents. the place was overrun by the Saracens; in the 12th cent. the church was destroyed by the Turks and the city disappeared. Its site was explored by Mr. Hamilton. The ruins of the church, the stone foundation of a large theater, and a necropolis with stones of a peculiar shape are still to be seen. During the Middle Ages the place bore the name of Chonae; it is now called Chonas. E. J. BANKS

COLOSSIANS, kō-lōsh’ans, kō-lō-sh’ans, EPISCOPE TO THE: This is one of the group of St. Paul’s epistles known as the Captivity Epistles (see Philonem, Episcope to, for a discussion of these as a group).

J. AUTHENTICITY.—The external evidence for the Epistle to the Colossians, prior to the middle of the 2d cent., is rather indeterminate. In the 1. External Ignatius and in Polycarp we have here evidence and there phrases and terminology that suggest an acquaintance with Col but not much more (Ignat. Ephes., x, 3, and Polyc. x, i; cf Col 1 23). The phrase in Ep Barnabas, xii, “in him are all things and unto him are all things,” may be due to Col 1, but it is quite as possibly a liturgical formula. The references in Justin Martyr’s Dialogue to Christ as the firstborn (πρῶτος) are very probably suggested by Col 1 15, “the firstborn of all creation” (Dial., 84, 85, 138). The first definite witness is Tertullian, who included this epistle in papyrus, written by St. Paul (Tert., Adv. Marc., v.19). A little later the Muratorian Fragment mentions Col among the Epistles of St. Paul (106, 1. 21, Colossians). Irenaeus quotes it frequently and by name (Adv. haer., iii.14, 1). It is familiar to the writers.
of the following cents. (e.g. Tert., De praescr., 7; Clem. Alex., Strom., I, 1; Orig., Contra Celsum, v.8).

The authenticity was not questioned until the second quarter of the 19th cent. when Mayerhoff claimed the epistle, viz.

2. Internal Evidence—The Tübinger school claimed, on the basis of a supposed Gnosticism, that the epistle was the work of the 2d cent. and so not Pauline. This position has been thoroughly answered by showing that the teaching is essentially different from the Gnosticism of the 2d cent., esp. in the conception of Christ as prior to and greater than all things created (see V below). The attack in later years has been chiefly on the ground of vocabulary and style, the doctrinal position, esp. the Christology and the teaching about angels, and the relation to the Ephesian epistle. The objection on the ground of vocabulary and style is based, as is so often the case, on the assumption that a man, no matter what he writes about, must use the same words and style. There are thirty-four words in Col which are not in any other NT book. When one removes those that are due to the difference in subject-matter, the total is reduced to twenty-five. The omission of familiar Pauline particles, the use of genitives, of “all” (paš), and of synonyms, find parallels in other epistles, or are due to a difference of subject, or perhaps to the influence of the language of his life in Rome (von Soden). The doctrinal position is not at heart contradictory to St. Paul’s earlier teaching (cf. Götter, Intro NT; St. Paul’s Epistles, 440 f). The Christology is in entire harmony with Phil. (as generally admitted as Pauline), and is only a development of the teaching in 1 Cor (8 6; 15 24-28), esp. in respect of the emphasis laid on “the cosmic activity of the preincarnate Christ.” Finally, the form in which St. Paul puts the Christology is that best calculated to meet the false teaching of the Colossian heretics (v. Bellow).

In recent years H. Holtzmann has advocated that this epistle is an interpolated form of an original Pauline epistle to the Colossians, and the work of the author of the Epistle to the Ephesians (q.v.). A modification of this theory of interpolation has recently been suggested by J. Weiss (TLZ, September 29, 1900). Both these theories are too complicated to stand, and even von Soden, who at first followed Holtzmann’s method (von Soden, Eval., 12), while Sanday (DBS) has shown how utterly untenable it is. Sober criticism today has come to realize that it is impossible to deny the Pauline authorship of this epistle. This position is strengthened by the close relationship between Col and Philem, of which Renan says: “Paul alone, so it would seem, could have written this little masterpiece” (Abbott, JCC, ivii). If Philem (q.v.) stands as Pauline, as it must, then the authenticity of Col is established beyond controversy.

II. Place and Date.—The Pauline authorship being established, it becomes evident at once that the apostle wrote Col along with the other Captivity Epistles, and that it is best dated from Rome (see Philem, Epistle to), and during the first captivity. This would be about 58 or, if the later chronology is preferred, 63 or 64.

III. Destination.—The epistle was written, on the face of it, to the church at Colossae (q.v.), a town in the Lycus valley where the gospel had been preached by Mark (Col 1:5), and where St. Paul was, himself, unknown personally (1 4.8-9; 2 15). From the epistle it is evident that the Colossian Christians were Gentiles (1 27) for whom, as such, the apostle feels a responsibility (2 1 ff). He sends to them Tychicus (4 7), who is accompanied by Onesimus, one of their own community (4 9), and urges them to be sure to read another letter which will reach them from Laodicea (4 16).

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

V. The Purpose.—The occasion of the epistle was, we may be sure, the information brought by Epaphras that the church in Colossae was subject to the assault of a body of Judaistic Christians who were seeking to overthrow the faith of the Colossians and weaken their regard for St. Paul (Zahn). This “heresy,” as it is commonly called, has had many explanations. The Tübinger school taught that it was gnostic, and sought to find in the terms the apostle used evidence for the 2d cent. composition of the epistle. Phrōma and gnōsis (“wisdom” and “knowledge”) are terms with a gnostic interpretation, but will not admit it. The very heart of Gnosticism, i.e. the theory of emanation and the dualistic conception which regards matter as evil, finds no place in Col. The use of phrōma in this and in other epistles shows it is a gnostic view, whether held by the apostle or by the readers of the letters. The significance in Col of this and the other words adopted by Gnosticism in later years is quite distinct from that later meaning.

The teaching of the Colossians is thus a gnostic, but not gnostic in the way in which the apostle uses the words in his epistles. The Christ of the Colossians is not the angel Christ of Gnosticism. In Esseniism, on the other hand, Lightfoot and certain Germans seek the origin of this heresy. Esseniism has certain affinities with Gnosticism on the one side and Judaism on the other. Two objections are raised against this explanation of the origin of the Colossian heresy. In the first place Esseniism, as we know it, is found in the neighborhood of the Dead Sea, and there is no evidence for its establishment in the Lycus valley. In the second place, no references are found in Col to certain distinct Essene teachings, e.g. those about marriage, washings, communism, Sabbath rules, etc.

The Colossian heresy is due to Judaistic influences on the one hand, and to the growth of apocalyptic and gnostic views on the other. The Judaistic elements in this teaching are patent, circumcision (2 11), the law (2 14.15), and special seasons (2 16). But there is more than Judaism in this false teaching. Its teachers look to intermediary spirits, angels whom they worship; and insist on a very strict asceticism. To seek the origin of angel worship in Judaism, as is commonly done, is, as A. L. Williams has shown, to miss the real significance of the attitude of the Jews to angels and to magnify the bitter jeers of Celsus. Apart from phrases used in exorcism and magic he shows us that there is no evidence that the Jews ever worshipped angels (JTS, X, 413 f). This element in the Colossian heresy was local, finding its antecedent in the worship of the river spirits, and in later years the same tendency gave the impulse to the worship of St. Michael as the patron saint of Colossae (so too Ramsay, HDB, s.v. “Colossae”). The danger and the falsehood in this teaching were twofold.

In the first place (Col 2 8-17; 2 13, 14) there was the wearing of the bands of the Law once more, not now with the formality of the Galatian opponents, but none the less surely. But as the apostle’s readers are Gentiles (2 27) St. Paul is not interested in showing the preparatory aspect of the Law. He simply insists
to them that they are quite free from all obligations of the Law because Christ, in whom they have been baptized (3 12), has blotted out all the Law (2 14). The second danger is that their belief in and worship of the Christ, as they were taught about Christ and the material world, would develop even further than it had. They, because of their union with Him, need not fear no angelic being. Christ has triumphed over them all, leading them as it were captives in His train (2 15), as He conquered on the cross. The spiritual powers cease to have any authority over the Christians. It is to set Christ forward, in this way, as Head over all creation as very God, and out of His relation to the church and to the universe to develop the Christian life, that the apostle writes.

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

1. 1-2: Salutation.

2. 3-8: Thanksgiving for their faith in Christ, their love for the saints, their hope laid up in heaven, which they had in and through the gospel and of which he had heard from Epaphras.

3. 9-15: Prayer that they might be filled with the full knowledge of God's will so as to walk worthy of the Lord and to be fruitful in good works, thankful for their inheritance of the kingdom of His Son.

4. 16-23: Statement of the Son's position, from whom we have redemption. He is the very image of God, Coexistent, the Head of the church, preëminent over all, in whom all the fullness (pleroma) dwells, the Reconciler of all things, as also of the Colossians, through His death, proved very faithful to the hope of the gospel.

5. 24-2: 5: By his suffering he is filling up the sufferings of Christ, of whom he is a minister, even to reveal the great mystery of the ages, that Christ is in them, the Gentiles, the hope of glory, the object of the apostle's preaching everywhere. This explains Paul's interest in them, and his care for them, that their hearts may be strengthened in the love and knowledge of Christ.

6. 6-3: 4: He then passes to exhortation against those who are leading them astray, these false teachers of a vain, deceiving philosophy based on worldly wisdom, who ignore the truth of Christ's position, as One in whom all the Divine pleroma dwells, and their relation to Him, united by baptism, raised through the faith; quickened and forgiven; wherefore they in imitation of the observance of various legal practices, strict asceticism and angel worship. This exhortation is closed with the appeal that as Christ's they will not submit to these regulations of men which are useless, esp. in comparison with Christ's power through the Resurrection.

7. 5-17: Practical exhortations follow to real mortification of the flesh with its characteristics, and the substitution of a new life of fellowship, love and peace.

8. 18-4: 1: Exhortation to fulfill social obligations, as wives, husbands, children, parents, slaves and masters.

4. 2-6: Exhortation to devout and watchful prayer.

8. 7-18: Salutations and greeting.

Literature.—Lightfoot, St. Paul's Epistles to the Colossians and Philemon; Abbott, Ephesians and Colossians; ICC; Peake, Colossians, Expositor's Bible; Trench, Sacred Synonyms; Maclaren, Colossians; Expositor's Bible; Alexander, Colossians and Ephesians, Bible for Home and School; Moule, Colossians; C. Clark, James and 1 Thess.; Lightfoot, Light to the Lost; Expositor's Bible; Haupt, Light of the World's Krit. Exeg. Kom.; von Soden, Hand- und Kom. sum NT.

COLT, költ (FOAL) (γόλτ, 'ayir, γόλτ, 'ait, 'ait, pólitos, idós, hólos, with some word such as ἑσπερία, ἥπερομεία, understood; hólos alone = 'son'); the Eng. words "colt" and "foal" are used in the Bible of the ass everywhere except in Gen 32 15, where the word "colt" is used of the camel in the list of animals destined by Jacob as presents for Esau. In most cases 'ayir (cf Arab. 'fir, "fess") means "ass", "colt"; but it may be used with the word, "son", as in Zec 9 9, where we have: 'al-lámi ur-ur-ayir ben-'âdônîth, lit. "on an ass, and on an ass's colt, the son of the she-asses"; cf Mt 21 5: ἐπὶ δόμον καὶ ἐπὶ πόλιον ἱππομει-ασφε-ρια, epi ónon kai epi pólion hiodón hupougen-ten, "upon an ass, and upon a colt the foal of an ass." In Jn 12 15 we have ἐπὶ δόμον πόλιον, epi pólion ónon, and in the previous ver the diminutive, ὅπαρον, ὅπαριον. The commonest NT word for "colt" is póllo, akin to which is Ger. Pohle and Eng. "foal" and "filly." The Lat. pullus signifies either "foal" or "chicken," and in the latter sense gives rise to Fr. poulet and Eng. "pullet."

In view of the fact that horses are but little mentioned in the Bible, and that only in connection with royal equipages and armies, it is not surprising that "colt" does not occur in its ordinary Eng. sense.

ALFRED ELY DAY

COME, kum: The tr of many Heb and Gr words. In the phrase "The Spirit of Jeh came mightily upon him" (Jgs 14 6.19; 15 14; 1 S 10 10; 11 6; 16 13), the word is Kat'óh; Jgs 14 6; 15 14 "came mightily," which is the uniform tr of RV (cf 13 25 "to move"); i.e. to disturb or stir up. "Come" in 1 Ch 12 18; 2 Ch 24 20, it is lâbâkh, "to clothe"; RVm "The Spirit . . . clothed itself with Gideon" and . . . "with Zechariah," "The Spirit clothed Amasai."

Among its many changes, RV has "come forth" for "come" (Mt 2 6); "gone up" for "come" (14 32, a different text); "come all the way" for "come" (Jn 4 15); "got out upon the" for "come to" (21 9); "draw near" for "come" (He 4 16); "in" for "come" in Acts 27 16; "attain unto" for "come in" (Eph 4 13); and "I come" for "I come again" (Jn 4 28).

W. L. WALKER

COMELINESS, kum'li-nes, COMELY, kum'li: Cognate with "becoming," viz. what is suitable, graceful, handsome. The Servant of Jehovah in Isa. 52 3 is without "comeliness" (hâdâkh, "honor"); i.e., there is in him no appearance of "comgrading," while he is bowed beneath man's sin. "Praise comely" (nâwâth, f. of nâwâth); Ps 33 1; 147 1), i.e. suitable or befitting "for the righteous," and, therefore, an honor and glory; "uncomely parts" (aschelômen 1 Cor 6 18 25; viz. less honorable). See also 1 S 16 18, "a comely person"; Cant 6 4, "comely as Jesus," etc.

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

H. E. JACOBS

COMFORTABLY, kum'fâr-ta-bli (Kê-fê-tê-bêlîh, "of lâbâkh," "to the heart"): "To speak to the heart," i.e. to speak kindly, to console, to comfort, is the ordinary Heb expression for woeing: e.g. Boaz spake "to the
heart" of Ruth (Ruth 2:13a; AV "friendly,"); RV "kindly"). The beauty of the Heb term is illustrated in Gen 50:21 where Joseph "spoke kindly unto his brethren, and comforted them in their grief and sorrow." Rendered "comfortably" in five passages: thrice of human speaking, and twice of the tenderness of God's address to His people. David was urged to win back the hearts of the people by kind words, "speak comfortably" (2 Sam 19:7). Hosea in like manner comforted the Levites (2 Chron 32:20) and encouraged his captains (2 Chron 32:6). The term has exceptional wealth of meaning in connection with God's message of grace and forgiveness to His redeemed people. The compassionate love that has atoned for their sins is known as the "comforter" (Rom 3:24). He is called by the title, "the Comforter" (John 14:16), thenceforth to remain with His people. Thereafter Paul designates the Holy Spirit as the "Comforter". "comforter" in the singular (Col 2:2). This word is used in the English Bible in the singular collectively (Ex 34:12; Ps 119:96; 1 Cor 13:11). See Ten Commandments, The. H. E. Jacobs

**COMMISSION, THE NEW, nū (ἐνθολή, entōlē kainē):** The word "commission" is used in the Eng. VSS of the OT to translate several Heb words, more esp. those meaning "word" (dīr, "proclamation") as "the words of God" or "God's command" (Ex 20:1-17). "command" (Gen 1:1-28; Gen 13:10; 15:10); or, many times throughout the OT, in the singular collectively (Ex 34:12; Ps 119:96; 1 Cor 13:12). See Ten Commandments, The. H. E. Jacobs

**COMING OF CHRIST.** See Advent; Parousia.

**COMING, SECOND.** See Parousia.
When the law realizes itself as love for God and man in men's hearts, it ceases to bear the aspect of a command. The force of authority or the threat of punishment is lost. The fear of consequences or the desire to avoid displeasing God becomes a principle, a motive, a joyous harmony of man's will with the will of God; and in becoming internal, it becomes universal and transcends all distinctions of race or class. Even this was not an altogether new idea (cf Jer 31:31-34; Ps 51); nor did Christ's contemporaries and disciples think it was. The revolutionary factor was the death of Christ and the resurrection of a new Man, whom he exemplified and made manifest as the basis and principle of all spiritual life in the Church standing in antithesis to the grace and love which are through Jesus Christ (Rom 5-7). Believers in Christ felt their experiences and inward life to be so changed and new, that it needed a new term (agapē = "love") to express their ideal of conduct (see Charity). Another change that grew upon the Christian consciousness, following from the resurrection and ascension of Christ, was the idea that He was the permanent source of the principle of life. "Jesus is Lord" (1 Cor 12:3). Hence in the Johannine writings the principle described by the new term agapē is associated with Christ's lordship and solemnly described as His "new commandment." A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another" (Jn 13:34). To the Christians of the end of the 1st cent. it was already an old commandment which they had from the beginning of the Christian teaching (1 Jn 2:7; 2 Jn 5); but it was also a new commandment which ever came with new force to men who were passing from the darkness of hatred to the light of love (1 Jn 2:8-11) (cf Tim. 1:18).

The New Testament in the Gospel we may owe to the evangelist, but it brings into relief an element in the consciousness of Jesus which the author of the Fourth Gospel had appreciated more fully than the Synoptists. Jesus was aware that He was the bearer of a special message from the Father (Jn 12:49; Mt 11:27), that He fulfilled His mission in His death of love and self-sacrifice (Jn 10:18), and that the mission fulfilled gave Him authority over the lives of men, "even as I have loved you, that ye also love one another." The full meaning of Christ's teaching was only realized when men had experienced and recognized the significance of His death as the cause and principle of right conduct. The Synoptists saw Christ's teaching as the development of the prophetic teaching of the OT. Paul and John felt that the love of God in Christ was a new thing: (a) new as a revelation of God in Christ, (b) new as a principle of life in the Church, (c) new as a command of God for a new relationship of believers with Christ. While it is love, it is also a commandment of Christ, calling forth the joyful obedience of believers. See also Brotherly Love.

T. RASS

COMMANDMENTS, THE TEN. See Commandment; Ten Commandments.

COMMAND, ka-mend': (1) For ἐκατοντάρχης, paratithēmi (Lk 23:46), translating the Heb pābād (Ps 31:5), in the dying wish of Jesus: 'Lo! the Lord hath remembered my spirit.' AV in Ps has the more general word "commit." The use of the Gr word in the sense of "deposit what belongs to one into the hands of another" is not uncommon in the classics. So also the derivatives parathēkē (2 Tim 1:12) and parakatathēkē (1 Tim 6:20; 2 Tim 1:14). See Deposit. This sense of the Gr, which is slightly archaic, corresponds to the first mention of the Lat, whence it comes, "to commit for preservation," esp. of the dying; to commend children, parents, etc., to the care of others (for examples, see Harper's Latin Dictionary).

(2) For εὐρέβω, "to stand together," and then, by standing together, to establish, prove, exhibit, as "righteousness" and "love of God" (Rom 3:5; 5:8), and thus to attest (2 Cor 3:1; 4:2), and, finally, to certify or to recommend a stranger (Rom 16:1; 2 Cor 10:8). The use of paratithēmi in 1 Cor 8:8 is equivalent.

(3) "To praise," ταυτότητα, epinō (Lk 16:8), and sumnētēmi in 2 Cor 10:12,18; for the OT, Heb ἄνθιστην, in Gen 12:15 AV; Prov 12:8. H. E. Jacobs


1. Early Commentaries
(a) Origen, etc
(b) Chrysostom, etc
2. Scholastic Period
Nicolas de Lyra.
3. Reformation and Post-Reformation Periods
(a) Bengel
(b) Calmet, M. Henry, etc
(c) Patrick, Lowth, Scott
(d) Gill, Doddridge
3. 4th Century
(a) Calmet, M. Henry, etc
(b) Patrick, Lowth, Scott
(c) Gill, Doddridge
4. 5th Century—Its Characteristics
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott
5. 6th Century—Its Characteristics
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott
6. 7th Century
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott
7. 8th Century
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott
8. 9th Century
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott
9. 10th Century
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott
10. 11th Century
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott
11. 12th Century
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott
12. 13th Century
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott
13. 14th Century
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott
14. 15th Century
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott
15. 16th Century
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott
16. 17th Century
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott
17. 18th Century
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott
18. 19th Century
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott
19. 20th Century
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott
20. 21st Century
(a) Alford, Edie
(b) Baly, Lightfoot
(c) Westcott

LITERATURE

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

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

Rabbinical interpretations and paraphrases of the OT may here be left out of account (see next art.; also Targums; Talmud; F. W. Farrar's History of Interpretation, 1). Let the NT, we are inclined to say in this company of like-minded scholars, commentaries on the whole Bible are produced. It is manifestly a very slight survey that can be taken in a brief art. of the work of commenting, and of the literature to which it has given rise; the attempt can only be made to follow the lines most helpful to those seeking aid from this class of books. On the use and abuse of commentaries by the preacher, C. H. Spurgeon's racy remarks in his Commenting and Commentaries may be consulted.

1. Early Commentaries.—Farrar's History of Interpretation, 1, shows that the OT books could not begin till the NT books themselves were written, and had acquired some degree of authority as sacred writings (see Bible). The earliest commentaries we hear of are from the circles of the Gnostic T. T. J. Heracleon, a Valentinian (cir 175 AD), wrote a commentary on the Gospel of John (fragments in Origen), and on parts at least of the Gospel of Luke. Tatian, a disciple of Justin Martyr, about the same time, compiled his Diatessaron, or Harmony of the Four Gospels, on which, at a later time, commentaries were written. Ephraim Syrus (4th cent.) wrote such a commentary, of which an Armenian tr has now been recovered. The Church Father Hippolytus (Beginning of 3d cent.) wrote several commentaries on the OT (Ex, Ps, Prov, Ecc, Dn, Zec, etc.), and on Mt, Lk and Rev.

(1) Origen, etc.—The strongest impulse, however, to the work of commenting and exposition of Holy Scripture undoubtedly proceeded from the school of Alexandria—esp. from Origen (283–54 AD). Clement, Origen's predecessor, had written a treatise called Hypotupōses, or "Outlines," a survey of the contents of Holy Scripture. Origen himself wrote commentaries on all the books of the OT, Ruth, Est, and Eccel alone excepted, and on most of the books of the NT (Mk, 1 and 2 Cor, 1 and 2 Pet, 1, 2, and 3 Jn, Jas, Jude, Rev excepted). He furnished besides, scholēs, or notes on difficult passages, and delivered Homilies, or discourses, the records of which fill three folio volumes. "By his Tetrapla and Hexapla," says Farrar, "he became the founder of all textual criticism; by his Homilies he fixed the type of a popular exposition; his scholia were the earliest speciments of marginal explanations; his commentaries furnished the church with her first continuous exegesis, most of which, fortunately the Alexandrian school adopted a principle of allegorical interpretation which led it frequently into the most extravagant fancies. Assuming a threefold sense in Scripture—a literal, a moral, and spiritual—it gave rise to caprice in foisting imaginary meanings into scriptural and historical statements (Farrar, op. cit., 189 ff.). Some of Origen's commentaries, however, are much freer from allegory than others, and all possess high value (cf. Lightfoot, Galatians, 217). The later teachers of the Alexandrian school continued the exegetical works of Origen. Pamphilus of Caesarea, the friend of Eusebius, is said to have written OT commentaries.

(2) Chrysostom, etc.—At the opposite pole from the allegorizing Alexandrian school of interpretation was the Antiochian, marked by a sober, literal and grammatical style of exegesis. Its reputed founder was Lucian (martyred 311 AD); but its real heads were Diodore of Tarsus (cir 370 AD) and Diodore of Mopaeutis (393–428 AD); and its most distinguished representative was John Chrysostom (347–407 AD). Chrysostom wrote continuous commentaries on Isa (only 1–8 10 remaining) and on Gal; but his chief contributions were his Homilies, covering almost the whole of the OT and NT. Of these over 600 remain, chiefly on the NT. They are unequal in character, those on Acts being reputed the feeblest; others, as those on Mt, Rom and Gal, are splendid examples of expository teaching. Schaff speaks of Chrysostom as "the prince of commentators among the Fathers" (Hist., Ante Nicene Per., 816). Thomas Aquinas is reported to have said that he would rather possess Chrysostom's homilies on Mt than the written works of all Prophets. In the West, Ambrose of Milan (340–97 AD) wrote expositions of OT histories and of Lk (allegorical and typical), and Jerome (346–420 AD) wrote numerous commentaries on OT and NT books, largely, however, compilations from others.

The medieaval and scholastic period offers little for our purpose. There was diligence in copying MSS, and producing catenae of the Old and New Testaments. Nicolaus de Lyra.—The 14th cent., however, produced one commentator of real eminence—Nicolaus de Lyra (1270–1340). Nicolaus was a Franciscan monk, well versed in Heb and rabbinical learning. While recognizing the usual distinctions of the various senses of Scripture, he practically builds on the literal, and exhibits great sobriety and skill in his interpretations. His work, which bears the name Posticum Perpetuae in Unisono Bible, was much esteemed by Luther, who acknowledged his indebtedness to it. Hence the jest of his opponents, Si Lyra non iussaret, Lutherus non salasset (a notice of Lyra may be seen in Farrar, op. cit., 274–75)

The Reformation brought men's minds back to the Scriptures and opened a new era in Bib. exposition and commentary. It became the custom to expound the Scriptures from exegesis and from the pulpit of the Protestant churches. "Luther's custom was to expound the Old and New Testaments" (Kostelin). The Reformation began at Zürich with a
series of discourses by Zwingli on the Gospel of Mt. The same was true of Calvin, Beza, Knox and all associated with them. The production of commentaries or expository homilies was the necessary result.

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

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

(60) Durham (d. 1658) on Isa 63 consists of 72 sermons; Venema (Holland, d. 1787) on Jer fills 2 quarto, and on the Psalms no less than 6 quarto. These are only samples of a large class. H. Hammond's *A Paraphrase and Annotations on the OT*, from an Arminian Standpoint belong to this period (1675). Another work which long took high rank is M. Poole's elaborate *Synopsis Criticorum Bibliorum* (5 vols, folio, 1609-76)—a summary of the opinions of 150 Bib. critics; with which must be taken *Expositor's Bible*, completed up to Isa 68 at the time of his death (1679). The work was continued by his friends.

(1) Calvin, M. Henry, etc.—The 18th ct. is marked by greater sobriety in exegesis. It is prolific in commentaries, but only a few attain to high distinction. Calmet (d. 1757), a learned Benedictine, on the Roman Catholic side, produced his *Commentaire littéral sur tous les livres de l'Ancien et du Nouveau Testament*, in 23 quarto vols

4. 18th Century—a work of immense erudition, though now necessarily superseded in its fields. On the Protestant side, Matthew Henry's celebrated *Exposition of the Old and New Testaments* (1708-10) easily holds the first place among devotional commentaries for its blending of good sense, quaintness, original and felicitous remark, and genuine insight into the meaning of the sacred writers. It is, of course, not a critical work in the modern acceptation, and often is unduly diffuse. M. Henry's work extends only to the end of Acts; the remaining books were done by various writers after his death (1714). Le Clerc (d. 1736) may be named as precursor of the critical views now obtaining on the composition and authorship of the Pent. His commentaries began with Gen in 1693 and were not completed till 1731. Other commentators of note are: Ewald (d. 1778), who published a new edition of the OT, and Breyfogle (d. 1797), who produced a complete Critical Commentary on the OT and NT, among the most learned and critical。(A. E.)

(2) Patrick, Louth, Scott.—In the Anglican church the names of chief distinction in this ct. are Bishop Patrick, Bishop Louth, and later, Patrick and Adam Clarke. They are generally classed with the Cambridge Platonists (d. 1707), who contributed paraphrases and commentaries on the OT from Gen to Cant, while Bishop Lowth (d. 1787) acquired lasting fame by his *Prelections on Heb Poetry*, and *A New Translation*, with *Notes on Isaiah*. He was among the first to treat the poetical and prophetic writings really as literature. The commentaries of Patrick and Louth were subsequently combined with those of Whiby and other divines (Arnold, etc.) to form a complete Critical Commentary (1809), which went through many editions. The well-known commentary of Thomas Scott (1747-1821), representing a moderate Calvinism, is a solid and judicious piece of work, inspired by an earnest, rigidly believing spirit. The habit of basing commentary on pulpit exposition, the tendency early set in to undue prolixity in the unfolding of the meaning of Scripture. "In the Lutheran church," says Van Oosterzee, "they began to treat the books of Scripture, sometimes in a very prolix manner, as, e.g. in the case of the 220 sermons by one Striegitz, a preacher at Meisen, on the history of Jonah, of which four are devoted to the consideration of the words 'Unto Jonah.'" (Practical Theol., 120). The habit spread.

The commentaries of Peter Martyr (Swiss Reformer, d. 1562) on Jgs and Rom occupy a folio each; N. Byfield (Puritan, d. 1622) on Col fills a folio; Caryl (Independent, d. 1673) on Rom extends to 2 folios; Godfrey (d. 1679) on Psalms consists of 72 sermons; Venema (Holland, d. 1787) on Jer fills 2 quarto, and on the Psalms no less than 6 quarto. These are only samples of a large class. H. Hammond's *Paraphrase and Annotations on the OT*, from an Arminian Standpoint belong to this period (1675). Another work which long took high rank is M. Poole's elaborate *Synopsis Criticorum Bibliorum* (5 vols, folio, 1609-76)—a summary of the opinions of 150 Bib. critics; with which must be taken *Expositor's Bible*, completed up to Isa 68 at the time of his death (1679). The work was continued by his friends.

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of the higher criticism had begun in the OT; in Germany, the spirit of humanism, inherited from Lessing, Herder and Goethe, had found its way into literature; knowledge of the sciences, of oriental civilizations, of other peoples and religions, was constantly on the increase; scholarship was more precise and thorough; a higher ideal of what commentary meant had taken possession of the mind. Learning, too, had enlarged its borders, and books on all subjects poured from the press in such numbers that it was difficult to keep up with them. This applies to commentaries as to other departments of theological study. Commentaries in the 19th cent., and in our own, are legion. Only the most prominent landmarks can be noted.

(1) Germany (a) The liberal school.—In Germany, as was to be anticipated, the rise of the critical spirit and the profound influence exercised by it are reflected in most of the commentaries produced in the first half of the cent. On the liberal side, the rationalists, the development of whose views, was shown in the rejection of miracle, the denial of prediction in prophecy, and the lowering of the idea of inspiration generally. The scholarship, however, is frequently of a very high order. This temper is seen in De Wette (d. 1822), who in his commentaries, written when his views had become more positive, show grace and feeling; in Gesenius (d. 1842), who produced an epoch-making commentary on Isa; in Knobel (d. 1863), pronouncedly rationalistic, but with keen critical sense, as evinced in his commentaries on the Pent and Joel, Eel, and Isa; in Hupfeld (d. 1886) in his Commentary on the Pss (4 vols); in Hitzig (d. 1875), acute but arbitrary, who wrote on the Pss and most of the Prophets; above all, in Ewald (d. 1875), a master in the interpretation of the poetical and prophetical books, but who commented also on the first three Gospels, on the writings of John, and on Paul's epistles. Ewald's influence is felt in the History of the Jewish Church by Dean Stanley, in England. The Exegetical Handbook (Kurzgefasstes exegetisches Handbuch) embraced copious annotations by Knobel, Hitzig, Bertheau (school of Ewald), etc, but also Ochsenaus (d. 1839) wrote likewise on the NT), on all the books of the OT;

(b) Believing tendency.—On the believing side, from a variety of standpoints, evangelical, critical, mediating, confessional, a multitude of commentaries on the OT and NT were produced. The extremely conservative, the apologetic, the offensive by Hengstenberg (d. 1869); on Pss, Eccl, Ezk, Jn, Rev); by Keil (d. 1888) in the well-known Keil and Delitzsch series (Gen to Est, Jer, Ezk, Dn, Minor Prophets; also NT commentaries), and by Havernick (d. 1845; Dn, Ezk). Delitzsch (d. 1890) wrote valuable commentaries on Gen, Job, Pss, Prov, Cant, Eccel, Isa; also on He. After the rise of the Wellhausen school, he considerably modified his views in the newer critical direction. His New Comment on Gen (1897) shows this change, but, with his other works, is still written in a strongly believing spirit. On the other hand, the critical position (older, not newer) is frankly represented by A. Dillmann (d. 1894) in his commentaries on the books of the Pent and Josh (ET of Genesis, 1897; many also of the above works are tr). The mediating school, largely penetrated by the influence of Schleiermacher, had many distinguished representatives. Among the most conspicuous may be named Lücke (d. 1855), who wrote on John; Bleek, the OT and NT critical scholar (d. 1873) who had a work on the first three Gospels, and lectures on Eph, Col, Philem, He and Rev (his Comment on He is the best known), and Tholuck (d. 1877), whose expositions and commentaries on Pss, Jas, Rom and He with his Comment on the Sermon on the Mount, are fine pieces of exegetical work. A special place must be given to two names of high distinction in the present connection. One is J. F. Lange (d. 1884), the projector and editor of the great Biblical and theological and systematic works in 12 vols, to which he himself contributed the commentaries on Gen to Nu, Hag, Zec, Mal, Mt, Mk, Jn, Rom, Rev, with introductions and homiletic hints. The other is H. A. W. Meyer (d. 1873), whose Critical and Exegetical Commentary on NT (2 vols, with many helping books being done by other scholars, Lückenma, Hutter, etc) is an essential part of every NT scholar's equipment.

With the more positive and confessional theologians may be ranked E. R. Steier (d. 1862), whose Words of the Lord Jesus (ET in 8 vols; Bib, mystical, tendency to prolixity), with commentaries on 70 selected Pss, Prov, 2d Isa, Eph, He, Jas and Jude, found much acceptance. A. von Harless (d. 1879) wrote a Commentary on Eph, praised by Tholuck. Ewald's disciple, the opening of the critical comments on the Reformed side, has an esteemed Commentary on He. An eminent continental theologian who cannot be overlooked is the Swiss F. L. Godet (d. 1900), whose admirable Commentary on St John's Gospel, and commentaries on Rom and Cor are highly appreciated.

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

A new era was opened in critical commentary in England by the publication of the OT Testament (1839-61) of Dean Alford (d. 1871), followed by his NT for Eng. Readers (1868). Here was presented a thoroughly critical treatment of the texts, with a full display of the critical apparatus, and notes philological and exegetical, accompanied by learned and lucid introductions, on all the books of the NT. About the same time appeared the solid, if more theological and homiletical, commentaries of the Scottish scholar, J. Eadie (d. 1876), on Gal, Eph, Phil, 1 and 2 Thes. Anglican scholarship produced its results in the Critical and Grammatical Commentaries of Bishop Elliott (d. 1905) on Gal, Eph, Phil, Col, Philem, Thess, Pastoral Epistles, and the yet more remarkable
series of commentaries of Bishop J. B. Lightfoot (d. 1886), massive in learning, and wider in outlook than the English and Old Testament, the large part of the value of Lightfoot’s works consists in the special essays or dissertations on important subjects embodied in them (e.g. “St. Paul and the Three”, “The Christian Ministry”, “The Colossian Heresy”, etc.). With these names should be associated that of Bishop Westcott, Dr. Lightfoot’s successor in the see of Durham (d. 1901), whose commentaries on the Gospel and Epistles of St. John, and on the He, take a place among the foremost. Bishop Perowne, in turn (d. 1889), has also written commentaries, simpler in character, on Rom, Eph, Phil, and Col, in the Cambridge Bible Series, and on Rom in the Expositor’s Bible. In OT exposition mention should be made of Bishop Perowne’s valuable work on the Book of Psalms (2d ed, revised, 1870), with his contributions to the Cambridge Bible (see below).

The critical and theological liberalism of Germany has made its influence felt in England in the rise of a Broad Church party, the best products of which in commentaries were Dean Stanley’s (d. 1881) graphic and interesting Comm. on 1 and 2 Cor (1855) and Dr. B. Jowett’s Epistles of St. Paul to the Thess., Gal., and Rom., with Critical Notes and Dissertations (1858), has been mentioned in the appearance of the famous Essays and Reviews (1860), and in the works of Bishop Colenso on the Pent and Josh (1862-79). Bishop Colenso had already published a tr of Rom, with commentary (1861).

Before works by individual editors were appeared during this period several general commentaries, to the production of which many writers contributed. The following may be mentioned. The Speaker’s Comm. (10 vols, 1871-83), under the general editorship of Canon F. C. Cook (d. 1889), was called forth by the agitation over Bishop Colenso. Dr. Cook himself wrote introductions to Ex, Ps, and Acts, and contributed the entire commentaries on Job, Hab, Mk, Luke, 1 Pet, with parts of commentaries on Ex, Ps, and Mt. The work is of unequal value. A serviceable series is the Cambridge Bible for Schools and Colleges (1877 ff), edited by Bishop Perowne, with Smaller Cambridge Bible for Schools, and Cambridge Gr Text. for Colleges (1877), and the Gr Bible, (still in process). Dr. Perowne (d. 1904) himself contributed to the first-named the commentaries on Ob, Jon, Hag, Zac, Mal and Gal. Many valuable contributions appear in this series, e.g. A. F. Kirkpatrick on 1 and 2 S and Ps, T. M. Davison on Job and Ezk, Dr. Dods on Dn, G. G. Findlay on Thess, etc. Next, under the editorship of Bishop Elliptic, were produced (1877-84) A NT Comm. for Eng. Readers (3 vols), and An OT Comm. for Eng. Readers (5 vols), which contained some valuable work (Gen by R. Payne Smith, Ex by Canon G. Rawlinson, etc.). Akin to this in character was the Popular Comm. on the NT (4 vols, 1879-83), edited by Dr. W. Schaff. This embraced, with other excellent matter, commentaries on Thess by Dr. Marcus Dods, and on 1 and 2 Pet by Dr. S. D. F. Salmond. The Pulpit Comm. (49 vols, 1880 ff), edited by J. S. Exell and Canon H. D. M. Spence, has expositions by good scholars, and an abundance of homiletical material by a great variety of authors. The series of Handbooks for Bible Classes (T. & T. Clark, Edinburgh) has a number of valuable commentaries, e.g. that of Dr. A. B. Davidson on He.

6. Recent Period

In the most recent period the commentaries in series or by individual writers embodying the results of an advanced OT criticism—in less degree of a radical NT criticism.

(1) Germany.—In Germany, in addition to the Kursgefaesset exegetisches Handbuch, other standing (see above) handbooks, contributed, may be mentioned Marti’s Kurzer Hand-Commentar zum AT (1897 ff) and Nowack’s Handkommentar zum AT; also Strack and Zöckler’s Kursgefaesset Kommentar (OT and NT; critical, but moderate). Marti contributes to his Hand-Commentar the vol. on Isa, Dnl and the Minor Prophets; Nowack contributes to his Handkommentar the vols on Jgs and Ruth, 1 and 2 S and the Minor Prophets (of special importance in Nowack’s series are the vols on Gen and Amos and Josh by C. Steuer-nagel); Strack writes in his own work the vols on Gen to Nu (Oetzli contributes Dt, Josh and Jgs). Much more conservative in spirit are the commentaries of H. C. von Oberli (Basel) on Isa, Jer, Ezk and the Minor Prophets. In the NT, Meyer’s Commentaries has been “revised” by later writers, many of them (J. Weiss, W. Boussset, etc.) of much more advanced tendency than the original author.

(2) Britain and America.—In Britain and America, like currents are observable. Professor T. Cheyne, who wrote a helpful commentary on the Prophecies of Isa (1880-81), and subsequently commentaries on Mic and Hos (Cambridge Bible), Jer (Pulpit Comm.), and on The Book of Psalms (1884) is a significant contributor. Besides the above there have already been noted. It need not be said that the commentaries in this series are always scholarly and able; those on the OT are, however, all built on the Wellhausen foundations (see Criticism of the Bible. III). Dr. Driver contributed himself writings on Dt, Job, Ps, Sam, G. F. Moore, on Jgs; Dr. H. P. Smith, on 1 and 2 S; Dr. Briggs, on Ps; Dr. Toy, on Prov; Dr. W. R. Harper (d. 1900), on Am and Hos; while Mt in the NT is covered by W. C. Allen, Jk by Dr. Plummer, Rom by Drs. Sanday and Headlam, etc. A similar series is the Westminster Commercially, recently commenced, to which Dr. Driver contributes the vol on Gen (1904; 7th ed, 1909). Yet another recent popular series is The Century Bible, Professor J. A. Hole’s Jps, C. H. West’s Revised, and N. T. Driver’s in the last of the Minor Prophets, a well-planned one vol. Comm. on the Holy Bible, by various writers, has recently been edited by J. R. Dummelow (Cambridge). It is prefaced by a general Introduction, with a large number of arts, on the principal subjects with which a reader of the Bible will desire to be acquainted.

It need only be added that very many of the foreign works mentioned above (not simply those specially noted) are now accessible in Eng. tr.

LITERATURE.—Works and arts, specially devoted to commentaries are not numerous. S. S. Davidson has an art. “Commentary” in Ritto’s Bib. Enc. Vol I. See also F. W. Farrar’s Hid of Interpretation (Bampton Lects for 1885); C. H. Spurgeon’s popular talks on Commenting and Commentaries are accompanied by extensive lists of commentaries. A comprehensive view of his (severely exclusive of works deemed dangerous), lists of commentaries on the Bible as a whole, on the OT and NT separately, and on the several books, may be seen in most good works on Introduction, or in polemogena to commentaries. On the different books, a general Introduction prefixed to Lange’s Comm. on Genesis; also a lengthy section on the OT and NT, by Protestant and Catholic commentators, and again in the Index of the More Important Expository Works on the Bks of the OT.” The book’s Introduction contains a great deal of information given up to the author’s date. Full bibliography of modern books, including commentaries on the OT, are furnished in Dr. Driver’s Introduction. Similar lists are given in other works regarding the NT.
For the writers of the commentaries on the special books in the above-noted German and Eng. series, lists may generally be seen attached to each vol. of the series.

JAMES ORR

COMMENTS, HEBREW, etc.:

1. Philo Judeus
2. Targum
3. Midrash
4. Talmud
5. Karaites
6. Middle Ages
7. Modern Times
8. The Blittste
9. Upon
10. Interstate

LITERATURE

The following outline alludes to the leading Jewish commentators and their works in chronological order. However, without the principles which guided the various Jewish schools of exegesis, or the individual commentators, differ from those of the modern school, the latter will find a certain suggestiveness in the former's interpretation which will merits attention.

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

Targum (pl. Targumin): The Aram. tr. of the OT. Lit. the word designates a tr in general; its use, however, often extends to a commentary.

Targum includes all the books of the OT excepting Daf and Ezra-Nehe, which are written in part in Aram. This inclusion does have the time of the Second Temple, and it is considered a first approach to a commentary. In the case of the Tg, the word is not a mere tr, but rather a combination of a tr with a commentary, resulting in a paraphrase, or an interpretative tr — having its origin in exegesis. The language of this paraphrase is the vernacular tongue of Syria, which began to assume itself throughout Pal as the language of common intercourse and trade, as soon as a familiar knowledge of the Hebrew tongue came to be lost. The Targumin are: TO THE PENTATEUCH
(1) Targum Onkelos or Polyglot Tg (the accepted and official);
(2) Targum yonahmi of Babylonian Tg ("Pseudo-Jonathan"); has been restricted to the Aram. version of the OT, as contrasted with the Heb. original.

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Targum of the Prophets
(1) Targum Jonathan ben Uziel (being the official tr of the Targumists of the 1st cent., and was then adapted to the vernacular of Babylonia);

A Palestinian Targum, called Targum yonahmi ("Pseudo-Jonathan"); has been restricted to the Aram. version of the OT, as contrasted with the Heb. original.

Or Targumin (not officially recognized): (1) To the Psalms and Job; (2) to Proverbs; (3) to the Five Rolls; (4) to Chronicles—all Palestinian. See Targum.

Midrash: Apparently the practice of commenting upon and explaining the meaning of the Scriptures arose among the Rabbis. It is the first time of Ezra), from the necessity of an exposition of the Law to a congregation many of whom did not or might not understand the language in which it was read. Such commentaries, however, were oral and extemporaneous, until much later crystallized into a definite form. When they assumed a definite and, still later, written shape, the name Midrash (meaning "investigation," "interpretation," from darrash, "to investigate" a scriptural passage) was given. The word occurs in 2 Ch 13 18, which refers to a "different" or "another" interpretation among the various exegetical Midrashim, both on account of its age and importance. Next comes the one on Lam. (Zunz pointed out that the Midrash Rabba consists of ten entirely different Midrashim.) On the same ten books there is a similar collection, called ha-Midrash ha-gaddal (the "Great Midrash"), being a collection of quotations from a good many works including the Midrash Rabba.

Midrashim are: The Midrash Tanhumad' on the Pentateuch; the Midrash ha-Mukhr (has been [Leipsig, 1909] tr into German by Winter and Wuenische; the latter also published, under the main title Bibliotheca Rabbinica, a collection of the old Midrashim in a German tr with introductions and notes). A. Simon, Sepher ha-Midrash, is a similar work. The Yale Midrash is a work similar in contents to the Yalkut Shimoni, ed. Greenup. See Commentaries; Midrash.

Talmud (Talmud): This term is used here to designate the entire body of literature exclusive of the Midrash. Ample exegetical material abounds in the Talmud as it does in the Midrashim.

4. Talmud: The critical notes on the Bible by some Talmudists are very characteristic of their intellectual and philosophical habits. Some of them are extremely radical, and expressed freely their opinions on important problems of Bible criticism, such as on the originality of the text, or the doubtful authenticity of the books of the OT. The Talmud is a collection of the 3d cent. AD held the opinion that the story of the creation of man was purely fictitious, and as to its fate. The Talmudists also generalized, and set up critical canons. The "Baraita," of the Thirty-Two Kinds, is the oldest of the Midrashim, abounds with categ ories (Philo's hermeneutical rules being rather fantastic), and contains exegetical notices valid to this day. Hermeneutics, of course, is not exegesis proper, but the theory of exegesis; one results from the other, however. This Baraita calls attention, for instance, to the fact that words occur in the OT in an abbreviated form—a thing now generally accepted. See Talmud.

Karaite: "Followers of the Bible." They are sometimes referred to as the "Protestants of the Jews," professing to follow the OT as the only rule of life and doctrine.

5. Karaites: The inclusion of the rabbinical tradition. The founder of this Jewish sect was a Bab Jew in the 8th cent., Anan ben David, by name; hence they were first called Ananites. The principal Karaites commentators of the 9th, 10th, and 11th cents. are: Benjamin Al-Nahwendi the elder (the first to use the term "Karaite", "Ba'ale Middat"), Solomon ben Jeroham, Sahil ibn Mazliah, Yusuf al-Basir, Yafith ibn Ali (considered the greatest of this period), and Abu al-Faraj Harum. Of a later date we will mention Aaron ben Joseph Abu Daghla and Aaron ben Eliezer. The struggle between the Rabbinites and the Karaites undoubtedly gave the impetus to the great exegetical activity among the Jews in Arab-
speaking countries during the 10th and 11th cents. The extant fragments of Saadia’s commentary on the Pent. (p. 924) less than his polemical writings proper are full of polemics against the Karaites’ interpretation. And the same circumstance aroused Karaites to like efforts.

Middle Ages: In the old Midrashim as well as elsewhere the consciousness of a simple meaning of the Bible text was never entirely lost. The principal tendencies in exegesis were four; these were afterward designated by the acrostatic “ParDeS”: i.e. Parashah (for the simple philological explanation of words); Remez (or the allegorical): Draah (or the ethical-homiletical); and Sodh (or the mystical). Naturally enough this division could never be strictly carried out; hence variations and combinations are to be found.

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

Moses ha-Darshan (the Preacher) of Narbonne, France, and Tobiah ben Eliezer in Castoria, Bulgaria (11th cent.), are the most prominent representatives of midrashic-symbolic Bible exegesis. The former’s work is known only by quotations, and his Christian exegetes of the Middle Ages as well as of modern times made use of his Bible commentary. Nicolas de Lyra (see Commentaries) followed Rashi closely; and it is a known fact that Luther’s tr. of the Bible is dependent upon Nicolas de Lyra. Rashi’s commentary has called forth numerous supercommentaries.

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

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

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

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

The Maimonides’ views as to those exegesis of a philosophical turn, are: Joseph ibn Akin, Samuel ibn Tibbon, his son Moses, and his son-in-law, Jacob ben Abba Mari Anathol, whose Maimdah ha-Talmidim is the most important work of philosophical exegesis of the period.

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

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

The principal commentators with a Kabbalistic tendency are: Nahmanides (1194-1270?), whose great work is his commentary on the Pentateuch; Immanuel of Rome (1270-1350?) who does, however, not disregard the lit. meaning of the Scriptures; Hisdai ben Abraham (d. 1340) who formulated the four methods of exegesis of “ParDeS” referred to above; he took Nahmanides as his model; many super-commentaries were written on his commentary on the Pent.; Gersonides, whose interpretation of Nahmanides, who sees symbols in many Biblical passages; on account of some of his heretical ideas expressed in his philosophy, some rabbis forbade the study of his commentaries.

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

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

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

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

The “Bu’irists” (“Commentators”): A school of exegetes which had its origin with Mendelssohn’s (1720-96) Lit. geram of the Bible, at a time when Christian Bib. studies of a modern nature had made some progress, and under whose influence the Bu’irists wrote. They are: Dubno, Wessely, Jaroslav, H. Homberg, J. Euchel, etc. They laid a foundation for a critico-historical study of the
Bible among modern Jews. It bore its fruit in the 19th cent. in the writings of Philippson, Munk, Fuerst, etc. The same cent. produced Zunz's (1794–1886) Gottschehischen Vortrage der Juden, the book of c. 1878. It also presented three Jewish exegetes, Luzzatto in Italy, Malbim in Russia (the latter since 1878 residing in New York); he published, in Heb, a commentary on the OT, entitled Miqra' ki-Peshat (Berlin, 1899–1901, 3 vols), and, in German, Randglossen zu heb. Bibel, two scholarly works written from the conservative standpoint (Leipzig, 1908–). Malbim was highly esteemed by the Christian commentators Franz Delitzsch and Muehler, who studied under him. Others are Joseph Halèvy, a French Jew, a most original Bible investigator, and D. Hoffman (the last two named are adversaries of "higher criticism") and D. H. Mueller. M. Heilprin wrote a collection of Biblikritische Notizen (Baltimore, 1893), containing comparisons of various passages of the Bible, and The Historical Poetry of the Ancient Hebrews, written in classic Heb, and with accurate scholarship and in which full account is taken of the work of new Hebrews. A commentary on the whole of the OT has been since 1908 in progress under the editorship of A. Kahanah. This is the first attempt since Mendelssohn's Bü'ur to approach the Bible from the Jewish side with the latest philological and historical evidence. Among the authors are Kahanah on Genesis and Jonah, Krauss on Isaiah, Chajes on Psalms and Amos, Wynkoop on Hosea and Joel, and Lambert on Daniel. This attempt well deserves attention and commendation.

There is still to be mentioned the work of M. M. Kalisch (1828–95), whose special object was to write a full and critical comm. on the OT. Of his Historical and Critical Comm. on the OT, with a New Tr, only the following parts were published: Exodus, 1855; Genesis, 1858; Leviticus (pts 1–2), 1867–72. They contain a résumé of all that Jewish and Christian learning had accumulated on the subject up to the dates of their publication. In his Lew he anticipated Wellhausen to a large extent.

We conclude with some names of the liberals: Geiger (whose Uberschrift is extremely radical), Graetz, the great Jewish historian, and Kohler (president of the Hebrew Union College, Cincinnati) who wrote The Song of Solomon. Many Jewish scholars are among the earliest essays of "higher criticism" written by a Jew.


ADOLPH S. OKO

COMMENTARY, kom'ēn-tār' (Ἀντιγράφω, emporta): I. OT Times.—There were forces in early Heb life not favorable to the development of commerce. Intercourse with foreigners was not encouraged by Israel's national and Overland routes customs. From the days of Commerce the appearance of the Hebrews in Canaan, however, some commercial contact with the peoples around was inevitable. There were ancient trade routes between the East and the West, as well as between Egypt and the Mesopotamian valley. Pal lay as a bridge between these objective points. There were doubless traveling merchants from very remote times, interchanging commodities of other lands for those of Pal. Some of the Heb words for "trading" and "merchant" indicate this (cf. נְמֶר, sīḥār, "to travel," נֶמֶר, rākhāl, "to go about"). In the nomad period, the people were necessarily dependent upon overland commerce for at least a part of their food supply, such as grain, and doubtless for articles of clothing, too. Frequent, local famines would stimulate such trade. Companies or caravans carrying on this overland commerce are seen in Gen 37:28–29, "Ishmaelites" and "Midianites, merchants," "for on their way to Egypt, with spices, salt and myrrh..." (2 Chron 1:14). The mention of certain products to Egypt as a present with money to Joseph in return for grain: balsam, spices, honey, myrrh, nuts, almonds (Gen 43:11f). The presence of a "Bab mantle" among the spoils of Ai (Josh 7:21) indicates commerce between Canaan and the East. While there are slight indications of a possible sea trade as early as the days of the Judges (Josh 5:17; cf. Gen 49:13), we must wait 2. Sea till the days of the monarchy of 3. Land the trade of ships. Land traffic was of course continued and expanded (1 K 10:15–28; 2 K 1:16). Sea trade at this time made large strides forward. The Phils were earlier in possession of the coast. Friendship with Hiram King of Tyre gave Solomon additional advantages seaward (1 K 5:9–26; 10:19–28; 2 K 8:17; 9:14), since the Phicians were preeminently the Mediterranean traders among all the people of Pal. Later, commerce declined, and the rulers attempted to revive it (1 K 22:48; 2 K 25:36), but without success. Tyre and Sidon as great commercial centers, however, long impressed the life of Israel (Isa 23; Ezek 26–27). Later, in the Macaebian period, Simon acquired Joppa as a Jewish port (1 Macc 14:5), and so extended Mediterranean commerce.

During the peaceful reign of Solomon, there came, with internal improvements and foreign friendships, a stimulus to traffic with the Far East over the ancient trade routes as well as with Phoenicia on the Time of the kings in the northwest. He greatly added to his wealth through tariffs levied upon merchants (1 K 10:15). Trade with Syria in the days of Omri and Ahab is indicated by the permission Benhadad gave to Israelites to open streets, or trading quarters, in Damascus, as Syrians had in Samaria (1 K 20:24). The prophets disallow repeatedly the results of foreign commerce upon the people in the days of Jotham, Ahaz and Hezekiah, and of Jeroboam II, under whom great material prosperity was attained, followed by simple luxury (2 K 17:16; Hoz 12:1). The attempt of Jehoiachin to regain could not observe Sabbath and feast days (Am 8:5); cf Sabbath trading and its punishment in the days of the restoration (Neh 13:15–22). "Canaanite" became the nickname for traffickers (Ezek 12:21; cf. Isa 28:1).
II. NT Times.—After the conquests of Alexander 338 BC, trade between East and West was greatly stimulated. Colonies of Jews for trade purposes had been established in Egypt and elsewhere. The dispersion of the Jews throughout the Gr and Rom world added to their interest in commerce. The sea of Galilee, under Rom protection, became alive with commercial fleets. The Sea of Galilee with its enormous fish industry became the center of a large trading interest to all parts. The toll collected in Galilee must have been enormous. Matthew was called from his collectorship to discipleship (Mt 9:9); Zaccheus and other publicans became rich collecting taxes from large commercial interests like that of balsam. Jesus frequently used the commerce of the day as illustration (Mt 13:14-30). Along the Palestinian coast there were several ports where ships touched: Lydda, Joppa, Caesarea; and further north Ptolemais, Tyre, Sidon and Antioch (port Seleucia).

The apostle Paul made use of ships touching at ports on his mission trips to Asia Minor, and the islands along the coast, and also coast trade with Greece, Italy and Spain, to carry on his missionary enterprises (Acts 13:4–13; 16:11; 18:18; 20:13–16; 21:1–5; 27:1–44; 28:1–10). The rapidity with which the gospel spread throughout the Rom world in the 1st cent. was due no little to the use of the great Rom highways, built partly as trade routes; as well as to the constant going to and fro of tradesmen of all sorts; some of whom like Aquila and Priscilla (Acts 18:2-26), Lydia, (16:14.40) and Paul himself (who was a traveling tent-maker) were active in disseminating the new faith among the Gentiles. In Jas 4:13 we have a good representation of the life of the large number of Jews who would "go forth such a city, and continue there a year, and buy and sell, and get gain" (AV). See also Trade.

Edward Bagby Pollar

COMMIT, κομίζει, Used in two senses: (1) "To give in charge" or "entrust": σεμνων, "to put" (Job 5:8); γαλατ, "to roll" (Ps 37:5; Prov 16:3); παραχθε, "to give in charge" (Ps 31:5 A.V.; cf. Lk 23:46); τιθημα, "committed to us" (RV "entrusted to us the word") (2 Cor 1:19); γαλατ, "that which I have committed unto him" (2 Tim 1:12; RV "that which he hath committed unto me," Gr "my deposit"); "that which is committed unto thee" (1 Tim 6:20; Gr "that good thing," etc) (2 Tim 1:14; Gr "the good deposit"). (2) "To do or practise [evil]: πρασσει, "commit such things" (Rom 1:32; RV "practice"); cf. 2:2). In 1 Jn 3:48-8 "doeth sin (ποιετο, AV "commiteth sin") shows that it is not committing a single sin that is in view, but sinful practice.

W. L. Walker

COMMODOUS, κομδοισ- (κομδοi-stos, κομδo-θετος), "not well placed": The word occurs only in Acts 27:12. "As regards entering the place was certainly 'not commodious,' but as regards shelter from some winds (including N.W.), it was a good anchorage" (CH, XXIII, 639).

COMMON, κομον, κοινος, in the classics, and primarily in the NT, means what is public, general, universal, as contrasted with ιδιος, idios, that which is peculiar, individual, not shared with others. Thus, "common faith" (Tit 1:4), "common salvation" (Jude ver 3), refer to that in which the believers of all Christian units and is universal; "common," because there is but one faith and one salvation (Eph 4:4-6). From this comes the derived meaning of what is ordinary and, therefore, to be deistermed, as contrasted with what pertains to a class, and to be prized, because rare. This naturally coincides with OT exclusivism, particularity and separation. Its religion was that of a separated people, with a separated class as its ministers, and with minute directions as to distinctions of meat, drink, times, places, rites, vessels, etc. Whatever was "common" was thus kept out as "foreign." On the other hand, with its universalism of scope, and its spirituality of sphere, rose above all such externals. The salvation which it brought was directed to the redemption of Nature, as well as of man, sanctifying the creature, and pervading all of its being and all relations of life. The antithesis is forcibly illustrated in Acts 10:14 f., where Peter says: "I have never eaten anything that is c. and unclean," and the reply is: "What God hath cleansed, make not thou c." H. E. Jacobs

COMMONWEALTH, com' unve telwth (πολιτεία, politeia): Spoken of the theocracy (Eph 2:12). The same word is rendered "freedom," AV; "citizenship" RV. Also in the sense of commonwealth in the Apoc (2 Mac 4:11; 8:17; 13:14); in the sense of citizenship (3 Mac 3:21.23). See CITIZENSHIP.

COMMUNE, κομμ' en, COMMUNICATE, κομμ' i-kait, COMMUNICATION, ko'm'-ni-kk'shun: To commune is to converse confidentially and sympathetically. It is represented in both Heb and Gr by several words lit. signifying to speak (of Lk 6:11, διαλογε; also Lk 22:4; Acts 24:26, διαλογε, homile). To communicate is to impart something to another, so that it becomes common to giver and receiver. In 1 Tim 6:18, "willing to communicate" (RV 'sympathize'), represents a single word serve, koinoné, and refers to the habit of sharing with others either sympathy or property. RV gives "companionship" for homileti in 1 Cor 15:33 (AV "communications"). See also COMMUNION.

COMMUNION, κομ'm-yun (FELLOWSHIP): The terms "communion" and "fellowship" of the Eng. Bible are varying tr's of the words κοινωνία, koinonía, and κοινωνία, koinonía, or their cognates. They designate acts of fellowship observed among the early Christians. Communion and fellowship of which these acts were the outward expression. The several passages in which these terms are used fall into two groups: those in which they refer to acts of fellowship, and those in which they refer as mere fellowship, as such.

I. Acts of Fellowship.—The acts of fellowship mentioned in the NT are of four kinds. Our information concerning the nature of the fellowship involved in the observance of this sacrament is confined to the single notice.

1. The Lord's Supper. "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? For we eat the fruit of the vine and the bread: do we not partake of his body and blood? (1 Cor 10:16-17)." The Lord's Supper is a communion of the body and blood of the Lord. The bread and wine are symbols of the body and blood of Christ. The act of partaking of the cup and the bread

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

The term for fellowship as used in Acts 2 42 is by some interpreted in this sense: "They continued stedfastly in the apostles' teaching and in the communion of bread and the prayers." The fact that the four terms are used in pairs and that three of them refer to specific acts observed by the company of believers suggests that the term for fellowship also refers to some definite act similar to the others. It is very plausible to refer this to the community of goods described in the verses immediately following (see COMMUNITY OF GOOSES). The author might, however, with equal propriety have regarded the interchange of spiritual experience as Scripture in the class with "the breaking of bread and the prayers." Christian fellowship found a natural mode of expression in almsgiving. This is enjoined as a duty in Rom 12 13; 1 Tim 6 18; He 13 16.

3. Contributions. A small collection raised among the gentile converts for the poor saints of Jerusalem (Rom 15:26; 2 Cor 8:4; 9:13). To this collection St. Paul attached so much importance as a witness to the spiritual fellowship which the gospel inspires in all hearts alike, whether Jew or Gentile, that he desired even at the peril of his life to deliver it with his own hand. See Collection.

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

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

In its various relations, fellowship is represented:

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

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

RUSSELL BENJAMIN MILLER

COMMUNION WITH DEMONS, δὲ μονή (DEVILS, dev'mon). I. Use of Term.—The actual expression "communion with demons" (κοινωνία τῶν βασανιστών, κοινω- 

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

(1) We may first deal with the NT. In the Gospels the demoniacs are consistently looked upon and treated as unconscious and I. The New Testament MONOLOGY. The frequent use of this term "demonized" (daimonizomen) together with all that is told us of the methods of treating these cases adopted by Our Lord and His disciples (see EXORCISM) indicates the belief of the NT writers that the control of demons over men is obtained outside of or below the region of conscious volition and that the condition of the sufferers is pathological.

(2) The assertion must be said of the Lydian maiden whose cure by Paul is recorded in Acts 16:16. This is the one instance in the NT where divination is connected with spirits. The account emphasizes the excitable neurosis of the patient; and the belief on the part of the apostles and of the writer of Acts that the girl was not the conscious accomplice of her masters, but their unfortunate victim through her mysterious malady, is clear. She was treated, as the other cases recorded in the NT, not as a conscious wrongdoer, but as a sick person to be healed of his suffering" (Phil 3:10): "the fellowship of thy faith" (Philm ver 6).

(1) Turning now to the OT, the instance which requires the most careful treatment, because it holds the key to all the rest, is the narrative of Saul's
visit to the Witch of Endor in 1 S 29 3-25. The Heb word 'obh which is usually tr'ed "one who has a familiar spirit" (see list of passages at 2. The Old Testament) beginning of art.) occurs in this nar-
ration four times (vs 3, 7, twice, 8).
According to the ordinary interpreta-
tion it is used of the power to evoke two or more spirits.
These three senses are (a) a person who controls a spirit, (b) the spirit controlled, (c) the power to control such a spirit. This meaning appears to be altogether too broad. Omitting to translate the word we have, (ver 2) it had put away 'obh\eh, and yidh\e'mim' (i.e. their) were wicked, a mistress of an 'obh\eh (ver 8) "Divine unto me . . .
by the 'obh\eh." It is extremely unlikely that the same word should be used in two senses so far apart as "person who has a spirit" and the "spirit itself" in the same context. In the last passage mentioned (ver 8) there is a double indication that the word 'obh cannot have either significance mentioned. Saul says: "Divine unto me by the 'obh and bring me up whomever I shall name unto thee." The expression "divine by" clearly points to some magical object used in divination. Control of a spirit through some magical object is familiar enough.
The rest of Saul's statement confirms this view.
The result of this divination is the calling up of a spirit. A spirit would hardly be called to call up another spirit. This conclusion is confirmed by the etymology. The word 'obh is supposed to mean "one who has a familiar spirit," from its root-significance of holding and its primary meaning of wineskin. According to this derivation the word is applied to a necromancer on the supposition that the spirit inhabits his body and speaks from within. The transference to spirit is extremely unlikely, and the explanation is not consistent with ancient ideas on spirit manifestation (see BDB, 288, end).
(2) We, therefore, hold with H. P. Smith (ICC, "Samuel in loc."), though partly on different grounds, that the word 'obh has the same meaning in all the passages where it occurs, and that it refers to a sacred object or fetish by which spiritistic divination was carried on.
The significance of this conclusion is that the meaning of "the necromancer's familiar spirit" disappears from the text, for Dr. Driver's interpretation of the companion word yidh\e'mim (see ICC, Comm. Dt in loc.) will scarcely be maintained in the face of this new meaning for 'obh. The prohibition contained in the Law (Deut 18 10) and the idea of using them, places them in the same catalogue of offence and futility with idol-worship in general.
(3) This opinion is confirmed by two separate items of evidence. (a) In the Witch of Endor story Samuel's appearance, according to the idea of the narrator, was due to a miracle, not to the magic power of the feeble and cheating old woman to whom Saul had resorted. God speaks through the apparition a stern message of doom. No one was more startled than the woman herself, who for once had a real vision (ver 12). She not only gave a loud cry of astonishment and alarm but she described the figure which she saw as "a god coming up out of the earth." The story is told with fidelity and clearly indicates the opinion that the actual appearance of a spirit is so violently exceptional as to indicate the immediate power and presence of God.
(b) In Isa 8 19 the 'obh\eh and yidh\e'mim are spoken of as those who "chirp and mutter." These terms refer to necromancers and mediums (LXX translates 'obh\eh by epy\e'na\a'mo\e'na\u, ventriloquistis, who practised ventriloquism in connection with their magical rites. In Isa 29 it is said "Thy voice shall be as an 'obh\eh, out of the ground." Here 'obh is usually interpreted as "ghost," but it is far more probable (see BDB sub loc.) that it refers as in 8 19 to the ventriloquistic tricks of those who utter their oracles in voices intended to represent the spirits which they have evoked. They are stumped in these passages, as in the Witch of Endor narrative, as deceivers practising a fraudulent art. By implication their practice with whom they were in familiar intercourse is denied.
This leaves the way clear for a brief consideration of the words of Paul in 1 Cor 10 20 in connection with cognate passages in the OT.
3. Meaning of the word is really demon-worship, the partaking of idol-
Worship with demons and a separation from Christ. It is usually taken for granted that this characterisation of heathen worship was simply a part of the Jewish-Christian polemic against idolatry. Our fuller knowledge of the spiritism which conditions the use of images enables us to recognize the fact that from the viewpoint of hea-
thenism itself Paul's idea was strictly correct. The image is venerated because it is supposed to repre-
sent or contain an invisible being or spirit, not necessarily a deity in the absolute, but a super-
human living being capable of working good or ill to men.
(2) In the AV the term devils is used in four OT passages (Lev 17 7; Dt 32 17; 2 Ch 11 15; Ps 106 37). In RV "devils" has disappeared from the text—the word he-goats appears in Lev 17 7 and 2 Ch 11 15, but demons appears in Dt 32 17 and Ps 106 37. The tr of e\e'nhim as "he-goats" is literally correct, but conveys an erroneous concep-
tion of the meaning. The practice reprobarated is the worship of Satyrs (see SATYR) or wood-
demons supposed to be like goats in appearance and to inhabit lonely places. The same word is used in Isa 13 21; 34 14. The word tr "demons" in RV is shk\ehim, a term used only twice and both times in connection with the rites and abominations of heathen worship. It is interesting to note that the word shk\ehu is applied to the beings represented by the bull-colossi of Assyria (Driver, Dt in loc.). BDB holds that the word shk\ehim is an Assyrian loan-word, while Briggs (ICC, Ps 106 37) holds that it is the old word for demon as used by Jews in their polemic against heathenism. In any case the word belongs to heathenism and is used in Scripture to describe heathen worship in its own terminology. The interpretation of these beings as evil is characteristic of Bib. demonism in general (see DEMON, worship of personal beings more than man and less than God, according to Jewish and Christian ideas (see Driver op. cit., 363). LXX translates both the above words by diamente. The term "communion with demons" does not imply any power on the part of men to enter into voluntary relationship with beings of another world, but that, by sinful compliance in wrongdoing, such as idol-
worship of personal beings more than man and less than God, according to Jewish and Christian ideas (see Driver op. cit., 363). LXX translates both the above words by diamente.
4. Conclusion

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

LOUIS MATHEWS SWEET

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

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

H. E. Jacobs

COMPACT, kom-pakt', COMPACTED, kom-pakt'ed ("kēł̂"), hōbbar, "to be joined"; āveniḇātēm, āveniḇīḇāḏāz, "to raise up together"; "Compact" appears as tr of hōbbar in Ps 132:3, "Jerus... a city that is compact together" (well built, its breaches restored, walls complete, and separate from all around); in Gen 4:17 ["compact") (numbīḇāḏāz) occurs in AV Eph 4:16, "fifty joined together and compacted," RV "fifty framed and knit together." In AV "compact" is also the tr of səwēdām, səwēḏāmēn, "to set together" (2 Pet 3:5), "an earth compacted out of water and amidst [in, through] the water," which suggests the idea of water as the primary material (cf Gen 1:2). W. L. Walker

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

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

To account for the origin and growth of religion various theories have been propounded: (1) "Humanism," which is the revival of the "Self-says," of which there were two, one the "I-saying," which traces religion to early man's fancy that every object in Nature had a personality like his own; (2) the Astral Theory, which supposes that religion originated from worship of the heavenly bodies. It is clear that there are facts to support each of these hypotheses, yet no one of them satisfies all the facts. We have been told that it has been observed that most tribes from the earliest times clearly distinguished between those deities who had been men, and the gods proper, who had never been men and had never died. Regarding (2), it should be observed that it admits that man's consciousness of his own personality and his fancy that it exists in other creatures also does not account for his worshipping them, unless we grant the existence of the sensus numinis within him: if so, then this explains, justified, and necessitates religion. (3) The Astral Theory is in direct opposition to Euhemerism or Humanism. It ascribes personality to the heavenly bodies in man's early fancy; but it, too, has to presuppose the sensus numinis, without which religion would be impossible, as would be the science of optics if man had not the sense of sight. It is often held that religion is due to evolution. If so, then its evolution, resulting ex hypothesi in Christianity as its acme, must be the "Eternal Purpose" (prothesis tis asidend, Eph 3 11), just as has been the evolution of an amoeba into a man on the Evolutionary Theory. This would be an additional proof of the truth of Christianity. But, though doubtfully there has been a gradual progress under Divine guidance—in religion, the fact of Christ is sufficient to show that there is a Divine self-revelation too. Hence the claim of Christianity to be the absolute religion. The pre-Christian religions were the age-long prayer, the Incarnation was the answer (Illeworth). Christianity as revealed in Christ adds what none of the ethical faiths could prove their claim to—authority, holiness, revelation.

II. Relation of Christianity to Ethnic Faiths and Their Tenets.—It is very remarkable that Christianity—though clearly not a philosophy but a religion that has arisen under historical circumstances which preclude the possibility of supposing it the product of Eclecticism—yet sums up in itself all that is good in all religions and philosophies, without the bad, the fearful perversions and corruptions of the moral sense, too often found in them. The more the study of comparative religion is carried on the more plainly evident does this become. At one time (1) it has been thought the half-truths concealed rather than revealed in other systems, whether religious or philosophical. We subjoin a few instances of this.

Karma is strongly insisted on in Hindûism and Buddhism. These teach that every deed, good or bad, must have its result, that "its fruit must be eaten" here or hereafter. So does Christianity quite as forcibly (Gal 6 7-8). But neither

1. Karma

Indian faith explains how sin can be forgiven, evil be overruled for good, nor how, by building good found ed works, man may rise higher (Aug., Sermo iii, De Ascensione). They recognize, in some sense, the existence of evil, and illogically teach that rites and certain ascetic practices help to overcome it. They know of no Atonement, though modern Hindûism endeavors to propitiate the deities by sacrifices, as indeed was done in Vedic times. Conscience they cannot explain. Christianity, while showing the heinousness of sin as no other system does, and so supplementing the others, supplements them still further by the Atonement, showing that God is just, and teaching how His very righteousness can be brought to "justify" the sinner (Rom 3 26).

Mahâyâna Buddhism proclaims an immanent but not transcendent being (Dharma-kâya), who is the Ultimate Reality that underlies all. Religion

2. God

e all particular phenomena" (Suzuki), who wills and reflects, though not fully personal. He is not the Creator of the world but a kind of Anima mundi, a "universal soul". To the Christian, sentient beings have no individual existence, no "ego-soul." The world of matter has no real existence but is his self-manifestation. Christianity supplants and corrects this by teaching the transcendence of God, and the immanence (Acts 17 28) of the Creator, who is at least personal, if not something higher, who is the Source of reality though not Himself the sole reality, and of our personality and life, and "who only hath immortality" (1 Tim 6 16).

Vedântism and Sûfism proclaim that ultimate absorption in the impersonal "It" is the summum bonum, and the Chânâdogyâ Upanishad says, "There is just one thing, without which there would be no bliss whatever. What is this thing? It is that one thing everything is, so to speak, a part: there being no ultimate difference between the human and the Divine. Thus sin is denied and unreality proclaimed (Mâyâ, illusion). The yearning for union with the Absolute is the aim of all, and this is satisfied in Christianity, which provides reconciliation with God and shows how by new spiritual birth men may become children of God (Jn 1 12-18) and 'partakers of the divine nature' (2 Pet 1 4), without being swallowed up therein like a raindrop in the ocean: the union being spiritual and not material.

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

4. Self-Revelation of God

Philosophically this leads to Agnosticism, though opposed to Polytheism. Among the Jews the philosophy of Maimonides ends in the same failure to attain to a knowledge of the Divine or to describe the God except by negations (Sûpher Ha-naddâ'â, 11). The Bible, on the other hand, while speaking of Him as invisible, and unknowable through merely human effort (Job 11 7-8; Jn 1 18), yet reveals Him in Christ, who is God and man. Jewish mysticism endeavored to solve the problem of creation by the invention of the 'Akhârn kadhmûn (archetypal man), and earlier by Philo's Logos doctrine and the Memra of the Targums. But these abstractions have neither reality nor personality. The Christian Logos doctrine presents contents in a wondrous way the historical, eternal Christ (of Jn 1 1-3;
Bahá’ísm their dogma of “manifestations” (mazhar) in human beings; the ‘Alláháris are so called because they regard ‘Alláh as God. Instead of these unworthy theories and delusions, Christianity supplies the holy, sinless, perfect Incarnation in Christ.

Hinduism offers mukti (moksha), “deliverance” from a miserable existence; Christianity in Christ offers pardon, deliverance from sin, and 6. Salvation reconciliation with God.

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

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

Pilgrimages in Islam and Hinduism indicate but do not satisfy a need for approach to God; Christianity teaches a growth in grace and in like-ness to Christ, and so a spiritual draw-to God ing near to God.

III. General Characteristics of Eth-nic Faiths.—The world's religions were, though in many various forms, certain common beliefs, such as:

1. Tenets power or powers, good or bad, superior Common to man and able to affect his present nature life; (2) That there is a difference between right and wrong, even though not clearly defined; (3) That there is an after-life of some sort, with happiness or misery often regarded as in some measure dependent upon conduct or upon the ob-servation of certain rites here. In the main the fact of the all but universal agreement of religions upon these points proves that they are true in substance. Even such an agnostic philosophy as original Buddhism has been deified, and Buddha himself has been deified by the Maháyána School. Yet no ethnic faith satisfies the “human soul naturally Christian” as Tertullian calls it (Liber Apotheoticus, cap. 17), for none of them reveals One God, personal, holy, loving, just, mer-ciful, omnipotent and omnipotent. Even Islam fails here. Ethnic religions are either (1) poly- theistic, worshipping many gods, imperfect and some evil, or (2) mystical, evaporating away, as it were, God’s Personality, thus rendering Him a mental abstraction, as in the Hindú philosophical systems and in Maháyána Buddhism. Christianity as revealed in Christ does just what all other faiths fail to do, reconciling these two tendencies and cor recting both.

As a general rule, the nearer to their source we can trace religions, the purer we find them. In most cases a tendency to degradation and not to progressive improvement manifests itself as time goes on, and this is sometimes carried to such an extent that, as Lecretius found in Progress, in Rome and Greece, religion becomes an Ethnic curse and not a blessing. Thus, for example, regarding ancient Egypt, Professor Renouf says: “The sub-limer portions of the Egypt religion are not the com paratively late result of a process of development. The sub-limer portions are demonstrably ancient, and the last stage of the Egypt religion was by far the grossest and most corrupt” (Hibbert Lectures, 91).

Modern Hindúism, again, is incomparably lower in its religious conceptions than the religion of Vedas. The rule holds good, as is evident from the myths about Tangan. In Samoa he was said to be the son of two beings, the “Cloudless Heaven” and the “Outspread Heaven.” He originally existed in open space. He made the sky to dwell in. He then made the earth. Somewhat later he was supposed to be visible in the moon! But a lower depth was reached. In Hawaii, Tangaroa has sunk to an evil being, the leader of a rebellion against another god, Tane, and it is now conceived to abide in the lowest depths of darkness and be the god of death. In South Africa, Australia and elsewhere, traditions still linger of a Creator of all things, but his worship has been entirely laid aside in favor of lower and more evil deities.

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

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

IV. Supposed Resemblances to Revealed Re-ligion.—Much attention has been called to real or supposed community of rites and dogmas among the Stoics, and in the Eddas of Scandi navia and the Purânas of India.

1. Rites “mimic” esp. what is found in the other faith is compared with Christianity. Sacrifice, for instance, is an essential part of every religion. In Christianity none are now offered, except the “living sacrifices” of the believer, though that of Christ offered once for all is held to be the subsance foreshadowed by Jewish sacrifices. Purificatory bathtings are found almost everywhere, and that very naturally, because of the universality of conscience and of some sense of sin.

Belief in the fiery end of the world existed among the Stoics, and is found in the Eddas of Scandi navia and the Purânas of India.

2. Dogmas Traditions of an age before sin and death came upon mankind occur in many different lands. Many of these traditions may easily be accounted for. But in some cases the supposed resemblance to revealed religion does not exist, or is vastly exaggerated. The Ygã philosophy in India is popularly supposed to aim at union with God, as does Christianity; but (so understood) the Ygã system, as has already been said, implies loss of personality and absorption into the impersonal, unconscious “It” (Tat). The doctrine of a Trinity is nowhere found, only Triads
of separate deities. Belief in a resurrection is found in only very late parts of the Pers (Zoroastrian) scriptures, composed after cents. of communication with Jews and Christians. In the earlier Avesta only a "restoration" of the world is mentioned (cf Acts 3:21). Original (H razón Buddhist teaches "immortality" (omata), but by this is meant Nir-

A Has been said to teach the "resurrection of the body," but, according to Eubulus and Porphyry, it taught rather the transmigration of the soul.

The assertion is made that many of the leading gospel incidents in the life of Our Lord are paralleled in other religions. It is

3. Asserted, said for instance, that the resurrection-Parallels to theon of Adonis, Osiris and Mithra Gospel was believed in by their followers. It

History is true that, in some places, Adonis was said to have come to life the day after he had met his death by the tusk of a boar (the cold of winter); but everywhere it was recog-

nized that the way to a man who had been killed but the representative of the produce of the soil, slain or dying down in the cold weather and growing again in spring. As to Osiris, his tomb was shown in more than one place in Egypt, and his body was never supposed to have come to life again, though his spirit was alive and was ruler of the underworld. Mithra was admitted to be the genius of the sun. He was said to have sprung from a rock (in old Pers and Sanskrit the same word means "sky," "cloud" or "rock"), but to have been incarcerated, nor to have died, much less to have risen from the dead. The modern erroneous fancy that Mithraists believed in his resurrection rests solely on one or at most two passages in Christian

writers, which are only referable to the control of Osiris and the removal of his body from the tomb by his hostile brother Typhon (Set). The high morality attributed to Mithraism and even to the worship of Isā rests on no better foundation than the wrong rendering of a few passages and the deliberate ignoring of many which contradict the theory.

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

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

Lessons Taught by Comparative Theology of humanity. The failures of the eth-

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

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COMPARE, kom-pa-r, COMPASS, kom-pa-s, re: "the", dámāh, ṭāb, māsh, ṭāb, ṭarak; parəbdālə, parəbdāli, əvənə, sugkr̡nə: "Compare" is the trp of ṭāb, dámāh, "to be like" (Cant 1:9); of ṭāb, māsh, "to liken," "compare" (Isa 46:5); of ṭāb, ṭarak, "to set in array," "compare" (Ps 89:6; Isa 40:18); of ṭāb, ṭāshak, "to be equal" (Prov 3:15; 8:11).

In the NT sugkr̡nə, "to judge" or "sift together," is trp "comparing," comparing spiritual things with spiritual (1 Cor 12:3; ARV "combining"); adapting the discours of the subject. Thus: RVm "interpreting spiritual things to spiritual men." W. L. WALKER

COMPASS, kom'pas, COMPASSES, kom'pəs': "Compare," noun is the trp of ṭāb, ṭāb, "circle," "vault" or "arch" ("when he set a compass upon the face of the depth" Prov 21:27 AV, RV "circle of" Job 26:10; and see Circle; VaulT OF Earth"; of ẓāb, karkōb, "a margin," "border" (Ex 27:5, "the compass of the altar," RV "the least round," so 38:16), to fetch a compass is the trp of ẓāb, sōbhāb, "to turn about," "go round about" (Nu 34:5; Josh 15:3, RV "turn about" 2 S 5:23; 2 K 3:9, RV "make a circuit"; of pertérchomai, "to go about" (Acts 28:13, RV "made a circuit"; in "some ancient authorities read cast loose": see Circuits). "Compasses" is RV for "compass," ṭāb, māshāh, an instrument for describing a circle: "He marketh it out with the compasses" (Isa 44:13) making an idol.

The vb. "to compass" occurs frequently in the sense of "to surround" and "to go round about," e.g. Gen 2:11, "which compasseth the whole land of Havilah," Dt 2:1, "We compassed [went around] mount Seir many days"; in Jer 31:22 we have "a new thing on the earth: a woman shall compass a man," RV "will turn about" (children of the old pharisees) but more probably as a protector. In those happy days, the protection of women (under God, ver 28) will be sufficient, while the men are at their work; to encompass" (the cords of death compassed me," Ps 18:4; "the waves of death," 2 S 25:5). "To gird" (Isa 60:11 RV); "to lie around," "to be laid around" (He 5:2, "compassed with infirmity" [clothed with it]; 12:1, "compassed about with so great a cloud of witnesses").
COMPASSION, kom-pash'un: Compassion is the tr of ἀματία, ráhám, "to love," "pitv," "be merciful" (Dt 13 17; 30 3); of ἁμάμα, "mercies" (1 K 8 50); of ἱματία, "to pity," "spare" (Ex 2 6; 12 19; 34 22); ráhám (Ps 43 24; 11 4; 112 4; 145 8), is rendered by ARV "merciful.

We have σπαλγνίζομαι, splagnizomai, "to have the bowels yearning," in Mt 9 36; 14 14, etc.; sumpathéō (He 10 34), "to suffer with [another];" sumpathēia (1 Pet 3 8, RV "compassionate," in Gr "sympathetic"); metripathéō (He 6 2, RV "who can bear gently with"); eleóo, "to show mildness," "kindness" (Mt 18 33; Mk 5 19; Jude ver 22, RV "mercy"); orkielóo, "to have pity" or "mercy" (Rom 9 15 bis).

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

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

Compasion, lit. a feeling with and for others, is a fundamental and distinctive quality of the Bib. conception of God, and to its prominence the world owes more than words can express. (1) It lay at the foundation of Israel's faith in Jcb. For it was out of His compassion that He, by a marvelous act of power, delivered them from Egypt bondage and called them to be His own people. Nothing, therefore, is more prominent in the OT than the ascription of compassion, pity, mercy, etc., to God; the people may be said to have gloried in it. It is summed up in such sayings as that of this great declaration (Ps 103 8). (2) Jehovah is the God full of compassion [ARV merciful] and gracious" (of Ps 78 38; 86 15; 111 4; 112 4; 145 8; Lam 3 22, "His compassions fail not"). And, because this was the character of their God, the prophets declared that compassion was an essential requirement on the part of members of the community (Hos 6 6; Mic 6 8; of Prov 19 17). (2) In Jesus Christ, in whom God was "manifest in the flesh," compassion was an outstanding feature (Mt 9 30; 14 14, etc) and He taught that it ought to be extended, not to friends and neighbors only, but to all without exception, even to enemies (Mt 5 43 48; Lk 10 30 37).

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

In the NT two words are found: (1) ἀγαπάω, agapeó. The word is of Pers origin and means to employ a courier. The ἀγαρόι, in the NT were public couriers stationed by appointment of the kings of Persia, at fixed localities, with horses ready for use, to transmit speedily from one to another the royal messages. These couriers had authority to press into their service, in case of need, horses, vessels, and even men, they might meet (Jos, Ant XIII, ii, 3). "compel them to go a mile" (Mt 5 41 AV; RV "impress"); "compelled Simon to bear his cross" (Mt 27 32; Mk 15 21 AV; RV "impressed"). (2) ἀγαφάω, agaphao, "to constrain, whether by force, threats, entreaties, persuasion, etc.;" "compel them to come" (Lk 16 13 AV; RV "constrain"). This has been a favorite text of religious persecutors. As Robertson says in his history of Charles V, "As they could not persuade, they tried to compel men to believe." But it simply meant that utmost zeal and moral urgency should be used by Christians to induce sinners to enter the Kingdom of God. Cf Acts 26 11.

GEORGE HENRY TREVER

COMPLAINING, kom-plei'ing (προτιμάω, ἀναφόραω, ἐναφόραω, "cry," "outcry," ἄφορισμα, "meditation, complaint") ("complaint"); ἀναφόραω is the act of crying out, the calling for God's help, if the complaint is in the context of distress (2 Th 3 6; "outcry," "to make a complaint"); ἀναφόραω, "to make perfume," πρόκαταστάτω, "to make a perfumery"; πρόκαταστάτω, "to make perfume," ἀναφόρά, "of the sacred anointing oil (Ex 30 25 32 33) and of the holy anointing oil (Ex 30 25 32 33) and of the holy anointing oil (Ex 37 38), which were not to be used for any profane purpose.

COMPLETE, kom-plé't: In AV for πληρωμα, plerôma, the vb. ordinarily used for the coming to pass of what had been predicted. AV translates this "completing" in Col 2 10; 4 12 to express the final and entire attainment of what is treated, leaving nothing beyond to be desired or hoped for; otherwise rendered in RV ("made full"). In RV, e. appears once for Gr ἀριστος, from ἀριστος, "to join," in 2 Tim 3 17, in sense of "accurately fitted for," where AV has "perfect.

COMPOSITION, kom-pó-zish'un (περιπλωματικός, makhoneth, "measure"); COMPOUND, kom-pound (subst.) (πρόκαταστάτω, ἀφόραω, "to make perfume," πρόκαταστάτω, "perfume," πρόκαταστάτω, "of the sacred anointing oil (Ex 30 25 32 33) and of the holy anointing oil (Ex 37 38), which were not to be used for any profane purpose.

COMPREHEND, kom-pré'hend: Used in a twofold sense in both the OT and NT. This
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double meaning appears in two Heb and two Gr words which signify in turn (1) mental or spiritual perception, (2) capacity to hold or contain, as in a vessel, or (3) capacity to hold all-inclusive principle, e.g.:

(1) ἀφαίρεσις, ἀφαίρεσις, "to lay hold of," hence mentally to apprehend: used of the spiritual capacity of the Christian "to comprehend [RV ' apprehend']" with all saints" (Eph 3:18) the measureless love of God; and of the inability of the unregenerate heart to know or perceive the revelation of God made in Christ: "the darkness comprehended it not" (Jn 1:5 RV 'apprehended'; RvM 'overcame'; cf 12:35).

(2) םיה, קול, "to measure or contain," as grain in a bushel. So God's immeasurable greatness is seen in His being able to hold occasions in the hand (Ps 136:7) and "comprehend the dust of the earth in a measure" (Isa 40:12).

אָנַכַּלָּדָה, anakephalaios, "to sum up under one head," e.g. love includes every moral principle and process. The entire law on its own side, says Paul, "is comprehended [RV 'summed up'] in this saying, namely, Thou shalt love thy neighbor as thyself." (Rom 13:9).

Dwight M. Pratt

CONANIAH, kon-o-ni'a (נהוּנֶה, konanah), "Jah has founded or sustained." AV Conaniah:

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

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

CONCEAL, kon-se'el (פָּרַסְקָלָתָה, paraskelathah): Found but once in the NT (Lk 9:45). The primary meaning is to cover by hanging something in front of the object hidden. The purpose of the one concealing is made prominent. There is, therefore, a reserve and studied progress in regard to the statement, that is not always the suppression of truth (Prov 12:16,23). God withholds more than He reveals (Prov 25:2; cf Ps 97:2; 1Tim 6:16).

CONCEIT, kon-se'it: An idiomatic rendering of a phrase, φρόνημα ἐν εὐγνώμον, φρόνησιν ἐν διευκρίνεσιν, in Rom 11:25; 12:16; meaning lit. "wise with one's self," i.e. "in one's own opinion," or, as in Π OT passages (Prov 38:5.12 RvM), "in his own eyes" (Heb 'egyn).

CONCEPTION, kon-sep'shon, CONCETE, kon-se've (πνεύμα, πνεῦμα, πνευματικόν in heautotó), in Rom 11:25; 12:16; meaning lit. "wise with one's self," i.e. "in one's own opinion," or, as in Π OT passages (Prov 38:5.12 RvM), "in his own eyes" (Heb 'egyn).

CONCEPTION, Immaculate. See Immaculate Conception.

CONCERNING, kon-sun'ing: Makes frequent changes, such as "for," "as for," "from," "about," for "concerning"; "concerning" instead of "for," "of," "over," "in," "against," etc. Some of the other changes are, "unto that which is good," "concerning" (Rom 16:19), "concerning" instead of "because of" (Jer 23:9), "for the miracle of" (Mk 5:52), for "with" (10:41), for "of the Lord" (Acts 18:25), "concerning Jesus" (different text), "by way of disparagement" (2Cor 11:21), instead of "concerning reproach"; "Why askst thou me concerning that which is good?" (Mt 19:17) instead of "Why callest thou me good?" (different text; RvM).

W. L. Walker

CONCLUSION, kon-klo'zhan (καταλήπτον, katatamo'n, "mutilation," "cutting"): A term by which St. Paul contemptuously designates the merely fleshly circumcision upon which the Judaismists insisted as being necessary for gentle converts (Phil 3:2), as distinguished from пертоам, the true circumcision (ver 3). Cf Gal 5:12 and Dtn 31:1, and see Circumcision.

CONCLUDE, kon-klo'd (καταλήμματος, sumpisōtōs): Used only in Acts 15:10, where AV has "assuredly gathering," i.e. "inferring." Where AV has "conclude," RV more accurately renders "reckon" (Rom 3:28); "giving judgment" (Acts 21:25); "shut up" (Rom 11:32; Gal 3:23).

CONCLUSION, kon-klo'zhun (קָהֲלָה, qalēh): In Eccl 12:13 AV, where RV has "the end," viz. a summary of the entire argument of the book.

CONCORDANCE, kon-kör'dans:

1. Nature of Work
2. Classes of Concordances
3. Their Indispensableness
4. Concordances to Latin Vulgate
5. Concordances to the Hebrew OT
6. Concordances to the LXX
7. Concordances to the Greek NT
8. Concordances to the English Bible

Literature

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

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

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

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

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

5. Concord- and was tr'd into Lat by Reuchlin ances to (the 1566). Both original and tr conc-Hebrew OT tained many errors. It was improved by Calasio, a Franciscan friar (1621), and more thoroughly by John Buxtorf, whose Concordance was published by his son (1632). This latter formed the basis of Dr. Julius Först's Liber Sacrorum Vet. Test. Concordantiae Hebraeae quae auctore Chaldæo: 1640 (Eng. tr. Hebrew and Chaldee Concord. A later Heb Concordance in Germany is that of Solomon Mandelkern (1896). In England, in 1754, appeared the valuable Heb Concordance, Adapted to the Eng. Bible, by Dr. Taylor, of Norwich. With this work is entitled A Complete Concordance to the Holy Scriptures of the Old and New Testaments, etc; to which is added, a Concordance to the Books called Apocrypha. Mr. Spurgeon said regarding it, "Be sure you buy a genuine unabridged Cruden, and none of the modern ones, for, good as they may be at the price . . . You need only one; have none but the best." Many editions of this valuable book have been published. It no longer remains, however, the only authority, nor even the most complete and serviceable, though perhaps still the most convenient, for the purpose of the student. In 1873 was published the Analytical Concordance to the Bible by Robert Young, LL.D., to which an appendix has since been added. This bulky and somewhat awkward authorship, however, was a commercial failure. A more convenient arrangement of the Bible by James Strong, LL.D. This includes the new feature of a comparative concordance of the Authorized and Revised (English) VSS. It embraces also condensed Dictionaries of the Heb and Gr words, to which references are made from the Eng. words by figures. It thus differs in plan from Young's, which gives the Heb and Gr words in the body of the concordance at the head of the passages coming under them. Lastly must be noticed the very valuable work, published in the same year (1894) in America by J. B. R. Walker, Comprehensive Concordance, with an Introduction by Marshall Curtais Hazard. It is stated to give 50,000 more passages than Cruden.

LITERATURE.—See arts. on "Concordance" in the various Dictionaries and Encyclopaedias; arts. by Dr. Beard in Kite's Enc. (Vol 1); and by Dr. C. R. Gregory in the New Sch-Ivers Enc. (Vol III); Pretz in the Crit. Compend. Concordance, and Introduction by Hazard to Walker's Compreh. Concordance.

JAMES OBE

CONCURSE, kon'kurs, hâmdâh, "to hum," "to make a noise;" σωρόφω, ευσωρόφος, "a turning" or "twisting together;" Hâmdâh, usually tr'd by some word signifying "sound" is rendered "concourse" in Prov 1:21 (perhaps from the noise made by people thronging and talking together;
of 1 K 1 41, “uproar”), “She [wisdom] crieth in the chief place of concourse,” RV “Heb at the head of the noisy [streets];” svatrophē is tr. “con- course” (Acts 19 40), a riotous crowd. Cf Jth 10 18.

**CONCUBINAGE, kon-kū-bin’āj.** See Family.

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

H. E. Jacobs

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

1. The causative stem of ὅρκος, ἀρασθα, “to declare [or make] wrong.” “To condemn,” whether in civil, ethical or religious relations.

1. In the OT

- Taken in this sense the word needs no comment (Ex 22 9; Dt 25 1; Job 40 8); “Who then can condemn?” (Job 34 29, AV “make trouble”).

- ὅρκος, “to fine.” “Condemned the land” (2 Ch 36 3 AV; AVm “muled”; RV “amended”; ARV “fined”; “wine of the condemned” (Am 2 8; RV “fined” [unjustly]).

2. In the NT

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

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

1. The most important word is κρίνω, κρίνα, “to judge.” From it are a number of derivative vb.s and nouns. RV has rigidly excluded the harsh words “damn” and “damnation,” substituting “judge,” “condemn,” “judgment,” “condemnation.” This is proper, since the word damn (Lat damnare, “to inflict loss” upon a person, “to condemn”), and its derivatives has, in process of time, suffered degradation, so that in modern Eng. it usually refers to eternal punishment. This special application of the word for some context. ran side by side with the original meaning, but even as late as Wycliffe’s version the word “damn” is usually employed in the sense of condemn, as in Job 9 20, “My mouth shall damn me.” It is even applied to the condemnation of Jesus by the chief priests andscribes (Mt 10 33). This degeneration of the word is perhaps due, as Bishop Sanderson says, “not so much to good acts as to bad manners.” Kritō is rendered uniformly “judge” by RV, even where the context compels the thought of condemnation (Jn 3 17 18; 12 47; Acts 7 7; “might be damned,” 2 Thes 2 12 AV; Rom 14 22; Jas 5 9).

2. The more specific sense of condemn, however, is found in κατάκρισις, κατάκρινα, “to judge one down” (Mt 14 44: “is damned if he eat” (Rom 14 23; 1 Cor 11 32 AV; RV “condemned”). See also Mk 16 16; 2 Pet 2 6.

3. For “condemnation” there is the noun κρίσις, κρίμα, or κρίμα, κρίμα (for accret see Thayer’s Lexicon), in a forensic sense, “the sentence of the judge” (Lk 23 40; Mt 23 14 omitted in RV; “condemnation of the devil” 1 Tim 3 6; 5 12; Jude ver 4).

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

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

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

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

**CONDUCT, kon’dikt.** See ETHICS.

**CONDUIT, kon’dit.** See CESTERN.

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

The camel, the coney and the hare are in the list of unclean animals because they “chew the cud but divide not the hoof,” but all three of these are eaten by the Arabs.

The illustration is from a photograph of a group of conies in the Syrian Protestant College at Beirut. Prepared by Mrs. MacCarruthers, who collected these specimens in a cliff in the neighborhood of Tyre. Specimens from the Dead Sea are rarer than those from Syria.

(1) “Confection” is found in AV only, and but once (“a. after the art of the apothecary” (Ex 30 35; RV “perfume”)); but the RV renders 1 Ch 9 28 “the c. [AV ‘ointment’] of them in the spices.” It stands for something “made up,” a mixture of perfumes or medicines, but never sweetmeats, as c. means with us.
(2) Likewise a “confectionary” is a perfumer. The word, too, is found but once (1 S 8 13), “He will take your daughters to be perfumers [AV “confectionaries”], and to be cooks, and to be bakers.” See PERFUMES.

GEO. B. EAGER

CONFEDERATE, kon-fêd’r-ät, CONFEDERACY, kon-fêd-ar-sei: “Confederate” as an adj. in the sense of united or leagued is twice the tr of βασιλεία, βρύθ, “covenant,” in several instances τρία “league” (Gen 14 13, βασιλεία, “lord of master of man, who was prince with Abram”; cf Ps 88 5; once of Νῦν, νῦθ, “to rest,” “Syria is c. with Ephraim” (Isa 7 2, Βύρμ “resteth on Ephraim”; also 1 Mac 10 47).
As a noun “confederate” occurs in 1 Mac 10 16, συμμαχος, “confederates” (1 Mac 8 20:24:31; 14 40; 15 17).

Confederacy, as a “league,” occurs as the tr of βρύθ, “the men of thy c.” (Ob 7:7) as a conspiracy it occurs in Isa 12 12, as τρία κυρίων, “to bind” (“Say ye not, a; c.” Cl 2 S 15 2; 2 K 12 20, etc.

W. L. WALKER

CONFERENCE, kon-fûr, conference, confer: The equivalent of three Gr words of different shades of meaning. In Gal 1 16, προσάνατιγμα, προσανατιθέμεν, had been used in classical writers for resorting to oracles (Lightfoot on Gal 5 2; Elliott on Gal 1 16): hence, “to take counsel with,” “to consult.” In Acts 4 15, συνάδελφοι, συμβάλλω, “to compare views,” “discuss”; and in Acts 26 12, συνάδελφος, συνάδελφος, “to talk together.” Cf the single passage in the OT (1 K 17).

CONFESION, kon-fesh’un (ΠΩΣ), γάθαδα; ὁμολογία, homologé, and their derivatives): The radical meaning is “acknowledgment,” “avowal,”

with the implication of a change of conviction of course of conduct on the part of the subject. In Eng. “profession” (AV 1 Tim 6 12; He 3 1; 4 14), besides absence of the thought just suggested, emphasizes the publicity of the act. C., like its Gr equivalent, connotes, as its etymology shows (Lat. confessio, Gr ὑμολογεῖν), that the act places one in harmony with others. It is the unifying in a statement that has previously been made by someone else. Of the two Gr words from the same root in the NT, the compound with the Gr preposition ἑκάστῳ, found, among other places, in Eph 4 27 (Acts 10 18; 1 Cor 4 12), means generally “to talk with” or “to confess.” Phil 2 11, implies that it has come from an inner impulse, i.e. it is the expression of a conviction of the heart. It is referred anthropologically to God in Job 40 14, where Jeh says to the patriarch sarcastically: “Then will I also confess of (unto) thee” and in Rev 3 5, where it means “to recognize” or “acknowledge.”

When man is said to confess or make confession, the contents of the confession are variously distinguished. All, however, may be grouped under two heads, confession of faith and confession of sins.

Confessions of faith are public acknowledgments of fidelity to God, and to the truth through which God is revealed, as 1 K 8 33. They are declarations of unqualified confidence in Christ, and of surrender to his purposes, as in Mt 10 10; “Every one therefore . . . who shall confess me before men.” In Phil 2 11, however, c. includes, alongside of willing, also unwilling, acknowledgment of the sovereignty of Jesus.

The word c. stands also for everything contained in the Christian religion—"the faith" used in the objective and widest sense, in He 3 1; 4 14. In both these passages, the allusion is to the NT. The “High Priest of our c.” (He 3 1) is the High Priest, of whom we learn and with whom we deal in that new revelation, which in that epistle is contrasted with the old.

Confessions of sins are also of various classes:
(1) To God alone. Wherever there is true repentance for sin, the penitent freely confesses his guilt to Him, against whom he has sinned. This is described in Ps 32 3-6; cf 1 Jn 1 9; Prov 28 13. Such c. may be made either silently, or, as in Dn 9 19, orally; it may be general, as in Ps 51, or particular, as when some special sin is recognized; it may extend to many sins, or, as Ps 32 3-4, have been discovered, but which is believed to exist because of recognized inner depravity (Ps 19 12), and thus include the state as well as the acts of sin (Rom 7 18). (2) To one’s neighbor, when he has been wronged (Lk 17 4): “If thy brother . . . which seven times in the day, and seven times seven turn again to thee, saying, I repent; thou shalt forgive him.” It is to this form of c. that James refers (5 16): “Confess . . . your sins one to another”; cf Mt 5 23 f. (3) To a spiritual adviser or minister of the word, such as the c. of David to Nathan (2 S 12 13), of the multitudes to John in the wilderness (Mt 3 6), of the Ephesians to Paul (Acts 19 18). This c. is a general acknowledgment of sinfulness, and enters into an enumeration of details only when the conscience is particularly burdened. (4) To the entire church, where some crime has created public scandal. As secret sins are to be rebuked secretly, and public sins publicly, “in the apostolic age, where there was genuine penitence for a notorious offence, the acknowledgment was as public as the disgrace of it.” An illustration of this is found in the well-known case at Corinth (cf 1 Cor 5 3 f with 2 Cor 2 6 f).

For auricular c. in the sense of the mediaeval and Rom church, there is no authority in Holy Scripture. In practice, there were cases of investigating those who were about to make a public c. of some notorious offence, and of giving advice concerning how far the circumstances of the sin were
to be announced; an expeditious that was found advisable, since as much injury could be wrought by injudicious publishing of details in the e., as by the sin itself. The practice once introduced for particular cases was in time extended to all cases; and the practice of sin was demanded by the church as a condition of the absolution, and made an element of penitence, which was analyzed into contrition, confession and satisfaction. See the Examen Concilii Tridentini (1st ed. 1566) of Dr. Martin Chemnitz, superintendent of Brunswick, for a thorough exegetical and historical discussion of this entire subject. On the historical side, see also Henry Charles Lea, History of Auricular Confession and Indulgences in the Latin Church (3 vols., Philadelphia, 1896).

H. E. Jacobs

CONFIDENCE, kon-fëns-dans (τελειωτής, báthoς, and forms, κατενθαλία; κατενθαλία; parrhesía, parrhésis, πεπόνθη, πεπόνθη, παράθυρον, παράθυρον, πεπόνθη, παράθυρον, ἄμμος, ἄμμος; ἄμμος; hupostasis); the chief Heb word tr τ roofs confidence (báthoς, and its forms, perhaps, radially, "to be open," showing thus what originated the idea of "confidence"; where there was nothing hidden a person felt; it was very frequently rendered "trust." In Ps 118:9 we have "It is better to take refuge in the Lord" in Heb, "in the confidence in its power," and in 65:5, "O God of our salvation, thou that art the confidence anb every end of the earth." "Mibháhā in tr "confidence" in Job 18:11; 34:21; Prov 21:22, etc.

Keseel ("firmness, "stoutness") is rendered "confidence" in Prov 3:26, and kisikāhā in Job 4:6; peithō ("persuade") is tr "confidence" in 2 Cor 2:3; Gal 5:10, etc; peptóthe, in 2 Cor 1:15; 8:22, etc; hupostasis ("what stands under"), in 2 Cor 11:17; Heb 4:14; 1 Cor 3:2; parabibáth, "confidence." 4" (batah, "old""); is invariably tr in RV "boldness" (Acts 28:31; He 3:6; 4:16; 10:35; 1 Jn 2:28; 3:21; 5:14); tharsó or thargáth ("to have good courage") is so tr in RV, "being therefore always of good courage" (2 Cor 5:6); "I am of good courage concerning you" (2 Cor 7:16), AV "confident" and "confidence.

RV has "confidence" for "hope" (Job 8:14); for "assurance" (Isa 32:17); for "trusting" (2 Cor 3:4); for "same confident boasting" (2 Cor 9:4); "is confidence" for "trusted" (Job 40:29); "to have confidence" for "thinketh that he hath whereof he might trust" (Phil 3:4); "confidently" for "constantly" (Acts 13:15); "confidently affirm" for "affirm" (1 Cor 1:2); "securely therein," for "with confidence" (Exk 28:26) "securely therein." The Bible teaches the value of confidence (Isa 30:15; He 10:35), but neither in "gold" (Job 31:24), nor in man, however great (Ps 118:8-9; Jer 17:5), nor in self (Prov 14:16; Phil 3:3), but in God (Ps 65:5; Prov 3:26; 14:26), as revealed in Christ (Eph 3:12; 1 Jn 5:13-14).

W. L. Walker

CONFIRM, kon-fërn, CONFIRMATION, kôn-fërn-mi'shən: In the OT represented by several Heb words, generally with reference to an increase of external strength, as e. the feeble knees" (Isa 35:3); e. the kingdom" (2 K 15:19); e. inheritance" (Ps 68:9). In the NT, this external, objective sense is expressed by βεβαιός, behaiois, as in Mk 16:20; Rom 15:8. The strengthening of mind, purpose, conviction, i.e. the inner or individual sense (Acts 14:22; 15:32:41) corresponds to εὐπαρθένιος, eutheíness, "faithful." Used also of ratifying or making a thing effective, (νωπόν, πνευμα, σοφία) a covenant (Gal 3:15). The noun is used in the second sense (He 6:6; Phil 1:7). Confirmation, the rite, in some denominations, of admission to the full communion of the church, which the Rom church has elevated to the place of a sacrament, has only ecclesiastical, but no Scriptural, authority. It is grounded, however, in the Scriptural precedent of the laying on of hands after baptism. See Hands, Imposition of.

H. E. Jacobs

CONFLICT, kon-flik't, "contact," "fight": In Phil 1:30, "having the same contending ye saw in me." "being a burden" (AV); "contention" (AV); "contention" (AV); "contention" (AV). See also Agony.

FORM, kon-förn, CONFORMABLE, kon-förm-a-bal, "conformable" (συμμορφώθω, summorphó), "to become or be like," "of the same form": Indicating an inner change of nature, working into the outward life (Rom 8:29; Phil 3:10:21); while ἐσχαματισμός, ἐσχαματίζω, "fashioned according to" (Rom 12:21 AV, "conformed"), refers to that which is external.

CONFOUND, kon-fǒnhd: The physical origin of spiritual terms is well illustrated by the principal Heb words for "conformed" (rendered also "ashamed," etc) bāth, bāth, is "to become pale" (2 K 19:26; Job 6:20; Ps 83:17; 129:5 AV; Isa 19:9, etc). ἐκθαμβίζω, ἐκθαμβίζω, "to become red" (Ps 35:4; Isa 1:29; 24:23); "the moon shall be confounded," Mic 3:7; ἐκαθαρίζω, ἐκαθαρίζω, "to be dried up," (Job 46:24 AV; 48:12 20 AV; 50:2 AV; Zec 10:5); ἀκόλουθος, to blush" (Ps 69:6 AV; Isa 41:11, etc). In Gen 11:7-9, of the confusion of tongues, the word is ἀκόλουθος, ἀκόλουθος, "to mix," "mingle." In Jer 1:17 AV it is ἀκόλουθος, ἀκόλουθος, "to bring or put down." In NT, katachánō, to put to shame" (1 Cor 1:27 AV; 1 Pet 2:6 AV); and συγκαθαρίζω, "to pour together," "bewilder" (Acts 2:6; 10:22). RV frequently gives "ashamed" and "put to shame" instead of "confounded." W. L. Walker

CONFUSION, kon-fóz'shən, "shame, paleness," ἀκόλουθος, "blushing," "wastiness," ἐκθαμβίζω, "shame," "ignominy," ἐκτάσθαι, "to confound," "to be shamed") (Ps 109:29 AV) and ἐκκαθαρίζω (Ps 44:15; Isa 30:3) are the words most frequently tr "confusion"; ἐκθαμβίζω, "wastiness," "emptiness" is so tr (Isa 24:10; 34:11; 41:29), also καλύπτω, "lightness," "contempt" (Job 10:15 = ignominy, AV) and ἐκκαθαρίζω, "profanation" (Lev 18:23; 20:12); ῥασάθ, "shaking," rendered "confused" in Isa 9:5 AV; cf. RV. Gr ἄκτασθαι, "instability" is tr "confusion" (1 Cor 14:33; Jas 3:16); συγκαθαρίζω, "is pouring out together." (Acts 19:29). In Wied 14:26, "changing of kind" (AV) is rendered "confusion of sex." W. L. Walker

CONFUSION OF TONGUES. See BABEL, TOWER OF; TONGUES, CONFUSION OF.

CONGREGATION, kon-grə-gā'shən, ἄκαθ, ἄκαθ, "eddhāh): These two words rendered by "congregation" or "assembly" are used 1. Terms apparently without any difference of Employed sense. They appear to include an assemblage of the whole people or an section that might be present on a given occasion. Indeed, sometimes the idea appears to correspond closely to that conveyed by "hordes," or even by "crowd." "Eddhāh is once used of bees (Jgs 14:8). It has been sought to distinguish the two words by means of Lev 4:13, "if the whole "eddhāh of Israel
Conscience, kon'shens (ἡ ψυχή, ἡ συνειδησία)

I. SEQUENT CONSCIENCE

1. Judicial

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

It is (2) punitive. In the individual's own breast are not only the figures of justice already mentioned, but the executioner as well: for, on the back of a sentence of condemnation or acquittal, there immediately follows the pain of a wounded or the satisfaction of an approving conscience; and of all human miseries or blisses this is the most poignant.

Esp. has the remorse of an evil conscience impressed the human imagination, in such instances as Cain and Judas, Saul and Herod; and the poets, those knowers of human nature, have found their most moving themes in the delineation of this aspect of human experience. The ancient poets represented the terrors of conscience under the guise of the Eriynes or Furies, who, with swift, silent, unsavory footsteps, tracked the criminal and pulled him down, while the executioner, in such dramas as Machbeth and Richard the Third, has burned the same lessons into the imagination of all readers of his works. The satisfaction of a good conscience may stamp itself on the habitual serenity of one face, and the accusations of an evil conscience may imprint a hunted and sinister expression to another (cf. Wisd. 17 11).

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

It is (4) social. Not only does a man's own conscience pass sentence on his conduct, but the conscience of others pass sentence on it too; and to this may be due a great intensification of the consequent sensations. Thus, a crime may lie hidden in the memory, and the pain of its guilt may be assuaged by the action of time, when suddenly and unexpectedly it is found out and exposed to the knowledge of all; and, only when the force of the public conscience breaks forth on the culprit, driving him from society, does he feel his guilt in all its magnitude. The "Day of Judgment" (q.v.), as it is represented in Scripture, is an application of this

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principle on a vast scale; for there the character and conduct of every one will be submitted to the conscience of all. On the other hand, a friend may be to a man a second conscience, by which his own conscience, or rather that of the friends of this aptly and almost from without may, in some cases, be, even more than the judgment within, an encouragement to everything that is good or a protection against temptation.

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

III. Intuitive and Associational Theories.—Up to this point there is little difficulty or difference of opinion. Let us now consider what results are very different views emerge. It was remarked above, that when anyone stands at the parting of the ways, seeing clearly the right course and the wrong, conscience imperatively commands him which to choose and which to avoid; but how does anyone know which of the two alternatives is the right and which the wrong? Does conscience still suffice here, or is he dependent on another faculty? Here the Intuitive and the Associational, or— speaking briefly— the Sequent, the Antecedent, the German and the French schools of ethics diverge, those on the one side holding that conscience has still essential guidance to give, while those on the other maintain that the guidance must now be undertaken by other faculties. The Sensational or Experimental school holds that we are dependent on the authority of society or on our own estimate of the consequences of actions, while the opposite school teaches that in the conscience there is a clear revelation of certain moral laws, approving certain principles of action and disapproving others. The strong point of the former view is the diversity which has existed among human beings in different ages and in different latitudes as to what is right and what is wrong. What was virtuous in Athens may be deplased as foolhardiness in Britain. To this it may be replied, first, that the diversity has been greatly exaggerated; the unanimity of the human conscience under all skies being greater than is allowed; by philosophers, this aptly and almost from without may, in some cases, be, even more than the judgment within, an encouragement to everything that is good or a protection against temptation.

Conscience Consecrate

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to God, meaning lit. "knowledge along with another," the other being God. Though this derivation be uncertain, many think that it exactly expresses the truth. There are few people with an ethical experience of any depth who have not sometimes been overwhelmingly conscious of the approval or disapproval of an unseen Being; and if there be any trustworthy argument for the existence of a Deity, prior to supernatural revelation, this is where it is to be found.

V. History and Literature. — Only a few indications of history can be given here. The conscience, at least the conscience, was identified in the ancient world, and the rise of a doctrine on the subject belongs to the period when the human mind, being cut off from public activity through political changes, was thrown back upon itself and began to watch closely its own symptoms. The word has a specially prominent place in the philosophical writings of Cicero. Strange to say, it does not occur in the OT; but, though not the name, the thing appears frequently enough, even on the very first page of revelation, the voice of God is heard calling among the trees of the garden (Gen 3:8); and, in the very next incident, the blood of Abel cries out to heaven from the ground (Gen 4:10). In the NT the word appears in the Gospels, e.g. in the speeches (Acts 24:16, etc) and writings of St Paul (Rom 2:15; 9:1; 13:5; 1 Cor 6:7-12, etc), and this might have been expected to secure for it a prominent place in the doctrine of the church. But this did not immediately take effect, although Chrysostom already speaks of Conscience and Nature as two books in which the human mind can read of God, previous to supernatural revelation. In the Middle Ages the conscience received from two sources, the church stimulus to meditate on the confessor, that it scanned every thought and weighed every scruple, becoming adept at introspection and self-discipline. Thus it came to pass that ethics took the form of Cases of Conscience, the priest having to train the sinner to be trained himself to meet the confessor, the confessor to his own conscience, as the case may be, through books, to be able to answer every query submitted to him in the confessional. The ripest fruit of this method appears in the Summa of Aquinas, who discusses elaborately the doctrine of conscience, dividing it into two parts — synderesis (from synφρεσις, sunfrēsis) and conscientia — the one of which supplies the major premises and cannot err, while the other draws the inferences therefrom and is liable to make mistakes. The Mystics identified the soul as the point in the spirit of man at which it can be brought into contact and connection with the Spirit of God.

At the Reformation the conscience was much in the mouths of men, both because the terrors of conscience formed a preparation for discarding the old traditions in faith and because, in appearing before principalities and powers in vindication of their action, the Reformers took their stand on conscience, as Luther did habitually at the Diet of Worms; and the assertion of the rights of conscience has ever since been a conspicuous testimony of Protestantism; whereas Romanists, especially as represented by the Jesuits, have treated the conscience as a feeble and ignorant thing, requiring to be led by authority — that is, by themselves. The forms of mediaevalism long clung even to Protestant lit. on this subject. It may not be surprising to find a High Churchman like Jeremy Taylor, in his Doctor Dubitandum, discussing ethics as a system of cases of conscience, but it is curious to find a Puritan like Baxter (in his Christian Directory), and a Scottish Presbyterian like David Dickson (in his Therapeutica Sacra) doing the same. Deism in England and the Enlightenment in Germany magnified the conscience, which they described as a power of revealing God as made any further revelation unnecessary; but the practical effect was a secularization and vulgarization of the general mind; and it was against these rather than the system which had produced these that Butler in England and Kant in Germany had to raise the standard of a spiritual view of life. The former said of the conscience that, if it had power as it had rights, it would absolutely govern the world; and Kant's sublime saying is still known at the close of his great work on Ethics: "Two things fill the soul with ever new and growing wonder and reverence, the older and the longer reflection continues to wonder at, the starry heavens above and the moral law within." The rise of an Associational and Developmental Philosophy in England, represented by such powerful thinkers as the Mills, father and son, Professor Bain and Herbert Spencer, tended to lift the halo surrounding the conscience, by representing it as merely an emotional equivalent for the authority of law and the claims of custom, so stamped on the mind by the experience of generations that, its earthly source forgotten, it came to be attributed to supernatural powers. But this school was antagonized with success by such thinkers as Martineau and T. H. Green. R. Rothe regarded conscience as a term too popular and of too variable signification to be of much use in philosophical speculation; but most of the great succession of writers on Christian ethics who followed him have treated it seriously; Dorner esp. recognizing its importance, and Newman Smyth bestowing on it a thorough modern treatment,

2. The Reforma-

tion and After

CONSECRATE, kon'sə-krt. CONSECRATION, kon'sə-kra'shen: In the OT for several Heb words of different meanings:

1. In the service of Jeh (Mic 4:13). See Ban; OT. Cusan.

Cūn. (1) יַעֲנָץ, nāzār, יַעַר, nēzer (Nu 6:7, 9:12; RV "separate"). See NĀRÍTZE. (2) יָנָשׁ, kādāsh; "to be set apart," or "to be holy": of Aaron and his sons (Ex 28:3; 30:30; RV "sanctify"). The silver and gold and brass and iron of the banned city of Jericho are "consecrated"
things (RV "holy") unto the Lord (Josh 6:19); of the priests (2 Ch 26:18); of sacrifices (2 Ch 29:33; 31:6; Est 3:5). See HOLINESS.

(4) τὸ ἄρτος, millē yadḥ, lit. "to fill the hand"; and subst. pl. τὸν ἄρτον, millē'tum, a peculiar idiom used frequently and generally for the installation of a priest into his office; and subst. for the installation offerings which were probably put into the priest's hands to symbolize his admission into office; hence the phrase, "and thou shalt consecrate Aaron and his sons" (Ex 29:9; so 2 Ch 29:1, 29:33-35; 32:29; Lev 8:33; 16:32; 21:10; Nu 3:3; Jgs 17:5,12; 2 Ch 29:31); of Jeroboam's non-Levitical priesthood (1 K 13:33; 2 Ch 13:9); of the altar (Ezk 43:20) and of those who contributed to build the temple (1 Ch 29:5). Subst. of an act of installation (Lev 7:37; 8:33), and of installation offerings (Ex 29:22-26,27,31; Lev 8:22,28-29,31).

2. In the NT

In the NT ἄρτος, ἄρτοι, "to make perfect" (He 7:28; RV "perfected"); ἐκατοντάρσις, ἐκκατοντάρσιος, "to make new" (He 10:20; RV "dedicated").

T. REES

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

H. E. Jacobs

CONSIDER, kon-sid'er: In the NT the force of the word is brought out most vividly in Mt 6:26 (καταμαθήσεσαι, katamathtēsē) where it means "examine closely," as though the observer had to bend down for this purpose, and in Lk 12:27; He 10:24 (καταμαθανόμενος, to observe well!), while in He 13:7 the anaθήσεσαι "look up towards" or "look again at" is consistent with the reverential regard commended in the context. Used in the OT for a variety of Heb terms, signifying inspecting (Prov 31:16), examining (Lev 13:13), giving serious thoughts to (Ps 77:7; 81:3), it often means little more than "see" or "behold" (Ps 8:3; 9:13).

H. E. Jacobs

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

CONSOULATION, kon-sō-lā'shun (παραδελεγθεί, paraklēšēa): "Consolation of Israel" (Lk 2:25), refers to the fulfillment of the promises in Isa 40:1 ff. See CONVerSor. "Son of consolation" (Acts 4:36 AV and ARVms); see BARNABAS.

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

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

CONSTANT, kon'stānt, CONSTANTLY, kon'stānt-ly: In 1 Ch 28 (ḥāsāk) meaning "firm," "strong." In Prov 21:28 the advb. ("constantly") of AV is replaced in RV by "shall speak so as to endure" (Ezk 24:17). RV "constantly" for AV "constantly" in Acts 12:15; Tit 3:8.


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

CONSULT, kon-sult' (ἐκοιμάστη, ekōimastē, ekōimā; ἐνομίζω, enomizō, ἐνομίζεσθαι, enomizēsthai): (1) "To ask," "inquire," "seek advice." Ezekiel speaks of the king of Bab consulting the teraphim (Ezk 21:21), and the Israelites were admonished to have nothing to do with "a consulter with a familiar spirit" (Dt 18:11). See ASTRONOMY; COMMUNICATION WITH DEMONS; DIVINATION.

(2) "To take counsel," "devise," "plan." The various officials of Babylon "consulted together to establish a royal statute" (Dnl 6:7; cf Mt 26:4).

(3) "To deliberate with one's self," "make up one's mind." Nehemiah consulted with himself as to what might be done for Jerus ( Neh 5:7). Jesus spoke of a king "consulting" (AV) whether he be able to wage a war (Lk 14:31, RV "take counsel").

A. W. Fortune

CONSUME, kon-sūm' (ἐξάρτις, ἐκάλλος, ἐκάλλη, ἑκάσταμ, ἑκάσταμα; ἁναιλίαςκο, ἁναίλιασκό): In OT "eat," "devour," "consume" occurs very frequently, and is tr" consumed" (Gen 31:40; Ex 15:7; Ps 78:63, etc); ἑκάλλη ("to finish") is also frequently tr" consume," "consumed" (Gen 41:30; Ex 33:10; Ps 69:13, etc); ἑκάσταμα, "to be perfect," "finished" (Nu 17:13, Dt 3:15; Ps 73:19, etc). There are many other words tr" consume" and "consumed." e.g. ἀπήλθα, "to end" (Jer 8:13; Dnl 3:30); ἀπίστασιν, "be old;" (Job 28:14; Ps 49:14); ἀφάνος, implying violence (Job 24:19); ἀμφάνη, "to end" (Gen 19:15,17; Isa 7:20, etc); ἅσθεῖα, "to be old" (Ps 6:7; 31:9,10 AV); μακάς, "to become complete" (Ezk 4:17, Zech 14:4); ἑκάλλη is rendered "utterly consume" (Neh 9:31); ἁναίλιασκό, "to use up," occurs in Lk 9:54; Gal 5:15; 2 Thess 3:6 (AV); ἀπανδά, "to spend," is tr" consume" in Jas 4:4 (RV "spend"); ἑκάσταμα, "to consume utterly," occurs only in He 12:29; "for our God is a consuming fire."

In RV "devour," "devoured" are several times substituted for "consume," "consumed," e.g. Job 20:26; Jer 49:27; Nu 16:55; "boil well" (Ezk 34:10); for "be consumed with dying" (Nu 13:15); "perish all of us;" "consume" thus substituted for "corrupt" in Mt 6:19; "my spirit is consumed," for "my breath is corrupt" (Job 17:1); instead of "the flame consume the chaff" (Isa 5:24) we have "as the dry grass sinketh down in the flame;" and for "when the Lord shall consume" (2 Thess 2:8), RV reads (after a different text) "whom the Lord Jesus shall slay," "consume" in ARVM.

W. L. Walker

CONSUMMATION, kon-sū-mā'shun (κατάληγον, er 772, kalā logged, tr tgg, kalā): The word, meaning destruction, completion, or failing (Isa 10:23; 38:22; Dn 9:27) is tr" interchangeably in the AV for another
CONSUMPTION, kon-sump'shun (καταναίω, sha-hephet, "wasting away"): One of the punishments which was to follow neglect or breach of the law. It may mean pulmonary consumption, which occurs frequently in Pal; but from its association with fever in the texts, Lev 26:16; De 28:22, it is more likely to be the much more common condition of wasting and emaciation from prolonged or often recurring attacks of malarial fever.

CONTAIN, kon-tān'. See CONTINUITY.

CONTEND, kon-tend', CONTENTION, kon-tēn'shun: The meeting of effort by effort, striving against opposition. Some think it is basic for koinonia (Gr. koinōnía). "By pride cometh only contention" (Prov 13:10). The contentions at Corinth (1 Cor 1:11) called forth the rebukes of Paul. Where used in AV in a good sense (1 Thes 2:2) RV has "conflict." In Acts 16:39, the noun has a peculiar force, where RV translates it "contention" (Gr. exorizomai) by "sharp contention." The Gr word refers rather to the inner excitement and irritation than to its outward expression.

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

CONTINUITY, kon-ti-nen-si (ὑπερακοσμοί, ekkratēsía, "to have self-control" or "continence") RV, "to contain" AV: Paul, although he would that all men were like himself unmarried, yet advices that they should marry if they cannot control their sexual passions, and hold them in complete subjection to Christian motives (1 Cor 7:9). The same Gr vb. is used in 1 Cor 9:25, and tv4 "is temperate" (AV and ERV) of the athlete who during the period of training abstains from all indulgence in food, drink, and sexual passion. For the general principle as expressed in subst. ekkrētēs (Acts 24:25; Gal 5:23; 2 Pet 1:6) and adj. ekkrētos (Tit 1:8) see TEMPERANCE, TEMPERATE.

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

Ex 29:42; occasionally the Heb has the phrase lit. meaning "all the day" (kōl ha-yom), as Gen 8:5. In the NT most frequently for diá pantós, "through all" ("always" Mt 18:10; He 13:15), "sometimes," adiakalipōs, "incessantly" (Rom 9:2 AV) and diēnēkēs, "continuously" (He 7:3).

CONTINUANCE, kon-tin'ān'se: Not in RV; in Ps 139:16 AV, as an interpretation of Heb yāimān, "days," treating of God's preservation, where RV has: "They were all written, even the days that were ordained for me," i.e. all my days were in view, before one of them actually existed. In Lk 1:15, τὸ δόμα, "of long time," RV; in Rom 2:7, for hupomōnē, "patience," RV, or still better, "steadfastness," RvM.

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

CONTRARY, kon-tra-ri (παρά, kēri; ἀνατρικτικός, anantiktos): In the OT it has the sense of antagonistic, as one kind of animal opposed or contrasted with another, esp. in Lev 26:21,23,24,27,28,40,41, where Jeh declares His attitude toward the people in such phrases as: "If ye will not for all this hearken unto me, but walk c. unto me; then I will walk c. unto you in wrath." In the NT it has a more varied significance and is applied to both material and human relations as simply opposite, set over against an object or thing. Used of the wind as in Mt 14:24; Mk 6:48; Acts 27:4, where it is spoken of as a wind. Refers also to conflicting doctrines, customs or beliefs, as 1 Tim 1:10, "and if there be any other thing c. to the sound doctrine." Several other Gr words are tv4 with almost an identical meaning. Occasionally a prefix gives a slightly different shade of meaning.

CONTRIBUTION, kon-tri-bu'tshun (κοινονεῖν, koīnōnē, "communion" or "fellowship," Rom 15:26; 2 Cor 9:13): The meaning "contribution" is drawn from the context, rather than from the Gr word. The phrase in the passage cited, lit. rendered, would be "to exercise" or "put fellowship into activity." The koīnōnía subsisting among believers because of their inner communion with Christ placed them and their gifts and possessions at the service of one another (see COMMUNION). They are enjoined not to forget to communicate (He 13:16). To be "communicative" (koīnōnikos) is to be a habit of their lives, the Christian principle being that of the holding of all property as a trust, to be distributed as there is need (Acts 2:42; 2 Cor 8:14f). The first occasion for calling this fellowship into activity, by way of "contributions," was within the church at Jerusalem and for its needy members (see COMMUNITY or COGNOSE). The second occasion was repeatedly from the infant gentile churches for the poor within the same church (Acts 11:29; Rom 15:26; 2 Cor 8:1–4; 9:2); the fellowship thus widening from intra-congregational to general church benevolence. These contributions were gathered weekly (2 Cor 8:1, 4f), were proportioned to the means of the givers (Acts 11:29; 1 Cor 16:2), were not exacted or prescribed, in a legalistic manner, but were called forth as the free-will offerings of grateful hearts (2 Cor 8:7), spirit-moved, and for the living spirit, and were sent to their destination by accredited representatives of the congregations (1 Cor 16:3; Acts 11:30).

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CONTRITE, kon'trít, CONTRITION, kon'trís'hún (N27), dá'kaká', "bruise": Only in OT (Ps 34 18; Ps 61 17; Isa 57 15; N27, nákkáh, "smitten" (Isa 66 2)). Contrite, "crushed," is only the superlative of "broken"; "a contrite heart" is "a heart broken to pieces." In Holy Scripture, the heart is the seat of all feeling, whether joy or sorrow. A contrite heart is one in which the natural pride and self-sufficiency have been completely humbled by the consciousness of guilt. The theological term "contrition" designates more than is found in these passages. It refers to the grief or sorrow as a consequence of the revelation of sin made by the preaching of the law (Jer 23 29). The Augsburg Confession (Art. XII) analyzes repentance into two parts: "Contrition and faith," the one the fruit of the preaching of the law, the other of the gospel. While c. has its degrees, and is not equal in all persons, the promise of forgiveness is not dependent upon the degree of contrition, but solely upon the merit of Christ. It is not simply a precondition of faith, but, as hatred of sin, combined with the purpose, by God's aid, to overcome it, grows with faith.

H. E. Jacobs

CONTRIVENCY, kon'trú-vér-si (Στράτης), rótō, "strife," "contention," ὕπολογονύς, homologómenōs, "confessingly," "without controversy": Used frequently of disputes among men (as Dt 17 5) and then transferred to the justice of God as directed against the sins of men. Thus we read of Jeh's controversy with the nations (Jed 26 31); with the inhabitants of the land (Hos 4 1); with His people (Mic 6 2). "Without controversy" (1 Tim 3 16), a positive rather than a negative expression, "by common consent," or better, "as unanimously confessed," introducing a quotation from a hymn or rhetorical confession of the early church.

H. E. Jacobs

CONVERSE, kon-vúrs; verb: In RV limited to tr of κοινός, κοινός, "suitable time," "season," and its compounds: "that which is seasonable" or "opportunity" (Mk 6 21; Acts 24 26). AV is replaced, in Prov 30 8 RV, by "needful" (Heb ḥōq), "feed me with the food that is needful for me": Jer 40 4, by "right:" Eph 5 4, by "besetting;" in Rom 1 28, by "fitting," and in 1 Cor 15 12, by "opportune."" 

CONVENIENT, kon-vún'ent; Found in the AVm of Jer 40 19: "Who will come me in judgment?" and in Jer 50 44: "Who will come me to pleading?" The Hebr term which is rendered convert is yá’dath, and it means to summon to a court, to call on to plead. Convent is obsolete, but it was formerly used, and meant to summon, or to call before a judge. Shakespeare used it several times. In King Hénry Hif, Act V, he says: "The lords of the council hath commanded that the archbishop be convened to the council board." 

CONVERSANT, kon-vúrs'ánt (ἀναστρέφω), anástrephó, ἀναστρέφες, ἀναστρέφων, homólitos: This word is another illustration of the changes which time makes in a living language. The modern sense of the term is mutual talk, colloquy, but in AV it never means that, but always behavior, conduct. This broader meaning, at a time not much later than the date of AV, began to yield to the special, limited one of today, perhaps as has been suggested, because speech forms so large a part of conduct. The NT words for "converse" in the modern sense are homólitos (Lk 24 14 15; Acts 20 11) and anastómolitos (Acts 10 27). 

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

2. In the NT the idea of deportment is once rendered by trópos, "Let your c. be without covets-ness" (He 13 5 AV; RV "by ye free from the love of money"; RVm "let your turn of mind be free"). But the usual word is παράκτιος (Acts 15 3). Derived forms of the vb. "convert" are used in the RV in Jas 5 19, "convert," "converteth" (5 20), "converted" (Ps 51 13, m "return"), "converts" (Isa 1 27, m "they that return"). In the later instances, derived forms of the vb. "convert" the RV employs "turn again" (Isa 6 10; Lk 22 32; Acts 3 19), or "turn" (Isa 60 5; Mt 13 15; 18 13; Mk 4 12; Jn 12 40; Acts 28 27), or Ps 19 7 the reading of the AV. "The law of the Lord is perfect, converting the soul; it has been changed by the revisers into "restoring the soul." The words commonly used in the Eng. Bible as equivalent with the Heb and Gr terms are "turn," "return," "turn back," "turn again" (cf Dt 4 30; Isa 55 7; Jer 3 12 12; Ezk 20; 33 11; Mal 3 7). Thus "convert" is synonymous with "turn," and "conversion" with "turning.

The principal Heb word is צוּב, shábôh; other words are רכֹב, pánâh, צוּב, yá’dath, "go," "走," "go on," "to walk"); This word is tr doublet. This word is an anastómolitos, homólitos: This word is another illustration of the changes which time makes in a living language. The modern sense of the term is mutual talk, colloquy, but in AV it never means that, but always behavior, conduct. This broader meaning, at a time not much later than the date of AV, began to yield to the special, limited one of

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CONVERSION, kon-vúr'shún: I. The Words "Conversion," "Convert," in Bib- lical Usage.—The noun "conversion" (ταρασοφία, epistrophé, epistrophe) occurs in only one passage in the <br/>Bible, "They passed through both English Phoenixia and Samaria, declaring the Bible conversion of the Gentiles" (Acts 15 3). Derived forms of the vb. "convert" are used in the RV in Jas 5 19, "convert," "converteth" (5 20), "converted" (Ps 51 13, m "return"), "converts" (Isa 1 27, m "they that return"). In the later instances, derived forms of the vb. "convert" the RV employs "turn again" (Isa 6 10; Lk 22 32; Acts 3 19), or "turn" (Isa 60 5; Mt 13 15; 18 13; Mk 4 12; Jn 12 40; Acts 28 27), or Ps 19 7 the reading of the AV. "The law of the Lord is perfect, converting the soul; it has been changed by the revisers into "restoring the soul." The words commonly used in the Eng. Bible as equivalent with the Heb and Gr terms are "turn," "return," "turn back," "turn again" (cf Dt 4 30; Isa 55 7; Jer 3 12 12; Ezk 20; 33 11; Mal 3 7). Thus "convert" is synonymous with "turn," and "conversion" with "turning.

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39 times in the NT. It is used (1) in the lit. sense in Mt 9 22; 10 13; 24 18; Acts 9 40; 15 36, etc; (2) in the fig. sense, in trans- 
formative (Lk 1 16 f; Jas 5 19 f). 
1. Thess 4 1 22. 
3. In the 
NT. 
In Acts 9 21 it does not 
turn to the right way to 
the wrong. The opposite meaning, to turn from 
the wrong way to the right, we find in Lk 22 32; Acts 9 35; 11 21; 14 15: 16 19: 26 18; 2 Cor 
13. 
1 Thess 1 9: 1 Pet 2 25. In connection 
with metanoia, "repent," it is used in Acts 3 19: 26 20. The root word strephein is used in the 
fig. sense in Mt 18 3; Jn 12 40. LXX and TR have 
epistrephein.
II. The Doctrine.—While the words "conversion" and "convert" do not occur frequently in our Eng. 
Bible the teaching contained therein is fundamental 
in Christian doctrine. From the words themselves 
it is not possible to derive a clearly defined doctrine of 
conversion; the materials for the construction of 
doctrine must be gathered from the tenor of 
the Bible teaching.
There is a good deal of vagueness in the modern 
use of the term. By some writers it is used in "a 
very general way to stand for the whole 
sequence of movements of 
accomplished, accompanying, and immediately 
following the apparent sudden changes of 
character involved." (E. D. Star-
buck, The Psychology of Religion, 21). "To be 
converted," 'to be regenerated,' 'to receive grace,' 
'to experience religion,' 'to gain an assurance,' 
are so many phrases which denote the process, 
gradual or sudden, by which a self, hitherto 
divided and consciously wrong, inferior and unhappy, 
becomes united and consciously right, superior and 
happy in consequence of its hold upon religious 
realities. This at least is what conversion signifies 
in general terms" (William James, The Varieties 
of Religious Experience, 189). In this general, vague 
way the term is used not only by psychologists, but 
also by theological writers and in common religious 
parlance. A converted man is a Christian, a believer, 
a man who has religion, who has experienced re- 
generation.
In its more restricted meaning the word denotes 
the action of man in the initial process of salvation 
as distinguished from the action of 
God. Justification and regeneration 
Meaning are purely Divine acts, repentance, 
conversion, and man, human acts 
although under the influence and by the power of 
the Divine agency. Thus conversion denotes the 
human volition and act by which man in obedience 
to the Divine summons determines to change 
the course of his life and turns to God. Arrested 
by God's call man stops to think, turns about and 
heeds the opposite way. This presupposes that 
the previous course was not directed toward God 
but away from Him. The instances of conversion 
related in the Bible show that the objective point 
toward which man's life was directed may be either 
the service of idols (1 Thess 1 9) or a life of reli-
gious indifference, a self-centered life where material 
things engross the attention and deaden the sense 
of things spiritual (rich young ruler, Lk 18 22), 
or a life of sensuality, of open sin and shame (prodig-
gal son, Lk 15 13) or even a mistaken way of 
serving God (Saul, Acts 26 9). Accordingly in conversion 
either the religious or the ethical element may 
pre-
dominate. The moral man who turns from self 
to God, or from sin, is an instance of unconscious 
conversion, concerning God's will to a clear conception of 
his relation to God is more conscious of the 
religious factor. Conversion brings him into vital, conscious 
foahship with God through Jesus Christ. The 
immoral man who is awakened to a realization of 
the holiness of God, of the demands of His law, and 
of his own sin and guilt is more conscious of the out-
ward change in his manner of life. The ethical 
change is the more outstanding fact in his experi-
ence, although it is necessarily connected with 
the religious experience of the changed relation to God.
The mode of conversion varies greatly according to 
the former course of life. It may be a sudden 
crisis in the moral and intellectual life. This is very frequently the case 
in the experience of heathen who turn 
from the worship of idols to faith in Jesus Christ. A 
sudden crisis is frequently witnessed in the case 
of persons who, having lived a life of flagrant sin, 
renounce their former life. Conversion to them 
means a complete revolution in their thoughts, 
feelings and outward manner of life. In other 
instances conversion appears to be the climax of a 
prolonged conflict for supremacy of divergent mo-
tives; and, again, it may be the goal of a gradual 
conversion, the consummation of a process of discern-
ing ever more clearly and yielding ever more defi-
nitely and thus experiencing ever more vitally 
things which have been implanted and nurtured by 
Christian training. This process results in the 
conversion of those who, with the aid of God's Saviour 
in the consecration of life to His service.
Thus conversion may be an instantaneous act, or a 
process which is more or less prolonged. The latter 
is more frequently seen in the case of children 
and young people who have grown up in Christian 
families and have received the benefit of Christian 
training. No conversions of this kind are recorded 
in the NT. This may be explained by the fact 
that most of our NT writings are addressed to the 
first generation of Christians, to men and women 
who were raised in Jewish legalism or heathen 
idiolatry, and who turned to Christ after they had 
passed the age of adolescence. The religious life 
of their children as distinguished in its mode and 
manifestations from that of the adults does not ap-
pear to have been a matter of discussion or a source 
of perplexity so as to call forth specific instruction.
Conversion comprises the characteristics both 
of repentance and of faith. Repentance is conversion 
viewed from the starting-point, the turning from the 
former life; faith indicates the objective point of 
conversion, the turning to God.
Of late the psychology of conversion has been 
carefully studied and elaborately treated by psy-
chologists. Much has been gathered. It is shown that 
4. Conver-
sion and Psychology particularly susceptible to religious 
Influences (of G. Stanley Hall, Adoles-
cence, II, ch xiv; E. D. Starbuck, Psychology of Religion, etc). Yet conversion cannot be explained as 
a natural process, conditioned by physiological 
changes in the adolescent, esp. by approaching 
puberty. The laws of psychology are certainly 
God's laws as much as all other laws of Nature. 
His Spirit works in harmony with His own laws. 
But in genuine conversion there is always at work 
in a direct and immediate manner the Spirit of God 
to which man, be he adolescent or adult, consciously 
responds. Any attempt to explain conversion by 
eliminating the direct working of the Divine Spirit 
falls short of the mark. See REGENERATION; Re-
pentance.

LITERATURE.—See REGENERATION.

CONVICT, kon-vikt', CONVICTION, kon-vik'- 
shun (καταδίωκω, elígho, and compounds, "to prove 
guilty"): Usual tr of EV, where AV has "convince," 
as in Jn 8 46; Tit 1 9; Jas 3 9; once also replacing 
AV "prove" (Jn 16 8), while RV changes AV 
"convince" into "prove" in 1 Cor 14 24. It
always implies the presentation of evidence. It is a decision presumed to be based upon a careful and discriminating consideration of all the proofs offered, and has a legal character, the verdict being rendered either on God's judgment (Rom 4 17) or before men (Jn 8 46) by an appeal to their consciences in which God's law is written (Rom 2 15). Since such conviction is addressed to the heart of the guilty, as well as concerning him externally, the word "reprieve" is sometimes substituted. To "convict . . . in respect of righteousness, and of judgment" (Jn 16 8), refers to the conviction of the inadequacy and perversity of the ordinary, natural standards of righteousness and judgment, and the approval of those found in Christ, by the agency of the Holy Spirit, as the great interpreter and applier of the work of Christ. H. E. Jacobs

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

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

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

COOKING, k6'k2ng. See Food.

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

COOS, k6'os. See Cos.

COPING, k6'ping. See House.

COPPER, kop'er (כַּפַּר, מְחָסָל): The word is trl "copper" in only one passage (Ezr 8 27 AV). In the ARV of this passage "brass" has been substituted. Neither describes the actual alloy according to present definitions so well as the word "bronze." Copper was one of the earliest metals to be known and utilized in alloy, but copper, as a single metal, was probably little used. The remains of spear, balances, arms, vases, mirrors, statues, cooking utensils, implements of all kinds, etc, from Bible times are principally of an alloy of copper hardened with tin known today as bronze (see Brass). In such passages as Dt 8 9, where reference is made to the native metal or ores, "copper" should be substituted for "brass" as in the ARV (cf Job 40 18). This is true also of coins as χαλκός, chalkeôs, in Mt 10 9.

Our modern Eng. word "copper" is derived from an old name pertaining to the island of Cyprus. Copper was known to the ancients as Cyprian brass, probably because that island was one of the chief sources for this metal. The Sinai peninsula and the mountains of northern Syria also contributed to the ancient world's supply (see Am Tab.). No evidences of copper ores in any quantity are found in Pal proper. See Metal; Mine. James A. Patch

COPPERSMITH, kop'er-smith (χαλκοσίτης, chalke'sitis): The word is found in NT once only, in 2 Tim 4 14: "Alexander the coppermith did [in "showed"] me much evil." As the Bible word rendered "copper" (see Ezr 8 27 AV) is trl "brass" by RV, so the word here rendered "c." should be rendered "brazier," or "worker in brass." See Copper.

COPTIC VERSIONS, kop'tik v6hr'ah'uns: I. Language and Alphabet

1. Alphabet

2. Dialects

II. Versions

1. Original Coptic

2. Later Coptic

III. Chief Editions

1. Language and Alphabet.—The Coptic alphabet consists of the Gr uncial letters, plus seven more, the last two of which are not used in the Gr. Various spellings of the latter two characters have been employed by Copts: (1) Buhairic, the dialect of Lower Egypt, often called Coptic par excellence, and also (wrongly) Memphitic. It is used as the ecclesiastical language in the services of the Coptic church. The other four dialects are somewhat more closely allied to one another than to Buhairic, which shows greater traces of Gr influence. These dialects are, (2) the Sahidic (Sahid, or dialect of upper Egypt), also called Thebais; (3) the Bashmiric—or rather Bashmic—or for which Fayyumic has been suggested; (4) the Middle Egyptian proper (known from MSS found in the monastery of Jeremias near the Theban Seperum), differing but little from (3); and (5) the Akhmimic (Ahkham—earliest of the ancient Coptic dialects) is more primitive and more closely related to ancient Egypt than any other. Only a few fragments in it (of Ex, Eccles, 2 Macc, the Minor Prophets, and Catholic cognate) have yet been found. The last three dialects are often classified together as "Middle Egyptian" and (4) is then called "Lower Sahidic.

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

III. Chief Editions. — The Buhairic Pss were first published in 1859. Wilkins published the Buhairic NT at London in 1716, and the Pent in 1731; Schwartze the Gospels in 1846–47; de Lagarde the Acts and Eph. in 1852. He also edited the Pss (trans. and lit. in 1875, 151 in number, of which the last celebrates David’s victory over Goliath. He added fragments of the Sahidic Psalter and of the Buhairic Prov.
Tattam published the Minor Prophets in 1836 and the Major in 1832, an ed. of the Gospel in London in 1847, and of the rest of the NT in 1852 (SPCK), with a literal Arab. version. Horner’s ed. of the Buhairic NT (4 vols. 1898, etc., Clarendon Press) and of Sahidic Gospels (1910, 3 vols.) is the standard ed. Ford published part of the Sahidic NT in 1879. We have since appeared: e.g. Ciasca published fragments of the Sahidic OT (Sacrarium Bibliorum Fragmenta Coptico-Sahidico MuclJ Borgiansi) at Rome, 1855–59.


W. ST. CLAIR Tisdall

COR, kör (ג, kôr): A liquid and dry measure, same as the homer; of about 90 gals. capacity (Ezk 45:14). See Homer; Weights and Measures.

CORAL, kór'al (םיאם), rá'móth, (דדְּה, pr'nîm): The red coral or precious coral, Corallium rubrum, is confined to the Mediterranean and Adriatic seas. It is the calcareous axis of a branching colony of polyps. It does not form reefs, but occurs in small masses from 40 to 100 fathoms below the surface. It differs totally in structure from the white corals which form coral reefs, belonging to the order of Octocorallia or Eight-rayed Polypes, while the reef-building corals belong to the Hexactinaria or Six-rayed Polypes.

Rá'móth, apparently from r. rá'îm, “to be high” (cf râm, “to be high”), occurs in three passages. In Prov 24:7, EV have “too high”. Wisdom is too high for a fool.” In Job 28:12–19, where various precious things are compared with wisdom, EV has “coral” (AVn “Ramothe”). It is mentioned here along with 9â’shôr, “gold” (RVn “treasure”); kelem, “gold of Òphtar”; shâ’ân, “onyx” (RVn “bangle”), soppîr, “asperges”, sâhîl, “gold”, zâ’îbbîth, “crystal” (RV “glass”); pâz, “gold”, gâ’ithâs, “pearls” (RV “crystal”); pr'nîmîn, “rubies” (RV “red coral” or “pearls”); pîyûtâth, “topaz.”

While the real meaning of some of these terms is doubtful (see Shoolman, Precious), they all, including the coral, appear to be precious stones or metals. In Ezk 27:16, râ’móth occurs with nîpêkhâh, “emeralds” (RVn “carbuncles”); ārâ’dân, “purple”; rîkkâm, “broidered work”, bâ‘âc, “fine linen”; kâmâdhîk, “agate” (AVn “chrysoberyl”); Nn “pearls”. In the context does not require a precious stone or metal, and Vulg has sericum, i.e. “Chinese material” or “silk.” Notwithstanding, therefore, the traditional rendering, “coral,” the real meaning of râ’móth must be admitted to be doubtful.

Pr'nîmîn (from r. pînân, “to separate”); cf Arab. fânân, “a branch of a tree”) occurs in Job 28:18; Prov 3:15; 8:11; 20:15; 31:10; Lam 4:7. In all these passages EV has “rubies” (Job 28:18, RVn “red coral” or “pearls”); Lam 4:7, RVn “corals.” Everywhere where a precious substance is indicated, but nowhere does the context give any light as to the nature of the substance, except in Lam 4:7, where we have the statement that the nobles of Jerus “were more ruddy in color than coral” or “body” than coral. This and the fact that a branch is the occurrence of pr'nîmin and râ’móth together in Job 28:18 is, if we give the precedence to pr'nîmin, a further argument against râ’móth meaning “coral.”

ALFRED ELV DAY

COR-ASHAN, kôr-ash'ân, kôr-râ'ah-in, 1 S 30:30: The original reading was probably Bor-ashan, “well of Ashan.” See ASHAN.

CORBAN, kôr-bân (4 בָּנ, kobân; סְפ, dôron; trâ “a gift,” “a sacrificial offering.” It. “that which is brought near,” viz. to the altar: An expression frequently used in the original text of the OT; in the Eng. Bible it occurs in Mk 7:11; cf also Mt 15:5. It is the most general term for a sacrifice of any kind, and was the course of time it became associated with an objectionable practice. Anything dedicated to the temple by pronouncing the votive word “C.” forthwith belonged to the temple, but only ideally; actually it might remain in the possession of him who made the vow. It could be justified in not supporting his old parents simply because he designated his property as a part of it as a gift to the temple, that is, as “C.” There was no necessity of fulfilling his vow, yet he was actually prohibited from ever using his property for the support of his parents. This shows clearly why Christ singled out this queer regulation in order to demonstrate the sophistry of tradition and to bring out the fact of its possible and actual hostility to the Scripture and its spirit.

WILLIAM BAUR

CORBE, kôr’be. See CHORBE.

CORD, kôrd (כִּרְד, hebhel, רֵו, yether, רֶד, mîthâr, דָּדֶה; שֹׁנוֹש, shoôn’ah, shoôn’im):

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

(2) Yether corresponds to the Arab. wa’târ, which means catch. With a kindred inconsistency it is tr’r by “wither’s” (Jgs 15:7 RVn “bowstring”); by “cord” (Job 30:11), where some think it may mean “bowstring,” or possibly “rein” of a horse, and “bowstring” (Ps 11:2), doubtless the true meaning.

(3) Mîthâr is considered the equivalent of Arab. ânîb, which means tent ropes, being constantly so used by the Bedouin. They make the thing so called of goat’s or camel’s hair. It is used of the “cords” of the tabernacle (Jer 10:20), of the “cords” of the “hangings” and “pillars” of the court of the tabernacle in Ezk and Nn, and of 5g, by Isa (64:12), “Lengthen thy cords,” etc.

(4) Shoôn’ah is thought to have its equivalent in the Arab. râbûtîs, which means a band, or fastening.
Cords, Small
Cor, 1st Ep. to

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See BAND. It is tr. by "cords" in Ps 118 27; 129 12; by "bands" in Ezek 3 25; Job 39 10; Hos 11 4; by "ropes" in Jgs 15 13, 14; and by "cart rope" in Isa 5 18. See COR. See also Nu 15 38 and AMLET. It seems to have meant the meaning of something twisted or interlaced.

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

Figurative: (1) of affliction (Job 36 8); (2) of God's laws (Ps 2 3); (3) of the artifices of the wicked (Ps 129 4; 140 5); (4) of truthful habits (Prov 5 22); (5) of true friendship or companionship (Ecc 12 6); (6) possibly of the spinal cord (Ecc 12 6); (7) of falsehood (Isa 5 18); (8) of the spirit of enterprise and devotion (Isa 54 2); (9) of God's gentleness.

GEOR. B. EAGER

CORDS, κόρδα, SMALL (ευκωνον, scholinion), the diminutive of scholion, a "rush," hence "a rope of rushes"); Tr. "small cords" (Jn 2 15 AV; RV "ropes"). The same word is tr. "ropes" in Acts 27 32. See also Job 41 2 m.

CORE, κορέ (Κόρη), In AV, Jude ver 11, used as a variant for Korah. See KORAH, 3.

CORIANDER, κοριαν-δέρ ("3, gadih; kóro, kóron): The fruit of the Coriandrum Sativum (N.O. Umbelliferae), a plant indigenous around the Mediterranean and extensively cultivated. The fruits are aromatic and stomatic-carminative. They are of a grayish-yellow color, ribbed, ovate-globular and in size about twice that of a hemp-seed. "The manna was like coriander seed" (Nu 11 7; see also Ex 16 31).

CORINTH, κορίνθη (Κόρινθος, Kórinthos, "ornament"): A celebrated city of the Peloponnesus, capital of Corinthia, which lay N. of Argolis, and with the isthmus joined the peninsula to the mainland. Corinth had three good harbors (Lechaeum, on the Corinthian, and Cenchreae and Schoenus on the Saronic Gulf), and thus commanded the traffic of both the eastern and the western seas. The larger ships could not be hauled across the isthmus (Acts 27 6, 37); smaller vessels were taken over by means of a ship tramway with wooden rollers. The Phociotans, who settled here very early, left many traces of their civilization in the industrial arts, such as dyeing and weaving, as well as in their religion and mythology. The Corinthian cult of Aphrodite, of Melanthis (Melkart) and of Asclepius of Phocea origin. Poseidon, too, and other sea deities were held in high esteem in the commercial city. Various arts were cultivated and the Corinthians, even in the earliest times, were famous for their cleverness, inventiveness, and artistic sense, and they prided themselves on surpassing the other Greeks in the embellishment of their city and in the adornment of their temples. There were many celebrated painters in Corinth, and the city became famous for the Corinthian order of architecture: an order, which, by the way, though held in high esteem by the Romans, was very little used by the Greeks themselves. It was here, too, that the dithyramb (hymn to Dionysus) was first arranged artistically to be sung by a chorus; and the Isthmian games, held every two years, were celebrated just outside the city on the isthmus near the Saronic Gulf. But the commercial and materialistic spirit prevailed later. Not a single Corinthian distinguished himself in lit. Statesman, however, there were in abundance: Penteander, Phidion, Timoleon.

Harbors are few on the Corinthian Gulf. Hence no other city could wrest the commerce of these waters from Corinth. According to Thucydides, the first ships of war were built here in 664 BC. In those early days Corinth held a leading position among the Gr cities; but in consequence of her great material prosperity she would not risk all as Athens did, and win eternal supremacy over men; she had too much to lose to jeopardize her material interests for principle, and she soon sank into the second class. But when Athens, Thebes, Sparta and Argos fell away, Corinth came to the front again as the wealthiest and most important city in Greece; and when it was destroyed by Mummius in 146 BC, the treasures of art carried to Rome were as great as those of Athens. Delos became the commercial center for a time; but when Julius Caesar restored Corinth a cent. later (46 BC), it grew so rapidly that the Rom colony soon became again one of the most prominent centers in Greece.

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

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

Paul probably left Corinth to attend the celebration of the feast at Jerusalem (Acts 18 21). Little is known of the history of the church in Corinth after his departure. Apollos came from Ephesus with a letter of recommendation to the brethren in Achaia (Acts 18 27; 2 Cor 3 1); and he exercised a powerful influence (Acts 18 27.28; 1 Cor 1 12); and Paul came down later from Macedonia. His first letter to the Corinthians was written from Ephesus. Both Titus and Timothy were sent to Corinth from Ephesus (2 Cor 7 13; 1 Cor 4 17), and Timothy returned by land, meeting Paul in Macedonia (2 Cor 1 1), who visited Greece again in 56-57 or 57-58.

LITERATURE.—Leake, Travels in the Morea, III, 229-304: Palompona, 392 ff; Curtius, Peloponnese, II, 514 ff; Clark, Peloponnese, 42-61; Conybeare and Howson, The Letters of St. Paul, ch xii: Ramsay, “Corinth” (in HDB); Holm, History of Greece, I, 286 ff; II, 142, 306-16; III, 51-44 and 268; IV, 221, 251, 347 and 410-12.

J. E. HARRY

CORINTHIANS, có-rin’thi-anS, FIRST EPISTLE TO THE:

1. AUTHENTICITY OF THE TWO EPISTLES
   1. External Evidence
   2. Internal Evidence
   3. Consensus of Criticism
   4. Ultra-Radical Attack (Dutch School)

II. TEXT OF 1 AND 2 COR
   1. Integrity of 1 Cor
   2. Founding of the Church

III. PAUL’S PREVIOUS RELATIONS WITH CORINTH
   1. Corinth in 55 AD
   2. Founding of the Church

IV. DATE OF THE EPISTLE
   1. A Previous Letter
   2. Letter from Corinth

V. OCCASION OF THE EPISTLE
   1. General Character
   2. Order and Division

VI. CONTENTS
   1. Party Spirit
   2. Christian Conscience

VII. DISTINGUISHING FEATURES
   1. Power of the Cross

LITERATURE

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

The two epp. have a conspicuous place in the most ancient lists of Pauline writings. In the Muratorian Fragment (cir 170) they stand 1. External at the head of the nine epp. addressed to churches, and are declared to have been written to forbid heretical schism (primum omnium Corinthii schismas hærere interruptis); and in Marcion’s Apostolicon (cir 140) they stand second to Gal. They are also clearly attested in the most important writings of the sub-apostolic age, e.g. by Clement of Rome (cir 95), generally regarded as the friend of the apostle, mentioned in Phil 4 3; Ignatius (Ad Ephes., ch xviii, second decade of 2d cent.); Polycarp (ch xii, xi, xi, first half of 2d cent.), a disciple of John; and Justin Martyr (b. at close of 1st cent.; while the gnostic Ophites (2d cent.) were clearly familiar with both epp. (cf. Westcott, Canon, passim, and Index II; also Charteris, Canonicity, 222-24, where most of the original passages are brought together). The witness of Clement is of the highest importance. Ere the close of the 1st cent., he himself wrote a letter to the Corinthians, in which (ch xlvii, Lightfoot’s ed, 144) he made a direct appeal to the authority of 1 Cor: “Take up the letter of Paul the blessed apostle; what did he write to you first in the beginning of the gospel?”
Verily he gave you spiritual direction regarding himself, Cephas, and Apollos, for even then you were dividing yourselves into parties." It would be impossible to desire more explicit external testimony. Within themselves both epp. are replete with marks of genuineness. They are palpating human documents, with the feeling of reality. Evidence 2. Internal harmonize with the independent narrative of Acts; in the words of Schleiermacher (Eindyg., 148). "The whole fits together and completes itself perfectly, and yet each of the documents had its own origin, and it is a mystery how the whole is contained in the one cannot be borrowed from those of the other." Complex and difficult as the subjects and circumstances sometimes are, and varying as the moods of the writer are in dealing with them, there is nothing fanciful, no离职s assent to his good faith. The very difficulty created for a modern reader by the incomplete and allusive character of some of the references is itself a mark of genuineness rather than the opposite; just what would most likely be the case in a free and intimate correspondence between those who understood one another in the presence of immediate facts which needed no careful particularization; but what would almost as certainly have been avoided in a fictitious document which was written in a medium of literary sense sufficient to forbid classification among the pseudographia. To take but a few instances from many, it is impossible to read such passages as those conveying the remonstrance in 1 Cor 9, the alternation of anxiety and relief in connection with the meeting of Titus in 2 Cor 2 and 7, or the ever-memorable passage which begins at 11 24 of the same ep.: "Of the Jews five times I closed," etc., without the feeling that the hypothesis of fiction became an absurdity. No man ever wrote out of the heart if this writer did not. The truth is that the theory of pseudoynomy leaves far more difficulties behind it than it is supposed to solve. There is an unanswerable literary prodigy of the 2d cent., who in the most daring and artistic manner gloated in the fanciful creation of those minute and life-like details which have imprinted themselves indelibly on the memory and imagination of mankind who have been brought even to imitate the chimera. No one knows where or when he lived, or in what shape or form. But if the writings are the undoubted rescripts of fact, to whose life and personality they are indissolubly united, no other than that of the apostle which has been so much written about. No one other than he who can be a spiritual guide and inspiration to his followers, and whose compositions they claim to be? They suit beyond compare the apostle of the missionary journeys, the tender, eager, indomitable "prisoner of the Lord," and no other. No other than he that has been suggested is more than the mere shadow of a name, and no two writers have had such a yearningly accorded even as to the shadow. The pertinent series of questions with which Godet (Intro to Nt: Studies on the Epp., 305) concludes his remarks on the genuineness may well be restated: "Was the use of the apostle's name in 1 Cor. 10:12 necessary? (2) What was the meaning of the discussion at Ephesus? (3)Was the discipleship of the author of Colossians? What is the evidence for or against? These are the questions that have been raised by the Church and the Church must answer them. At this point, the apostle wrote: "We who are alive at this moment of the Parousia" at a time when every-}

church would have received without opposition into its archives, as an ep. of the apostle, half a cent. after his death, a letter unknown till then, and filled with reproaches most severe and humiliating to it?"

One is not surprised, therefore, that even the radical criticism of the 19th cent. cordially accepted the Corinthian epp. as belonging to the first group. 3. Consent to 25 citations in the great group. The men of criticism who founded that criticism were under no conceivable constraint in such a conclusion, save the constraint of obvious and incontrovertible fact. The Tübingen school, with the undeniable authenticity of all the rest of the epp. frankly acknowledged the genuineness of these. This also became the general verdict of the "critical" school which followed that of Tübingen, and which, in many branches, has included the names of the leading German scholars to this day. F. C. Baur's language (Paul, I, 246) was: "There has never been the slightest suspicion of unauthenticity cast on these four epp., and they bear so incontestably the character of Pauline originality, that there is not a word of truth in the assertion of critical doubts in their case." Renan (St. Paul, Intro, V) was equally emphatic: "They are incontestable, and uncontested."

Reference, however, must be made to the ultra-radical attacks of the 19th cent. Indeed, the epp. were adhered to especially among Dutch scholars, during the last 25 years. As early as 1792 Evasion, a retired Eng. clergyman, rejected Rom on the ground that the epp. could not have been written in Rome in Paul's day. Bruno Bauer (1850–51–52) made a more sweeping attack, relegating the whole of the four principal epp. to the close of the 2d cent. His views received little attention, until they were taken up and extended by a series of writers in Holland, Pierson and Nabmer, and Loman, followed rapidly by Steck of Bern, Volter of Amsterdam, and above all by Van Marne of Leyden. According to these writers, with slight modifications of view among themselves, it is very doubtful if Paul or Christ ever really existed; if they did, legend has long since made itself master of their personalities, and in every case what borders on the supernatural is to be taken as the criterion of the epp. The epp. were written in the 1st quarter of the 2d cent., and as Paul, so far as he was known, was believed to be a reformer of anti-Judaeic sympathies, he was chosen as the patron of the movement, and the writings were afterwards published in his name. The great work of the whole series was to further the interests of a supposed circle of clever and elevated men, who, partly imbued with Hebraic ideals, and partly with the speculations of Gt and Alexandrian philosophy, desired the spread of a universalistic Christianity and true Gnosis. For this end they conceived it necessary that Jewish legalism should be neutralized, and that the narrow national element should be expelled from the Messianic idea. Hence the epp. The principles on which the main conceptions of the critics are based may be reduced to two: (1) that there are relations in the epp. so difficult to understand that, since we cannot properly understand them, the epp. are not trustworthy; and (2) that the religious and ecclesiastical development is so great that not merely 20 or 30 years, but 70 or 80 more, are required, if we are to be able rationally to conceive it: to accept the situation at an earlier date is simply to accept what cannot possibly have existed. It is manifest that on such principles it is possible to establish anything, and that any historical lit. might be proved untrustworthy, and reshaped according to the subjunctive ideographs of the critic. The under-
ly ing theory of intellectual development is too rigid, and is quite oblivious of the shocks it receives from actual facts, by the advent in history from time to time of those compelling, indigenous, persua

sive, who rather mould the age than are molded by it. None have poured greater ridicule on this "pseudo-Kritik" than the representatives of the advanced school in Germany whom it rather expected to carry with it, and against whom it com

plains bitterly that they do not take it seriously. On the whole the vagaries of the Dutch school have rather confirmed than shaken belief in these epp.; and one may freely accept Ramsay's view (HDB, I, 484) as expressing the modern mind regarding them, namely, that they are "the unimpeached and unassailable nucleus of admitted Pauline writings."

(Reference to the following will give a sufficiently adequate idea of the Dutch criticism and the replies that have been made to it: Van Manen, BB, art. "Paul," and Expos T, IX 205, 257, 314; Knowing, Witness of the Epp.; Clemen, Einheitlichkeit der p. B.; Sanday and Headlam, Romans, ICC; Godet, Jülicher and Zahn, in their Introductions; Schmiedel and Lipsius in the Hand-Commentary.

II. Text of 1 Cor. 2. Compare the text of both epp. to us in the most ancient VSS, the Syr (Peithio), the Old Lat, and the Egypt, Integrity of 1 Cor. undoubtedly by the 3d cent. It is due to the brief

Sin. (N* and N*, 4th cent.), Vat. (B, 4th cent.), Alex. (A, 5th cent., minus two vs, 2 Cor 4 13; 12 7), and very nearly completely in Ephraemi (C, 5th cent.), and in the Gr-Lat Charismantus (D, 6th cent.); as well as in numerous manuscript. In the west the original has been very well preserved, and no exegetical difficulties of high importance are presented. (Reference should be made to the Intro in Sanday and Headlam's Romans, ICC[1896], where §7 gives valuable information concerning the text, not only of Rom, but of the Pauline ep. generally; also to the recent ed (Oxford, 1910), NT Graece, by Souter, where the various readings of the text used in RV [1881] are conveniently exhibited.) On the whole the text of 1 Cor flows on consistently, and, 1st at times, in a clear, faultless fashion, with rare back upon itself, and few serious criticisms are made on its unity, although the case is different in this respect with its companion ep. Some writers, on insufficient grounds, believe that 1 Cor contains religious material in 2 Cor. (cf 9 9), e.g. in 7 17-24; 9 1—10 22; 15 1—55.

III. Paul's Previous Relations with Corinth.—When, in the course of his 2d missionary journey, Paul left Athens (Acts 18 11), he sailed

1. Corinth westward to Cenchreae, and entered in 55 AD Corinth "in weakness, and in fear, and in much trembling" (1 Cor 2 3).

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

Paul was himself the founder of the church in Corinth (1 Cor 3 6 10). Entering the city with anxiety, and yet with almost auda
cious hopefulness, he determined to know nothing among its people save the Church Jesus Christ and Him crucified (2 2). Undoubtedly he was conscious that the mission of the Cross here approached its crisis. If it could abide here, it could abide anywhere. At first he addressed himself to the business of his trade, and cultivating the friendship of Aquila and Priscilla (Acts 18 2 f); then he opened his campaign in the synagogue where he persuaded both Jews and Greeks, and ultimately, when oppo

sition became too great, the Gr-caravanserai Titus Justus, a proselyte. He made deep impressions, and gradually gathered round him a number who were received into the faith (Acts 18 7 8; 1 Cor 1 14 16). The converts were drawn largely but not entirely from the synagogue, (1 26; 7 21); they included Crispus and Sosthenes, rulers of the synagogue, Gaius, and Stephanas with his household, "the firstfruits of Achaia" (16 15). He regarded himself joyfully as the father of this community (4 14 15), every member of which seemed to him like his own child.

IV. Date of the Epistle.—After a sojourn of eighteen months (Acts 18 11) in this fruitful field, Paul departed, most probably in the year 52 (cf Turner, art. "Chron. NT," HDB, I, 422 f), and, having visited his converts (2 Cor 1 1 f), and the Synagogue of Asia (third journey), established himself for a period of between two and three years (tretia, Acts 20 31) in Ephesus (Acts 18 18 onward). It was during his stay there that his ep. was written, though neither the lower portion of the ep. (1 23; Acts 18 21) to which he left, 55; or, if that does not give sufficient interval for a visit and a letter to Corinth, which there is considerable ground for believing intervened between 1 Cor and the departure from Ephesus, then in the spring of the preceding year, 54. This would give ample time for the conjectured events, and there is no insuperable reason against it. Pauline chronology is a subject by itself, but the suggested dates for the departure from Ephesus, and for the writing of 1 Cor, really fluctuate between the years 53 and 57. Harnack (Gesch. der altchrist. Litt., II; Die Chron., 1) and McGiffert (Apost Age) adopt the earlier date; Ramsay (St. Paul the Traveller, 66; Lightfoot (Bib. Essays) and Zahn (Einl.,) 7; Turner (ib supra), 55. Many regard 57 as too late, but Robertson (HDB, I, 485 86) still adheres to it.

V. Occasion of the Epistle.—After Paul's departure from Corinth, events moved rapidly, and it was quite apparent to him that he was quite 1. A Pre-cognizant of them. The distance and it was not great—about eight, days' journey by sea—and in the distance coming and going between the cities news of what was transpiring there would certainly have come to his ears. Members of the household of
Chloe are distinctly mentioned (1 11) as having brought tidings of the contents that prevailed, and there were no doubt other informants. Paul was so concerned by what he heard that he sent Timothy and his companion (Apol. 2 1) with his commendations (4 17; 16 10 f.), although the present ep. probably reached Corinth first. He had also felt impelled, in a letter (6 9) which is now lost, to send earnest warning against companying with the immoral. Moreover, after excellent work in Corinth, had come to Ephesus, and was received as a brother by the apostle (3 5.6; 16 12). Equally welcome was a deputation consisting of Stephanas, Fortunatus and Achaicus (16 17), from whom the fullest information could be gained, and who were the probable bearers of a letter from the church of Corinth itself (7 1), appealing for advice and direction on a number of points. This letter has not been preserved, but it was evidently the immediate occasion of our ep., and its tenor is clearly indicated by the nature of the apostle's reply. (The letter, professing to be this letter to Paul, and its contents, having been lost, is now just referred to, which deal with gnostic heresies, and were for long accepted by the Syrian and Armenian churches, are manifestly apocryphal. (Cf. Stanley's Corinthians, Appendix; Harnack's Gesch. der altchrist. Literatur, 1904, p. 140; 298 f.; Zahn, Einl., I, 183-249; Sanday, EB, II, 906-7.) If there be any relic in existence of Paul's previous letter, it is probably to be found in the passage 2 Cor 6 14-7 1; at all events that passage may be regarded as reminiscence of its style and message.) So that 1 Cor. is no bow drawn at a venture. It treats of a fully understood, and, on the whole, of a most unhappy situation. The church had broken into factions, and was distracted by party cries. Some of its members were living open immorally, and discipline was practically in abeyance. Others had quarrels over which they dragged one another into the heathen courts. Great differences of opinion had also arisen with regard to marriage and the social relations generally; with regard to banquets and the eating of food offered to idols; with regard to the behavior of women in the assemblies, to the Lord's Supper and the love-feasts, to the use and value of spiritual gifts, and with regard to the hope of the resurrection of the body. The church was filled with grief and indignation, which the too complacent tone of the Corinthians only intensified. They discussed questions in a lofty, intellectual way, without seeming to perceive their real drift, or the life and spirit which lay imperiled at their heart. Resisting the impulse to visit them "with a rod" (4 21), the apostle wrote the present ep., and dispatched it, if not by the hands of Stephanas and his comrades, most probably by the hands of Titus.

VI. **Conclusion.** In its general character the ep. is a strenuous writing, masterly in its restraint in dealing with opposition, 1. General firm in its grasp of ethical and spiritual principles, and wise and faithful in application. It is calm, full of reasoning, clear and balanced in judgment; very varied in its lights and shadows, in its kindness, its gravity, its irony. It moves with firm tread among the commonest themes, but also rises easily into the loftiest spheres of thought and vision, breaking again and again into passages of glowing and rhythmical eloquence. It rebukes error, exposes and condemns sin, solves doubts, uphold and encourages faith, and all in a spirit of the utmost tenderness and love, full of grace and truth. It is broad in its outlook, yet penetrating in its insight, enduring in its interest and application.

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

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

3. Outline (1 1-9), Paul immediately begins (1 10-13) to refer to the internal divisions among them, and to the unworthy and unprofitable self-controlled gifts. The gifts have been formed to the exact significance of the so-called "Christus-party," a party whose danger becomes more obvious in 2 Cor. Cf. Meyer-Heinrici, Comm., 8th ed; Godet, Intro, 250 ff.; Stier, 1 Cor., i, 176-8; Zahn, Einl., II, 890-7. If there be any relic in existence of Paul's previous letter, it is probably to be found in the passage 2 Cor 6 14-7 1; at all events that passage may be regarded as reminiscence of its style and message.) So that 1 Cor. is no bow drawn at a venture. It treats of a fully understood, and, on the whole, of a most unhappy situation. The church had broken into factions, and was distracted by party cries. Some of its members were living open immorally, and discipline was practically in abeyance. Others had quarrels over which they dragged one another into the heathen courts. Great differences of opinion had also arisen with regard to marriage and the social relations generally; with regard to banquets and the eating of food offered to idols; with regard to the behavior of women in the assemblies, to the Lord's Supper and the love-feasts, to the use and value of spiritual gifts, and with regard to the hope of salvation. The church was filled with grief and indignation, which the too complacent tone of the Corinthians only intensified. They discussed questions in a lofty, intellectual way, without seeming to perceive their real drift, or the life and spirit which lay imperiled at their heart. Resisting the impulse to visit them "with a rod" (4 21), the apostle wrote the present ep., and dispatched it, if not by the hands of Stephanas and his comrades, most probably by the hands of Titus. Weissäcker holds that the name indicates exclusive relation to an authority, while Baur and Pfleiderer think that it was a party watch word [virtually Petrine] taken to bring out the apostolic inferiority of Paul. On the other hand a few scholars maintain that the name does not, strictly speaking, indicate a party at all but rather designates those who were disgusted at the display of all party spirit, and with whom Paul was in hearty sympathy. See McGiffert, Apos. Age, 295-97.) After denouncing this petty parochialism, Paul offers an elaborate defence of his own ministry, declaring the power and wisdom of God in the gospel of the Cross (1 14-2 16), returning in ch 3 to the spirit of faction, showing its absurdity and narrowness in face of the fullness of the Christian heritage in "all things" that belong to them as belonging to Christ; and in ch 4 making a touching appeal to his readers as his "beloved children," whom he had begotten through the gospel. In ch 5 he deals with the case of a notorious offender, guilty of incest, whom they unworthily harbor in their midst, and in the name of Christ demands that they should expel him from the church, pointing out at the same time that it is against the countenancing of immorality within the church membership that he specially warns, and had handled as a sect, and had".

In ch 6 deals with the shamefulness of Christian brethren halting another to the heathen courts, and not rather seeking the settlement of their differences within themselves, reverting once more in the closing vs to the subject of unchastity, which irrepressibly haunts him as by his thoughts of them.

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

(3) Chs 11-16: The third section deals with certain errors and defects that had crept into the inner life and observances of the church, also with further matters on which the Corinthians sought guidance, namely, spiritual gifts and the collection for the saints. Ch 11 1-16 has regard to the department of women and their veiling in church, a matter which seems to have occasioned some difficulty, and which Paul deals with in a manner quite his own, prevailing there to treat of graver and more disorderly affairs, gross abuses in the form of gluttony and drunkenness at the Lord's Supper, which leads him, after severe censure, to make his classic reference to that sacred ordinance (vs 20 to end). Ch 12 sets forth the diversity, yet true unity, of spiritual gifts, and the confusion and jealousy to which a false conception of them inevitably leads, obscuring that "most excellent way," the love which transends them all, which never fails. Paul dedicates thereafter to treat of graver and more disorderly abuses, whose pernicious effects he declares in language of surpassing beauty (ch 13). He strives also, in the following chapter, to correct the disorder arising from the abuse of the gift of tongues, many desiring to speak at once, and thus only producing confusion, and which no one could understand, thinking themselves thereby highly gifted. It is not edifying: "I had rather," he declares, "speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue" (14 19). Thereafter he follows the immortal chapter on the resurrection, which he had learned that some denied (15 12). He anchors the faith to the resurrection of Christ as historic fact, abundantly attested (vs 3-8), shows how all essential to it is to the Christian hope (vs 13-19), and then proceeds by reasoning and analogy to brush aside certain naturalistic objections to the great doctrine, "then they that are Christ's, at his coming" (ver 23), when this mortal shall have put on immortality, and death be swallowed up in victory (ver 54). The closing chapter gives directions as to the collection for the saints in Jerusalem, on which his heart was deeply set, and in which he hoped the Corinthians would bear a worthy share. He promises to visit them, and even take the winter there; for this makes a series of tender personal references, and so brings the great ep. to a close.

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

Three broad outstanding features of a practical kind may be recognized. The first is the earnest warning it conveys against a factious spirit as imminental to the Christian life.

1. The Party The Corinthians were imbued with a party spirit the party spirit of the democracy, and were infected also by the sporting spirit of the great games that entered so largely into their existence. They transferred these things to the church. They listened to their teachers with the eagerness of partisans, and even had some parties as partisans who sought occasion either to applaud or to condemn. Paul recognizes that, though they are not dividing on deep things of the faith, they are giving way to "schisms" of a pettier and perhaps even more pernicious kind, that appeal to the lowest elements in human nature, that cause scandal in the eyes of men and inflict grievous wounds on the Body of Christ. In combating this spirit he takes occasion to go below the surface, and to reveal the foundations of true Christian unity. That must simply be "in Christ." And this is true even if the divergence should be on higher and graver things. Any unity in such a case, still possible to cherish, must be a unity in Christ. No unity, otherwise, is worth the name. He who is of Christ is of Him; none severed from the true and catholic faith, who confess with their lips and testify with their lives that He is Lord.

The ep. also renders a high ethical service in the rules it lays down for the guidance of the Christian conscience. In matters where the

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

A third notable feature of the ep. is its exaltation of the cross of Christ as the power and wisdom of God unto salvation. It was the force that began to move and unscate, to lift and change from its base, the life of that old heathen world. It was neither Paul, nor Apollos, nor Cephas who accomplished that colossal task, but the preaching of the cross of Christ. The preaching of the cross of Christ and of Europe began with the gospel of Calvary and the open tomb. It can never with impunity draw away from these central facts. The river broadens and deepens as it flows, but it is never possible for it to sever itself from the living fountain from which it springs.

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


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

R. Dykes Shaw

CORINTHIANS, SECOND EPISTLE TO THE

I. TEXT, AUTHENTICITY AND DATE

1. Internal Evidence

2. Extenuating Evidence

3. Date

II. PERSONS OF EVENTS

III. THE NEW SITUATION

1. The Offender

2. The False Teachers

3. The Painful Visit

4. The Severe Letter

IV. HISTORICAL RECONSTRUCTION

V. INTEGRITY OF THE EPISTLE

VI. CONTEXT OF THE EPISTLE

1. Chs 1-7

2. Chs 8-13

VII. VALUE OF THE EPISTLE

LITERATURE

I. TEXT, AUTHENTICITY AND DATE.—Of what has already been said in the preceding art. In the two important 5th-cent. uncials, A (Alex.) 1. Internal and C (Ephraemi), portions of the Evidence text are lacking. As to the genuineness internal evidence very vividly attests it. The elements of Pauline theology and eschatology, expressed in familiar Pauline terms, are manifest throughout. Yet the ep. is not doctrinal or didactic, but an intensely personal document. Its absorbing interest is in events which were profoundly agitating Paul and the Corinthians at the time, straining their relations to the point of rupture, and demanding strong action on Paul’s part. Our imperfect knowledge of the circumstances necessarily hinders a complete comprehension, but the references to these events and to others in the personal history of the apostle are so natural and so manifest a proof of faith, that no doubt rises in the reader’s mind but that he is in the sphere of reality, and that the voice he hears is the voice of the man whose heart and nerves were being torn by the experiences through which he was passing. Scholarly critics may differ as to the continuity and integrity of the text, there is no serious divergence among them in the opinion that all parts of the ep. are genuine writings of the apostle.

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

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

II. Résumé of Events.—Great difficulty exists as to the circumstances in which the ep. was written, and as to the whole situation between 1 and 2 Cor. In 1 Cor Paul had intimated his intention of visiting the Corinthians and wintering with them, coming to them through Macedonia (16 5-7; of also Acts 19 21). In 2 Cor 1 15.16 he refers to a somewhat different plan, Corinth—Macedonia—Corinth—Judaea, and describes this return from Macedonia to Corinth as a second or double visitation. But if this plan, on which he and his friends had counted, had not been entirely carried out, it had been for good reason (1 17), and not due to mere fickleness or light-heartedness; he would have been willing to suit his plan to their convenience. It was because he would “spare” them (1 23), and not come to them “again with sorrow” (2 1). That is, he had been with them, but there had been such a profound disturbance in their relations that he dared not risk another meeting meantime; instead, he had written a letter to probe and test them, “out of much affliction and anguish of heart . . . with many tears” (2 4). Thank God, this severe letter had accomplished its mission. It had produced sorrow among them (2 2; 7 8, 9), but it had brought their hearts back to him with the old allegiance, with great clearing of themselves, and fear and longing and zeal (7 11). There was a period, however, of waiting for knowledge of this issue, which was to him a period of intense anxiety; he had even nervously regretted that he had written as he did (7 5-8). Titus, who had gone as his representative to Corinth, was to return with a report of how this severe letter had been received, and when Titus failed to meet him at Troas (2 13), he had “no relief for his spirit,” but pushed on eagerly to Macedonia to encounter him the sooner. Then came the answer, and the lifting of the intolerable burden from his mind. He that comforteth the lowly, even God, comforteth him (7 6). The Corinthians had been sown by a godly sorrow and repentance (7 8), and the sky had cleared again with almost unhopèd-for brightness. One who had offended (2 5 and 13)—but whose offence is not distinctly specified—had been disciplined by the church; indeed, in the revision of testing against him, and in sym-
pathy for the apostle, he had been punished so heavily that there was a danger of passing to an extreme, and plunging him into despair (2 7). Paul accordingly pleads for leniency and forgiveness, lest further resentment should lead only to a further and deeper wrong (2 6–15). But in situations like this there were others, probably following in his train, who had carried on a relentless attack against the apostle both in his person and in his doctrine. He earnestly defends himself against those contemptuous charges of fleshliness and cowardice (ch 10), and crafty vanity (12. 16, 17). Another Jesus is preached, a different spirit, a different gospel (11 4). They "commend themselves" (10 12), but are false apostles, deceitful workers, ministers of Satan, fashioning themselves into ministers of Christ (11 13, 14). Their attacks are vehemently repelled in an eloquent apologia (chs 11 and 12), and he declares that when he comes the third time they will not be spared (13 2). Titus, accompanied by other well-known brethren, is again to be the representative of the apostle (8 6, 17). At no great interval Paul himself followed, thus making his third visit (12 14; 13 1), and so far fulfilled his original purpose that he spent the winter peacefully in Corinth (cf Acts 20 2, 3; 27). I. III. III. The New Situation.—It is manifest that we are in the presence of a new and unexpected situation, whose development is not clearly defined, and concerning which we have elsewhere no source of information to elucidate. But chief points requiring attention are: (1) The references to the offender in chs 2 and 7, and to the false teachers, particularly in the later chapters of the ep; (2) the painful visit implicitly referred to in 2 1; and (3) the letter as described in written tears and for a time regretted (2 4; 7, 8).

The offender in 1 Cor 5 1–5 had been guilty of incest, and Paul was grieved that the church of Corinth did not regard with horror a crime which even the pagan world would not have tolerated. His judgment on the case was uncompromising and the severest possible—that, in solemn assembly, in the name and with the power of the Lord Jesus, the church should deliver to Satan for the destruction of the flesh. On the other hand, the offender in 2 Cor 2 5 ff is one who obviously has transgressed less heinously, and in a way more personal to the apostle. The church, moreover, is capricious in its action, they induce him to care for him and stood by him (2 9; 13 7), had, by a majority, brought censure to bear on this man, and Paul now urges that matters should go no further, lest an excess of discipline should really end in a triumph of Satan. It is not possible to regard such references as applying to the crime dealt with in 1 Cor. Purposely veiled as the statements are, it would yet appear that a personal attack had been made on the apostle; and the 'many' in Corinth (2 6), having at length pressed his cause, Paul then deals with the matter in the generous spirit he might have been expected to display. Even if the offender were the same person, which is most improbable, for he can scarcely have been retained in the membership, the language is not language that could have been applied to the earlier case. There has been a new offence in new circumstances. The apostle had been grievously wronged in the presence of the church, and the Corinthians had not spontaneously re- sented; the wound had been patented. This was the apostle most deeply, and it is to secure their change in this respect that is his gravest concern.

Esp. in the later chs of 2 Cor there are, as we have seen, descriptions of an opposition by false teachers that is far beyond anything met with in 1 Cor. There indeed we have a spirit of faction, associated with unworthy partiality toward individual preachers, but nothing to lead us to suspect the presence of deep and radical differences undermining the gospel. The general consensus of opinion is that this opposition was of a Judaizing type, organized and fostered by imparable-False Pauline emissaries from Pal, who now followed the track of the apostle in Galatia as they did in Galatia. As they arrogated to themselves a peculiar relation to Christ Himself ("Christ's men") and "ministers of Christ," 10 7; 11 13, it is possible that the Christus-party of 1 Cor (and possibly the Cephas-party) may have persisted and formed the nucleus round which their new-comers built up their formidable opposition. One man seems to have been conspicuous as their ring-leader (10 7.11), and to have made himself specially obnoxious to the apostle. In all probability we may take it that he was the object of Paul's appeal to the Galatians. Under his influence the opposition audaciously endeavored to destroy the gospel of grace by personal attacks upon its most distinguished exponent. Paul was denounced as an upstart and self-seeker, as the induct of apostolic authority. He was held up, for the contemptible appearance he made in person, in contrast with the swelling words and presumptuous claims of his ep. It is clear, therefore, that a profound religious crisis had arisen among the Corinthians, one that was of great and lasting importance. The apostle's mission was far more urgent than ever. He could not afford to delay, and so the second visit (12 14; 13 12) speak of a third visit in immediate prospect, and the latter passage also refers to a second visit that had been already accomplished; while 2 1 distinctly implies that no further visit would be a place of a character so painful that the apostle would never venture to endure a similar one. As this cannot possibly refer to the first visit when the church was founded, and cannot easily be regarded as indicating anything previous to 1 Cor which never alludes to such an experience, we must conclude that the reference points to the interval between 1 and 2 Cor. It was an interval of some months, to judge from the expression "with sorrow," which humbled him (12 21) and left such deep wounds, had actually taken place. "Any exegesis," says Weissheissler justly, "that would avoid the conclusion that Paul had already been twice in Corinth before 2 Cor. was unable to do so" (Apostel, 345). Sabatier (Apolo Paul, 172 n.) records his revised opinion: "The reference here (2 1) is to a second and quite recent visit, of which he retained a very sorrowful recollection, including it among the most bitter trials of his apostolic career."

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

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

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

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

It is universally acknowledged that there is a remarkable change in the tone of the section 10–13, and which immediately follows the

2. Ch 10: previous chs.

In the earlier chs there 1–11:10 is relief at the change which Titus has reported as having taken place in Corinth, and the spirit is one of gladness and content; but from ch 10 onward the hostile attitude of the apostle is unexpectedly represented as still raging, and as demanding the most strenuous treatment. The opening phrase, "Now I Paul" (10:1), is regarded as indicating a distinctive break from the previous section with which Timothy is associated (11:1), while the concluding vs. 13:11 to end, seem fittingly to close that section, but to be abruptly cut out of harmony with the polemic that ends at 13:10. Accordingly it is suggested that 13:11 should immediately follow 10:15 and that 10:1–13:10 be regarded as a lengthy insertion from some other ep. Those who, while acknowledging the change of tone, yet maintain the integrity of the ep., do so on the ground that the apostle was a man of many moods, and that it is possible for him to make unexpected and even violent transitions; that new reports of a merely scotched antagonism may come in to ruffle and disturb his comparative contentment; and that in any case he might well desire to admonish finally to deliver his whole soul on a matter over which he had brooded and suffered deeply, so that there might be none mistake about the ground being cleared when he arrived in person.

The question is still a subject of keen discussion, and is not one on which it is easy to pronounce dogmatically. On the whole, however, it must be acknowledged that the preponderance of recent opinion is in favor of the theory of interpolation. Hausrath (*Der Vier-Capitel-Brief des Paulus an die Korinther*, 1870) gave an immense impetus to the view that this later section really represents the painful letter referred to in chs 2 and 7. As that earlier letter, however, must have contained references to the personal offender, the present section, which gives all such references, can be regarded as at most only a part of it. This theory is ably and minutely expounded by Schmiedel (*Hand-Kommentar*); and Pfeiferer, Lipsius, Clemen, Krenkel, von Boden, McGiffert, Cone, Flummer, Kendall, Moulton, Aderet, Waardenburg, and others, are prominent among its adherents. J. H. Kennedy (*Second and Third Cor*) presents perhaps the ablest and fullest argument for it that has yet appeared in English. On the other hand Sondak (*EB*) declares against it, and Robinson (*HDB*) regards it as decidedly not proven; while critics of such weight as Holtzmann, Beyerbach, Klöpper, Weiszäcker, Sabatier, Godet, Bernard, Denney, Weiss, and Zahn are all to be reckoned as advocates of the integrity of the ep.

VI. Contents of the Epistle.—The order of matter in the ep. is quite clearly defined. There are three main divisions: (1) chs 1–7; (2) chs 8–9; and (3) chs 10–13.

The first seven chapters as a whole are taken up with a retrospect of the events that have recently transpired, joyful references to the

1. Chs 1–7 fact that the clouds of grief in connection with them have been dispelled, and that the apostolic ministry as a Divine trust and power is clearly manifested. Paul accordingly concludes with an address to the Corinthians, indicating in which Timothy is associated, Paul starts at once to express his profound gratitude to God for the great comfort that had come to him by the good news from Corinth, rejoicing in it as a spiritual enrichment that will make his ministry
still more fruitful to the church (1 3–11). He professes his sincerity in all his relations with the Corinthians, and particularly vindicates it in connection with a change in the plan which had originally promised a return ("a second benefit") to Corinth; his sole reason for refraining, and for writing a plain letter instead, being his desire to spare them and to prove them (1 12; 2 4.9). Far from harboring any resentment against the man who had caused so much trouble, he sincerely pleads that his punishment by the majority should go further, but that for their sakes he would now resign, lest the Adversary should gain an advantage over them (2 5–11). It was indeed an agonizing experience until the moment he met Titus, but the relief was all the sweeter and more triumphant when God at length gave it, as he might have been sure he would give it to a faithful and soul-winning servant of Christ (2 12–17). He does not indeed wish to enter upon any further apologies or self-commendation. Some believe greatly in letters of commendation, but his living testimonial is in his converts. This he has, not of himself, but entirely through God, who alone has made him an efficient minister of the new and abiding covenant of the Spirit, whose glory naturally excels that of the flesh and duration which fades and cannot bring life. Regarding this glorious ministry he must be bold and frank. It needs no veil as if to conceal its evanescence. Christ presents it unveiled to all who turn to Him, and they themselves reflect His glory. God's grace, as ever, is formed (3 1–18). As for those who by God's mercy have received such a gospel ministry, it is impossible for them to be faint-hearted in its exercise, although the eyes of some may be blinded to it because the god of this world has blinded them (4 4). It is indeed a wonderful thing that ministers of this grace should be creatures so frail, so subject to pressure and affliction, but it is not inexplicable. So much the more obvious is it that all the power and glory of salvation are from God alone (4 7,15). Yes, even if one be called to die in this ministry, that is but another light and momentary affliction. It is but passing from a frail earthily tent to abide forever in a heavenly home (5 1). Who would not long for it, though it be in a vessel of humiliation? Courage, therefore, is ours to the end, for that end only means the cessation of our separation from Christ, whom it is a joy to serve absent or present. And present we shall all ultimately be before Him on the day of judgment (6). That truth unpersuadeably deepens the earnestness with which preachers of the gospel seek to persuade men. It is the love of Christ constraining them (6 14) in the ministry of reconciliation, that they should entreat men as ambassadors on Christ's behalf (6 20). So sacred and responsible a trust has subduced the apostle's own life, and is indeed the key to its manifold endurance, and to the earnestness with which he has striven to cultivate every grace, and to submit himself to every discipline (6 1–10). Would God the Corinthians might open their hearts to him as he does to them? (Let them have no fellowship with iniquity, but perfect holiness in the fear of God [6 14–7 1].) He has never wronged them; they are enshrined in his heart, living or dying; he glorifies in them, and is filled with comfort in all his affliction (6 11–13; 7 2–4). For what blessed comfort that was that Titus brought him in Macedonia to dispel his fears, and to show that the things he regretted and grieved were not all, but had rather wrougth in them the joyful change for which he longed! Now both they and he knew how dear he was to them. Titus, too, was overjoyed by the magnanimity of their reception of him. The apostle's cup is full, and "in everything he is of good courage concerning them" (7 16).

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

The third section, chs 10–13, as has been pointed out, is a spirited and even passionate polemic, in the course of which the Judaizing party is denounced. It is divided into two parts:

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

VII. Value of the Epistle.—The chief element of value in this ep. is the revelation it gives of the apostle himself. Through all its changing moods, Paul, in perfect abandon, shows us his very soul, suffering, rejoicing, enduring, overcoming. It has been truly said that "it enables us, as it were, to lay our hands upon his breast, and feel the very throbings of his heart." (1) In relation to his conversion he shows us how he was, how easy it was to touch him on the quick, and to wound his feelings. The apostle was very human, and nowhere are his kindred limitations more obvious than in these present incidents. He would probably not be the first to say that even with him the creed was greater than the life. In the hastily written and nervously repented passages of that severe ep.; in the restless wandering, like a perturbed spirit, from Troas to Macedonia, to meet the news and know the issue of his acts, we see a man most lovable indeed, most like ourselves when issues hang in the balance, but a man not already perfect, not yet risen to the measure of the stature of the Lord. Yet we see also the intensity with which Paul labored in his ministry—the tenacity with which he held to his mission, and the invincible courage with which he returned to the fight for his imperiled church. He loved those converts as only a great soul in Christ could love them. His keenest sorrow came in the disaster that threatened them, and he flew to their defence. He had not only won them for Christ, he was willing to die that he might keep them for Christ. (2) The ep. is charged with a magnificent consciousness on the apostle's part of his high calling in Christ Jesus. He has been called with a Divine calling to the most glorious work in which a man can engage, to be to this estranged earth an ambassador of heaven. Received as Divine, this vocation is accepted with supreme devotion. It has been a ministry of sorrow, of strain and suffering, of hair-breadth escapes with the bare life; with its horn in the flesh, its buffeting of Satan. Yet through it all there rings the note of abounding consolation in Christ Jesus, and never was the "power of Christ, resting on frail humanity, more signally manifested.

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

R. DYEES SAW

CORMANTHUS, kōr'min-thus: Lat form for Gr Kormithos in the subscription to Rom (AV). See CORINTH.

CORMORANT, kōr'mō-rant (κορμοράντ, skālākh; καταρδκτης, katardkēs; Lat Corus marinus): A large sea-fowl belonging to the genus Phalacrocorax and well described by the Heb word used to designate it—which means a "plunging bird." The bird appears as large as a goose when in full feather, but plucked, the body is much smaller. The adult birds are glossy blue and bronze tinted, with white on the cheeks and sides as a festal dress at mating season, and adorned with filamentary feathers on the head, and bright yellow gape. These birds if taken young and carefully trained can be sent into boxes and bring to their masters large quantities of good-sized fish: commonly so used in China. The flesh is dark, tough and quite unfit to eat in the elders on account of their diet of fish. The nest is built mostly of seaweed. The eggs are small for the size of the birds, having a rough, thick, but rather soft shell of a bluish white which soon becomes soiled, as well as the nest and its immediate surroundings, from the habits of the birds. The young are leathery black, then gorged with soft down of brownish black above and white beneath and taking on the full black of the grown bird at about three years. If taken in the squab state the young are said to be delicious food, resembling baked hare in flavor. The old birds are mentioned among the abominations for food (Lev 11 13–19; Dt 14 12–18). GENE STRATTON-PORTER

CORN, kōrn (κόνις, dāgān; oríos, šūos): A word used for cereals generally (Gen 27 28.37, etc., AV) much as our Eng. word "corn." ARV almost invariably substitutes "grain" for "corn." The latter may be taken to include (1) barley, (2) wheat, (3) fitches (vetches), (4) lentils, (5) beans, (6) millet, (7) ry—-the wrong tr for vetches, (8) pulse—for all these see separate articles. Rye and oats are not cultivated in Pal. For many references to corn see AGRICULTURE; Food. "A corn [kēkōs, kókkos, RV 'grain'] of wheat" is mentioned (Jn 12 24).
CORNELIUS, kor-nê-lûs (Korêhlios, Korêlios, "of a horn"): The story of Cornelius is given in Acts 10:1-11:18. The name is
1. His Rom and belonged to distinguished Family and families in the imperial city, such as Station the Bene and Benjaminites. Thus he was probably an Italian of Rom blood.

Julian the Apostate reckons him as one of the few persons of distinction who became a Christian. He was evidently a man of importance in Caesarea and well known to the Jews (Acts 10:22). He was a centurion in the Italian cohort. To understand this we must note that the Rom army was divided into two broad divisions, the legions and the auxiliary forces. See Army, Roman.

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

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

The story of his conversion and admission into the Christian church is told with some minuteness in Acts 10. Nothing further is known of Cornelius, though one tradition assigns him to the Christians of Caesarea, and that he became the bishop of Scythopolis.

The exact importance of the incident depends upon the position of Cornelius before it occurred. Certainly he was not a proselyte of the church, or a member of the Jewish communion. A proselyte is described in Acts 15:9, as a convert, a person who was brought into the Christian church by the agency of men who were converts of the church.

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

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

G. H. TUEVRE

CORNER, kôr’ner (Gr. kôrner, miskê, maskê, μήκος, pê’dh, πεδίον, πηνάθι, ἄρχη, αρχ政务, γωνία, ἀκρωγονία, ἀκρωγονιόν): In Ex 26:24; Ezek 41:22; 46:21,22, miskê, "angle" is tr. "corner", pê’dh, "side," "quarter," and pînâth, "corner," "front," "chief," are more frequently so tr., e.g. Ex 26:26; Lev 19:9; Jer 9:26; 25:23; and Ex 27:2; 1 K 7:34; Ps 118:22; Isa 26:16 ("cornerstone"); Jer 61:26.

Other words are kôrph ("wing and head") (Isa 46:22; Ezek 7:2); kathêph ("shoulder") (2 K 11:11 AV bia); pa’a’am, "foot" (Ex 55:12 AV); zdô’yôth, "corner-stones" (Ps 144:12; Zec 9:15 [tr. "corners"]).

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

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

W. L. WALKER

CORNER GATE, kôr’ner gât. See Jerusalem.

CORNERS OF THE EARTH. See Earth, Corners of.

CORNER-STONE, kôr’ner stôn (γωνία, πηνάθι, γωνία, στάθη; ἀκρωγονία, ἀκρωγονία) Part of the public or imposing buildings to which impor-
tance has been attached in all ages and in many nations, both on account of its actual service and its figurative meaning. Ordinarily its use in the Bible is figurative, or symbolical. No doubt the original meaning has some importance, as is shown by the use of the stone, which was laid at the foundation of a building.

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

(2) OT references. — The Heb word pīmnāh, "corner," is found or implied in every occurrence of this idea. Derived from a root signifying "to turn," the word signifies "turning," and therefore "edge" or "corner." Ordinarily it is used with ḫēben, "stone" (Ps 118:22); or it may occur alone, having acquired for itself through frequent use the whole technical phraseology (see 10:4 AV). While all the structures indicate the stone, or cornerstone, there appear to be two conceptions: (a) the foundation-stone upon which the structure rested (Job 38:6; Isa 28:16; Jer 51:26); or (b) the topmost or chief stone, which linked the last two together (Ps 118:22; Zec 4:7); in both cases it is an important or key-stone, and figurative of the Messiah, who is "the First and the Last." In Job 38:6 it beautifully expresses in figures the stability of the earth, which Jehovah created. In Zec 10:4 the leader or ruler in the Messianic age is represented by the corner-stone. The ancient tradition of the one missing stone, when the temple was in building, is reflected in or has been suggested by Ps 118:22 (Midr quoted by Pusey under Zec 4:7).

It is probable that we should read in Ps 144:12 not "corner-stones," but "corner-pillars," or supports (cf Gr Caryatides) from a different Heb word, ṣabāḥ. See also House.

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

Edward Macc

CORNET, kör'net, kor'net. See Music.

CORNFLOOR, kör'flor (קְפֵר הָאָרֶן, gōren dagḏāhān): "Thou hast loved a reward upon every cornfloor" (Hos 2:14 AV, "chire upon every grainfloor"). Israel had deserted Jeh for supposed material benefits and regarded bounteous crops as the gift of the heathen gods which they worshipped. Jeh would therefore cause the corn (grain) and wine to fail (ver 2). See also Threshing-Floor.

CORONATION, kor-ō-nā'shən (προτοκλισία, protoklisia): Occurs in 2 Mac 4:21 (AV, RV "enthronement") where Apollonius was sent into Egypt for the coronation of Ptolemy Philometor as king. The Gr word protoklīsia occurs nowhere else, and its meaning is uncertain. The reading in Swete is protoklīsia, and this means "the first call.

CORPSE, körp's: This word in the AV is the tr of two Heb words, 'ṣāh, pegher, and הָרֶע, ṣā'āh, while הָרָע, nōketōth, and הָרָע, gāpēah, which mean the same, are tr "body," with which the Eng. word "corpse" (Lat corpus) was originally synonymous. Therefore we find the noun apparently unnecessary added to the adj., "dead" in 2 K 18:35 and Isa 26:19. The Gr equivalent is πτώμα, pōtoma, lit. "a fallen body," "a ruin" (from πιέσσω, πιέτω, "to fall"), in Mk 6:29; Rev 11:8.

Corpses were considered as unclean and defiling in the OT, so that priests were not to touch dead bodies except those of near kin, and in the Old Testament the high priest and a Nazirite not even such (Lev 21:11; Nu 6:6-8). Nu 19 presents us the ceremonial of purification from such defilement by the sprinkling with the ashes of a red heifer, cedar wood, hyssop and scarlet.

It was considered a great calamity and disgrace to have one's body left unburied, "a food unto all birds of the heavens, and unto the beasts of the earth" (Dt 28:26; 2 S 21:10; Ps 79:2; Isa 34:5; Jer 7:33). Herein hence is explained the burnt of Rizpah (2 S 21:10), and of the inhabitants of Jabesh-gilead, who protected or recovered and buried the mutilated bodies of Saul and his sons (1 S 31:11-13; 2 S 2:4-7; cf 1 Ch 10:11-12). See Burial.

Even the corpses of persons executed by hanging were not to remain on the tree "all night," "for he that is hanged is accursed of God; that thou defile not thy land which Jeh thy God giveth thee for an inheritance" (Dt 21:23). H. L. E. Loring

CORRECTION, ko-rek'šən (םיקסר, māqėr, usually rendered "instruction," is trd "correction" in several passages): The vb. from which the noun is derived signifies "to instruct" or "chastise." The idea of chastisement was very closely connected in the Heb mind with that of pedagogy. See Chastisement. RV and ARV have changed "correction" of AV to "instruction" in Jer 7:28, reversing the order in the margins. בּטֵש, sōbēthel, rendered "rod" in Job 21:9, is unnecessarily changed to "correction" in 27:13. In 2 Tim 3:16, ἐκκόπους, ἐπαναθήνεις, is trd "correction." The difference between correction, discipline and instruction was not clearly drawn in the Heb mind.

CORRUPTION, ko-ru̇p'shən: The Heb נטוע, mishbeth, נטוע, ṣhēbēth, נטוע, masbēth, and their Gr equivalents, θησπόσ, phthoros, and διασπόσ, diazphoros, with numerous derivatives and cognate vbs., imply primarily physical degeneration and decay (Job 17:14; Acts 2:27, etc.). The term נטוע, shābah, which AV translates with "corruption" in Job 2:6, ought to be rendered "pit," as in The 1909; 36 7 et passim, while shābah bêt in Isa 33:17 means the "pit of nothingness," i.e. of destruction.

Figurative: At an early time we find the above-mentioned words in a non-literal sense denoting moral depravity and corruption (Gen 6:11; Ex 32:7; Hos 9:9; Gal 6:8, etc.), which ends in utter moral ruin and hopelessness, the second death. The question has been raised whether the meaning of these words might be extended so as to include the idea of final destruction and annihilation of the spirit. Upon such a mental examination, however, this question must be denied both from the standpoint of the OT and of the NT. Apart from other considerations we see this from the metaphor used in the Scriptures to illustrate the condition of "corruption," such as the "unquenchable fire," the "worm" which "dieth not" (Mk 9:43-48; cf Isa
56 24), and “sleep” (Dnl 12 2), where a careful distinction is made between the blissful state after death of the righteous and the everlasting disgrace of the godless. The later Jewish theology is also fully agreed on this point. The meaning of the words cannot therefore extend beyond the idea of utter moral degradation and depoperty.

H. L. E. LEUERING

CORRUPTION, MOUNT OF (Κατά τον Χορὸν τοῦ Κατακόρου, har ha-mashḥāth; τό δρος τοῦ Μοσαδ, τό δρος τοῦ Μουαθ): The hill on the right hand of which Solomon built high places for Ashtoreth, Chemosh and Molech (2 K 23 13). The mountain referred to is no doubt the Mount of Olives. The high places would, therefore, be on the southern height called in later Christian writings the “Mount of Offence,” and now, by the Arabs, Bāṭen el-Hawā. Har ha-mashḥāth is probably only a perversion of har ha-mishḥāth, “Mount of Anointing,” a later name of the Mount of Olives.

W. EWINING

COS, κός (Kos, Kös, “summit”): AV Coos: An island off the coast of Caria, Asia Minor, one of the Sporades, mountainous in the southern half, with ridges extending to a height of 2,500 ft.; identified with the modern Stanchio. It was famous in antiquity for excellent wine, amphorae, wheat, ointments, silk and other clothing (Coae vates). The capital was also called Kos, and possessed a famous hospital and medical school, and was the birthplace of Hippocrates (the father of medicine), of Ptolemy Philadelphus, and of the celebrated painter Apelles. The large plane tree in the center of the town (3,000 years old) is called “the tree of Hippocrates” to this day. The older capital, Astypalaea, was in the western part of the island, the later (since 366 BC) in the eastern part. From almost every point can be seen beautiful landscapes and picturesque views of sea and land and mountain.

Cos was one of the six Dorian colonies. It soon became a flourishing place of commerce and industry; later, like Corinth, it was one of the Jewish centers of the Aegean, as well as one of the financial centers of the commercial world in the eastern Mediterranean. Among the benefactors of the people of Cos was Herod the Great. It is mentioned in connection with Paul’s third missionary journey in Acts 21 1, and in its relations with the Jews in Mt 8 9; Acts 16 12; Ac 19; 18; 19; 21, 19. For other references, see Paton-Hicks, Inscriptions of Cos, ix.

J. E. HARBEY

COSAM, κόσαμ (Kosam, Kōsam): An ancestor of Jesus in St. Luke’s genealogy in the 5th generation before Zerubbabel (Lk 3 28).

COSMOGONY, κοσμογονία. See Anthropology; Creation; Earth; Evolution; World.

COSMOLOGY, κοσμολόγια. See World; Providence.

COSTLINESS, κοστήνος (κοστήνος, tōnēthē, “preciousness,” “an abundance of costly things”): Found only in Rev 18 19, “made rich by reason of her costliness.”

COTES, κότας. See Sheepfote.

COTTAGE, κοτάσι. See House.

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

COUCH, kouch (subst.). See Bed.

Couch (vb.): ἐβαθμίζω, ἐβαθμίζεσθαι, “to crouch,” “to lurk,” as a beast in readiness to spring on its prey. “If thou dost not well, sin coucheth at the door” (Gen 4 7, AV “lieth”), waiting for it to open. Cain is warned to beware of the first temptations to evil, in his case esp. a sullen and jealous disposition (cf. Dante, Inferno, I, 30). See Abel; Cain. The tribe of Judah is compared for its bravery to a recumbent lion or lionness (Gen 49 9; cf. Nu 24 9 f); and Issachar to “a strong ass, couching down between the sheepfolds” (49 14, AV “between two burdens”); cf. Jgs 5 16. “The deep that coucheth beneath” (Dt 33 13), probably the springs of water, or possibly, as Driver suggests, “the subterranean deep, pictured as a gigantic monster.” See Antss. (Land, O. E. 119, 1).

COUCHING-PLACE, kouch’ing-places (κοθόν, morbeθ; once in EV [Ezk 25 5]): The same Heb word, however, which means simply “place of lying down” of animals in repose, is used also in Zeph 3 15 where the tr is “a place . . . to lie down in.” The figure, a case of emic to emic (see besides, Isa 17 2; 27 10), suggests desolation.

COULTER, kol’ter. See Plow.

COUNCIL, koun’sil, COUNCILLOR, koun’siler (συμβούλιον, sumbolion): An assembly of advisers (Acts 25 12); a body of those taking counsel (see Schürer’s Jewish People in the Time of Christ, I (1), 60). Distinguished from συμβούλιον, sundrion, the supreme court of the Jews, by being of a less formal character, i.e. less of an institution. For “council” in the latter sense, its most frequent use, see SANHEDRIN. A councillor (Gr bouleutēs) was a member of the Sanhedrin. Applied to Joseph of Arimathaea (Mt 27 57; Lk 23 50). In AV “counselor.”

COUNSEL, koun’sel, COUNSELLOR, koun’seller (συμβουλιον, sumbolion): Ordinarily found as the object of verbs signifying “to reckon” (see Scripture) beside the idea of a practical end to be reached, that of consultation and deliberation among those united in a common cause (Mt 12 14; Mk 3 6). A councillor (samboulos) is a confidential adviser (Rom 11 34); often in the OT (Isa 9 6; Prov 24 6, etc). Confounded in AV with “counselor” (see above), the latter being an official adviser, which the former does not necessarily mean.

COUNCIL, kount (Τέκος, τόπος, κόπω, μάνθα, μαθησι, psephhizo): Used of arithmetical computation “to number” (Ps 139 18; Nu 23 10); also for Κοθόν, kothanon, “to reckon,” to indicate classification among or identification with, “c. for a stranger” (Job 10 13); “c. for his enemy” (Job 33 10). In the NT the arithmetical computation is less prominent, except in the sense of “calculate,” psephhizo, sumpsamphhizo, “to reckon with pebbles,” each pebble representing a unit (Lk 14 28; Acts 19 19); of moral estimate, ἐκκαθαρία and λοιποναί (Phil 3 7 13). The noun, fr Heb kaphath, “is a count of” (Ex 12 4), viz. in the arithmetical sense.

H. E. JACOBS

COUNTEANCE, kounte’nan: (1) The noun (see also s.v. Face) is the tr of a variety of Heb and Gr expressions, ἐπιστήμων, πάνων; προσέπον, πρόσωπον, being the most frequent. Be
sides there are found παραπόσσα, morch, “appearance,” “shape,” “comeliness,” “visage,” γένος, “the eye,” ἀντί, “opening,” “appearance,” “figure,” etc., and Aram. נמ, נויו. To the Oriental the countenance mirrors, even more than to us, the character and feelings of the heart. The countenance (morch) is frequently rendered elsewhere (Ps 13 17; Ps 13 24; Ps 14 15; in 2 S 16 12, lit. “fair of eyes”; “comely” (Cant 2 14); “beautiful” (I J 1 35 3); “cheerful” (Psa 15 3); “angry” (Prov 23 19); “fierce” (Dul 3 29); “troubled” (Ezk 27 33); “sad” (1 S 1 18; 2 S 3 3; Eccl 7 3). The countenance is “sharped, i.e. made keen (Prov 31 17); it “falls,” i.e. looks despondent, disappointed (Gen 4 56); is “cast down” (Job 29 24); “changed” (Job 14 29; cf “altered” into glory, Lk 9 29; Dnl 5 6.9.10; 7 28, Aram. יט). To set one’s countenance stedfastly upon a person (2 K 8 11) is synonymous with staring or gazing at a person. Not infrequently we find compound expressions such as “light of countenance,” i.e. favor (Job 29 24; Ps 4 4; 44 3; 89 15; 10 8); “health of countenance” (Ps 42 11; 43 5); “help of countenance” (Ps 42 5); “rebuke of countenance” (Ps 80 16); “pride of countenance” (Heb 2 5, lit. “haughty,” “lofty ness,” Ps 10 14). As vs. (Heb תַנ, תָּנ, “to countenance”) we find the word in AV of Ex 23 3, where the Revisers translate “Neither shalt thou favor [AV ‘countenance’] a poor man in his cause.” Here the meaning seems to be that no distinction of persons shall be made by the judge. See Lev 19 15, where, however, a different word is used. There is therefore no need of the emendation proposed by Knobel and accepted by Kautzsch, who would read תַנ, תָּנ, “great,” for תַנ, תָּנ, ובכ, “and the poor” of the text. The LXX has πε̂νης, πε̂νης, “poor.”

H. L. E. LÜRING

COUNTER-CHARM, koun’tér-charm. See AMULET; CHARM.

COUNTERFEIT, koun’tér-fit (قياس, kēbālōs, kēbāleōs, καταποίησις, ἀπατοῦσα, ἀπατών: homōtōs): “C. occurs as the tr of kēbāleōs, ‘mixed with dross,’ ‘not genuine’ (Wisd 15 9, “to make c. things,” RV ‘moulded counterfeits,’ spurious things, imitations,’ (see 1 Cor 11 28), etc.) of the LXX Lev 19 15; Dt 22 11, “mixed garment,” and 2 Cor 13 5.6, addikmēlos, ‘reprobate’ (see 1 Cor 11 28), “counterfeit” in the older sense of a representation occurs in Wisd 14 17 (anapotou, “to make a likeness”); “of his visage,” RV ‘imagining the likeness from afar, and Eccles 38 27 (κοινώθηκεν, “as one might like”), “of his imagery,” RV ‘to preserve likeness in his portraiture.’

W. L. WALKER

COUNTERVAIL, koun’tér-vāl (κατακλήσις, κατακλήσις, “equalized”): To thwart or overcome by acting against with equal force; thus, “The enemy could not c. the king’s damage” or loss (Est 7 4 ARV reads “The adversary could not have compensated for the king’s damage”). “Nothing doth c. [RV ‘can be taken in exchange for’] a faithful friend” (Eccles 6 15).

COUNTRY, koun’tri (各方面, anege, “land,” γή, πατρίς, “field,” πατρίς, πατρίς, “native land,” (Lk 4 23; Jn 4 44; He 11 14); περιχώσας, περιχώσας, “country [AV ‘region’] round about” (Mt 14 35; Lk 3 4; 3 8; 8 37). In He 11 14 ff., “heaven” is referred to as a country. Egypt and Assyria were “far countries” (2 Sam 19 AV; Ecc 10 9). The hill country (of the numerous Gibeans [gibbāh, “a hill”]) was the mountainous region to the N. or to the S. of Jerusalem. The low country, skabhē (see SHEPHELAH), consisted of the foothills to the west of the hill country. The south country or of Lul (nahaph, q.v., was the dry, extreme southern part of Pal, approximately between Beersheba and Kadesh-barnea.

ALFRED ELY DAY

COUNTRYMAN, koun’tri-man (καταφύλακτος, καταφύλακτος): “Of the same tribe” (1 Thess 2 14); also in idiomatic rendering (γένος, γένος) for those of one’s own race or kin (2 Cor 11 26; Gal 1 14 AV, “one’s own nation”). Cf Mk 6 4; Rom 9 3; and see CUSON; KINSMAN, etc.

COUPLE, koup’l: (1) Used as a noun, indicates two objects of the same kind that are considered together. Thus we read of a couple of cakes (2 S 1 6, used loosely), and a couple of asses (2 S 16 1, Heb gemeth).

(2) Used as a vb., it means to join or fasten one thing to another. This term occurs most frequently in the description of the tabernacle (see Ex 26 6.9.11; 26 10.13.16). Couple is used in 1 Pet 3 2 to describe the joining of fear to chaste behavior (Heb ἀδήμαρπα).

COUPLING, koup’ling: Is the RV rendering of παράκλησις, mabherē. This Heb by Negan (anhaph) ing, or the place, where one thing is joined to another, as of the curtains of the tabernacle (Ex 26 4.5), and of the different parts of the ephod (Ex 28 27; 39 20).

It is also the RV rendering of Παρακλησία, mhabārēth, and this refers more to the thing that joins the two objects, as beams of wood (2 Ch 34 11), or hooks of iron (1 Ch 22 3).

COURAGE, kou’rāj: Heb הַסְתָּק, “to show one’s self strong” (Nu 13 20; 2 S 10 12; 1 Ch 19 13; 2 Ch 15 8; Exz 10 4; Ps 27 14; 31 24; Isa 41 6); רְכָּח, “spirit,” “animus” (Josh 2 11 AV); מָכָא, “to be alert” (physically and mentally), “to be agile,” “quick,” “energetic” (Dt 31 6.7.23; Josh 1 6 19.18; 10 25; Jos 2 9; Ch 26 5); מָכָא, “to heart,” and fig.: “person,” “spirit” (Dnl 11 25); גרthuros, “cheer” (Acts 28 15). A virtue highly esteemed among all nations, one of the four chief “natural” (cardinal) virtues (Wisd 8 7), while cowardice ranks as one of the mortal sins (Eccles 2 12.13; Rev 21 8).

COURSE, kōrs (from Lat curaus, “a running,” “race,” “voyage,” “way”): (1) περιχώσας, περιχώσας, “forward or onward movement,” as of a ship: “We made a straight c.” (Acts 16 11; of Acts 21 1); “We had finished our c.” (RV ‘voyage,’ Acts 21 7).

(2) A (prescribed or self-appointed) path, as of the sun: “Swift is the sun in his e.” (1 Est 4 34); of the stars: “The stars in their courses fought against Sisera” (Jgs 6 20 AV) (see ASTRONOMY; Astrology); of a river (or irrigating canal): “as willows by the watercourses” (Isa 44 4); of a race (περιχώσας, περιχώσας, “country,” “region,” “may have free c.” (RV “may run”) (2 Ths 3 1).

(3) A career in such a course (περιχώσας, περιχώσας): “I have finished my RV ‘the’ c.” (2 Tim 4 7); “as John fulfilled his RV ‘was fulfilling’” his c.” (Acts 10 73); “that I may finish RV ‘may accomplish’” my c.” (Acts 20 24).

(4) A way or manner, as of life: “Every one
turned to his e." (Jer 8 6); "their e. is evil" (Jer 23 10); "walked according to the e. [šāḏōn, ṣāḏōn, RVm 'age'] of this world" (Eph 2 2).

(5) Orderly succession: "sang together by e." (ARV 'sang one to another') (Exr 3 11); "by e." (RV 'in turn') (1 Cor 14 27); the courses of the priests and Levites (1 Ch 23 1-15; 1 Ch 26 1; 2 Ch 5 11; Lk 1 58). See PRIESTS and LEVITES.

(6) A row or layer, as of masonry: "All the foundations of the earth are out of e." (RV 'are moved'; ARV 'are shaken') (Ps 82 5). The temple was described as a "circular nature" (Jas 3 6). The cycle of generation (tón trochoú tēs genéseōs) here means the physical world as constituted by the round of origin and decay, and typified by the Orphic (legendary) cycle of births and deaths through which the soul passes in metempsychosis. See also GAMES.

WILLIAM ARTHUR HEBDEL

COURSE OF PRIESTS AND LEVITES. See PRIESTS and LEVITES.

COURT, kōrt. See HOUSE.

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

COURT OF THE SABBATH. See COVERED WAY.

COURT, kōrt, OF THE SANCTUARY, sānk'th-ā-ri (TABERNACLE, TEMPLE): By "court" (عش, ḫāter) is meant a clear space inclosed by curtains or walls, or surrounded by buildings. It was always an uncovered inclosure, but might have within its area one or more edifices.

The first occurrence of the word is in Ex 27 9, where it is commanded to "make the court of the tabernacle." The dimensions for this follow in the directions for the length Tabernacle of the linen curtains which were to inclose it. From these we learn that the perimeter of the court was 300 cubits, and that it consisted of two squares, each 75 ft., lying E. and W. of one another. In the westerly square stood the tabernacle, while in that to the E. was the altar of burnt offering. This was the worshipper's square, and every Heb who passed through the entrance gate had immediate access to the altar, (cf. W. Robertson Smith, note on Ex 20 26, OTJC, p. 435). The admission to this scene of the national solemnities was by the great east gate described in Ex 27 13-16 (see EAST GATE).

The fundamental conception out of which grew the resolve of building a temple for the worship of Jeh was that the new structure was to be an enlarged duplicate in stone of the Tabernacle. The Temple doubling in size of the holy chambers was accompanied by a doubling of the inclosed area upon which the holy house was to stand. Hitherto a rectangular oblong figure of 150 ft. in length and 75 ft. in breadth had sufficed for the needs of the people in their worship. Now an area of 300 ft. in length and 150 ft. in breadth was inclosed within heavy stone walls, making, as before, two squares, each of 150 ft. This was that "court of the priests" spoken of in 2 Ch 4 9, known to its builders as the "inner court" (1 K 6 36; cf. Jer 36 10). Its walls consisted of "three courses of hewn stone, and a course of cedar beams" (1 K 6 38); into which read the meaning of colonnades. Its two divisions may have been marked by some fence. The innermost division, accessible only to priests, was the site of the new temple. In the easterly division stood the altar of sacrifice; into this the Heb laity had access for worship at the altar. Later incidental allusions imply the existence of "chambers" in the court, and also the accessibility of the laity (cf Jer 35 4; 36 10; Ezk 8 16).

In distinction from this "inner" court a second or "outer" court was built by Solomon, spoken of by the Chronicler as "the great court" (2 Ch 3 15). It was inclosed with brass (bronze). Wide difference of opinion obtains as to the relation of this outer court to the inner court just described, and to the rest of the Solomonic buildings—particularly to the "great court" of "the house of the forest of Lebanon" of 1 K 7 9, 10. Some identify the two, others separate them. Did this court, with its brass-covered gates, extend still further to the E. than the temple "inner" court, with, however, the same breadth as the latter? Or was it, as Keil thinks, a much larger inclosure, surrounding the whole temple area, extending perhaps 150 cubits eastward in front of the priests' court (cf Keil, Bib. Archaeology, I, 171, ET)? Yet more radical is the view, adopted by many modern authorities, which regards "the great court" as a vast inclosure surrounding the temple and the whole complex of buildings described in 1 K 7 1-12 (see the plan, after Stade, in G. A. Smith's Jerusalem, I, 59). In the absence of conclusive data the question must be left undetermined.

In Ezekiel's plan of the temple yet to be built, the lines of the temple courts as he had known them in Jerusalem are followed. Two squares Temple for E. lie N. and S. of one another, and bear the distinctive names, "the inner court" and "the outer court" (Ezk 8 16; 10 5).

In the Herodian temple the old nomenclature gives place to a new set of terms. The inner inclosure known later as "the court of the Gentiles" does not appear under that name in the NT or in Jos. What we have in the tract Middoth of the Mishnah and in the various treatises on the temple, the "court of the priests" and the "court of Israel" (Middoth, ii.6; v.1; Jos, BJ, V, v, 6). The data in regard to both are difficult and conflicting. In Middoth they appear as long narrow strips of 11 cubits in breadth extending the length of the temple and the altar across the inclosure—the "court of Israel" being railed off from the "court of the priests" on the E.; the latter extending back- ward as far as the altar, which has a distinct measure. The design was the direct or near approach of the lay Israelite to the altar. Jos makes the 11 cubits of the "court of Israel" extend round the whole "court of the priests," inclusive of altar and temple (see TEMPLE; and cf. G. A. Smith, Jerusalem, II, 506-9, with the reconstruction of Waterhouse in Sacred Sites of the Gospels, 111 ff). For the "women's court," see TREASURY.

Many expressions in the Ps show how great was the attachment of the devout-minded Heb in all ages to those courts of the Lord's house where he was accustomed to worship (e.g. Ps 65 4; 84 2; 92 13; 96 8; 100 4; 116 19). The courts were the scene of many historical events in the OT and NT, and of much of the earthly ministry of Jesus. There was enacted the scene described in the Parable of the Pharisee and Publican (Lk 18 10-14).

W. SHAW CALDECOTT

COURTS, JUDICIAL, joo-dish'al, jū-dish'al: At the advice of Jethro, Moses appointed judges (שפטים, shāphātīm, Ex 18). In Egypt and Alexander's time, he appears in the list of judges, judges, who, of course, was a source of many wrongs. Leaving Egypt, Moses took the judicial functions upon himself, but it was impossible
that he should be equal to the task of administering justice to two and one-half million people; hence he proceeded to organize a system of jurisprudence. He proceeded to organize a system of jurisprudence. He was confronted with thousands—in all 78,600 judges. This system was adequate for the occasion, and these courts respectively corresponded practically to our Justices of the Peace, Mayor’s Court, District Court, Circuit Court. Finally, there was a Supreme Court under Moses and his successors. These courts, though graded, did not afford an opportunity of appeal. The lower courts turned their difficult cases over to the next higher. If the case was simple, the judge over the court that heard the case was too intricate for him, he would refer it to the next higher court, and so on until it finally reached Moses. There were certain kinds of questions which the tens, fifties, and hundreds would not take at all, and the people understood it and would bring them to the higher courts for original jurisdiction. When any court decided it, that was the end of that case, for it could not be appealed (Ex 18. 25-26). On taking possession in Canaan, the judges were to be appointed for every city and valley (De 19. 18), thus giving all Israel a speedy and cheap method of adjudication. Though not so prescribed by the constitution, the judges at length were generally chosen from among the Levites, as the Levites were the judges. The above states this plainly, and various passages of the Scriptures express it positively by inference (see Dt 1. 13). Jephthah’s election by vote of the people is clearly set forth (Jg 11. 6-11).

Among the Judges, their office was held very sacred; for God Himself had given it. Hence those who administered the law were God’s special representatives, and of the Judges their person was held correspondingly very sacred. These circumstances placed upon them the duty of administering justice without respect to persons (Dt 1. 17; 16. 18). They were to be guided by the inalienable rights granted to every citizen by the Hebrew constitution: (1) No man was to be deprived of life, liberty or property without due process of law (Nu 35. 9-34). (2) Two or three witnesses were required to convict anyone of crime (Dt 17. 6; 19. 2-13). (3) Punishment for crime was not to be administered unless it was clearly stated that the person in question was guilty (Dt 23. 10-11). (4) One held to bondage but having acquired liberty through his own effort should be protected (Dt 23. 15.16). (5) One’s homestead was inalienable (Lev 25. 23-26. 34). (7) The right to a trial without the person’s own consent (Ex 21. 2-6).

Gradually a legal profession developed among the Hebrews, the members of which were designated as “Lawyers” or “Scribes,” also known as “Doctors of the Law” (Lk 10. 41). Their business was threefold: (1) to study and interpret the law; (2) to instruct the Hebrew youth in the law; and (3) to decide questions of the law. The first two they did as scholars and teachers; the last either as judges or as advisers in some court, as, for instance, one of the Senate of Jerusalem or some inferior tribunal. No code can go into such details as to eliminate the necessity of subsequent legislation, and this usually, to a great extent, takes the form of judicial decisions founded upon the code, rather than of separate enactment; and so it was among the Hebrews. The provisions of their code were for the most part quite general, thus affording a large scope for casuistic interpretation. Regarding the points not explicitly covered by the code, a sentence must be found either in the form of established custom or in the form of an inference drawn from the statute. As a result of the industry with which this line of legal development was pursued during the centuries immediately preceding our era, Hebrew law became a master compendium of principles: the disputed points, the judgments of the individual lawyers could not be taken as the standard; hence the several disciples of the law must frequently meet for a discussion, and the opinion of the majority then prevailed. These were the meetings of the “Doctors.” Whenever a case arose concerning which there had been no clear legal decision, the question was referred to the nearest lawyer; by him, to the nearest company of lawyers, perhaps the Sanhedrin, whose resultant decision was henceforth authority.

Before the destruction of Jerusalem technical knowledge of the law was not a condition of eligibility to the office of judge. Anyone who could command the confidence of his fellow-citizens was elected, and many of the rural courts undoubtedly were conducted, as among us, by men of sterling quality, but limited knowledge. Such men would avail themselves of the legal advice of any “doctor” who might be within reach; and in the more dignified courts of a large municipality it was a standing custom to have a company of lawyers present to discuss and decide any new law points that might arise. Of course, frequently these men were themselves judges, and it is likely that practically the entire system of jurisprudence was in their hands. Though Judæa at this time was a subject commonwealth, yet the Sanhedrin, which was the body invested with the supreme legislative and judicial authority, exercised autonomous authority to such an extent that it not only administered civil cases in accordance with Jewish law—but for without intermixture with Roman law, such a right a Jewish court would be impossible—but it also took part to a great extent in the punishment of crime. It exercised an independent police power, hence could send out its own officers to make arrests (Mt 26. 47; Mk 14. 45; Acts 4. 3; 5. 17-18). In cases that did not involve capital punishment, its judgments were final and unamended (Acts 4. 2-23; 5. 21-40). Only in capital punishment cases must the consent of the procurator be secured, which is not only clearly stated as being necessary from the beginning of the whole course of Christ’s trial, as reported by the Synoptic Gospels. In granting or withholding his consent in such cases, the procurator could follow his pleasure absolutely, applying either the Jewish or Roman law, as his guide. In one case of the right to inflict capital punishment even on Roman citizens was granted the Sanhedrin, namely, when a non-Jewish person overstepped the bounds and entered the sacred holy place of the temple. Even in this case the consent of the procurator must be secured, but it appears that the Roman rulers were inclined to let the law take its course against such wanton outrage of the Jews’ feelings. Criminal cases not involving capital punishment need not be referred to the procurator.

The city in which the Sanhedrin met was Jerusalem. To determine the particular building, and the spot on which the building stood, is interesting to the archaeologist, not to the student of law. The local courts of sessions usually held their sessions during the second and fifth day (Monday and Thursday) of the week, but we do not know whether the same custom was observed by the Great Sanhedrin. On Sabbaths no court was held, much less on the Sabbath preceding the Passover. If not to be pronounced until the day after the trial, such cases were avoided also on the day preceding.
a Sabbath or other sacred day. The emphasis placed on this observance may be seen from the obligations issued by Augustus, absolving the Jews from the duty of attending court on the Sabbath. See Doctor; Lawyer; Sanhedrin; Scribe.

Frank E. Hirsch

Cousin, kusˈnə (əˈnəpsid, anəˈpaozə); Only in Col 4 10, where Mark is said to be "cousin" (RV) to Barnabas, and not as in AV, "sister's son." The renderings "cousin" of AV for συγγενής, sug-gens, in Lk 1 36.58 were probably understood at the time of the tr, in the wider, and not in the more modern, sense of the term. This religiously most universally prevalent. In view of this the renderings "kinswoman," "kinsfolk" in RV are preferable. As a title of honor and dignity, it occurs in 1 Esd 42, etc. See Kinsman.

Coutha, kouˈatha, kōˈatha. See Cuthah.

Covenant, kuˈvo-nant (in the OT) (יָרֵד, b'rith):

I. General Meaning

II. Among Men

1. Early Idea
2. Principal Elements
3. Different Varieties
4. Phraseology Used

III. Between God and Men

1. Essential Idea
2. Covenant Recorded in the OT
3. Phraseology Used
4. History of Covenant Idea

Literature

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

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

II. Among Men.—We consider first a covenant in which both contracting parties are men. In essence a covenant is an agreement, 

1. Early but an agreement of a solemn and binding force. The early Sem idea of a covenant was doubtless that which prevailed among the Arabs (see esp. W. Robertson Smith, Religion of the Semites, 2d ed., passim). This was primarily blood-brotherhood, in which two men became brothers by drinking each other's blood. This is an idea which is now continued into the clan of the other. Hence this act involved the clan of one of the contracting parties, and also brought the other party into relation with the god of this clan, by bringing him into the community life of the clan, which included its god. In this early period Hebrew, "covenant" is not a special engagement to this or that particular effect, but bond of troth and life-fellowship to all the effects for which kinsmen are permanently bound together" (W. Robertson Smith, op. cit., 315 f.). In this early ceremonial the religious idea was necessarily present, because the god was kindred to the clan; and the god had a special interest in the covenant, because he esp. protects the kindred blood, of which the stranger thus becomes a part. This religious predilection of the covenant, and its original idea was much modified. In later usage there were various substitutes for the drinking of each other's blood, viz. drinking together the sacrificial blood, sprinkling it upon the parties, eating together the sacrificial meal, etc.; but the same idea found expression in all, the community of life resulting from the covenant.

The covenant in the OT shows considerable modification from the early idea. Yet it will doubtless help in understanding the covenant to keep in mind the essential or central Elements and form. Combining statements made in different accounts, the following seem to be the principal elements in a covenant between men. Some of the details, it is to be noted, are not explicitly stated in any of these covenants, but may be inferred from those between God and men.

1. A statement of the terms agreed upon (Gen 26 29; 31 50.52). This was a modification of the earlier idea, which has been noted, in which a covenant was made between two equals.

2. An oath by each party to observe the terms, God being witness of the oath (Gen 26 31; 31 48–53). The oath was such a characteristic feature that sometimes the term "oath" is used as the equivalent of covenant (see Ex 17 13). (3) A curse invoked by each one upon himself in case of disregard of the agreement. In a sense this may be considered a part of the oath, adding emphasis to it. This curse is not explicitly stated in the case of human covenants, but may be inferred from the covenant with God (Dt 27 15–26). (4) The formal ratification of the covenant by some solemn external act. The different ceremonies for this purpose, such as these have already been mentioned, are to be regarded as the later equivalents of the early act of drinking each other's blood. In the OT accounts it is not certain that such formal act is expressly mentioned in relation to covenants between men. It seems probable that the sacrificial meal of Gen 31 54 included Laban, in which case it was a covenant sacrifice. In any case, both sacrificial meal and sprinkling of blood upon the two parties, the altar representing Jebr, are mentioned in Ex 24 4–8, with allusions elsewhere, in ratification of the covenant at Sinai between Jehovah and Israel. In the covenant of God with Abraham is another ceremony, quite certainly with the same purpose. This is a peculiar observance, viz. the cutting of animals into two parts and passing between the severed portions (Gen 15 9–18), a custom also referred to in Jer 34 18. Here it is to be noted that it is a smoking furnace and a flaming torch, representing God, not Abraham, which passed between the pieces. Such an act, it would seem, should be shared by both parties; but in this case it is doubtless to be explained by the fact that the covenant is principally a promise by Jeh. He is the one who binds Himself. Concerning the significance of this act there is difference of opinion. A common view is that it is a formal expression of the curse, impressing upon oneself the same, i.e. cutting in pieces, if one breaks the terms of the covenant. But, as W. R. Smith has
pointed out (op. cit., 481), this does not explain the passing between the pieces, which is the characteristic feature of the ceremony. It seems rather to the two parties “were taken within the mystical life of the victim.” (Cf. the interpretation of He 9 15-17 in COVENANT IN THE NT.) It would then be an inheritance from the early times, in which the victim was regarded as kindred with the tribe, and hence also an equivalent of the drinking of each other’s blood.

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

Other features beyond those mentioned cannot be covenant specific and Ritual. This is the case with the setting up of a stone, or raising a heap of stones (Gen 31.45.46). This is doubtless simply an ancient custom, which has no direct connection with the covenant, but comes from the ancient Semitic peoples. The covenant is essentially that of a clan, or of a king. When the covenant is between tribes it is thus a treaty or alliance. The following passages have this use of covenant: Gen 14.13; 21.27.32; 26.23.25; 44.4; Ex 25.39; 34.12.15; Dt 7.13; Josh 9.7.6.7.15.15.19.21; 1 K 6.12; 15.19 § 2 Ch 16.3; 1 K 20.34; Ps 83.5; Isa 33.8; Ezk 16.16; 17.13-19; 30.5; Dn 11.22; Am 1.9. In other cases it is between a king and his subjects, when it is a mandate or ordinance, as 2 S 3.12.13.21; 8.3 § 1 Ch 14.9; Jer 34.8-18; Dn 9.27. In other cases it is between individuals, or between small groups, where it is an agreement or pledge (2 K 11.4 § 2 Ch 23.4; Job 31.31). Such a treaty between David and Jonathan it is more specifically an alliance of friendship (1 S 18.3; 20.8; 23.18), as also apparently in Ps 55.20. It means an alliance of marriage in Mal 2.14, but probably not in Prov 2.17, where it is better to understand the meaning as being “her covenant with God.”

In all cases of covenants between men, except Jer 34.10 and Dn 9.27, the technical phrase for making a covenant is kārub b’rith, “to make close covenant.” The phrase originally “be cut.” Everything indicates that this vb. is used with reference to the formal ceremony of ratification above mentioned, of cutting animals in pieces.

3. Between God and Men.—As already noted, the idea of covenants between God and men doubtless arose from the idea of covenants between men. Hence the general idea thought is similar. It cannot in this case be, as in the case of the covenant between contracting parties who stand on an equality, but God, the superior, always takes the initiative.

To some extent, however, varying in different cases, it is regarded as a mutual agreement; God with His commands makes certain promises, and men agree to keep the commands, or, at any rate, the promises are conditioned on human obedience. In general, the covenant of God with men is a Divine ordinance, with signs and pledges on God’s part, and with promises for human obedience and penalties for disobedience, which are not accepted by men. In one passage (Ps 25.14), it is used in a more general way of an alliance of friendship between God and man.

A covenant of this general kind is said in the OT to have been made by God with Noah (Gen 9.9-17 and elsewhere). In this the promise of God is to multiply the descendents of Abraham, to give them the land of Canaan, and to make them a blessing to the nations. This is narrated in Gen 15.18; 17.2-21, etc. A covenant is made with the nation Israel at Sinai (Horeb) (Ex 15.1; 20.3; 34.6.7), ratified by a forward reference to the covenant of Abraham, and lasting for the centuries. This constituted the nation the peculiar people of God, and was accompanied by promises for obedience and penalties for disobedience. This covenant was renewed on the plains of Moab (Dt 29.1).

A covenant with Phinehas (Nu 25.12.13) established an everlasting priesthood in his line. The covenant with Joshua and the people (Josh 24.22), and the covenant with Hosea and the people (Ex 2.25.19) was an agreement on their part to serve Jeh. The covenant with Jehoiada and the people (2 K 11.17 § 2 Ch 23.13) was an agreement on their part to obey the Book of the Law. The covenant with Ezra and the people (Ezr 10.1) was an agreement on their part to keep the Mosaic law, and to obey the law. The prophets also speak of a new covenant, most explicitly in Jer, but with references elsewhere, which is connected with the messianic hope in Hos 1.2; 2.22; 6.8; 66.9; 69.21; 61.8; Jer 31.31.33; 32.49; 50.5; Ezek 16.60.62; 20.37; 34.25; 37.26; Hos 5.18).

Various phrases are used of the making of a covenant between God and men. The vb. ordain (used of making covenants between men, kārub b’rith, is often used here) is followed by the phrase nāsā b’rith ’at pi, “to take up a covenant upon the mouth of someone.”

The history of the covenant idea in Israel, as between God and man, is not altogether easy to see to keep trace. This applies esp. to the great covenant between God and Israel, of Covenant, viz. the one with Abraham, and the idea of covenant in the OT. The earliest references to this relation of Israel to Jeh under the term which ordinary sense is accepted are: Jn 1.13, 2.25; 3.29. The interpretation of the former passage is doubtful in details, but the reference to such a covenant seems clear. The latter is considered by many a
later addition, but largely because of this mention of the covenant. No other references to such a covenant are made in the prophets before Jeremiah. Jeremiah and Ezekiel speak of it, and it is implied in Second Isaiah. It is a curious fact, however, that most of the later prophets do not use the term, which suggests that the omission in the earlier prophets is not very significant concerning a knowledge of the idea in early times.

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

The light of the facts already noted, however, it is held by many that the covenant idea between God and man is comparatively late. This view is that there were no covenants with Abraham and at Sinai, but that in Israel's early conceptions of the relation to Jeh He was their tribal God, bound by no special ethical covenant with the people. This is a larger question than at first appears. Really the whole problem of the relation of Israel to Jeh throughout OT history is involved, in particular the question at what time a comprehensive conception of the ethical character of God was developed. The subject will therefore naturally receive a fuller treatment in other articles. It is perhaps sufficient here to express the conviction that there was a very considerable conception of the ethical character of Jeh in the early history of Israel, and that consequently there is no sufficient reason for doubting the fact of the covenants with Abraham and at Sinai. The statement of W. Robertson Smith, approaches the matter (op. cit. 310): "That Jeh's relation is not natural but ethical is the doctrine of the prophets, and is emphasized, in dependence on their teaching, in the Book of Dt. But the passages cited show that the idea has its foundation in pre-prophetic times and is not made by the prophets, though they give it fresh and powerful application, plainly do not regard the conception as an innovation."

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

In the later usage the specific covenant idea is sometimes less prominent, so that the term is used practically of the religion as a whole; see Isa. 56 4; Ps 105 18.

LITERATURE.—Valetine, ZATW, XII, XIII (1892-93); Candlish, Epzso T., 1892. Oct., Nov.; Krauss, Die Bundesveritfe in Al T., Marburg, 1896; arts. "Covenants" in DBD and BB.

GEORGE RICKER BERRY

COVENANT (IN THE NT): Ap&aelig;n, Diath&ek;e, was the word chosen by the LXX translators to render the Heb brith, and it appears thus nearly 300 times in the Gr OT in the sense of covenant, while sune&th;&ek;&th;e and en&th;&ek;&th;ai are each used once only. The choice of this word seems to have been occasioned by a recognition that the covenant which God makes with men is not fully mutual as would be implied in sune&th;&ek;&th;e, the Gr word commonly used for covenant (although not a NT word), while at the same time the rarity of words among the Jews made the common sense of diath&ek;e relatively unfamiliar. The Apocryphal writers also frequently use the word in the same sense and no other.

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

LITERATURE.—Lightfoot, Comm. on Gal; Ramsay, New Testament in Its Setting, Comm. on He 9 15-17, Baptist Review and Epzso, July, 1904.

DAVID FOSTER ETTES

COVENANT, kuv&th;e-bant, kuv&th;e-ant, ARK OF THE. See Ark of the Covenant.

COVENANT OF SALT, salt (יִבְשָׂל, brith melah; אָסָה, hálash, classical Gr Ἀσά, hálás): As salt was regarded as a necessary ingredient of the daily food, and all the sacrificial offerings to Jeh (Lev 2 13), it became an easy step to the very close connection between salt and covenant-making. When men ate together they became friends. Cf. the Arab expression, "There is salt between us"; "He has eaten of my salt," which means partaking of hospitality which cemented friendship; of "eat the salt of the palace" (Est 4 14). Covenants were generally confirmed by sacrificial meals and salt was always present. Since, too, salt is a preservative, it would easily become symbolic of an everlasting covenant. So offerings to Jeh were to be by a statute for ever, "a covenant of salt for ever before Jeh" (Nu 18 19). David received his kingdom forever from Jeh by a "covenant of salt" (2 Ch 13 5). In the light of these conceptions the use of salt became the more significant: "Have salt in yourselves, and be at peace one with another" (Mk 9 50).


LITERATURE:
The name given in Ex 24 7 to a code or collection of laws found in the preceding chapters, 20-23, as the terms of the covenant made with Yah, and given for Israel's guidance until a more complete legislation could be provided. Two covenants were made between Yah and Israel; Moses served as mediator; animals were sacrificed, the blood thus shed being also called "the blood of the covenant" (dán há-briáh, Ex 24 8).

The book of laws occupies a fitting and clearly marked place in the Pentateuchal collection. Examination of the historical context shows that it is put where it belongs and belongs where it is put. A few months after the Exodus (Ex 19 1) Israel arrived at Sinai. Immediately at the command which Moses had received from Yah in the Mount, they prepared themselves by a ceremonial of sanctification for entrance into covenant relation with Yah. When the great day arrived for making this covenant, Moses in the midst of his personage ad had been accepted by them. The first part of these covenant-terms, viz. the Decalogue (Ex 20 2-17), was spoken by the Divine voice, or its declaration was accompanied by awe-inspiring natural convulsions (Ex 19 16). Before the picking of the terrified people Moses went up again into the mountain and received from Yah for them the rest of the "words" and "ordinances" (24 3); and these constitute the so-called Book of the Covenant (20 2-23). In this direct and unmediated manner the narrator connected the book with the nation's consecration at Sinai. The prophets regarded the making of the Sinaitic covenant as the marriage of Israel and Yah, and these laws were the terms mutually agreed upon in the marriage contract.

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

1. Historical Consecution

2. Analysis and serviceable: (1) directions concerning worship, specifying prohibition of images and the form of altar for animal sacrifices (20 23-26); (2) ordinances for protection of Hebrew slaves, including brothel, for a price, of a daughter (21 2-11); (3) laws concerning injuries, (a) (vs 25-32), (d) to be healed (vs 33-34), (c) to be healed (vs 35-36); (4) concerning theft (22 1-4); (5) concerning damage to a neighbor's property, including violence to his daughter (vs 5-17); (6) sundry laws against profaning Yah's name, under which are included proper worship, avoidance of oppression and dutiful offering of fruit-fruits (vs 18-31); (7) against various forms of injustice and unbrotherliness (23 1-9); (8) festival occasions, and are introduced by the hypothetical "if"; (2) words, or commands (bá-bá-rin), which relate chiefly to religious duties, being introduced by the imperative "thou shalt."

The critical analysis and dismemberment of the books of laws cannot be attempted. The following is a tabulation of the introduction to this body of laws untrue and impossible. The four chapters are assigned to J, the Decalogue to E, and the Book of the Covenant to or E, the repetition of the Decalogue in the 32-34 being J's account. Ordinarily the Book of the Covenant is to be earlier than the Decalogue, and is indeed the oldest body of Yah legislation. However, it could not have existed till one time, nor in the wilderness, since the laws are given for those in agricultural life, and seem to be those nouns made at various times and finally gathered together. Furthermore, this more primitive code either contradicts the later one, or it reveals an entirely different point of view. The chief contradictions or diversities are: nature and number in the days of a man, those of an official priestly class, and direct conception of the annual feasts as agricultural celebrations. JE carried into unity forms that were current, but this book of laws existed much earlier, embodying the earliest legal developments of Yah life in Canaan. It is suggested by some that it is Yah although he does not the analysis, that this code is itself a composite of various layers and ages. See Criticism (The Oldest Hypothesis).

But in favor of the simpler interpretation of these laws as the ethical obligations of the new bond between Yah and Israel some statements deserve to be made. If a solemn or Biblical Consecution Sinai—and to this all the history, all the prophets and the Psalms give testimony—there must have been some statement of the declaration to Israel and fundamental terms of the covenant relationship to Yah. Such statement need not be final nor exhaustive, but rather intended to instruct and guide until later and more detailed directions might be given. This is exactly the position of the laws of the passage (20 18). It is evident that this was the thought of the editor of the Pent and that this is the first and reasonable impression made by the unsuspecting and connected reading of the record, can hardly be questioned by candid minds. In answer to the criticism that there is no agricultural flavor of the laws presupposes settlement in Canaan—a criticism rather remarkable for its blind ignorance—it may be suggested: (1) Israel had occupied in Egypt an agricultural section, and must have been able to form or to receive a body of laws dealing with agricultural pursuits. (2) They were on the march toward a land in which they should have permanent settlement in agricultural; and, not the presence of allusions to such life, but rather their absence, should cause surprise. (3) However, references to settled farm life are not so obtrusively frequent as those seeking signs would have us think. References to the animal life of the flock and herd of a shepherd people, such as the sheaves, at such a time are not so frequent (21 28,33,35; 22 1,10; 23 4), etc. The laws are quite generic in form and conception, enforcing such duties as we would devolve upon both temporary nomad and prospective tillers of the soil. R. P. Taylor therefore (art. in one-vol HDB) accepts this code as originating in the desert wandering.

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

In the Book of the Covenant the moral elements strongly emphasized are legislation of Yah and spirituallity of worship; a high and equitable standard of right; highest concern of the Laws for the week and the poor; humane treatment of dumb animals; purity in the cookery of the house and of the broth; and the simple and joyful life. Without development in details came with later legislation.
Covenant, Bk of Covenant, New

The term “New” Covenant necessarily implies an “Old” Covenant, and we are reminded that God’s dealings with His people in the various dispensations of the world’s history have been in terms of covenant. The and “Old” Holy Scriptures by their most familiar —the Term title keep this thought before us, the “Covenant” OT and the NT or Covenant; the that terms within the realm of “church” being the writings or Scriptures of the Old Covenant, those within the Christian church, the Scriptures of the New Covenant. The alternative name “Testament”—adopted into our English description through the Lat., as the equivalent of the Heb brith, and the Gr diathēkē, which both mean a solemn disposition, compact or contract—suggests the disposition of property in a last will or testament, but although the word diathēkē may bear that meaning, the NT seems esp. governed by the OT usage and the thought moves in a similar plane, it is better to keep to the term “covenant.” The one passage which seems to favor the “testament” idea is Heb 9:16,17 (the Revisers who have changed the AV “testament” into “covenant” in every other place have left it in these two vs), but it is questionable whether even here the better rendering would not be “covenant” (see below). Certainly in the later OT, the terms “testament” and, more especially, “testament,” if allowed to stand, is an application by transition from the original thought of a solemn compact to the secondary one of testamentary disposition. The theological terms “Covenant of Works” and “Covenant of Grace” do not occur in Scripture, though the ideas covered by the terms, esp. the latter, may easily be found there. The “New Covenant” here spoken of is practically equivalent to the Covenant of Grace established between God and His redeemed people that again resting upon the eternal Covenant of Redemption made between the Father and the Son, which, though not so expressly designated, is not obscurely indicated by many passages of Scripture. Looking at the matter more particularly, we have to note the words of Christ at the institution of the Supper. In all three Synoptists, 

2. Christ’s as also in Paul’s account (Mt 26:28; Use at Last Mk 14:24; Lk 22:20; 1 Cor 11:25) Supper “covenant” occurs. Mt and Mk, Lk and Paul, the “new covenant in my blood,” the Revisers following the critical text, have omitted “new” in Mt and Mk, but even if it does not belong to the original MS, it is implied, and there need be little doubt that Jesus used it. The old covenant was so well known to these Jewish disciples, that to speak of the covenant in this emphatic way, referring manifestly to something other than the old Mosaic covenant, was in effect to call it a “new” covenant. The expression, in any case, looks back to other Old and pointed out to Jews; but in the contrast there are points of resemblance. It is most significant that Christ here connects the “new” covenant with His “blood.” We at once think, as doubtless the disciples would have, that God’s offering of His blood is referred to. It is wonderful how the contrasted covenant and血 rites are so beautifully illustrated in the Last Supper. (See Supper.)

3. Relation of the transaction described in Ex 24 Ex 24:7, when Moses “took the book of the covenant, and read in the audience of the people,” implies, though not expressed, the idea of ratification. The term “took the book” (the base of which had already been sprinkled on the altar), and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these words” (ver 8). The blood was sacrificial blood, the blood of the animals sacrificed as burnt offerings and peace offerings (Ex 24:6). The old covenant, which was at the altar itself of the sacrifice offered to God, the other half sprinkled on the people, of the virtue of the same sacrifice applied to the people, and so the covenant relation is fully brought about. Christ, by sprinkling the blood of the new covenant, indicates that His death was a sacrifice, and that through that sacrifice His people would be brought into a new covenant relationship with God. His sacrifice is acceptable to God and the virtue of it is to be applied for all believers so all the blessings of the new covenant are secured to them; the blood “is poured out for you” (Lk 22:20). He specifically mentions one great blessing of the new covenant, the forgiveness of sins—which is poured out for many unto remission of sins (Mt 26:28).

This great thought is taken up in He and fully expounded. The writer draws out fully the contrast between the new covenant and the old by laying stress upon the perfection of Christ’s atonement in contrast to the material and typical sacrifices (He 9:11–23). He was “a high priest of the good things to come,” connected with “the greater and more perfect tabernacle.” He entered the holy place “not by his own blood, but by the blood of another, His own blood,” not of “goats and calves,” and by that perfect offering He has secured “eternal redemption” in contrast to the temporal deliverance of the old dispensation. The blood of those typical offerings procured ceremonial cleansing; much more, therefore, shall the blood of Christ avail to cleanse the conscience “from dead works to serve the living God”—that blood which is so superior in value to the blood of the temporal sacrifices, yet resembles it in being sacrifice blood. It is His “who, through the eternal Spirit offered himself without blemish unto God.” It is the fashion in certain quarters nowadays to say that it is not the blood of Christ, but His spirit of self-sacrifice for others, that invests the cross with its saving power, and this verse is sometimes cited to show that the virtue lies in the surrender of the perfect will, the shedding of the blood being a mere accident. But this is not the view of the NT writers. The blood-shedding is to them a necessity. Of course, it is not the natural idea of blood corporate life nor the shedding it, that saves. The blood is the life. The blood is the symbol of life; the blood shed is the symbol of life outpoured—of the penalty borne; and while great emphasis must be laid, as in this verse it is laid, upon the saving sacrifice of the infinite will to God, yet the essence of the matter is found
in the fact that He willingly endured the dread consequences of sin, and as a veritable expiatory sacrifice shed His precious blood for the remission of sins.

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

Not only does the blessing of perfect forgiveness come through the new covenant, but also the promise of the "eternal inheritance" in contrast to the earthly inheritance which, under the old covenant, Israel enjoyed. The true "inheritance" is held to justify the taking of the word in the next verse as "testament," the writer passing to the thought of a testamentary disposition, which is only of force after the death of the testator. This obviously there is good ground for the analogy, and all the blessings of salvation which come to the believer may be considered as bequeathed by the Saviour in His death, and accruing to us because He has died. It has, in that sense, tacitly to be assumed that the testator lives again to be His own executor and to put us in possession of the blessings. Still, we think there is much to be said in favor of keeping to the sense of "covenant," even here, and taking the clause, which renders it as, "a covenant is of force [or firm] over the dead," as meaning that the covenant is established on the ground of sacrifice, that sacrifice representing the death of the maker of the covenant. The allusion may be further explained by a reference to Ezekiel 24:15-17, which has generally been considered as illustrating the ancient Sem method of making a covenant: the sacrificial animals being divided, and the parties passing between the pieces, implying that they desired death if they broke the engagement. The technical Heb phrase for making a covenant is "to cut a covenant."

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

Covenant in NT.

This new covenant established by Christ was foretold by the prophet Jeremiah, who uses the very word "covenant" in describing it, and to Jer 31:1-34 His disciples to understand that the prophetic interpretation would in Him be realized. There is no doubt that the author of Hebrews had the passage in mind, for he has led up to the previous statement by definitely quoting the whole statement of Jer 31-34. He had in ch 7 spoken of the contrast between Christ's priesthood "after the order of Melchizedek" (ver 11) and the imperfect, Aaronic priesthood, and he decides that "the surety of a better covenant" (ver 22). Then in ch 8, emphasizing the thought of the superiority of Christ's heavenly high-priesthood, he declares that Christ is the "mediator of a better covenant, which hath been enacted upon better promises" (ver 6). The first covenant, he says, was not faultless, otherwise there would have been no need for a second; but the fault was not in the covenant but in the people who failed to keep it, though perhaps there is also the suggestion that the external imposition of laws was not sufficient to secure true obedience. "For finding fault with them he saith, Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; (not the old covenant and at once to show its superiority and guarantee its permanence—there is this wonderful provision: "I will put my laws into their mind, and on their heart also will I write them: and I will be to them a mother, and they shall be to me a people." This at once shows the spirituality of the new covenant. Its requirements are not simply given in the form of external rules, but the living Spirit possesses the heart; the law becomes an internal dominating principle, and so true obedience is secured.

Ezekiel had spoken to the same effect, though the word "covenant" is not used in the passage, ch 36:27: "I will put my Spirit within you, and ye shall keep mine ordinances, and do them." In ch 37 Ezekiel again speaks of the great blessings to be enjoyed by the people of God, including cleansing, walking in God's statutes, recognition as God's people, etc, and he distinctly says of this era of blessing: "I will make a covenant of peace with them; it shall be an everlasting covenant with them" (ver 26). Other important foreshadowings of the new covenant are found in Is 24:10; 55:3; 59:21; 61:8; Hos 2:18-23; Mal 3:1-4. We may well marvel at the spiritual insight of these prophets, and it is impossible to attribute their forecasts to natural genius; they can only be accounted for by Divine inspiration.

The writer to the Hebrews recurs again and again to this theme of the "New Covenant"; in 10:16.17 he cites the words of Jeremiah already quoted about writing the law on their minds, and remembering their sins no more. In 12:24, he speaks of "Jesus the mediator of a new covenant," and "the blood of sprinkling," again connecting the "blood" with the "covenant," and finally, in 13:20, he prays for the perfection of the saints through the "blood of an eternal covenant.

In 2 Cor 3 Paul has an interesting and instructive contrast between the old covenant and the new. He begins it by saying that "our sufficiency is
from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life' (5:6). The New of Old and "letter" is the letter of the law, of the old covenant which could only bring condemnation, but the spirit which characterizes the new covenant gives life, writes the law upon the heart. He goes on to speak of the old as that "ministration of death" which nevertheless "came with glory" (ver 7), and he refers esp. to the law, but the new covenant is the "ministration of the spirit," the "ministration of righteousness" (vs 8,9), and has a far greater glory than the old. The message of this "new covenant" is "the gospel of Christ." The glory of the new covenant is focused in Christ; rays flow from Him. The glory of the old dispensation was reflected upon the face of Moses, but that glory was transitory and so was the physical manifestation (ver 13). The sight of the shining face of Moses awed the people of Israel and they revered him as a leader specially favored of God (vs 7-18). When he had delivered his message he veiled his face, and they could not see that it glow did not last; every time that he went into the Divine presence he took off the veil and as his face was lit up with the glory, and coming out with the traces of that glory lingering on his countenance he delivered his message to the people. He again veiled his face (cf Ex 34 29-33), and thus the transition and obscurity of the old dispensation were symbolized. In glorious contrast to that symbolical obscurity, the ministers of the gospel, of the new covenant, use great bawdry of speech. The veil is done away in Christ (vs 12 ff). The glory which comes through Him is perpetual, and fears no vanishing away.

ARCHIBALD M'Caire

COVER, kuv'ër, COVERING, kuv'ër-ing: The tr of several Heb words. The covering of the ark (טֵוָֽשֶׁר, mikkeh), Gen 8 13) was possibly the lid of a hatchway (cf Mitchell, World before Abraham, 213).

To the sons of Kohath was assigned the task of caring for the furniture of the Tabernacle whenever the camp was moved, a suitable covering (טֵוָֽשֶׁר, kāṣāh) of sealskin being designated for each of the specially sacred objects, the temple curtains also being so termed (Ex 26 11 12 ff).

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

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

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

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

COVERT, kuv'ër-t: Now seldom used, except for game, and then generally spelt “cove” or “a covered way” (2 K 16 18 AV); also a shelter of any kind (Isa 4 6); a hiding place, “a lair,” a den” (Job 28 4); “a face of secrecy,” “a secret way” (1 S 25 26; Job 40 21; Ps 61 4; Isa 14 3; 32 2); “a den,” “a lair” (Jer 25 38).

COVET, kuv'ër-t (טֵוָֽשֶׁר, 'awzah; τάκευμα, zelō), “to desire earnestly;” “to set the heart and mind upon anything” Used: in two senses: good, simply to desire earnestly but legitimately, e.g. AV 1 Cor 12 31; 14 30; bad, to desire unlawfully, or to secure illegally (טֵוָֽשֶׁר, ἀράχησι); hence: “a lust” (Mt 5 28; 1 Cor 10 6), “concupiscence” (AV Rom 7 8; Col 3 5).

COVETOUSNESS, kuv'et-us-nes: Has a variety of shades of meaning determined largely by the nature of the particular word used, or the context, or both. Following are some instances of how to gain dishonestly (טֵוָֽשֶׁר, πράσον), e.g. AV Ex 18 21; Ezek 33 31. (2) The wish to have more than one possesses, inordinately, of course (πλεονεξία, πλεονεκρία), e.g. Lk 12 15; 1 Thess 2 5. (3) An inordinate love of money (παιδηραγος, παιδηραγία, AV Lk 16 14; 2 Tim 2 3; philarguría, Lk 16 50); negative in He 13 5 AV.

Covetousness is a very grave sin; indeed, so heinous is it that the Scriptures class it among the very gravest and grossest crimes (Eph 5 5). In Col 3 5 it is "covetousness," while in Col 3 10 it is set forth as excluding a man from heaven. Its heinousness, doubtless, is accounted for by its being in a very real sense the root of so many other forms of sin, e.g. departure from the faith (1 Tim 6 9.10); lying (2 K 22-25); theft (Josh 7 21); domestic trouble (Prov 16 27); murder (Ezk 22 12); indeed, it leads to "many foolish and hurtful lusts" (1 Tim 6 9). Covetousness has always been a very serious menace to mankind, whether in the OT or NT period. It was one of the sins that broke out after Israel had entered into the promised land (Achan, Josh 7); and also in the early Christian church immediately after its founding (Ananias and Sapphira, Acts 5); hence so many warnings against it. A careful reading of the OT will reveal the fact that a very great part of the Jewish law—such as its enactments and regulations regarding duties toward the poor, toward servants; concerning cleansing, usury, pledges, gold and silver taken during war—was introduced and intended to counteract the spirit of covetousness.

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

Examples of covetousness: Achan (Josh 7); Saul (1 S 16 9.19); Judas (Mt 26 14.15); Ananias and Sapphira (Acts 5 1-11); Balaam (2 Pet 2 15 with Jude ver 11).

WILLIAM EVANS
COW, Kou, KINE, Kin ( Heb. בָּקָר, בָּקָר), "cow"; בַּקָּר, בַּקָּר, "shekhlath bəqər (Isa. 7:21)"; בַּקָּר, בַּקָּר, "young of a sheep, goat, or cow"; בַּקָּר, בַּקָּר, בַּקָּר, "milk kine, from בַּקָּר, בַּקָּר, "to suckle"; בַּקָּר, בַּקָּר, 'eleph): In Am 4:1, the term, "kine of Bashan," is applied to the voluptuous women of Samaria. In Gen 41:36 is the narration of Pharaoh's dream of the seven fat and seven lean kine. In Isaiah's vision (Isa. 11:7) we have (And the cow and the bear shall feed; their young ones shall lie down together.) Cows do not seem to have been sacrificed. The sacrifice of the kine that brought the ark back from the Philis (1:8 14) was due to the exceptional circumstances. See ALFRED ELY DAY.

COZ, ko z (גּוֹז, กอย, "thorn"): A man of Judah (1 Ch 4:8). ARV has added the art., making the name Hakkor without sufficient reason. The name occurs with the art. (Ha-kôz) in Ezr 2:61; Neh 3:42; 7:63, and I Ch 24:10, but not with reference to the same person. Coz was of the tribe of Judah, while Hakkor belonged to the family of Aaron.

COZEBI, ko-zè'-bi (1 Ch 4:22). See ACHZIB.

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

CRAFT, kraft, CRAFTINESS, kra'ti-nes (πανοργία, πανοργία), CRAFTY, kra'fti (πανοργιός, πανοργεία): The original meaning is that of "ability to do anything," universally applied in a bad sense to unscrupulous wickedness, that stops short of no means to attain its purpose; then, in a modified form, to resourcefulness in wrong, cunning (Dnl 8:25; 2 Mac 12:24; RVm "jugglery"). In Lk 20:32, Jesus perceives "the craftiness" of His adversaries, i.e. the complicated network which they have laid to ensnare Him. The art with which a plot is concealed, and its direction to the ruin of others, are elements that enter into the meaning. Heinrich on 1 Cor 3:19 illustrates from Plato the distinction between craftiness and wisdom. There is a touch of humor in 2 Cor 12:16, when Paul speaks of his conduct toward the Corinthians as having been "crafty." H. E. JACOBS.

CRAGHTS:
I. SOURCES OF OUR KNOWLEDGE OF THE CRAFTS OF THE BIBLE
1. Written Records and Discoveries of Craftsmanship
   (1) Jewish
   (2) Canaanitish and Phoenician
   (3) Assyrian and Babylonian
   (4) Egyptian
2. Post-Biblical Writings
3. Present Methods in Bible Lands
   A. CRAFTS MENTIONED IN THE BIBLE
      1. Brickmaking
      2. Carpentering (Wood-Working)
      3. Carving (Engraving)
      4. Ceramics
      5. Dyeing and Cleansing
      6. Embroidering (Needlework)

II. CRAFTS MENTIONED IN THE BIBLE
   7. Glass-Making
   8. Grinding
   9. Masonry Work
   10. Metal-Working (Mining)
   11. Oil-Pressing
   12. Pottery Work
   13. Painting
   14. Paper-Making
   15. Plastering
   16. Spinning and Weaving
   17. Tanning
   18. Tent-Making
   19. Woodcutting

III. CRAFTSMEN

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

(1) Jewish craftsmanship:--The chief written documents from which we may learn about about of crafts are the Bible records. A study of what few references there are leads us to believe that before the Israelites came into contact with the people of Canaan and Phoenicia they had not developed any considerate as a technical skill (1 K 5:6; 1 Ch 14:1; 2 Ch 2:7.14; Ezr 3:7). Some of the simpler operations, such as the spinning and weaving of the common fabrics and the shaping of domestic utensils, were performed in the household (Ex 35:25.26) but the dyeing and finishing of fine fabrics, carving, inlaying, metal-working, etc., was the work of foreigners, or was learned by the Jews after the Exodus, from the dwellers in Pal.

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

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

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

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

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

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

Wood was extensively used by ancient builders. With the exception of the Egypt antiquities, little remains but the records to indicate this fact. Numerous references are made to the carpenter in building the temple and subsequent repairs of this structure (1 K 6:5; 2 Ch 3; 2 K 22; 6; 22 Ch 32 11; 2 Ch 24 12; 2 K 22 6; Ezr 3 7; 4 1). David's house and that of Solomon and his favorite wife were made partly of wood. In the story of the building of the tabernacle, wood-working is mentioned (Ex 25). The people of Tyre built ships of cypress, with masts of cedar wood and oars of oak (Ex 27 5, 6). Idols were carved from wood (Dt 29 17; 2 K 19 18; Isa 37 19; 45 20). The Philis built a wooden cart to carry the ark (1 S 6 7). Threshing instruments and yokes were made of wood (2 S 24 22). Ezra read the law from a pulpit of wood (Neh 8 4). Solomon's chariots were made of wood (Cant 3 9). Inlaid work, still a favorite form of decoration in Syria, was used by the Phoenicians (Ex 27 5). How the ancient carpenters did their work can be assumed from the Egypt monuments. Some of the operations there pictured are still performed in the same way. See TOOLS; CARPENTER.

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

3. Carving was the signet of Judah (Gen 38 18).

(Engraving) The art of engraving on various hard objects, such as clay, bone, ivory, metals and precious stones, probably came from Mesopotamia. The Hebrews learned engraving from the Canaanites. The nature of this engraving is shown by the Assyrian cylinders and Egyptian scarabs. It is doubtful how many of the signs found in Pale were used as bowls, as the engraved devices are mostly Phoenician symbols. In Egypt, however, it has been the custom in the Orient for men of affairs to carry constantly with them their signets. The seal was set in a ring, or, as was the case with Judah, and as the Arabs do today, it was set on a cord suspended around the neck. One of the first sights in a Syrian city street is the engraver of signets, seated at his low bench ready to cut on one of his blank seals the buyer's name or sign.

4. Ceramics and pottery. Carved pottery was often done on decorated surfaces. See CERAMICS.

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

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

Very little is known of the work of embroidery, further than that it was the working-in color thread (Ex 27 7). See EMBROIDERING.

6. Embroidering—learn that it was one of the exports of Egypt. See EMBROIDERING.
Hebrews being acquainted with glass-making, as its history extends back to very early times. The Egyptians and Phoenicians made bottles, glass beads, idols, etc. These objects are among the ones usually found in the tombs. Glass beads of very early manufacture were found in the mound at Gezer. Some of the pigments used for painting were made of powdered colored glass. In the NT we read of the "bead of glass like unto crystal" (Rev 4:6). See Glass.

Grinding was a domestic task and can hardly be classed as one of the crafts. When flour was needed, the housewife, or more likely the servants, ground the wheat or barley between two millstones (see Millstone) or, with a rounded river stone, crushed the wheat on a large flat stone. It is still a common custom in Syria and Pal for women to work together as indicated in Mt 24:41 and Lk 17:35. Grinding of meal was a menial task, considered the employment of a concubine; hence setting Samson to grinding at the mill was intended as a disgrace.

The rhythmic sound of the stone cutter at his work never ceased in the cities. It is probable that this was for sanitary reasons, for the city was built of stone. As such buildings were very common, and much attention was paid to every detail of their construction, there was developed an efficient corps of masons, especially in Egypt and Syria. When the Israelites abandoned their nomadic life, one of the first things that they planned were permanent places of worship. As these developed into structures more pretentious than mere piles of stones, the builders naturally resorted to the skill of the master builders of the country. A visitor to Jerus may still see the work of the ancient masons. The so-called Solomon's quarries under the city, the great drafted stones of the temple area, belong to an early date. The very shape of the masons' tools may be determined from the marks on the stones. See Mason.

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

Oil-Making

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

One who has visited the tombs and temples of Egypt will never forget the urge which the ancient Egypt painters made of colors. The otherwise somber effect produced by expansile plain walls was overcome by sculpturing, either in relief or intaglio, on a coating of stucco, and then coloring these engravings in reds, yellows, greens and blues. Architectural details were also painted. The capitals of columns and the columns themselves received special attention from the painter. Colors were similarly used by the Greeks and Phoenicians.

In the Sidon tombs, at Palmyra and similar ruins, traces of painting are still evident. See Painting. The colors used in these temples and tombs in the OT (Isa 19:7 AV) and once in NT (2 Jn 20:12), in Isa 19:7 the RV renders "paper reeds," "meadows." Papyrus (q.v.) occurs in Isa 18:2 and RVm of Ex 2:3. The nearest approach to our paper which the ancients possessed was that made from a species of papyrus reed. The plant grows out, side by side, long strips of the inner lining of the papyrus reed, then over these other strips at right angles to the first, afterward soaking with some adhesive material and finally pressing and drying. Sheets made in this way were fastened together with glue into a long scroll. The Gr for papyrus plant is "biblos," from which the Eng word "Bible" is derived. Parchment, leather and leaves were also used as paper. The natives of Syria and Pal still call a sheet of paper a "leaf" (Arab. warqa).

The art of perfume-making dates back to the ancient Egyptians. In Ex 30:35 we have the first mention of scented anointing oils. The perfumers' (AV "confectioner" or "apothecary") products were used (a) for religious rites as offerings and to anoint the idols and (b) for personal use on the body or clothes. Some perfumes were of either scented oils or fats (ointments). See Perfume.

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

The arts of spinning and weaving were early practised in the household. See Spinning; Weaving.

Although it is known that tanning was practiced, the only reference to this trade mentioned in the Bible is to Simon the tanner (Acts 9:43; 10:62). Leather girdles are mentioned in 2 K 1:8; Mt 3:4. Relics taken from the tombs show that the ancients understood the various methods for preserving skins which are used in present-day practice. See Tanner.

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

This art is being written within sound of festivities about the winepresses of Mt. Lebanon where men and women were gathered for the annual production of wine and molasses (Arab. dib). Their process is so like that of Bible times that one is transported in thought to similar festivities that must have taken place in the ancient Egypt. Kings that applied these workers understood the precautions necessary for procuring

13. Paper-Making

14. Perfume-Making

15. Plastering (AV "Plastering")
a desirable product is evidenced by early writings. The choice of proper soil for the vineyards, the adding of preservatives to keep the wine, boiling the juice to kill undesirable ferments, guarding against rats and other pests, are examples of their knowledge of wine-making. See Wine Press.

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

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J. A. Patch

CRAG, krag (תֶּבֵּל, shén [1 S 8 12; 14 4; Job 39 28 AV and ERV]): In a mountainous country composed of sedimentary rocks, like the cretaceous rocks of Pal, cliffs are formed on a slope where hard strata are underlaid by softer strata. The soft strata wear away more rapidly, undermining the hard strata above them, which for a time project, but finally break off by vertical joint planes, the fragments rolling down to form the talus slope at the foot of the cliff. As the breaking off of the undermined hard strata proceeds irregularly, there are left projecting crags, sometimes at the top of the cliff, and sometimes lower down. Two such crags (šên ha-qâlâ, "sharp rock," RV "rocky crag"), which were given particular names, Boez and Sench, marked the scene of the exploit of Jonathan described in 1 S 14. Conder failed to identify the crags, and it has been proposed to alter the text rather extensively to make it read: "wall of rock" instead of "crag" (EB s. v. "Michmash"). Such rocks form safe resting-places for birds of prey, as it is said of the eagle in Job 39 28 ERV:

"She dwellth on the rock and hath her lodging there.
Upon the crag of the rock, and the stronghold"

Alfred Ely Day

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

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

Gene Stratton-Porter

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

CREATION, kré-a'shun (Nê'shûn; bâr'dâ, "to create"); kîtîsís, kîtîsís, "that which is created," "creature":

1. Creation as Abiding
2. Mistaken inenumerable sequences of causes and Ideas - effects.
3. True Conception
4. The Genesis Cosmogony
5. Matter not Eternal
6. "Wisdom" in Creation
7. A Free, Personal Act
8. Creation and Evolution
9. Is Creation Evolutionary?
10. Creation ex nihilo
11. From God's Will
12. Error of Pantheism
13. First Cause a Necessary Presupposition
14. Genesis —the Divine Order

LITERATURE

Much negative ground has been cleared away for any modern discussion of the doctrine of creation. No idea of creation can now be taken as complete which does not include creation as Abiding besides the world as at first constituted, all that to this day is in and of creation. For God creates not that which can exist independently of Him, His preserving agency being inseparably connected with His creative power. We have long ceased to think of God's creation as a machine left, completely, made, to its own automatic working. With such a doctrine of creation, a theistic evolution would be quite incompatible.

Just as little do we think of God's creative agency, as merely that of a First Cause, linked to the universe from the outside by effects. Nature in her entirety is as truly His creation today as she ever was. The dynamic ubiquity of God, as efficient energy, is to be affirmed. God is still All and in All, but this in a way sharply distinguished from pantheistic views, whether of the universe as God, or of God as the universe. Of old He created such that so gnostic theories of natural and necessary emanation are left far behind. Not only have the "carpenter" and the "gardener" theories—within, of course, the architect or world-builder theory of Plato—been dismissed; not only has the conception of evolution been proved harmonious with creative end, plan, purpose, ordering, guidance; but evolutionary science may itself be said to have given the thought of theistic evolution its best base or ground. The thought现今 is, that the world—that all cosmic existences, substances, events—depend upon God. The doctrine of creation—of the origin and persistence, of all finite existences—as the work of God, God as the necessary postulate of the religio-consciousness. Such consciousness is marked by deeper insight than belongs to science. The underlying truth is the anti-patheistic one, that the energy and wisdom—by which that, which was not, become—were, in kind, other than its own. For science can but trace the continuity of sequences in all Nature, while in creation, in its primary sense, this law of continuity must be transcended, and the world vision produced which is immanent in its evolution. For God is the Absolute Reason, always immanent in the developing universe. Apart from the cosmogonic attempts at the beginning of Genesis, which are clearly religious and ethical in scope and character, the OT furnishes no theorectic account of the manner and order in which creation proceeded.

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

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

In OT books, as the Ps, Prov, and Jer, the creation is expressly declared to be the work of Wisdom—a Wisdom not disjoined from God. "Wisdom" in Creation declare the glory of God, the world manifests or reveals Him to our experience, as taken up and interpreted by the religious consciousness. The primary fact of the beginning of the time-worlds—the basal fact that the worlds came into being by the Word of God—is something apprehensible only by the power of religious faith, as the only principle applicable to the case (He 11 3). Such in the mind of Him He created. The first principles in the highest—and a truly rational one (see Logos). In creation, God is but expressing or acting out the conscious Godhead that is in Him. In it the thought of His absolute Wisdom is realized by the action of His perfect Love. It is philosophically necessary to maintain that God, as the Absolute Being, must find the end of creation in Himself. If the end were external to, and independent of, Him, then would He be conditioned thereby.

What the Divine Being is concerned to maintain, is the absolute freedom of God in the production of the universe, and the fact that He is so much greater than the universe that existence has been by Him bestowed on all things that do exist. The Scriptures are, from first to last, shot through with this truth. Neither Kant nor Spencer, from data of self-consciousness or sense-perception, can rise to the conception of creation, for they both fail to reach the idea of Divine Personality. The inconceivability of creation has been pressed by Spencer, the idea of a self-existent Creator, through whose agency it has been made, being to him unthinkable. As if it were not a transparent fact of man's own scientific practice refuted, that a hypothesis may not have philosophical or scientific value, because it is...
what we call unthinkable or inconceivable. As if a true and sufficient cause were not enough, or a
Divine act of will were not a vera causa. Dependent
existence inevitably leads thought to demand ex-
ception that God may have some place in time, since
time cannot be posited prior to the existence of the
world. The difficulties of the ordinary hypothesis of
a creation in time can never be surmounted, so
long as we continue to make eternity mean simply
indefinitely prolonged time. Augustine was, no
doubt, right when, from the human standpoint, he
declared that the world was not made in time, but
with time. Time is itself a creation simultaneous
with, and conditioned by, world-creation and move-
ment. To assert the ordinary fashion of thoughts, that God
created in time, is apt to make time appear inde-
pendent of God, or God dependent upon time. Yet
the time-forms enter into all our psychological
experience, and a concrete beginning is unthinkable to
make the
The time-conditions can be transcended only by
some deeper intuition than mere logical insight
that can supply—by such intuitive endeavors,
in fact, as is realized in the nece-
sary-religion of the modern Christian God, if
such an eternal Being acts or creates.
He may be said to act or create in
eternity; and it is legitimate enough, in such wise,
to speak of His creative act as eternal. This seems
preferable to the position of Origen, who specula-
tively assumed an eternal or unbeginning activity
for God as Creator, because the Divine Nature
must be eternally self-determined to create in order
to the manifestation of its perfections. Clearly did
Aquinas perceive that we cannot affirm an eternal
creation impossible, the creative act not falling within
our categories of time and space. The question is
purely one of God’s free volition, in which—and not in
“nothing”—the Source of the world is found.
This brings us to notice the frequently pressed objection that creation cannot be the act of nothing,
since out of nothing comes nothing.
10. Creation This would mean that matter is eter-
“ex nihilo” nal. But the eternity of matter, as
something other than God, means its
independence of God, and its power to limit or
condition Him. We have, of course, no direct
knowledge of the origin of matter, and the concep-
tion of its necessary self-existence is fraught with
hopeless difficulties and absurdities. The axiom,
that out of nothing nothing comes, is not contra-
dicted in the case of creation. The universe comes
from God; it does not come from nothing. But the
axiom does not really apply to the world’s creation,
but only to the succession of its phenomena. Entity
does not spring from non-entity. But there is an
opposite and positive truth, that something presup-
sposes something, in this case rather some One—
aliquis rather than aliquot.
It is enough to know that God has in Himself
the powers adequate for creating, without being able to define the ways
in which creation is effected by Him.
11. From God’s Will It is a sheer necessity of rational faith
or spiritual reason that the something
which conditions the world is neither an
elemental matter, but personal and origi-native
Will. We have no right to suppose the world made
out of nothing, and then to identify, as Erigena did,
this “nothing” with God’s own essence. What we
have a right to maintain is, that what God creates
for calls into his own being and leave the
world; and so save His will alone, Ground of all actualities. Pre-
existent Personality is the ground and the condi-
tion of the world’s beginning.
In this sense, its beginning may be said to be
relative rather than absolute. God is always
antecedent to the universe—its prius.
12. Error of Cause and Creator. It remains an
Pantheistic effect, and sustains a relation of causal
dependence upon Him. If we say, like
Cousin, that things have taken place in time, we
run risk of falling into Spinozistic pantheism,
identifying God, in excluding from Him absolute
freedom in creation, with the impersonal and uncon-
scious substance of the universe. Or if, with
Schelling, we posit in God something which is not
God—a dark, irrational background, which original
ground is also the ground of the Divine Existence
—may we try to find a basis for the matter of the
universe, but we are in danger of being merged—by
our conceptions of God, in the idea of
Pantheism, to which God is but the soul of
the universe.
The universe, we feel sure, has been caused; its
existence must have some ground; even if we held a philosophy as idealistic as
the system of created things one grand illusion, an illusion so
vast would still call for some explanatory Cause.
Even if we are not content with the conception of a
First Cause, acting on the world from without and
antecedently, we are not yet freed from the
necessity of asserting a Cause. An underlying and
determining Cause of the universe would still need
to be postulated as its Ground.
Even a universe held to be eternal would need to be accounted for—we should still have to ask
how such a universe came to be. Its
endless movement must have direc-
tion and character imparted to it from
some immanent ground or underly-
ing cause. Such a self-existent and
eternal World-Ground or First Cause
is, by an inexorable law of thought,
the necessary correlate of the finitude, or contingent
character of the world. God and the world are
to be taken simply as cause and effect, for
modern metaphysical thought is not content with
such a mere ens extra-mundanum for the Ground of
every possible experience. God, self-existent Cause of the ever-present world and its phenomena, is the
ultimate Ground of the possibility of all that is.
Such a Deity, as causa sui, creatively bringing
forth the world out of His own potence, cannot be
allowed to be an arbitrary resting-
place, but a truly rational Ground, of
End—the
thought. Nor can His Creation be
Divine
allowed to be an aimless and me-
genial universe: it is shot through with
end or purpose that tends to reflect
the glory of the eternal and personal God, who is
its Creator in a full and real sense. But the Divine
action is not dramatic: of His working we can truly
say, with Isa 45 15, “Verily thou art a God that hidest thyself.” As creation becomes progressively
disclosed to us, its glory, as revealing God, ought to
excite within us an always deeper sense of the
sentiment of Ps. 102 13, “O Jehovah of the Lord, how long
is thy name in all the earth?” See also Anthro-
poology; Earth; World.

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CREATOR, krē′tər (κτίστης, kitesēs, 1 Pet 4:19): The distinctive characteristic of Deity, as the Creator, is that He is the Cause of Being, not merely of its evolution or present arrangements. The doctrine of His being the Creator implies, that is to say, that He is the real and the exclusive Agent in the production of the world. For, as Porter remarks, the thought of the Creator is the most fruitful of all our ideas. As Creator, He is the Unconditioned, and the All-conditioning, Being. The universe is thus dependent upon Him, as its causative antecedent. He cannot not be necessary to His own whole substance," into being, without any presupposed basis. His power, as Creator, is different in kind from finite power. But the creative process is not a case of sheer almightiness, creating something out of nothing, but an expression of God, as the Absolute Reason, under the forms of time and space, causality and finite personality. In all His work, as Creator, there is no inclement from without, but it rather remains an eternal activity of self-manifestation on the part of a God who is Love.

God's free creative action is destined to realize archetypal ends and ideals, which are peculiar to Himself. For thought cannot be content with the causal category under in Creation or Precedent. The He can call the thing into being, but must run on to the teleological category, wherein He is assumed to have created with a purpose, which His directive agency will see at last fulfilled. As Creator, He is distinct from the universe, which is the product of the free action of His will. This theistic postulation of His freedom, as Creator, rules out all theories of necessary emanation. His creative action was in no way necessarily necessary to His own blessedness or perfection, which must be held as already complete in Himself. To speak, as Professor James does, of "the stagnant felicity of the Absolute's own perfection" is to misconceive the infinite plenitude of His activity and to place Him in a position of abject and unworthy dependence upon an eternal activity of world-making.

God's action, as Creator, does not lower our conception of His changelessness, for it is a gratuitous manifestation of His will. The will to time accidental thing, or that He could not or will a change, without, in any proper sense, changing His will. Again, grave difficulties cluster around the conception of His creative thought or purpose as externalized in time, the chief source of the trouble being, as is often imperfectly realized, that, in attempting to view things as they were when time began, we are really trying to look out of, and beyond, experience, to the thinking of which time is an indispensable condition.

God's work as Creator must have taken place in time, since the world must be held as no necessary element in the Absolute Life.

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

CREATURE, LIVING (τῶν, hýgēn; ἠγων; ζών): "Living creature" (hýgēn) is the designation of each of the composite figures in Ezekiel's visions (1:5.13.f; 3:13; 10.15.17.20) and, of the similar beings in the visions of the Apocalypse, instead of the considerably unfortunate "animal" in AV by "beast" (Rev 6:4 ff; 5:6 ff; 6:1 ff; 7:11; 14:3; 16:7; 19:4), which, however, went back to Wiclif, in whose time the word had not the low meaning which "beast," "beastly" have with us; hence he translates 1 Cor 15:44, "It is sown a beastly body," meaning simply animal (see Trench's Select Glossary); in Rev "the beasts of the earth," the "beasts" that came up, the notable "beast" that men worshipped, represent the Gr ἄριστον, "a wild beast."

The "living creatures" in Ezekiel's vision (1:5 ff) were four in number, "with the general appearance of a man, but each with four faces and four wings, and straight legs with the feet of an ox. Under their wings they spread with one arm and plant their feet, and join so to make that they never require to turn. The front face is that of a man; right and left of this are the faces of a lion and [of] an ox, and behind, that of an eagle. . . . out of the midst of them gleam fire, torches, lightning, and coals of fire. . . . there are four wheels that can turn in every direction, called whirling wheels (10.12.13). Like the creatures, these are alive, covered with eyes, the sign of intelligence; the spirit of the living creatures is in them. They are afterward discovered by the prophet to be cherubim" (Schultz, OT Theology, II, 233). See CHERUBIM. In Ezekiel's vision they seem to be the bearers of the throne and glory of God; the bearers of His presence and of His revelation (9:3; 10:3). They also sound forth His praise (3:12; 10:2). (See Schultz as above.)

The four living creatures in Rev (4:6) are not under the throne but "in the midst of the throne" (ARV "before"); see 7:17; cf 5:6) and "round about the throne." They are also cherubim, and seem to represent the four beings that stand at the head of the four divisions of the creation; among the untamed animals the lion; among cattle the calf or ox; among birds the eagle; among fish the sea. They give a perfect picture of true service, which should be as brave as the lion, patient as the ox, aspiring as the eagle, intelligent as man" (Milligan in loc.). They repre-
sent the powers of Nature—of the creation, “full of eyes” as denoting its permeation with the Divine Reason, the wings signifying its constant, ready service, and the unceasing praise the constant doing of God’s will. The imagery is founded on Ezekiel as that had been modified in apocalyptic writings and as it was exalted in the mind of the Seer of Patmos.

W. L. WALKER

CREDIT, kred’it (προτεινω, pistolein; 1 Mac 10 46 AV, RV “gave no credence”; Wisd 18 6 AV, RV “trusted”; 1 Mac 30 30, AV “credence”): In the modern commercial sense the noun “credit” does not occur in the canonical Scriptures or in the Apoc.

CREDITOR, kred’i-tor (a) ἵσσης, noun, participle of ἵσσε, hastha: Ex 22 24 [ET 25]; 2 K 4 1; Isa 50 1; tr. “extortioner,” Ps 109 11; “taker of usury,” Isa 24 2 AV; [b] ἵσσα, malweh, participle of ἵσσα, lâseh, Isa 24 2 RV, AV “lender”; [c] ἵσσης, noun, ba’al mashâheh yâhdo: “lord of the loan of his hand,” Dt 15 2; [d] šanurt, damnâtâs: Lk 7 41, “creditor” AV, “lender” RV; cf further damnâtâs, Sir 29 28, “lender” AV, “money-lender” RV: In the ideal social system of the OT, debts are incurred only because of poverty, and the law protected the poor debtor from his creditor, who in Ex 22 25 is forbidden to demand interest, and in Dt 15 2 to exact payment in view of the nearness of the year of release. It follows that the actual practice was not so considerate, and in consequence the creditor fell into bad repute. In Ps 109 11 he is the extortioner; in Prov 29 13 the oppressor is evidently the creditor, though a different word is used; cf also Prov 30 7. In Sir 29 28 the importance of the creditor is one of the hardships of the poor man of understanding. The actual practice of the Jews may be gathered from Neh 5 1 ff; Jer 34 8 ff; and Sir 29 1–11. See also DEBT.

W. L. WALKER

CREED, kred, CREEDS:

I. Scriptural Basis

1. In the OT
2. In the NT—Gospels
3. In the Epistles

II. Historical Forms

1. The Apostles’ Creed
2. The Nicene Creed

1. Original Date, Character
2. “Filioque” Clause
3. The Athanasian Creed

1. Authorship
2. Question of Imposition
3. Value and Features

4. The Reformation Creeds

1. Lutheran
2. Genevese
3. Dutch
4. Westminster Confession

LITERATURE

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

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

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

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

Even in the OT there are not wanting the germs of a creed. In the Decalogue we have the beginnings of the formulation of belief, and in the proclamation, “Hear, O Israel: Jehovah is our God and there is no other” (Dt 6 4), we have what may be regarded as the symbol of the OT faith and the earliest attempt to enunciate a doctrine.

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

But while these sayings in the Gospels were no doubt taken up and incorporated in later interpretations, it is to the Epistles that we must first go, for an explanation of the Epistles the facts of Christ’s person and His relation to God and man. Paul’s Epistles are really the nature of a confession and manifesto of Christian belief. Communities of believers already existed when the apostle directed to them his earliest letters. In their oral addresses the apostles must have been accustomed not only to state facts which were familiar to them, but also to draw inferences from them as to the meaning of Christ and the great truths centering in His person—His incarnation, His death and resurrection (as we may see from the recorded sermons of Peter and John in Acts). It is in these facts that the Epistles appeal. It was at once natural and necessary that some expression of the faith once
delivered to the saints should be formulated for a body whose members were pledged to each other and united in the bonds of union was the acknowledgment of "one Lord, one faith." Paul recognizes it as vital to the very spirit of religion that some definite profession of belief in Christ should be made: "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom 10:9). These words would seem to imply that a confession of the Deity, the atoning death, and resurrection of Jesus was the earliest form of Christian creed.

Paul's reference to it does not prove it untrue. It only proves at most that it was not a part of the ground upon which the Christ was commended to the first acceptance of faith. But though no direct allusion to the virgin birth occurs in Paul's writings the truth which gives spiritual value to the fact of the virgin conception, viz., God's new creation of humanity in Christ, is a vital and fundamental element in the faith both of St. Paul and of the whole early church. The Christian life is essentially a new creation (2 Cor 5:17; Gal 6:15; Rom 6:4) in Jesus Christ, the second Adam (Rom 5:12–21), who is from heaven (1 Cor 15:47). Into this spiritual context the facts recorded by Matthew and Luke introduce no alien or incompatible element (cf W. Richmond, The Provenance of the Gospels, 1930; Orr, The Virgin Birth of Christ). And therefore the story of Christ's birth as we have it in the Synoptics finds a natural place in the creed of those who accept the Pauline idea of a new creation in Christ. See Virgin Birth.

It is beyond the scope of this art. to discuss the evidences of development in the main doctrines of the gospel, but however the later ages may have elaborated them, the leading tenets of the apostolic faith of the church—the doctrine of the Trinity; Our Lord's divinity and real humanity; His atoning death and resurrection; the doctrine of the Holy Spirit and of the catholicity and unity of the church—are clear and distinct in these earliest Scriptural sources.

II. Historical Forms.—Faith implies a creed as a confession and testimony. Such a confession and testimony answers to a natural impulse of the soul. Hence a profession of faith is at once a personal act of assurance and a social and religious document. Sometimes scholars have preferred to find traces in the later writings of the NT of a more definite summary of belief: as in the allusion to the form of sound words (2 Tim 1:13), the "deposit" or "good deposit" which is to be kept (1 Tim 6:20 RVM); or "in the faithful words" enumerated in these epistles (1 Tim 1:15; 3:1; 4:8; 2 Tim 2:11); and in the remarkable passage in the beginning of He 6 in which the elementary doctrines of the Christian religion are enumerated: first on the subjective side, repentance and faith, and then objectively, the resurrection and the judgment. There are also brief summaries in several of the Pauline Epistles of what the apostle must have considered to be essential tenets. Thus for example we have the death, burial and resurrection of Christ mentioned in 1 Cor 15:3f; Rom 1:3ff.

Such summaries or confessions of personal faith as in 2 Thess 2:13f are frequent in Paul's writings and may correspond to statements of truth which the apostle found serviceable for catechetical purposes as he moved from one Christian community to another. See Catechist.

It is not indeed till a much later age—the age of Irenaeus and Tertullian (135–200)—tha t we meet with any definitive summary of belief. But it cannot be doubted that these Scriptural passages to which we have referred not only served as the first forms of confession but also contributed the materials out of which the articles of the church's faith were formulated. As soon as Christian preaching and teaching were exercised there would be a felt need for explicit statement of the truths revealed in and through Jesus Christ. It may be said that all the main facts which were subsequently embodied in the creeds have their roots in the written and unwritten teaching of the Pauline Epistles. The only exception which might be made is in the case of the virgin birth. It does not lie within the scope of this art. to comment upon the silence of the epistles on this subject. This, however, we may say, that the omission of

1. The Apostles' Creed, previously called the Roman Creed, though popularly regarded as the earliest, was probably not the first in chronological order. Its origin and growth are involved in considerable obscurity (see separate art. APOSTLES' CREED; and of Harnack, Harmonia Symbolica). The Nicene Creed, called sometimes "the Creed of the 315" from the number of bishops reputed to have been present, was authorized at the Council of Nicea in 325 AD, and completed by the Council of Constantinople in 381, when the clauses which follow the mention of the Holy Ghost were added. The opinions of Arius at the beginning of the 4th cent. created the unrest as to call forth not only the adoration of bishops but also the intervention of the emperor Constantine, who, as a professed Christian, had become the patron of
the church. The efforts of the emperor, however, had no effect in allaying the dissensions of the church at Alexandria, which, upon the banishment of Arius, spread throughout eastern Christendom. It was decided, therefore, to invoke a general council of bishops at Constantinople in 381. The Council of Constantinople II, as it was shortly afterwards called, met at Nicaea in 325 AD. There is no detailed record of the proceedings. "We do not know whether it lasted weeks or months (Saunders)." The Council of Carthage met about 314, being only a presbyteral council. After this the Arians were recognized at once and for all formally declared. This, the first oecumenical council, met at Nicaea in Bithynia in 325 AD. There is no detailed record of the proceedings. "We do not know whether it lasted weeks or months (Saunders)." The Council of Carthage met about 314, being only a presbyteral council. After this the Arians were recognized at once and for all formally declared. This, the first oecumenical council, met at Nicaea in Bithynia in 325 AD. There is no detailed record of the proceedings. "We do not know whether it lasted weeks or months (Saunders)."

The controversy turned upon the nature of the Son and His relation to the Father. The word homousios ("of one substance with"), used in the course of the argument with a view of controverting the extreme orthodox position, became the battleground between the parties. The Arians violently condemned. The Subelians or Semi-Arians endeavored to save their cause by evoking its full force contended for the term homoiotatios ("like substance"). But the majority finally adopted the former expression as the term best suited to discriminate their view of the relation of the Father and Son from the Arian view. The absence of the emperor was gained and the words "being of one substance with the Father" were incorporated into the creed. The clauses descriptive of the Holy Spirit were added or confirmed at a later council (381), and were designed to refute the Macedonian heresy which denied His equality with the Father and Son, and reduced the Holy Spirit to a level with the angels.

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

The Athanasian Creed, or the Symbolum Quicunque, as it is called, from its opening words, differs entirely in style and history from those which we have just considered. It is not a gradual evolution of a creed like the Apostles' Creed, nor is it the outcome of synodal authority like the Nicene Creed. When the composition appears for the first time as a document of authority it is cited in its completeness and as the work of the Father whose name it has since, in the most part, borne, although it was not brought to light for many centuries after his death (Lumby, Hist of the Creeds). Without going into the full and intricate evidence which has been brought forward by scholars to prove that it is incorrectly attributed to Athanasius, it is sufficient to observe that both authorship and date are uncertain. Dr. Swasey proves in the most conclusive manner that the existence of this creed antedates the Church of Constantine and that its origin may probably be ascribed to the then existing demand for a more detailed exposition of the faith than that which is found in the Apostles' Creed. It is to be mentioned at synods before the end of the 8th cent., whose special business it was to discuss the allied matters which were afterward embodied within it in such detail.

"The notion of imputation has been raised with regard to this creed, and it has been maintained by some that it is literally a forgery of the same nature as the "false decretales" and the equally famous "Donation of Constantine" (Swasey). But it may be said that the word "crucified" (so strictly applied to a "natural and inevitable result of the working of the mind of the Westminster Formulary of beliefs) is a more clearly defined and detailed confession of its Trinitarian faith" (Tulloch, Enc Brit). The imposition, if there was any, consisted not in the origin of the matter in the sacred character of the act but in the connection of it to a name and a date with which it had no connection. This was done no doubt to secure for it credit and authority, and was supposed to be justified by its special doctrinal import.

This symbol, though too compendious and elaborate to serve the purpose of a creed, itself standing in need of exposition and explanation, has its value as representing a fusion of doctrine in the form of a creed. The Apostles' Creed determined the nature of God and the Nicene Creed the nature of the Son. The Athanasian Creed may be regarded as establishing the great doctrine of the Trinity. Its distinguishing features are its clear exposition of the relationship of the persons of the Trinity, its uncompromising declaration of the truth of Christian faith, and its expression of the danger of rejecting it. The others declare the faith; this insists also on its necessity. This, also, alone insists upon the necessity of the Filioque (Yonge, An Exposition of the Apostles' Creed). The closing warning is based on Christ's own words: "I give unto thee the key of the kingdom of heaven; and whatsoever thou shalt bind upon earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (Mt 16:19). If this creed is solemn in its admonitions, we must remember that so also are the Gospels. On the whole it is a comprehensive summary of truth, laying down the rule of faith as a foundation, following out its issues of good or evil. True belief is closely connected with right action.

With the adoption of the "Athanasian" symbol, the creed-making of the early and mediæval church ceases. Of the three mentioned one only in the broadest sense, the Nicene, is Catholic. Neither is the Apostles' Creed nor the Athanasian Creed applied to the Gr or oriental church which remained faithful to the faith settled by the holy Fathers of Nicaea. The two others adopted by the West are really gradual growths or consequences from it, without any definite antecedent or sanction from the Catholic Church. The faith as defined at Nicaea and ratified by subsequent councils is the only true Catholic symbol of the universal church.

With the Reformation a new era of creed-formation began. It will not, however, be necessary to do more than mention some of the confessions of the Reformed churches which consist mainly of elaborations of the original creeds. The Reformed creeds in their main points are the old, and safeguard the distinctive doctrines and ecclesiastical positions of particular branches of the church. Of this nature are the Confessions of the Lutheran church—the Augsburg Confession of 1530; the Genevan, or Calvinistic of 1549 consisting of 26 arts, defining particularly the nature of the Sacraments; confessions of the Dutch church confirmed at the Synod of Dort in 1619 and known as the "Decrees of Dort"; and the famous Heidelberg Catechism. To this series the Protestant church has added the 39 Articles of the Church of England and the Westminster Confession of Faith, which is the doctrinal standard not only of the churches of Scotland, but of the principal Presbyterian churches of Britain and America.

LITERATURE—Winer, Doctrines and Confessions of Christendom (tr Clark, 1873); Lumby, History of the Creeds; Swasey, The Nicene and Apostles' Creeds (1874); Hefele, Concilium Symbolica (1888); Zahn, Apost. Symb. (1892); Harnack, Apost. Glaubensbekennniss; Swete, Apostles' Creed; Hefele, Councils of the Church; Schaff, The Creeds of Christendom. For exposition, and of a more popular nature, may be mentioned the works of Hooker, Barrow, and Beveridge, and esp. the Bishop Pearson, Westcott, Historic Faith; Norris, Rudiments of Theology; W. H. Harwood, Doctrines and Dogmas of Christianity (1896); Yonge, An Exposition of the Apostles' Creed (1888); W. R. Freeman, The Creed in the Epistles of Paul (1900).

ARCHB. B. D. ALEXANDER

CREEK, krēk, coloq. krik (κόκος, kökös; Acts 27 39, RV "bay"): The spot has been identified as the traditional Bay of St. Paul about 8 miles N.W. of the town of Valeta in the island of Malta. See Melita.

CREEPING, krēp'ing, THING (φίλος, remes, φιλός, φιλέρτων, herpeton): Remes and shereq, with the root vba, ramos and shara, are used without any sharp distinction for insects and other small creatures. Ramos means clearly "to creep," and is used even of the beasts of the forest (Ps 104..."
Cretan
Crime, Crimes

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20, while shārāq is rather "to swarm." But in at least one passage (Lev 11:44), we have the noun, shereq, with the vb. rāmas; "with any manner of creeping thing that moveth upon the earth." The principal passages where such usages occur are the accounts of the Creation and the Flood and the references to unclean animals in Lev and in the vision of Peter. In the last we have the word herpeton as the Gr equivalent of the Heb words (Acts 10:10). We understand creeping things (lb. i Pet 11:20 ff.), as well as the less gentle, unclean, but an exception is made in favor of the locusts, "which have legs above their feet, whereby to leap upon the earth." See Insects; Locust.

ALFRED ELY DAY

CREMATION, kān-nāšān (cf פשך, saraph, Josh 7 15, etc., "shall be burnt with fire"); kāna, kait, I Cor 13:3, "if I give my body to be burnt, etc."); Cremation, while the customary practice of the ancient Greeks, and not unknown among the Romans, was certainly not the ordinary mode of disposing of the dead among the Hebrews or other oriental peoples. Even among the Greeks, bodies were sometimes burned (Plut. Mor. 1346; Plato Phaedo 115 E; Plut. Lyce. xxvii). Cicero thought that burial was the more ancient practice, though among the Romans both methods were in use in his day (De leg. ii.22,56). Lucian (De laetae xxii) expressly says that, while the Greeks burned their dead, the Persians buried them (see Bury, and of 2 S 21:12-14). In the case supposed by Amos (6:10), when it is predicted that Jeh, in abomination of "the excellency of Jacob," shall "burn them up in the city;" and if there remain ten men in one house, that they shall die," and "a man's kinsman [ARVm] shall take him up, even he that burneth kim;" etc., the suggestion seems to be that of pestilence with accompanying infection, and that, or the special judgment of Jeh, is why burning is preferred. When Paul (1 Cor 13:3) speaks of giving his body to be burnt, he is simply accommodating his language to the customs of Corinth. (But see Plutarch on Zarmanochegas, and C. Beard, The Universal Chr.).

How far religious, or sanitary, or practical reasons were influential in deciding between the different methods, it is impossible to say. Those bodies were burnt in times of pestilence in the Valley of Hinnom where what is now the Neck of the City as well as the 7th A.D. (the Israelites being descendants of Ezekiel 21). The "very great burning" at the burial of Asa (2 Ch 16:14) is not a case of cremation, but of burning spices and furniture in the king's honor (cf Jer 34:5). Nor is it K. 13:2 a case in point; it is simply a prophecy of a king who shall take the bones of men previously burnt, and the priests of the high places that burn incense in false worship, and cause them to be burnt on the defiled altar to further pollute it and render it abominable.

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


CRETE, kret (Κρήτη, Krētē, ethnic Κρητικός, Krētikós; "increasing"): An assistant of Paul, mentioned in 2 Tim 4:10 as having gone to Galatia. That he was one of the Seventy, and that he founded the church in Vienna in Gaul, are traditions without any trustworthy basis.

1. Early Cretan History from his father the wishdom to which, by a type of myth common in Gr lands, the constitution of the Cretan cities was ascribed. Minos was accepted as a historical personage by Thucydides and Aristotle, who say that he was the first dynast in Greece to establish dominion on the sea. One of his exploits was the suppression of piracy in Cretan waters, a feat which had to be repeated by the Rom Pompeius at a later period. Aristotle ascribes the discovery of the use of the horse in Sparta; the island was said to have been colonized by Dorians from Peloponnese (Politics ii.10). The most important cities in Crete were Knossos (whose palace has been excavated with fruitful results by Mr. Arthur Evans), Gortyna, near the Gulf of Messara, and Cydonia, with its river Iardinus. The excavations of Mr. Evans at Knossos and of the Italians at Phaestos (near Fair Havens) prove that Cret was a center of Mediterranean civilization in the early classical period. In the Homeric poems, Cret is said to have contained an hundred cities; at that period the Cretans were still famed as daring sailors. In the classical age of Gr history they never held a leading position. They are mentioned chiefly as traders and mercenary soldiers, skilled esp. in archery. During the Hellenistic period Crete remained free. Demetrius Nicator made the island his base of operations before his defeat at Azotus in 148.

In 141, the Cretan Jews were influential enough to secure the patronage of Rome. They were being oppressed by the people of Gortyna, and appealed to Rome, which granted them protection. In strengthening the position of the Jews, the Romans were copying the Seleucid policy in Asia Minor; both the Seleucids and the Romans found
the Jews among their most devoted supporters in their subject states. This interference of Rome in the interest of her future partisans paved the way for her annexation of the island in the following cent. From this date, the island was ruled prospectorily by a body of Jews in Crete, and Cretans are mentioned among the strangers present at the Feast of Pentecost in Acts 2.11. Its alliance with Mithradates the Great, and the help it gave to the Cilician pirates gave Rome the pretext she desired for making war on Crete, and the island was annexed by Metellus in 67 BC. With Cyrene on the N. coast of Africa, it was formed into a Rom province. When Augustus divided the Empire between the Senate and himself, Crete and Cyrene were sufficiently peaceful to be given to the Senate.

They formed one province till the time of Constantine, who made Crete a separate province. The Saracens annexed Crete in 823 AD, but it was recaptured for the Byzantine Empire by NIcholas Phokas in the following cent. From the 13th till the 17th cent. it was held by the Venetian Republic: from this period dates its modern name "Kandia," which the Venetians gave to the Saracen capital. Its development after this period is evident from the ruins of Messina and Akrotiri. After a desperate resistance, lasting from 1645 to 1669 AD, Crete fell into the hands of the Turks, who still exercise a nominal suzerainty over the island.

In 1803 Crete was ceded to Great Britain. The Philis are descended from the Cherethites, which is usually taken to mean Cretans. The name is given in connection with Caphtor and the OT Caphtorim (Dt 2:25; Jer 47:4; Am 9:7). The similarity between the river-names Jordan and Kardamylos (Homer Odyssey ii. 292) "about whose streams the Kydones dwell," has suggested that Caphtor is to be identified with Cydonia; or possibly it was the name of the whole island. Tacitus believed in an ancient connection between Crete and Pal; the Jews, he said, were fugitives from Crete, and derived their name Iudaei from Mt. Ida (Hist. v.2). Crete is mentioned in connection with the campaign of Demetrius Nicator, referred to above, in 1 Macc 10:67. See CAPHTOR; CYPHERS.

Cretan owes its connection with Pauline history to the accident of a gale which forced the ship carrying Paul to Rome to take shelter on the S. coast of the island. In the second cent. of M. Myra, on the coast of Lycaonia, the centurion in charge of Paul transferred him from the Adramyttian ship which had brought them from Caesarea, to a ship from Alexandria in Egypt, bound for Ostia with a cargo of grain. The fact that the centurion was in virtual command of the ship (Acts 27:11) proves that it was one of the vessels in the imperial transport service. Leaving Myra they came opposite Chandos with difficulty, against a head-wind. The ordinary course from Chandos in good weather was to steer straight for Cythera, but on this occasion the W. or N.W. winds made this route impracticable, and they sailed under the lee of Crete, whose S. coast would shelter them from a N.W. gale, and afford occasional protection from a W. gale. They passed Salamis, the N.E. corner of Crete, with difficulty, and worked round the coast to Fair Havens, a harbor somewhat to the E. of Cape Matale. The great Foul feast fell while they were at Fair Havens; in 39 AD this was October 5, in the middle of the season when the equinoxes made sailing impossible. Paul advised the centurion to winter in Fair Havens, but the captain wished to reach Phoenix, a harbor farther to the W., where ships from Egypt were accustomed to put in during the stormy season. It was decided to follow the captain's advice; but on its way to Phoenix the ship was struck by a N.E. wind called Eurakilo, which rushed down from Mt. Ida. The ship was carried out to sea; it managed to run under the lee of Cauda, an island 23 miles W. of Cape Matale, where they were taken in the boat, undergirded the ship, and slacked sail. On the fourteenth night they were driven on the coast of Malta, and wrecked.

The narrative does not state that Paul landed in Crete, but as the ship laid for some time at Fair Havens (Acts 27:8-9) he had plenty of opportunity to land, but not to travel inland. The centurion gave him permission to land at Sidon. Paul left Titus in Crete (Tit 1:5); tradition made the latter his first bishop, and patron saint.

Cretans were present, as noted above, at the Feast of Pentecost (Acts 2:11). Paul's estimate of the Cretan character (Tit 1:10-16) was the one current in antiquity.

W. M. Calder

CRIB (נַחֲשׂ, *'ebhāj,* "Crib" translates the Heb word *'ebhāj* exactly, as it denotes "a barred receptacle for fodder used in cowsheds and foldyards; also in fields, for beasts living out in the winter." The Heb is from a word meaning to feed (נָחַשׂ, *'ebhāj*), and is used in the precise sense of the Eng. word in Job 39:9 of the "crib" of the wild ox, in Prov 14:4, "Where no oxen are, the crib is clean," and in Isa 1:3, "The ox knoweth his owner, and the ass his master's crib."

CRICKET, krik'et (נֵרְפֵי, *'arbōp*l): This occurs in Lev 11:22 (AV "beetle"), and doubtless refers to some kind of locust or grasshopper. See BEETLE; LOCUST; INSECT.

CRIER, kri'ër (נָרֵפֵי, *'rebāw*, *bādō*): (1) Neither is this exact word found in EV, nor a word exactly corresponding to it in the Heb Bible, but the character it stands for appears as "one who cries aloud," i.e., proclaims mandates or gives public messages. In Prov 21:1 it is said, "She [Wisdom] crieth in the chief place of coucouse." John the Baptist calls himself "the voice of one crying in the wilderness" (Jn 1:23)—like a herald going before the king.

(2) In the East today every village even has its public crier, selected for his loud or penetrative voice, and appointed to give notice of the fresh orders or mandates of the *muqatt* ("governor") or other authorities. The *muqatt* of the Moslems, who at the five appointed times of prayer mounts the minaret and calls the faithful to prayer, is another striking example. Something like the ancient "heralds" of the king were the "heralds" of the Middle Ages in Europe who, preceded by trumpeters, made official proclamations.

CRIME, krim, CRIMES, krimz: This term is used in Eng, as the equivalent of the Heb *'asām, mishkāpāh, "judgment," "verdict" (Ezk 7:23); *'amām, *'ezāmām, *'ashām= "a heinous crime" (Job 31:11); *'asām, *'ašām = "a fault," "sin" (Gen 26 10, EV "guiltiness");
and Gr ἀτίτα, “case,” “cause” (Acts 25 27; RV “charges”). In AV Jn 18 38; 19 4.6, the rendition is “fault.”

Pārakh, ἐκλήμα, “indictment,” “charge” (Acts 25 10) is changed in RV to “matter.” A crime is a transgression against the public right; serious offence against the law; a base weakness or iniquity, all of which are regarded by the Bible as offences against (1) God, or (2) man, or (3) both. An injury to the creature is regarded as obnoxious to the Creator. Specific forms of crime are the following:

Adultery.—See separate art.

Assassination.—This term does not occur in the EV, but, of course, is included in the more general “to kill,” or “to slay” (Ex 1 9; ἀναφρυγ—“to amite with deadly intent,” “destroy,” “kill,” “murder,” “put to death”). The law distinguished between an undetected and premeditated slaying, pronouncing a curse upon the latter (Dt 27 25). David expresses the deepest abhorrence of such an act (2 S 4 9–12). Instances are found recorded in Jgs 3 15; 18 20; Nu 15 10; Dt 27 21), in order, as the Talm says, to obliterate all memory of the crime.

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

Breach of Ritual.—A term not found in the Scriptures, but designed to cover a number of acts prohibited by the ceremonial law. They have been expressly designated by the Mosaic law (HDB, art. “Crimes”): (1) eating blood, whether of fowl or beast (Lev 7 27; 17 14); (2) eating fat of the beast of sacrifice (Lev 7 25); (3) eating leavened bread during the Passover (Ex 12 15.19); (4) failure to bring an offering when an animal is slaughtered for food (Lev 17 4); (5) offering sacrifice while the worshipper is under the ban of uncleanness (Lev 7 20.21; 22 3.4.9); (6) making holy ointment for private use (Ex 30 32.33); (7) using the same for perfuming (Ex 30 34); (8) neglect of purification in general (Nu 19 13.20); (9) slaughtering an animal for food away from the door of the tabernacle (Lev 17 4.9); even the alien must comply, so that the introduction of worship at other places might be avoided; (10) touching holy things illegally (Nu 4 16.20 RV “the sanctuary”). The punishment for the non-observance of these prohibitions was the “cutting off” from the transgressor’s people (גָּדוֹל עָבְרָה, nikhrath mīkerebḥah= “cut off from among,” i.e. excommunicated).

Breach of Trust.—See TRUST, BREACH OF.

Bribery.—See separate art.

Burglary.—This term does not occur. The corresponding act is defined as “thievry accompanied by breaking,” and it places the offender beyond protection from violence (Ex 22 2). The crime might be committed in various degrees, and to burglarize the “devoted things” was punishable by death (Josh 7 25), as was also man-stealing (Ex 21 16; Dt 24 7).

Debt.—See separate art.

Deception.—See separate art.

Disobedience.—See separate art.

Divination.—See separate art.

Drunkenness.—See separate art.

Evil Speaking (Slander).—See Speaking Evil.

Falsehood.—Occurs as the rendition of ἀπείτθεν, μαλεβί—“treachery,” “sin,” “trespass” (Job 21 34); and of ἀπείτθεν, sheker—a sham,” “deceit,” “lying” (2 S 18 13; Ps 7 14; 119 118; 144 8.11; Isa 28 15; 57 4; 59 13; Jer 10 14; 13 25; Hos 7 1; Mic 2 11). In every case wilful perversion of the truth or preference for the untruth is at least presupposed, hence falsehood always marks an evil disposition, enmity against truth, and hence against God; consequently is criminal in the fullest sense.

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

Fornication.—Hob, ἁπλή, sarah as “to commit adultery,” esp. of the female, and less frequently of mere fornication, seldom of involuntary ravishment; also used figuratively in the sense of idolatry, the Jewish people being regarded as the spouse of Jehovah (2 Ch 21 11; Isa 23 17; Ezek 16 28). One may find the derivative noun τρυπή, τρυπήνα “to be utterly unchaste” is found in Jude ver 7. Every form of unchastity is included in the term “fornication.”

Forswear.—May be found only in Mt 23 18 in the sense of committing perjury (τρυπηνα, eπιρρηκοί).

Harlotry.—The avocational or at least habitual, notorious practice of unchastity. In most instances the ordinary term for unchaste living, ἀπείτθεν, σελήνα, is employed (Gen 34 31; 35 18.24; Lev 21 14; Josh 2 1 (Rabah); Jgs 11 1; 16 1; 1 K 3 16; Prov 7 29; 30 3; Jer 5 7; Am 7 17). For the publicly known woman of the street and the professional devotee in the pagan temple-worship, the term ἀπείτθεν ἡθ, kalēshehād, was employed (Gen 38 21.22 AV; Hos 4 14). The Gr ἀπείτθεν, πόρνη, occurs in Mt 21 31; 22 21; Mk 15 18–30; Lk 11 31; Jas 2 25). Figurative: Often used metaphorically of idolatry or any deflection from the Divine covenant, and applied particularly to Israel (Jas 1 21); the Jewish nation (Jer 2 20; 3 1.6 ff; often in Ezek 16 and 52; Mic 1 7); Israel (Mt 21 38; Mk 1 15); Nineveh (Nah 3 4); Tyre, with reference to the various arts employed to renew her commerce (Isa 23 16) and to her restored traffic (ver 17); and to anti-Christian “Babylon” (Rev 17 5.15; 19 2). See also Fornication.

Homicide = “manslayer” (槎, ἁρπαγή, “to dash in pieces,” “to kill,” “to murder”); Gr αὐθαπαθόος, andροθαπαθόος, with the same meaning.)—Mentioned
in Nu 36 6.12; 1 Tim 1 9. The Heb law distinguished between the premeditated and the unpremeditated slaying. See separate art.

Ill-treatment of Parents (Ex 21 15.17; Lev 20 9; Dt 21 18 f.).—See below.

Injuries to the Person (Ex 21 18 f.; Lev 24 19 f.; Dt 25 11).—Lack of respect for God or His natural representatives, the parents or governmental officers. See also Parents, Crimes against; Blasphemy.

Incest.—Designated in Heb by תֹּ֔יֶּרֶן, zim'dah, "vice," "wickedness," "refined immorality" (Lev 18 17; 20 14); also "unnatural vice," †דֹּ֔עַ, teheb, the same word that is used to designate the unnatural co-mingling with beasts. Ammon's deed is designated as תֹּ֔יֶּרֶן, משׁות, indicating the degradation of the tenderness natural between brothers and sisters into a tenderness of an immoral character

The crime of sexual relation of persons within the degrees of relationship forbidden by the Levitical law, as for instance, that of Lot's daughters with their father (Gen 19 33); the son with his father's concubines, as for instance, Reuben (Gen 35 22), and Absalom (2 Sam 16 22; 1 Cor 5 1); that of the father-in-law with his daughter-in-law (Gen 29 11); of the brother with the sister or half-sister, as for instance, Amnon (2 Sam 13 14); of the brother-in-law with the sister-in-law (Mt 14 3); with the wife's mother, or the wife's daughter while living in apparent marriage with the mother (Lev 20 14; 18 17). Illicit relation with the brother's widow is designated (Lev 20 21) as a disgraceful deed, lit. "uncleanness" (excepting the levirate marriage). Such acts were forbidden on the ground that the Jews were to avoid the Mosaic practice of the Canaanites and the Egyptians in regard to marriage within the specified limits, because this would naturally result in breaking down the sanctity of the bonds connecting near relatives, and in throwing open the flood gates of immorality among them. It is the Divine plan that the unions based on mutual choice and love, mingled with carnality, shall become clarified more and more into the purer love of close consanguinal relations; not vice versa. Then, too, such practices were resolutely to be checked and in the production of mentally and physically healthy children, the balancing and evening up of contrasts of Nature, and the production of new and improved types. The principle on which the prohibitions are imposed seems to be this: Marriage is forbidden between any person and a direct ancestor or a direct descendant or any close relative, such as brother or sister of either himself or any of his ancestors or any of his immediate descendants.

Infanticide.—This crime, in the form in which it has been and is prevalent among barbarous nations, seems to have been quite foreign to the minds of the Hebrews, for they had too lofty a conception of the value of human life, and children were considered a blessing; their absence in the home, a curse (cf Jer 15 3; 17 2). For this reason, there appeared to be no reason to prohibit it by law, excepting as the Israelites might be inclined to sacrifice their children to Moloch when following the religious customs of the Canaanites. See Molech.

Kidnapping (Man-Stealing).— dspa'retq·w·̄t, œn·d·q·t·̄, "reaper, harvester" (1 Tim 1 10). This was a mortal offence; but it seems that it, like some other forms of iniquity, was unknown to the Hebrews, excepting as they came in contact with it through their intercourse with other nationalities. Romans and Britons, for instance, whose mythology frequently alludes to such acts.

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

Parents, Crimes against.—The law enjoined upon the infant all the reverence toward his parents, esp. the father, that he could bestow on a merely human being. The reason for this lay in the fact that the heads of families were expected to transmit the Divine law to their household, and thus to stand in the place of God. That the mother was to share this reverence practically on equal terms with the father is shown by the fact that each is mentioned separately whenever obedience and reverence are enjoined upon the child (Dt 5 16). As the specific crime against Jeh consisted in blasphemy and open rebellion against the law, so the crime against parents consisted in deliberate disobedience and stubbornness (Dt 21 18). And here again both the father and the mother are directed to lay hands upon him and bring him unto the elders for punishment. How greatly such conduct was held in horror is seen in many of the Proverbs, esp. 30 17. It would be hard to specify all the acts which, in view of the above, would be considered crimes against the parents, but it is evident that everything which would lower their dignity and influence or violate the sense of just recognition must be carefully avoided, as witness the curse visited upon Ham (Gen 9 20—27).

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

Prophesying, False.—By reason of his position as the recognised mouthpiece of Jeh, the prophet's word was weighty in influence; hence to prophesy falsely was equivalent to practicing fraud publicly. Jeremiah described the condition as "wonderful and horrible," which made such things possible (Isa 5 20, 31). See also Jer 23 22; 29 8, 9; Ezek 21 23; Zec 10 2; Mt 7 15; 24 11, 24; Mk 13 22; Lk 6 26; Acts 13 6 (Bar-Jesus); 2 Pet 2 1; 1 Jn 4 1; Rev 16 13; 19 20; 20 10. See also separate art.

Prostitution.—Heb and Christian morality never condoned this practice, though the Bible recognizes its existence as a fact even among God's people. The Heb father was forbidden (Lev 19 29) to give his daughter over to a life of shame (אֶנְחַ, halal, "to profane a person, place or thing," "to pollute"). See also Fornication, Harlotry, and Whoredom below.

Rape.—דֹּ֔עַ, דֹּ֔עַ, "to seize," "bind," "restrain," "conquer," "force," "ravish." The punishment for this crime was greater when the act was committed against a betrothed woman (Dt 22 25—29). See also Seduction.

Removing Landmarks (Dt 19 14). See LANDMARKS.

Reviling (Ex 22 28). See Irreverence above and art. REVILE.

Robbery.—דֹּ֔עַ, דֹּ֔עַ, was "to pluck off," "strip," "rob," "take away by force or violence"; forbidden in the law and frequently referred to as despicable (Lev 19 13; 26 22; 1 Sam 31 1; Prov 25 22; Isa 10 2.13; 17 14; Ezek 33 15; 39 10; Mal 3 8, 9).

Sabbath-Breaching.—As the Heb Sabbath was regarded as a day of rest, all acts absolutely unnecessary were considered a violation, a "breaching" of the Sabbath, which appears sufficiently from the commandment (Ex 20 8—11); and the head of the household was held responsible for the keeping of this commandment on the part of all sojourners under his roof.

No other law gave the sophistical lawyers of later Judaism so much opportunity for hair-splitting distinctions as this. In answering the question what labors were forbidden, they mentioned 39 specific forms of work, and then proceeded to define what constituted each particular form. But as even these definitions
Sodom became notorious, so that "sodomite" is the regular tr. of ἱππόλυτος, kădēēs, "a [quasi] sacred person," i.e. (technically) "a [male or female] devoted to licentious idolatry" (Dt 23:17; K 14:24; 15:12; 22:46; 2 K 23:7; Jos 26:14). Though permitted and even encouraged in heathen cult, it was never to be tolerated in the worship of Jah.

Usury.—See separate article.

Witnessing: False.—The Heb idiom is קֵָּּנָּךְ, קֵָּּנָּךְ, "shed blood, witness of a falsehood," "lie" (Ex 20:16; Dt 19:16.18; Prov 6:19; 14:5,25; 19:5,9; Gr φερόμενος, pseudoamorterō, "to bring false testimony"); μαρτυρία, "hearing of false testimony" (Mk 10:19; 14:50,57). It goes without saying that the law was emphatic in its denunciation of this practice, and in order that the innocent might be protected against the lying accuser, a criminal was to be convicted only on the testimony of at least two or three witnesses, testifying to the same facts (Nu 30:30). If one be found testifying falsely, he was to be punished by suffering the penalty which would have been inflicted on him against whom he testified, had he been convicted (Dt 19:16-19).

Whoredom.—See Unnatural Vice.

Slander.—Heb bring an evil שְׁפִּיט, rod] name upon one] (Dt 19:15; 1 K 22:23; Ps 34:13; 41:5; 50:19; 109:20; 140:11; Prov 15:28; 16:30).

Seduction.—דְּבָכ, ta'dāh, "to dissemble," "seduce," and פָּרַך, ta'dāh, with the same meaning; ἁπλανᾶς, ἀπογιλᾶς, "to lead astray"; πλανᾶς, πλάνας, "to go astray," "deceive," "err," "seduce;" and γον, γός, "a wizard," "an impostor," "seducer." In all the passages in which the idea of seduction is expressed in the Eng. the term is used not in the modern sense of a trespass against a woman's person, but in the more general and figurative sense of leading into sin generally (2 K 21:9; Prov 12:26 AV; Isa 19:13 AV; Ezek 13:10; Mk 13:22 AV; 2 Tim 3:13 AV; 1 Jn 2:26 AV; Rev 2:20). However, the modern Eng. idea of the word is expressed in the law found in Ex 22:16.17.

Slander.—See separate article.

Sodom.—See Unnatural Vice.

Stealing.—Heb נָדָב, nādbab, "to steal" (lit. or fig.); by implication, "to deceive," "to carry away," "secretly bring," "steal away" (Gen 44:8; Ex 20:15; 21:16; 22:21; Prov 6:30; Zec 6:3; Gen 31:20; 26:2; 2 S 15:6; 19:3; Job 27:20; Prov 9:17 ["Stolen waters are sweet"; the forbidden is attractive; cf Rom 7:7]). Gr κλητέα, κλητζφ = "to filch," "seal" (Mt 6:19,20); 19:18; Jn 10:10; Rom 2:21; 13:9; Eph 4:28). See Theft.

Suicide.—No special law is found against this crime, for it is included in the prohibition against killing. Contrary to the practice and the philosophy of paganism, the act was held in deep abhorrence by the Hebrews because of the high value placed on human life. It was held inexcusable that any but the most degraded and satanic should lay hands on their own lives. Only the remorse of the damned could drive one to it, as witness Saul (1 S 31:4) and Judas (Mt 27:5).

Theft.—Heb תַּבְרֹת, תַּבְרֹת, "stealing" (concrete), "something stolen," "theft" (Ex 22:3,4); more inclusive in the Heb term than with other wickedness (κλῆμα, klēma) in Mt 19:15; Mk 7:21; and (κλημα, klēma) in Rev 9:21. All three words are used abstractly for the act and concretely for the thing stolen. See Theft.

Unchastity.—No other form of sin is mentioned with disapproval and threats more frequently than the various forms of carnal vice, for no other sin is so natural or widespread. See CHASTITY; LEPROSY; MARRIAGE.

Unnatural Vice (Sodom).—Alluded to with delicacy, but positively condemned as an abomination (Gen 13:13; 19:5,7; Lev 18:22; 20:13). It was the specific form of wickedness through which...
II. Lower or Textual Criticism

I. Origin of the Science

2. Methods Employed

3. Causes of Error

4. Weighting of Authorities

(a) The OT

(b) The NT

(c) MSS and VSS

(d) The Western Text

(e) The Gospels

(f) Historical and Textual Sources

(g) The Critics

(h) General Results

(i) Criticism of Theory

II. Lower or Textual Criticism—We take first lower or textual criticism. There has never been a time when criticism of Scripture—lower criticism of the Bible—had entered so completely upon the study of the books, and in the settlement of the text. Examples are seen in the marginal notes to the Heb Scriptures (K'të and K'thî). The Fathers of the early church compared MSS of the NT books, noting their differences, and judging of the books themselves. The Reformers, it is well known, did not accept blindly the judgments of antiquity, but availed themselves of the best light which the new learning afforded. The materials at the disposal of scholars in that age, however, were much more limited than we have today. As aids multiplied with progress of discovery, comparison of MSS and VSS one with another and with patristic quotations, revealed manifold discrepancies and it became apparent that, in both OT and NT, the text in current use in the church was far from perfect. "Various readings" accumulated. Not a few of these, indeed, were obvious blunders; many had little or no support in the more ancient authorities, and for others, again, authority was fairly equally divided. Some were interpolations which had no right to be in the text at all. How, in these circumstances, was the true text to be ascertained? The work was one of great delicacy, and could only be accomplished by the most painstaking induction of facts, and the strictest application of sound methods. Thus arose a science of textual criticism, which, ramifying in many directions, has attained vast dimensions, and yielded an immense body of secure knowledge in its special department.

The materials with which textual criticism works (apparatus criticus) are, as just said, chiefly MSS, VSS (translations into other tongues), MSS (translations into other tongues), and, of course, MSS (translations into other tongues). The first step is the collection and collation of the material, to which fresh discovery is constantly adding; the noting of its peculiarities, and testing of its age and value; the grouping and designation of it for reference. A next important task is the collection of the "various readings" and other diversities of text (omissions, interpolations, etc), and the collation of the material, and the endeavor to assign these to their respective causes. More frequently than not errors in MSS are unintentional, and the causes giving rise to them are sufficiently obvious. Such are the carelessness of scribes, lapses of memory, similarity of sounds (in dictation), or in shape of letters (in copying), wrong dividing of words, omission of a line or clause owing to successive lines or clauses ending with the same word. Intentional changes, again, arise from insertion in the text of marginal notes or glosses, from motives of harmonizing, from the substitution of smoother for harsher or more abrupt expressions—more rarely, from dogmatic reasons.

Mistakes of the above kinds can generally be detected by careful scrutiny of sources, but a large
number of cases remain in which the correct reading is still doubtful. These, next, have to be dealt with by the impartial weighing and balancing of authorities; a task involving great labor and the application of fresh rules. It does not suffice to reckon numbers; MSS and VSS have themselves to be tested as respects reliability and value. Through the presence of peculiarities pointing as a document to MSS or to VSS may preserve a reading which the older MSS have lost. Such rules obtain as that, of two readings, preference is to be given to the more difficult, as less likely to be the result of corruption. But even this has its limits, for a reading may be difficult even to the point of unintelligibility, yet may arise from a simple blunder. As a last resort, in cases of perplexity, conjectural emendation may be admitted; only, however, as yielding probability, not certainty. Hence the study of these principles an important distinction has to be made between the OT and the NT, arising from the relative paucity of material for critical purposes in the one case, and the abundance in the other. The subject is treated here generally, for details see above LANGUAGE OF THE OT; LANGUAGE OF THE NT; TEXT AND MSS OF THE NT.

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

It does not follow that, where difference exists, these rival texts are to be preferred to the Massoretic. Few, since the exhaustive examination of Qumran, are the later better than the Heb. But it is not to be supposed that, in respect of the superordinate of the above texts to the Massoretic to be convinced that, in many instances, the LXX, in some cases, probably, even the Sam, has retained readings from which the MT has departed. OT criticism has, therefore, a clear field for its labors, and there can be little doubt that, in its more important problems, it has reached material results. Less reliance can be placed on the conjectural criticism now so largely in vogue. Dr. G. A. Smith has justly animadverted on the textual criticism of the poetical and prophetic books (through which it drives like a great ploughshare, turning up the whole surface, and menacing not only the minor landmarks, but, in the case of the prophets, the main outlines of the field as well" (Quarterly Rev., January, 1907). This, however, trenches on the domain of the higher criticism.

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

(a) MSS and VSS: Gr MSS are usually divided into uncials and cursive (or minuscules) from the character of their contents, into 2nd, 3rd, 4th and 5th centuries. The five chief, that alone need be named, are the Codex Sinaiticus (N, 4th cent.), the Codex Vaticanus (B, 4th cent.), the Codex Alexandrinus (A, 5th cent.), the Codex Ephraemi (C, 5th cent.), the Codex Bezae (D, 5th cent., and Lat., 6th cent.). These MSS again are grouped according to affinities (Bengel, Griesbach, Lachmann, are here chief precursors; Westcott and Hort, chief modern authority), N and B going together as representing one type of text, in the opinion of WH the best (the so-called "Neutral"); D representing a "Western" text, with marked peculiarities; A and C exhibiting mixed texts. The VSS, in turn, Syr, Old Lat., Egypt (originating with 2d and 3d centuries), present interesting problems in their relations to one another and to the Gr MSS N, B, and D. With the Syr VSS (Sinaitic, Curetonian, Peshitta), Tatian's Diatessaron, or Harmony of the Gospels, ought to be mentioned. Formerly the "Western" text was taken as generally superior; now, especially, since the discovery of the Lewis (Sinaitic) palimpsest, it tends to be regarded as a later revision of the older Syr texts (probably by Rabula of Edessa, beginning of the 5th cent.). The old Lat., also the old Syr, MSS show marked affinities with the text of D—the "Western" type.

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

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

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

Higher criticism began, mainly, with the OT. Already in the 2d cent., Gnosticism assailed the OT, and the new critical school, headed by Hengstenberg (1831) and Havernick (1837), contested these conclusions of the critics, and upheld the unity and Mosaic authorship of the Pent. Bolden's spirit, as at home (1835), afterwards led him to the view that the very nature of the higher critical school in declaring that the Levitical laws were latest of all in origin. Their voices were as yet unheeded.

(2) Hupfeld.—A distinct advance on preceding theories was made by Hupfeld (1858), in part anticipated by Beza, 1596. The latter assumed that there was one fundamental document—the so-called Elohist, dated usually in the age of the Judges, or the time of Saul or David—and that the Jehovistic parts were "supplementary" to this (not a separate document). It was the merit of Hupfeld to perceive that not a few of the sections in the "Elohist" document did not bear the usual literary marks of that writing, but closely resembled the "Jehovistic" sections in everything but the use of the Divine name. These portions he singled out and erected into a document by themselves (though they bear no signs of being such), while the Jehovist parts were relieved of their "supplementary character, and this view was not disputed by his contemporaries. There were thus now 3 documents, attributed to as many authors—the original Elohist, the 2d or Younger Elohist and the Jehovist. Dt, as a distinct book, was added to these, making 4 documents in all.

(3) Graf and Wellhausen.—Thus matters stood till the appearance of Graf's work, The Historical Books of the OT, in 1866, through which something like a revolution in the critical outlook was effected. Following in the track of Vatke, earlier, Reuss, of Strassburg, had taken up the idea that the Levitical legislation could not, as was commonly presumed, be earlier than Dt, but was, on the contrary, later—in fact, a product of the age of the exile. Graf adopted and developed this theory. He still for a time, while putting the laws late, maintained an earlier date for the Elohist narratives. He was soon led, however, to see that laws and history must go together; so the whole Elohist writing was removed from its former place, and brought down bodily to the end of the religious development. Graf, at the same time, did not regard it as an independent document. At first the theory was scouted, but gradually, through the able advocacy of Kuenen and Wellhausen, it has now become the current one, and is now regarded as the critical view par excellence. Order and nomenclature of the assumed documents were now changed. The Elohist, instead of standing first, was put last under the designation P or PC (Priestly Code). Wellhausen's symbol for this writing was Q. Its date was taken to be post-exilic. The Jehovist becomes J; the Elohist E. These are placed in the 9th or 8th cent. BC (cir c900–750), but are supposed to have been composed a cent. or so later (JE). Dt, identified with the law-book found in the temple in the reign of Josiah (2 K 23), is thought to have been written shortly after that time. The order is therefore no longer 1st Elohist–Jehovist and 2d Elohist–Dt, but J and E–Dt. The whole, it is held, was finally united into the great law-book (Pent.) brought by Ezra to Jerus from Babylon (468 BC; Ezr 7 6–10), and read by him before the people 14 years later (444 BC; Neh 8).

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

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

(6) Effects on history, etc.—The revolution wrought by new religious ideas on the older traditions, however, is not adequately realized till regard is had to their effects on the picture given in the OT itself of Israel's history, religion and literature. It is not too much to say that this picture is nearly completely subverted by the older code (Jos, Kuenen, Wellhausen, Duhm, Stade, etc) the supernatural element in the history and religion is totally eliminated; even by those who do not go so far, little is left standing. The history of the Pent—indeed the history of the world—the kingdom of God have been largely given up. Gen is legend, Ex hardly more trustworthy, Josh a romance. The histories of Samuel and David are "written up" by a theoretic narrator. None of the laws—even the Decalogue—are allowed to be certain. Monotheism is believed to have come in with Amos and Hosea; earlier, Jeh was a "tribal" God. Ark, tabernacle, priesthood, feasts, as depicted in the PC, are post-exilic fiction. The treatment accorded to the Pent necessarily reacts on the other historical books; the prophetic lit. suffers in an almost equal degree through disintegration and mutilation. It is not Israel alone—where the question has long been mooted—the post-dt origins of chs 40-56 (see ISAIAH); the critical knife is applied with scarcely less freedom to the remaining prophetic books. Few, if any, of the psalms are allowed to be preexilic. Dni is a work of the Maccabean age.

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

(8) Criticism of theory.—The criticism of this elaborate theory belongs to the arts, which deal with the several points involved, and is not here attempted at length (cf. the later Part of the present work). The writer referred to it on the literary side in a more exact and scholarly knowledge of the phenomena to be explained (e.g. distinction in the Divine names; distinction of P element in the Pent from that known as JE) are not to be questioned; on the historical and religious side, however, there is much to be learned from enlarged knowledge and correct older ideas which have proved untenable—in general, to place the whole facts of the OT in a clearer and more assured light. On the other hand, much even in the literary criticism is subjective, arbitrary and conjectural, while the main hypothesis of the posteriority of the Levitical law to Ezekiel, with the general view taken of the historical and religious development in Israel, is open to the most serious exception. The OT has its own account to give of the origin of its religion in the monotheism of Abraham, the covenants with the patriarchs, the legislation through Moses, which is not thus readily to be set aside in the interests of a theory resting largely on naturalistic presuppositions (see Bible). There is not a word in the history in Neh 8 to suggest that the law introduced by Ezra was a new one; it was received without demur by a deeply divided community as the ancient law of Moses. So with the law of Dt nor was it ever doubted by no one. The position of the theory, generally, is by no means so secure as many of its adherents suppose. Internally, it is being pushed to extremes which tend to discredit it to sober minds, and it has also met with modifications. Documents are multiplied, dates lowered, authors are converted into "schools." Archaeologists, in large majority, declare against it. The facts they adduce tend to confirm the historicity in part of the kingd. The new Bcb school in Germany (that of Winckler) assails it in its foundations. Recently, the successor of Kuenen in Leyden, Professor B. D. Eerdmans, formerly a supporter, has broken with the theory in its entirety, and subjects the documentary hypothesis to a damaging criticism. It is too early yet to forecast results, but the opinion may be hazarded that, as in the case of the Tubingen NT critical school in last cent. referred to below, the prevailing critical theory of the OT will experience fundamental alteration in a direction nearer to older ideas, though it is too much to expect that traditional views will ever be resuscitated in their completeness.

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

2. The NT

Hegelian lines, with Strauss (Life of Jesus, 1835). In the interests of his mythical theory, Strauss subjected every part of the gospel history to a destructive criticism.

(1) The school of Baur.—In a more systematic way, F. Baur (1826-60), founder of the famous Tubingen school, likewise proceeding from Hegel, applied a different neutermologia to the NT. Strauss started with the Gospels. Baur sought firmer ground in the phenomena of the Apostolic Age. The key to Baur's theory lies in the alleged existence of Pauline and Petrine parties in the early church, in conflict with one another. The true state of matters is mirrored, he holds, not in the Book of Acts, a composition of the 2d cent., written to groze over the differences between the original apostles and Paul, but in the four cor-

contemporary and undoubtedly genuine epistles of Paul, Gal, 1 and 2 Cor, and Rom, and in the Book of Heb. In these documents the church is seen rent by a schism that threatened its very existence. By and by attempts were made at conciliation, the stages of which are indicated in the Gospels and remaining writings of the NT. The Fourth Gospel, according to Baur, brings up the rear. This theory, which found
influential support in the scholarship of the time (Schwegler, Zeller, etc.), could not stand the test of impartial investigation, and is now on all sides discredited. Professor Bacon, in a recent work, preserves Ehrard's and other views, describing them as "as obsolete as the Ptolemaic geography" (Fourth Gospel, 20). Its influence on later criticism has, however, been considerable.

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

How is this to be explained? Three forms of the explanation have been proposed—the oral, the documentary, and the hypothesis of dependence of one gospel upon another. Of these theories, the oldest is the 3d (Augustine already held that Mk was an abridgment of Mt and Lk), and to it, in combination with the 2d, through a reversed order (Mt being put first), it will be seen below that criticism has largely reverted. The oral theory, proposed by Gieseler (1815), has, till recently, been the favorite one in England (Westcott, Alford, etc., with Godet, P Reese, etc., on the Continent). In it, the resemblances in the three Gospels are explained by an oral tradition assumed to have attained a relatively fixed form while the apostles were yet teaching together in Jerusalem. The documentary theory took its origin with Eichhorn (1794), but in the hands of Marsh (1801), finally in Eichhorn's own (1804), received so elaborate a development as completely to discredit it. The dependence theory, in turn, went through every possible shape. Gradually, however, a clearer conception of the problem emerged. On this view, the oral report of Mk's words to Mt, to Mk, and Lk, was transmitted in oral combinations which were eliminated (those which put Lk first, or Mt last, or made Mk a middle term), till only two remained—Mt, Lk, Mk (Griesbach 1789-90, Baur, etc.), and Mk, Mt, Lk (Weisse, 1838, Wilke, 1838, etc.). The dependence theory of the Johannine writings is now generally regarded as having been abandoned. The Baur school maintained a temporal ascendancy for the former view—that which put Mk last; this, however, has now quite given way in favor of Mk's priority. There remained a division of opinion as to whether the Mk employed by the other evangelists was the canonical Mk (Weisse, Meyer, B. Weiss, etc.), or an un-Markus (Holtzmann, Reuss, etc.), but the difficulties of the latter hypothesis proved so insurmountable that Holtzmann finally gave it up.

It is obvious, however, that the use of Mk by the other evangelists, even if granted, does not yet completely solve the synoptical problem. There is still to be considered that large mass of matter—chiefly discourses—common to Mt and Lk, not to speak of the material peculiar to Lk itself. For the explanation of these sections it becomes necessary to postulate a second source, usually identified with the much-canvassed Logia of Papias, and designated by recent scholars (Weiss, etc.) Q. It is regarded as a collection of discourses, possibly by Matthew, with or without an admixture of narrative matter (B. Weiss, etc.). This yields the "two-source" theory at present prevailing in synoptical criticism (for a different view, cf Zahn's Introduction). Mt and Lk, on this view, are not independent Gospels, but are drawn upon the basis of (1) Mk and (2) Q—the Logia, with original matter on the part of Luke (see Gospels). A theory which commands the assent of so many scholars has necessarily great weight. It cannot, however, be regarded as finally established, in so much as difficulties remain; there is, besides, a prima facie improbability in a Gospel like Mark's being treated in the manner supposed or included among the "attempts" which Luke's own Gospel was designed to supercede (Lk 1 1-4; cf Wright, St. Luke's Gospel in Gr. xiv, 21).

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

(3) Modern "historical-critical" school.—On the other hand, a more and more intense and aggressive radical school has recently come to the front, the so-called "historical-critical," which treats the text and history of the Gospels generally with a recklessness to which no limits can be put. It is even doubted if Jesus claimed to be the Christ (Wrede). Sayings are accepted, rejected, or mutilated at pleasure.

The latest phase of this school is the "Apocalyptic," which finds the essence of Christ's message in His insistence on the approaching end of the world (cf. Schweitzer, Von Reimarus zu Wrede; ET The Quest of the Historical Jesus). These excesses may be depended on to cure themselves.

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

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CRITICISM (The Graf-Wellhausen Hypothesis):
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LITERATURE

1. Preliminary.—In Jer 7 22:23 we read: “For I spake not unto your fathers, nor commanded them concerning burnt-offerings or sacrifices: but this thing I commanded them, saying, Hearken unto my voice; and I will be your God, and ye shall be my people. And they did it: and there was no man among them that did abstain from burnt-offerings and sacrifices. Yet after this there emerged no pious man, such as is referred to in the June 1919 article, who is greatly admired and has been the object of innumerable International reverences. It is not remarkable that those who have been called to the task of interpreting the text have been unable to recover a single phrase, and even less a whole sentence, of the ancient text, as compared with the vague statements of the modernists, who have not been able to make any progress. Indeed, it is not surprising that the ancient text of the Prophets should have been lost, seeing that it was written in a language that is now almost unknown, and that the books of the Prophets are not within the reach of the common reader.

2. Historiography—after statement that a given law was not because it was due to some late author but to the documents. Moses himself, and there are numerous of the laws in the historical books (most notably in Ch) that speak of these laws as in effect from the earliest times. Such evidence must be paid all possible respect and must be overruled only on the most imperative considerations. However, if for the moment the books of the OT be viewed as undated, only uncontroverted, and it be assumed that the possibility of overruling such evidence may well spring from the very well without ruling in question In the slightest degree the good faith of the writers of question passages: for an acquisition of historical perspective comes very late in intellectual evolution, particularly though not only—in the realm of religious history. Even the learned scholar has to be on his guard lest he read back the concepts of his own time into some past generation, while the non-specialist never succeeds in avoiding this error completely. For the uncultured mind, especially for the Oriental, the problem seemed to be that which is generally accepted and which is not obviously novel tends to be classified as such which “always has been.” A law so old that its actual source is forgotten is referred as a matter of course to some great lawgiver of the past. A custom that appears in a city’s own day is universally observed by the priests must always have been observed by the priests. Even documentary evidence to the contrary is not convincing to such a writer, for that document may be wrong is not a modern discovery. To be sure, the earlier document may be copied mechanically or the discrepancy may not even be noticed. But it is never surprising when we find a writer simply accrediting the plausibility of old with the more common view, even if even documentary evidence to the contrary he felt could not be taken. This is not for us, as we understand the words, nor need there be the faintest moral reproach connected with such conduct. Quite on the contrary, such a writer must be acting in the only sense that the conscience of any man of his generation could conceive right.

However, the OT is not a mere collection of human documents, and another question arises. Does the acceptance of inspiration compel us to assume that in every case a writer’s ordinary historical methods were entirely overruled? The question is a rather broad one and does not relate merely to the correct transmission of history. The question is: To be asked, rather, is 3. Inspiration: Did God present to His instruments a mechanically accurate set of past facts which would give a conception of history that no one of the sacred writer’s generation could understand? Or did He suffer His revelation to find expression in terms of the current conceptions of history, much as we are accustomed to say it found expression in terms of the current conceptions of science? A full discussion of the various theological arguments involved can hardly be quite outside the purview of this Encyclopaedia, but reference must be made to two important Bib arguments: (1) In a question which thus affects the amount covered by the inspiration of the Bible, quotations from the Bible itself begin to be of some moment when added to an estimate of the amount covered by the Bible. Moreover, they prove too much. In Jude vs 14.15 there is a quotation from the Book of Hab (1:9), which is made in the most formal manner possible. Will anyone maintain that this conclusion must be used to believe that our Book of Hab was actually written by Enoch, the seventh from Adam? Yet if the quotation had been taken from an OT work, precisely this would have been maintained. (2) More important is the case of the OT by Christ, for here a quite different authority comes in. But the question must be asked: Just how far did Our Lord’s use of a passage involve ratification of all the current ideas about that passage? The good answer is supplied by Acts 1:67. When He asked, “Dost thou at this time restore the kingdom to Israel?” we know that the pedantically “correct” answer would have been, “The kingdom never will be restored to Israel in any such sense as ye conceive of it.” Yet this is precisely what Christ does not say. “It is not for you to know times or seasons.” No hint was given at all that the kingdom was universal, for the disciples would find that out for themselves in good time. In order that they should be able to do God’s work there was no need to bewildering, with a truth so far altogether revolutionary. And any close student of the “Kingdom of God” passages would recognize that in the material and terminology as well as the idea, it seems almost materialistic. A literal expectation of grapes would necessitate believing that grapes will grow in the world to come and that Christ will drink wine made from them, and almost certainly the disciples gathered just this idea from the words. But no one today finds them in the least difficulty. The exact extent of the kingdom and the exact nature of the happiness in it were irrelevant to what the disciples had to do. And so it cannot be thought an injustice to great Christians to use the OT by exactly the same rules, all the more as nowhere, not even in Mx 12 36, does the argument turn on the original human author or the date of writing. What Christ Himself, in His inner consciousness, knew on the subject is something beyond our immediate data. But His use of the OT lends no support to a Kenotic theory, not even on the wildest OT critical hypotheses. See KENORIS.

II. The Legislation.—As is well known, among the laws of the Pentateuch there exist several well-defined groups, of which the most formal is Dt 12–26. Another such group is Lev 17–26 or the Holiness Code (H), and still another is Ex 20 22–23 or the Covenant Code (CC). With this last is closely connected the Decalogue and the little compend Ex 34 17–26. Now it will be convenient for
present purposes to designate the remaining mass of Pentateuchal legislation under the non-committal symbol X.

In the first place, attention may be directed to CC as a whole. Whatever it is meant to be, it was not meant as a mere interims 2. Covenant code for the period of the wanderings, Code either in its civil or its religious prescriptions. One piece of evidence alone is enough to show the contrary: in the laws touching settlements of disputes it is presupposed that Moses himself is not accessible. And the life assumed is agricultural. Men are living in fields with settled boundaries (22.5.6). The vine and the olive are both under cultivation (22.5.9; 23.11), under such settled circumstances that the rest of the Sabbatical year can be observed. And of the feasts, Weeks and Tabernacles are connected with the harvests (23.16). Of course, Moses may very well have given commands that looked to the future, but the present contention is simply that it was the remote and not the immediate future that is in point on this assumption. The life is Canaan and not the wilderness. But, now, the life is very primitive life. Flocks are of great importance, as is shown by the proportion of space given to laws about them. Rulers are mentioned only in 22.28 (nabî), and judges, as settled officers, are not mentioned at all, for the very rare word in 22.21 and 31; Dt (31.9) should be a "umpire." Indeed in 23.1-9 the duties of citizens, witness and judge are so intermingled as to suggest that judgment was administered by a general gathering of the people. It is taken for granted that a master has marital rights over his maidervants (21.7-11). Coben's money is men- tioned only in 21.32, if there. There is no attempt to define proportions exactly; cf 22.5 ("best of his own field") and 22.29 (the amount of the gift—a tenth?—not stated). Similarly there is no specific dating of the feasts of Weeks and Tabernacles in 23.16, while the exact day in Abib (ver 15) is at least not specified. Now, if this code could be isolated from the rest of the legislation, would not one refer it naturally on the above grounds to a time not very far away from that of Saul?

Now, in what follows, the prescriptions of the various codes will be compared with each other in regard to the various institutions of Israel's religion and also studied in the wider evidence of the historical books. Evidence of Ch, however, will be omitted for the most part, as a separate section is devoted to it (III, 1).

(1) The firstling is to be with its dam seven days, but on the eighth (not later!) it is to be given to God. The offerings from the harvest for righteousness, yet they never even intimate a duty to offer sacrifices in some other place (Am 1.2; Hos 3.5 are irrelevant). Not even do Mic 4.2 and Isa 2.2 imply that Jerus was to have the sole right to the cultus.

(2) Ezekiel is the first prophet who makes the place of sacrifice a matter of paramount importance, and this importance of the place is, in the Pentateuch, emphasized primarily in Dt. It is needless to collect the familiar evidence from Dt, but an illuminating comparison with CC is given by the laws for firstlings. No longer is the firstling given on the eighth day. It must be kept, but not worked or shorn, until the time when "year by year" it may be eaten in the chosen place (Dt 15.19.20). So now the fruits of the field and the "presence" are not offered "without delay" but again "year by year," with a provision for turning them into money if the way be too long to the sanctuary (14. 22-27). Dt and CC evidently have distinct conceptions—and in addition Dt 15.10-16 tells us that CC contains laws for Pal, not for the wilderness. H is as explicit as Dt—sacrifice anywhere except at the Tent is a capital offence (Lev 17.8.9). And the evidence of X need not be collected, but perhaps the most significant moment, Josh 23.18-34 presents Israel as under-standing from the first entrance into Canaan that sacrifice at any altar but the one was the worst of crimes.

(3) How is the offering of sacrifices in various places by such men as Samuel to be explained? That the worship was disorganized and the proper sanctuary could not be reached is hardly an explanation. For no disorganization of the country could be great enough to justify the offering of sacrifices in places not only unauthorized but flatly forbidden in Lev 17.8.9. On the theory of Mosaic origin for the whole of the Pentateuchal legislation, Samuel knew as much about the other statement of the Law as does any Jew of today, but it is clearly enough recognized by all Jews that no disorganization of the county or Divine reparation of the Temple justifies sacrifice in any other place. A key, however, is alone to be a time not very far away from that of Saul! Where sacrifice in various places is actually authorized until such a time as the land should be pacified and the Divine choice given to a place—a time represented in the history of Israel as about the time of David, or perhaps Solomon—this fact is explained by the Law as it is found in Samuel-Kings. Only, it is in flat contradiction with H and X.

This point is important. Dt 12.8-11 not only represents sacrifice in various places as permitted until some later time, but it represents Moses and the Israelites as practicing the same thing in the wilderness—"the things that we do here this day, every man whatsoever is right in his own eyes; for ye are not as yet come," etc; i.e. Dt's conception was that in the wilderness Moses and the Israelites offered sacrifice wherever they thought good. This was to continue until God gave them rest from their enemies round about. Then the sacrifices were to be brought to the chosen place and to be offered nowhere else. Now, the conception in H and X is wholly different. On the mount Moses received directions for the building of the Tabernacle, with its altar. From the beginning it was a capital offence to offer sacrifices on any other altar than this (Lev 17.8.9), which was carried everywhere on the march, the wanderings with the Ark or the days of Phinehas, the offering of sacrifices on a different altar was enough to make civil war justifiable (Josh 22.12). For further discussion see III, 2.

(4) The difficulties of these data are obvious but are completely satisfied by the assumption that
different conceptions of past history are present. Dt belongs to a period when the unity of the sanctuary had become an established fact, but still before the memory of the many altars as comparatively legitimate was extinguished. H and X, however, belong to a considerably later date, when the unity of the sanctuary had been so long taken for granted that no pious Israelite could conceive that anything else had ever existed. The reference of the commands to Moses is altogether in oriental manner.

**Note.**—Ex 20:24 has not been used in the above argument, but with the evidence presented there seems to be no way to treat of the Levites that would avoid granting to these passages a comparative importance. Isa 61:6 is a passage familiar evidence of Jgs is of course merely cumulative.

Lev 1-7 contains a list of the various kinds of sacrifices: (a) the sin offering and the trespass offering, very elaborately treated in 3 F; (b) the burnt offering, and the peace offering; and, standing a little by itself, the meal offering. The latter is of no especial significance for the present discussion and we may pass over it. Now, curiously enough, this list may be noted. In the prophetic writings where Ezek there is not one single reference to class (a). This is not simply the argument from silence, for sacrifices with their special names are mentioned from p., practically, the same class (b), even when presented for penitential purposes. If the offering is not burnt whole, the worshipper eats of it—it is a peace offering. Jer 7:21 is a particularly significant example, but of Am 4:5; 6:22; Hos 8:1; 9:4; Jer 12:14; 28:7,8; Jer 6:20. Turning to Samuel-Kings we find this borne out. The names of the sin and trespass offerings appear in 2 K 12:16, but it is money that is referred to (the EV should be corrected with it). It is also a burnt offering. When a golden miim appears as a trespass offering in 1 S 3:16. And in the codes, neither CC nor Dt mentions class (a) and even in H they appear only in Lev 19:22; i.e. what in late times up to the greatest sacrifices of Israel—by Lev 8 Israel’s first sacrifice was a sin offering—are found only in X and are mentioned in the prophets for the first time in Ezek 40:39, while the other classes are mentioned frequently and in different contexts. Whether Jer actually didAccording to these infer-ence that class (a) appeared relatively late in Israel’s history, a point discussed more fully in IV.

The problem presented by Jer 7:22 is a very serious one. Obviously, to say that the command to offer the burnt offering was a new or extraordinary command would be a gross oversight. The case is made clear that the offering of firstlings and first-fruits was altogether distinct from the regular offerings, it will be seen that Jer can very well presuppose CC or even Dt, both of which contain only regulations prescribing the different classes. Whether Jer actually did make a distinction of CC and Dt as binding (another question is.) But by what exegesis of the passage can Jer pre-suppose X? The natural inference is that the regulations of X became obligatory on Israel after Jeremiah’s day.

What follows is in itself an infinitesimal matter but the evidence is significant. The prohibition of steps for the altar in Ex 20:26 is based on the fact that the Levites were a very sequestered body. On the other hand, the priests were not; and in the case of David the members were described—1 Ch 23:24—"the priests..."; the expression is clearly a later one. In passing, it may be noted that Jer reproves people for wearing the clean clothes of the priests (Jer 6:20). This is corroborated in 1 S 14:20-22, where Michal reproves David for exposing himself. But in X the priests wear rather elaborate vestments (1 S 14:21). Whether this is merely a case of the paraphrase applied to the official ministers of the ark. Besides the ephod he wears a long linen robe and Michal despises him, not for exposing himself, but only for dancing (1 Ch 15:27-29).

(1) CC has no regulations regarding the priesthood, but of course it does not follow that this silence has any significance. However, the preponderance of references to Levites among the Hebrew writers, makes it probable that they had a more important position than the Levites of the Ex. There is a distinct and clear difference in the Hebrew steck at the bringing in of the ark. Besides the ephod he wears a long linen robe and Michal despises him, not for exposing himself, but only for dancing (1 Ch 15:27-29).


There is a great deal of evidence that the Levites were the "sons of Levi," just as in 17:9; 18:1: 24:5 the term is the "priests of the Levites," whereas in the Hebrew text the root word is used (cf. Edom, 1 K 4:25) with no mention of Levites.

(2) In Dt the priesthood appears as limited to the sons of Levi, but it is at least safe to say that no explicit distinction is made within the tribe. Levites are the "sons of Levi," just as in 17:9; 18:1: 24:5 the term is "the priests of the Levites," whereas in the Hebrew text the root word is used (cf. Edom, 1 K 4:25) with no mention of Levites.

(3) In Levi there is a clear distinction between the priests of Levi and the Levites. The Levites are known to have been the family of the Levites, but not to have been Levites of the tribe of Levi. This distinction is between the priests of Levi and the Levites. The Levites are known to have been the family of the Levites, but not to have been Levites of the tribe of Levi.

(4) In the Israelites there was a clear distinction between the priests of Levi and the Levites. The Levites are known to have been the family of the Levites, but not to have been Levites of the tribe of Levi.

(5) In the Israelites there was a clear distinction between the priests of Levi and the Levites. The Levites are known to have been the family of the Levites, but not to have been Levites of the tribe of Levi.

(6) In the Israelites there was a clear distinction between the priests of Levi and the Levites. The Levites are known to have been the family of the Levites, but not to have been Levites of the tribe of Levi.

(7) In the Israelites there was a clear distinction between the priests of Levi and the Levites. The Levites are known to have been the family of the Levites, but not to have been Levites of the tribe of Levi.

8. Priests and Kings.

There is nothing said about their disposition. In Dt, the first-fruits of grain, wine, and oil ("the fleece") belong to the "priests of the Levites." (Ex 23:19). And the first-fruits in the beautiful rite of 26:11-11 probably had the...
same destination. Of the general harvest the tithe is to be dedicated, as explained at length in Nu 18 22–24. The worshipper is to eat it himself, but shall take care to see that the Levite receives a portion. Every third year, however, the inheritance spent for the benefit of all who need charity, including the Levite. Note that in either case the Levite receives only a part of the tithe. In X the first-fruits are again assigned to the clergy (but now specifically to the priests—Nu 18 12, 13). But it appears that the tithe is to be given wholly to the Levites in Nu 18 21–24. The contradiction with Dt 14 22–29 is real. That two tithes were to be paid by the worshipper may safely be assumed as impossible, as a tax of one-fifth would have been unendurable. (It may be noted, though, that in later days the very piouso took this interpretation—cf Tob 1 7—but it is certain that no such ruling ever maintained generally.) An alternative explanation offered is that it could be assumed that the Levite would invite the worshipper to join in a feast on the tithe. Frankly, it is difficult to treat this as quite candid. In Dt the worshipper is anything rather than a mere guest at another man's banquet. When the tithe has been brought as money, the worshipper could then be paid, it has been pleasing him, and of the Levite it is said only "thou shalt not forsake him." Moreover, the tithe is to be consumed at the sanctuary and nowhere else (Dt 14 23; cf 12 11). In Nu, however, the tithe becomes the exclusive property of the Levite and it is assigned himself as his source of income (vs 25–32) and so exclusively is it his that it turns tithe. And, far from being turned into a feast at which the worshipper shares, it need not be consumed, the sanctuary at all but may be eaten in "every place," wherever the Levite and his family may happen to live (ver 31). It would be hard to conceive of two rules more mutually exclusive than the tithe directions in Dt and Nu. That the livelihood provided for the Levite in Dt is pitiful is hardly in point and at all events he received more than did the widow and the orphan. But of IV.

(2) Firstlings in CC must be offered on the eighth day (Ex 29 30), but in Dt 15 19–23 they were preserved, without being worked or shorn, until "year by year" they could be taken up to the sanctuary. (Apparently by 14 23–25 it might be converted into money in case of great distance.) Here the worshipper was to offer it and eat of it (a peace offering). Nu 18 17 is much more difficult, and that firstling becomes the personal property of the priest and he receives the flesh of the animal, if it can be sacrificed (i.e. it is his peace offering, not the worshipper's). There is no question of giving back a portion to the worshipper, again. Note, moreover, that in Dt 15 21–23, a flock of sheep for sacrifice was eaten at home by the worshipper and so did not come in contact with the priest at all; contrast Nu 18 15.

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

(4) In Dt it is laid down that a Levite has no inheritance among his brethren (10 9; 12 18; 18 1) and hence is recommended as an object of charity, like the widow and the orphan. And, like the widow and the orphan, he is confined to the same cities as the rest of the Israelites. Now in X the adoration to charity disappear, because he receives a fixed income (from the tithe), but it is said that this tithe is given the Levites in lieu of an inheritance, "Among the children of Israel they shall have no inheritance."

(5) In Nu 18 21–24. In another part of X, however, there is still a different conception—the Levites receive no less than forty-eight cities with ample "suburbs," expressly said to be given them "from the Dedanites and from the Mahomites, and from the half of the children of Ammon." But in Lev 25 32–34 the houses of the Levites are "their possession among the children of Israel," and the fields "their perpetual possession" and inalienable. Is there any natural explanation of these passages except that they represent increasing desire to provide provision for the Levites for a longer time? That the different rules represent advances within Moses' own period cannot be taken seriously, esp. as on this hypothesis the Dt laws would have been the latest. See, in addition, III.

1. CO and Dt have little mention of coined money and little attempt to define fractions exactly. Contrast the elaborate regulations of, e.g., Lev 27.

2. It is not contended that the Israelites could not have had enough culture in Moses' day to calculate so accurately, but attention must be drawn to the extreme contrast.

3. In CC (Ex 23 16) the year begins in the fall, in H (Lev 23 5) and in Ex 12 2; in Nu 28, 29 it begins in the spring.

4. Dt (16 3) explains the use of unleavened bread at the Passover as due to the haste with which the Israelites left Egypt (as in Ex 12 39), while Ex 12 15–20 makes this use depend on the fact that the first-born were slain. And note that, in Ex 12, vs 18–20 are a repetition of Ex 12 6–13, with precise dating added. For this matter of dating compare the rough statements of CC with the exactness of Lev 23.

5. In both CC (Ex 21 6) and Dt (15 17) life-long slavery is permitted, if the slave desires it, otherwise the slave is free at the end of the sixth year (H 22 39–43), the slave serves until the Jubilee year and then goes free absolutely.

Now, it is not claimed that all the discrepancies in the above can be regarded as incapable of reconciliation, although the examples chosen are among those where reconciliation is extremely difficult. The claim is made, however, that all of this evidence is cumulative—Nu 18 17 on the one hand indicates points more and more forcibly toward a single conclusion—that in the legislation of the Pentateuch, esp. when considered in connection with the Prophets and with Samuel-Rings, there have been incorporated laws belonging to very different periods. And, for the most part, a development from the simple to the highly organized can be traced. And this conclusion explains all the facts.

The above examples have been chosen as those where no changes in the text need be made. Of the other instances, only one need be considered—Lev 17. On its surface, tional Note this ch applies to appear to refer solely to life in the wilderness. But in vs 8.10, 12, 13 it appears that living the Israelites are settled non-Israelites. And the "open field" of ver 5 is a contrast to city, not to tent, life. Now in vs 3–5 the question is not at all idolatry but eating of blood at an ordinary meal. An exact explanation for the favor of Lev 17 12–13, 32–35, where the Israelites sin in eating the blood of animals "slain on the ground"; i.e. in both Lev 17 and 1 S 14, at every slaying of an animal for food, some formal disposition of the blood had to be made. In Lev 17 4 this is specified, and a appearance of the altar in 1 S 14 30 points in the
same direction. Now this investing of every slaying of an animal with a sacrificial character, explains the permission of Dt 12:20-25 to eat flesh 'after all the desire of the soul', i.e., without the permission inexplicable unless there had been an earlier contrary practice. It is to be noted, moreover, that in Dt 12:16 the blood is to be disposed of by pouring it on the earth, the practice condemned in 1 S 14:32. The conclusion is that before the legislation of Dt the Israelite offered the blood of every slain sacrificial animal at the local sanctuary. Dt's rigid enforcement of the one sanctuary made this impossible, and so permission was given to eat flesh at home provided the soul was not to be satisfied. Now it is probable that it was disposed of in a non-sacrificial way.

But in Lev 17:5-6 it becomes clear what has happened. The passage reads: "...and things that have been devoted for death, which the person had vowed that..." This passage is taken from Lev 17:5-6 and is interpreted as a reference to the practice of sacrificing animals at the Tabernacle. This interpretation is supported by the fact that the Tabernacle was the only place where sacrifices could be offered under the Law of Moses.

The statement is thus explained as a local custom that was later abandoned. The statement in Lev 17:5-6 is interpreted as a concession to the local custom, and the practice of sacrificing animals at the Tabernacle is thus explained.

3. The House of Shiloh—It may be said at the outset that many of the attacks on the historic value of Ch have been very gravely exaggerated. But, none the less, a close comparison with Samuel-Kings shows that the Chronicler has most certainly read back into history the religious institutions of his own late day—it need not be said, with perfect innocence and sincerity. For instance, in comparing 2 K 11:14 with 1 Ch 23:2-6, we find the statement of K that Jehoiada brought captains of the guard into the house of Jehovah, which has been quite altered. In Ch Jehoiada summons Levites and heads of houses, with the express provision that only Levites shall enter into the house of Jehovah. So holy a priest as Jehoiada could not have acted as K, says he. On the contrary, the Chronicler goes a step further, for he states that Jehoiada brought into the house of Jehovah the whole nation of Israel, and that the Levites were not the only ones who entered. This is a more plausible explanation of the Chronicler's statement than the one given by K.

The Chronicler is not content with merely bringing back the religious institutions of his own day. He goes further, and brings back the religious institutions of the earlier periods of Israel's history. For instance, in 1 Ch 15:14 it is stated that Assai did not remove the high places in the land of Israel, and that this was a great sin. The Chronicler is here clearly exalting the worship of the Temple at Jerusalem, and this is evident from the fact that he states that the worship of the Temple was the only true worship in Israel. This is a common theme in the Chronicler, and it is one that is repeated throughout the book.

4. The Tabernacle—the Tabernacle is the most important of all the religious institutions of the Israelites. It was the center of their worship, and it was the place where the Ark of the Covenant was kept. The Tabernacle was built by Bezaleel and Aholiah, and it was completed by Solomon. The Tabernacle was a portable temple, and it was carried by the Levites from place to place. It was a type of the temple of Solomon, and it was a symbol of the presence of God with the Israelites.

The Chronicler is very fond of the Tabernacle, and he speaks of it in many places throughout the book. He speaks of the Tabernacle as the center of the worship of the Israelites, and he speaks of the Ark of the Covenant as the symbol of the presence of God with the Israelites. The Tabernacle is the most important of all the religious institutions of the Israelites, and it is the most important of all the religious institutions of the Chronicler.

5. The Ark—the Ark of the Covenant is the most important of all the religious institutions of the Israelites. It was the symbol of the presence of God with the Israelites, and it was the center of their worship. The Ark was carried by the Levites from place to place, and it was kept in the temple of Solomon. The Chronicler is very fond of the Ark, and he speaks of it in many places throughout the book. He speaks of the Ark as the symbol of the presence of God with the Israelites, and he speaks of the Ark as the center of the worship of the Israelites.

The Chronicler is very fond of the Tabernacle and the Ark of the Covenant, and he speaks of them in many places throughout the book. He speaks of them as the most important of all the religious institutions of the Israelites, and he speaks of them as the most important of all the religious institutions of himself.
very few important arguments may be mentioned. Simple people tend most naturally to think of heroes of the past as more and more nearly perfect. Now Jgs 1

3. The

Conquest describes the conquest of Canaan as a slow and laborious process after Joshua's death. But in Josh 10 40–43; 11 10–23; 21 43–45—esp. 11 16–19—Canaan was completely swept out of its inhabitants by Joshua in a series of annihilatory campaigns, making Jgs 1 quite impossible. Evidently the Josh passages cited belong to a very much later conception of the past history. The fate of Hebron is especially interesting. In Jgs 20 Caleb possesses Hebron at Joshua's death. But in Josh 16 Caleb takes Hebron during Joshua's lifetime and at the latter's death. In Josh 10 36–37, however, Joshua takes Hebron personally and annihilates its inhabitants. Here are three distinct conceptions of Hebron's fate, again. But still a fourth is found in Josh 21 11:2: it was not Caleb who received the city but the Levites. This evidently belongs to the time when the Levitical right to cities had become a commonplace, and was therefore referred to days. The accounts of the annihilation of the Canaanites arose naturally enough. According to Jgs the conquest was gradual and merciful. But the Canaanites seduced Israel to idolatry repeatedly. Therefore they should have been swept out 10–19. But Joshua was righteous and had all power. Therefore he must have rooted them out. How they suddenly reappeared again was a question that was not raised. But perhaps it may be thought a relief that those campaigns of the Israelites are due to reflection and not to descriptions of what actually happened.

Simple people think of God quite naturally and reverently as a greater man. So in Ex 24 9–11 we read that Moses and many others met God in the mount, they all saw Him, etc. But we supposed He was in the form of a cloud. In Ex 23 20, 23; 34 28, however, God (alone) seems to be the form of God. In Ex 33 11, where Moses (but no one else) sees God face to face, and in Dt 1 27, 33; 8 17, 18, that is, the form of God was not of any magnitude. Thus it is a question of a gradual transition. What is prophetically thought of as an exception, the contradiction of the concept was conceived over seventy Israelites besides Moses to have seen God is complete. So Israel was one official and an official throughout the time of Moses can be seen in certain passages where Aaron appears, predominantly. Contrast, e.g., Nu 10 29–31 in Ex 19; 16 9–10; Nu 20 2–13. Yet, despite the importance of Aaron in the latter passages, in Ex 33 11 the minister of Moses in the Tent is Joshua, who is not a priest at all. Contrast similarly 12 41–43; 16 11–12; 22 17–19; 17 9 with that in Ex 19; 16 9–10; Nu 20 2–13.

5. Priest-

hood

Reasons of space preclude a further discussion of the other arguments here, such as the linguistic. As a matter of fact, the sections that contain the more developed concepts contain also a different vocabulary. To be repeated, however, is the fact that the argument is cumulative and that a single explanation of the differences is offered in the hypothesis of very varying dates for the various portions. Of course an exact analysis of every ver and a rigorous reconstruction of every source is not claimed to be possible. Many scholars have been convinced by their enthusiastic analysis into making previous assumptions. But the principal lines of division are sufficiently clear. And it may be hoped the reader will not think that the acceptance of them has been dictated by any motive except that of facing the truth—least of all by any motive of faith in a conspiracy of the power of God or a suspicion of the miraculous.

IV. Reconstruction.—Israel came into Canaan, after having received through the mediation of Moses a covenant relation with God, and by way of the Law a panning legislation. But this legislation seems not to have prescribed the ritual form that the worship of God was to take. In part, old forms were simply continued and in part new forms were gradually developed or appropriated, the emphasis of the Law at that time being on the moral and the ritual being left quite free. In especial, sacrifices were offered wherever Israelites happened to live, doubtless frequently at former Canaanite sanctuaries, now rededicated to the Lord. The local sanctuary was the center of the life. Men went thither to learn God's will and to give a religious character to what we should call purely secular transactions (contracts, etc). Firstlings were offered there on the eighth day, first-fruits at once, every meal of flesh food was given a sacrificial character (peace offering), and, for more solemn purposes, the whole burnt offering was offered. So the local sanctuary corresponded to our "village church." It was the religious home of the people. Certain of these sanctuaries had an especial dignity, above all Shiloh, where the Ark was. Later, when a united Israel had been realized, David brought the Ark to Jerus that the national capital and the center of the national religious life as well, and Solomon enthroned the Ark in the Temple. So to Jerus there resorted naturally the best of Israel's religious leaders, and there the worship of God would be found in its purest form, normally speaking.

As time went on, the progress of culture and the freer contact with other nations had bad effects as well as good. New and degrading religious practices flowed into the country and they revived old but equally degrading religious practices that had survived from the Canaanites. The priesthood at Jerus did not escape a taint, but the place where such rites gained the readiest foothold was of course the obscure local sanctuaries. Not the best-minded king or the most zealous prophet could watch all the services at them all, and attempts at purging them of idolatry or idolatrous rites (Elijah, Jehu, etc) could not effect permanent improvement. And it could not have been very long after David's death that the priests, who had begun to grow that complete prohibition of country sacrifices and the rigid centralization of everything at Jerus was the only measure possible. This would soon become a fixed conviction of the better class of the Jerus priesthood and in a few generations would be a tradition. Detailed precepts to carry this tradition into effect arose necessarily and in turn became a tradition and in course of time were regarded as Moses' work and committed to writing. In this way the legislation of Dt took form and at the time of its discovery under Josiah there is not the slightest occasion to attribute fraud to anyone engaged in the transaction. The document agreed fairly well with what was the tradition of Jerus, and no one at that day could distinguish between a writing a cent. old or even less and a writing of Moses' own time. The country priests and the mass of the people were not consulted as to enforcing it, and they would not have known if they had been consulted. Reading the history, the reforms proceeded from Josiah's day onward, and any general "tradition of the Jews" was non-existent.

(1) The reforms added to the theoretical tradi-
particular, realized that only at a single sanctuary could the worship of God be kept pure—the single sanctuary was God's worship. And Ezekiel's influence was immense. Now it is to be noted that at the return only those came back who had a real enthusiasm for Jerusalem, as Babylonia was, materially speaking, a far more attractive place than the Face of that day.

That the single sanctuary could have been questioned by any of these Jews or that they could have conceived of Moses as instituting anything of less dignity is impossible. For this reason also had been at work. Even in Dt the more primitive note of joyousness was maintained in the sacrifices. But joyousness in simple life is often dissipated in cultivated life and the peace offering could be made a debauch (Lea 22 12-14; 1 Sam 26). See also the unique Himself. Is not the peace offering in the Harford must be ascribed to the God of the Bible. The best treatment of the inspiration question from the standpoint of pure dogmatics is critical. See also the opposite pole represented in the works of Wiener and of Cheyne.

BURLINGTON SCOTT EASTON

[EDITORIAL NOTE.—The pronouns of the Encyclopaedia are not to be understood as endorsing all the views set forth in Dr. Easton's art. (See CRITICISM OF THE BIBLE). It was thought right, however, that, in such a work of reference, there should be given a full and adequate presentation of so popular a theory.]

CROCODILE, krook'dil. See LEVIATHAN; DRAGON.

CROCODILE, LAND. See CHAMELEON.

CROOK-BACKED, krook'bak'ted (גָּבֶן, gīḇēn; κανόνας, kānōnās): A disqualification for the priesthood (Lev 21 20); was probably an angular curvature of the spine, usually the result of tubercular caries of the vertebrae. It was by no means uncommon in ancient Egypt, where I have found a considerable number of spines affected with this disease. Some Malcolmic authorities (esp. the OT) have given the meaning "very dark colored," but this is unlikely.

The woman bound by the spirit of infirmity and unable to lift herself (Lk 13 11-17) was affected with senile kyphosis, a chronic bone disease often found among aged men (and more frequently women) whose lives have been spent in agricultural labor. In these the vertebrae become altered in shape so that it is impossible to straighten the back. Some rabbinical authorities believed all deformities to be due to sin and to this our Lord seems to have alluded in his rebuke to those who caviled at his healing on the Sabbath. I have found this condition in some Egyptian skeletons, and have seen it in a Palestinian skeleton. A similar affection with a similar curvature was found buried under the threshold of a house at Gezer, where she had evidently been offered as a foundation sacrifice.

ALEX. MACALISTER

CROOKED, krook'ed (יָרְקָת, yārēkāt; אֶפֶן, āpēn; ἰσχυρός, ἰσχυρός; ἢσχυρός, ἢσχυρός; ὅσος, ὅσος: pridinterpret; σκολύς, skolūs): Primarily designates something that is bent, twisted or deformed (Isa 27 1; 46 2 AV).

Figurative: (1) It designates a course of action that deviates from rectitude, esp. deceit, guile, hypocrisy (Dt 32 5; Prov 2 15; Ecc 1 15; Lk 3 5; 1 Cor 2 16; and Lam 3 9); (2) difficulties (removed by God; Isa 42 16).

CROOKED SERPENT, krook'ed sērp'ent. See ASTROLOGY.

CROP: (1) As no other nation could have survived the Bab ally who was returned, and with the element necessarily but now outgrown changed into a form adapted to the new task the nation had before it—the preparation of itself and the world for the advent of Christ. This growth towards the higher, involving as it did the meeting of all kinds of obstacles, the solving of all kinds of problems, the learning when to abandon elements that had been transcended, is unique in the history of religions. And the explanation of its uniqueness can be found only in the guidance of God. And in the history as reconstructed God is seen truly as the Father, who trained His children little by little, giving them only what they were able but bringing them surely to Himself. And in the documents which contain the precepts for each stage of progress God's hand can be seen no less clearly. To be sure, in the secular science of history (as in physics or astronomy) His revelation was expressed in forms that His people could understand. This alteration—and this alteration only—in our view of what is covered by BIBLE inspiration is the sacrifice demanded by the Graf-Wellhausen hypothesis.

The reason is overwhelming and reference must be made to the separate arts. The standard analysis is that of THE OXFORD HEBREW ENCYCLOPEDIA (1900); more briefly in THE COMPOSITION OF GENESIS by Carpenter and Gardner (Harvard [Battersby] 1902); Merc. Die Bücher Moses und Judas (1907), in the best brief introduction. Gunckel's Genesis (1910) in the Newack series is the most popular Die Urgeschichte und die Patriarchen (1911), and his...
Gr language, make use of these two words. No word in human language has become more universally known than this word, and that because all of the history of the world and of the death of Christ has been measured by the distance which separates events from it. The symbol and principal content of the Christian religion and of Christian civilization is found in this one word.

The cross occurs in at least four different forms: (1) the form usually seen in pictures, the crucifixion, in which the upright beam stands for the preaching of the doctrine of the Atonement (1 Cor 1:18; Gal 6:14; Phil 3:18; Col 1:20). It expresses the bond of unity between the Jew and the Gentile (Eph 2:16), and between the believer and Christ, and also symbolizes sanctification (Gal 5:24). The cross is the center and circumference of the preaching of the apostles and of the life of the NT church.

As an instrument of death the cross was detested by the Jews. "Cursed is everyone that hangeth on a tree" (Gal 3:13; cf. Dt 21:23), hence it became a stumbling-block to them, for how could one accused of God be their Messiah? Nor was the cross differently considered by the Romans. Let the very name of the cross be far away not only from the body of a Roman citizen, but even from his thoughts, his eyes, his ears" (Cicero Pro Rabirio 5). The earliest mode of crucifixion seems to have been by impalement, the transfixion of the body by a single long stake. The other mode of death-punishment still well known among the Mongol race. The usual mode of crucifixion was familiar to the Greeks, the Romans, the Egyptians, Persians and Babylonians (Thuc. i. 110; Herod. iii. 57). It was usually executed two thousand Tyrian captives in this way, after the fall of the city. The Jews received this form of punishment from the Syrians and Romans (Ant., XII, v, 4; XX, vi, 2; BJ, I, i, 6). The Roman citizen was considered a slave if crucified. In Pauline liturgy crucifixion was considered the death of a slave (Cicero In Verrem i. 56; Quint. viii. 4). The punishment was meted out for such crimes as treason, desertion in the face of the enemy, robbery, piracy, assassination, sedition, etc.

It continued in vogue in the Roman empire till the day of Constantine, when it was abolished as an insult to Christianity. Among the Romans crucifixion was preceded by scourging, undoubtedly to hasten impending death. The victim then bore his own cross, or at least the upright beam, to the place of execution. This in itself proves that the structure was less ponderous than is commonly supposed. When he was tied to the cross nothing further was done and he was left to die from starvation. If he was fit to be may be put in the region of Christendom. It is said that the East celebrated the stauronous hemera (Crucifixion Day) on September 14, since the 4th cent. The evidence for this is not very clear, but the Saviour had been crucified on May 3, since the time of Gregory the Great in the 6th cent. The finding and publication of the apocryphal "Doctrina Addael" has made it evident that the discovery of the crucifixion by Helena is but a version of the old Edessa legend, which tells of an identical discovery of the cross, under the very same circumstances, by the wife of the emperor Claudius, who had been converted to Christianity by the preaching of Peter.

(2) Scriptural.—The suffering implied in crucifixion naturally made the cross a symbol of pain, distress and burden-bearing. Thus Jesus used it Himself (Mt 27:38; Mark 15:21). In the NT the cross stands for the preaching of the doctrine of the Atonement (1 Cor 1:18; Gal 6:14; Phil 3:18; Col 1:20). It expresses the bond of unity between the Jew and the Gentile (Eph 2:16), and between the believer and Christ, and also symbolizes sanctification (Gal 5:24). The cross is the center and circumference of the preaching of the apostles and of the life of the NT church.

3. Symbolic Uses of the Cross.—(1) Extra-scriptural.—The sign of the cross was well known in the symbolism of various ancient nations. Among the Egyptians it is said to have been the symbol of divinity and of eternal life, and to have been the object of adoration. It is known in Egypt in the form of the cross and in the form of the letter T. The Spaniards found it to be well known, as a symbol, by the Mexicans and Peruvians, perhaps signifying the four elements, or the four seasons, or the four points of the compass.
CROWN, kroun: The word crown in the OT is a tr of five different Heb words, and in the NT of two Gr words. These express the several meanings, and must be examined to ascertain the same.

The five Heb words are as follows: (1) תִּפְנָא, kôdkhôdîm, from חַדָּה, kôdâhâdîm; (2) צֶר, zêr, from צָר, zârâr; (3) נֶזֶר, nezer, or נָזַר, nûzâr; (4) עַרְרָה, 'arârâh, from עָרָה, 'arâh; (5) קֶתֶר, kter, from קָטַר, kôtar.

1. In בָּשָׁל, both from נֶזֶר, nûzâr; (4) עַרְרָה, 'arârâh,

Hebrew.

(1) Kôdâhâdîm means "the crown of the head," and is also rendered in AV "top of the head," "scalp," "pate." It comes from קַדָּה, kôdâh, meaning "to shave up," "contract," or bend the body or neck through courtesy. Both RV and ARV, in Dt 28 35 and 33 16, tr it "crown" instead of "top" as in AV. Jacob in his prophecy concerning his sons says: "The blessings of thy father . . . shall be on the head of Joseph, and on the crowns of the head of him that is prince among his brethren" (Gen 49 26 ARVm). Other references are: Dt 33 20; 2 S 14 25; Job 2 7; Isa 3 17; Jer 2 16; 48 15; Tr "sculp" in Ps 88 21 and "pate" in Ps 7 14 16.

(2) Zêr means a "chapelet," something spread around the top as a molding about the border, and because of its wreath-like appearance called a crown. That which presses, binds" (BDB). Comes from zôr, meaning "to bind up, to fasten." It is used in Ex 26 11.24.25; 30 3.4; 37 2.11.12.26.27.

(3) Nezer means something "set apart;" i.e. a dedication to the priesthood or the dedication of a Nazarite, hence a chaplet or fillet as a symbol of such consecration. The word in AV is rendered "crown," "consecration," "set apart," "separation," "hair." Comes from nôzâr, meaning "to hold aloof" from impurity, even from drink and food, more definitely, "to set apart" for sacred purposes. i.e. "to separate," "devote," "consecrate." It is found in Ex 29 6; 39 30; Lev 8 9; 21 12; 2 S 1 10; 2 K 11 12; 2 Ch 23 11; Ps 89 39; 132 18; Prov 27 24; Zec 9 16.

(4) 'Arârâh means a crown in the usual sense. Comes from ārâh, meaning "to erect," as in war for offense or defense; also actually and figuratively "to crown." Rendered sometimes "to compass." It is used in 2 S 12 30; 1 Ch 20 2; Est 8 15; Job 19 9; 31 36; Ps 21 3; Prov 4 9; 12 4; 14 24; 16 13; 17 1; Cant 3 11; Is 5 5; 35 5; 62 3; 13 18; Lam 5 16; Ezek 16 12; 21 26; 23 42; Zec 6 11 14; "crowned," Cant 3 11; "crownest," Ps 65 11; "crowneth," Ps 103 4. RV tr "crowned," of Ps 8 5 "hast crowned." ARV prefers tr "crowning," in Isa 23 8, "the bestower of crowns."

(5) Kether means a "circlelet" or "a diadem." From kôthâr, meaning "to inclose:" as a friend, "to crown;" as an enemy, "to besiege." Various trs "best round," "inclose round," "suffer," "compass about." Found in Est 1 11; 2 17; 6 8; "crowned," in Prov 14 18.

The two Gr words of the NT tr crown are: (1) στεφάνος, stephanos, from στέφειν, and (2) διαδέμα, diadema, from διαδέω, "to bind round."

2. In Greek (1) Stephanos means a chaplet (wreath) made of leaves or leaf-like gold, used for marriage and festive occasions, and expressing public recognition of victory in races, games and war; also figuratively as a reward for efficient Christian life and service (see Games). This symbol was more noticeable and intricate than the plain fillet. Only in the Rev of John is stephanos called 'golden'. The "crown of thorns" which Jesus wore was a stephano (woven wreath) of thorns; the kind is not known (Mt 27 29; Mk 15 17; Jn 19 2.5). Lk makes no mention of it. Whether intended to represent royalty or victory, it was a caricature crown. Stephanos is found in 1 Cor 9 25; Phil 4 1.1, 1 These 2 19; 2 Tim 4 8; Jas 1 12; 1 Pet 5 4; Rev 2 10; 3 11; 6 2; 12 14; 14 plur. in Rev 4 1.10; 9 7; "crowned" in 2 Tim 2 5; He 2 9; "crownedest" in He 2 7.

(3) Diadema is the word for "diadem," from διά, "through" (about) and δέ (and) (bound), i.e. something bound about the head. In the three places where it occurs (Rev 12 3; 13 1 and 19 12) both RV and ARV tr it not "crowns" but "diadems," thus making the proper distinction between stephanos and diadema, such as is not done either in AV or the LXX (see Trench, Synonyms of the NT). According to Thayer the distinction was not observed in Hellenic Gr. "Diadema" are on the dragon (Rev 12 3), the beast (Rev 13 1) and on the Rider of the White Horse, "the Faithful and True" (Rev 19 12). In each case the "diadema" are symbolic of power to rule.

There are five uses of the crown as seen in the Scripture references studied, viz. decoration, consecration, coronation, exaltation, and

3. Use and remuneration

(1) Decoration. The zêr of Ez, as far as it was a crown at all, was for ornamentation, its position not seeming to indicate...
any utility purpose. These wavelet, gold moldings, used in the furnishings of the tabernacle of Moses, were placed about (a) the table of shewbread (Ex 25:24; 37:11); (b) the ark of the covenant (Ex 25:11; 37:2); (c) the altar of incense (Ex 30:3; 37:26). The function of these crowns is a disputed question among archaeologists. Their purpose other than decoration is not known. The encircling gold might signify gratitude, purity and enduring worth.

(2) Coronation.—The nazar was a twofold use as the crown of consecration: (a) It was placed as a frontlet on the miter of the high priest, being tied with a blue lace (Ex 39:30). The priestly crown was a flat piece of pure gold, bearing the inscription, “Holy to Jehovah,” signifying the consecration of the priest as the representative of the people (Ex 29:6; Lev 8:9). (b) Likewise the Heb king (2 K 11:22) was set apart by God in wearing on his head a royal nazar, whether of silk or gold we do not know. It was set with jewels (Zec 9:16) and was light enough to be taken into battle (2 S 1:10).

(3) Coronation.—The ordinary use of the crown. There were three kinds of kingy crowns used in coronation services: (a) The nazar or consecration crown, above referred to, was the only one used in crowning Heb kings. What seems to be an exception is in the case of Joshua, who represented both priest and king (Zec 6:11 ARVm). (b) The ădráh, and (c) the kether were used in crowning foreign monarchs. No king but a Heb could wear a nazar—such a crown. It is recorded that David presumed to put on his own head the ădráḥ of King Malecam (2 S 12:30 ARVm). The kether or jeweled turban was the crown of the Pers king and queen (Est 1:11; 2:17; 6:8).

(4) Exaltation. The ădráh, the stephanos and the diadema were used as crowns of exaltation. Stephanos was the usual crown of exaltation for victors of games, achievement in war and places of honor at feasts. The ădráḥ was worn at banquets (Cant 3:11; Isa 26:13.1), probably taking the form of a wreath of flowers; also as a crown of honor and victory (Ezk 16:12; 21:26; 23:42).

Stephanos is the crown of exaltation bestowed upon Christ (Rev 6:2; 14:14; He 2:9). “Exaltation was the logical result of Christ’s humiliation” (Vincent). The prophetic wearers of this exaltation is seen in the way that it is received by the exaltation of ădráḥ (Rev 12:1; 9:7). The symbolic dragon and beast are elevated, wearing diadēma (Rev 12:3; 13:1). The conquering Christ has “upon his head a golden crown” (Rev 2:10). Further Tertullian, De corona.

(5) Remuneration.—Paul, witnessing the races and games, caught the vision of wreath-crowned victors flush with the reward of earnest endeavor. See Games. He also saw the persistent, faithful Christian at the end of his hard-won race wearing the symbolic stephanos of rejoicing (1 Thess 2:19 AV), of righteousness (2 Tim 4:8), of glory (1 Pet 5:4), of life (Jas 1:12; Rev 2:10). Paul’s fellow-Christians were his joy and stephanos (Phil 4:1), of which Paul might justly make his boast. (Philippians). Before Paul, his Heb ancestors saw the ădráḥ of glory (Prov 4:9) and the ădráḥ of a good wife, children’s children, riches and a peaceful old age (Prov 12:4; 14:24; 16:31; 17:6). For Apoc references see Mt 20:28; 11:35; 13:39.

William Edward Raffety

CROWN OF THORNS, thōrns (ἀκανθόν, στέφανος, akánthos stéphanos): Three of the four evangelists mention the crown of thorns, with which Christ was crowned by Pontius Pilate (Mt 27:29; Mk 15:17; Jn 19:2). All speak of the akantheus (Acanthus) crown, but there is no certainty about the peculiar plant, from the branches of which this crown of cruel mockery was plaited. The rabbinical books mention no less than twenty-two words in the Bible signifying thorny plants, and the word dakantha in the NT Gr is a generic and not a specific term. And this word or its adj. is used in the three Gospels, quoted above. It is therefore impossible definitely to determine what was the exact plant or tree, whose thorny branches were selected for this purpose. Tobler (Denkbl., 113, 179) inclines to the Spina Christi, as did Hassequist. Its botanical name is Zizyphus Spina Christi. It is a very common plant, whose spines are short and sharp, branches soft, round and pliable, and the leaves look like ivy, with a dark, shiny green color, making them therefore very adaptable to the purpose of the soldiers. Others have designated the Palustris aculeatus or the Lycium horridum. Both Geikie (Life of Christ, 549) and Farrar (Life of Christ, note 625) point to the Nubk (Zizyphus lotus). Says the latter, “The Nubk struck me, as it has all travelers in Palestine, as being most suitable both for making thorns and for the sake of its leaves, which are bright and its thorns singularly strong. But though the Nubk is very common on the shores of Galilee, I saw none of it near Jerusalem.” The settlement of the question is manifestly impossible. —Henry E. Dusker

CRUCIFIXION, kroo-si-fik’shun. See Cross; Punishments.

CRUEL, kroo’el, CRUELTY, kroo’el-ti (יוּנָא, 'akhasr, "harsh," "fierce," כֱּּפָל, hāmâq, "violence"): There are various uses of the word “cruel” in the OT: (a) the cruel [deadly] venom of asps (Dt 32:33); (b) spoken of men of relentless hate; They hated him because of his good deeds: Prov 5:9; 11:17; 12:10; Jer 6:23; 50:42; (c) Job speaks of God’s dealings with him as “cruel” and arbitrary: “Thou art turned to be cruel to me” (Job 30:21); conscious of his virtue, yet holding God to be the author of his sufferings, Job is driven to the conclusion that God has become his enemy and is bent upon destroying him; (d) the “day of Jeh” — a prophetic phrase to denote the time of God’s manifestation in judgment— is described as “cruel,” as “cruel and angry” (Isa 13:9). The word “cruelty” has nearly disappeared from the Bible. In RV it occurs only in Ps 27:12. AV has it in Gen 49:5; Ps 74:20 (RV “violence”); Ezek 34:4 (7; 9; perekh, “crushing,” RV “rigs”).

The OT reserves many acts on the part of chosen individuals and the elect nation which are marked by gross cruelty, particularly when measured by the standards of our own age. Some of these acts are sanctioned by Scripture or even presented as commanded by God, as, for example, the sacrifice of Isaac, the extermination of the Canaanites, the authorization of the avenger of blood and of human slavery, and of retaliation for evil. Some of the deeds performed by Divinely appointed leaders of Israel are characterized by inhumanity. Samuel “hewed Agag in pieces” (1 S 15:33). David massacred the Ammonites with great barbarity (2 S 12:31). Elijah slew the prophets of Baal (1 K 18:40; cf 2 K 1:10; 10:25). Some of the utterances of the Psalmists breathe the spirit of hate and revenge, as in the so-called imprecatory psalms (Ps 137:8; 139:20). This has often been a matter of great perplexity to the devout student of the Bible. He has found it difficult to reconcile such practices with the bearing of His approval, with the highest standards of Christian morality. It is sometimes urged in justification that these deeds are permitted, but not commanded by God. But this answer hardly meets the facts of
the case. We shall arrive at a truer answer if we recognize the fact, which Jesus emphasizes, that the OT religion is a self-accommodation to the low moral standard of those whom it was designed to instruct. This He refers to in the Sermon on the Mount (Mt 5:22-28; 34), and afterward to the hardness of the ancestral Jewish heart (Mt 19:8). In the OT we are dealing with the childhood of the world, in which revelation is compelled to limit itself to the comprehension of its subjects. It must speak so that they can understand. It must start with the question where it finds it. It must lead them along lines in which they of their own volition can walk, that character may grow step by step. A gradual development of spiritual and ethical ideals may clearly be traced in the sacred records. We must therefore read the OT narratives and interpret their teaching, not according to the standards of our own age, but in the light of the age to which these narratives belong.

The spirit of Elijah may not be the spirit of Christ (Lk 9:55). While many of the acts of cruelty and barbarity recorded in the OT are indicative of an age of a low type of morality, yet we must at the same time recognize the fact, that Israel's religion by emphasizing holy living and righteous conduct, created a favorable atmosphere for the growth of high ethical ideals. Wherever this religion is seen at its best, as in the teachings of the prophets, it is the mark of the righteous man to treat human life as sacred and to refrain scrupulously from inflicting unnecessary pain or suffering. Even the Gentiles shall be brought to judgment for their barbarities and inhuman practices (Am 1:2f; 2 K 25:7). Among the blessings of the Messianic kingdom, predicted by the prophet, is the cessation of war with all of its attendant cruelties and horrors. The Law of Israel also reflected this tendency toward humanity, and many of its ordinances, while seemingly inhuman, really tended to mitigate prevailing barbarities. In fact, such ordinances are those referring to the maltreatment of slaves (Ex 21:20), to the Cities of Refuge (Nu 35:19f; cf Josh 20), to rules of warfare (Dt 20:10f), etc. The extermination of the Canaanites is represented as a Divine ordinance, morally correct civilization (Gen 15:16; Dt 12:30). It is declared necessary in order to guard the Hebrews from contamination by the sins of the Canaanites (Ex 23:32). It is not so far back, that many of the practices that are the most esteemed in our Christerian day, were universally and were not thought incompatible with Christian civilization. Even our own time needs to secure a more widespread practical recognition of the principles of humanity, kindness and justice, which are professedly the law of the Christian life. L. KAISER

CRUMB, krumb (φούτον, psichion, "a little bit"): Occurs only in the NT, of remnants of food, scarp. Lazarus desired "to be fed with the crumbs that fell from the rich man's table" (Lk 16:21). "Even the [little] dogs eat out of the crumbs" (Mt 15:27; Mk 7:28), "possibly the fragments of bread on which the guests wiped their hands (after thrusting them into the common dish), and flung to the dogs" (Farrar, Life of Christ, I, 476).

CRUSE, kroös: A small earthen vessel or flask, usually for holding liquids (γυμνής, gappath; as water, I S 26 11.12.16; 1 K 19 6; it being porous, the liquid is kept cool; also for holding oil, as in I K 17 12.14.16).

In 1 K 4:3 ("a curse of honey") the word פַּרְשֹׁת, baabbiq, would be better rendered "bottle," doubtless deriving its name from the gurgling sound of issuing liquids. In 2 K 2 20 γνύμης, is not a jar or flask, but a dish, or platter, for salt or other substances.

In the NT a small jar or vial, δαχθρον, δαχθρον, "alabaster cruse" or flask, for holding ointment; not "box" as in AV (Mt 26 7; Mk 14 9; Lk 10 38; 17 38); in Lk 2 7 it is used for "vial" RV. EDWARD BAGGIE Poggolly

CRY, CRYING, kри'юng (πλήνεις, z'eb'ak; φυγάδεις, c'ak [and forms], κρηπός, κρητής, κρητεύω, τίνα; ριπήνα; δούλα, δούλη, ράπαρα, κράτει, φωναχτο, φηνήνα;): Various words are used "cry," "crying," etc, the chief of which are those above given; though φυγάδεις denote esp. a cry for help, from pain or distress, and are frequently used for crying to God, e.g. (z'eb'ak, Ex 2 23; Jgs 9 15.; Ps 22 5; 107 13.; Mic 3 4; (z'eb'ak, Ex 8 12; 16 23; Ps 34 17; 77 1; Isa 19 20; Lam 2 18); "krdai (a mimetic word) has the widest signification, but is often used of appealing to God (frequently tr" called," etc, Gen 39 14.15.18; 41 43; Dt 16 9; 24 15; 1 K 18 27; Ps 3 4; 22 2; 27 7; Prov 1 18; Isa 34 11; 52 2, etc); (krdai, Job 29 12; 30 20.28; Ps 18 6.41; 88 13; Jon 2 2; Hab 1 2, etc); rinhadh, "a shouting," whether for joy or grief (1 K 8 27; Ps 17 1; 61 1; 88 2; 119 109; 142 6; Isa 43 14 RV "rejoicing," etc). Other Heb words are 'dnak, "a voice," etc (Ex 20 14 5); "krdai (a mimetic word)" (Prov 24 17 AV; 26 AV); hhamah, "to make a noise" (Ps 55 17 AV); r'v, "to shout" (Jgs 7 21 AV; Job 30 5; Isa 42 13; etc); rtnam, "to cry aloud" (Ps 4 22; Lam 2 19); sh'lim, "criying" (Isa 22 5); rthd'āh, "crying," "noise" (Job 30 6); (to cry). In the NT we have boosō, "to cry," "shout" (Mt 3 3; Mk 1 3; 15 34; Gal 4 27, etc); krazē, (mimetic, the hoarse cry of the raven), "to cry out" (Mt 9 27 14 30; 21 9; 27 50; Mk 5 5; Gal 4 6; Rev 6 10; 7 2, etc); phōnē, "to give forth the voice," "sound" (Lk 8 8; 16 24, 28; Acts 15 28; Rev 14 18 AV); anabodō, "to cry out" (Mt 27 46; Lk 9 38); aphēmi, "to let go," etc, "to send away" (Mt 15 37 AV); epibōθos, "to cry about" (anything) (Acts 25 24); epiphēnēdo, "to give forth the voice upon" (Lk 23 21 AV); krazē, "to make a cry, or outcry, or clamor" (Mt 12 19; 15 22; 11 43; 18 40; 19 6.15; Acts 22 23); anakrēdo, "to cry out" (Mk 13 34; etc); kroug'ē, "a crying out" (Mt 25 6; Acts 25 9 AV; He 5 7; Rev 21 4).

For "cry" RV has "sound" (2 Ch 13 12); "cry because of these things" (Job 30 24 B brought RV: "cry out); (Job 31 38; Lk 17 14) "call"; "be blind" (Isa 29 9); "go" (Ezk 38 16); "pant" (Job 1 20); "cry aloud" (Mt 12 19); "clamor" (Acts 28 8). Among the other changes are, "span" for "cry aloud" (Ps 55 17); "an sound an alarm" (Hos 5 8). "take your pleasure," in "blind yourselves," for "cry ye out" (Isa 29 9); "sigh, but not aloud," for "forth to cry" (Ezk 21 17); "shoutings" for "crying" (Job 39 7); "founding, "for crying"") to the fictitious speech of Job 39 17; "where wept instead of "not let thy soul spare for his crying," "set not thy heart on his destruction," m. Heb "causing him to suffer" (ma'ah, "to put to death"); "wennis for "crying aloud" (Mk 15 8, different text); "cry" for "set" of west of Lk 1 40); for "had cried", for "cry") RVm "has crying." W. L. WALKER

CRYSTAL, kris'tal: In EV the word is probably intended to signify rock-crystal, crystallized quartz. This the Greeks called σφραλάζον, krystallos, "ice," believing it to have been formed by water from intense cold. Thus in Rev 4 6; 21 6; 22 1, either "crystal" (EV) or "ice" (RVm) suits the context. The word rendered "crystal" in NIV (Ec 1 22 (72)); koreh) is ambiguous in precisely the same way (RVm "ice"). In Job 28 17 the context favors AV "crystal," rather than RV "glass" (P22 7), z'khakith). Finally, in Job 28:18 RV reads "crystal" for AV "pears" (Heb ḫabbāh, the
weight of evidence favors RV in spite of the paral-
lemism suggested by AV). See also Stonew, Pre-
cious.

F. K. Farr

CUB, kub (κοῦβ, kōb; AV Chub): The word occurs only in Ezk 30 5. There is almost cer-
tainly a corruption, and we should read, as in LXX, "Lub," i.e. Libya. Libya, in the earlier part of the same yer (AV), is a mistr of "Put," thus cor-
rectly rendered in RV.

CUBIT, kū'bit (πότν, 'amnah; πέχων, pēchōn): The standard for measures of length among the Hebrews. They derived it from the Babylonians, but a similar measure was used in Egypt with which they must have been familiar. The length of the cubit is variously estimated, since there seems to have been a double standard in both countries, and because we have no undisputed example of the cubit remaining to the present time. The original cubit was the length of the forearm, from the elbow to the end of the fingers, as is implied from the derivation of the word in Heb and in Lat (cubitum). It seems to been referred to also in Dt 3 11: "after the cubit of a man." But this was too indefinite for a scientific standard, and the Babylonians early adopted a more accurate method of measurement, which passed to the nations of the West. They had a double standard, the so-called royal cubit and the ordinary one. From the remains of build-
ings in Assyria and Babylonia, the former is made out to be about 20.6 in., and a cubit of similar length was used in Egypt and must have been known to the Hebrews. This was probably the cubit mentioned by Ezk 40 5 and perhaps that of Solomon's temple, "cubits after the first measure" (2 1 3 3), i.e. the cubit of the ancient cubit. The ordinary cubit of commerce was shorter, and has been vari-
ously estimated at between 16 and 18 or more inches, but the evidence of the Siloam inscription and of the toms in Pal seems to indicate 17.6 in. as the average length. See Weights and M eas-
ures.

This was the cubit of six palms, while the longer one was of seven (Ezk 40 5). The cubit mentioned in Jgs 3 16 is from a different word in Heb ('םכ, 'īmēḏ) and was probably shorter, for Jehud girded it on his thigh under the cloak. (Dt 37 19; cf. Hb Lk 12 25, "Which of you . . . can add a c. unto the measure of his life?"; Jn 21 8, "about two hundred cubits off"); Rev 21 17, "the wall thereof, a hundred and forty and four cubits." (H. Porter

CUCKOW, kok'kō, kuk'kō (קוק, šakaph; ἀμφός, láros; Lat Cuculus canorus): The Heb root from which the word šakaph is derived means "to be lean" and "slender," and in older VSS of the Bible was tēl cuckow (cuckoo). It was mentioned twice in the Bible (Lev 11 16, and practically the same in Dt 14 15 AV "cuckoo"), in the list of unclean birds. The latter term by which we designate the bird is very similar to the Arab., and all names for it in different countries are so nearly the same that they prove themselves based on its double cry, "cuck-ōo," or the single note "kowk" or "gouk." The bird is as old as history, and interesting because the European species placed its eggs in the nests of other birds, which gave rise to much fiction con-
cerning its habits. The European bird is a brown-
ish gray with white bars underneath, and larger than ours, which are a beautiful olive gray, with tail feathers of irregular length touched with white, knobs on the bill, black or yellow, according to species, and beautiful sleek head and shining eyes. Our birds build their own nests, attend their young with care and are much loved for their beauty. Their food is not repulsive in any species; there never

was any reason why they should have been classed among the abominations, and for these reasons scientists in search of a "lean, slender" bird of offensive diet and habit have selected the "sea-mew" (q.v.) which is substituted for cuckoo in the RV with good natural-history reason to sustain the change.

Gene Stratton-Porter

CUCUMBER, kū'kum-bér (κυκλωπή, kiskhahu'm; σικους, sikuos): One of the articles of food for which Israel in the wilderness looked back with longing to Egypt (Nu 11 5). Cucumbers are great favorites with all the people of Pal. Two varieties oc-
cur, Cucumis sativus (Arab. Khyrāla), originally a product of N.W. India, which is smooth-skinned, whitish and of delicate flavor, and requires much water in its cultivation, and Cucumis chate (Arab. Fajjūs), which is long and slender but less juicy than the former. Probably the Bib. reference is to the latter as it is a plant much grown in Egypt where it is said to attain unusual excellence.

A "garden of cucumbers," or more literally a "place of cucumbers" (παλισάρδας), is mentioned in Isa 1 8; Bar 6 70. "A lodge in a garden of cucumbers" (Isa 1 8) is the rough wooden booth erected by the owner from which he keeps guard over his ripening vegetables. It is commonly raised upon poles and, when abandoned for the season, it falls into decay and presents a dreary spectacle of tottering poles and dead leaves.

E. W. G. Masterm an

CUD. See Chew.

CULTURE, kul'tür: Found only in 2 Ess 8 6 AV and RV, "give . . . culture to our under-
standing," i.e. to nourish it as seed in the ground.

CUMBER, kum'bēr, CUMBERED (καταργεῖ, katargē, "to make idle," περιπομο, "to be drawn about," in mind "to be distracted"): Spoken of the barren fig tree in the parable: "Cut it down; why doth it also cumber [block up, make unproductive] the ground?" (Lk 13 7). Cumbered means to be over-occupied with cares or business, distracted: "But Martha was cumbered about much serving" (Lk 10 40). The word cumbrance occurs in Dt 13 15: "How can I myself alone bear your cumberance?" (יְבָה, yēḇāḥ, "an encumbrance," "a burden"). Cf Isa 1 14, where RV has "cumbrance," RV "trouble." no

CUMI, kū'mi, kā'mē. See Talitha.

CUMMIN, kū'min (קָמָם, kamām; קימונ, kā-
mōn): The seed of the herb Cuminum cypnunum (N.O. Umbelliferae). It has carminative properties and is used for flavoring various dishes, esp. during

fasts. In flavor and appearance it resembles cara-
way, though it is less agreeable to western palates. As an illustration of Jeh's wisdom it is said (Isa 28 27) that cumin is scattered in sowing and beaten out with a rod in threshing. These facts are true in Pal today. The Jews paid tithes of cumin (Mt 23 23) (see cut on following page).

CUN, kun (קֻנ, kūn; A, in 5071 והתננ תנים, ek lōn ekeleqōn pōleim, "from the chosen cities"): One of the cities of Hadarezer, king of Syria, spoiled by David (1 Ch 18 8, AV "Chun"). In the || pas-
seeage (2 8 8) its place is taken by Berotthai, which see.

CUNNING, kun'ing (קֻנָג, ḫākmā, ḫūţ, ḫā-
shabh): In Bible-English "cunning" means always "wise" or "skillful"; the word does not occur in the bad sense, and it is found in the OT only. The
Cup

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chief Heb words are ḥāḇāh, “wise,” “skilful” (2 Ch 2 7 AV “a man cunning to work in gold”; ver 13; Isa 3 3 AV, etc); ḥāshāh, “to think,” “devise,” “desire” (Ex 26 131; 26 615 AV, etc). We have also ḏā’āh, “knowledge” (K 7 14 AV); bīn, “to be intelligent” (1 Ch 25 7 AV); man ḥāšēbēth, “thought,” “device,” “design” (Ex 31 4; 36 33.35 AV); ḏāḏān, “artificer” (Cant 7 1 AV); yāḏāh, “to know,” once tr “cunning” (Dnl 1 4 AV). For “cunning” ERV gives “skilful” (Ex 31 4, etc; Isa 3 3 “expert”); for “cunning work” the work of the “skilful workman” (Ex 26 131, etc, ERV “cunning workman”); for “curious,” “skilfully woven,” ERV “cunningly woven” (Ex 28 8, etc).

W. L. Walker

Not only were all commanded to drink of the wine (Mt 26 27), but the very irregularities in the Corinthian church point to its universal use (1 Cor 11 27). Nor does the Rom church attempt to justify its withholding the cup from the laity (the communion cup 4 cup) by any apostolic practice, or upon direct Scriptural authority. This variation from the original institution is an outgrowth of the doctrines of transubstantiation and sacramental concomitance, of the attempt to transform the sacrament of the Eucharist into the sacrifice of the Mass, and of the wide separation between clergy and laity resulting from raising the ministry to the rank of a sacerdotal order. The practice was condemned by Popes Leo I (d. 461) and Gelasius (d. 496); but gained a firm hold in the 12th cent., and was enacted into a church regulation by the Council of Constance in 1415. See also BLESSING, CUP OF.

As to the use of cups for divination (Gen 44 5), the reference is to superstitious practice derived from the Gentiles. For various modes of divining what is unknown by the pouring of water into bowls, and making observations accordingly, see Geikie, Hours with the Bible, 1, 492 f., and art. DIVINATION.

E. F. Jacobs

CUPBEARER, kūpˈbər-ər (ΚΥΠΦΗΣ, mashkēh), “one giving drink”; oὐβογός, oinochōs): An officer of high rank at ancient oriental courts, whose duty it was to serve the wine at the king’s table. On account of the constant fear of plots and intrigues, a person must be regarded as thoroughly trustworthy to hold this position. He must guard against poison in the king’s cup, and was sometimes required to swallow some of the wine before serving it. His confidential relations with the king often endeared him to his sovereign and also gave him a position of great influence. This officer is first mentioned in Scripture in Gen 40 1 ff., where the Heb word elsewhere tr “cupbearer is rendered “butler.” The phrase “chief of the butlers” (ver 2) accords with the fact that there were often a number of such officials under one chief (cf Xen. Hellen. vii.1, 38). Nehemiah (ch 11) was cupbearer to Artaxerxes Longimanus, and was held in high esteem by the king. In the 12th cent. his financial ability (Neh 5 8.10.14.17) would indicate that the office was a lucrative one. Cupbearers are mentioned further in 1 K 10 3; 2 Ch 9 4, where, though they are among evidences of royal splendor, are not related to having possessed the same kind of favor as the Solomon’s. The title Rabshakeh (Isa 36 2), once thought to mean “chief of the cupbearers,” is now given a different derivation and explained as “chief of the officers,” or “princes” (DBB s.v.). See further on cupbearers Herod. iii.34; Xen. Cyrop. i.3, 8, 9; Jos, Ant, XVI, vii, 1; Tob 1 22.

Benjamin Reno Downer

CUPBOARD, kūbˈərd (ΚΥΛΙΚΟΣ, kullikion, 1 Mac 15 52): A kind of sideboard in or on which Simon’s gold and silver vessels were displayed, and which, among other evidences of his glory, amazed the Syran envoy Athenobius. Cf. the Rom abacus, said to have been introduced into Rome from Asia.

CURDLE, kūrˈdēl (ΣΗΡ, ἐρήπα), “to congeal,” “harden,” “curdle”): Occurs in Job 10 10, “Has thou not . . . curdled me like cheese?” I.e. made him take solid form. “The formation of the embryo is a mystery on which the Heb dwells with a deep and reverent interest” (W. F. Arndt; Ps 139 15–16). “These similes are often met with in the Koran and oriental poetry. See Speaker’s Comm. in loc.

CURE, kūr, CURES: Represents the words γαθη, gāth, ἘΡΗΠΕ, marpe, ἑρήπη, rēphēh; ophēreu, therapeō, ἐρέχω, iasōs. Gāth in Prov 17 22 tr 3

CUMMIN.
“medicine” means properly the removal of a bandage from a healed wound, and is used figuratively in Hos 5 13; marpe', “healing,” is used in the sense of deliverance of the city in Jer 33 6; with a negative particle in 2 Ch 21 18 it is used to describe the bowel disease of leprosy as invisible. The words used are physical cures (iati5 in Lk 13 32) as contradistinguished from the casting out of demons as Mt 17 16; Lk 7 21; Jn 5 10. Cure is only used in the NT in the sense of physical healing; in the OT usually in the sense of spiritual or national deliverance from disasters.

ALEX. MACALISTER
CURIOSUS, kû-r'î-us (κυρίος, mahâshēbēthah; κύριον, periergos). The above Heb word, meaning “thought,” “device,” “design,” is tr' “curious,” Ex 35 32 AV “curious works”; ERV “cunning,” ARV “skillful”; bâshēb ("device," “devised work”), tr' AV “curious works,” is tr' ERV “woven the woven braid,” ARV “skilfully” (Ex 28 27; 29 39; 50 20; Lev 8 7). In Ps 139 15 râkâm, “embroidered,” “variegated,” is used of a child in the womb, tr' “curiously wrought,” “the body or the fetus being described as woven together of so many different-colored threads, like a cunning and beautiful network or tapestry” (Perowne in loc.). See also CURDLE. Periergos, “working round about,” is used of the “curious arts” of some in Ephesus who brought their books to be burned (Acts 19 19 ARV “magical”). See Astrology 14.

W. L. WALKER
CURRENT MONEY. See Money. CURRENT.
CURSE, kûr's (ךֵּרָשׁ, 'alåh [Nu 5 21.23.27, etc.]; כָּרָשׁ, me'ráh [Pro 3 33; Mal 2 2, etc.]; כָּרָשׁת, ‘alåh [Gen 27 12.13]; כָּרַד, kadra [Gal 3 10.13]). This word as noun and vb renders different Heb words, some of them being more or less synonymous, differing only in degree of strength. It is often used in contrast with “bless” or “blessing” (Dt 11 29). When a curse is pronounced against any person, we are not to understand this as a mere wish, however violent, that disaster should overtake the person in question, any more than we are to understand that a corresponding “blessing” conveys simply a wish that prosperity should be the lot of the person on whom the blessing is invoked. A curse was considered to possess an inherent power of carrying itself into effect. Prayer has been defined as a wish referred to God. Curses (or blessings) were imprecations referred to supernatural beings in whose existence and power to do good or inflict harm primitive man believed.

The use of magic and spells of all kinds is based on the belief that it is possible to enlist the support of the superhuman beings with whom the universe abounds, and to persuade them to help the supplicant’s wishes. It has been suggested that spells were written on pieces of parchment and cast to the winds in the belief that they would find their way to their proper destination—that some demonizing being would act as postman and deliver them at the proper address. In Zec (6 1–3) the “flying roll,” with curses inscribed on it “goeth forth over the face of the whole land.” It would find its way into the house of every thief and perjurer. But it was not always possible to commit curses to writing, it was sometimes enough to utter them aloud.

Generally the name of some deity would be coupled with such imprecations, as Goliath cursed David by his gods (1 S 17 43). Such curses once uttered possessed the power of self-realization.

It was customary of families and of individuals to curse their declining years to bless their children, such a blessing being, not simply a paternal wish that their children should prosper in life, but a potent factor in determining their welfare (Gen 9 25). In this case Jacob seeks his father’s blessing, which was more than his good father’s wishes for his future career. Such blessings and curses were independent of moral considerations. Before moral distinctions played any part in molding the Hebrews, it was not necessary before a spell was pronounced that the individual against whom the spell was pronounced should be deserving, on moral grounds, of the fate which was invoked on him. It was sufficient that he should be the foe of the one to whom the curse was pronounced. We may assume that such curses signified the commencement of a battle. But in course of time such indiscriminate imprecations would not satisfy enlightened moral judgment. In the dramatic situation depicted in Dt (11 29; 12 f) the curse was placed on Mt. Ebal and the blessing on Mt. Gerizim. But the curse was the penalty for disobedience, as the blessing was the reward for obedience. The Book of Prov (26 2) summarily dismisses the traditional belief—“the curse that is causeless, altogether causeless”—“In the discourses of Jesus we find blessings and curses. They are however simply authoritative declarations of the eternal connection between right doing and happiness, wrong doing and misery” (Cheyne).

Whereas curses by ordinary persons were considered more efficacious—some god being always only too glad to speed them on their way to their destination—yet special persons—“holy” persons—in virtue of their special relation to Divine beings possessed special powers of pronouncing effectual curses on account of their powers of enlisting supernatural aid. Balaam, according to the narrative in Nu (22 f), was an expert in the art. Balak was convinced that Balaam’s curse would bring about the utter destruction of the Israelites (see Gray, “Numbers,” ICC).

The term—and the thing signified—plays an important part in Paul’s interpretation of the cross. In the light of the law all men are guilty. There is no acquittal through appeal to a law that commands and never forgives—prohibits and never relents. The violator of the law is under a curse. His doom has been pronounced. Escape is impossible. But on the cross Jesus Christ endured the curse—for “cursed is every one that hangeth on a tree” (Gal 3 13)—and thereby has taken its victim in a spiritual sense. See PUNISHMENTS.

Jesus commands His disciples, “Bless them that curse you” (Lk 6 28; cf Rom 12 14). He Himself cursed the fruitless fig tree (Mk 11 21)—a symbol of the doom that presently awaits the unproductive. A curse is the rendering of כר, kârem, implies a totally different idea (see ACCURSED). T. LEWIS
CURTAIN, kûr't'n, -ten, -tin: The word ordinarily used for curtain is כָּרָשׁ, y't'tâsh. Thus in Ex 26 1 f; 36 8 f of the curtains of the tabernacle (see TABERNACLE). In 2 S 7 7; Ps 104 2 (Cant 1 5; Isa 54 2; Jer 4 20; 10 20; 49 29; Hab 3 7).

Figurative: In Isa 40 22 (like Ps 104 2, of the heavens), the word is used כָּרָשׁ, dokh, lit. “gaze.”

CUSH, kush (כּוּשׁ, kâsh):
(1) The first of the sons of Ham, from whom sprang Seba, Havilah, Sabtah, Raamah and Sabtecch. He was also the father of Nimrod, who founded Babel (Babylo-
(2) The name of the country around which the Gihon flowed (Gen 2 13), rendered “Ethiopia” in the AV, but in view of the distance...
of that country from the other rivers mentioned, this seems to be an unlikely identification. Fried. Dehneicz has suggested (Wo lag das Paradies 74 ff.) that the watercourse in question is the canal "gu-handel" or "gu-handel" of Ezekiel 38:12, and concludes, coming from the S., entered Babylon a little to the E. of the Euphrates, and, flowing alongside the Festival-Street, entered the Euphrates at the N. of Nebuchadrezzar's palace. Koldeweij (Tempel von Babylon und Bronze age, 38) regards the "gu-handel" as the section of the Euphrates itself at this point. There is no indication, however, that the district which it enclosed was ever called Kâšû or Cush, and the suppression of the final syllable of "gu-handel" would remain unexplained. Moreover, the identification of Cush with a possible Câsh, for Kâšû, "Chaldea," seems likewise improbable, esp. as that name could only have been applied, in early times, to the district bordering on the Persian Gulf (see Chaldea). Another theory is, that the Cush of Gen 2:13 is the Kâšû of certain Assyrian letters, where it seems to designate a district in the neighborhood of Cappadocia. This identification apparently leads us back to an ancient tradition at least of Euphrates-time current in the East, but later forgotten, which caused the Pyramus river to assume the name of Jôhân (i.e. Gihon). This stream rises in the mountains N.E. of the Gulf of Alexandretta, and, taking a southwesterly course, flows into the Mediterranean near Karatash. Though nearer than the Ethiopian Cush, this is still too far W., and therefore unsatisfactory as an identification—all the streams or waterways of the Garden of Eden ought to flow through the same region.

(3) The well-known country of Cush or Ethiopia, from Syene (Ezk 39:10) southward—Egypt Kôl, Bab Kâšû, AssyR Kâšû. This name sometimes denotes the land Ethiopian (Isa 11:11; 38:1; Zeph 3:10; Ezek 19:10; Job 28:19; Est 1:1; 8:9), sometimes the people (Isa 20:4; Jer 46:9; Ezek 38:5); but is in many passages uncertain. Notwithstanding that the descendants of Ham are always regarded as non-Semitic, the Ethiopians, Ge'ez or Cushites, are regarded themselves, as having a Sem language of special interest on account of its likeness to Himyaritic, and its illustration of certain forms in Assyro-Babylonian. These Cushites were in all probability migrants from another (more northerly) district, and akin to the Canaanites—like them dark, but by no means black, and certainly not Negroes. W. Max Müller (Asien und Europa, 113 n.) states that it cannot be proved whether the Egyptians had quite black neighbors (on the S.). In earlier times they are represented as brown, and later as brown mingled with black, implying that negroes only came to their knowledge as a distinct and extensive race in comparatively late times. Moses' wife (Nu 12:1) was certainly therefore not a Negro, but merely a Cushite woman, probably speaking a Sem language—prehistoric Ge'ez or Ethiopian (see Cushite Woman). In all probability Sem tribes were clasped as Hamitic simply because they acknowledged the supremacy of the Hamitic Egyptians, just as the non-Semitic Elamites were set down as Semites (Gen 10:22) on account of their acknowledging Babylon supremacy. It is doubtful whether the Hebrews, in ancient times, knew of the Negro race—they probably became acquainted with them only through contact with the Egyptians in the interior.

In the opinion of W. Max Müller (A. und E., 112), the Egyptians, when they became acquainted with the Negroes, having no word to express this race, classed them with the nekeš, which thereafter included the Negroes. If the Hebrew name Phinehas (Phin'eh-as) be really Egyptian, and mean "the black," there is still no need to suppose that this meant the "Negro," for no Israelite

5. Negroes would have borne a name with such a Probably significant. The treasurer of Candace (Cush) in Ethiopia, mentioned in the Old Testament (Esther 1:11; 3:1), was of African extraction, and, according to later tradition, was a Cushite eunuch—was an Abyssinian, not a Negro; and being an educated man, was able to read the Heb Scriptures in the Gr. (Sept.) version. Cush (nêth Kusi, pr. Kušhî) is frequently mentioned in the Assyrian inscriptions in company with Meluhha (Meroûha) to indicate Ethiopia and Meroë. See Eden; Ethiopia; Table of Nations. T. G. Pinches

CUSH, Kush (kušâ, kishâ); LXX xwovôl, Choseul, Ps 7 title: A Benjamite, perhaps he that "was without cause" the "adversary" of David (Ps 7:4). See Cushi.

CUSHAN-RISHATHAIM, ku'shan-rish-a-tha'im (kušān-rîshâthâ'im); kushan rish'thyain, tr', or rather interpreted, "a man from Cush, of the tribe of the prince's; Cush, the prince's crime"; LXX xworâpôaiâ, Chôwaraššâim, AV Chushan-rishathaim: Mentioned in Jgs 3:8-10 as a king of Mesopotamia who was chosen by God as his tool to chastise the Israelites for their idolatry. After Joshua's death the children of Israel soon began to affiliate themselves with the heathen peoples among whom they dwelt. This was the fertile source of all their troubles. God delivered ("sold") them into the hands of the heathen. Cush is the first whose name is given in this connection. Barring this short passage in Jgs nothing is known of the man. Eight years the Israelites were under his dominion, when the Lord raised up a deliverer to them, Othniël, the son of Kenaz, Caleb's younger brother—the first of the judges. William Bauer

CUSHI, ku'shi: This name represents (kušâ, kishâ), in the original (LXX xwovôl, Choseul, Xwovî, Chouost), rather with or without the art. With the art. (so in 2. S 15:21-22 seven out of eight times, all readings supported by LXX) it simply indicates that the person so designated was of the Cushite people, as in Jer 38:7 ff. Its use without the art. has doubtless developed out of the foregoing according to a similar etymology. For the Cush of Ps 7, title read "Cushi" with LXX.

(1) The messenger (RV "the Cushite") sent by Joab to acquaint David with the victory over Absalom. That this man was in fact a foreigner is indicated by his ignorance of a shorter path which Ahimaaz took, by his being unrecognized by the watchman who recognizes Ahimaaz, and by his ignorance, as compared with Ahimaaz, of the sentiments of David, whom he knows only as a king accused, not as a Sem (Ps 32:21) (twice, the second time without the art.), 22:23.31 (32:16). (Swete.)

(2) The great-grandfather of Jehudi, a contemporary of Jeremiah (Jer 36:14). The name Jehudi itself ("is a man of Judah") is sufficient reutation of the opinion that the use of C. as or in lieu of a proper

Cush, Cutting
name “seems to show that there were but few Cushites among the Israelites.”

(3) The father of Zephaniah the prophet (Zeph 1:1).

J. Oscar Boyd

CUSHION, kūsh‘îm (προσψφάλαιον, προσψφάλαιοι): In NT, only in Mk 4:38 RV. The word means literally, a cushion for the head (AV “pillow”) but was also used of one for sitting or reclining upon, e.g., of a rower’s cushion. The art. used with it in this passage suggests that it was one of the custom-made furnishings of the boat and was probably similar to the cushion placed for the comfort of passengers in the stern of modern boats on the Sea of Galilee. “Silken cushions” of Am 3:12 RV is a rendering of the Heb 덤שקב from its supposed connection with darnask. These cushions formed the divan, often the only article of furniture in an oriental reception room. “Cushions” occurs further in the somewhat doubtful RV renderings of Prov 7:16; 31:22.

Benjamin Heno Downer

CUSHITE, kūsh‘ît: Whereas פְּתַשְׂחֵת, kūshāt, is elsewhere rendered Ethiopian, in 2Sa 18:21-32 it is rendered Cushite in the RV (see Cush and of Cusite Woman). Its pl., which occurs in Zep, Dn1 and 2Ch, also in the form פְּתַשְׂחֵת, kūshāthim, in Am, is uniformly tr Cushites, following LXX.

The other OT books use simply פְּתַשְׂחֵת, kūshāt, for people as well as land.

CUSHITE, kūsh‘ît (ETHIOPIAN) WOMAN: In Nu 12:1 Moses is condemned by his sister Miriam and his brother Aaron because of the Cushite woman פְּתַשְׂחֵת הָא-כֻּשִּׁית whom he had married”; and the narrator immediately adds by way of needed explanation, “for he had married a Cushite woman” פְּתַשְׂחֵת כֻּשִּׁית. Views regarding this person have been of two general classes: (1) She is to be identified with Zipporah (Ex 2:21 and elsewhere). Moses’ Midianitish wife, who is here called “the Cushite,” either in scorn of her dark complexion (cf Jer 13:23) and foreign origin (so most older exegetes), or as a consequence of an erroneous notion of the late age when this apocryphal addition to the Cusite S’s, etc., was inserted in the narrative (so Wellhausen). (2) She is a woman whom Moses took to wife after the death of Zipporah, really a Cushite (Ethiopian) by race, whether the princess of Meroë of whom Jos (Av, 11, x. 2) speaks or one of the “mixed multitude” (Ex 12:38; cf. Nu 11:4) that accompanied the Hebrews on their wanderings (so Ewald and most). Dillmann suggests a compromise between the two classes of views, viz., that this woman is a mere “variation in the sugga,” from the wife elsewhere represented as Midianitish, yet because of this variation she was understood by the author as distinct from Zipporah. The implication of the passage, in any case, is clearly that this connection of Moses tended to injure his prestige in the eyes of race-proud Hebrews, and, equally, that in the author’s opinion such a view of the matter was obnoxious to God. J. Oscar Boyd

CUSTODY, kus’tê-di (תֵּעָדָה, yâdâh, יַעַדָּה, pr-yâdâh): In Est 2:3 8 bis 14, yâdâh, “the hand,” is tr “custody”; pr-yâdâh, “numbering,” “charge”; occurs in Nu 3:36 RV “the appointed charge,” m Heb, “the office of the charge.”

CUSTOM, kus’tum (takm): (a) פְּתַשְׂחֵת, halâdakh, Exz 4:13:20; 7:24 AV; (b) פְּתַשְׂחֵת, bëlî, Exz 4:13 (tr.

(c) פְּתַשְׂחֵת, telâmōn, Mt 9:9; Mk 2:14; Lk 5:27, “receipt of custom” AV, RV “place of toll,” the collectors’ office; (d) תָּאָשָׁה, tâshâ., Mt 17:25 (RV “toll”); Mt 17:27; 1Mac 11:35 (RV “tolls”; cf 1Mac 10:31). The tax designated by יָדָה, halâdakh in Exz 4:13, etc., is usually taken to mean a road tax, a toll, from root halâdâh, but of AOF, II, 463, which derives from root likâ, a command, a decree, hence an imposed tax, is supposed to be a tax on merchandise or produce (as distinguished from “tribute,” or the tax on houses, lands and persons), usually paid in kind and levied for the support of the native or provincial government. See also, Cambridge Bible, Exz-Heb, loc. cit. Teleological: NT and Macz is an indirect tax farmed out to the publicans.

Peter R. Betteridge

CUSTOM, kus’tum (usage): In the OT, except Gen 21:35 where RV renders, better, “manner” (“דֶּרֶךְ, derekh, "way"), the words tr “custom” are יָדָה, yâdâh, “statute,” and misphâp, “judgment.” Such passages as Jgs 11:39; Jer 32:7, and esp. Ezr 3:4 (AV “custom,” RV “ordinance”), illustrate the difficulty of deciding upon the proper tr in cases where “custom” might well “usage” establish itself as “law.” In Lev 18:30; Jer 10:3 the reference is to heathen religious practices.

In the NT Lk 1:9; 2:42; Acts 6:14; 15:1 (AV “manner”); 16:21; 21:21; 28:5; 28:17 (ἀπὸ, ἀπό); and Lk 2:27 from the same Gr root, refer likewise to definitely established religious practices; in every case except Acts 16:21, those of the Jewish law. Thus RV makes the tr of εθνικὸς (the AV “custom”) in Acts 16:16 (Acts 13:36, etc.) and in Jn 19:40; Acts 25:16; He 10:25 (AV “manner”). Gr εὐλογία, εὐλογίας, from the same root, is rendered “custom” in Lk 4:16 by RV, and by RV also in Acts 17:2, its only other occurrence in the NT. In Jn 18:39; 1Cor 16:11 “custom” is the tr of Gr συνθήκη, in the sense of “usage” rather than of “law.” F. K. Farr

Cut, Cutting (כָּטַּה, karath, כִּגְּדָה, gudâh, כְּגָדָה, kâhâdah, פְּתַשְׂחֵת, kâhâth;_panotov, apokopâ, kâkotov, etc): Many Heb words are tr “cut.” Of these karath, “to cut down, cut off, out,” is the most frequent. As “cut off” it is used in the sense of laying or destroying (Gen 9:11; Dt 12:9; 1K 11:10; 1Ch 1:52, etc.) or as “cutting off transgressors from the community of Jehu, which meant probably separation, or exclusion, rather than death or destruction (Gen 17:14; Ex 12:9, 10). Other words are dâmah, “to be silent,” “cease” (Jer 24:4; Ps 48:14, 23, 68:23); dâmah, “to make one’s self,” “to cut one’s self,” is used of cutting of one’s flesh before heathen gods in mourning for the dead, which was forbidden to the Israelites (Dt 14:1; 1K 18:29; Jer 16:6; 41:7; 47:5, etc.) “cut-off, sârâth, incision,” are also used of those “cuttings of the flesh” (Lev 19:28; cf 21:5). See CUTTINGS IN THE FLESH. The cutting of the hair of head and beard in mourning for the dead is referred to in Isa 15:2; “Every beard is cut off” (gudâh), and Jer 7:29, 29, “cut off thy hair [RV “thy crown”], O Jerusalem” (cf Isa 21:12; Jer 16:6; Eze 7:18; Am 8:10). This early and widespread practice was also forbidden to the Israelites as being unworthy of them in their relation to Jeh (Lev 19:27; Dt 14:1). Hârâhâth, “carving,” “engraving,” is used for the “cutting of stones” (Ex 31:5; 35:33).

In the NT we have apokopâ, “to cut away” (Mk 9:43:45; Gal 5:12 AV; see CONCESSION); disprâ, “to cut through” (Acts 13:33; 18:11, “cut to the heart”); dichalomô, “to cut in two” (Mt 51:41); sun lémmô, “to cut together” (Rom 9:28), “finishing it and cutting it short,” i.e. “making it conclusive and brief.”
Cuth, Cuthah  

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Among the changes of RV are "brought to silence" for "cut down" (Jer 25 37), also for "cut off" (Jer 49 26; 50 30); "sore wounded" for "cut in pieces" (Zec 12 3); for "cut off," "pass through" (Job 11 10), "gone" (Ps 90 10); "rolled up" (Isa 38 12); "cut off" for "destroy" (Ps 18 40; 69 4; 110 11); and for "cut them in the head" (Am 9 1), "break them in pieces on the head of"; for "in the cutting off of my days" (Isa 38 10); Heb d'mi, "silence," "rest"), "noontide," to Or, tranquillity" (Geneus, Delitzsch, etc, "in the quiet of my eyes") instead of "I would that they were even cut off which trouble you" (Gal 5 12), ERV has "cut themselves off," m "mutilate themselves," ARV "go beyond circumcision," m "Gr mutilate themselves."

W. L. WALKER

CUTH, kuth, CUTHAH, k'th'ha (קותר), kólth, קוטה, קותיה, kotha; Cuth, Chud, Cuthse, Cuthenthe: The longer writing is better be the two, and gives the Hebr form of the name of one of the cities from which Sargon of Assyria brought colonists to fill the voids of the cities which his army deported from Samaria in 772 BC (2 K 17 24-30). Probably in consequence of their predominating numbers, the inhabitants of Samaria in general were then called kâtî'îm, or Cuthians.

Two contract-tablets found at Tel-Ilumah by the late Hormuzd Rassam, on which the ancient name of the place is given as Gadua or Kûthâ, it would seem that that is the site which has to be identified with the city of Cuthah. It lies to the N.E. of Babylon, and was one of the most important cities of the Bab empire. The explorer describes the ruins as being about 3,000 ft. in circumference and 280 ft. high, and adjoining them on the W. lies a smaller mound, crowned with a sanctuary dedicated to Abram (Abraham). From the nature of the ruins, Rassam came to the conclusion that the city was much more densely populated after the fall of Babylon than in earlier times. A portion of the ruins were in a very perfect state, and suggested an unfinished building.

The great temple of the city was called E-mesilam, and was dedicated to Nergal (cf 2 K 17 30), one of whose names was Meslim-ta-ê. Both city and temple would seem to have been old Sumerian foundations, as the name Gadua and its later Sem form, Kûtâ, imply.


T. G. PINCHES

CUTHA, k'th'ha (Kosèa, Kothi; 1 Esd 5 32, AV Coutha): Head of a family of temple servants who returned with Zerubbabel from Babylon; not mentioned in the canonical lists.

CUTHAH. See Cuth, Cuthah.

CUTHEAN, kô'th-e'en, CUTHITE, kôt'hit. See Cuth; Samaritans.

CUTTING ASUNDER. See ASUNDER; PUNISHMENTS.

CUTTING OFF. See CONCISION; PUNISHMENTS.

CUTTINGS IN THE FLESH (סערת, sâret, סערת; sâreetah): For relatives or friends to cut or beat themselves even to free blood-flowing, especially in the violence of grief in mourning for their dead (see BURIAL; MOURNING), was a widely prevalent custom among ancient peoples, and is well-nigh universal among uncivilized races today (see Spencer, Prin. of Soc., 3d ed, I, 163 f). The fact is abundantly attested for most of the nations of antiquity, but there are two notable exceptions, the Egyptians (Herod. ii. 61, 85; Wilk., Anc. Egy., II, 574), and the Hebrews (Dt 14 1; Lev 21 5). According to Phutarch and Strabo, the women of Athens beat themselves to the effusion of blood, and the laws of the Twelve Tables, quoted by Cic. (De leg. ii. 23) contains a prohibition. Among the ancient Arabs the forbidden practice was associated, as among the Hebrews, with the cutting off of the hair (Wellhausen, Skizzen, III, 160 f).

That the prohibition among the Hebrews was urgently called for is made clear by the way it is dealt with by the Law and the prophets. The Law of Holiness reads: "Ye are the children of Jeh your God: ye shall not cut yourselves (Dt 14 1), or "make any incision" (סערת, sâret; Lev 19 29, סערת, sâreteh; LXX ἐριστός, entomos) in the flesh for the dead." Probably the earliest reference to this custom as actually prevalent among the Hebrews is in Hos 7 14 (ERVm). It was widely prevalent in the time of Jeremiah among his countrymen, even as among the Philies (Jer 47 5) and the Moabites (48 37; cf Am 5 10; Isa 3 24; 15 22; 12 19, 3d Soc), Ezek 7 14 (ERV).

In seeking for the reason or purpose underlying all such prohibitions, we may note, first, that the "cuttings" and "laxness" forbidden are alike said to be for the dead." Not less explicitly are they said to be incompatible with Israel's true relation to Jeh—a relation at once of sonship (Dt 14 1) and of consecration (14 2). Moreover such mutilations of the body are always dealt with as forming part of the religious rites of the heathen (as of the Camauniti Boul 1 [1 K 18 28] note "after their manner," see art. in HDB, s.v.). Both such shedding of blood and the dedication of the hair are found in almost all countries of that day in intimate connection with the rituals of burial and the pre-�calling beliefs and ceremonies connected with the spirit of the deceased. The conclusion, then, seems clearly warranted that such tokens of grief were prohibited because they carried with them inevitably ideas and associations distinctly hateful in character and so incompatible with Israel's true relation to Jeh, and unworthy of those who had attained to the dignity of the sons ("children") of Jeh. See also MARK; STIGMATA.

LITERATURE.—Buzinger, Heb Arch., 32; Nowack, Heb Arch., I, 84; Tyler, Prin. Cult.; W. R. Smith, Rel. Icons, Lect IX; and Comm. Knobel-Dillmann, Ez-Lev on Lev 19 28; Driver, Ez 14 1; and Lightfoot, Gal on 6 17.

GEO. B. EAGER

CYAMON, sâ'môn (Καμάν, Kuman, Jeth 7 3): Probably identical with Jokneam (q.v.).

CYMBAL, sim'bal. See MUSIC.

CYPRESS, sy'pers. See HOLM TREE.

CYPRIANS, sî-pré-ans (Κύπριοι, Kýprioi): Occurs in 2 Mac 4 29. Menelaus who was high priest at Jerus, and Sostratus who was governor of the island, were summoned by King Antiochus to appear before him. "Menelaus left his own brother Lysimachus for his deputy in the high-priesthood; and Sostratus left Crates, who was over the Cyprians." The Cyprians were the inhabitants of the island of Cyprus. Barnabas, who was Paul's associate on his first missionary journey, was
a Cyprian \((K\upsilon\rho\iota\omicron\varsigma; \text{see Acts 4:36})\). RV designates him as a man of Cyprus. The governor of the island was called a Cypriarch (see 2 Macc 12:2, and of Asia Minor). A. W. Fortune

CYPRIUS, n. plur. \((K\upsilon\rho\iota\omicron\varsigma, K\upsilon\rho\iota\omicron\varsigma)\): An island situated near the N.E. corner of the Levant, in an angle formed by the coasts of Cilicia and Syria. In the OT it is called Kittim, after the name of its Phoenician capital. The identification is expressly made by Josephus (Ant. I, vi, 1) and by the Cypriarch bishop Euphanius (\(H\alpha\epsilon\rho\varsigma, \text{xxx}.25\)). In the tablets from Tell el-Amarna it is referred to as Alashia (E. Meyer, \(G\alpha\epsilon\epsilon\chi, d\ell\alpha\tau\varepsilon\tau\homicron\varsigma\mu\varsigma\), I, \$499), in Egypt records as As, while in the Assyrian cuneiform inscriptions it is named Yavan.

The island is the largest in the Mediterranean with the exception of Sardinia and Sicily. It is the area being about 3,584 sq. miles. It lies in 34° 30'-35° 41' N. latitude and 35° 12'-34° 30' E. longitude, only 46 miles distant from the nearest point of the Cilician coast and 60 miles from the Syrian. Thus from the northern shore of the island the mainland of Asia Minor is clearly visible, and Mount Lebanon can be seen from Eastern Cyprus. This close proximity to the Cilician and Syrian coast, and the position of the island between Asia Minor and Egypt, proved of great importance for the history and civilization of the island. Its greatest length, including its two capes, is 140 miles, its greatest breadth 60 miles. The S. W. portion of Cyprus is mountainous. The plains are cultivated in the peaks of Troodos (4,066 ft.), Madhadi (5,305 ft.), Papoalida (5,124 ft.), and Machtara (4,674 ft.). The greatest length of the island is 30 miles. It is situated between its capes, is 10 miles in each direction, and 10 to 20 in breadth, in which lies the modern capital Nicosia. It is bordered with water on all sides except with the east, which is bordered by the Pedieas (\(\varphi\epsilon\delta\iota\alpha\varsigma\), or Pedias), and is bounded on the N. by a mountain range, which is continued to the E. N. in the long, narrow promontory of the Cape of Karpas, lying off in Cap Andrea, the ancient Dinahorion. Its greatest peaks are Buffavento (5,135 ft.) and Hagios Elias (5,105 ft.). The shore of the island is low, but remarkably fertile.

Cyprus is richly endowed by nature. Its fruits and flowers were famous in antiquity. Strabo, writing under Augustus, speaks of it as producing wine on a large scale, and its vineyards were proverbial. Its products and oil in abundance and corn sufficient for the needs of its inhabitants (XIV, 684). The elder Pliny refers to Cyprian salt, alum, kyperm, mica, unguentum, hyacinth, storax, resin and precious stones, including agate, Jasper, amethyst, lapis lazuli and several species of rock-crystal. His list includes the diamond (xxxvi.78) and the emerald (xxxvii.79). He says that under the name of rock-crystal and the beryl are intended. The chief source of the island's wealth, however, lay in its forests and forest products. It is mentioned by Strabo (loc. cit.) among its products: copper, which was not extensively worked except after the conquest of the island, was extensively mined there from the earliest period down to the Middle Ages; iron too was found in considerable quantity, especially in the mountains, until Roman times. Scarce- less important were the forests, which at an early date are said to have covered almost the whole island. The cypress seems to have been the principal tree, but Pliny tells of a giant cedar, 130 Rom feet in height, felled in Cyprus (xvi.205), and the island supplied timber for shipbuilding to many successive powers.

The original inhabitants of Cyprus appear to have been a race akin to the peoples of Asia Minor. Its vast resources in copper and timber, and its location and importance for trade and wide commercial relations at a very remote period. Its wealth attracted the attention of Babylonia and Egypt, and there is reason to believe that it was conquered by Sargon I, king of Assyria, and reoccupied by Alexander, more than a millennium later by Thracian II, and the third, of the XVIIIth Egyptian Dynasty (1501-1447 BC). But the influences which molded its civilization came from other quarters also. Excavation has shown that in Cyprus were several seats of the Minoan culture, and that the influence of the period of the pre-Herodotean Ionians was evident. The island was attached to the Cyprian race and shared the culture and manners of Crete. The Cyprian writing may well be the source of the curious Cyprian syllabic script, which continued in use for the representation of the Gr language down to the 4th cent. BC (A. J. Evans, \(S\epsilon\iota\pi\tau\alpha\pi\alpha\iota\varsigma\ M\iota\nu\omicron\alpha, I\)). But the Minoan origin of the Cyprian syllabary is still doubtful, for it may have been derived from the Hittite hieroglyphs. Phoen influences too were at work, and the Phoen settlement—Cium, Amathus, Paphos and others—so back to the very early date of the Minoan civilization was followed by a "Dark Age," but later the island received a number of Gr settlers from Arcadia and other Hellenic states, as we judge not only from Gr tradition but from the evidence of the Cyprian dialect, which is closely akin to the Arcadian. In 709 BC Sargon II of Assyria made himself master of Cyprus, and tribute was paid by its seven princes to him and to his grandson, Esarhaddon (681-667 BC). The overthrow of the Assyrian Empire probably brought with it the independence of Cyprus, but it was conquered afresh by Aahmes (Amaus) of Egypt (Herod. ii. 182) who retained it till his death in 526 BC; but in the following year the defeat of his son and successor Psamtek III (Psammeneus) by Cambyses brought the island under Pers dominion (Herod. iii.19, 91).

In 501 the Gr inhabitants led by Onesius, brother of the reigning prince of Salamis, rose in revolt against the Persians, but were decisive in their defeat. The Persians garrisoned the island, and the Greeks with which Xerxes attacked Greece (Herod. vii.90). The attempts of Pausanias and of Conon to win Cyprus for the Hellenic cause met with but poor success, and the withdrawal of the Athenian forces from the Levant after their great naval victory off Salamis in 449 was followed by a strong anti-Hellenic movement throughout the island led by Abelon, prince of Cium. In 431 BC the city of Paphos was captured by the Persians and set to work to assert Hellenic influence and to champion Hellenic civilization. He joined with Pharnabazus the Pers satrap and Conon the Athenian to overthrow the naval power of Sparta at the battle of Cipasa in 424, and in 387 revolted from the Persians. He was followed by his son Nicocles, to whom Isocrates addressed the famous panegyric of Eucorsis and who formed the subject of an enthusiastic eulogy by the same writer. Cyprus seems to have remained under Persian control until the Pers rule, but after the battle of Issus (333 BC) it voluntarily gave in its submission to Alexander the Great and rendered him valuable aid at the siege of Tyre. On his death (323) it, like the rest of the Hellenic Polynes of Egypt, was, however, seized by Demetrius Poliorcetes, who defeated Ptolemy in a hotly contested battle off Salamis in 306. But eleven years later it came into the hands of the Ptolemics and remained a province of Egypt or a separate but dependent kingdom until the intercession of Rome (cf 2 Macc 10.13). We hear of a body of Cyprians, under the command of a certain Cato, serving among the troops of Antiochus Epiphanes of Syria and forming part of his garrison of Jericho (2 Macc. 172 BC. 2 Macc. viii. 4 29). This interpretation of the passage seems preferable to that according to which Cato had been governor of Cyprus under the Ptolemies before entering the service of Antiochus.

In 88 BC the Romans resolved to incorporate Cyprus in their empire and Marcus Porcius Cato was intrusted with the task of its annexation. The reigning prince, a Cato, brother of Ptolemy Auletes of Egypt, received the offer of an honorable retirement and was one of those who accepted it, but he preferred to end his life by poison, and treasures amounting to some 7,000 talents passed into Rom hands, together with the island, which was attached to the province of Cilicia. In the parti-
tion of the Roman empire between Senate and Emperor, Cyprus was at first (27-22 BC) an imperial province ( Dio Cassius lli.12), administered by a prœfectus or praefectus or by the imperial legate of Cilicia. In 22 BC, however, it was handed over to the Senate together with southern Gaul in exchange for Dalmatia ( Dio Cassius lli.12; liv.4) and was subsequently governed by ex-prœfectors bearing the honorary title of proconsul and residing at Paphos. The names of about a score of these governors are known to us from ancient authors, inscriptions and coins and will be found in D. G. Hogarth, Devia Cyprus, App. Among them is Sergius Paulus, who was proscribed by the time of Paul's visit to Paphos in 46 or 47 AD, and we may notice that the title applied to him by the writer of the Acts (13:7) is strictly accurate.

7. Cyprus and the Jews

The proximity of Cyprus to the Syrian coast rendered it easy of access from Pal, and Jews had probably begun to settle there even before the time of Alexander the Great. According to the number of Jewish residents under the Ptolemies was considerable (1 Mace 15:23; 2 Mace 12:2) and it must have been increased later when the copper mines of the island were farmed to Herod the Great (Jos, Ant, XVI, iv 5; XIX, xxvi, 25; cf CIG, 2628). We shall not be surprised, therefore, to find that at Salamis there was more than one synagogue at the time of Paul's visit (Acts 13:5). In 168 AD the Jews of Cyprus rose in revolt and massacred no fewer than 240,000 Gentiles. Hadrian crushed the rising with great severity and drove all the Jews from the island. Henceforth no Jew might set foot upon it, even under stress of shipwreck, on pain of death ( Cassius lxxvi.32). In the life of the early church Cyprus played an important part. Among the Christians who fled from Judaea in consequence of the persecution which followed Stephen's death (Acts 8:1), several travelled first in Cyprus as Phoenicia, and Cyprus (Acts 11:19) preaching to the Jews only. Certain natives of Cyprus and Cyrene took a further momentous step in preaching at Antioch to the Greeks also (Acts 11:20). Even before this time Joseph Barnabas, a Levite born in Cyprus (Acts 4:36), was prominent in the early Christian community at Jerusalem, and it was in his native island that he and Paul, accompanied by Barnabas' nephew, John Mark, began their first missionary journey (Acts 13:4). After landing at Salamis they passed "through the whole island" to Paphos (Acts 13:6), probably visiting the Jewish synagogues in its cities. The Peutingen Table tells us of two roads from Salamis to Paphos in Roman times, one of which ran inland by way of Dac othrus, Tamassus and Soli, a journey of about 4 days, while the other and easier route, occupying some 3 days, ran along the south coast by way of Citium, Amathus and Curium. Whether the "earlier disciple" Mepison or llippos was one of the converts made at this time or had previously embraced Christianity we cannot determine (Acts 21:16).

Barnabas and Mark revisited Cyprus later (Acts 15:39), but Paul did not again land on the island, though he sighted it when, on his last journey to Jerusalem, he sailed south by way of Patara in Lycia to Iconium (Acts 21:3), and again when on his journey to Rome he sailed "under the lee of Cyprus," that is, along its northern coast, on the way from Sidon to Myra in Lycia (Acts 27:4).

In 401 AD the Council of Cyprus, held at Nicosia, chief in consequence of the claims of theophilus of Alexandria, the inveterate opponent of Origenism, and took measures to check the reading of Origen's works. The island, which was divided into 12 bishoprics, was declared autonomous in the 5th cent., after the alleged discovery of Matthew's Gospel in the tomb of Barnabas at Salamis. The bishop of Salamis was made metropolitan by the emperor Zeno with the title "archbishop of all Cyprus," and his successor, who now occupies the see of Nicosia, still enjoys the privilege of signing his name in red ink and is primate over the three other bishops of the island, those of Paphos, Kition and Kyrenia, all of whom are of metropolitan rank.

9. Later History

Cyprus remained in the possession of the Rom and then of the Byzantine emperors, almost always and temporarily occupied by the Saracens, until 1184, when its ruler, Isaac Comnenus, broke away from Byzantium and declared himself an independent emperor. From this time it was ruled by the Crusaders under Richard I of England, who bestowed upon Guy de Lusignan, the titular king of Jerusalem, and his descendants.

In 1489 it was ceded to the Venetians by Catherine Cornaro, widow of James II, the last of the Lusignan kings, and remained in their dominion, with the exception of part which was captured by the Ottoman Turks under Sultan Selim II, who invaded and subjugated the island in 1570 and laid siege to Famagusta, which, after a heroic defence, capitulated on August 3, 1571. Since that time Cyprus has formed part of the Turkish empire, which has been subjected to various revolts and temporary occupation and administration by the government, subject to an annual payment to the Sublime Porte of 292,800 and a large quantity of salt. The High Commissioner, who resides at Nicosia, is assisted by a Legislative Council of 15 members. The estimated population in 1907 was 249,250, of whom rather more than a fifth were Moslems and the remainder chiefly members of the Gr Orthodox church.


CYRAMA, si-rä'ma, sir-a-mns. See Kirama.

MARCUS N. TOD

CYRÈNE, si-ré'në (Ku-rē'ne, Ku-rē'nē, "wall"); Cyrene was a city of Libya in North Africa, lat. 32° 31' N., long. 22° 15' E. It lay W. of the ancient desert, and occupied the territory now belonging to Barca and Tripoli. It was situated on an elevated plateau about 2,000 ft. above the sea, from which it was reached by a high range of mountains that lies to the S., about 90 miles N. of Tripoli. This shelters the coast land from the scorching

LOCATION ancient of Libya.
heat of the Sahara. The range drops down toward the N. in a series of terrace-like elevations, thus giving to the region a great variety of climate and vegetation. The soil is fertile.

Cyrene was originally a Gr colony founded by Batti in 690 BC. Because of the fertility of the soil, the variety in climate and vegetation, together with its commercial advantages in location, the city soon rose to great wealth and importance. Greater fame, however, came to it through its distinguished citizens. It was the home of Callimachus the poet, Carneades the founder of the New Academy at Athens, and Eratosthenes the mathematician. To these must be added, from later times, the elegant ancient Christian writer Synesius. So important did this Gr colony become that, in little more than half a century, Amasia II of Egypt formed an alliance with Cyrene, marrying a Gr lady of noble, perhaps royal, birth (Herod. ii.181). Ptolemy III (Euergetes I), 231 BC, incorporated Cyrene with Egypt. The city continued, though with much restlessness, a part of the Egypt empire until Apion, the last of the Ptolemies, willed it to Rome. It henceforth belonged to a Rom province.

In the middle of the 7th cent., the conquering Saracens took possession of Cyrene, and from that time to this it has been the habitation of wandering tribes of Arabs.

Cyrene comes into importance in Bib. history through the dispersion of the Jews. Ptolemy I, son of Lagus, transported Jews to this and other cities of Libya (Jos, Cap, 4). The chosen importance II, 4 and from this time on Jews were very numerous there. By the return of the Jews of the Dispersion to the states at Gerus, Cyrenians came to have a conspicuous place in the NT history. "A man of Cyrene, Simon by name," was caught by the Rom soldiers and compelled to bear the cross of Jesus (Mt 27:32; cf Mk 15:21; Lk 23:26). See Cyrenian. Jews from Cyrene were among those present on the day of Pentecost. Their city appears as one of the important points in the wide circle of the Dispersion described by Peter in his sermon on that occasion (Acts 2 10). Cyrenian Jews were of sufficient importance in those days to have their name associated with a synagogue at Jerus (69). And when the persecution arose about Stephen, some of these Jews of Cyrene who had been converted at Jerus, were scattered abroad and came with others to Antich and preached the word "unto the Jews only" (11:19. 20 AV.), and one of them, Lucius, became a prophet in the early church there. In this case, as in so many others, the wise providence of God in the dispersion of the Jews in preparation for the spread of the gospel of the Messias is seen.

In the ruins of Cyrene are to be seen the remains of some beautiful buildings, and a few sculptures have been removed. The most interesting remains of the wonderful civilization of this Gr colony are in a great system of tombs, some built, but the finest cut in the solid rock of the cliff. Doric architecure and brilliant decorative painting adorn these tombs.

LITERATURE.—Herod. II; Jos, Cap; Thrige, Res Cyrenesiun.

M. O. KYLE

CYRENIAN, st-t'i-ni-an, CYRENIANS (Kuphnoi, Kurhtnois, "a native or inhabitant of Cyrene":) Two Jews of Cyrene are mentioned in the NT, viz. Simon (Mk 15:21 and Lk 23:26 AV) who was impressed to bear the Lord's cross (Mk 15:21 RVm), and Lucius, a Christian teacher at Antioch (Acts 13:1). See Cyrene; Lucius; Simon.

For Cyrenians see Cyrene.

CYRENIUS, st-t'i-ni-oos (Kupfrnoos, Kurhtnoos, "of Cyrene"): See Quininius.

CYRIA, sir'-i-a (Kupia, Kuria): The word means "lady," feminine of lord, and it is so rd in AV and the text of RV (2 Jn ver 5 RVm). But it is possible that the word is a proper name, and this possibility is recognized by placing Cyria, the usual transliteration of the word, in the margin by RV.

CYRUS, si-rus (cyrus, korech; Old Pers Kuruhs; Bab Kyrava, Kahrsha; Gr Kipos, Kipros, 2 Ch 36:22, etc).

1. Genealogy of Cyrus

2. His Country, Anshan or Anzan

3. His Origin (Herodotus)

4. His Reign (Herodotus)

5. "..." (Nicolius of Damausus)

6. "..." (Eutropius)

7. Babylonian Records of His Reign—the Cylinder of Nabonidus

8. The Babylonian Chronicle

9. "..." —The Capture of Babylon

10. The Cylinder of Cyrus

11. Cyrus' History from Greek Sources

12. The Massageas

13. The Saccas, Berthass, etc

14. Doubt as to the Manner of His Death

15. Cyrus' Reputation

16. Why Did the Babylonians Accept Him?

17. Cyrus and the Jews

18. Cyrus in Persia—His Bas-relief

The son of the earlier Cambyses, of the royal race of the Achemenians. His genealogy, as given by himself, is as follows: 'I am Cyrus, king of the host, the great king, the mighty king, king of Tindir [Babylon], king of the land of Sumeru and Akkad, king of the four regions, son of Cambyses, the great king, king of the city Anshan, grandson of Cyrus, the great king, king of the city Anshan, great-grandson of Sipis [Tarcespas], the great king, king of the city Anshan, the all-enduring royal seed whose sovereignty Del and Nebo love,' etc (W.AI, V, pl. 35, 20-22).

As, in the Bab inscriptions, Anshan (Anshan, Anzan) is explained as Elam—the city was, in fact, the capital of that country—it is probable that Cyrus' name was Elamite; but the meaning is doubtful. The Anshan or old Gr etymology connecting it with Anzan kbar, "the sun," in Persian, may therefore be rejected. According to Strabo, he was at first called Agradates, the name by which he was universally known being taken from that of the river Cyrus. This, however, is more likely to have been the reason why his grandfather (after whom he was probably named) was called Cyrus.

Several versions of his birth and rise to power are recorded. Herodotus (i.55) mentions three. In that which he quotes (i.107 ff), it is said that Mandane was the daughter of the Median king Astyages, who, in conversation (Herodotus) sequence of a dream which he had had, foretelling the ultimate triumph of her son over his dynasty, gave her in marriage to a Persian named Cambyses, who was not one of his
peers. A second dream caused him to watch for her expected offspring, and when Cyrus came into the world Astyages delivered the child to his relative, Harpagus, with orders to destroy it. Being unwilling to do this, he handed the infant to a shepherd named Mitradates, who, his wife having brought forth a still-born child, consented to spare the life of the infant Cyrus. Later on, in consequence of his impious acts, Cyrus was recognized by Astyages, who came to learn the whole story, and spared him because, having once been made king by his companions in play, the Medes held the prediction of the Median oracle as real and correct, and the royal status which they expected to have been fulfilled. The vengeance taken by Astyages upon Harpagus for his apparent disobedience to orders is well known: his son was slain, and a portion, disguised, given him to eat. Though filled with grief, Harpagus concealed his feelings, and departed with the remains of his son's body; and Cyrus, in due course, was sent to stay with his parents, Cambyses and Mandane. Later on, Harpagus persuaded Cyrus to induce the Persians to revolt, and Astyages having blindly apportioned Harpagus commander-in-chief of the Median army, the last-named went over to the side of Cyrus. The result was an easy victory for the latter, but Astyages took care to impale the Medes who had betrayed Cyrus. Having gathered another, but smaller, army, he took the field in person, but was defeated and captured. Cyrus, however, who became king of Media as well as of Persia, treated him honorably and well.

According to the sources, Persian Cyrus in the 12th [Xenophon, Cyropaedia 5.2], Cambyses, the father of Cyrus, was king of Persia.

Until his 12th year, Cyrus was educated in Persia, when he was sent for, with his mother, by Astyages, to whom he manifested a striking affection. Astyages is said to have been succeeded by his son Cyaxares, and Cyrus then became his commander-in-chief, subduing, among others, the Lydians. He twice defeated the Assyrians (= Babylonians), his final conquest of the country being while the Median king was still alive. As, however, the Cyropædia is a romance, the historical details are not of any great value.

Nicolaus of Damascus describes Cyrus as the son of a Median king, named Atratades, his mother's name being Argostræ. While

5. Nicolaus in service in the palace of Astyages, he was adopted by Artémbaræs, a cupbearer, and thus obtained prominence. Cyrus, the bandit father strap of Persia, and, with base ingratitude, plotted against his king and benefactor. The preparations for a revolt having been made, he and his general Oibaras were victorious at Hyrba, but were defeated at Parsagade, where his father Atratades was captured and later on died. Cyrus now took refuge in his mountain home, but the taunts of the women sent him and his helpers forth again, this time to victory and dominion.

Cesias also states that there was no relationship between Cyrus and Astyages (Astyigas), who, when Cyrus conquered Media, fled to Ecbatana, and was there hidden by his daughter Amytis, and Spitamæger, his husband, but they did not appear. Cyrus, it is said, would have tortured them, with their children. Cyrus afterward libeled Astyages, and married his daughter Amytis, whose husband he had put to death for telling a falsehood. The infant Cyrus had been so satisfied at the reconciliation of Cyrus with Astyages and his daughter, that they voluntarily submitted. Cyrus is said by Cesias to have been taken prisoner by the Sacae, but he was ransomed. He died from an arrow in battle with the Derbios, assisted by the Indians.

7. Babylonian

Records of

His Reign

the Cylinder of Nabonidus

According to the inscriptions, the conflict with Astyages took place in 549 BC. From the cylinder of Nabonidus we learn that the Medes had been very successful in their warlike operations, and had gone even as far afield as Huran, which they had besieged. The Babylonian king Nabonidus desired to carry out the instructions of Merodach, revealed in a dream, to restore the temple of Sin, the Moon-god, in that city. This, however, in consequence of the siege he could not do, and it was revealed to him in a dream that the power of Astyages would be overthrown at the end of three years, which happened as predicted. "They [the gods Sin and Merodach] then caused Cyrus to be born to Artaxerxes, a young servant, with his little army, to rise up against him [the Median]; he destroyed the widespread Ummân-manda [Medes], Ġišuweq [Astyages], king of the Medes, he captured, and took [him] prisoner to his [own] land. His army in the Babylonian Chronicle (which is, perhaps, Cyrus' own), is as follows: "[Astyages] gathered his army, and went against Cyrus, king of Anshan, to capture him, and [as for] Astyages, his army was given to Cyrus." The cylinder concludes, it seems, with the statement that Ashurbanipal, son of Ashurbanipal, had been defeated by Cyrus, and the Medes were his subjects. This latter statement is not necessarily intended to mean that the Medes were actually conquered, but that they submitted to Cyrus, who was then able to concentrate his forces on the final conquest of Babylonia.

8. The Babylonian

Chronicle

Cyrus went to the land of Ecbatana, his royal city. He carried off from Ecbatana silver, gold, furniture, merchandise, and took to the land of Anshan the furniture and merchandise which he had captured.

The above is the entry for the 6th year of Nabonidus, which corresponds with 549 BC; and it will be noticed that he is here called "king of Anshan." The next reference to Cyrus in the Cylinder of Nabonidus is the entry for Nabonidus' 9th year (546 BC), where it is stated that "Cyrus, king of the land of Parsu [Persia], gathered his army, and crossed the Tigris below Arbela," and in the following month (Iyyar), he entered the land of his father, and took to have taken a bribe, garrisoned the place, and afterward a king ruled there. The passage, however, is imperfect, and therefore obscure, but we may, perhaps, see therein some preparatory move on the part of Cyrus to obtain possession of the tract over which Nabonidus claimed dominion.

The next year (545 BC) there seems to have been another move on the part of the Persians, for the Elamite governor (?) is referred to, and had apparently some dealings with the governor of Ezech. All this time things seem to have been the same in Babylonia, the king's son (he is not named, but apparently Belshazzar is meant) and the soldiers remaining in Akkad (possibly used in the old sense of the word, to indicate the district around Sippur), where it was seemingly expected that the main attack would be delivered. The reference to the governor of Ezech might imply that some conspiracy was on foot more to the south—a movement of which the native authorities possibly remained in ignorance.

After a gap which leaves four years unaccounted for, we have traces of four lines which mention the goddess Istar of Ezech, and the gods of the land
of Par... (?Persia) are referred to. After this comes the long entry, which, though the date is broken away, must refer to the 17th year of Nabonidus. A royal visit to a temple is referred to, and there is mention of the religious ceremonies, which had been performed, and others omitted. In the month Tammuz, Cyrus seems to have fought a battle in Opis, and succeeded in capturing the army of Akkad on the Tigris. On the 15th of the month, Susa was taken, without fighting, and Nabonidus fled. On the 16th Ugharu (Gobryas) governor of Media, entered Babylon, with the army of Cyrus, without fighting, and there Nabonidus was captured with his followers. At this time E-aggal and the temples of the land seem to have been closed, possibly to prevent the followers of Nabonidus from taking sanctuary there, or else to prevent plotters from coming forth; and on the 3d of Marcheswan (October), Cyrus entered Babylon. "Crowds collected before him, proposing peace for the city; Cyrus commanded the peace of Babylon, all of it." Gobryas, his vice-regent, then appointed governors in Babylon, and the gods whom Nabonidus had taken down to Babylon, were returned to their shrines. On the night of the 11th of Marcheswan, Ugharu was brought against (some part of Babylon), and the son of the king died; and there was mourning for him from the 27th of Adar to the 3d of Nisan (six days). There is some doubt as to whether the text speaks of the king or the son of the king. Suppos, as there is a record that Nabonidus was exiled to Carmania, it would seem most likely that the death of Belahazar "in the night" is here referred to. The day after the completion of the month of Nisan, Cambyses, son of Cyrus, performed ceremonies in the temple E-nig-lad-kalakama, probably in connection with the new year's festival, for which Cyrus had probably timed his arrival at Babylon. According to Herodotus (i.191), Babylon was taken during a festival, agreeing with Dnl 5 1 ff.

The other inscription of Cyrus, discovered by Mr. H. Rassam at Babylon, is a kind of proclamation justifying his seizure of the crown.

He states that the gods of the various cities of Babylonia forsook their dwellings in anger that he (Nabonidus) had made them enter within Su-anna (Babylon). Merodach, the chief divinity of Babylonia, was the king of the reign of his heart, whose hand he might hold—Cyrus, king of Anshān, he called his title—to all the kingdoms together (his) name was proclaimed.

The glory of Cyrus' conquests probably appealed to the Babylonians, for Cyrus next states that Merodach placed the whole of the troops of Qutā (Media) under his feet, and the whole of the troops of the Manda (barbarians and mercenaries). He also caused his hands to hold the people of the dark head (Asiatics, including the Babylonians, Jews, and Phoenicians), and his heart was prepared for war. He commanded that he should go to his city Babylon, and walked by his side like a friend and a companion—without fighting and battle Merodach caused him to enter Su-anna. By his high command, the kings of every region from the upper sea to the lower sea (in the Mediterranean to the Persian Gulf), the kings of the Amorites, and the dwellers in tents, brought their valuable tribute and kissed his feet within Su-anna (Babylon). From Nineveh(?), the city Si-ši, Susa, Agade, the city of the land of Elam, Zambā, Mē-Tjuran, and Dēru, to the borders of Media, the gods inhabiting them were returned to their shrines, and all the people were collected and sent back to their dwellings. He finishes by soliciting the prayers of the gods to Bel and Nebel for length of days and happiness, asking them also to appeal to Merodach on behalf of Cyrus "his worshipper," and his son Cambyses.

It was probably between the defeat of Astyages and the capture of Babylon that Cyrus defeated Cambyses (Herod. 1.189) the Persian king, and Cambyses, and had again to be reduced to submission, this time by Harpagus, his faithful general, after a determined resistance. It was at this period that Cyrus subdued the nations of Upper Asia, his next objective being Babylonia (§9 and the two preceding paragraphs). In this connection it is noteworthy that, in the Bab official account, there is no mention of his engineering works preparatory to the taking of Babylon—the turning of the waters of the Gyndes into a number of channels in order to cross (Herod. i.189); the siege of Babylon, long and difficult, and the final capture of the city by changing the course of the Euphrates, enabling his army to enter by the bed of the river (Herod. i.190-91). There may be some foundation for this statement, but if so, the king did not mean in his next word because it did not entail any real labor, for the irrigation works already in existence may have been nearly sufficient for the purpose. It seems likely that the conquest of Babylon opened the way for other military exploits. Herodotus states that he next entered the Massagetae, who were located beyond the Araxes. One-third of their Massagetae army was defeated, and the son of Cambyses was captured by a stratagem; but on being freed from his bonds, he committed suicide. In another exceedingly fierce battle which followed, the Pers army was destroyed, and Cyrus himself brought his life to an end there, after a reign of 20 years. He had ruled over Media for 11, and over Babylonia (and Assyria) for 9 years. According to the Bab contract-tablets, Cambyses, his son, was associated with him on the throne during the first portion of his 1st year of rule in Babylon, and, in the course of time, the Persians conquered the whole of the upper and lower regions.
Bab inscriptions do not reproduce Bab opinion, but the fact that on the occasion of the siege of Babylon the people trusted to his 16. Cyrus' honor and came forth asking peace for Reputation the city (apparently with every confidence that their request would be granted); and that the Babylonians, as a whole, were contented under his rule, may be regarded as tacit confirmation. Nabonidus, before the invasion of his territory by the Pers forces, was evidently well disposed toward him, and looked upon him, as we have seen, as "the young servant of Merodach," the patron deity of Babylon. It is not altogether clear, however, why the Babylonians submitted to him with so little resistance—their inscriptions contain no indication that they had real reason to be dissatisfied with the rule of Nabonidus—he seems to have been simply regarded as 16. Why Did somewhat unorthodox in his worship the Baby- lions accept better in that respect? Dissatisfaction on the part of the Babylonian priesthood was undoubtedly at the bottom of their discontent, however, and may be held to supply a sufficient reason, though it does not redound to the credit of Bab patriotism. It has been said that the success of Cyrus was in part due to the aid given him by the Jews, who, recognizing him as a monotheist like themselves, gave him more than a sufficient reason, but it is probable that he could never have conquered Babylonia had not the priests, as indicated by their own records, spread discontent among the people. It is doubtful whether we may attribute a higher motive to the priesthood, though that is not altogether impossible. The inner teaching of the Bab polytheistic faith was, as is now well known, monothestic, and there may have been, among the priests, a desire to have a ruler holding that to be the true faith, and also not so inclined as Nabonidus to run counter to the people's (and the priest's) prejudices. Jewish influence would, in some measure, account for this.

If the Jews thought that they would be more sympathetically treated under Cyrus' rule, they were not disappointed. It was he who gave orders for the rebuilding of the Temple at Jerus (2 Ch 36 23; Ezr 1 2 5 13; 6 3), restored the vessels of the House of the Lord which Nebuchadnezzar had taken away (Ezr 1 2 5 6); probably provided funds to buy cedar trees from Lebanon (3 7). But he also restored the temples of the Babylonians, and brought back the images of the gods to their shrines. Nevertheless the Jews evidently felt that the favor he granted them showed sympathy for them, and this it probably was which caused Issiah (44 28) to see in him a "shepherd" of the Lord, and an anointed king (Messiah, τό χριστός μου, τό Christou mou, Isa 41 1)—a title suggesting to later writers that he was a type of Christ (Hieron., Comm. on Isa 41 1).

From Persia we do not get any help as to his character, nor as to the estimation in which he was held. His only inscription extant is above his idealized bas-relief at Murghâb, where he simply writes:

His Bas-
relief

The stone shows Cyrus standing, looking to the right, draped in a fringed garment resembling those worn by the ancient Babylonians, reaching to the feet. His hair is combed back in the Pers style, and upon his head is an elaborate crown, two horns extending to front and back, with a uræus serpent rising from each end, and between the serpents three vase-like objects, with discs at their bases and summits, and serrated leaves between. There is no doubt that this crown is symbolical of his dominion over Egypt, the three vase-like objects being modifications of the triple helmet-crown of the Egyptian deities. The king is represented as four-winged in the Assyro-Babylonian style, probably as a claim to divinity in their hierarchy as well as to dominion in the lands of Merodach and Assy. In his right hand, which is raised to the level of his shoulder, he holds a kind of scepter seemingly terminating in a bird's head—in all probability also a symbol of Bab dominion, though the emblem of the Bab cities of the South was most commonly a bird with wings displayed.

P. C. PINCHES

DABAREH, dab'a-re. See DABERATH.

DABBESHETH, dab'e-sheth; דבשֶת, dabesseth; דבשֶת, Dabbathet; AV Dabbasheth, dab'e-sheth): A town on the western boundary of Zebulun (Josh 19 11). It is probably identical with the modern Dabashe, a ruined site of the E. of Acre.

DABERATH, dab'er-ath (דבֵּרָת, ha-dâhrâth, "pasture"); דבשֶת, Dabeðoth): A city in the territory of Issachar, on the boundary between that tribe and Zebulun (Josh 19 12). It was assigned to the Gershonite Levites (Josh 21 28; 1 Ch 6 72). The most probable identification is with Dabbâriyeh, a village on the lower western slopes of Tabor.

DABRIA, dab'ri-a: One of the five who wrote down the visions of Esdras, described (2 Esd 14 24) as "ready to write swiftly."

DACUB, da-kô'b, AV Dacobi, dâ-kô'bî: Head of a family of gate-keepers (1 Esd 5 28). See AKEB; DAKU.

DADDEUS, da-dèüs, RV LODDEUS (Λοδάδως, Lodádos), which see.

17. Cyrus and the Jews (Isa 44 28) was a shepherd over the nation even after Nebuchadnezzar gave back the images. Josephus (Ant. iv 7 3) reports that he "restored the covenants to the people which Nebuchadnezzar had cast away." The people naturally regarded him with favor, and he was not disappointed. It was he who gave orders for the rebuilding of the Temple of the Lord (2 Ch 36 23; Ezr 1 2 5 13; 6 3), restored the vessels of the House of the Lord which Nebuchadnezzar had taken away (Ezr 1 2 5 6); probably provided funds to buy cedar trees from Lebanon (3 7). But he also restored the temples of the Babylonians, and brought back the images of the gods to their shrines. Nevertheless the Jews evidently felt that the favor he granted them showed sympathy for them, and this it probably was which caused Issiah (44 28) to see in him a "shepherd" of the Lord, and an anointed king (Messiah, το χριστός μου, το Christou mou, Isa 41 1)—a title suggesting to later writers that he was a type of Christ (Hieron., Comm. on Isa 41 1).

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P. C. PINCHES

DAGGER, dag'ær. See Armor, Arms.
remained intact. The Heb says: “Dagon alone remained.” Whether we resort to an emendation (דָּגָן, daqôn, “his fish-part”) or not, commentators appear to be right in inferring that the idol was half man, half fish. Classic authors give this form to Derceto. The sacred writer adds that from that time on the priests of Dagon and all those that entered the house of Dagon refrained from stepping upon the mephiton of Dagon. See 1 Sam 5 1–6. The prophet Zephaniah (1 9) speaks of an idolatrous practice which consisted in leaping over the mephiton. The Septuagint in 1 8 indeed adds the clause: “but we go not to leap.” Leaping over that threshold was probably a feature of the Phil ritual which the Hebrews explained in their way. A god Dagon seems to have been worshipped by the Canaanites; see Beth-dagon.

LITERATURE.—Commentaries on Je 23 2, 7, 8; Winckler, Altertum. Forschungen, III, 393.

MAX L. MARQUIS

DAILY, dā'ī, This word, coming as it does from the Heb דָּיָא, yôm, “day,” and the Gr ἡμέρα, hēméra, suggests either day by day (Ex 8 13), that which is prepared for one day (Neh 5 18), as e.g. our “daily bread,” meaning bread sufficient for that day (Mt 6 11); or day by day continuously, one day after another in succession, as “the daily burnt offering” (Nu 29 6 AV), daily ministration (Acts 6 2), and “daily in the temple” (Acts 5 42 AV). The meaning of the word “daily” as used in the Lord’s Prayer (Mt 6 11) seems to indicate sufficient for our need, whether we consider that need as a day at a time, or day after day as we are permitted to live. “Give us bread sufficient for our sustenance.”

WILLIAM EVANS

DAILY OFFERING, or SACRIFICE. See SACRIFICE.

DAINTIES, dā’ntis, DAINTY, MEATS (גִּמְבָּרִים, maf‘ammōth, “things full of taste,” בֵּין בֵּין, man‘ammin, בֶּן בֶּן, ma‘ādān; ἄραπος, ἵππαρος, “fat,” “shining”): Jacob is represented as predicting of Asher, “He shall yield royal d.” (Gen 49 20; cf َِب clause, “His bread shall be fat,” and Dt 33 24, “Let a loaf of bread be a shield for him;”—Ps 105 24); David, in praying to be delivered from the ways of “men that work iniquity,” cries, “Let me not eat of their d.” (Ps 141 4). The man who sitteth “to eat with a ruler” (Prov 23 3–5) is counseled, “if thou be a guest of his d, see that they are deceitful food” (cf John’s words in the woes upon Babylon [Rev 18 14], “All things that were d. and sumptuous are perished from thee, and Homer’s ἱδιάμ [Pope], xviii, 456). “Dainties,” then, are luxuries, costly, delicate and rare. This idea is common to all the words thus rendered; naturally associated with kings’ tables, and with the lives of those who are lovers of pleasure and luxury. By their associations and their softening effect they are to be abstained from or indulged in moderately as “deceitful food” by those who would live the simple and righteous life which wisdom sanctions. They are also “offered not from genuine hospitality, but with some by-ends.” He should also shun the dainties of the niggard (Prov 23 6), who counts the cost (ver 7 RVm) of every morsel that his guest eats. See DELICATE; FOOD, etc.

GEO. B. EAGER

DAISAN, dā’săn, dā’i-san (Δαϊσάν, Daisan): Head of a family of temple servants (1 Esd 5 31) called Rezin in Exs 23 25; 28, and 7 50, the interchange of D and R in Heb being not uncommon.

DAKUBI, da-kŭbi, da-kō’bi (Δακοῦβ, Dakouβ), Δακουβί, Dakoubi; AV Dacobil: Head of a family of gate-keepers (1 Esd 5 28) called “Akkub” in the canonical lists.

DALAIH, da-lā’i, da-lā’i’a. See DELAIH.

DALAN, dā’lan (Δαλάν, Dalān; AV Ladan): Head of a family that returned to Jerusalem, but which “could shew neither their families, nor their stock, how they were of Israel” (1 Esd 5 37); corresponds to Delaiha (Ezra 2 60). Another reading is “Asan.”

DALE, dāl, KING’S (יָדָק בְּרֵכָה, ’emek ha-melekh): (1) “Absalom in his lifetime had taken and reared up for himself the pillar, which is in the king’s dale” (2 Sam 18 18). According to Jos (Ant. VII, x, 3) this was a marble pillar, which he calls “Absalom’s hand” and it was two furlongs from Jerusalem. Warren suggests that this dale was identical with the KING’S GARDEN (q.v.), which he places at the open valley formed at the junction of the Tyropon with the Kidron (see JERUSALEM). The so-called Absalom’s pillar, which the Arabs still hold with stones in reparation of Absalom’s disobedience, and which a comparatively recent tradition associates with 2 Sam 18 18, is a very much later structure, belonging to the Graeco-Rom period, but showing Egypt influences.

(2) King’s Vale (Gen 14 17; AV dale). See KING’S VALE; VALE. E. W. G. MASTERMAN

DALETH, dā’leth (ד; D): The 4th letter of the Heb alphabet, and as such used in Ps 219 to designate the 4th section; transcribed in this Encyclopaedia with the daqesh as d, and, without, as dh (＝th in the). It came also to be used for the number four (4), and with the dieresis for 4000. With the apostrophe it is sometimes used as abbreviation for the tetragrammaton. For name, etc, see ALPHABET.

DALLY, dā’li: Occurs in Wis 12 26: “But they that would not be reformed by that correction wherein he daliiled with them” (εἰς οὗ διαταγματίζεται, eis hou diatagmatizeitai, “child play of correction”), the reference being to the earlier and lighter plagues of Egypt. It is used by the Rsv in 2 Tim 4 10, “by a correction which was as children’s play,” Gr (as above). He first tried them by those lighter infictions before sending them on the heavier. In later usage “daily” implies delay.

DALMANTHA, dał-mant’thā. See MAGON. Cf Mk 8 10; Mt 15 39.

DALMATIA, dal-mă’ti-a (Δαλματία, Dalmatia, “deceitful”): A district of the Rom empire lying on the eastern shore of the Adriatic. Writing from Rome to Timothy during his second imprisonment (in 66 or 67 AD, according to Romans’s chronology), Paul records the departure of Titus to Dalmatia (2 Tim 4 10). “I have declared my mind to you, that I might not make a prayer to you in vain: and we desire that you may rather be without our apprehension.” The name was extended to the entire province. On the whole it seems most probable that the apostle uses it in this last sense. See further s.v. ILYRICUM.

MARCUS N. TORD
DALPHON, dal-fon (דרפון, dalphôn, “crafty”): The second of the ten sons of Haman, slain by the Jews (Est 9 7).

DAM (דאם, ‘em, ordinary Heb word for “mother”): Heb law prohibited the destruction of the “dam” and the young of birds at the same time, commanding that if the young be taken from a nest the dam be allowed to escape (Dt 22 6.7). In the same spirit it enjoined the taking of an animal for slaughter before it had been seven days with its “dam” (Ex 22 30; Lev 22 27; cf Ex 23 19).

DAMAGE, dam’āj (דָּםָה, hândâhā): This word expresses any inflicted loss of value or permanent injury to persons or things. “Why should damage grow to the hurt of the kings?” (Eze 4 22). In Prov 26 6 “damage” means “wrong,” “injury” (Heb דם, dam). The tr of Est 7 4 is doubtful: “Although the adversary could not have compensated for the king’s damage” (RV “For our affliction is not to be compared with the king’s damage”; AV “For our captivity is not like the king’s damage”); but Heb דם signifies “blood.”

DALMAS, dam-a-ris (דָּמָרְס, Damaris, possibly a corruption of דָּמָלָס, dalmalis, “a heifer”): The name of a female Christian of Athens, converted by Paul’s preaching (Acts 17 34). The fact that she is mentioned in this passage together with Dionysius the Areopagite has led some, most probably in error, to regard her as his wife. The singling out of her name with that of Dionysius may indicate some personal or social distinction. Cf Acts 17 12.


The Eng. name is the same as the Gr Δαμασκός, Damaskós. The Heb name is דמשק, Damšeq, but the Aram. form דמשק, Damasek, occurs in 1 Ch 16 5; 2 Ch 28 5. The name appears in Egypt inscriptions as Tivas-skw (16th cent. BC), and Sir-ta-tam-aks (13th cent. BC), which W. M. Müller, Asien u. Europa, 227, regards as representing Tr-ma-sak, concluding from the ‘ram’ in this form that Damascus had by that time passed under Aram. influence. In the Am Tab the forms Tr-mak-si and Dimasak-ki occur. The Arab. name is Dimasakh esh-Sham (“Damascus of Syria”) usually contrasted to ‘Es-Sham simply. The meaning of the name Damascus is unknown. ‘Es-Sham (Syria) means “the left,” in contrast to the Yemen (Arabia) = “the right.”

Damascus is situated (33° 30’ N. lat., 36° 18’ E. long.) in the N.W. corner of the Ghuta, a fertile plain about 2,300 ft. above sea level.

2. Situation. W. of Hermon. The part of and Natural. The Ghuta E. of the city is called el-Merj, the “meadow-land” of Damascus. The river Barada (see Abana) flows through Damascus and waters the plain, through which the Nahar el-Avaj (see Pharpar) also flows, a few miles S. of the city. Surrounded on three sides by bare hills, and bordered on the E., its open side, by the desert, its well-watered and fertile Ghuta, with its streams and fountains, its fields and orchards, makes a vivid impression on the Arab of the desert. Arab. lit. is rich in praises of Damascus, which is described as an earthy paradise. The European or Arab idea is that these praises are exaggerated, and it is perhaps only in early summer that the beauty of the innumerable fruit trees—apricots, pomegranates, walnuts and many others—justifies enthusiasm. To see Damascus in the Arab season is to approach it, as he does, from the desert. The Barada (Abana) is the life blood of Damascus. Confined in a narrow gorge until close to the city, where it spreads itself in many channels over the plain, only to lose itself in a few miles more in the marsh which fringes the desert, its whole strength is expended in making a small area between the hills and the desert really fertile. That is why a city on this site is inevitable and permanent. Damascus, almost defenceless from a military point of view, is a rich and fertile plain, and factory of inland Syria. In the course of its long history it has more than once enjoyed and lost political supremacy, but in all the vicissitudes of political fortune it has remained the natural harbor of the Syrian desert.

Damascus lies along the main stream of the Barada, almost entirely on its south bank. The city is about a mile long (E. to W.) and about half a mile broad (N. to S.). The city is on the south side a long suburb, consisting for the most part of a single street, called the Meidan, stretches for a mile beyond the line of the city wall, terminating at the Bauwabat Allah, the “gateway of God,” the round point of the Haj, the annual pilgrimage to Mecca. The city has thus roughly the shape of a broad-headed spoon, of which the Meidan is the handle. In the Gr period, a long, colonnaded street ran through the city, doubling the present street which is called Susiana; (Acts 9 11). This street, along the course of which remains of columns have been discovered, runs westward from the Babesh-Sherki, the “East Gate.” Part of it is still called Derb el-Mustakim (“Straight Street”), but it is not certain that it has borne the same name through all the intervening centuries. It runs between the Jewish and Christian quarters (on the left and right, respectively, going west), and terminates in the Sūk el-Mudaiyjeh, a bazaar built by Mihdat Pasha, on the north side of which is the main Moslem quarter, in which are the citadel and the Great Mosque. The houses are flat-roofed, and are usually built round a courtyard, in which is a fountain. The streets, with the exception of Straight Street, are mostly narrow and tortuous, but on the west side of the city there are some good covered bazaars. Damascus is not rich in antiquities. The Omayyad Mosque, or Great Mosque, replaced a Christian church, which in its time had taken the place of a pagan temple. The site was doubtless occupied from time immemorial by the religious edifice of the city. A small part of the ancient Christian church is still extant. Part of the city wall has been preserved, with a foundation going back to Rom times, surmounted by Arab work. The traditional site of Paul’s escape (Acts 9 28;
2 Cor 11. 33) and of the House of Naaman (2 K 5) are pointed out to the traveler, but the traditions are valueless. The charm of Damascus lies in the life of the bazaars, in the variety of types which may be seen there—the Druse, the Kurd, the Bedouin and many others—and in its historical associations. It has always been a manufacturing city. Our word “damask” bears witness to the fame of its textile industry, and the “Damascus blades” of the Crusading period were equally famous; and though Timur (Tamerlane) destroyed the trade in arms in 1399 by carrying away the armorers to Samarcand, Damascus is still a city of busy craftsmen in cloth and wood. Its antiquity casts a spell of romance upon it. After a traceable history of thirty-five centuries, it is still a populous and flourishing city, and, in spite of the advent of the railway and even the electric street car, it still preserves the flavor of the East.

Abana River.

(1) The early period (to cir 950 BC).—The origin of Damascus is unknown. Mention has already been made (§ 1) of the references to the city in Egyptian inscriptions and in the Amarna tablets. It appears once—possibly twice—in the history of Abraham. In Gen 14. 15 we read that Abraham pursued the four kings as far as Hobah, “which is on the left hand [i.e. the north] of Damascus.” But this is simply a geographical note which shows only that Damascus was well known at the time when Gen 14 was written. Greater interest attaches to Gen 15. 2, where Abraham complains that he is childless and that his heir is “Dammesek Eliezer” (ERV), for which the Syr version reads “Eliezer the Damaschul.” The clause, however, is hopelessly obscure, and it is doubtful whether it contains any reference to Damascus at all. In the time of David Damascus was an Aramaean city, which assisted the neighboring Aramaean states in their unsuccessful wars against David (2 S 8. 5f). These campaigns resulted indirectly in the establishment of a powerful Aramaean kingdom in Damascus. Rezon, son of Eliada, an officer in the army of Hadadezer, king of Zobah, escaped in the hour of defeat, and became a captain of banditti. Later he established himself in Damascus, and became its king (1 K 11. 23ff). He cherished a not unnatural animosity against Israel, and the rise of a powerful and hostile kingdom in the Israelitish frontier was a constant source of anxiety to Solomon (1 K 11. 25).

(2) The Aramaean kingdom (cir 950–732 BC).—Whether Rezon was himself the founder of a dynasty is not clear. He has been identified with Hezion, father of Tab-rimmon, and grandfather of Ben-hadad (1 K 15. 18), but the identification, though a natural one, is insecure. Ben-hadad (Biridri) is the first king of Damascus, after Rezon, of whom we have any detailed knowledge. The disruption of the Heb kingdom afforded the Aramaeans an opportunity of playing off the rival Heb states against each other, and of bestowing their favors now on one and now on the other. Ben-hadad was induced by Assh of Judah to accept a large bribe, or tribute, from the Temple treasures, and relieve Assyria by attacking the Northern Kingdom (1 K 15. 18ff). Some years later (cir 880 BC) Ben-hadad (or his successor?) defeated Otni of Israel, annexed several Israelitish cities, and secured the right of having Syrian “streets” (i.e. probably a bazaar for Syrian merchants) in Samaria (1 K 20. 34). Ben-hadad II (according to Winekler the two Ben-hadads are really identical, but this view, though just possible chronologically, conflicts with 1 K 20. 34) was the great antagonist of Ahab. His campaigns against Israel are narrated in 1 K 20. 22. At first successful, he was subsequently twice defeated by Ahab, and after the rout at Aphek was at the mercy of the conqueror, who treated him with generous leniency, claiming only the restoration of the lost Israelitish towns, and the right of establishing an Israelitish bazaar in Damascus. On the renewal of hostilities three years later Ahab...
fell before Ramoth-gilead, and his death relieved Ben-hadad of the only neighboring monarch who could challenge the supremacy of Damascus. From this time the history of Damascus is generally known from the Assyrian inscriptions.

In 854 BC the Assyrians defeated a coalition of Syrian and Palestinian states (including Israel) under the leadership of Ben-hadad at Karkar. In 849 and 846 BC renewed attacks were made upon Damascus by the Assyrians, who, however, did not effect any considerable conquest. From this date until the fall of the city in 732 BC the power of the Aramean kingdom depended upon the activity or quiescence of Assyria, who made use of the fact. Ben-hadad and usurped his throne c. 844 BC, was attacked in 842 and 839, but during the next thirty years Assyria made no further advance westward. Hazael was able to devote all his energies to his western neighbors, and Israel suffered severely at his hands. In 803 Mari of Damascus, who is probably identical with the Ben-hadad of 2 K 13 3, Hazael's son, was made tributary to Ramman-nirari III of Assyria.

This blow weakened Aram, and afforded Jehu an opportunity of avenging the defeats inflicted upon his country by Hazael. In 773 Assyria again invaded the territory of Damascus. Tiglath-pileser III (745–727 BC) pushed vigorously westward, and in 726 BC Rezin paid tribute. A year or two later he revolted, and attempted in concert with Pekah of Israel, to coerce Judah into joining an anti-Assyrian league (2 K 15 37; 16 5; 13 7). His punishment was swift and decisive.

In 734 the Assyrians advanced and laid siege to Damascus, which fell in 732. Rezin was executed, his kingdom was overthrown, and the city suffered the fate which a few years later befell Samaria.

4) The middle period (c. 732 BC–650 AD).—Damascus had now lost its political importance, and for more than two centuries we have only one or two inconsiderable references to it. It is mentioned in an inscription of Sargon (722–705 BC) as having taken part in an unsuccessful insurrection along with Hamath and Arpad. There are incidental references to it in Jer 49 23 ff and Ezek 27 18; 47 16 ff. In the Pers period Damascus, if not politically of great importance, was a prosperous city.

The overthrow of the Persian empire by Alexander was soon followed by the establishment of the Seleucid kingdom of Syria, with Antioch as its capital, and Damascus lost its position as the chief city of Syria. The center of gravity was moved toward the sea, and the maritime commerce of the Levant became more important than the trade of Damascus with the interior. In 111 BC the Syrian kingdom was divided, and Antiochus Cyzicenus became king of Coele-Syria, with Damascus as his capital. His successors, Demetrius Eupater and Antiochus Dionysus, had troubled careers, being involved in domestic conflicts and in wars with the Parthians, with Alexander Jannaeus of Judea, and with Aretas the Nabataean, who obtained possession of Damascus in 85 BC. Tigranes, being of Armenia, held Syria for some years after this date, but was defeated by the Romans, and in 64 BC Pompey finally annexed the country. The position of Damascus during the first cent. and a half of Rom rule in Syria is obscure. For a time it was in Rom hands, and from 31 BC – 33 AD its coins bear the names of Augustus or Tiberius. Subsequently it was again in the hands of the Nabataeans, and was ruled by an ethnarch, or governor, appointed by Aretas, the Nabataean king. This period of political indecision, which adhered to Paul (2 Cor 11 32 f). Later, in the time of Nero, it again became a Rom city. In the early history of Christianity Damascus, as compared with Antioch, played a very minor part. But it is memorable in Christian history on account of its associations with Paul's conversion as the scene of his earliest Christian preaching (Acts 9 1–25).

All the NT references to the city relate to this event (Acts 9 1–25; 22 5–11; 26 12, 20; 2 Cor 11 32, 1; Gal 1 17).

Traditional House of Ananias.

Afterward, under the early Byzantine emperors, Damascus, though important as an outpost of civilization on the edge of the desert, continued to be of secondary importance to Antioch and Seleucia.

(4) Under Islam.—Damascus has now been a Moslem city, or rather a city under Moslem rule, for nearly thirteen centuries. For about a cent. after 650 AD it was the seat of the Qarmad caliphs, and enjoyed a position of preeminence in the Moslem world. Later it was supplanted by Bagdad, and in the 18th cent. it came under the rule of the Fatimides of Egypt. Toward the close of the 11th cent. the Seljuk Turks entered Syria and captured Damascus. In the period of the Crusades the city, though never of decisive importance, played a considerate part, and was for a time the headquarters of Saladin. In 1300 it was plundered by the Tartars, and in 1399 Timur exacted an enormous ransom from it, and carried off its famous armories, thus robbing it of one of its most important industries. Finally, in 1516 AD, the Osmans Turks under Sultan Selim conquered Syria, and Damascus became, and still is, the capital of a province of the Ottoman Empire.

C. H. THOMSON

DAMMESEK ELIEZER (Gen 15 2 ERV). See Eliezer (1).

DAMN, dam, DAMNATION, dam`n-`shun, DAMNABLE, dam`n-a-b'l: These words have undergone a change of meaning since the time of the LXX. They are derived from Lat damneare = "to inflict a loss," "to condemn," and that was their original meaning in Eng. Now they denote exclusively the idea of everlasting punishment in hell. It is often difficult to determine which meaning was intended by the translators in AV. They have been excluded altogether from RV. The words for which they stand in AV are:

(1) ἐστίλεος, apōleia, "destruction," is a "damnable" and "destruction" only in 2 Pet 21 3 (RV "destructive," "destruction"). False prophets taught doctrines calculated to destroy others, and themselves incurred the sentence of destruction such as overtook the fallen angels, the world in the Deluge, and the cities of the Plain. Apōleia occurs otherwise 16 times in the NT, and is always in AV and RV by either "perdition" or "destruction": twice of waste of treasure (Mt 26 8 = Mk 14 4); twice of the beast that comes out of the abyss and goes into perdition (Rev 17 8, 11). In all other cases, it refers to men, and denotes the destiny that befalls them as the result of sin: Judas is the "son of perdition" (Jn 17 12). Peter consigns Simon Magus and his money to perdition (Acts 8 20).
Some men are "vessels of wrath fitted unto destruction" (Rom 9 22), and others, their "end is perdition" (Phil 3 19). It is the antithesis of salvation (He 10 39; Phil 1 28). Of the two ways of life, one leads to destruction (Mt 7 13). Whether it is utter, final and irretrievable destruction is not stated.

(2) κρίνω, κρίνα, trd "damned" only in AV of 2 Thess 2 12 (RV "judged") means "to judge" in the widest sense, "to form an opinion" (Lk 7 43), and forensically "to test and try" an accused person. It can only acquire the sense of "judging guilty" or "condemning" in the wrong context, in the sense of "condemning to death" (23). κατακρίνω, κατακρίνα, trd "damned" only in AV of Mk 16 16; Rom 14 23 ("condemned in RV), means properly "to give judgment against" or "to condemn" and is so trd 17 t in AV and always in RV.

(4) κρίνω, κρίσις, trd "damnation" in AV of Mt 23 33; Mk 3 29; Jn 5 29 (RV "judgment, but in Mk 3 29, "sin" for ἀδικία, harmóntera, means (a) judgment in general like κρίνω, and is so used about 17 t, besides 14 t in the phrase "day of judgment"; (b) "condemnation, like katakρίνω, about 14 t.

(5) κρίμα, κρίμα, trd in AV "damnation" 7 t (Mt 23 14 = Mk 12 40 = Lk 20 47; Rom 3 18; 13 2; 1 Cor 4 6; 12 15), "condemnation" 6 t, "judgment" 13 t, "law" and "sentence," and RV "condemnation" 9 t (Mt 23 14 only inserted in m), "judgment" 17 t, and once in m, "lawsuit" and "sentence" once each. "Judgment" may be neutral, an impartial judge weighing the evidence (so in Mt 7 2; Acts 24 25; Rom 11 33; He 6 2; 1 Pet 4 17; Rev 20 4) and "lawsuit" (1 Cor 6 7); or it may be inferred from the context that judgment is unto condemnation (so in Rom 2 2; 5 9; 6 10; 11; 1 Pet 4 14; Rev 17 1; 18 29; and RV Rom 13 2; 1 Cor 11 29). In places where κρίμα and κρίσις are rightly tr fourth, "condemnation," and where "judgment" regarded as an accomplished fact involves a sentence of guilt, they together with katakrίνω define the relation of a person to the supreme authority, as that of a criminal, found and held guilty, and liable to punishment. So the Roman empire regarded Jesus Christ, and the thief on the cross (Lk 23 40; 24 20). But generally these words refer to man as a sinner against God, judged and condemned by Him, and liable to the just penalty of sin. They imply nothing further as to the nature of the penalty or the state of man undergoing it, nor as to its duration. Nor does the word "eternal" (αἰώνιος, e.g. Mt 25 46; Mat 27 57, αἰώνιον, trd "eternal" in AV when added to them, determine the question of duration. Condemnation is an act in the moral universe, which cannot be determined under categories of time.

These terms define the action of God in relation to man's conduct, as that of the Supreme Judge, but they express only one aspect of that relation which is only fully conceived, when coordinated with the more fundamental idea of God's Fatherhood. See Eschatology; Judgment.

LITERATURE—R. Salmon, Christian Doctrine of Immortality; Charles, Eschatology.

T. REES

DAMSEL, dam'zel: A young, unmarried woman; girl (lass); daughter of Fr. In RV in Mt 26 69; Jn 18 17; Acts 12 13; 16 16 gives "maid" for παιδίσκη, παιδίσκη, "a girl," i.e. (spec.) a maid-servant or young female slave (AV "damsel"), and "child" for παιδίον, παιδίον, "a half-grown boy or girl," in Mk 5 39:40:61:41.

DAN (דנ, đān, "judge"); דָּאנָה, Dānā: The fifth of Jacob's sons, the first borne to him by Bilhah, the maid of Rachel, to whom, as the child of her slave, he legally belonged. At his birth Rachel, whose barrenness had been confirmed by trial to her, exclaimed "God hath judged me".

1. Name and habitation: Me a son," so she called his name Dan, i.e. "judge" (Gen 30 6). He was full brother of Naphtali. In Jacob's Blessing there is an echo of Rachel's words, "Dan shall judge his people" (Gen 49 16). Of the patriarch Dan almost nothing is recorded. Of his sons at the settlement in Egypt only one, Hushim, is mentioned (Gen 46 23). The name in Nu 26 43 is Shuham. The tribe however stands second in point of numbers on leaving Egypt, numbering 62,700 men of war (Nu 1 39); and at the second census they were 64,400 Tribe strong (26 43). The standard of the camp of Dan in the desert march, with which were Asher and Naphtali, was on the north side of the tabernacle (Nu 2 25; 10 25; of Josh 6 9 AV "gathering host"). The prince of the tribe was Ahiezer (Nu 1 12). Among the spies Dan was represented by Ammiel the son of Gemalli (13 12). Of the tribe of Dan was Othniel (AV "Aholibah") one of the wise-hearted artificers engaged in the construction of the tabernacle (Ex 31 6). One who was stoned for blasphemy was the son of a Danite woman (Lev 24 10). At the ceremony of blessing and anointing, "Dan stood on Mount Ebal toac while the other Tribes were on Gerizim (Dt 27 13). The prince of Dan at the division of the land was Bukki the son of Jogli (Nu 34 22).

The priests assigned to Dan adjoined those of Ephraim, Benjamin and Judah, and lay on the western slopes of the mountain. The

3. Territory reference in Jgs 5 17: And Dan, why did he remain in ships?" seems to mean that the Danites had readied their ships. The passage is one of difficulty. We are told that the Amorites forced the children of Dan into the mountain (Jgs 1 34), so they did not enjoy the richest part of their ideal portion, the fertile plain between the mountain and the sea. The strong hand of the house of Joseph kept the Amorites tributary, but did not drive them out. Later we find Dan oppressed by the Philis, against whom the heroic exploits of Samson were performed (Jgs 14 ff).

The expedition of Danain the Danite, Jgs 18 is referred to in Josh 19 47 ff. The

4. The story affords a priceless glimpse of the Danite Raib conditions prevailing in those days. Desiring an extension of territory, the Danites sent out a man who reconnoitered Ramah, whereupon Laish, a city at the north end of the Jordan valley. The people, possibly a colony from Sidon, were careless in their fancied security. The land was large, and there was "no want of anything that was in the earth." The expedition of the 600, their dealings with Micah and his priest, their capture of Laish, and their founding of an idol shrine with priestly attendants, illustrate the strange mingling of lawlessness and superstition which was characteristic of the time. The town newly built on the site of Laish they called Dan—see following art. Perhaps 2 Ch 2 14 may be taken to indicate that the Danites intermarried with the Philomicians. Divided between its ancient seat in the S. and the new territory in the N., the tribe retained its place in Israel for a time (1 Ch 12 35; 27 22), but it played no part of importance in the subsequent history.

The name disappears from the genealogical lists of Ch; and it is not mentioned among the tribes in Rev 7 5 ff.

Samson was the one great man produced by Dan, and he seems to have embodied the leading characteristics of the tribe: unsteady, unscrupulous, violent, possessed of a certain grim humor; stealthy
in a serpent in the way, an adder in the path" (Gen 49:17) — but swift and strong in striking — a lion's whelp, that leapteth forth from Bashan" (Deut 32:11). Dan ranked as a city in which the true customs of old Israel were preserved (2 S 20:18 LXX). W. Ewing

**DAN:** A city familiar as marking the northern limit of the land of Israel in the common phrase "from Dan even to Beer-sheba" (Jgs 20:1; 1 S 3:20, etc.). Its ancient name was Laish or Leshem (Jgs 18:7, etc.). It was probably an outlying settlement of Tyre on Sidon. Its inhabitants, pursuing the ends of peaceful traders, were defenseless against the onset of the Danite raiders. Having captured the city the Danites gave it the name of their own tribal ancestor (Jgs 16). It lay in the valley near Beth-rehob (ver 28). Jos places it near Mt. Lebanon and the fountain of the lesser Jordan, a day's journey from Sidon (Ant, V, iii, 1; VIII, viii, 4; BJ, IV, i, 1). Onom says it lay 4 Roman miles from Panes on the way to Tyre, at the source of the Jordan. This points decisively to Tell el-Kady, in the plain W. of Banias. The mound of this name — Kady — is the exact Arab. equivalent of the Heb Dan — rises from among the bushes and reeds to a height varying from 40 to 80 ft. The largest of the springs of the Judean Dan rises on the west side. The waters join with those of a smaller spring on the other side to form Nahar el-Leddān which flows southward to meet the streams from Bānīds and Hashebjeh. The mound, which is the crag of an ancient volcano, has a certain aura that remains on the south side, while the tomb of Sheshi Meruz is sheltered by two holy trees. The sanctuary and ritual established by the Danites persisted as long as the house of God was in Shiloh, and the priesthood in this idolatrous shrine remained in the family of Jonathan till the conquest of Tiglath-pileser (Jgs 18:30; 2 K 15:29). Here Jeroboam I set up the golden calf. The ancient sanctity of the place would tend to promote the success of his scheme (1 K 12:28 ff., etc.). The calf, according to a Jewish tradition, was taken away by Tiglath-pileser. Dan fell before Benhadad, king of Syria (1 K 15:20; 2 Ch 16:4). It was regained by Jeroboam II (2 K 14:25). It shared the country's fate at the hands of Tiglath-pileser (2 K 15:29). It was to this district that Abraham pursued the army of Chedorlaomer (Gen 14:14). For Dr. G. A. Smith's suggestion that Dan may have been at Bānīds see HGLI, 473, 480 ff. W. Ewing

**DAN** (Ezk 27:19 AV). See **VEDAN**.

**DANCING, dan'sing.** See Games.

**DANDLE, dan'dl (דנְדֶל, shâ'desh', a Pual form, from root דָּשָׁל, shâ'da', with sense of "to caress"). Occurs in Iaa 66:12, "shall be dandled upon the knee."**

**DANGER, dăn'jër:** Danger does not express a state of reality but a possibility. In Mt 5:21 f., however, and also AV Mk 3:29 (RV "but is guilty of an eternal sin") the expression "danger" refers to a certainty, for the danger spoken of is in one case a judgment which one brings upon himself, and in the other the committing of an unpardonable sin. Both are the necessary consequences of a man's conduct. The reason for translating the Gr ἐπιφοβος, ἐφανός (lit. "to be held in anything so one cannot escape") by "is in danger," instead of "guilty" or "liable," may be due to the translator's conception of these passages as legal, Dan referring to a warning against such an act rather than the act itself, a statement of the judgment which stands pronounced over every man who commits the sin. A. L. BRESLICH

**DANIEL,** dan'ý-el (דָּנִיֵּל, dâniyêl, דָּנִיֵּל, dâni'êl, "God is my judge"); **Dâvîh, Daniel:**

1. Early Life

We know nothing of the early life of Daniel, except what is recorded in the book bearing his name. Here it is said that he was one of the youths of royal or noble seed, who were carried captive by Nebuchadnezzar in the third year of Jehoiakim, king of Judah. These youths were without blame, fair, well-favored, skilful in all wisdom, endued with knowledge, and understanding science, and such as had ability to stand in the king's palace. The king commanded to teach them the knowledge and tongue of the Chaldeans; and appointed for them a daily provision of the best victuals, and of the wine which he drank. After having been thus nourished for three years, they were to stand before the king. Ashpenaz, the master or chief of the eunuchs, into whose hands they had been intrusted, following a custom of the time, gave to each of these youths a new and Bab name. To Daniel, he gave the name Bełteshazāz. In Bab this name was probably Belu-lita-shārri-urân, which means "O Bel, protect thou the house of the king." The name Bełteshazāz is the name for one of the four places in which Daniel occupied as a hostage of Jehoiakim at the court of the king of Babylon. The youths were probably from 12 to 15 years of age at the time when they were carried captive. (For changes of names, of Joseph see note to Zaphenath-paneah [Gen 41:45]; Elîakim, to Jehoiakim [2 K 23:34]; Mattanîah, to Zedeckiah [2 K 24:17]; and the two names of the high priest Johanan's brother in the Sachau Papyri, i.e. Ostan and Azanî.)

Having purposed in his heart that he would not defile himself with the food and drink of the king, Daniel requested of Ashpenaz permission to eat vegetables and drink water. Through the favor of God, this request was granted, notwithstanding the fear of Ashpenaz that his head would be endangered to the king on account of the probably resulting poor appearance of the youths living upon this blood-diluting diet, in comparison with the expected healthiness of appearance of the other youths of their class. However, ten days' trial having been first granted, and at the end of that time their countenances having been found fairer and their flesh fatter than the other youths', the permission was made permanent; and God gave to Daniel and his companions knowledge and skill in all learning and wisdom, and to Daniel understanding in all visions and dreams; so that at the end of the three years when the king communed with them, he found them much superior to all the magicians and enchanters in every matter of wisdom and understanding.

Daniel's public activities were in harmony with his education. His first appearance was as an interpreter of the dream recorded in **Dnl 2.** Nebuchadnezzar having seen in his dream a vision of a great image, excellent in brightness and terrible in appearance, its head of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron and part of clay, beheld a stone cut out without hands smiting the image and breaking it into pieces, until it became like chaff and was carried away by the wind; while the stone that smote the image became a great mountain, and filled the whole earth. Then the king awoke from his troubled sleep, he forgot as soon as he had forgotten, the dream, and summoned the wise men of Babylon both to tell him the dream and
to give the interpretation thereof. The wise men having said that they could not tell the dream, nor interpret it as long as it was untold, the king threatened them with death. Daniel, who seems not to have been consulted when the other wise men received their reply, before the king, when he was informed of the threat of the king, and that preparations were being made to slay all the wise men of Babylon, himself, and his three companions included, boldly went in to the king and stated that he would appoint a time for him to appear to show the interpretation. Then he went to his house, and he and his companions prayed, and the dream and its interpretation were made known unto Daniel. At the appointed time, the dream was explained, and the four Hebrews were loaded with wealth and given high positions in the service of the king. In the 4th chapter, we have recorded Daniel's interpretation of the dream of Nebuchadnezzar about the great tree that was hewn at the command of an angel, thus prefiguring the irrevocability of the king.

Daniel's third great appearance in the book is in ch 5, where he is called upon to explain the extraordinary writing upon the wall of Belshazzar's palace, which foretold the fall of the Medes and Persians. For this service Daniel was clothed with purple, a chain of gold put around his neck, and he was made the third ruler in the kingdom.

Daniel, however, was not merely an interpreter of other men's visions. In the last six chapters we have recorded four or five of his own visions, all of which are taken up with revelations concerning the future history of the great world empires, esp. in their relation to the people of God, and predictions of the final triumph of the Messiah's kingdom.

In addition to his duties as seer and as interpreter of signs and dreams, Daniel also stood high in the governmental service of Nebuchadnezzar, Belshazzar, and Darius the Mede, and perhaps also of Cyrus.

5. Official of the Kings

The Book of Dan, our only reliable source of information on this subject, does not tell us much about his official duties and performances. It does say, however, that he was chief of the wise men, that he was in the gate of the king, and that he was governor over the whole province of Babylon under Nebuchadnezzar; that Belshazzar made him his third ruler; and that Darius made him one of the three presidents to whom his hundred and twenty satraps were to give account; and that he even thought to set him over his whole kingdom. In some of these positions he seems to have conducted himself with faithfulness and judgment. While in the service of Darius the Mede, he aroused the antipathy of the other presidents and of the satraps. Unable to find any fault with his official acts, they induced the king to make a decree, apparently general in form and purpose, but really aimed only at Daniel alone. They saw that they could find no valid accusation against him, unless they found it in connection with something concerning the law of his God. They therefore caused the king to make a decree that no one should make a request of anyone for the space of thirty days, save of the king. Daniel, having publicly prayed three times a day as he was in the habit of doing, was caught in the act, accused, and on account of the irrevocability of a law of the Mede and Persians, was condemned - with the decree to be cast into a den of lions. The king was much troubled at this, but was unable to withhold the punishment. However, he expressed to Daniel his belief that his God in whom he trusted continually would deliver him; and so indeed it came to pass. For in the morning, when the king drew near to the mouth of the den, and called to him, Daniel said that God had sent His angel and shut the mouths of the lions. So Daniel was taken up unharmed, and at the command of the king his accusers, had not been cast into the den, were destroyed before they reached the bottom.

LITERATURE.—Besides the commentaries and other works mentioned in the art. on the Book of Dan, valuable information may be found in Joss and in Payne-Smith's Lectures on Daniel.

R. DICK WILSON

DANIEL, dan'yal, BOOK OF:

I. NAME.

II. PLACE IN THE CANON.

III. DIVISIONS OF THE BOOK.

IV. LANGUAGES.

V. PURPOSE OF THE BOOK.

VI. UNITY.

VII. GENEROSITIES.

1. The Predictions.

2. The Miracles.

3. The Text.

4. The Language.

5. The Historical Statements.

VIII. INTERPRETATION.

IX. DOCTRINES.

X. APOCRYPHAL ADDITIONS.

LITERATURE.

I. NAME.—The Book of Dan is rightly so called, whether we consider Daniel as the author of it, or as the principal person mentioned in it.

II. PLACE IN THE CANON.—In the Eng. Bible, Dan is placed among the Major Prophets, immediately after Ezek, thus following the order of the Sept and of the Lat Vulg. In the Heb Bible, however, it is placed in the third division of the Canon, called the Kethuvim or writings, by the Hebrews, and the hagnographa, or holy writings, by the Seventy. It has been claimed that Dan was placed by the Jews in the third part of the Canon, either because they thought the inspiration of its author to be of a lower kind than was that of the other prophets, or because the book was written after the second or prophetical part of the Canon had been closed. It is more probable, that the book was placed in this part of the Heb Canon, because Daniel is not called a nabi ("prophet"), but was rather a hakekh ("seer") and a hokham ("wise man"). None but the works of the nabi, according to Jewish thought, are prophetic in form. A confusion has arisen from the fact that Dnl was placed by the Jews in the third part of the Jewish Canon, the third being reserved for the heterogeneous works of seers, wise men, and priests, or for those that do not mention the name or work of a prophet, or that are poetical in form. A confusion has also arisen from the fact that Dnl was placed by the Jews in the third part of the Jewish Canon, the third being reserved for the heterogeneous works of seers, wise men, and priests, or for those that do not mention the name or work of a prophet, or that are poetical in form. A confusion has also arisen from the fact that Dnl was placed by the Jews in the third part of the Jewish Canon, the third being reserved for the heterogeneous works of seers, wise men, and priests, or for those that do not mention the name or work of a prophet, or that are poetical in form. 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According to the languages in which the book is written, it may be divided into the Aram. portion, extending from 2:4b to the end of ch 7, and a Heb. portion embracing the rest of the book. The language of the book is partly Heb and partly a dialect of Aram., which has been called Chaldee, or Bib. Aram. This Aram. is almost exactly the same as that which is found in portions of Ezra. On account of the large number of Bab. and Pers. words characteristic of this Aram., and of that of the papyri recently found in Egypt, as well as on account of the general similarity of the nominal, verbal and other forms, and of the syntactical construction, the Aram. of this period might probably be called the Bab.-Pers. Aram. With the exception of the sign used to denote the sound db, and of the use of koph in a few cases where Dnl has t̂ayin, the spelling in the papyri is the same in general as that in the Bib. books. Whether the change of spelling was made at a later time in the MSS of Dnl, or whether it was a peculiarity of the Bab Aram., as distinguished from the Egypt., or whether it was due to the unifying, scientific genius of Daniel himself, we have no means at present to determine. In view of this the Eleusinian Papyrus frequently employ the d sign to express the dh sound, and that it is always employed in Ezr to express it; in view further of the fact that the z sign is found as late as the earliest Nabatæan inscription, that of 70 BC (Euting, 3:49; Lagarde, 1:48), it seems fatsious to insist on the ground of the writing of these two sounds in the Book of Dnl, that it cannot have been written in the Pers. period. As to the use of koph and t̂ayin for the Aram. sound which corresponds to the Heb. dh when equivalent to an Arab. dh, any hasty conclusion is debarred by the fact that the Aram. papyri of the 5th cent. BC, the MSS of the Sam. Tg and the Mandæa MSS written from 600 to 900 AD all employ the two letters to express the one sound. The writing of 'aleph and heth without any proper discrimination occurs in the papyri as well as in Dnl. The only serious objection to the early date of Dnl upon the ground of its spelling is that which is based upon the use of a final n in the pronominal suffix of the second and third persons masc. pl. instead of the m of the Aram. papyri and of the Zakir and Sendschirî inscriptions. It is possible that Dnl was influenced in this by the corresponding verb in the Heb. Tg and Mandæa dialects of the Aram. agree with the Bab. in the formation of the pronominal suffixes of the second and third persons masc. pl., as against the Heb. the Syr. Mannean, Sabaean and Ethiopic. It is possible that the occurrence of m in some west-Aram. documents may have arisen through the influence of the Heb. and Phoen., and that pure Aram. always had n just as we find it in Assy and Bab., and in all east-Aram. documents thus far discovered.

The claim that the use of Dnl as a preservative of the third person masculine of the imperfect proves a Palestinian provenience has been shown to be untenable by the discovery that the earliest Syr. also used y. (See M. F ageon, Inscriptions sémitiques, première partie, 47.)

This inscription is dated 73 AD. This proof that in the earlier stages of its history the east Aram. was in this respect the same as that found in Dnl is confirmed by the fact that the forms of the 3d person of the imperfect found in the prophecies of the Sibyl in the Book of Dnl, and the names upon the Aram. docket of the Assy inscriptions also have the preservative y. (See CIS, 11, 47.)

V. Purpose of the Book.—The book is not intended to give an account of the life of Daniel. It gives neither his life, career, nor history, nor any account of the events of his long career. Nor is it meant to give a record of the history of Israel during the exile, nor even of the captivity in Babylon. Its purpose is to show how by His providential guidance, His miraculous interventions, His foreknowledge and almighty power, the God of heaven controls the events of nations, the lives of Heeb captives and of the mightiest of the kings of the earth, for the accomplishment of His Divine and beneficent plans for His servants and people.

VI. Unity of the Book. The unity of the book was first denied by Spicque, who suggested that the first part was taken from the chronological works of the Chaldaæans, basing his supposition upon the difference of language between the former and latter parts. Newton followed Spicque in suggesting two parts. But the narrative passes over from the 3d to the 1st person. Köhler follows Newton, claiming, however, that the visions were written by the Daniel of the exile, but that the first 6 chapters were composed by a later writer who described the person of Daniel. Von Orelli holds that certain prophecies of Daniel were enlarged and interpolated by a Jew living in the time of Antiochus Epiphanes, in order to show his contemporaries the bearing of the predictions of the book upon the times of oppression. Zeckler and Lange hold to the unity of the book in general; but the former thought that 11:5—45 is an interpolation; and the latter, that 10:1—11:44 and 12:5—13:3 were originally inserted. A few have been in the present Kuhn, who has shown that the Aram. portions existed as early as the times of Alexander the Great—a view to which Strack also inclines. Eichhorn held that the book consisted of ten different original sections, which are bound together merely by the circumstance that they are all concerned with Daniel and his three friends. Finally, De Lagarde, believing that the fourth kingdom was the Rom., held that ch 7 was written about 69 AD. (For the best discussion of the controversy concerning the unity of Dnl, see Eichhorn, Einleitung, §§ 612—19, and Buhl in RE, IV, 449—51.)

VII. Genuineness.—With the exception of the neo-Platonic Porphyry, a Gr non-Christian philosopher of the 3d cent., the genuineness of the Book of Dnl was denied by no one until the rise of the deistic movement in the 17th cent. The attacks upon the genuineness of the book have been based upon (1) the predictions, (2) the miracles, (3) the text, (4) the language, (5) the historical statements.

The assailants of the genuineness of Dnl on the ground of the predictions found therein, may be divided into two classes—those who deny the predictions in general, and those who claim that the apocalyptic character of the predictions of Dnl is a sufficient proof of their lack of genuineness. The first of these two classes includes properly those who deny the mere Christian unity, but the latter, and the answering of them may safely be left to those who defend the doctrines of theism, and particularly of revelation. The second class of assailants is, however, of a different character, since it consists of those who are sincere believers in Christianity and predictive prophecy. They claim, however, that certain characteristics of definiteness and detail, distinguishing the predictive portions of the Book of Dnl from other predictions of the OT, bring the genuineness of Dnl into question.

The kind of prediction found here, ordinarily called apocalyptic, is said to have arisen first in the 2d cent. BC, when parts of the Book of Ez and of the Sibyline Oracles were written; and a main characteristic of it seemed to be that it records past events as if they were still future, bringing the speaker back into some distant past time,
for the purpose of producing on the reader the impression that the book contains real predictions, thus gaining credence for the statements of the writer and giving consolation to those who are thus led to believe in the providential foresight of God for those who trust in Him.

Since those who believe that the God has spoken unto man by His Son and through the prophets will not be able to set limits to the extent and definiteness of the revelations which He may have seen fit to make through them, nor to prescribe the method, style, time and character of the revelations, this attitude on the genuineness of Dn need only be left to the defenders of the possibility and the fact of a revelation. One who believes in these may logically believe in the genuineness of Dn, as far as this objection goes. That there are spurious apocalypses is no more proved that all are spurious than that there are spurious gospels or epistles proves that there are no genuine ones. The spurious epp. of Philarias do not prove that Cicero's Letters are not genuine; nor do the false statements of 2 Macc, nor the many spurious Acts of the Apostles, prove that 1 Mac or Luke's Acts of the Apostles is not genuine. Nor does the fact that the oldest portions of the spurious apocalypses which have been preserved to our time are thought to have been written in the 2d cent. BC, proves that apocalypses, no matter genuine or spurious, were written before that time. There must have been a beginning, a first apocalypse, at some time, if ever. Besides, if we admit that the earliest parts of the Book of En and of the Sybyline Oracles were written about the middle of the 2d cent. BC, whereas the Book of E seal was written about 300 AD, 450 years later, we can see no good literary reason why Dn may not have antedated En by 350 years. The period between 500 BC and 150 BC is the most entirely known of all known Hebrew literary productions as to render it exceedingly precarious for anyone to express an opinion as to what works may have characterized that long space of time.

Secondly, as to the objections made against the Book of Dn on the ground of the number or character of the miracles recorded, we shall only say that they affect the whole Christian system, which is full of the miraculous from beginning to end. If we begin to reject the books of the Bible because miraculous events are recorded in them, where indeed shall we stop?

Thirdly, a more serious objection, as far as Dn itself is concerned, is the claim of Eichhorn that the original text of the Aram. portion 3. The Text has been so thoroughly tampered with and changed, that we can no longer get at the genuine original composition. We ourselves can see no objection to the belief that these Aram. portions were written first of all in Heb, or even, if you will, in Bab; nor to the supposition that some Gr translators modified the meaning in their version either intentionally, or through a misunderstanding of the original. We claim, however, that the composite Aram. of Dn agrees in almost every particular of orthography, etymology and syntax, with the Aram. of the North Sem inscriptions of the 9th, 8th and 7th cents. BC and of the Egypt papyri of the 5th cent. BC, and that the vocabulary of Dn has an admixture of Heb, Bab and Pers words similar to that of the papyri of the 5th cent. BC; whereas, it differs in composition from the Aram. of the Nabateans, which is devoid of Pers, Heb, and Bab words, and which is prophetic, and from that of the Psalms, which is full of Gr words, while having but one or two Pers words, and no Heb or Bab. As to different recensions, we meet with a similar difficulty in Jeremiah without anyone's impugning on that account the genuineness of the work as a whole. As to interpolations of verses or sections, they are found in the Sam recension of the Heb text and in the Sam and other Tgs, as also in certain places in the text of the NT, Jos and many other ancient literary works, without causing us to distrust in the genuineness of the rest of their works, or of the works as a whole.

Fourthly, the objections to the genuineness of Dn based on the presence in it of three Gr names of musical instruments and of a number of Pers words do not seem nearly as weighty today as they did a hundred years ago. The Gr inscriptions at Abn Simbal in Upper Egypt dating from the time of Psamtik II in the early part of the 6th cent. BC, the discovery of the Minoan inscriptions and ruins in Crete, the revelations of the wide commercial relations of the Phoenicians in the early part of the 1st millennium BC, the lately published inscriptions of Sammanerib about his campaigns in Cilicia against the Gr seafarers to which Alexander Polyhistor and Abydenus had referred, telling about his having carried many Greeks captive to Nineveh about 700 BC, the confirmation of the wealth and expensive ceremonies of Nebuchadnezzar made by his own inscriptions and other, still more recent, evidence, will assure us of the possibility of the use of Gr musical instruments at Babylon in the 6th cent. BC. This, taken along with the well-known fact that names of articles of commerce and esp. of musical instruments go with such things, leaves no room to doubt that a writer of the 6th cent. BC may have known and used borrowed Gr terms. The Aramaeans being the great commercial middlemen between Egypt and Greece on the one hand and Babylon and the Orient on the other, and speaking a subject people, would naturally adopt many foreign words into their vocabulary.

As to the presence of the so-called Pers words in Dn, it must be remembered that many words which were formerly considered to be such have been found to be Bab. As to the others, perhaps all of them may be Median rather than Pers; and if so, the children of Israel who were carried captive to the cities of the Medes in the middle of the 8th cent. BC, and the Medes, then Medo-Persians, may be the object of being like the Medes, at least from the time of the fall of Nineveh about 607 BC, may well have adopted many words into their vocabulary from the language of their rulers. Daniel was not writing merely for Jews who had been carried captive by Nebuchadnezzar, but for all Israelites throughout the world. Hence, he would properly use a language which his scattered readers would understand rather than the purer idiom of Judaea. Most of his foreign terms are names of officials, legal terms, and articles of clothing, for which there were no suitable terms existing in the earlier Heb or Aram. There was nothing for a writer to do but to invent new terms, or to transfer the current foreign words into his native language. The latter was the preferable method and the one which he adopted.

Fifthly, objections to the genuineness of the Book of Dn are made on the ground of the historical misstatements which are said to be found in it. These may be classified as follows: (1) Chronological, (2) geographical, and (3) various.

1. Chronological objections. The first chronological objection is derived from Dn 1:1, where it is said that Nebuchadnezzar made an expedition against Egypt, which is spurious, whereas Jeremiah seems to imply that the expedition was made in the 4th year of that king. As Daniel was writing primarily for the Jews of Babylon, he would naturally use the system of dating that was
employed there; and this system differed in its method of denoting the 1st year of a reign from that used by the Egyptians and by the Jews of Jerus for whom Jeremiah wrote.

The first objection is derived from the fact that Daniel is said (Dnl 1 21) to have lived unto the 1st year of Cyrus the king, whereas in 10 1 he is said to have seen a vision in the 3d year of Cyrus, king of Persia. These statements are easily reconciled by supposing that in the former case it is the 1st year of Cyrus as king of Babylon, and in the second, the 3d year of Cyrus as king of Persia.

The third chronological objection is based on 6 28, where it is said that Daniel prospered in the kingdom of Darius and in the kingdom of Cyrus the Persian. This statement is harmonized with the facts revealed by the monuments and with the statements of the book itself by supposing that Darius reigned synchronously with Cyrus, but as sub-king under him.

The fourth objection is based on 8 1, where Daniel is said to have seen a vision in the third year of Belshazzar the king. If we suppose that Belshazzar was king of the Chaldaeans while his father was alive, just as Conrad was king of Babylon while his father, Cyrus, was king of the lands, or as Nabonidus II seems to have been king of Harran while his father, Nabonidus I, was king of Babylon, this statement will harmonize with the other statements of the book and with the history of Belshazzar.

(2) Geographical objections.—As to the geographical objections, three only need be considered as important. The first is, that Shushan seems to be spoken of in 7 2 as subject to Babylon, whereas it is supposed by some to have been at that time subject to Media. Here we can safely rest upon the opinion of Winckler, that at the division of the Assyrian dominions among the allied Medes and Babylonians, Elam became subject to Babylon rather than to Media. If, however, this opinion could be shown not to be true, we must remember that Daniel is said to have been at Shushan in a vision.

The second geographical objection is based on the supposition that Nebuchadnezzar would not have gone against Jerus, leaving an Egyptian garrison at Carchemish in his rear, thus endangering his line of communication and a possible retreat to Babylon. This objection has no weight, now that the position of Carchemish has been shown to be, not at Cireasium, as conjectured, but at Jirabis, 150 miles farther up the Euphrates. Carchemish would have cut off a retreat to Nineveh, but was far removed from the direct line of communication with Babylon.

The third geographical objection is derived from the statement that Darius placed 120 satraps in, or over, all his kingdom. The objection rests upon a false conception of the meaning of satrapy and of the extent of a satrapy, there being no reason why a subject of Persia should be under a satrap who was tributary under him as Sargon of Assyria had governors and deputies under him; and the latter king mentions 117 peoples and countries over which he appointed his deputies to rule in his place.

(3) Other objections.—Various other objections to the genuineness of Dn1 have been made, the principal being those derived from the supposed non-existence of Kings Darius the Mede and Belshazzar the Chaldean, from the use of the word Chaldean to denote the wise men of Babylon, and from the silence of other historical sources as to many of the events recorded in Dn1. The discussion of the existence of Belshazzar and Darius the Mede will be found under BELSHAZZAR and DARIUS. As to the argument from the silence, it turns upon the assumption that it proves itself in fact to the absence of all reference to Daniel on the monuments, in the Book of Eclesius, and in the post-exilic lit. As to the latter books it proves too much; for Hag, Zec, and Mal, as well as Ezr, Neh, and Est, refer to so few of the older canonical books and earlier historical persons and events, that it is not fair to demand of them to refer to Daniel—at least, to use their not referring to him or his book as an argument against the existence of either before the time when they were written. As to Eclesius, we might have expected him to mention Daniel or the Three Children; but who knows what reasons Ben Sira may have had for not placing them in his list of Heb heroes? Perhaps, since he held the views which later characterized the Sadducees, he may have passed Daniel by because of his views on the resurrection and on angels. Perhaps he failed to mention any of the four companions because none of their deeds had been wrought in Pal; or because their deeds exalted too highly the heathen monarchies to which the Jews were subject. Or, more likely, the book may have been unknown to him, since very few copies at best of the whole OT can have existed in his time, and the Book of Dn1 may not have had general currency in Pal before it was made so preeminent by the fulfillment of its prophecies to Cyrus.

It is not satisfactory to say that Ben Sira did not mention Daniel and his companions, because the stories concerning them had not yet been imbedded in a canonical book, inasmuch as he does not mention any of the other Israel's great men, although he is not mentioned in any canonical book. In conclusion, it may be said, that while it is impossible for us to determine why Ben Sira does not mention Daniel and his three companions among the other Israel's great men, at least it is more possible to understand how these stories concerning them cannot merely have arisen but have been accepted as true, between 180 BC, when Eclesius is thought to have been written, and 169 BC, when, according to 1 Mac, Matthias, the first of the Asmonaees, executed his brethren to follow the example of the fortitude of Ananias and his friends.

As to the absence of all mention of Daniel on the contemporary historical documents of Babylon and Persia, such mention is not to be expected, inasmuch as those documents give the names of none who occupied positions such as, or similar to, those which Daniel is said to have had.

VIII. Interpretation.—Questions of the interpretation of particular passages may be looked for in the commentaries and special works. As to the general question of the kind of prophecy found in the Book of Dn1, it has already been discussed above under the caption of "Genuineness." As to the interpretation of the world monarchies which precede the monarchy of the Messian Prince, it may be said, however, that the latest discoveries, ruling out as they do a separate Median empire that included Babylon and parts of the Medes, that the four monarchies are the Bab, the Pers, the Gr, and the Rom. According to this view, Darius the Mede was only a sub-king under Cyrus the Pers. Other interpretations have been made by selecting the four empires from those of Assyria, BABYLONIA, MEDIA, PERSIA, MEDO-PERSIA, ALEXANDER, THE SELECTED, THE ROMANS, AND THE MOHAMMEDANS. The first and the last of these have generally been excluded from serious consideration. The main dispute is as to whether the 4th empire was that of the Seleucids, or that of the Romans, the former view being held commonly by those who hold to the composition of Dn1 in the 2d cent. BC, and the latter by those who hold to the traditional view that it was written in the 6th century BC.

IX. Doctrines.—It is universally admitted that the teachings of Daniel with regard to angels and
the resurrection are more explicit than those found elsewhere. Daniel attributes to them names, ranks, and functions not mentioned by others. It has become common in certain quarters to assert that these peculiarities of Daniel are due to Pers influences. The Bab monuments, however, have revealed the fact that the Babylonians believed in both good and evil spirits with names, ranks, and different functions. These spirits correspond in several respects to the Heb angels, and may well have afforded Daniel the background for his visions. Yet, in all such matters, it must be remembered that the sources gave us a vision, or revelation; and a revelation cannot be bound by the ordinary laws of time and human influence.

As to the doctrine of the resurrection, it is generally admitted that Daniel adds some new and distinct features to that which is taught in the other canonical books of the Old Testament. But it will be noted that he does not dwell upon this doctrine, since he mentions it only in 12:2. The materials for his doctrine are to be found in Zech 14:21 and 66:24; Ezek 37:1-14, and in Job 14:12; 19:25; Hosea 6:2; 1 K 4:2; 2 K 4, and 8:1-5, as well as in the use of the words for sleep and awakening from sleep, or from the dust, for everlasting life or everlasting sin (Isa 26:13; 63:1; 2 K 13:27:2; Dtn 31:16; 2 S 7:12; 1 K 1:21; Job 7:21, and Jer 20:11; 23:40. The essential ideas and phraseology of Daniel's teachings are found in Isa, Jer, and Ezek. The first two parts of the books of En and Mal have much to do with the resurrection; but on the other hand, Ecel seems to believe not even in the immortality of the soul, and Wisd and 1 Mac do not mention a resurrection of the body.

That the post-exilic prophets do not mention a resurrection does not prove that they knew nothing about Dn1 any more than it proves that they knew nothing about Isa, Jer, and Ezek.

There are analogies, it is true, between the teachings of Daniel with regard to the resurrection and those of the Apocrypha. But so are there between his doctrines and the ideas of the Egyptians, which had existed for millenniums before his time. Besides there is no proof of any derivation of doctrines from the Persians by the writers of the canonical books of the Hebrew Bible. In the New Testament, however, both the ideas and verbiage of Daniel are to be found in the acknowledged early Heb literature. And finally, this attempt to find a natural origin for all Bib. ideas leaves out of sight the fact that the Scriptures contain revelations from God, which transcend the ordinary course of human development. To a Christian, therefore, there can be no reason for believing that the doctrines of Dn1 may not have been promulgated in the 6th cent. BC.

The best commentaries on Dn1 from a conservative point of view are those by Calvin, Moses Stuart, Kell, Zöckler, Strong in Lange's Biblical Word-Finders, in the Scoresby Commentary, Thomson in the Pulpit Commentary, and Wright, Daniel and His Critics. The best defenses of Daniel's authenticity and genuineness are Hengstenberg, Authorship and Authenticity of the Book of Daniel, Triggold, Dn1, as it appeared in the best of its kind by C. H. H. Wright, Daniel and His Critics, Kennedy, The Book of Daniel from the Christian Standpoint, Joseph Wilson, Daniel, and Sir Robert Anderson, Daniel in the Critics' Den. One should consult also Pinches, The Old Testament in the Light of the Ancient Historia and Religion, and Light on the Old Testament from Babyl. and Orr, The Problem of the Attribution of Dn1. The best reading of the text is represented by Driver in his Lit. of the OT and in his Dn1; by Bevan, The Book of Daniel; by Prince, Commentary on Daniel, and by Cornill in his Introdo to the OT.

X. Apocryphal Additions.—In the Gr translations of Dn1 three or four pieces are added which are not found in the original Heb. Aram. text as it has been shown above. These are The Prayer of Azarias, The Song of the Three Holy Children, Susanna, and Bel and the Dragon. These additions have all been rejected from the Canon by the Protestant churches because they are not contained in the Heb. Canon. In the Church of England they are read for example of life and instruction of manners. The Three was 'ordered in the rubric of the first Prayer Book of Edward VI (AD 1549) to be used in Lent as a responsive to the OT Lesson at the Morning Prayer.' It contains the Prayer of Azarias from the midst of the burning flames, and the song of praise by the three children for their deliverance; the latter being couched largely in phrases borrowed from Ps 148. Sus presents us to the story of a virtuous woman who resisted the seductive attempts of two judges of the elders of the people, whose machinations were exposed through the wisdom of Daniel who convicted them of false witness by the evidence of their own mouth, so that they were put to death according to the law of Moses; and from that day forth Daniel held in great reputation in the sight of the people. Bel contains three stories. The first relates how Daniel destroyed the image of Bel which Nebuchadnezzar worshipped, by showing by means of ashes strewn on the floor of the temple that the image was not of gold, but the work of those who came secretly into the temple by night. The second tells how Daniel killed the Dragon by throwing lumps of mingleted pitch, fat and hair into its mouth, so causing the Dragon to burst asunder. The third relates how the three children were cast into the fiery furnace, stating that there were seven lions and that Daniel lived in the den six days, being sustained by broken bread and potage which a prophet named Habakkuk brought to him through the air, an angel of the Lord having taken food to him every day, and which he received by the hair of his head and through the vehemence of his spirit set him in Babylon over the den, into which he dropped the food for Daniel's use.

LITERATURE.—For commentaries on the additions to the Book of Dn1, see the works on Dn1 cited above, and also The Apocrypha by Chilton and others; the volume on the Apocrypha in Lange's Commentary by Bissell; The Apocrypha by Wace in the Speaker's Commentary, and Schürer, History of the Jewish People.

DANITES, Dan'sits (דנֵ֥י, ha-danî:): Occurs as describing those belonging to Dan in Jgs 13 2; 18 111; 1 Ch 12 35.

DAN-JAAN, Dan-jâ'ân (דני, dăn ya'ân; בְּדנֵי, bô Danî:): A place visited by Job and his officers when taking the census (2 S 24 6). It is mentioned between Gilead and Sidon. Some would identify it with K'in Dânân, a ruined site N. of Asheib. The text is probably corrupt. Klostermann would read 'toward Dan and Ijon' (cf 1 K 15 20).

DANNAH, Dan'a (דנֶ֫ה, dànnâh; דנֶ֫ה, dànnâh; דנֶ֫ה, dànnâh): One of the cities in the hill country of Judah (Josh 15 49) between Socoh and Kirjath-sannah (Dahr), habitation Idnah—the Jedia of the Onom—Sélales W. of Hebron. See PEF, III, 305, 330.

DAPHNE, Daf'nâ (דָֽפָּה), Daphné, "bay-trees"): A suburb of Abydos in the Oronian, in the valley to Strabo and the Jeros itinerary, about 40 furlongs, or 8 miles distant. It is identified with Belit el-Mâd on the left bank of the river, to the S.W. of the city. Here were the famous grove and sanctuary of Apollo. The grove and shrine owed their origin to Seleucus Niger. It was a place of great natural beauty, and the Seleucid kings spared no outlay in adding to its attractions. The precipices enjoyed the right of asylum. Hither fled Onias the high
Dara, dăr'a (דארא, dăr'a). See Darda.

Darda, dăr'da (דרד, dar'da), "pearl of wisdom"): One of the wise men to whom Solomon is compared (1 K 4 31). He was either a son of Mahol (ibid) or a son of Zerah, son of Judah (1 Ch 2 6, where the corresponding name in the same list is given as Dara). In rabbinc lore the name has been interpreted as dăr'da as "the generation of knowledge"—the generation of the wilderness.

Dare, dăr: The expression "to dare" in the Scriptures has the meaning of "to defy," "to challenge," or "to terrify." It is always found as the tr of ṭeḥād, ṭolmāh, "to manifest courage." This is particularly evident from 2 Cor 10 12, "for we are not bold to number or compare ourselves" (AV "for we dare not make ourselves the number").

Darin, dar'ik (דאריק, dar'ikōn, and דאריק, dar'ikōn; דריך, dar'ikō; דאריק, dar'ikō; דאריק, dar'ikō; דאריק, dar'ikō): A Pers gold coin about a guinea or five dollars in value. The first form of the word occurs in 1 Ch 29 7; Ezr 2 69, and Neh 7 70 72; the second in Ezr 8 27 and is rendered "dram" in AV and "daric" in RV. In the passage in Ch, it must refer to a weight, since at the time of David there were no coins, but in the days of Ezra and Nehemiah the Pers darics were current. See Money.

Darius, da-r'i-us: The name of three or four kings mentioned in the OT. In the original Pers it is spelled "Dara-yavasht"; in Bab, usually "Dar'amush"; in Susian (?), "Tariymanash"; in Egypt, "Antaryavash"; on Aram, inscriptions, שֶׁרֶם or שֶׁרֶם; in Heb, שֶׁרֶם; בָּרֶם, dar'amwash; in Gr, δαρμασθ, Darias; in Lat., "Darius." In meaning it is probably connected with the new Pers word Dara, "king." Herodotus says it means in Gr, ἔγειρε, ἔφεστος, co-extinctor, "restrain," "compel," "commander.

1) Darius the Mede (Dnl 6 1; 11 1) was the son of Ahasuerus (Ahas) of the seed of the Medes (Dnl 9 1). He received the government of Belshazzar the Chaldean upon the death of that prince (Dnl 5 30 31; 6 1), and was made king over the kingdom of the Chaldeans.

2) From Dnl 6 28 we may infer that Darius was king contemporaneously with Cyrus. Outside of the Book of Dnl there is no mention of Darius the Mede by name, though there are good reasons for identifying him with Goburu, or Ugbaru, the governor of Gubaru, who is the Nabonaid-Cyrus Chronicle to have been appointed by Cyrus as his governor of Babylon after its capture from the Chaldeans. Some reasons for this identification are as follows:

(a) Goburu is possibly a tr of Darius. The same radical letters in Arab. mean "king," "compeller," "restrainer." In Heb, derivations of the root mean "lord," "mistress," "queen"; in Aram., "mighty," "almighty."

(b) Guburu was the designation of the country N. of Babylon and was in all possibility in the time of Cyrus a part of the province of Media. It was the residence of Medes as a nation. It is possible therefore that Guburu was a part of Media at that time, it was the custom of Pers kings to appoint Medes as well as Persians to satrapies and to the command of armies. Hence Darius-Goburu may have been a Mede, even if Guburu were not a part of Media. Such a Mede among the Chaldeans never included either Media or Persia, there is absolutely no evidence in the Book of Dnl that its author ever meant to imply that Darius the Mede ever ruled over either Media or Persia.

(c) That Guburu is called governor (pihatus), and Darius the Mede, king, is no objection to this identification; for in ancient as well as modern oriental empires the governors of provinces and cities were often called kings. Moreover, in the Aram. language, no noun can carry the dual form that "king" can be found to designate the ruler of a sub-kingdom, or province of the empire.

(f) That Darius is said to have had 29 satraps under him does not conflict with this; for the Pers word "satrap" is indefinite as to the extent of his rule, just like the Eng. word "governor." Besides, Guburu is said to have appointed pihatus under himself. If the kingdom of the Chaldeans which he received was as large as that of Sargon he may easily have appointed 120 of these sub-rulers; for Sargon names 117 subject cities and countries over which he appointed his prefects and governors.

(g) The peoples, nations and tongues of ch 6 are no objection to this identification for Babylonia itself at this time was inhabited by Babylonians, Chaldeans, Babylonians, Arameans, and Jews, and the kingdom of the Chaldeans embraced also Assyrians, Elamites, Phenicians and others within its limits.

(h) This identification is supported further by the fact that there is no other prominent king of the Chaldean or Mede dynasty that can be well meant. Some, indeed, have thought that Darius the Mede was a reflection into the past of Darius Hystaspes; but this is rendered impossible both in the character, deeds and empire of Darius Hystaspes, which were well known to us from his own monuments and from the Gr historians, do not resemble what Daniel says of Darius the Mede.

2) Darius, the fourth king of Persia, called Hystaspes because he was the son of a Pers king named Hystaspis, is mentioned in Ezr (4 5, et al.), Hag (1 1) and Zec (1 1). Upon the death of Cambyses, son and successor to Cyrus, Smerdis the Magian usurped the kingdom and was de-throned by seven Pers nobles from among whom Darius was selected to be king. After many rebellions and wars he succeeded in establishing himself firmly upon the throne (And, XI, 1). He reorganized and enlarged the Pers empire. He is best known for his general history from his conflict with Greece culminating at Marathon, and for his re-digging of the Suez Canal. In sacred story he stands forth as the king who enabled the Jews under Joshua and Zerubabel to rebuild the temple at Jerusalem.

3) Darius, called by the Greek Nearchus, was called Ochus before he became king. He reigned from 424 to 404 BC. In the Scriptures he is mentioned only in Neh 12 22, where he is called Darius the Pers, probably to distinguish him from Darius the Mede. It is not necessary to suppose that
Darius Codomannus who reigned from 336 to 330 BC, is meant by the author of Neh 13, because he mentions Jaddua; for (a) Johanan, the father of this Jaddua, was high priest about 408 BC, as is clear from the Aram. papyrus from Elephantine lately published by Professor Sachau of Berlin, and Jaddua may well have succeeded him in those troublous times before the death of Darius Nothus in 404 BC. And (b) that a high priest named Jaddua met Alexander in 332 BC, is attested only by Jos (Ant, XI, viii, 5). It is not fair to take the testimony of Jos to Jaddua, but to take his testimony as to the meeting with Alexander and as to the appeal of Jaddua to the predictions of the Book of Dan. But even if Jos be right, there may have been two Jadduas, one high priest in 404 BC, and the other in 332 BC; or the one who was alive and exercising his functions in 404 BC may still have been high priest in 332 BC. He need not have exceeded 90 years of age. According to the Eshki Harran inscription, which purports to have been written by himself, the priest of the temple in that city had lived for 107 years. In our own time how many men have been vigorous in mind and body at the age of 90, or thereabouts! Bismarck and Gladstone, for example? R. Dick Wilson

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**DARK**, dark, DARKNESS, dark'nes (יוּם, yom; ἱσόθεκ, σκώτος, σκότος): The day and night, light and darkness, are notable antitheses in Ps 82 5; Prov 2 13; Is 3 19; Rom 13 12, and their reward is to “sit in darkness” (Ps 107 10) or to be “cast forth into the outer darkness” (Mt 8 12): “The night man does not know what he is doing in the darkness,” (1 K 8 12; Ps 97 2); (c) of trouble and affliction (2 S 22 26; Job 5 14; Prov 20 20; Isa 2 2; of Gen 15 12); (d) of punishment (Lam 3 3; Ezk 32 8; Zeph 1 15); (e) of death (1 S 2 9; Job 10 21; Ecc 11 8); (f) of nothingness (Job 3 4–6); (g) of human ignorance (Job 19 8; 1 Ja 2 11). “A dark [RV ‘squallid’] place” (2 Pet 1 19) refers esp. to the state of things described in ch 2.

**ALFRED H. JOYCE**

**DARKLY, dark’li:** The word occurs in 1 Cor 13 12, “For now we see in a mirror, darkly;” in tr. of the words τῷ αἰσθήματι, en aisthēmati, RVm “in a riddle.” The contrast is with the “face to face” vision of Divine things in eternity. Earth’s best knowledge is partial, obscure, enigmatic, a broken reflection of the complete truth (“broken light of Thee”).

**DARKON, dār’kon (יוֹם, yom; ἱσόθον, “carrier”): Ancestor of a subdivision of “Solomon’s servants,” so called, in post-exilic times (Ezr 2 56; Neh 7 58; Lsoon; 1 Esd 6 33).**

**DAR**k SAYINGS (Prov 1 6; Ps 78 2; sing., Ps 49 4); ἱδθόθον, sing. ἱδήθοθ, ἱδθόθα, elsewhere rendered “riddle,” “proverb”): In the head-

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The canonical Book of Prov, the general term “proverbs” is made to include “a proverb [יִתְּנָה, mashḥâl], and a figure [or, an interpretation, סְפָר מְשִׁיחֲל, mitschēl], the words [sing. יִשְׁנָה, dâḇakh] of the wise, and their dark sayings [or, riddles].” The “proverb” is either a saying current among the people (cf 1 S 10 12; “the proverb of the ancients” 24 13[14]), or a sentence of ethical wisdom composed by the order of wise men (יִתְּנָה, hâkhamim). Of the latter kind are the sententious maxims of the Wisdom lit. (chiefly Prov, but also Job, Ecc, and among the uneccanonical writings Ecclus). They are characterized by a secular touch; wisdom, moreover, flourished among the neighbors of Israel as well; so in Edom and elsewhere. Whatever the date of the collection known as the “Proverbs of Solomon,” the wise men existed in Israel at a very early period; the prophets allude to them. But the Heb mashâl is sometimes of a more elaborate character corresponding to our “parables”; frequently a vein of taunt runs through them, and they played an important part in compositions directed against other nations (cf Nu 21 27). The prophets are fond of employing this genre of literary production; in their hands the mashâl becomes a fig, or allegorical discourse (cf Es 21 5 f. [8 ff]). The mashâl in the sense of a didactic poem occurs also in the Psalms (Ps 49 and 78). Hence it is that “proverb” and “figure,” or “proverb” and “dark saying” are interchangeable terms. The “dark saying” is the popular “riddle” (cf Ag 11, where all the dignity of elaborate production. It is in short an allegorical sentence requiring interpretation. Both prophets and psalmists avail themselves thereof. The word God comes to the prophet in the form of a vision or a dream, visions of Adams are such; the truth presents itself to them in the form of a simile. To the perfect prophet of the type of Moses the revelation come directly in the shape of the naked truth without the mediation of figures of speech or obscure utterances requiring elucidation (of Nu 12). In the same way St. Paul (1 Cor 13) distinguishes between the childish manner of speaking of things spiritual and the manner of a man: “For now we see in a mirror, darkly [or ‘in a riddle’]; but then face to face.” Paul, who experienced these riddles, was aware that other prophets saw God and things Divine in a dim mirror, Moses saw them in a polished, clear mirror. Both St. Paul and the rabbis feel the difference between mediate and immediate vision, the revelation which demands dark sayings and the clear perception which is the direct truth.

**MAX L. MARGOLIS**

**DARLING, dār’ling (יוֹם, yom; יִיָּד, yādih, "only," AVm “only one”; ARVm “dear life”): Used poetically for the life or soul (Ps 22 20; 55 17).**

**DART, dārt (יוֹם, yōm; בְּדֹּה, bēlos): A pointed missile weapon, as an arrow or light spear (2 S 18 14; Job 41 26). See ARMOR, ARMIS, III, 4; ARMOR.**

**Figurative:** (1) Of the penalty of sin (Prov 7 23 AV); (2) of strong suggestions and fierce temptations to evil (Eph 6 16; cf 1 Mac 5 51).**

**DART-SNAKE, dārt’snake (Isa 54 15): See ARROWSNAKE.**

**DASH:** The idea of “to throw violently” or “to strike” with purpose of causing destruction is usually connected with the word “to dash.” There is perhaps but one exception to this, but also Ps 9 12 and the quotations of this passage in the NT (Mt 4 6; Lk 4 11, προσεπτω, προσβάπτω), have the meaning “to strike against accidentally” and not intentionally. Nah 2 1, “he that dasheth in pieces is doubtful.”
"He that scattereth" would be in better harmony with the Heb יָמִּית, 'mephit, and the following description of destruction. In all other cases "to dash" is connected with the idea of destruction, esp. the infliction of punishment which is usually expressed by יָמִּית, rādašh, "to dash to the ground." (2 K 3:12; Isa 13:16 ff., etc., "to dash in pieces," AV "vastly, "breatheth"); but also by יָמִּית, 'madhāq, "to break to pieces" (Ps 2:9; 137:9, etc.). See also PUNISHMENTS.

A. L. BRESLICH

DAUGHTER-IN-LAW. See RELATIONSHIPS, FAMILY.

DAVID, dā'vid (דָּוִד, dāvidh, or דָּוִד, dāvīd, "beloved"); Dāuwîd, Dàuwîd, also in NT, David, Daddel; see Thab's Lex.

I. Name and Genealogy.—This name, which is written "defectively" in the older books, such as those of S, but plene with the yodh in Ch and the later books, is derived, like the similar name Jedidiah (2 S 12:23), from a root meaning "to love." The only person who bears this name in the Bible is the son of Jesse, the second king of Israel. His genealogy is given in the table appended to the Book of Ruth (4:18–22). Here the following points are to be noted: David belonged to the tribe of Judah; his ancestor Nahshon was of the tribe of Moab, the mother of his grandfather Obed being Ruth the Moabitess. Of the wife or wives of Jesse we know nothing, and consequently are without information upon a most interesting point—the personality of the mother of David; but that she too may have been of the tribe of Moab is rendered probable by the fact that, when hard pressed, David placed his parents under the protection of the king of that country (1 S 19:4).

II. Early Years.—The home of David when he comes upon the stage of history was the picturesque town of Bethlehem. There his family had been for generations, in fact, ever since Nahshon, the grandson of Judah, had overruled the land of Canaan. His father was apparently not only the chief man of the place, but he seems to have been chief of the whole clan to which he belonged—the clan of Judah. Although the country round Bethlehem is not much described in the Bible, it is certain that in the neighborhood of Jerus, the inhabitants joined to the cultivation of the soil the breeding of cattle (Lk 2:8). David's father, not only cultivated his ancestral fields, but kept flocks of sheep and goats as well. He would take his sheep every day to pasture in the neighboring valleys attended by the herdsmen armed so as to defend themselves and their charge, not only against marauders from the surrounding deserts, but also from the lions and bears with which the country was then infested. David seems to have been in the habit of accompanying his father's servants in their task (1 S 17:20,22), and on occasion would be left in full charge by himself. Nor was his post at such times a sinecure. He had to be able to keep a sharp look-out for thieves, but on more than one occasion had with no other weapon than his shepherd's club or staff to rescue a lamb from the clutches of a lion or a bear (vs 34 ff.). Such adventures, however, must have been rare, and David must often have watched eagerly the lengthening of the shadow which told of the approach of sunset, when he could drive his charge into the zariba for the night and return home. There is, indeed, no life more monotonous and enviable than that of an eastern shepherd; but David must have made good use of his idle time. He seems, in fact, to have made such good use of it as to have neglected his whole life of eheep. The incidents of which he boasted to Saul would not have occurred, had his proper occupation taken up all his thoughts; but, like King Alfred, his head seems...
to have been filled with ideas far removed from his humble task.

David, like Nelson, does not seem to have known what it was to be afraid, and it was not to be expected that he could be satisfied with

2. Slinger the lot of the youngest of eight sons of the now aged chief (1 S 17:12; 1 Ch 2:13 ff). In the East every man is a soldier, and David's bent was in that direction. The tribesmen of Benjamin near whose border his home was situated were famed through all Israel as slingers, some of whom had long hair and not must (Jgs 20:16). Taught, perhaps, by one of these, but certainly by dint of constant practice, David acquired an accuracy of aim which reminds one of tales of William Tell or Robin Hood (1 S 17:49).

Another of the pastimes in the pursuit of which David spent many an hour of his youthful days was music. The instrument which he

3. Harpist used was the "harp" (Heb kinnōr). This instrument had many forms, which may be seen on the Assyrian and Egyptian monuments; but the kind used by David was probably like the modern Arab, rubāba, having only one or two strings, played not with a plectrum (Ant, VII, xii, 8) but by the hand (cf 1 S 16:23, etc, which do not quote the nature of the instrument). D. acquired such proficiency in playing it that his fame as a musician soon spread throughout the countryside (ver 18). With the passing of time be becomes the Heb Orpheus, in whose music birds and mountains joined (cf Korān, ch 21).

To the accompaniment of his lyre David no doubt sang words, either of popular songs or of lyrics of his own composition, in that wailing eastern style which demanded an imit.

4. Poet the bleating of flocks. The verses he sang would recount his own adventures or the heroic prowess of the warrior of his clan, or celebrate the loveliness of some maiden of the tribe, or consist of elegies upon those slain in battle. That the name of D. was long connected with music the reverse of sacred appears from the fact that Amos denounces the people of luxury of his time for improvising to the sound of the viol, inventing instruments like D.'s (Am 6:5). Indeed, to which clause "like D." belongs, probably to both. The only remains of the secular poetry of D. which have come down to us are his elegies on Saul and Jonathan and on Abner (2 S 1:18-27; 33:24), which prove him to be a true poet.

Did D. also compose religious verses? Was he the "sweet psalmist of Israel" (2 S 23:1)? In the oldest account which we have, con.

5. Psalmist tained in the books of S. D. appears as a musician and as a secular poet only, for it is obvious the poetical passages, 2 S 22:1-23:7, do not belong to the original form of that book but are thrust in in the middle of a long list of names of D.'s soldiers. The position is the same in Am (6:5). It is in the later books and passages that sacred music and psalms begin to be ascribed to him. Perhaps the earliest instance is the passage just cited containing the "last words" of D. (2 S 23:1-7). The Chronicler (about 800 BC) seems to put parts of Ps 105:96 and 106 into the mouth of D. (1 Ch 15:7 ff), and Nehemiah (12:36) regards him apparently as the inventor of the instruments used in the Temple service (1 Ch 23:5), or as a player of sacred music. So too in the LXX psalter (151:2) we read, "My hands made an organ, my lips a harp for psaltery," and a psaltery or harp in the whole of the Psalms came to be ascribed to D. as author. In regard to this question it must be remembered that in the East at any rate there is no such distinction as that of sacred and secular.

By sacred poetry we mean poetry which mentions the name of God or quotes Scripture, but the Heb or Arab poet will use the name of God as an accompaniment to a dance, and will freely sprinkle even comic poetry with citations from his sacred book. D. must have composed sacred poems if he composed at all, and he would use his musical gift for the purposes of religion as readily as for those of amusement and pleasure (2 S 6:14-15). Whether any of our psalms was composed by D. is another question. The titles cannot be considered as conclusive evidence, and internal proofs of his authorship are wanting. Indeed the only psalm which claims to have been written by D. is the 18th (= 2 S 22). One cannot help wishing that the 23rd were sung by the little herd lad as he watched his father's flocks and guarded them from danger.

There are sayings of Mohammed that the happiest life is that of the shepherd, and that no one became a prophet who had not at one time tended a flock of sheep. What Mo-

6. Tribesman hammed meant was that the shepherd enjoys leisure and solitude for reflection and for plunging into those day dreams out of which prophets are made. If D., like the Arab poet Tarafa, indulged in sport, in music and in poetry, even to the neglect of the office, he need not be disdained as one whose themes were coarse. Indeed, if he had been a shepherd of the poetical tribe he might have been as little chagrined as he learnt that whereas the tribes of Ephraim, Benjamin, Naphtali, Manasseh, Issachar, Zebulon, Levi, Dan, and even the non-Israelite tribes of Gilead and the debatable land of Gilead could boast of having held the hegemony of Israel and led the nation in battle, his own tribe of Judah had played a quite subordinate part, and was not even mentioned in the national warps. It may be that the poets of these tribes he could boast in his verses only of Ishbok who belonged to his own town of Bethlehem (Jgs 12:8). The Jerahmeelites were no doubt a powerful clan, but neither they nor any other of the subdivisions of Judah had ever done anything for the common good. Indeed, when the twelve pathfinders had been sent in advance into Canaan, Judah had been represented by Caleb, a member of the Umlander tribe of Kenaz (Nu 13:6).

He became adviser, but his advice was not always clear and had so D. might claim kinship with him, and through him with Othniel the first of the judges (Jgs 1:13). D. thus belonged to the least efficient of all the Israelitish tribes except one, and one which, considering its extensive border, had a true poet. For it may not have played a worthy part in the confederacy. It is difficult to believe that the young D. never dreamed of a day when his own tribe should take its true place among its fellows, and when the deliverer of Israel from its oppressors should belong for once to the tribe of Judah.

III. In the Service of Saul.—The earliest events in the career of D. are involved in some obscurity.

This is due mainly to what appears to

1. David be a double difficulty in the 16th and First Meets 17 of 1 S. In ch 16, D. is engaged Saul to play before Saul in order to dispel his melancholy, and becomes his squi

or armorer (16:21), whereas in the following chapter he is unknown to Saul, who, after the death of Goliath, asks Abner who he is, and Abner replies that he does not know (17:55). This apparent contradiction may be accounted for by the following considerations: (a) 16:14-23 may be inserted out of its chronological order for the sake of the contrast with the sequel, and the slaying of Goliath, and the presentation of JHVH came mightily upon D. from that day forward . . . . the spirit of JHVH departed from Saul" (16:13-14); (b) the fact of D. becoming Saul's squire does not imply constant personal attendance
upon him; the text says D. became an (not his) armor-bearer to Saul. The king would have many such squires: Joab, though only commander-in-chief, had, it seems, eighteen (2 S 23 37 reads "armor-bearers"); (c) D. would not play before Saul every day: his presence might not be required for a space of weeks or months; (d) Saul's failure to recognize D. may have been a result of the 'evil spirit from JHVT' and Abner's denial of knowledge may have been feigned out of jealousy. If we accept all the statements of the dramatic persons in these narratives we shall not get very far. The facts seem to have been somewhat as follows: It had become evident that Saul was not equal to the task to which he had been set—

2. His First the task of breaking the Phili power, Exploit and it became the duty of Samuel, as the vicar of Jeh and as still holding very large powers, to look about for a successor. He turned to the tribe of Judah (the full brother of his own ancestor Levi), a tribe which was fast becoming the most powerful member of the federation. The headman of this clan was Jesse of Bethlehem. His name was well known in the country—Saul does not require to be told who he is (1 S 16 18; 17 58)—but he was by this time advanced in years (17 12). He had been the only one of the Davidic line in the East who often foretold a great future for a young boy (cf Lk 2 34). Samuel saw that D. was formed of other clay than his brothers, and he anointed him as he had done Saul (1 S 10 1). But whereas the anointing of Saul was divine and for a definite purpose which was explained at the time (10 1), that of D. was performed before his whole family, but with what object he was not told (16 13). His brothers do not seem to have thought the matter was serious and for a definite purpose, and any one who could conclude from it was that he was destined to some high office—perhaps that of Samuel's successor (cf 1 K 19 15.16). It would have the effect of serving him for any adventure and raising his hopes high and steeling his courage. Whether by accident or by contrivance he became attached to Saul as minstrel (cf 2 K 3 15) and subsequently as one of his armor-bearers. He would probably be at this time about twenty years of age. It must have been after a few years of service that an event happened which made it impossible for Saul ever again to forget the existence of D. This was the famous duel between D. and the Phili Goliath, which saved the situation for Saul for the time (ch 17). In regard to the duel itself it was that Saul and David were not set (12-31.41.50.55-58 and the first five verses of ch 18 are wanting in the best MS of the LXX, that is, the sending of D. from Bethlehem and his fresh introduction to Saul and Saul's failure to recognize him are left out. With the omission of these verses all the difficulties of the narrative vanish. For the reason why D. could not wear the armor offered him was not because he was still a child, which is absurd in view of the fact that Saul was exceptionally tall (1 S 17), but because he had had no practice with it (17 39). It is ridiculous to suppose that D. was not at this time full-grown, and that two armies stood by while a child advanced to engage a giant. The event gained for D. the reputation won in modern times at the cannon's mouth, but also the devoted friendship of Jonathan and the enmity of Saul (1 S 13 1-9).

The next years of D.'s life were spent in the service of Saul in his wars with the Phili. D.'s success and Saul's fear that he might be becoming a gratifyingly only inflamed the jealousy of the latter, and he determined to put D. out of the way. More than once he attempted to do so with his own hand (15 11; 19 10), but he also employed stratagem. It came to his ears that his daughter Michal, as well as his son Jonathan, loved D., and Saul undertook to give her to D. on condition of his killing a hundred Philis. The gruesome dowry was paid, and D. became Saul's son-in-law. The

3. Envoy of Saul and Flight of David Heb text states that Saul first offered his elder daughter to D., and then failed to implement his promise (18 17-19.21b), but this passage is not found in the Gr. D.'s relation to Saul did not mitigate the hatred of the latter; indeed his enmity became so bitter that D. determined upon flight. With the help of some staging on the part of Michal, this was effectuated and D. betook himself to Samuel at Ramah for counsel and advice (19 18). Thither Saul pursued him, but when he came into the presence of the prophet his courage failed and he was overcome by the contagion of the prophetic ecstasy (19 24) as he had been on a previous occasion (10 11). D. returned to Gibeah, while the coast was clear, to meet Jonathan, but Saul also returned immediately, his hatred more intense than before. D. then continued his flight and came to Ahimelech the priest at Nob (21 1). It is sometimes supposed that we have here two inconsistent accounts of D.'s flight, according to one of which he fled to Samuel at Ramah, and according to the other to Ahimelech at Nob; but this theory may be safely rejected. D. must have made sure that D. would not return is shown by the fact that he gave his daughter Michal to a man of the tribe of Benjamin as wife (26 44).

The relation existing between Jonathan and David was one of the most intimate (15 1-3); it was also the reason why it should not be so. A heredi-

4. Jonathan tary monarchy did not yet exist in and David Israel. The only previous attempt to establish such an institution—that of Gideon's family (Jgs 9)—though not of Gideon himself (8 23)—had ended in failure. The principle followed hitherto had been that of election by the shekhs or caids of the clans. To this Saul owed his position, for the lot was a kind of ballot. Moreover, behind this event there seems to have been power of the prophets, the representatives of Jeh. Saul was indebted for his election to Samuel, just as Barak was to Deborah (Jgs 4 6). Like the judges who preceded him he had been put forward to meet a desperate situation. That is the rise of the prophetic power (9 16). Had he succeeded in crushing these invaders, the newly established kingdom would in the absence of this bond of union have dissolved again into its elements, as had happened on every similar occasion before. He was the only judge who had failed to accomplish the task for which he was appointed, and he was the only one who had been appointed on the understanding that his son should succeed him, for this constituted the tradition between the king and the prophet. Moreover, not only was Saul aware that he had failed, but he saw before him the man who was ready to step into his place and succeed. His rival had, besides, the backing of the mass of the people and of Samuel who was still virtual head of the state and last court of appeal. It is not to be wondered at that Saul was hostile to D. Jonathan, on the other hand, acquainted in the turn things had taken and bowed to what D. believed to be the inevitable. Much was his love for D. that he would, instead of being vaezer (vizier) when D. came to the throne (1 S 23 17). D.'s position was perhaps the most difficult imagi- nable. He had to fight the battles of a king whose one idea was to bring about his ruin. He was thebeson friend of a prince whom he proposed to sup-
plant in his inheritance. His hope of salvation lay in the death of his king, the father of his wife and of his best friend. The situation would in ordinary circumstances be intolerable, and it would have been impossible but for the fact that those concerned were obsessed by a profound belief in Fate. Jonathan bore no grudge against D. For aiming at the throne because to the throne he was destined by the will of Jeh. To D. it would never occur that he had the choice of declining the high destiny in store for him. Had he had the power to refuse what he believed to be the decrees of Fate, he would hardly escape censure for his ambition and disloyalty.

**IV. David in Exile.**—From the moment of his flight D. became an outlaw and remained so until the death of Saul. This period of his career is full of stirring adventures and he made no move to seek the protection of his countrymen. As an outlaw he now had more security than ever before. He became chief of a band of outlaws who numbered about 400. Of such stuff some of his bravest soldiers were made (2 S 23 12 ff.). He had an augur, too, to direct his actions, and, after the massacre of Nob, a priest of Philiot, carrying an ephod with which to cast lots (1 S 25 8; 23 6). During this period he supported himself and his men by making raids on the Philistines and levying blackmail on his own countrymen (2 S 21), in return for giving them protection from the Philistines (1 S 21). Hardly pressed between Saul and the Philistines (who had established themselves even in Bethlehem) he committed his parents to the keeping of the king of Gath, and months afterward the conspiracy (25 15–25; 26). On two occasions D. had Saul in his power, but refused to seize the opportunity of taking his life (24–26). Here again there are no adequate grounds for supposing we have Saul's death in view. For the same incident. During his wandering D.'s followers increased in numbers (2 S 2; 23 13; 25 13). His chief lieutenant was his nephew Abishai, the son of his sister Zeruiah, but his brothers Joab and Asahel do not seem to have joined D. yet. Another of his nephews, Jonathan, the son of Shimeon (Shammah), is mentioned (2 S 21 1 of 1 S 16 9) and the Chronicler thinks many other kindred joined him during this period (1 Ch 11 10 ff.). The position of D. at this time was very similar to that of the brigand Rajaui of late in Morea. That there was some stability in it is shown by his taking two wives at this time—Ahinoam and Abigail (1 S 25 42; 43). D. now, abandoning all hope of ever consolidating the king (1 S 27 1), made a move which shows at once his reckless daring and consummate genius. He offered the services of himself and his little army of 600 men to the enemies of his country.

**2. David Joins the Philistines**

The town of Gath appears to have been an asylum for the outlaws of all Israel. The first impulse on his flight from Saul had been to seek safety there (1 S 21 10–15). Then, however, he was the hero of Israel, whose assassination would be the highest gain to the Philist; now he was the embittered antagonist of Saul, and was welcomed accordingly. Achish placed at his disposal the fortified town of Ziklag in the territory of the now extinct tribe of Simeon, and there he and his followers, each of whom had his family with him, took up their quarters for sixteen months (27 6–7). The advantage to D. wore many. He was safe at last from the persecution of Saul (27 4); he could secure ample supplies by making raids upon the Amalekites and other tribes hostile to Israel toward the S. (27 8); and if the opportunity presented itself he could deal a serious blow to Saul's army, which was in no wise a guaranty of the Amalekites (30 1, 2). By this time he had recovered the spoil and returned in triumph to Ziklag the battle of Gilboa had been fought and Saul was slain. The conduct of D. toward his relations was far more reprehensible than that of the Cid who allied himself with Al-Mu'taman of Saragossa, or of Coriolanus who went over to the Volsci. D. composed upon the death of Saul and Jonathan an elegy over their fallen houses which has been widely quoted. 

**V. David as King.**—D. immediately removed from Ziklag and took up his quarters at Hebron, where he was at once anointed king over his own tribe of Judah. Thus began the cleavage between Judah and Israel. The presence of Saul at Nob, a priest of Philiot, carrying an ephod with which to cast lots (1 S 25 8; 23 6). During this period he supported himself and his men by making raids on the Philistines and levying blackmail on his own countrymen (2 S 21), in return for giving them protection from the Philistines (1 S 21). Hardly pressed between Saul and the Philistines (who had established themselves even in Bethlehem) he committed his parents to the keeping of the king of Gath, and months afterward the conspiracy (25 15–25; 26). On two occasions D. had Saul in his power, but refused to seize the opportunity of taking his life (24–26). Here again there are no adequate grounds for supposing we have Saul's death in view. For the same incident. During his wandering D.'s followers increased in numbers (2 S 2; 23 13; 25 13). His chief lieutenant was his nephew Abishai, the son of his sister Zeruiah, but his brothers Joab and Asahel do not seem to have joined D. yet. Another of his nephews, Jonathan, the son of Shimeon (Shammah), is mentioned (2 S 21 1 of 1 S 16 9) and the Chronicler thinks many other kindred joined him during this period (1 Ch 11 10 ff.). The position of D. at this time was very similar to that of the brigand Rajaui of late in Morea. That there was some stability in it is shown by his taking two wives at this time—Ahinoam and Abigail (1 S 25 42; 43). D. now, abandoning all hope of ever consolidating the king (1 S 27 1), made a move which shows at once his reckless daring and consummate genius. He offered the services of himself and his little army of 600 men to the enemies of his country.

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In his new position D. left Saul alone in the center of a wild and now archaic world which had long been the envy of the civilized nations of his day. The kingdom of Judah was an anachronism. Its neighbors were all in a state of turmoil and decline. Egypt and Syria, the two great powers of the time, were involved in a prolonged conflict. The West was dominated by the Medes, whose gradual advance was made possible by the decay of the Babylonian empire. The East was in the hands of the Chaldeans, who had already begun to threaten the Persian empire. The only power that could claim to be the center of the world was the Roman empire, but even it was far removed from the scene of action. D. was therefore able to carry on his work with relative freedom. He was able to build up a kingdom that was destined to become one of the most powerful in the world. He was a man of great natural talent and a great leader. He was also a man of great personal courage. He was able to inspire his followers with a sense of purpose and a sense of possibility. He was able to overcome all obstacles and to achieve his aims. He was able to build up a kingdom that was destined to become one of the most powerful in the world. He was a man of great natural talent and a great leader. He was also a man of great personal courage. He was able to inspire his followers with a sense of purpose and a sense of possibility. He was able to overcome all obstacles and to achieve his aims. He was able to build up a kingdom that was destined to become one of the most powerful in the world.

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6.8), a post which he held as long as D. lived. The materials and the skilled workmen for the erection of the palace were supplied by Hiram of Tyre (2 S S 11). D. now turned his attention to the surrounding tribes. The most formidable enemy, the Philis, were worsted in several campaigns, and their power crippled (2 S S 17ff; 8 1). In one of these D. so nearly came by his death, that his people would not afterward permit him to take part in the fighting (21 16-17). One of the first countries against which D. turned his arm was the land of Maob, which he treated with a severity which would suggest that the Moabite king had ill-treated D.'s father and mother, who had taken refuge with him (8 2). Yet his conduct toward the B'nah 'Ammon was even more cruel (12 31), and for a less cause (10 11 ff). The king of Zobah (Chalkis) was defeated (8 3), and Israelite garrisons were placed in Syria of Damascus (8 6) and Edom (8 14). The B'nah 'Ammon formed a league with the Syrian kingdoms to the N. and E. of Pal (10 6-16), but these also had no success. All these people became tributary to the kingdom of Israel under D. (10 18-19) except the B'nah 'Ammon who remained actually exterminated for the time being (12 31). The Israelites conducted the fighting of the "great powers" of the world during the reign of D. and his immediate successor.

There is no doubt that the expansion of the boundaries of Israel at this period almost to their ideal limit was largely due to D.'s policy.

3. Political to the fact that the two great empires, Egypt and Assyria, were at the moment passing through a period of weakness and decay. The Assyrian monarchy was weakened during the 3rd century B.C. and the 221 Dynasty—by which Shishak belonged (1 K 14 25)—had not yet arisen. D., therefore, had a free hand when his time came and found no more formidable opposition than that of the petty states bordering upon Pal. Against the combined forces of all the Israelitic tribes these had never been able to effect much.

It had been the custom of the Israelites on setting out on expeditions in which the nation as a whole took part to carry with them the sacred ark.

4. The Ark, this box or "ark" which contained the two stone tablets (Josh 4 7, etc.). When D. had secured the fortress of Jebus for his metropolis he was anxious to give it a more permanent setting. The ceremony was conducted with military honors (2 S S 6 1) and with religious dancing and music (6 5; 14) and festivity (6 18-19). A tent was pitched for it, in which it remained (7 2), except when it was sent with the army to the seat of war (11 1ff), or when D. himself, or had already built for himself a stone palace, and he wished now to add to it a chapel royal in the shape of a small temple, such as the neighboring kings had. He was the more anxious to do so as he had much of the material ready to hand in the precious metals with which he had furnished the most valuable part of the spoil of the conquered races, such as bronze from Chalkis (8 8), gold and silver (8 11) and the vessels which he had received as a present from the king of Hamath (8 10). He was persuaded, however, by the prophet Nathan to forego that task, on the ground of his having shed much human blood, and to leave it to his successor (1 Ch 22 8; 28 3).

VI. Domestic Life.—In accordance with the practice of the kings of his time D. had several wives. His first was the younger daughter of Saul. When D. Wives and Children died, she was given to Phal- The killed, but was restored to D. after Saul's death. She does not appear to have borne any children. In the 22 8 "Michal" should be Merab (1 S 15 19). During the period of separation from Michal, D. took to wife Ahinoam of Jezreel and Abigail the wife of Nabal (1 S 25 43-42), who accompanied him to Ziklag (27 3ff), when they were among those captured by the Amalekites (21 16). D. married the daughter of Talmai of Geshur, Maacah, whom he had captured in war (27 8; 2 S 3 3). When he removed to Hebron Ahinoam bore him his eldest son Amnon, and Abigail his second son Chileb or Daniel (2 S 3 3; 1 Ch 3 1). D.'s sons did not largely due to the fact of Solomon being dead and Chileb apparently of no account.

2. Domestic most unvarnished account of these troubles given in 2 S 11-20—it has been suggested by Abiathar the priest in order to avenge himself on Solomon for his disgrace (1 K 2 25; 1 Ch 20 27). Solomon's mother Bathsheba (2 S 11, 12). Ch. 13 recounts the wrong done to Tamar, the daughter of D. and Maacah, and sister of Absalom, and how the last named, having avenged his sister's honor by killing Amnon, his eldest brother, fled to the court of the king of Geshur. Thence after two years he returned (ch 14), only to foment rebellion against his father (ch 15), leading to civil war between D. and Judah on the one side and Absalom and Israel on the other (ch 16). Absalom, in the absence of his eldest brother, endeavored to make himself (ch 18) and of Amasa, D.'s nephew, at the hands of his cousins Joab and Abishai (30 7ff), as well as nearly precipitating the disruption of the newly founded kingdom (19 43). The rebellion of Absalom was probably due to the fact of Solomon not having been designated D.'s successor (cf 12 24; 1 Ch 22 9), for Absalom had the best claim, Amnon being dead and Chileb apparently of no account.

VII. His Officials.—As D.'s circumstances improved he removed some of the officials of his affairs. The beginning of his

1. Prophets good fortune had been the friendship of the prophet Samuel (1 S 16 13; 19 18). The prophet or seer was keeper of the king's conscience and was not appointed by him, but claimed Divine authority (2 S 7 3ff; 12 1ff; 24 11ff). Among the persons who discharged this duty for D. were Gad the seer (1 S 22 5) and Nathan the prophet (1 K 1 11ff). All these are said to have written memoirs of their times (1 Ch 29 20; 2 Ch 9 20).

Next to the prophet came the priest. The kohen (priest) was, as the name indicates, a soothsayer or diviner. The duty of Abiathar, 2. Priests D. first priest (1 S 22 20ff), was to carry the ephod—and objects casting lots (23 6ff), in order to decide what to do
in cases where there was no other way of making up one's mind (30. 7). It is not to be confused with the dress of the same name (1 S 2 18). Later, at Hebron, Abiathar was given a colleague, Zadok (1 Ch 12 28), and it became their duty to carry the ark of God and the book of the law (Ezr 3 2), Shortly after the death of D., Abiathar was deposed by Solomon for his part in Adonijah's attempt to seize the throne (1 K 2 26-27), and Zadok remained sole priest to the king (2 35). D.'s sons also acted in the same capacity (2 18). An extra private priest is mentioned in 2 S 20 26 (cf 23 26-38).

When still an outlaw D. required the services of a henchman to take command of his men in his absence. This post was held at first by different persons according to circumstances, but generally, it seems, by his nephew Abishai (1 S 26 6).

It was only after the death of Saul that his brother Joab threw in his lot with D. His great military talents at once gave him a leading place, and as a reward for the capture of Jebus he was given the chief command, which he held against all rivals (2 S 3 27; 20 10) during the whole reign. D.'s special body-guard of Phi's troops—the Cherethites and Pelethites—were commanded by Benaiah, who in his turn succeeded D. (2 S 3 35; 18). The office of recorder or magister memoriae was held during this reign and in the following by Jehoshaphat (2 S 8 16); and that of secretary by Serahiah (2 S 8 17), also called Shaphan (1 K 4 3). There were also the counsellors, men noted for their great acumen and knowledge of human nature, such as Ahithophel and Hushai.

It was natural that there should be much mutual jealousy and rivalry among these officials, and that of some of them should attach themselves to one of D.'s many sons, others to another. Thus Amnon is the special patron of D.'s nephew Jonadab (2 S 13 3; cf 21 21), and Absalom is backed by Amasa (17 25). The claim of Adonijah to the throne is supported by Joab and Abiathar (1 K 1 7), as against, that of Solomon who was backed by Nathan, Benaiah, and Zadok (1 K 1 18).

4. Other Officials. Rivalry to another. Thus Amnon is the special patron of D.'s nephew Jonadab (2 S 13 3; cf 21 21), and Absalom is backed by Amasa (17 25). The claim of Adonijah to the throne is supported by Joab and Abiathar (1 K 1 7), as against, that of Solomon who was backed by Nathan, Benaiah, and Zadok (1 K 1 18).

5. Mutual rivalry. We should obtain a very different idea of the personal character of D. as we drew our conclusions from the books of S and K or from the books of Ch. There is no doubt whatever that the former books are much more to the fact, and any estimate or appreciation of D. or of any of the other characters described must be based upon them. The Chronicler, on the other hand, is biased by the religious ideas of his own time and is prejudiced in favor of some of those whose biographies he writes and against others. He accordingly supplements the facts of D.'s life, e.g. the murder of Uriah (1 Ch 20), or sets them in a favorable light, e.g. by laying the blame of the census upon Satan (1 Ch 21 1). D.'s success, esp. as against Saul's misfortune, is greatly exaggerated (12 22). Ceremonial functions are greatly elaborated (ch 16; cf 2 S 6). The various orders of priests and singers in the second temple have their origin traced back to D. (16 4 ff; 2 chs 25-27), and the temple of Solomon itself is held to be an imitation of D.'s temple of Zadok (ch 22 22). At the same time there may be much material in the shape of names and isolated statements not found in the older books, which so long as they are not tinged with the Chronicler's pragmatism or "tendency," may possibly be authentic records preserved within the circle of the priestly caste, e.g. we are told that Saul's skull was fastened in the temple of Dagon (1 Ch 10 10). There is no doubt that the true names of Ish-bosheth, Mephibosheth and Eliada (2 S 2 8; 4 4; 5 16) were Ish-baal (Esh-baal), Merib-baal and Geb (cf 1 K 2 14 7); that the old name of Jerusalem was Jebus (11 45; cf Jgs 19 10,11); perhaps a son of D. called Nogah has to be added to 2 S 8 15 from 1 Ch 3 7; 14 6; in 2 S 8 and 21 18, for Beath and Geb read Tehanah and Geh; cf 1 Ch 19 22; 24: 1 Ch 20 4). The incident recounted in 2 S 23 9 ff happened at Pasdammim (1 Ch 11 13). Shammah the Harodite was the son of Eljia (2 S 23 25; cf 1 Ch 11 27), and other names in this list have to be corrected after the readings of the Chronicler. Three (or seven) years of famine was the alternative offered to D. (2 S 24 13; cf 1 Ch 21 12).

If we could believe that the Book of Ps was in whole or in part the work of D., it would throw a flood of light upon the religious side of his nature.

2. Psalms. Indeed, we should know as much about his private life as anyone. Unfortunately the date and authorship of the Ps are questions regarding which we have no certain opinions. In the early Christian centuries all the Ps were ascribed to D. and, where necessary, explained as protests, e.g. as the psalm which speaks of the Book of Ps simply as "David" (4 7). The text, however, of these books is the same as that of the poems to D., and the Hebrew only 73. Some of these are not D.'s, and in the whole book there is only one which professes from its contents to be his, namely, Ps 13 (1=2 S 22). The occasion on which a psalm was composed is stated only once (18), while many are ascribed to D. Each of these is referred to some incident recorded in the books of S; although sometimes the citation is erroneous (see Psalms). The Psalms supplies occasions to two or three more psalms: but all such statements are merely the conjectures of readers and scribes and are of no historical value.

To form a correct opinion of anyone is much more difficult than to state the facts of his life; to form an opinion which will be generally accepted is impossible. Of D.'s character the most opposite estimates have been formed. On one hand he is exulted as a saint, and yet few men have committed worse crimes. The character of D. must remain, like that of everyone, an insoluble enigma. A person is to be judged first by his actions, and one's true motives are unknown even to oneself (Jer 17 9). There are several sides of D.'s nature in regard to which there cannot be two opinions.

Perhaps the feature of his character which stands out most prominently in his earlier years, at any rate, is his boundless physical courage.

4. Physical. He never shirked danger (1 S 17 28). Courage (34 7) and delight in hard-earned escapes (36 6). Like most Semites he was fond of gambling and liked to take risks (18 26; cf 23 9; 30 7), even when modesty would have led him to decline them (17 32; cf Jgs 8 20). A native indifference to the shedding of blood grew into a liking for it, giving rise (as in the case of Goliath (1 S 27 9; 2 S 8 2; 16 7, etc.). He had need, indeed, to be a brave man, considering the character of the men whom he ruled (1 S 22 2). Yet he could rule them by gentleness as well as by force (30 25). All classes had unbounded confidence in his personal courage and soldierly qualities (2 S 18 3), and were themselves driven to restrain his military ardor (21 17).

Whether D. possessed moral courage to an equal degree is another matter. Had he done so he would hardly have permitted the execution of seven sons of Saul (2 S 21 1 ff), Courage and that, too, at the cost of breaking his pledged word (1 S 24 21); he would not have stood in awe of the sons of his sister
Zeruiah (2 Sam. 3:39), and would have punished Joab instead of weakly invoking an imprecation on his head (ver. 30), however much he might have felt the loss of his services. But it makes no matter to his natural sense of justice was blunted by the superstitions of the age in which he lived.

But D. was even more prudent than courageous. He is so described by the persons who recommended him (sophologically) to Saul.

6. Prudence (1 Sam. 16:18). Prudence or wisdom was indeed what his biographer most remarks in him (16:5,30), and situated as he was he could not have too much of it. It shows itself in the fact that he consistently made as many friends as and as few enemies as was possible. His wonderful foresight is shown in such acts as his conciliating the Judean chiefs with gifts taken from his spoil (30:26 ff.), in his commendation of the men of Jabesh-gilead (2 Sam. 2:12), and above all in the way by which he obtained introduction or re-introduction to Saul (1 Sam. 17:26 ff) afford some justification for the opinion which his eldest brother held of him (ver. 28).

With the constant looking forward to the future is away from the spontaneity of his virtue. His greatness is often a keen sense of favors to come. His kind-ness to his men resides in his prudence. He did spare advantage (ch. 9:19,24 ff.), and his clemency to Shimei helped to win him the tribe of Benjamin (19:16 ff.). Even in his earliest youth he seems to have preferred to attain his ends by roundabout ways, and by which he obtained introduction or re-introduction to Saul (1 Sam. 17:26 ff) afford some justification for the opinion which his eldest brother held of him (ver. 28).

For his advantage in the future, D. did not look on the past as contrasted with the dwellings of the peasantry and the farmer class (19:28,35), but his palace was always small and plain, so that it could be left to the keeping of ten women when he removed from it (16:16).

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low as to fear losing the good opinion even of Joab, this ready instrument of his worst crime (11:25).

One reason for the high position D. held in the popular estimation was no doubt his almost uninterrupted success. He was regarded as the chosen of Heaven, by friend and foe alike (1 S 33 17; fortune 2; to favor him). Nothing could have been more timely than the death of Saul and Jonathan, of Ishbaal and Abner, of Absalom and Amasa, and he did not raise his hand against one of them. As a sequel to this brief history of his position (1 S 24 2; 26 2), he was not a great general. Most of the old judges of Israel did in one pitched battle what D. effected in a campaign (1 S 18 30; 19 8; 26 1 ff; 2 S 5 17 ff; 21 15 ff). Most of his conquests were won for him by Joab (1 Ch 11 6; 2 S 11 1), who willingly accorded D. the credit of what he himself had done (2 S 12 27 28; 2 S 8 13; 1 Ch 18 11 with the title of Ps 60). And to crown all, when he came to turn his arms east and west, he found his two most formidable opponents in these directions crippled and harmless. That he ever survived Saul he owed to a timely incursion of the Philis (1 S 23 24 ff), and his whole career is largely to be explained by the fact that at the moment, the tribe of Judah as a whole was passing from insignificance to supremacy.

In the prosecution of his military achievements D. employed everyone who came to his hand as an instrument without any question of nationality. This is not to impugn his patriotism. Eastern peoples are united not by the ties of country but of religion. Still it does seem strange that two of D.'s closest friends were two enemies of his nation—Nahash, king of the Ben Ammon (1 S 11 1; 2 S 10 1 ff) and Achish, lord of Gath (1 S 21 10; 27; 28 1 ff; 29). He appears to have found the Philis more reliable and trustworthy than the Hebrews. When he became king his personal body-guard was composed of mercenaries of that nation—the Cherethites and Peletithes—with whom he had become acquainted when at Ziklag (1 S 30 14; 2 S 8 18; 20 25). It was to be a native of Gath that the care of the sacred ark on its passage from Kiriaith-jeirm to Jerus (2 S 6 10 11). When the rebellion broke out under Absalom, he committed one-third of his forces to a banished soldier of the same town, who had come to him a little while before as head of followers (2 S 16 19 ff; 18 2). Some of the soldiers in whom he placed the greatest confidence were Hitites (1 S 26 6; 2 S 11 6), and his commissariat was furnished by persons outside of Israel (2 S 17 27; the Machir tribe were half Syrian; Gilead is the son of Machir, 1 Ch 7 14). The threshing-floor of a Jebusite became the site of the temple of Solomon (2 S 24 18 ff).

D. was a strong believer in the power of Nemesis, and that daughter of Night played a considerable part in his life. He felt a lurid satisfaction in being undeservedly cursed by Shimeil, in a conviction that poetic justice would in the end prevail (2 S 16 12). He must have felt that the same unseen power was at work when his own eldest son was guilty of a crime such as his father had committed before him (2 S 13 11), and when the grandfather of the wife of Uriah the Hititte became the enemy whom he had most to fear (2 S 11 13; 24; of whom Amnon, D.'s own son, was the child. He spent instead of being spent in repose and peace following upon a strenuous and successful life, were passed in meting out vengeance to those who had incurred his displeasure as well as commending those who had done him service (1 K 2 5 ff).

Even as early as Ezechiel D. became the ruler who was to govern the restored people of Israel (34 23; 24; 37 24). If there were to be a ruling house it must be the Davidic dynasty; it did not occur to the Jews of the NT to think of any other solution (Am 9 15; Hos 3 5; Jer 12 8). That Jesus was descended from D. (Mt 1 27, etc) is proved by the fact that his enemies did not deny that he was so (22 41 ff). In the NT, D. is regarded as the author of the Ps (Acts 4 25; Rom 4 6; He 4 7) and as one of the OT saints (He 11 32) whose actions (unless otherwise stated) are to be imitated (Mt 12 3); but yet not to be compared with the Messiah (Acts 2 29 ff; 13 36) who has power over the life to come (Rev 5 7) and who is "the Root of David" (6 5; 22 16).

LITERATURE.—See the commentaries on the books of S. K. Ch. and Ps. and histories of the kings of Israel and Judah, esp. Wellhausen and Kittel. A sketch of the life and historical position of David from the modern Continental point of view will be found in G. Heer, Saul, David, Soloma, published by Mohr, Tubingen, 1906.

DAVID, CITY OF. See Zion.

DAVID, ROOT, root, OF (חָ רָ ה, hê rha David, Rev 5 5; 22 16) Root here means stock, family, descendant, hence 'the Root of David' is that which descended from David, and is that from which David descended. Jesus Christ in His human nature and family connections was a descendant of David, a member of his family.

DAVID, TOWER, tou'er, OF. See Jerusalem.

DAWN, dön, DAWNING: The word means the approach of the morning light, the breaking of the day. There are several words in the Bible that indicate this: nehash, "twilight" of the morning (Job 7 4; Ps 127 4). The same word is used for evening twilight (1 S 30 17; 2 K 5 7, 8), נַעַשׂ נָהָשׂ, "the turning" of the morning, the change from darkness to light, approach of the morning (Jgs 19 26); נַעַשׂ נָהָשׂ, "the eyelids" of the morning (Job 3 9; 41 18 [100]; נַעַשׂ נָהָשׂ, "dôth ha-shahar, the "ascent" or "rise" of the morning (Josh 6 15); נַעַשׂ נָהָשׂ, "to grow white," the approach of the dawn (Mt 28 1; Lk 23 54); נַעַשׂ נָהָשׂ, "to grow bright," the approach of the day (Ps 90 3); נַעַשׂ נָהָשׂ, "until the day dawn"; fig. of the Second Coming of Christ (cf ver 16). H. PORTER

DAY, da, דַּעַ, yom; ħêpâq, hâmənē̂r: This common word has caused some trouble to plain readers, because they have not noticed that the word is used in several different senses in the Eng. Bible. When the different uses of the word are understood the difficulty of interpretation vanishes. We note several different uses of the word:

(1) It sometimes means the time from daylight till dark. This popular meaning is easily discovered by the context, e.g. Gen 1 5; 8 22, etc. The marked periods of this daytime were morning, noon and night, with the day ending to night (24); the earth's own day divided into twelve hours, instead of being spent in repose and peace following upon a strenuous and successful life, were passed in meting out vengeance to those who had incurred his displeasure as well as commending those who had done him service (1 K 2 5 ff).

(2) Day also means a period of 24 hours, or the
time from sunset to sunset. In Bible usage the day begins with sunset (see Lev 23:32; Ex 12:15–20; 2 Cor 11:25, where night is put before day). See Day and Night.

(3) The word “day” is also used of an indefinite period, “that day,” or “day that” means in general “that time” (see Gen 2:4; Lev 14:2); “day of trouble” (Ps 20:1); “day of his wrath” (Job 20:28); “day of Jehovah” (Isa 2:12); “day of the Lord” (1 Cor 5:5; 1 Thess 5:2; 2 Pet 3:10); “day of salvation” (2 Cor 6:2); “day of Jesus Christ” (Phil 1:6).

(4) It is used figuratively also in Jn 9:4, where “while it is day” means “while I have opportunity to work, as daytime is the time for work.” In 1 Thess 5:5,8, “sons of the day” means spiritually enlightened ones.

(5) We must also bear in mind that with God time is not reckoned as with us (see Ps 90:4; 2 Pet 3:8).

(6) The apocalyptic use of the word “day” in Dan 12:11; Rev 2:10, etc., is difficult to define. It evidently does not mean a natural day. See Apoc.

(7) On the meaning of “day” in the story of Creation we note (a) the word “day” is used of the whole period of creation (Gen 2:4); (b) these days are divided from one another, each being a thousand years; the whole age or period of salvation is called “the day of salvation”; see above. So we believe that in harmony with Bible usage we may understand the creative days as creative periods. See also Astronomy: Creation: Evolution.

G. H. Gerberding

Figurative: The word “day” is used figur. in many senses, some of which are here given.

(1) The span of human life.—Gen 5:4: “And the days of Adam were eight hundred years.” “And if thou wilt walk . . . then I will lengthen thy days” (1 K 3:14; cf Ps 90:12; Isa 40:5).

(2) An indefinite time.—Existence in general: Gen 3:14: “All the days of thy life” (cf Gen 21:34; Nu 3:10; Josh 23:3; 1 K 1:24; Acts 21:10).

(3) A set time.—Gen 25:24: “And when her days were fulfilled”; Dn 12:13: “Thou shalt stand in thy lot, at the end of the days” (cf Lev 12:6; Dn 2:44).

(4) A historical period.—Gen 6:4: “The Nephilim were in the earth those days”; Jgs 17:6: “In those days there was no king in Israel” (cf 1 S 3:1; 1 Ch 5:17; Hos 2:13).

(5) Past time.—Ps 15:8: “the day of my calling.” Ps 78:5: “I have considered the days of old” (cf Mic 7:20; Mal 3:7; Mt 33:30).

(6) Future time.—Dt 31:14: “Thy days approach that thou must die”; Ps 72:7: “In his days shall . . .” (cf Eek 23:14; Joel 2:29; Mt 24:19; 2 Pet 3:3; Rev 9:6).

(7) The eternal.—In Dn 7:9,13, where God is called “the ancient of days.”

(8) A season of opportunity.—Jn 9:4: “We must work the works of him that sent me, while it is day: the night cometh, when no man can work.” (Rom 13:12:13; 1 Thess 5:5–8. See Day (4), above.

(9) Time of salvation.—Specially referring to the hopes and prospects of the parousia (see Eschatology of NT). Rom 13:12: “The night is far spent, and the day is at hand.”

HENRY E. DOSKER

DAY AND NIGHT: “Day.” בָּרָא, yôm; ordinar-ily, the Heb “day” lasted from dawn to the coming forth of the stars (Neh 4:21). The context usually makes it clear whether the term “day” refers to the period of twenty-four hours or to daytime; when there was a possibility of confusion, the term לָיָּבָה, lautâb, “night,” was added (Gen 7:4:12; 31:39). The “day” is reckoned from evening to evening, in accordance with the order noted in the account of Creation, viz. “And there was evening and there was morning, one day” (Gen 1:5); Lev 23:32 and Dn 8:14 reflect the same mode of reckoning the day. The phrase רְמָא בָּרָא, erekh bôêr, “evening-morning,” used in this last passage, is simply a variation of yôm and bôêr, “day” and “night”; it is the equivalent of the Gr ἐρέμος, ἐρευμής, nuxthémon (2 Cor 11:25). That the custom of reckoning the day as beginning in the evening and lasting until the following evening was probably of late origin is shown by the phrase sun (or早上) all night). Jgs 19:19–20, the context shows that the day is regarded as beginning in the morning; in the evening the day “declined,” and until the new day (morning) arrived it was necessary to “tarry all night” (of also Nu 11:22).

The transition of day to night begins before sun- set and lasts till after sunset; the change of night to day begins before sunrise and continues until after sunrise. In both cases, neither erekh, “evening,” nor bôêr, “morning,” indicate an exact space of time (cf Ex 13:11; Ex 10:11; Jer 33:10). The term לָיָּבָה, lautâb, is used for both evening twilight and morning dawn (cf 1 S 10:17; 2 K 7:5; Jb 7:4). As there were no definite measurements of the time of the day, the various periods were indicated by the natural changes of the day; thus “midday” was the time of the day when the sun was highest (לָיָּבָה, lautâb); afternoon was part of the day when the sun declined (לָיָּבָה, lautâb) and evening was the time of going down of the sun (לָיָּבָה, erekh). “Between the evenings” (לָיָּבָה לָיָּבָה, lautâb lautâb; בֵּין הָאָרָבָיִם) was the interval between sunset and darkness. The day was not divided into hours until a late period. לָיָּבָה, shâdîth = Aram. (Dn 3:6), is common in Syr and in later Heb; it denoted, originally, any short space of time, and only later came to be equivalent to our “hour.” (Driver). The threefold division of the day into watches continued into post-exilic Rom times; but the Rom method of four divisions was also known (Mk 13:35), where all four divisions are referred to: at even (שָׁם, ope), midnight (מַשָּׁה, mesonuktion), at cock crowing (אֵלֶּכֶת-פֹּרְשָׁה, alektorophoria), in the morning (שָׁמָּה, shâma), at dawn (סְפַּר, spâr). These last extended from six to six o’clock (cf also Mt 14:25; Mk 13:35; Acts 12:4 speaks of four parts of the night. Rom 13:12 speaks of four parts of the time of night, each of whom had to keep guard during one watch of the night. In Brâkkâth 38, Rabbi Nathan (2nd cent.) knows of only three night-watches; but the patriarch, Rabbi Judah, knows four. See also Day.

DAY BEFORE THE SABBATH (הָסֶבֶט, הֶסְבֶּט), “preparation”): Considered as a day of preparation, in accordance with Ex 16:23, both before the regular Sabbath and before a fast Sabbath (Mt 27:62; Mk 15:42; Lk 23:44; Jn 19:14–31:42). At 3 PM, the Hebrews began to prepare their food for the next day, and to perform all labors which were forbidden to be done on the Sabbath and yet must be done. They bathed and purified themselves, dressed in festive apparel, set their tables, and lighted their lamps. On the day before Easter, the Hebrews of the later period made it their chief business to remove all leaven from the house (1 Cor 5:7). This custom of converting at least a portion of the day before the Sabbath into a holy day was recognized by the Romans to such an extent that, according to a rescript of Augustus, Jews need not appear in court after 3 PM on such days. Criminal cases were not brought before court on this day, and journeys exceeding 12 Rom miles were prohibited. The signal for the prepa-
rations was given by the priests by means of trumpets blown six times at intervals.

FRANK E. HIRSCH

DAY, BREAK OF. See Break of Day.

DAY, JOSHUA'S LONG. See Beth-horon, Battle of.

DAY, LAST (ἡ ἐσχάδα, hē eskháda hēméra): Repeatedly used by Jesus in Jn (6 39; 40; 44; 54; 11 24; 12 48) for the day of resurrection and judgment (see Eschatology of the NT). Cf. the usage in the OT (Isa 2 2; Mic 4 1) and the NT (Acts 2 17; 2 Tim 3 1; 2 Pet 3 3; 1 Jn 2 18; Jude ver 18) of "last days" and "last time" to denote the Messianic age. See Latter Days; Last Days; Last Time.

In Jn 7 37, "the last day, the great day of the feast" refers to the eighth day of the feast of Tabernacles. This closing day was observed as a Sabbath (Lev 23 36). On it the libation of water made on other days was not made; hence the allusion of Jesus to Himself as the Giver of the living water.

JAMES ORR

DAY, LORD'S. See Lord's Day.

DAY OF ATONEMENT. See Atonement, Day of.

DAY OF CHRIST. See Day of the Lord.

DAY OF JEHovah. See Day of the Lord.

DAY OF JUDGMENT. See Judgment, Last.

DAY OF THE LORD (JEHOVAH) (ἡμέρα τοῦ Κυρίου, hēmēra tou Kurious): The idea is a common OT one. It denotes the consummation of the kingdom of God and the absolute cessation of all attacks upon it (Isa 2 12; 13 6 9; 34 8; Ezk 13 5; 30 3; Joel 1 15; 2 11; Am 6 15; Zeph 1 14; Zee 3 1). It is a "day of visitation" (Jo 10 3), a day "of the wrath of Jeh" (Ezk 7 19), a "great day of Jeh" (Zeph 1 14). The entire conception in the OT is dark and foreboding.

On the other hand the NT idea is pervaded with the elements of hope and joy and victory. In the NT it is eminently the day of Christ, the day of His coming in the glory of His Father. Very conception of Him as the "Son of Man" points to this day (E. Kuehl, Das Selbstbewusstsein Jesu, 68). Jn 5 27: "And he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; for whatsoever he asketh of the Father in my name, he shall give him" (cf Mt 24 27 30; Lk 12 8). It is true in the NT there is a dark background to the bright picture, for it still remains a "day of wrath" (Rom 2 5 6; a "great day" (Rev 6 17; Jude ver 6), a "day of God" (2 Pet 3 12), a "day of judgment" (Mt 10 15; 2 Pet 3 7; Rom 2 16). Sometimes it is called "that day" (Mt 7 22; 1 Thess 5 4; 2 Tim 4 8), and again it is called "the day" without any qualification, as if it were the only day worth counting in all the history of the world and of the race (1 Cor 3 13). To the unbeliever, the NT depicts it as a day of terror; to the believer, as a day of joy. For on that day Christ will raise the dead, esp. his own dead, the bodies of those that believed in Him—"that day all that which he hath given me I should lose nothing, but should raise it up at the last day" (Jn 6 39). In that day He comes to His own (Mt 16 27), and therefore it is called "the day of our Lord Jesus" (2 Cor 1 14), "the day of Jesus Christ" or "of Christ" (Phil 1 6 10), the day when there "shall appear the sign of the Son of man in heaven" (Mt 24 30). All Paulinick lit. is esp. suffused with this longing for the "parousia," the day of Christ's glorious manifestation. The entire conception of that day centers therefore in Christ and points to the everlasting establishment of the kingdom of heaven, from which sin will be forever eliminated, and in which the antithesis between Nature and grace will be changed into an everlasting synthesis. See also Eschatology (of OT and NT).

HENRY E. DOKER

DAYS JOURNEY, יָוֹם (yom), derekh yom, Gen 30 36; Nu 10 33; 11 31; ἡμέρας, hēmēras hodos, Lk 2 44): The common way of estimating distances in the East is by hours and days. This is natural in a country where roads are mere bridle paths or non-existent, as in the desert. The distance traveled must of course differ largely according to the difficulties of the way, and it is more important to know where night will overtake the traveler than the actual distance accomplished. A day's journey is now commonly reckoned at about 3 miles per hour, the distance usually covered by a loaded mule, the number of hours being about 8. Hence a day's journey is about 24 miles, and this may be taken as a fair estimate for Bible times.

H. FOSTER

DAYS, LAST. See Last Days.

DAYSMAN, דָּם (dam), yadahkim, "to argue, decide, convince," RV UMPIRE: The use of this word appears to have been more common in the 16th cent. than at the later date of the tr of AV, when its adoption was infrequent. The oldest instance of the term given in the Oxford English Dictionary is Plumptre Corresp. (1889), p. 82: "Sir, the daysmen cannot agree us." It appears also in the 1551 text of the OT in 1 2 25, where the AV reads "is third daysman." Tindale's tr has for Ex 21 22, "He shall paye as the daysmen appointye him" (EV as the "judges determine"). See also Edmund Spenser's Faerie Queene, ii, 6, 8, published in 1590. As used in AV (Job 9 38) the word means an arbitrator, umpire, referee; one who stands in a judicial capacity between two parties, and decides upon the merits of their arguments or case at law. "Neither is there any daysman (RV 'umpire') betwixt us, that might lay his hand upon the mouth of either of us" (Gen 31 37). It was the eastern custom for a judge to lay his hands upon the heads of the two parties in disagreement, thus emphasizing his adjudicatory capacity and his desire to render an unbiased verdict. Job might consider a human being capable of acting as an umpire upon his own claims, but no man was worthy to question the purposes of Jeh, or metaphorically, to "lay his hands upon" Him.

In the NT (1 Cor 4 5, ἀρбитροί, anthrōpōi, ἡμέρας, hēmēra) "man's judgment" is lit. "man's day," in the sense of a day fixed for the trial of a case. Both Tindale and Coverdale so translate. See also 1 Tim 2 25, where the Saviour is termed the "one mediator between God and men." Here the word understands a pleader, an advocate before an umpire, rather than the adjudicator himself (see Job 19 25 27).

ARTHUR WALWYN EVANS

DAYSpring, דָּם (dayspring): This beautiful Eng. word, in current use, the time of the AV, is found in the OT as the tr of "יָוֹם (yom), shahar," "Hast thou caused the dayspring to know his place?" (Job 38 12 AV). This is no doubt intended lit. for the dawn. The "place" of the dayspring is the particular point of the horizon at which the sun comes up on any given day. This slowly changes day by day through the year, moving northward from midwinter till midsummer, and back again southward from midsummer to midwinter. See Astronomy, I, 2. Also once in the NT for ἀνατολή, anakotē, "a rising."
The dayspring from on high hath visited us" (AV); RV "shall visit us," Lk 1:78. Also in Apost., "At the dayspring pray unto him" (Heb 1:6). RV "plead with him at the dawning of the light," Wis 16:28.

Both the Heb and Gr words, however, are of frequent occurrence, but variously rendered, "dawn," "break of day," "morning," "sunrise," "east." Note, e.g., "the spring of the morning" (1 S 9:26), "the day began to spring" (Jgs 19:25). Used with "helios," "sun," for rising of the sun (Rev 7:2; 16:12).

In LXX the same Gr word is used for Heb שָׂאָל, "branch," to designate the Messiah (Jer 23:5; Zec 6:12). But this sense of the word is why it is unknown in profane Gr. The word is also employed in LXX to express the rising of a heavenly body, as the moon (Isa 60:19). This is good Gr.

See the kindred vb. anáteleō, "to rise" (LXX, Isa 60:1; Mal 4:2).

What is the meaning of anatolē in Lk 1:78? Certainly not branch; that does not fit any of the facts, unless it be rendered "branch of light" (see Reynolds, John the Baptist, 115). It occurs in Zacharias' hymn over the birth of his son. The Gr. ode consists of two parts, "The glorious appearing of the Messiah's kingdom," and "The glory of the Forerunner." The expression before us is in the latter part. It naturally refers, therefore, not to the Messiah himself but to John. He is the dayspring from on high who hath visited the poor (Rev 22:16) in darkness and the shadow of death. With Godet we believe that the word is borrowed from the caravan which has missed its way in the desert. The unfortuned pilgrims, overtaken by the night, are sitting down expecting death, when suddenly a star brightly beams above them. They take courage at the sight. The whole caravan leaps to its feet. It is the herald of the coming day and soon they see the great orb himself filling the east with orient pearl and gold. Is not one tempted to go a little farther and see here the morning star, herald of the coming sun to be obliterated by his rising? "He must wax, but I must wane" (Jn 3:30).

What was John's work but, by his own testimony, to guide the benighted pilgrims into the way of peace, that is, to Him who was the Prince of Peace? If, however, as by most commentators, it be taken to refer to the Messiah, it probably implies prophetic knowledge that the great work of Jewish Christianity, which had already taken place, and that the Messianic era was at hand, when the Jewish world should be filled with spiritual splendor. See Day-Star.

G. H. Trever

Day-Star

Day-Star (דֵּעוֹן, דֵּיֶךָן, ἡτήλ ben-sahabah, Isa 14:12; ψφάφωρος, ψφάφωρος, 2 Pet 1:19): The OT passage is rendered in AV "Lucifer, son of the morning," in AVM and RV "day-star," i.e. the morning star. The reference is to the king of Babylon (ver 4). In 2 Pet 1:19, "Until the day-star arise in your hearts," the word is lit. "light-bringer." It is applicable, therefore, not only to the planet Venus, seen as a morning star, herald of the dawn, but to the sun itself, and is used here as a title of Our Lord. See Astronomy, 1,6.


Deacon (דֵּקָן, דֵּכָה, DEACONESS, di'ck-ez' ees): The term דֵּקָן, דֵּכָה, and its cognates occur many times in the NT, as do its synonyms ὡραίη, ἱππορήθα, and δωσῖς, δώσοι, with their respective cognates. It may be said in general that the terms denote the service or ministration of the bondservant (ὁ δοῦλος, δοῦλος, δοῦλος, δώσοι), all shades and gradations of meaning both literal and metaphorical. It would serve no useful purpose to list and discuss all the passages in detail.

Christianity has from the beginning stood for filial service to God and His kingdom and for brotherly helpfulness to man, and hence terms expressive of these functions abound in the New Testament. We may inquire with wonder and wonder how they occur in a technical sense sufficiently defined to denote the institution of a special ecclesiastical office, from which the historical diaconate may confidently be said to be derived.

Many have sought the origin of the diaconate in the institution of the Seven at Jerus. (Acts 6), and this view was countenanced by many of the church Fathers. The Seven were appointed to "serve tables" (diakonoin τροφοδοτεῖν), in order to permit the Twelve "to sit down still fastly in prayer, and in the ministry [diakonia] of the word." They are not called deacons (diakonoi), and the qualifications required are not the same as those prescribed by Paul in 1 Tim 3:8-12; furthermore, Stephen appears in Acts 6:5 as a deacon, and Philip as an evangelist. Paul clearly recognizes women as deaconesses, but will not permit a woman to teach (1 Tim 2:12). The obvious conclusion is that the Seven may be called the first deacons only in the sense that they were the earliest recorded helpers of the Twelve as directors of the church, and that they served in the capacity, among others, of specially appointed ministers to the poor.

Paul says, "I commend unto you Phoebe our sister, who is a servant (οὐκ ἁγιάζεται) of the church that is at Cenchreae" (Rom 16:1). This is by many taken as referring to an officially appointed deaconess; but the fact that there is in the earlier group of Paul's epistles no clear evidence of the institution of the diaconate (or deacon) makes this interpretation unlikely. Phoebe was clearly a honored helper in the church closely associated with that at Corinth, where likewise evidence of special ecclesiastical organization is lacking.

In Phil 1:1 and Timothy send greetings "to all the saints . . . . at Philippi, with the bishops and deacons." Here then we find mention of "deacons" in a way to suggest a formal diaconate; but the want of definitions as to their qualifications and duties renders it impossible to affirm with certainty the existence of the office.

In 1 Tim 3:8-12, after prescribing the qualifications and the method of appointment of a bishop or overseer, Paul continues: "Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if any be blameless, the man that ruleth well his household. Deacons must be the husband of one wife, ruling their children and their own houses well." Deacons and deaconesses are here provided for, and the character of their qualifications makes it clear that they were to be appointed as dispensers of alms, who should come into close personal relations with the poor.

We conclude, therefore, that the Seven and Phoebe did not exercise the diaconate in a technical sense, which appears first certainly in 1 Tim 3, although it is not improbably recognized in Phil 1:1, and was foreshadowed in the various agencies for the dispensing of alms and the care of the poor of the church instituted in various churches at an earlier date. See also Bishop; Church; Church Government.

William Arthur Heidel

Dead (דָּמָה, mût; νεκρός, nekro's): Used in several senses: (1) as a substantive, denoting the body deprived of life, as when Abraham speaks of burying his dead (Gen 23); (2) as a collective noun including all those that have passed away from life (as Rev 20:12). In several passages dead in
this sense is used in contrast to the quick or living (as Nu 16:48). This collective mode of expression is used when resurrection is described as “rising from the dead”; (3) as an adj., coupled with body, ear-case or man, as in Nu 14:8, AV; (4) with the vb. “to be,” it is used as a complement of the vb. “to be,” referring to the condition of being deceased or the period of death, e.g. 2 S 12:19; Mk 5:35; (5) in the sense of being liable to death it occurs in Gen 20:3; Ex 12:35; 2 S 16:9; (6) as an intensive adj. it is used in the phrase “dead sleep,” to mean profound sleep simulating death (Ps 76:6); (7) figuratively “dead” is used to express the spiritual condition of those who are unable to attain to the life of faith.

They are dead in trespasses, as in Eph 2:1, or conversely, those who by the New Birth are delivered from sin, are said to be dead to the Law (as Col 2:20, etc.). They are a death which does not show its life in the practical virtues of Christianity is called dead (Jas 2:17); 8) in Rom 4:19; Heb 11:12, “dead” signifies the sense condition of loss of vigor and virility.

The passage in Job (36:5), wherein in AV “dead things” seem to mean things that never had life, is more accurately tr4 in RV as “they that are deceased,” i.e. the shades of the dead.

The second reference to the physical accompaniments of the act of dying. Deborah has a poetical account of the death of Sisera (Jgs 5:24ff), and in Eccl 12, where the failure of the bodily faculties in old age culminates in death, it is pictorially compared to the breaking of a lamp extinguishing the flame (“golden”) being probably used of “oil,” as it is in Zec 4:12, and the loosing of the silver hebel or chain by which the lamp is suspended in the tent of the Arab.

The dead body defiled those who touched it (Lev 11:31) and therefore sepulture took place speedily, as in the case of Lazarus (Jn 11:17-39) and Ananias and Sapphira (Acts 5:6-10). This practice is still followed by the fellahin.

The uselessness of the dead is the subject of a proverb (Eccl 9:4) and the phrase “dead dog” is used as a contemptuous epithet as of a person utterly worthless (1 S 24:14; 2 S 9:8; 15:9).

ALEX. MACALISTER

DEAD BODY. See Corpse.

DEADLING, deadli. In the OT two words are used in the sense of a “mortal” (Heb nephesh, “hateful,” “foul”] enemy (Ps 17:9), and in the sense of “fatal disease,” the destructiveness of which causes a general panic (Heb màweth, “death,” 1 S 6:11). In the NT we have in Rev 12:12 the expression “deadly wound” (Gr thánatos), better “death-stroke,” as in RV, and the phrases “deadly thing,” i.e. poison (thandásimon, it, Mk 16:18), and “full of deadly poison” (mæth iou thanatiphphorou, Jas 3:8), said of an unruly tongue. Both Gr words convey the idea of “causing or bringing death” and occur in classical lit., in a variety of uses in combination with the bite of venomous reptiles, deadly poisons, mortal wounds and fatal contagion.

H. L. E. LURING

DEAD SEA, THE:

I. PRESENT AREA

II. FORMER ENLARGEMENT

III. LEVEL OF, IN EARLY HISTORIC TIMES

IV. CONSTITUTION OF THE WATER CLIMATE

V. ROADS

VI. GLIUMINOUS ITEMS

1. The Plain of the Jordan

2. Ain Jidi (En-eedi)

3. The Fortress of Masada

4. Jebel Usdum (Mount of Sodom)

5. Vale of Siddim

6. El-Lisba

VIII. HISTORY

LITERATURE

The name given by Gr and Lat writers to the remarkable inland lake occupying the deepest part of the depression of the Arabah (q.v.). In the Bible it is called the Salt Sea (Gen 14:3; Dt 3:17); the Sea of the Plain (‘Arđhkhā) (Josh 3:10); and the (East) Eastern Sea (Ex 47:18; Joel 2:20). Among the Arabs it is still called Bahr Lut (Sea of Lot). By Jos it was called Lake Asphalities (Ant, I, ix) from the quantities of bitumen or asphalt occasionally washed upon its shores and found in some of the tributary wadies.

I. PRESENT AREA—The length of the lake from N. to S. is 47 miles; its greatest width 10 miles narrowing down to less than 2 miles opposite Point Molyneux on el-Lisba. Its area is approximately 300 sq. miles. From various levellings its surface is found to be 1,192 ft. below that of the Mediterranean, while its greatest depth, near the eastern shore 10 miles S. of the mouth of the Jordan is 1,278 ft. But the level varies from 10 to 15 ft. semiannually, and at long intervals, and we are not certain from which of these levels the above figures have been derived. Throughout the northern half of the lake on the E. side the descent to the extreme depth is very rapid; while from the western side the depth increases more gradually, esp. at the extreme northern end, where the lake has been filled in by the delta of the Jordan.

Jebel Usdum from the South. Looking over the Mud Flat (Vale of Siddim). Covered by the Sea in High Water. (Photo by Libby.)

About two-thirds of the distance to the southern end, the peninsula, el-Lisba ("the Tongue," projects from the S. more than half-way across the lake, being in the shape, however, of a boat rather than a tongue, with the toe to the N., forming a bay between it and the eastern mainland. The head of this bay has been largely filled in by the débris brought down by Wady Kerak, and Wady Ben Hamid, and shoals very gradually down to the greatest depths to the N. The toe of this peninsula is named Point Costigan, and the heel, Point Molyneux, after two travelers who lost their lives about the middle of the 19th cent. in pioneer attempts to explore the lake. Over the entire area S. of Point Molyneux, the water is shallow, being nowhere more than 15 ft. deep, and for the most part not over 10 ft., and in some places less than 6 ft. In high water the lake extends a mile or more beyond low-water mark, over the Mud Flat (Sekhah) at the south end.

From the history of the crossing of the Jordan by Joshua and the expedition of Chedorlaomer when Lot was captured, it is evident that the outlines of the sea were essentially the same 3,500 years ago as they are now, showing that there has been no radical change in climatic conditions since then.

II. FORMER ENLARGEMENT—But if we go back a few thousand years into prehistoric times the evidence is abundant that the valley has witnessed remarkable climatic changes (see Arabah). At Ain Abu Werideh, about 40 miles beyond the south end of the lake, Hull in 1883 discovered deposits of an abandoned shore line 1,400 ft. above its level (see Arabah). A pronounced abandoned shore
line at the 650 ft. level had been observed first by Tristram, and noted afterward by many travelers. But from the more detailed examination made by Professor Ellsworth Huntington in 1909 (see Pal and Its Transformation) five abandoned shore lines of marked size have been determined, surrounding the valley at the following approximate heights above the present level of the lake: 1,430, 640, 430, 300 and 250 ft. He writes that "at its greatest extent the sea stretched at least 30 miles south of its present termination, while northward it probably covered the Sea of Galilee and the Waters of Merom, and sent an arm into the Vale of Jezreel. ... Lacustrine deposits exist in the Jordan valley shortly south of the Sea of Galilee. A mile north of Jar el-Majmuweh, as the modern railroad bridge is called, a tilted series of clays, apparently lacustrine, lies under some untilted whitish clays, also apparently lacustrine. The elevation here is about 840 ft. below that of the Mediterranean Sea, or 450 above the Dead Sea. ... So far as can be detected by the aneroid the highest deposits [about the Dead Sea] lie at the same elevation on all sides of the lake."

There are also numerous minor strand below the 250 ft. major strand. These are estimated by Huntington as 210, 170, 145, 115, 90, 70, 56, 40, 30 and 12 ft. above the lake successively. It is noted, also, that the lower beaches all show less erosion than those above them. This certainly points to a gradual diminution of the water in the basin during the prehistoric period, while on the other hand there is much evidence that there has been a considerable rise in the water within the historic period. Date palms and tamarisks are seen standing out from the water in numerous places some little distance from the present shore where the water is several feet deep. These are of such size as to show that for many years the soil in which they grew was not subject to overflow. As long ago as 1876 Merrill noticed such trees standing in the water 40 ft. from the shore, near the N.E. corner of the lake (East of the Jordan, 224). Numerous trunks of date palms and tamarisks can now be seen submerged to a similar extent along the western shore. In 1818 Irby and Mangles (Travels, 454) saw a company of Arabs ford the lake from Point Molyneux to the west side, and noted that the banks of the ford was marked by the branches of trees which had been stuck into the bottom. In 1838 Robinson found the water at such a stage that the ford was impracticable and so it has been reported by all travelers since that time. But Mr. A. Forde, having recently examined the evidence for the Pal Exploration Fund, learns from the older Arabs that formerly there was a well-known causeway leading from the Dead Sea opposite Wady Kerak to Wady Umm Baghek, across which sheep, goats and men could pass, while camels and mules could be driven across anywhere in the water. Moreover the Arab guide said that the channel "was so narrow that the people of his tribe used to sit on the edge of the Lips and parley with Arabs from the west as to the return of cattle that had been stolen by one or other of the parties." (See PEFS [April, 1910], 112.)

III. Level of, in Early Historic Times.—Numerous general considerations indicate that in the early historic period the level of the water was so much lower than now that much of the bay S. of Point Molyneux was dry land. In Josh 15:25.5 the south border of Judah is said to extend from the "bay [tongue, Lips] that looketh southward"; while the "border of the north quarter was from the bay [tongue, Lips] of the sea at the end of the Jordan; and the border went up to Beth-hoglah, and passed along by the north of Beth-arabah." If the limits of the north end of the Dead Sea were the same as now the boundary must have turned down to the mouth of the Jordan by a sharp angle. But according to the description it runs almost exactly E. and W. from beyond Jerus to Beth-hoglah, and nothing is said about any change in direction, while elsewhere, any such abrupt change in direction as is here supposed is carefully noted. Furthermore, in detailing the boundary of Benjamin (Josh 18:19) we are told that "the border passed along to the side of Beth-hoglah northward; and the going out of the border were at the north bay [tongue, Lips] of the Salt Sea, at the south end of the Jordan: this was the south border." This can hardly have any other meaning than that the north end of the Dead Sea was at Beth-hoglah. From these data Mr. Clermont-Ganneau (see Recueil d'archéologie orientale, V [1902], 267–80) inferred that in the time of Joshua the level of the sea was so much higher than now that a tongue-like extension reached the vicinity of Beth-hoglah, while the underlying topography was essentially the same as now. On the contrary, our present knowledge of the geologic forces in operation would indicate that at that time the Dead Sea was considerably lower than now, and that its rise to its present level has been partly caused by the sitting up of a bay which formerly extended to Beth-hoglah.
The geological evidence concerning this point is so interesting, and of so much importance in its bearing upon our interpretation of various historical statements concerning the region, that it is worth while to present it somewhat in detail. As already stated (see *Arabah*), the present level of the Dead Sea is determined by the equilibrium established between the evaporation (estimated at 20,000,000 cubic ft. per diem) over the area and the amount of the extent to which these encroachments have tended to narrow the limits of the original lake. The sediment deposited by the Jordan, at the north end of the Dead Sea, is practically all derived from the portion of the drainage basin between it and the Sea of Galilee—the latter serving as a catch-basin to retain the sediment brought down from the upper part of the valley. The Zór, or narrow channel which the Jordan has eroded in the sedimentary

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**Map and Longitudinal Section (from North to South) of the Dead Sea, from the Observations, Surveys and Soundings of Lynch, Robinson, De Saulcy, Van de Veule and Others.**

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water brought into the valley by the tributary streams. The present area of the sea is, in round numbers, 300 sq. miles. The historical evidence shows that this evaporating surface has not varied appreciably since the time of Abraham. But the encroachments of the delta of the Jordan upon this area, as well as of the deltas of several other streams, must have been very great since that period. The effect of this would be to limit the evaporating surface, which would cause the water to rise until it overflowed enough of the low land at the south end to restore the equilibrium.

It is easy to make an approximate calculation of the plain through which it flows (see *Jordan, Valley of*), is approximately half a mile wide, 100 feet deep, and 60 miles long. All the sediment which formerly filled this has been swept into the head of the sea, while the *Jarmuk*, the *Jabbok*, and a score of smaller tributaries descending rapidly from the bordering heights of Gilead, three or four thousand ft. above the valley, bring an abnormal amount of debris into the river, as do a large number of shorter tributaries which descend an equal amount from the mountains of Galilee, Samaria, and Judah. The entire area thus contributing to this part of the Jordan is not less than 5,000 sq. miles.
All writers are impressed by the evidence of the torrential floods which fill these water courses after severe storms. The descent being so rapid, permits the water after each rainfall to run off without delay, and so intensifies its eroding power. The well-known figure of our Lord (Mt 7:26 ff.) in describing the destruction of the house which is built upon the sand, when the rains descend and the winds beat upon it, is drawn from nature. The delta terraces at the mouths of such mountain streams where they debouch on the lowlands are formed and re-formed with extreme rapidity, each succeeding storm tending to washed the previous delta down to lower levels and carry away whatever was built upon it.

The storms which descend upon the plains of Gilead, as well as those upon the Judaean hills, are exceedingly destructive. For though the rainfall at Jerus, according to the observations of Chaplin (see J. Glaniber, "On the Fall of Rain at Jerus." PEFS [January, 1894], 29) averages but 20 inches annually, ranging from 32.21 inches in 1877 to 15.59 inches in 1970, nearly all comes in the three winter months, and therefore in quantities to be, more effective in erosive capacity. And this is effective upon both sides of the Jordan valley, in which the rainfall is very slight. "Day after day," Tristram remarks, "we have seen the clouds, after pouring their fatness on Samaria and Judaea, pass over the valley, and then descend in torrents on the hills of Gilead, and Moab," a phenomenon naturally resulting from the rising column of heated air coming up from the torrid conditions of the depressed Jordan valley.

Tristram (The Land of Moab, 23, 24) gives a vivid description of the effect of a storm near Jerus. As his party was encamped during the night the whole slope upon which they pitched became a shallow stream, while "the deep ravines of the wilderness of Judah [were] covered with torrents, and tiny cascades rolling down from every rock. . . . So easily disintegrated is the soft limestone of these wadis, that the rain of a few hours . . . did more to deepen and widen the channels than the storms of several years could effect on a Northumbrian hillside. No geologist could watch the effect of this storm without being convinced that in calculating the progress of denudation, other factors than that of time must be taken into account, and that denudation may proceed most rapidly where rains are most uncertain."

Lieutenant Lynch writes that while ascending the Kerak "there came a shout of thunder from the dense cloud which had gathered at the summit of the gorge, followed by a rain, compared to which the gentle showers of our more favoured clime are as dew drops to the overflowing cistern. . . . The black and threatening cloud soon enveloped the mountain tops, the lightning playing across it in incessant flashes, while the loud thunder reverberated from side to side of the appalling chasm. Between the peals we soon heard a roaring and continuous sound. It was the torrent from the rain cloud, sweeping in a long line of foam down the steep declivity, bearing along huge fragments of rocks, which, striking against each other, sounded like mimic thunder."

I can bear similar testimony from observations when traveling in Turkestan where the annual rainfall is only about 4 inches. At one time a storm was raging upon the mountains 20 miles away, where it spent its entire force without shedding a drop upon the plain. Upon skirting the base of the mountain the next day, however, the railroad track was covered for a long distance 2 or 3 ft. deep with débris which had been washed down by the cloud burst. No one can have any proper comprehension of the erosive power of the showers of Pal without duly taking into account the extent and the steepness of the descent from the highlands on either side, and the irregularity of the rainfall. These form what in the Rocky Mountains would be called arroyos. After the débris has been brought into the Jordan by these torrents, and the rise of water
extending 2 miles farther south with an average width of one-half mile to Rās Feshkah, which rises abruptly from the water's edge, and renders it impossible for travelers to follow along the shore. But just beyond Rās Feshkah a delta half a mile or more in length and width is projected into the sea at the mouth of Wādy en-Nār, which comes down from Jerus. and descends into the sea at the mouth of the Rātibah of Beit Jibrin, but is separate from it by a part of the Kerām. This is the wady which passes the continent of Mar Saba and is referred to in such a striking manner in Ezek. 47. Like most of the other wadies coming into the Dead Sea, this course the most of its course southwardly, and being driven up a delta at its mouth covered with "fragments of rock or boulders swept along by the torrent in its periodical overflows." (De Sauley, 1, 137, 138).

From Rās Feshkah to Rās Merid, a distance of 15 miles, the shore is bordered with a deposit of sand and gravel averaging a half a mile in width, while opposite Wādy el-Derṣah and Wādy el-Hakab (which descend from Mount Precipice) the width is fully one mile. At the mouth of one of the smaller wadys, De Sauley noted what geologists call a "cone of deposition" where "the gravel washed down from the heights was heaped up to the extent of nearly 250 yards." (I, 44).

Rās Merid, again, obstructs the passage along the shore almost as effectually as did Rās Feshkah, but farther south there is no other obstruction. The plain of En-gedi, connected in such an interesting manner with the history of David and with numerous other events of national importance, is described by the Pal Exploration Fund as "about half a mile broad and a mile in length." This consists of material brought down for the most part by Wādy el-Arejeh, which descends from the vicinity of Hībron to the flat below the Jordan. The principal path leading from the west side of the Dead Sea to the hills of Judaea follows the direction of this wady.

Between En-gedi and Sebbeh (Masada), a distance of 10 miles, the limestone cliffs retreat till they are fully 2 miles from the shore. Across this space numerous wadys course their way bringing down an immense amount of debris and depositing it as deltas at the water's edge. These projecting deltas were noticed by Robinson as he looked southward from the height above En-gedi, but their significance was not understood.

"One feature of the sea," he says, "struck us immediately, which was unexpected to us, viz., the number of shoal-like points and peninsulas which run into its southern part, appearing at first sight as small islands. Below us on the S. were two such projecting banks on the western shore, composed probably of pebbles and gravel, each extending out into the sea for a considerable distance. The larger and more important of these is on the S. of the Lydda; the other, which is the Wady el-Hakab, is flanked by an indentation in the western precipice, where the water, flowing into shallow basins when it is high, evaporates, and deposits salt. This spot is just S. of the mouth of Wādy en-Khbarah." (BR, 1, 501). One of these deltas is described by De Sauley as 500 yds. in breadth and as indifferently large.

Photograph of the Channel of Wady Muhawwāt, as It Enters the Dead Sea, at the North End of Jebel Usdūm Which Appears on the Right, Masada and the Western Cliffs, as Seen from the Plate of the Bowlers Rolled Along by the Torrent of Water. (Photo. by Libbey.)

Six miles S. of Masada, probably at the mouth of Wādy Umm Baghek, Lynch notes a delta extending "half a mile out into the sea." Still farther S. the
combined delta of the Wady Zuweirah and Wady Muhawat covers an area of 2 or 3 sq. miles, and is dotted with bowlders and fragments of rock a foot or more in diameter, which have been washed over by the torrential floods. Beyond Jebel Usdum, Wady Fi'ireh, delta of an area of 200 or 300 sq. miles, has deposited an immense amount of coarse sediment on the W. side of the Sebkah (a mud flat which was formerly occupied, probably by a projection of the Dead Sea). Into the S. end of the depression, extending from the Sebkah to the Ascent of Akrabbim, deltas of Wady el-Jelb, Wady el-Khanzir and Wady Tufilch have in connection with Wady Fi'ireh encroached upon the valley to the extent of 12 or 15 sq. miles. Altogether these washes drain an area of more than 3,000 sq. miles, and the granitic formations over which they pass have been so disintegrated by atmospheric influences that an excessive amount of coarse sediment is carried along by them (see Hull, Mount Seir, etc., 104–6). In ascending them, one encounters every indication of occasional destructive floods.

Following up the eastern shore, Wady el-Hessi coming down from the mountains of Edom has built up the plain of Sebkah which pushes out into the neck of the Sebkah and covers an area of 5 or 4 sq. miles. Farther N., Wady Karab and Wady Beni Hamid have with their deltas encroached upon the extent of 25 or 30 sq. miles upon the head of the bay, projecting into the Lisan east of Point Costigan. Still farther N., Wady Moujib (or Arnon) and Wady Zerka Ma'ain (coming down from the hot springs of Callirrhoes) have built up less pronounced deltas because of the height of the water on the E. side, but even so they are by no means insignificant, in each case projecting a half-mile or more into the lake.

Putting all these items together, there can be little doubt that the area of the Dead Sea has been encroached upon to the extent of 25 or 30 sq. miles since the time of Abraham and that this has resulted in a rise of the general level of the water sufficient to overflow a considerable portion of the lagoon at the S. end, thus keeping the evaporating area constant. The only escape from this conclusion is the supposition that the rainfall of the region is less than it was at the dawn of history, and so the smaller evaporating area would be sufficient to maintain the former level. But of this we have no adequate evidence. On the contrary there is abundant evidence that the climatic conditions connected with the production of the Glacial Period had passed away long before the conquest of the Vale of Siddim by Amraphel and his confederates (Gen 14).

The consequence of this rise of water are various and significant. It lends credibility to the persistent tradition that the sites of Sodom and Gomorrah are covered by the shallow water at the S. end of the sea, and also to the statement of Scripture that the region about these cities (on the supposition that they were at the S. end of the sea) was like the garden of the Lord; for that plain was then much larger than it is now, and was well watered, and possessed greater elements of fertility than are now apparent. Furthermore, this supposed lower level of the lake in early times may have greatly facilitated the passage of armies and caravans from one end to the other, thus rendering it more easy to understand the historical statements relating to the earliest periods of occupation. Even now the road at the base of Jebel Usdum which is open at low water is impassable at high water. On the last day of December, 1883, Professor Hull (Mount Seir, etc., 135) traversed the shore at the base of the salt cliffs along a track 100 ft. wide, but further on descended in a descent of about 5 ft. to the line of driftwood which marked the upper limit of the water.” On the 1st of January, 1901, the water along the base of the salt cliffs was so deep that it was impossible for my party to pass along the shore. It is easy to believe that the level might have been lowered sufficiently to expose a margin of shore which could be traversed on the W. side from one end to the other.

**IV. Constitution of the Water.**—As in the case of all inclosed basins, the waters of the Dead Sea are imprisoned to an excessive degree with saline matter. “The salt which they contain,” however, “is not wholly or even principally common salt, but is mostly the chloride and bromide of magnesium and calcium, so that they are not merely a strong brine, but rather resemble the mother liquors of a salt pan left after the common salt has crystallized out” (Dawson, Egypt and Syria, 123). The following analysis is given by Booth and Muckle of water brought by Commander Lynch and taken by him May 5 from 195 fathoms deep opposite the mouth of Wady Zerka Ma‘ain. Other analyses vary from this more or less, owing doubtless to the different localities and depths from which the specimens had been obtained.

<table>
<thead>
<tr>
<th>Component</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chloride of magnesium</td>
<td>145.897</td>
</tr>
<tr>
<td>Chloride of calcium</td>
<td>51.076</td>
</tr>
<tr>
<td>Chloride of sodium</td>
<td>78.553</td>
</tr>
<tr>
<td>Chloride of potassium</td>
<td>6.5880</td>
</tr>
<tr>
<td>Bromide of potassium</td>
<td>5.771</td>
</tr>
<tr>
<td>Sulphate of lime</td>
<td>0.7013</td>
</tr>
</tbody>
</table>

Specific gravity at 60°  1.23742

Water

264.1867

Total amount of solid matter found by direct experiment 264.0000

What is here labeled bromide of potassium, however, is called by most other analysts bromide of magnesium, it being difficult to separate and distinguish these elements in composition. The large percentage of bromide, of which but a trace is found in the ocean, is supposed to have been derived from volcanic emanations. As compared with sea water, it is worthy of note that that of the Dead Sea yields 26 lbs. of salts to 100 lbs. of water, whereas that of the Atlantic yields only 6 lbs. in the same quantity. Lake Urmiah is as salt as the Dead Sea.

As results of this salinity the water is excessively buoyant and is destructive of all forms of animal life. Lynch found that his metal boats sank an inch deeper in the Jordan when equally heavily laden than they did in the Dead Sea. All travelers who bathe in it relate that when they throw themselves upon their backs their bodies will be half out of the water. Joe (BJ, IV, viii, 4) relates that the emperor Vespasian caused certain men who could not swim to be thrown into the water with their hands tied behind them, and they floated on the surface, with their “abrupt eyes” terminated in a descent of about 5 ft. to the line of driftwood which marked the upper limit of the water.” On the 1st of January, 1901, the water along the base of the salt cliffs was so deep that it was impossible for my party to pass along the shore. It is easy to believe that the level might have been lowered sufficiently to expose a margin of shore which could be traversed on the W. side from one end to the other.
not fly over the lake has no foundation in fact, as some species of birds are known even to light upon the surface and sport upon the waters. The whole depression is subject to frequent storms of wind blowing through its length. These produce waves whose force is very destructive of boats encountering them owing to the high specific gravity of the water; but for the same reason the waves rapidly subside after a storm, so that the general appearance of the lake is placid in the extreme.

Salt Cliffs on the East Side of Jebel Usdum, Washed by the Waters of the Lake. Pillar of Salt Ready to Fall. (Photo by F. B. Wright.)

The source from which these saline matters have been derived has been a subject of much speculation—some having supposed that it was derived from the dissolution of the salt cliffs in Jebel Usdum. But this theory is disproved by the fact that common salt forms but a small portion of the material held in solution by the water. It is more correct to regard this salt mountain as a deposit precipitated from the saturated brine which had accumulated, as we have supposed, during the Cretaceous age. Probably salt is now being deposited at the bottom of the lake from the present saturated solution to appear in some future age in the wreck of progressive geological changes. The saline of the Dead Sea, like those in all similarly inclosed basins, have been brought in by the streams of water from all over the drainage basin. Such streams always contain more or less solid matter in solution, which becomes concentrated through the evaporation which takes place over inclosed basins. The ocean is the great reservoir of such deposits, but is too large to be affected to the extent noticeable in smaller basins. The extreme salinity of the Dead Sea water shows both the long continuance of the isolation of the basin and the abundance of soluble matter contained in the rocks of the inscribed area. The great extent of recent volcanic rocks, esp. in the region E. of the Jordan, accounts for the large relative proportion of some of the ingredients.

V. Climate.—Owing to the great depression below sea level, the climate is excessively warm, so that palms and other tropical trees flourish on the borders of the rivers wherever fresh water finds soil on which to spread itself. Snow never falls upon the lake, though it frequently covers the hills of Judaea and the plateau of Moab. As already explained the rainfall in the Jordan valley is less than on the bordering mountains. During the winter season the Arab tribes go down to the valley with their flocks of sheep and goats and camp upon the surrounding plains. But the excessive heat of the summer, rising sometimes to 130° F., drives them back to the hills again.

VI. Roads.—Except at the N. end the approaches to the Dead Sea are few and very difficult to travel. On the W. side the nearest approach is at En-gedi, and this down a wending descent of 2,000 ft. where a few men at the top of the cliff could hold an army at bay below. The path up from the Jordan to the N. end of Jebel Usdum is scarcely better. Upon the S. end the path leads up Wady Fitzkhef for a considerable distance on the W. side of the Mud Flat, and then crosses over to the Wady el-Jeb, up whose torrential bed during the dry season caravans can find their way through the Arabah to Alabah. More difficult paths lead up from the E. of the Mud Flat into the Arabah, and through the mountains of Moab to Petra in the plains beyond and the Pilgrim route from Damascus to Jerusalem a difficult path leads up Wady Kerak to the fortress of the same name 20 miles distant and 5,000 ft. above the lake. Another path a little farther north leads up the Wady Beni Hamid to Ar of Moab. From the Arnon the Dead Sea the mountains are so precipitous that travel along the shore is now practically impossible. But there are, according to Tristram (The Land of Moab, 335), remnants of an "old and well-engineered road of ancient times" extending as far S. at least as the Zerka Ma‘ain.

VII. Miscellaneous Items.—There are numerous points about the border of the lake of special interest. When Lot and Abraham looked from the heights of the hill Mamre (Plain of the 13 10 ft) they are said to have beheld Jordan "all the Plain of the Jordan, that it was well watered everywhere, before Jeh destruction Sodom and Gomorrha, like the garden of Jeh, like the land of Egypt, as thou guest unto Zear. So Lot chose him all the Plain of the Jordan; and Lot journeyed east: . . . . and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom. The word "Plain" is kikkor (Ciccar), meaning "circle," and indicating the appearance from Bethel of the Jordan valley surrounding the N. end of the Dead Sea. From this fact, many recent writers have located Sodom and Gomorrha at that end of the sea (see Circles of the Plain). But it is by no means certain that it is necessary thus to narrow down the meaning of the phrase. Though the S. end of the Dead Sea is not visible from the heights of Bethel, it is so connected with the general depression that it may well have been in the minds of Abraham as they were dividing the country between them, one choosing the plain, a part of which was visible, the other remaining on the bordering mountainous area, so different in all its natural resources and conditions. The extent of the region chosen by Lot may therefore be left to be determined by other considerations. Ain Jid, "fountain of the kid" (?) (see En-gedi) is an oasis at the base of the western cliffs about half way between Beth and the S. ends of the lake, fed by springs of warm water which burst from beneath the overhanging cliffs. The 650 ft. shore line composed of shingle and calcareous marl is here prominent, and, as already remarked, there is an extensive gravel terrace at the present water level. Palms and vines formerly flourished here (Cant 1 14), but now only a few bushes of acacia and tamarisk are to be found. From time immemorial, however, it has been the terminus of the principal trail which encourages the up the cliffs to the plateau, across which paths lead to Hebron and Bethlehem.

The Fortress of Masada was the last stronghold held by the fanatical Jews (Zealote) after the destruction of Jerusalem by the Romans, and offers a bird’s eye view of the Dead Sea, which is as instructive as
it is interesting. It is situated half-way between 
**Jebel Ushum** and *En-gedi*, directly opposite the 
northern promontory of *el-Lisân*. Here 
on a precipitous height, 2,000 ft. above 
the sea, is a plateau about 700 yds. 
long, and 200 wide, adorned with ruins 
of dwellings, palaces and temples of 
the Herodian age. Standing upon this height 
one sees the outlines of the Rom camp, near the 
shore of the sea, and those of another camp in a 
depression several hundred yards to the W., from 
which the final attack of the besiegers was made 
over a pathway constructed along a sloping ridge.

**Jebel Ushum** (Mount of Sodom) is a salt mountain 
extending 7 or 8 miles along the S.W. shore of 
the lake and on the W. side of the 

**3. The Fortress of Masada** 

Here many miles away from their base of supplies 
the Romans slowly but irresistibly drew in their 
besieging lines to the final tragic consummation when 
the last remnant of the defenders committed suicide 
(*B. J.* VII, ix, 1). The view gives one a profound 
impression of the difficulties attending military cam-
paigns in all that region. Upon lifting up one’s eyes 
to take in the broader view, he sees the Dead Sea in 
its whole length with the low ridge of *Jebel Ushum*, 
the Valley of Salt, the Ascent of *Akrahbin*, the 
depression of the *Arabah*, and Mt. Hor, to the S., 
while across the whole horizon to the E. is the long 
wall of Moab dissected by *Wady Kerak* and the river 
*Arnon*, leading up to the strongholds of *Ker, Aroer* 
and *Dibon*, of Moab; while immediately in the front 
are the white cliffs of *el-Lisân*, and to the N., near 
by, the green oasis of *En-gedi*, and, dimmed by 
distance, the plains of Jericho, and the cluster of 
peaks surrounding Mt. Pisgah; while the sea itself 
sparkles like a gem of brilliant azure in the midst of 
its desolate surroundings, giving no token of the 
deadly elements which permeate its water.

worn furrows and gullies in it. The eastern face 
presents a precipitous wall of rock salt, which, as 
said above, at the time of my visit (January, 1901), 
was washed by the waves of the lake making it im-
possible to pass along its base. At other times 
when the water is low, travelers can pass along the 
whole length of the shore. This wall of salt pre-
sents much the appearance of a glacier, the salt 
being as transparent as ice, while the action of the 
waves has hollowed out extensive and picturesque 
caverns and left isolated towers and connected pin-
nacles of salt often resembling a Gothic cathedral. 
These towers and pinnacles are, of course, being 
displaced from time to time, while others are formed 
to continue the illusion. Any pillar of salt known 
to the ancients must be entirely different from those 
which meet the eye of the modern traveler. It 
follows also as a matter of course that the gradual 
dissolution of this salt must partly account for the 
excessive salinity of the Dead Sea.

It is uncertain how deep the deposit extends 
below the surface. It rises upward 200 or 300 ft.,
where it is capped by consolidated strata of sedimentary material, consisting of sand and loam, which most geologists think was deposited at the time of the formation of the 650 ft. terrace already described, and which they connect with the climatic conditions of the Glacial period.

This view is presented as follows by Professor B.K. Emerson: "In the earlier portion of the post-glacial stadial, a final sinking of a fraction of the bottom of the trough, near the S. end of the lake, dissected the low salt plateau, sinking its central parts beneath the salt waters, while fragments remained buttressed against the great walls of the trench forming the plains of Jebel Usdum and the peninsula el-Lisdn with the swampy Sebhah between... it exposed the wonderful eastern wall of Jebel Usdum: 7 miles long, with 30-45 m. of clear blue salt at the base, capped by 125-140 m. of gypsum-bearing marls impregnated with sulphur, and conglomerates at times cemented by bitumen" ("Geological Myths," Proc. Am. Assoc. for Adv. of Sci. [1896], 110, 111). If this was the case there has been a depression of the S. end of the Dead Sea to the extent of several hundred feet within a comparatively few thousand years, in which case the traditional view that Sodom and Gomorrah were overwhelmed by Dead Sea water at the time of their destruction would refer to an occurrence exactly in line with movements that have been practically continuous during Tertiary, Glacial, and post-Glacial times.

With more reason, Lartet contends that this salt is a Cretaceous or Tertiary deposit covered with late Tertiary strata, in which case the sinking of the block between Jebel Usdum and el-Lisdn, for the most part, took place at a much earlier date than the formation of the 650 ft. terrace. A striking corollary of this supposition would be that the climatic conditions have been practically the same during all of the post-Carboniferous times, there having been cycles of moist and dry climate in that region succeeding each other during all these geological periods.

The Vale of Siddim (Gen 14 3.8.10) is probably the same as the Valley of Salt (2 K 14 7; 1 Ch 18 southern part of the Dead Sea. After the earthquake of 1834 a large quantity was cast upon the shore near the S.W. corner of the lake, 3 tons of which were brought to market by the Arab natives. After the earthquake of January, 1837, a mass of asphaltum was driven aground on the W. side not far from Jebel Usdum. The neighboring Arabs swam off to it, cut it up with axes and carried it to market by the camel load, and sold it to the value of several thousand dollars. At earlier times such occurrences seem to have been still more frequent. Jos affirms that "the sea in many places sends up black masses of asphaltum having the form and size of headless oxen"; while Diodorus Siculus relates that the bitumen (asphaltum) was thrown up in masses covering sometimes two or three acres and having the appearance of islands (Jos, BJ, IV, vii, 4; Diod. Sic. ii.48; Pliny, NH, vii.13; Tac. Hist. v.6; Dioecor., De re Med., i.99).

Since asphalt is a product of petroleum from which the volatile elements have been evaporated, the ultimate source of these masses is doubtless to be found in the extensive beds of bituminous limestone which appear in numerous places on both sides of the Dead Sea. An outcrop of it can be observed
at Neby Mousa, on the road from Jerus to Jericho, which Dawson describes as resembling dry chalk saturated with coal tar. When long weathered this substance and chalky surface, so that a mass of it, quite white externally, reveals an intense blackness when broken. It is this that the people of Bethlehem call "Dead Sea stone," and which they carve into various ornamental articles and expose for sale. Some specimens of it are sufficiently bituminous to burn with flame like candell-coal. These beds are still more abundant about the S. end of the lake and doubtless underlie the whole region, and for all time must have been exuding bituminous and gaseous matter, but much more abundantly in former times than now.

In these accumulations of bitumen at the S. end of the Ghôr we probably have the incentive which led the Babylonians under Amraphel and Chedorlaomer to make such long expeditions for the sake of conquering the region and holding it under their power. Bitumen was much in demand in Babylonia.

El-Usdân (the Tongue), which projects half-way across the lake from the mouth of Wady Kerah, is, like El-Usdân, a promontory of white calcareous sediment containing beds of salt and gypsum breaking off the western side in a cliff 300 ft. high. Its upper surface rises in terraces 3000 ft. level with the E., as El-Usdân does on the W. The length of the promontory from N. to S. is 9 miles. This corresponds so closely in appearance to that of El-Usdân on the opposite side of the lake that we find it difficult to doubt the time of Professor Emerson, who stated that the formation originally extended across and that a block of the original bottom of the lake has dropped down leaving these large terraces extending up the sides. Of consequent occurrences similar to this are noted by the United States geologists in the Rocky Mountain region.

8. History.—Difficulty of access has prevented the Dead Sea from playing any important part in history except as an obstruction both to commerce and to military movements. Boats have never been used upon it to any considerable extent. From earliest times salt has been gathered on its western shores and carried up to market over the difficult paths leading to Jerus. A similar commerce has been carried on in bitumen, that from the Dead Sea being specially prized in Egypt, while as already remarked, it is by no means improbable that the pits of bitumen which abounded in the "Wâl of Siddim," the plain between the kings of Babylonia to undertake long expeditions for the conquest of the region. Productive as may have been the plain at the S. end of the sea, it was too far outside the main line of coast communication, which led the kings of Babylonia to undertake long expeditions for the conquest of the region. Productive as may have been the plain at the S. end of the sea, it was too far outside the main line of coast communication, which led the kings of Babylonia to undertake long expeditions for the conquest of the region. Productive as may have been the plain at the S. end of the sea, it was too far outside the main line of coast communication, which led the kings of Babylonia to undertake long expeditions for the conquest of the region. Productive as may have been the plain at the S. end of the sea, it was too far outside the main line of coast communication, which led the kings of Babylonia to undertake long expeditions for the conquest of the region. Productive as may have been the plain at the S. end of the sea, it was too far outside the main line of coast communication, which led the kings of Babylonia to undertake long expeditions for the conquest of the region. Productive as may have been the plain at the S. end of the sea, it was too far outside the main line of coast communication, which led the kings of Babylonia to undertake long expeditions for the conquest of the region. Productive as may have been the plain at the S. end of the sea, it was too far outside the main line of coast communication, which led the kings of Babylonia to undertake long expeditions for the conquest of the region. Productive as may have been the plain at the S. end of the sea, it was too far outside the main line of coast communication, which led the kings of Babylonia to undertake long expeditions for the conquest of the region. Productive as may have been the plain at the S. end of the sea, it was too far outside the main line of coast communication, which led the kings of Babylonia to undertake long expeditions for the conquest of the region. Productive as may have been the plain at the S. end of the sea, it was too far outside the main line of coast communication, which led the kings of Babylonia to undertake long expeditions for the conquest of the region. Productive as may have been the plain at the S. end of the sea, it was too far outside the main line of coast communication, which led the kings of Babylonia to undertake long expeditions for the conquest of the region. Productive as may have been the plain at the S. end of the sea, it was too far outside the main line of coast communication, which led the kings of Babylonia to undertake long expeditions for the conquest of the region.

Still the settlements on the eastern border of the Vale of Siddim were of sufficient importance in medieval times to induce the Crusaders to visit the Abay and leave their marks upon it. The Arabian town of Zoghar, probably the Bib. Zoor, appears at one time to have been a most important place, and was the center of considerable commercial activity. Indigo was grown there, and the oasis was noted for its fine species of dates. The country round about abounded in springs and there was much arable land (see Le Strange, Pal under the Moselos, 256 f.). The hot springs upon the eastern shore of the Dead Sea at Callirrhoe some distance up the Wady Zerka Mal'in were much resorted to for their medicinal properties. Here Herod came as a last resort, to secure relief from his loathsome malady, but failed of help. The fortress of Machaerus, where John the Baptist was imprisoned, is situated within a mile of Callirrhoe. The road to it is of great importance, but access to this region is possible only through a difficult road leading over the mountains a few miles E. of the sea.

On four occasions important military expeditions were conducted along the narrow defiles which border the S.W. end of the Dead Sea: (1) That of the Moabites under Simeon and Ammah, who seem first to have opened the way past Petra to the mines of the Sinaitic Peninsula, and then to have swept northward through the land of the Amalekites and Amorites and come down to the Dead Sea at En-gedi, and then to have turned to subdue the Cities of the Plain, where Lot was dwelling. This accomplished, they probably retraced along the west shore of the lake, which very likely afforded at that time a complete passageway to the west coast of the Jordan, which they may have gone eastward to the line of the present pilgrim route from Damascus to Mecca and followed it northward. (2) In the early part of the reign of Jehoshaphat (2 Ch 20), the Moabites, Ammonites and some other tribes joined together, forming a large army, and, following around the S. end of the Dead Sea, marched along the W. shore to En-gedi, and having ascended the zigzag path leading up the precipitous heights to the wilderness of Tekos, were there thrown into confusion and utterly annihilated. (3) Not many years later Jehoram and Jehoshaphat "fetched a compass [RV "made a circuit"] of seven days' journey" (2 K 3 9) around the S. end of the Dead Sea and attacked the Moabites in their own country, but they were defeated in the completion of the conquest. The particulars of this expedition are given in 2 K 3 and in the inscription on the Moabite Stone. (4) The Romans shortly after the destruction of Jerus conducted a long siege of the fortress of Masada, of which an account has already been given in a previous section (VII, 3). All their supplies must have come down the tortuous path to En-gedi and thence been brought along the western shore to the camp, the remains of which are still to be seen at the base of the fortress.

For many cents, indeed for well-nigh 1,800 years, the Dead Sea remained a mystery, and its geology and physical characteristics were practically unknown. The first intimation of the depression of the lake below sea level was furnished in 1837 by Moore and Beke, who made some imperfect experiments with boiling water from which they inferred a depression of 500 ft. In 1841 Lieutenant Simons of the British navy, and, on the basis of observations, estimated the depression to be 1,312 ft. In 1835 Costigan, and again in 1847 Lieutenant Molyneux ventured upon the sea in boats; but the early death of both, consequent upon their experiences, prevented their making any full reports. Appropriately, however, their names have been attached to prominent points on the Lisan. In 1848 Lieutenant Lynch, of the United States navy, was dispatched to explore the Jordan and the Dead Sea. The results of this expedition were most important. Soundings of the depths were carefully and systematically conducted, and levels were run from the Dead Sea by Jerus to the Mediterranean, giving the depression at the surface of the Dead Sea at 1,316 ft., and its greatest depth, 1,575 ft. More recently Sir C. W. Wilson in connection with the Ordinance Survey of Pal carried levels over the same route with the result of reducing the depression to 1,292 ft., which is now generally accepted to be correct. But as already stated the stage of water in the lake is not given, and that is known to vary at least 15 ft. annually, and still more at longer intervals.

Literature.—Hull, Mount Seir, Sinai and Western Pal., 1889; Huc and Bonnet, Mcriptes de la Mer Morte, 1890; Lartet, Voyage d'exploration de la Mer Morte, 1889; Lyttleton, Report of U.S. Expedition to the Jordan and Dead Sea, 1852; Robitaille, L. R., 1841; De Saussure, Mem. de la Soc. Turqu., 1853; Tristram, Land of Israel, 2d ed, 1872, The
DEAD, def (ΔΑΘΙ), hērōsh; κωφός, kōphos): Used either in the physical sense, or figuratively as expressing unwillingness to hear the Divine message (Ps 58 4), or incapacity to understand it for want of spirituality (Ps 35 13). The prophetic utterances were sufficiently forcible to compel even such to hear (Isa 42 18; 43 6) and thereby to receive the Divine mercy (Isa 18 18; 35 5).

The expression “deaf adder that stoppeth her ear” (Ps 58 4) alludes to a curious notion that the adder, to avoid hearing the voice of the charmer, laid its head with one ear on the ground and stopped the other with the tip of its tail (Diary of John Manningham, 1602). The adder is called deaf by Shakespeare (2 Hen VI, iii, 2, 76; Troilus and Cressida, ii, 2, 172). The erroneous idea probably arose from the absence of external ears.

Physical deafness was regarded as a judgment from God (Ex 4 11; Mic 7 16), and it was consequently ineptly to curse the deaf (Lev 19 14). In NT times deafness and kindred defects were attributed to evil spirits (Mk 9 18 6). See DUMS.

DEADLI, dēlē: The noun “dead” is not found in RV. The AV tr of ὄρθροι, ὀρθρὸν, “the tenth deal” (Ex 29 40; Lev 14 10, et al.) is rendered uniformly “the tenth part” in RV (see Wrights and Measurements). The vb, “to deal” often means “to appore, ” “to distribute” (cf 2 S 6 19; 1 Ch 3 8; Isa 58 7; Rom 12 3), but more frequently it is used in the sense of “to act,” “to do,” “to have transaction of any kind with.” In the Ps “to deal” always means “to confer benefit,” “to deal boundlessly,” with the exception of Ps 106 25, where it means “to deal subtly with.” The expression “to deal,” i.e. “to be engaged in,” is not found in the Scriptures. The tr of συγγείρομαι, συγγείρον, in Jn 4 9, “Jews have no dealings with Samaritans,” conveys the idea that they have nothing in common.

DEAR, dër, DEARLY, dër'li ("held at a great price," "highly valued"): In Acts 20 24, Paul does not hold his life dear; cf 2 Cor 13 12, "costly stones"; 1 Pet 1 19, "precious blood." Lk 7 2, the servant was "dear" to the centurion (εὔρρως, ἐντίμος, "highly prized"); cf Phil 2 29; 1 Pet 2 6). These 5, "very dear to us" (ἀγαπόμενος, ἀγαπαῖος, "beloved"), in RV, agonpōdos is generally thr "beloved." "Dearly" before "beloved" of AV is omitted in all passages in RV. The word "dear" occurs but once in the OT, viz. Jer 31 20. RV correctly changes "dear Son" of AV (Col 1 13) into "the Son of his love." See H. E. Jacobs.

DEATH, dōth. See FAMINE.

DEATH (ΤΆΘΗ, mōuth; ἄναπτος, thänatos):

Physiological and Figurative View: The word “Death” is used in the sense of (1) the process of dying (Gen 21 16); (2) the period of deception (Gen 27 7); (3) as a possible synonym for poison (2 K 4 40); (4) as descriptive of person in danger of perishing (Jgs 15 18; "in death off!") 2 Cor 11 23). In this sense the shadow of death is a familiar expression in Job, the Psalms and the Prophets. (5) death is personified in 1 Cor 15 55 and 20 14. Deliverance from this catastrophe is called the "issues from death" (Ps 68 20 AV; τρε escape" in RV). Judicial execution, "putting to death," is mentioned 39 times in the Levitical Law. Figuratively: Death is the loss of spiritual life as in Rom 6 8; and the final state of the unregenerate is called the "second death" in Rev 20 14.

ALEX. MACALISTER

Theological View: According to Gen 2 17, God gave to man, created in His own image, the command not to eat of the tree of knowledge of good and evil, and 1. Conception of Sin that thou eat thereof, thou shalt surely die." Though not exclusively, reference is certainly made here in the first place to bodily death. Yet because death by no means came upon Adam and Eve on the day of their transgression, but took place hundreds of years later, the expression, "in the day that," must be conceived in a wider sense, or the delay of death must be attributed to the entering-in of mercy (Gen 3 15). However this may be, Gen 2 17 places a close connection between man’s death and his transgression of God’s commandment, thereby attaching to death a religious and ethical significance, and in the other hand makes the life of man dependent on his obedience to God. This religious-ethical nature of life and death is not only decided and clearly expressed in Gen 2, but it is the fundamental thought of the whole of Scripture and forms an essential element in the revelations of salvation.

The theologians of early and more recent times, who have denied the spiritual significance of death and have separated the connection between ethical and physical life, have tried to trace back in opinions to Scripture; and those passages which undoubtedly see in death a punishment for sin (Gen 2 17; Jn 8 44; Rom 5 12; 6 23; 1 Cor 15 21), they take as individual opinions, which form no part of the teaching of revelation. But this endeavor shuts out the organic character of the revelation of salvation. It is true that death in Holy Scripture is often measured by the weakness and frailty of human nature (Gen 1 6; Job 15 12; Ps 39 5; 106 14; Eccl 3 20, etc). Death is seldom connected with the transgression of the first man either in the OT or the NT, as mentioned in a specified punishment for sin (Jn 8 44; Rom 5 12; 6 23; 1 Cor 15 21; Jas 1 15), for as it is portrayed as something natural (Gen 5 5; 9 29; 15 15; 35 8, etc), a long life being presented as a blessing in contrast to death in the midst of days as a disaster and a judgment (Ps 103 235; Isa 66 20). But all this is not contrary to the idea that death is a consequence of sin, or a punishment for sin. But in every case, everyone who agrees with Scripture that death is held out as a punishment for sin, speaks in the same way. Death, though come into the world through sin, is nevertheless at the same time a consequence of man’s physical and frail existence now; it could therefore be threatened as a punishment to man, because he was taken out of the ground and was made a living soul, of the earth earthy (Gen 3 7; 1 Cor 15 45 47). If he had not sinned, he would not have returned to dust (Gen 3 19, but have pressed forward on the path of spiritual development (1 Cor 15 46 51); his return to dust was possible simply because he was made from dust (see ADAM in the NT). Thus, although death is in this way a consequence of sin, yet a long life is felt to be a blessing and death a disaster and a judgment, above all when man is taken away in the bloom of his youth or the strength of his years. There is nothing strange, therefore, in the manner in which Scripture speaks of death; we all express ourselves daily in the same way, though we at the same time consider it as the wages of sin. Beneath the ordinary, everyday expressions about death lies the deep consciousness that it is unnatural and contrary to our innermost being.
2. The Meaning of Death

The idea is utterly contrary to the Israeli consciousness, and is nowhere found in the OT. The whole man dies, when in death the spirit (Ps 146 4; Ecc 12 7), or soul (Gen 35 18; 2 S 4 14; Job 17 21). In the apostle's view, the soul is a gift of God and belongs to heaven, not to Sheol. Not only his body, but his soul also returns to a state of death and belongs to the nether-world; therefore the OT can speak of a death of one's soul (Gen 37 21 [Heb]; Nu 23 10 m; Dt 22 21; Jgs 18 30; Job 36 11; Ps 78 50), and of deliverance by coming in contact with a dead body (Lev 19 28; 21 11; 22 4; Nu 6 2; 6 6; 9 6; 19 10 f; Dt 14 1; Hag 2 13). This death of man is not annihilation, however, but a deprivation of all that makes for life on earth. The soul (sh'chon) is in contrast to the land of the living in every respect (Job 38 13; Prov 15 24; Ezk 26 20; 32 23), it is an abode of darkness and the shadow of death (Job 10 21. 22; Ps 98 12; 143 3), a place of destruction, yea destruction of the destruction (Job 31 19. Ps 88 11; Prov 27 20), without any order (Job 10 22), a land of rest, of silence, of oblivion (Job 3 17 18; Ps 94 17; 116 17), where God and man are no longer to be seen (Isa 38 11), God no longer praised or glorified (Ezk 24 27 28). His perfections are no more acknowledged (Ps 88 10–13; Isa 18 19), His wonders not contemplated (Ps 88 12), where the dead are unconscious, do no more work, take no account of anything, possess no knowledge nor wisdom, nor can they either receive a portion in anything that is done under the sun (Ecc 9 5.6.10). The dead ("the Shades" RVm; of art. Deceased) are asleep (Job 26 5; Prov 2 18; 9 18; 21 6; Ps 88 11; Isa 14 10, weakened (Isa 14 10) and without strength (Ps 88 4).

The dread of death was felt much more deeply therefore by the Israelites than by ourselves. Death to them was separation from the once they loved, from God, from the service, from His land, from all the rich companionship in which they lived. But now in this darkness appears the light of the revelation of God in His goodness and mercy. The God of Israel is the living God and the fountain of all life (Dt 5 26; Josh 3 10; Ps 36 9). He is the Creator of heaven and earth, whose power knows no bounds and whose dominion extends over life and death (Ps 89 10). He can give life to man (Gen 1 26; 2 7), and creates and sustains every man still (Job 32 8; 33 4; 34 14; Ps 104 29; Ecc 12 7). He connects life with the keeping of His law and appoints the death of His creation of His will (Gen 2 17; Lev 18 5; Dt 30 20; 32 47). He lives in heaven, but is present also by His spirit in Sheol (Ps 139 7–8). Sheol and Abaddon are open to Him even as the hearts of the children of men (Job 26 6; 38 17; Prov 15 11). He knows and conceivable, becomes known to Sheol and raising from thence again (Dt 32 39; 1 S 2 6; 2 K 5 7). He lengthens life for those who keep His commandments (Ex 20 12; Job 5 26), gives escape from death, can deliver when death menaces (Ps 68 20; Isa 35 5). He permits Enoch and Eljah to Himself without dying (Gen 5 24; 2 K 21), can restore the dead to life (1 K 17 22; 2 K 4 34; 13 21). He can even bring death wholly to nothing and completely triumph over it by raising from the dead (Job 13 9; 14 19 25–27; Hag 2 13; 14 14; 26 19; Ezk 37 11.12; Dnl 12 2).

This revelation by degrees rejects the old con-
millions, who through fear of death are all their life-time subject to bondage (He 3 15)? Such a mystery has death remained up to the present day. It may be said in words of Wasserheit, Voigt and others that the "cell" is the beginning, and the old, gray man is the natural end of an uninterrupted life-development, or with Metzschkoff, that science will one day so lengthen life that it will fade away like a rose at last and death lose all its dread; death still is no less a riddle, and one which swallows up all the strength of life. When one considers, besides, that a number of creatures, plants, trees, animals, reach a much higher age than man; that the largest half of man's declining days may be spent in the work of meditation or study; that another large percentage dies in the bloom of youth or in the prime of life; that the law of the survival of the fittest is true only when the fact of the survival is taken as a proof of their fitness; that the greybeards, who, spent and decrepit, go down to the grave, form a very small number; then the enigma of death increases more and more in mysteries. The endeavors to bring death into connection with certain activities of the organism and to explain it by increasing weight, by growth or by fertility, have all led to shipwreck. When Weismann took refuge in the immortality of the "einzellige Protozoen," he raised a hypothesis which not only found many opponents, but which also left the "Körperplane" an insoluble mystery (Bith, "Über Ursache und Zweck des Todes, Glauben und Wissen (1909), 285-304, 335-48). Thus science certainly does not compel us to review Scripture on this point, but rather furnishes a key to the deepest mystery of death. When Pelagius, Socinus, Schleiermacher, Ritschl and a number of other theologians and philosophers separate death from its connection with sin, they are not compelled to do so by science, but are led by a defective insight into the relation between ethos and physis. Misery and death are not absolutely always consequences and punishment of a great personal transgression (Lk 13 2; Jn 9 3); but that they are connected with sin, we learn from the experience of every day. Who can number the victims of mammonism, alcoholism and licentiousness? Even spiritual sins exercise their influence on corporal life; envy is a rottenness of the bones (Prov 14 30). This connection is taught us in a great measure by Scripture, when it predicted the not yet fallen man in a Paradise, where death had not yet entered, and eternal life was not yet possessed and enjoyed; when it sends fallen man, who, how- ever, is destined for redemption, into a world of misery and death; and at last assigns to the wholly renewed man a new heaven and a new earth, where death, sorrow, crying or pain shall no longer exist (Rev 21 4).

Finally, Scripture is not the book of death, but of life, of everlasting life through Jesus Christ Our Lord. It tells us, in of-repeated and unmistakable terms, of the dreaded reality of death, but it pro-claims to us still more loudly the wonderful power of the life which is in Christ Jesus. See also DE- CEASE.

HEIMAN BAYINCK

DEATH, BODY OF. See BODY OF DEATH.

DEATH, SECOND (א prwprs dhrwros, ho de- terns dhrons): An expression, peculiar to the Book of Rev (2 11; 20 6,14; 21 8) in Scripture, denoting the final penalty of the unrighteous; parallel with another expression likewise peculiar, "the lake of fire," in 20 14; 21 8. See ESCHATOLOGY OF THE NT.

DEBATE, dé-bá'te: This word is used only once in RV (Prov 26 9). It evidently refers to the set- tling of a difficulty with a neighbor, and anticipates

Mt 18 15. It argues for and shows the advantage of private, peaceable settlement of difficulties. Cf Ecclus 28 9, and see MAKEBATES.

DEBIR, dè-bèr (דבær, d'bhèr, or דבִּחְר, "oracle"): King of Eglon, one of the five Amorite kings whose confederation against Israel was overcome and who were killed by Joshua (Josh 10 3).

DEBIR, dè-bèr (דבэр; דבiteral, Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḇēr; Dāḏhēr, signifying "bee"): (1) Beebekah's nurse, who died near Bethel and was buried under "the oak of weeping" (Gen 35 8m).

(2) A prophetess, fourth in the order of the "judges." In aftertimes a palm tree, known as the "palm tree of Deborah," was shown between Ramah and Bethel, beneath which the prophetess was wont to administer justice. Like the rest of the "judges" she became a leader of her people in
times of national distress. This time the oppressor was Jabin, king of Hazor, whose general was Sisera. Deborah summoned Barak of Kedesh-Naphtali and delivered him a challenge to meet Sisera in battle by the brook Kishon. Barak induced Deborah to accompany him; they were joined by 10,000 men of Zebulun and Naphtali. The battle took place by the brook Kishon, and Sisera’s army was thoroughly defeated. While Barak pursued the fleeing army, Sisera escaped and sought refuge with Jael the wife of Heber the Kenite, near Kedesh. The brave woman, the prototype of Judith, put the Canaanite general to sleep by offering him a draft of milk and then slew him by driving a peg into his temple. Thus runs the story in Jgs 4. It is on the whole substantiated by the odes in ch 5 which is ascribed jointly to Deborah and Barak. It is possible that the editor mistook the archaic form זנה, yerah, in ver 7 which should be rendered “shou arosest?” instead of “I arose.” Certainly the ode was composed by a person who, if not a contemporary of the event, was very near it in point of time. The song is spoken of as one of the oldest pieces of Heb lit. Great difficulties meet the exegete. Nevertheless the general substance is plain. The Lord is described as having come from Sinai near the “field of Edom” to take part in the battle; “for from heaven they fought, the very stars from their courses fought against the people’s enemies” (cf. Jgs 5:10). The victory was in a sense a plight, oppressed by a mighty king, and the tribal loth to surrender their separatist tendencies. Some, like Reuben, Gilead, Dan and Asher remained away. A community by the name of Meroz is mentioned (11:1), and it is said they came not to the help of Jeh, to the help of Jeh among the mighty (ver 23; of RVm). Ephraim, Issachar, Machir, Benjamin were among the followers of Barak; “Zebulun, . . . Jeopardized their lives unto the death, and Naphtali, upon the high places of the field” (ver 18). According to the song, the battle was fought at Taanach by the waters of Megiddo; Sisera’s host was swept away by “that ancient river, the river Kishon” (ver 21). Jael, the wife of Heber the Kenite, receives here due meed of praise for her heroic act. The psalm vividly paints the waiting of Sisera’s mother for the home-coming of the general; the delay is ascribed to the great beauty which the conqueror is distributing among his Canaanite hostresses, “all desireth beauty” (ver 22), concluding the song; “O Jeh: but let them that love him be as the sun when he goeth forth in his might.” It is a song in praise of the “righteous acts” of the Lord, His work of victory which Israel’s leaders, the four-hundred princes, wrought, making their lives freely to the nation’s cause. And the nation was sore beset because it had become faithless to the Lord and chosen new gods. Out of the conflict came, for the time being, victory and moral purification; and the inspiring genius of it all was a woman in Israel, the prophetess Deborah.

(3) Tobit’s grandmother (AV “Debora,” Tob 1:8).

DEBT, det, DEBTOR, det′r: It is difficult nowadays to think of debt without associating it with the idea of interest, and even usury. Certain it is that this idea is associated with the OT idea of the word, at least in the later periods of OT history. This is true of the NT entire. The Heb word (שֵׁיָּה, n’shā) always carries with it the idea of “biting interest” (cf 2 K 4:7). The Gr words δανεῖον, dānēion (Mt 18:25), and ὀφθήμα, ὀφθῆμ (Mt 18:32), may point only to the fact of indebtedness; the idea of interest, however, is clearly taught in the NT (cf Mt 25:27).

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cial aspect among the Jews so characteristic of the nations surrounding Pal. Indeed the Mosaic legis-
lation was probably directed to prevent emergence, not just such commercialism. It was looked upon as a misfortune to be in debt; it indicated poverty brought on probably by blighted harvests; consequently those in debt were to be looked upon with pity and dealt with in lenience. There must be no lending to the poor under such circumstances (Ex 22:25; Dt 23:19-20; Ezek 18:18). Even where a pledge is given and received, certain restrictions are thrown around it, e.g. the creditor must not take a mill and a measure of barley from a poor man’s order. It is permitted, but not rendering “shou arosest?” instead of “I arose.” Certain the ode was composed by a person who, if not a contemporary of the event, was very near it in point of time. The song is spoken of as one of the oldest pieces of Heb lit. Great difficulties meet the exegete. Nevertheless the general substance is plain. The Lord is described as having come from Sinai near the “field of Edom” to take part in the battle; “for from heaven they fought, the very stars from their courses fought against the people’s enemies” (cf. Jgs 5:10). The victory was in a sense a plight, oppressed by a mighty king, and the tribal loth to surrender their separatist tendencies. Some, like Reuben, Gilead, Dan and Asher remained away. A community by the name of Meroz is mentioned (11:1), and it is said they came not to the help of Jeh, to the help of Jeh among the mighty (ver 23; of RVm). Ephraim, Issachar, Machir, Benjamin were among the followers of Barak; “Zebulun, . . . Jeopardized their lives unto the death, and Naphtali, upon the high places of the field” (ver 18). According to the song, the battle was fought at Taanach by the waters of Megiddo; Sisera’s host was swept away by “that ancient river, the river Kishon” (ver 21). Jael, the wife of Heber the Kenite, receives here due meed of praise for her heroic act. The psalm vividly paints the waiting of Sisera’s mother for the home-coming of the general; the delay is ascribed to the great beauty which the conqueror is distributing among his Canaanite hostresses, “all desireth beauty” (ver 22), concluding the song; “O Jeh: but let them that love him be as the sun when he goeth forth in his might.” It is a song in praise of the “righteous acts” of the Lord, His work of victory which Israel’s leaders, the four-hundred princes, wrought, making their lives freely to the nation’s cause. And the nation was sore beset because it had become faithless to the Lord and chosen new gods. Out of the conflict came, for the time being, victory and moral purification; and the inspiring genius of it all was a woman in Israel, the prophetess Deborah.

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sense also as indicating the obligation of a righteous life which we owe to God. To fall short in righteous living is to become a debtor. For this reason we pray, "Forgive our debts" (Mt 6 12). Those who are ministered to in spiritual things are said to be debtors to those who minister to them (Rom 15 27). To make a vow to God is to put one's self in debt in a moral sense (Mt 23 16-18; Rv 26 14-17). In a deeply spiritual sense the apostle Peter professed to be in debt to all men in that he owed them the opportunity to do them good (Rom 1 14).

The parables of Jesus as above named are rich with comforting truth. How beautiful is the willingness of God, the great and Divine Creditor, to release us from our indebtedness! Just so ought we to be imitators of the Father in heaven who is merciful.

WILLIAM EVANS

DECALOGUE, déka-lo'g. See TEN COMMANDMENTS.

DECAPOLIS, dé-kap'o-lis (Δεκάπολις, Dekápolis): The name given to the region occupied by a league of "ten cities" (Mr 4 25; Mk 5 20; Lk 7 51), which Egyptian dynasties (Oenom or as "lybians in the Peraea, round Hippos, Pella and Gadara.") Such combinations of Gr cities arose as Rome assumed dominion in the East, to promote their common interests in trade and commerce, and for mutual protection against the peoples surrounding them. This particular league seems to have been constituted about the time of Pompey's campaign in Syria, 65 BC, by which several cities in Decapolis declared their eras. They were independent of the local tetrarchy, and answerable directly to the government of Syria. They enjoyed the rights of association and asylum; they struck their own coinage, paid imperial taxes and were liable to military service (Ant, XIV, iv, 4; BJ, i, vii, 7; II, xviii, 5; III, iv, 7; V, viii, 65, 14). Of the ten cities, Scythopolis, the ancient Bethshean, alone, the capital of the league, was on the W. side of Jordan. The names given by Pliny (N.H., v.18) are Scythopolis (Beitān), Hippos (Susiyeh), Gadara (Umm Keis), Pella (Fahl), Philadelphia (Akrabad, Geselin), Decapolis (Adén), Cre- natha (Kanosvat), Damascus and Raphana. The last named is not identified, and Dion is uncertain. Other cities joined the league, and Ptolemy, who omits Raphana, gives a list of 18. The Gr inhabitants were never on good terms with the Jews; and the herd of swine (Mk 5 11 f) indicates contempt for what was probably regarded as Jewish prejudice. The ruins still seen at Gadara, but esp. at Kanawat (see KANATA) and Jerash, of temples, theaters and other public buildings, attest the splendor of these cities in their day.

W.EWING

DECEAY, dê-kâ'.: Although this word is still in good use in both its lit. sense, of the putrefaction of either animal or vegetable matter, and its derivative sense, denoting any deterioration, decline or gradual failure, the RV has replaced it by other expressions in Lev 25 35; Ecol 10 18; Isa 44 20; He 8 13; in some of these cases with a gain in accuracy of tr. In Neh 4 10 (יֵשָע, kâšâh, "to be feeble," "stumble") RV retains is "decayed"; in Job 14 11 (יָדָד, ṣâ̂dâq, "to be dried up") ARV substitutes "dried out"; by Js 11 39 ARV has "the body decaying" instead of the more literal or offensive to modern ears ( Depths, ọzâ, "emits a smell")

F.K.FARR

DECEASE, dê-sâs', IN OT AND APOC (נֶג, râphâh, pl. râphâ'în, "ghosts," "shades," is tr by "deceased," "dead," and "died") and (נֶא, nê'â, "deceased") in both AV and RV: The word seems to mean "soft," "inert," but its etymology is uncertain (see RPHAIM). The various writers of the OT present, as is to be expected on such a subject, different conceptions of the condition of the deceased. In the beginning probably a vague and impersonal idea prevailed (Gen 4 15-18), and when the Son of Man was held, without the activities (Isa 69 10) and the joys of the present life (Ps 49 17). They dwell in the "land of forgetfulness" (Job 14 21; Ps 88 5; cf Isa 25 14), they "tremble" of cold (Job 26 5), they totter and "stumble at noonday as at the twilight" (Isa 69 10), their voice is described as low and muttering or chirping (Isa 8 19; 29 4), which may refer to the peculiar pitch of the voice of the spirit medium when a spirit speaks through him. (The calling up of the dead, which was strictly forbidden to Israel (Lev 19 31; 20 27) is referred to in Is 28 13 and perhaps in Isa 49 14.) The deceased are separated from their friends; love and hatred have both ceased with them (Ecc 9 5-6); "There is no work, nor device, or knowledge, nor wisdom, in Sheol" (Ecc 9 10). The deceased are unable to praise Jeh (Ps 6 5; 88 10-12; Isa 38 18; Bar 2 17; Sir 17 27-28). Nor does there seem to have been at first any anticipation of reward or punishment after death (Ps 88 10; Sir 41 4), nor was death probably because the shades were supposed to be lacking the organs by which either reward or punishment could be perceived; nevertheless they are still in the realm of God's power (1 S 2 6; Ps 88 13; 139 8; 149 6; Jer 15 11; Isa 7 11; Hos 13 14; Am 9 2; Tob 13 2).

Gradually the possibility of a return of the departed was conceived (Gen 5 24; 2 K 13 21; Ps 49 15; 73 24; 86 13; Hos 13 14; 3 Wld 5 1-7; 4 13 15; 18 19; 19 10). By the 2nd cent. it is often more the idea of the immortality of the soul than that of the resurrection of the body, and some of these passages may be interpreted as allegorical expressions for a temporal rescue from great disasters (e.g. 1 S 2 6); nevertheless this interpretation presupposes the existence of a deliverance from the shadows of Sheol to a better life in the presence of Jeh. Some passages refer clearly to such an escape at the end of the age (Dni 12 2; Isa 26 19). Only very few of the OT believers reached the sublime faith of Job (19 25-26) and none the blessed expectation taught in the NT, for none but Christ has "brought life and immortality to light" (2 Tim 1 10; Jn 5 26-28).

The opinion that the dead or at least the newly buried could partake of the food which was placed in graves, a custom which recent excavations have clearly shown to have been almost universal in Pal, and which is referred to in Dt 25 4 and Tob 4 17, was soon doubted (Sir 30 18), and food and drink prepared for the funeral was henceforth intended as the "bread of comfort" and the "cup of consolation" for the mourners (Jer 16 7; 2 S 3 35; Ezek 14 17). Similarly the offering and burning of incense, originally offered to the deceased, became a relief for the mourner (2 Ch 16 14; 21 19; Jer 34 5). See also Wisd 3 2; 7 6; Sir 38 23, and arts. ON CORPSE; DEATH; HADES; SHEOL.

E. L.LIENING

DECEASE, dê-sâs', IN NT (ταλαιπώρω, telelai'ow, "to come to an end," "married and deceased") [Mt 22 25]: With θανάτω, thanâtō, "death," "die the death," (Mt 15 4; Mk 7 10, RVn "surely die"). Elsewhere the word is used only of death after the resurrection: Mt 5 19; Mk 8 45 and A.V.; He 11 22, RV "end of life." Also, the suf., ἀνθέω, άνθέω, "exodus," "exit," "departure," "his decease which he was about to accomplish" (Lk 9 31, RVn "departure"); "after my decease" (2 Pet 1 15, RVn "departure").

DECIEUT, dê-sê'et (παπαίω, mýmâbô, ἀδικεῖω, ἀλογό:): The intentional misleading of another;
Perplexing questions were many times decided by the casting of lots. The people believed that God would in this way direct them to the

3. Methods right decision (Prov 16 33; Josh 7 of Form: 2 Thess 3:10; but in such passages as Ps 55 11; Prov 20 17; 26 26; 1 Thess 1 2, renders a variety of words, more accurately than the AV, "oppression," "falsehood," "guile," "error.")

DECEIVABILITY, dé-é-sév'·a-bil·i·ties, DECEIVE, dé-é-sév' (Nú'ú, nó'ásh, "to lead astray"): "the pride of thy heart hath deceived thee" (Jer 49 10), i.e. "Thy stern mountain fastnesses have persuaded thee that thou art impregnable." In Jer 20 7, "O Lord, thou hast deceived me, and I was deceived," rá'á'h, signifies "to be enticed," "persuaded," as in AV and RvM.

In the OT most often, and in the NT regularly, the various words rendered in AV "deceive" denote some deliberate misleading in the moral or spiritual realm. False prophets (2 Chr 38 3), false teachers (Eph 5 6) and Satan himself (Rev 12 9) are deceivers in this sense. In the gospels, AV "deceive" (πáná, planáó, 9 t., Mt 24 4.5 | Mk 13 5.6 | Lk 21 8; Mt 24 11.24; Jn 7 42) becomes in RV "lead astray" a sense unchangeable in J 2 26; 3 7; but elsewhere (13 t.) both AV and RV render planáó by "deceive."

"Deceivableness" (dé-dá'n, apá'dl), only in 2 Thess 2 10, signifies power to deceive, not liability to deception; RV "deceit."

DECENCY, dé-sent·li (év·ón·yá·dus, euaphé·sos): Only once is this word found in our Eng. Bible (1 Cor 14 40). It is in the last verse of that remarkable chapter on the proper use of spiritual gifts in the church and the proper conduct of public worship. It does not refer here to absence of impurity or obscenity. It rather refers to good order in the conduct of public worship. All things that are done and said in public worship are to be in harmony with that becoming and reverent spirit and tone that befit the true worshippers of God.

DECISION, dé-síz·'un: Has several different shades of meaning. It expresses the formation of a judgment on a matter under consideration. It expresses the quality of being firm or positive in one's actions. It expresses the termination of a contest or question in favor of one side or the other, as the decision of the battle, or the decision of the judge.

Until recent times the decision of disputed points between nations was determined by force of arms. Thus the questions of dispute were

1. National decided between Israel and the surrounding nations.

2. Judicial Israel became a nation men were no longer judges to assist him (see Ex 15 13-26). One important function of those who are called judges was to decide the difficulties between the people. At this first was one of the most important duties of Moses, but when he left the task became too great he appointed judges to assist him (see Ex 15 13-26). One important function of those who are called judges was to decide the difficulties between the people (see Jgs 4 4.5). The kings also decided questions of dispute between individuals (2 Sam 4 1-4 | 1 K 3 16-29). As the people developed in their national ideals the decisions in judicial matters were rendered by councils appointed for that purpose.

DECISION, VALLEY OF. See Jehoshaphat, Valley of.

DECLARATION, dé·ka·ná-rá·shun, DECLARE, dé·klá·rè: "Declare" is the tr. of a variety of Heb and Gr words in the OT and NT, appearing to bear uniformly the meaning "to make known," "set forth," rather than (the older meaning) "to explain" (Dt 1 5). Declaration (Est 10 2 AV, RV "full account"); Job 41 17; Ecclus 43 4 (1 LAV, RV "narrative"); 2 Cor 8 10 AV, RV "to show" has the like meaning.

DECLINE, dé·klí·nè (nán, súr, or nán, súr, nán, nádóh): In AV this word occurs 9 t. in its original sense (now obsolete) of "turn aside." RV substitutes "turn aside" in Ex 23 2; Dt 17 11; 2 Ch 34 2; Job 11 11. In Ps 102 11; 109 23, the lengthening shadows of afternoon are said to "decline," and RV introduces the word in the same general sense in Jgs 19 8; 2 K 20 10; Jer 6 4. See Afternoon.

DEDAN, dé·dán, DEDANITES, dé·dán·te·s (AV Dedanim, ded·a·nim; ?'; ?', dé·dán·im): An Arabian people named in Gen 10 7 as descended from Cush; in Gen 25 3 as descended from Keturah. Evidently they were, like the related Sheba (Sabaeans), of mixed race (cf Gen 10 7.28). In Isa 21 13 allusion is made to the "caravans of Dedanites" in the wilds of Arabia, and Ezek mentions them as supplying Tyre with precious things (Ezk 27 20; in ver 15, "Dedan" should probably be read as in LXX, "Rodan," i.e. Rhodians). The name seems still to linger in the island of Dedan, on the border of the Persian Gulf. It is found also in Min. and Sab. inscriptions (Glazer, II, 392 ff).

JAMES ORR

DEDICATE, ded·i·kát, DEDICATION, ded·i·ká·shún (qá·tún), hánika·kóh, "initiation," "consecration," "rúp, šá·dók, "to be clean," "sanctify"; יַעֲנֵה, "a thing devoted [to God]"): Often used in Heb of the consecration of persons, but usually in the EV of the setting apart of things to a sacred use, as of the altar (Nu 7 10f.84.88; cf Dn 3 2.8, "the d. of the image"); of silver and gold (2 S 8 11; 2 K 12 4), of the Temple (1 K 6 35; Ezr 6 16); of Ex 29 44), of the wall of Jerusalem (Neh 12 27), of private dwellings (Dt 20 5). RV substitutes "devoted" for "dedicated" in Ezk 44 29. See CONSECRATION; SANCTIFICATION.

DEDICATION, ded·i·ká·shún, FEAST OF (rā·yá·sá·na, ša·qá·kón·i·ná, Ju 10 22): A feast held by the Jews throughout the country for eight days, commencing on the 25th Kislev (December), in commemoration of the cleansing of the temple and dedication of the altar by Judas Maccabaeus after their desecration by Antiochus Epiphanes (1 Macc 4 50.59). The feast was to be kept "with mirth and gladness." 2 Macc 10 6.7 says it was kept
DEER, dēd: Used in its ordinary modern sense in EV. In the OT it is used to tr five Heb words: gônâlā, Eq. "recompense" (Isa 50 18); dâdbḥ, lit. "harm," "wound" (2 Ch 36 27 AV, RV "wound"); Est 1 17 18; Jer 28) ma'dâsch (Gen 20 9; 44 15; Ezr 9 13); dâlah (1 Ch 16 8 AV, RV "doings"); Ps 106 1 AV, RV "doings"); pôl (Ps 82 4 AV, RV "work"); Jer 25 14). In the NT "deed" very frequently translates ἐργα, ἐργον (same root as Eng. "work"); cf "energy," which is still more frequently (esp. in RV) rendered "work." In Lk 25 51; Acts 19 18; Rom 8 13; Col 3 9 AV, RV doings, it stands for Gr πᾶσας, πολιτεία, lit. "a doing," "transaction," each time in a bad sense, which is more frequently associated with the pl. of πρᾶξις (cf. Eng. "practices") in the sense of trickery; so often in Polity. Deissmann maintains that πρᾶξις was a technical term. Also used in the creation, and the subterranean reservoir of water (Gen 7 11; 8 2; 49 25; Dtt 33 13; Ezek 31 4, etc.). In the RV the Gr word first noted is rendered, lit., "abuses." See ASTRONOMY, III, 7.

DEEP SLEEP. See SLEEP, DEEP.

DEER, dēr (גָּר, 'ayyàl, fem. גָּרָה, 'ayyâlah, and גָּרָא, 'ayyelah [cf Arab. 'ayyâd and 'iyd], "deer," and וָּר, 'ayyâl, "ram," and Lat caper and capra, "goat," capra, capra, "wild goat," "sheep," or "wild sheep," yâhâm, of Arab. yâhâm, "deer"); לֹֽאַ בּוּר, 'ayyâlah, fem. of בּוּר, 'ayl (cf Arab. wa'l), "Pers wild goat"); כֹּể, c'bîhî, and fem. כֹּֽאֲבִיתוּת, c'bîyâhâ [cf Arab. sâ'bî and fem. sâ'bîyâh, "gazelle"]; כֹּֽֽפְּר, 'ophâr [cf Arab. ghâfr and ghâfr], "young of the mountain goat").

Of the words in the preceding list, the writer believes that only the first two, i.e. 'ayyàl (with its fem. forms) and yâhâm should be tr "deer." 'ayyâl for the roe deer, and yâhâm for the fallow deer. Further, he believes that yâhâm (incl. yâhâh) should be tr "ibex," and c'bîhî, "gazelle." 'Ophâr is the young of a roe deer or of a gazelle.

'AYYâl and its fem. forms are regularly in EV rendered "hart" and "hind," terms which are more commonly applied to the male and female of the red deer, Cervus elaphus, which inhabits Great Britain, the continent of Europe, the Caucasus and Asia Minor, but which has never been reported as far south as Syria or Pal. The roe deer, Capreolus capreolus, however, is more widely distributed. The British Isles, the greater part of Europe, the Caucasus and Persia, is certainly found in Pal. The museum of the Syrian Protestant College at Beirût possesses the skeleton of a roe deer which was shot in the mountains near Tyre. As late as 1890 it was fairly common in southern Lebanon and Carmel, but has now become very scarce. The fallow deer, Cervus dama, is a native of Northern Africa and countries about the Mediterranean. It is found in central Europe and Great Britain, where it has been introduced from its more southern habitat. A variety of the fallow deer, sometimes considered a separate species under the name of Cervus Mesopotamicus, inhabits northeastern Mesopotamia and Persia. It may in former times have been found in Pal, and Tristram reports having seen the fallow deer in Galilee (Palaeo. Flora of Pal., while Bristram was a remarkably acute observer, he appears to have been too readily satisfied, and his observations, when unaccompanied, as in this case, by specimens, are to be accepted with caution. Now 'ayyâl (and its fem. forms) occurs in the Bible 24 t, while yâhâm occurs only twice, i.e. in the list of clean animals in Dt 14 5, and in 1 K 4 23, in the list of animals provided for Solomon's table. In both places AV has "fallow deer" and RV "roe-buck." In view of the fact that the roe deer has within recent years been common in Pal, while the occurrence of the fallow deer must be considered doubtful, it seems fair to render 'ayyâl "roe deer" or "roe-buck," leaving yâhâm for fallow deer.

The Arabic equivalent for 'ayyâl and its fem. forms is the word 'ál. 'Alâ el (incl. ya'dâlah) occurs 4 t. In Job 39 1; Ps 104 18; 1 S 24 2, EV renders ya'âl by "wild goat." For yâhâm in Prov 6 19, AV has "roe," while RV has "doe," which is non-committal, since the name, "doe," may be applied to the female of a deer or of an ibex. Since the Arab 'álâ, which is etymologically closely akin to ya'âl, means the Pers wild goat, it might be supposed that that animal was meant, were it not that the plains of the Syrian desert, and not the mountains of Southern Pal, where the ibex lives. At least two of the passages clearly indicate the latter locality, i.e. Ps 104 18: "The high mountains are for the wild goat." In 1 S 24 22 David, seeking the young of the roe deer", and 2 K 25 9: "Asahel was as light of foot as a wild roe, and 1 Ch 12 8: "were as swift as the roes upon the mountains." 'Ayyâd and c'bîhî occur together in Dt 12 15 22; 14 5; 15 22; 1 K 4 23; Cant 2 9 17, i.e. in 7 of the 16 passages in which we find c'bîhî. If therefore it be accepted that 'ayyâl is the roe deer, it follows that c'bîhî must be something else. Now the gazelle both in the Bible and in Pal satisfies perfectly every passage in which we find c'bîhî. Further, one of the Arab names of the gazelle is sâbî, a word which is etymologically much nearer to c'bîhî than appears in this translation.

'Ohphâr is akin to 'éphâr, "dust," and has reference to the color of the young of the deer or gazelle, to both of which it is applied. In Cant 2 9 17 and 8 14, we have 'éphâr hâ-'ayyâdîm, EV "young hart," lit. "fawn of the roe deer." In Cant 4 5 and 7 3, we have 'ophîrin t'ôvân c'bîyâhâ, AV "young does that are twins," RV "fawns that are twins of a roe."
RVM 'gazelle' (for "roe"). For further reference to these questions, see ZOOLOGY.

With the exception of mere lists of animals, as in Dt 14 and 1 K 4, the treatment of these animals is highly poetical, and shows much appreciation of their grace and beauty.

**ALFRED EYD DAY**

DEFAME, dē-fām', DEFAMING, dē-fām'ing: These words occur but twice in AV, and are translations of ἁμαρτανεῖν, dābāth, "to slander," or spread an evil report, and φανερώσειν, blassphēmē, "to speak injuriously" of anyone (Jer 20 10; 1 Cor 4 13). "To defame" differs from "to revile" in that the former refers to public slander, the latter to personal abuse.

**DELECT, dē-fekt', DEFECTIVE, dē-fekt'iv (ἀπόθεομαι, ἀποθέτω, "loss," "a defect"): Occurs in 1 Cor 6 7; "Nay, already it is altogether a defect in you [AV "there is utterly a fault among you"]; that is, have you not one another. "Defect" means "want or absence of something necessary for completeness" (RVM "a loss to you"). The meaning of the passage in RV is that when Christians have lawsuits one with another it produces a lack of something necessary for completeness, they suffer a spiritual loss or defeat, and perhaps defect is not quite strong enough fully to express that idea.

Defective: Sir 49 4 AV, RV "committed trespass."  A. W. Fortune

DEFENCE. See Courts, Judicial.

DEFENDED. See Fortification.

DEFER, dē-fōr' (נָאֶב, 'aḇar [in Hiphil], נָאֶך, 'arakh [in Hiphil], נָאֶה, māshākha [in Niphal], "to postpone," more or less definitely; "delay"); In OT passages such as Is 48 9; Ezek 12 25-28; Dnll 9 19, the idea of indefinite postponement agrees with the Heb and with the context. In the only NT occurrence of the word (ἀρξάμενοι, ἀραβαλδίνοι, in the χύτραν νεκρῶν ones with another). One with another. "Defect" means "want or absence of something necessary for completeness" (RVM "a loss to you"). The meaning of the passage in RV is that when Christians have lawsuits one with another it produces a lack of something necessary for completeness, they suffer a spiritual loss or defeat, and perhaps defect is not quite strong enough fully to express that idea.

DEFILLED, dē-flī', DEFILEMENT, dē-flī'ment (AS ἄφθασα, etc.; ME defoulen, "make foul," "pollute, render [AV] 9 Heb roots [RV six]: ἁμαρτάνειν, ἔχθρα, "defile"; ἁμαρτάνεις, ἔχθρα, "defile" [from "untie, loosen, open," i.e. "make common," hence "profane"]; ἀφαίρετος, ἀφαίρεσις, "ineffectual" [from right or religion], hence "profane," "defile" [Jer 3 9; ARV "pollute"]; σκανδαλός, ἱματία, the principal root, over 250 t, tōd "defile" 74 t, "to become, or render, unclean," ἢμαρτάνειν, ἤμαρτάνειν, σκανδαλίζομαι, σκάνδαλον, etc., "common" or "unclean," because appertaining to the outside world and not to the people of God, opposite of katharos, "clean," used 13 t; μαρτινά, μαρτινά, μαρτινα, "mammal," "beast," "linge," "dyo"

In their dreamings d. the flesh, Jude ver 8; μαρτινά, μαρτινά, μαρτινά, "stain," "contaminate," "not d. their garments" [Rev 3 4]; σκάνδαλον, σκάνδαλον, "spot," "stain"; "d. the whole body" [Jas 3 6]; σκάνδαλον, σκάνδαλον, "enemies of the temple of God [1 Cor 17 16, ARV "destructor"]; ἁμαρτάνειν, ἀραβαλδίνοις, "d. themselves with men" [1 Tim 1 10 AV, ARV "abusers of"];

Defilement in the OT was physical, sexual, ethical, ceremonial, religious, the last four, esp., overlapping.

1. Physical: "I have washed my feet; how shall I d. them?" [Cant 6 17]; 1 Peter's 1 21; 2 Sexual: as to the OT moral or moral; of individuals by illicit intercourse (Lev 18 20), or by intercourse at forbidden times (15 24; 1 S 21 5); of the land by adultery: "Shall not that land be greatly defiled?" [Jer 3 1 ARV "polluted," usually substituted where the moral or religious predominates over the ceremonial].

2. Ethical: Your hands are defiled with blood (Isa 65 9); "Neither shall they d. themselves any more with any of their transgressions" [Ezk 37 23].

3. Ceremonial: to render ceremonially unclean, i.e. disqualified for religious service or worship, and capable of communicating the disqualification.

(a) Persons were defiled by contact with carcasses of unclean animals (Lev 11 24); or with any carcass (17 15); by eating a carcass (22 8); by contact with issues from the body, one's own or another's, e.g. abnormal issues from the genitals, male or female (15 22-23); menstruation (Lev 15 19); or by contact with anyone thus unclean. Thus defilements are: (I) defilement for childbirth (12 2-5); by contact with unclean persons (5 3), or unclean things (22 6), or with leprosy (esp. defiling: 13 14), or with the dead (Nu 6 12), or with those unclean persons in which contact (15 19); by contact with creeping things (22 5), or with unclean animals (11 26). (b) Holy objects were ceremonially defiled by the contact, entrance or approach of the defiled (Lev 15 11; Nu 19 13); by the presence of defiled persons remains of the dead (Ezk 9 7; 2 K 23 16; Josiah's defilement of heathen altars by the ashes of the priests; by the entrance of foreigners (Ps 79 1; see Acts 21 26); by forbidden treatment, as the altar by being trodden (Ex 20 25); objects in general by contact with the unclean. Ceremonial defilement, strictly considered, implied, not sin, but ritual unfitness. (5) Religious: not always easily distinguished or entirely distinguishable from the ceremonial, still less from the ethical, but in which the central attitude and relationship to Jeh as covenant God and God of righteousness, was more fully in question. The land might be defiled by bloodshed (Lev 17 10; Num 35 33), esp. by blood of just or innocent; by adultery (Jer 3 1); by idolatry and idolatrous practices, like sacrificing children to idols, etc (Lev 20 3; Ps 106 39); the temple or altar by disrespect (Mal 1 7.12); by offering the unclean (Hag 2 14); not ceremonially cleansed (Ezk 36 17); by the presence of idols or idolatrous paraphernalia (Jer 7 30).

The scope of defilement in its various degrees (direct, or primary, as from the person or thing defiled; indirect, or secondary, tertiary, further, by contact with the person or thing in NT defiled) had been greatly widened by rabbinism into a complex and immensely burdensome system whose shadow falls over the whole NT life. Specific mentions are comparatively few. Physical d. is not mentioned. Sexual d. appears, in a figurative sense: "These are they that were not defiled with women" (Rev 14 4). Ceremonial d. is found in, but not approved by, the NT: the OT concept of "stain," "common," not ceremonially cleansed: "eating with unclean hands (Mk 7 2); by eating unclean, "common", (food (Acts 10 14; Peter's vision); by intimate association with Gentiles, such as eating with them (not expressly forbidden in Mosaic law; Acts 11 4), or entering into their houses (Lk 8 41); or Pharisees refusing to enter the Praetorium); by the presence of Gentiles in the Temple (Acts 21
28. But with Christ's decisive and revolutionary dictum (Mk 7:19): "This he said, making all meats clean," etc., and with the command in Peter's vision: "What God hath cleansed, make not thou common" (Acts 10:15), the bold and consistent teaching, "All things indeed are clean" (Rom 14:20, etc.), the idea of ceremonial or ritual d., having accomplished its educative purpose, passed. Defilement in the NT teaching, therefore, is uniformly ethical or spiritual, the two constantly merging. The ethical is found more predominantly in: "the things which proceed out of the mouth come forth out of the heart; and they defile the man" (Mt 15:18); "that did not defile their garments" (Rev 3:4); "defileth the whole body" (Jas 3:6). The spiritual seems to predominate in: "defiled and unbelieving" (Tit 1:15); "conscience being weak is defiled" (by concession to idolatry) (1 Cor 8:7); "lest any root of bitterness springing up trouble you, and thereby the many be defiled" (Heb 12:15). For the supposed origins of the idea and details of defilement, as from hygienic or aesthetic causes, "natural aversions," "taboo," "totemism," associations with ideas of death, or evil life, religious symbolism, etc., see Poliarchus, Jordanus, Caelestis, etc. Whatever use God may have made of ideas and feelings common among many nations in some form, the Divine purpose was clearly to impress deeply and indelibly on the Israelites the ideas of holiness and sacredness in general, and of Jeho's holiness, and their own required holiness and separateness in particular, thus preparing for the deep NT teachings of sin, and of spiritual consecration and sanctification.

DEFEY, דֶּפֶּה (De 29:7; Lev 7:23; zâhman): In 1 S 17 10.25.26.36.45 (the story of David and Goliath) and kindred passages, this word is used in its most familiar sense—to taunt, "challenge to combat" (Heb 5hrâph). In Nu 23 7.8 "denounce" would be a better tr than "defey" (Heb zâm).

DEGENERATE, דֶּגֶנֶּר-אָט: Only in Jer 2 1, where Judah is compared to a "noible vine" which it "turned into the degenerate branches of a foreign vine." God's Christ was "Dag'ráy" or "Dag' disgr (shoots), from gâr= "to turn aside," esp. to turn aside from the right path (Gr pòkria, lit. "bitterness").

DEGREE, דֶּשֶּר (De 33:7, ma'âlâd, "a going up" or "ascent," hence a staircase or flight of steps; "rank": τάξις, tapeinôs, "low"): By derivation it should mean "a step down" (Lat. de, down, gradus, step). It is used, however, of any step up or down; then of grade or rank, whether high or low. (1) In its literal sense of step (as of a stair), it is used in the pl. to translate Heb ma'âlôth ("steps"), in the parallels 2 K 20 9–11 AV (5 t); Isa 38 8 AV (3 t), where we read of the "degrees" (RV "steps") on the "dial of Ahaz" (Heb "steps of Ahaz"). See DIAL OF AHAZ. It seems to mean steps or progressive movements of the body toward a certain place in the phrase "A Song of Degrees" (RV "Ascents"), which forms the title of each of the Ps 120–34, probably because they were sung on the way up to the great feasts at Jerusalem. See Psalms. (2) The secondary (but now the more usual) sense of rank, order, grade is found in the following passages: (a) 1 Ch 15 18, "their brethren of the second degree of歌s"; (b) 2 Chron 25 7, "Elkanah that was next to the king," Heb, "the king's second," i.e. in rank; (c) 1 Ch 17 17, "a man of high degree" (Heb ma'âlôth, "step"); (d) Ps 62 9, "men of low degree . . . men of high degree," a paraphrase of Heb "sons of man . . . sons of man," the first

"man" being Heb 'âdâm ("common humanity"); cf Gr ânthropos, Lat homo, Welsh dyn), and the second Heb 'ât (man in a superior sense; cf Gr anér, Lat vir, Welsh gar); (d) "of low degree" for Gr tâpetinos in Sir 11 1; Ps 1 9); (e) 1 Tim 3 1, AV "a good degree" (Gr batômos kalôs, RV "a good standing") is assured to those who have "served well as deacons." Some take this to mean promotion to a higher official position in the church; but it probably means simply a position of moral weight and influence in the church gained by faithfulness in service (so Hoft).

D. MIALL EDWARDS

DEGREES, SONGS OF (דָּשֶּר יָדָעַת, shîr ha-ma'âlôth; LXX θῶν ἀναμέτρητον, σῶν τῶν αναμετρητῶν; Vulg. menticum graduum, RV "a song of ascents"): The title prefixed to 15 psalms (Psal 120–34) as to the significance of which there are four views: (1) The Jewish interpretation. According to the Mish, Malekoth 2 5, Sukkah 51b, there was in the temple a semicircular flight of stairs with 15 steps which led from the court of the men of Israel down to the court of the women. Upon these stairs the Levites played on musical instruments on the evening of the holy day of Tabernacles. Later Jewish writers say that the 15 psalms derived their title from the step of exile. (2) Gesenius, Delitzsch and others affirm that these psalms derive their name from the step-like progressive rhythm of their thoughts. They are called Songs of Degrees because they move forward climatically by means of the resumption of the immediately preceding one. But this characteristic is not found in several of the group. (3) Theodoret and other Fathers explain these 15 hymns as traveling songs of the returning exiles. In Ezr 7 9 the return from exile is called "the going up (ha-ma'âlôth) from Babylonia." Several of the group suit this situation quite well, but others presuppose the temple and its stated services. (4) The most probable view is that the hymns were sung by pilgrim bands on their way to the three great festivals of the Jewish year. The journey to Jerusalem was called a "going up," whether the worshipper came from north or south, east or west. All of the songs are suitable for use on such occasions. Hence the title Pilgrim Psalms is preferred by many scholars. See DIAL OF AHAZ.

JOHN RICHARD SAMPEY

DEHAYITES, דֵּהָיֵטִים (Nîyîyê, dehâwê; AV Dehavites): A people enumerated in Ezr 4 9 with Elamites, etc. Among those settled by the Assyrian king Osnapper (Assur-anapal) in Samaria. The identification is uncertain.

DEHORI, דֵּהָרִית (הֶרְצָרָה, apotrepô̔th; RV DISSUADE): Not found in the Eng. Bible; once only in Apoc (1 Macc 9 9). An obsolete Eng. word; the opposite of "exhort." It means "to dissuade," "to forbid," "to restrain from."

DEKAR, דֵּכָר (דָּכָר, deber, "lance"): Father of one of Solomon's commissaries (1 K 4 9 AV). See Ben-deker.

DELAIAH, דֵּלְיָה (Dâlîyêh, "God has raised"): (1) A descendant of David (1 Ch 3 24; AV "Dalahiah"). (2) One of David's priests and leader of the 23d course (1 Ch 23 18).

(3) One of the princes who pleaded with Jehoiakim not to destroy the roll containing the prophecies of Jeremiah (Jer 36 12:25).

(4) The ancestor of a post-exilic family whose genealogy was restored (Ezr 2 60; Neh 7 62; 1 Esd 5 37 m.). See Dala

(5) The father of timorous Shemaiah (Neh 6 10).
DELEVY, dél-lá'; The noun “delay” (Acts 25 17, “I made no delay”; AV “without any delay”) means “procrastination.” The vb. “to delay” (Ex 22 20; Dan 3, “stah”; Ex 32 “take pleasure in”) involves the idea “to stop for a time,” the people being admonished not to discontinue a custom. The Pl. pf. of[délyah, [bshah (Ex 32 “be pleased to come”) expresses not only the fact that he tarried, but also the disappointment on the part of the people, being under the impression that he possibly was put to shame and had failed in his mission, which also better explains the consequent action of the people. “To delay” (xovrai, chronizo; Ev) is used transitively in Mt 24 48 (RV “My lord tarrieth”) and in Lk 12 45. The meaning here is “to prolong,” “to defer.”

DELECTABLE, de-lek-ta-b’le (Exx, bhamanah, “to desire”): Found only in Isa 44 9 AV: “Their delectable things shall not profit,” AVM “desirable.” ARV translates: “the things that they delight in.” The reference is to idols or images. Deltsch renders it “savor.” Their darlings are good for nothing.” This word may be traced back to the Lat dlectabilis, “pleasant,” or “delightful!”

DELECTACI (1 K 19 2), (tô otrhno, tô sthno): Found only in Rev 15 3 AV: “The merchants of earth rejoiced for the abundance of her delicacies.” RV has very properly changed delicacies to delectances, and “luxury” in the margin, which is much nearer to the original.

DELICATE, de-li-kat, DELICATELY, de-li-kat-li (Gen 40 7, “thanken, Gen 27, “thou/thou, ev terph), en terph): “Delicate” usually an adj, but once a subst. (Jer 51 34 AV, “He hath filled his belly [RV ‘maw’] with my delicacies.” RV retards the word, but ARV very properly has replaced it with “delicacies.” In Acts 20 1, “luxurious” or “daintily bred” would certainly be nearer the original than “delicate.” “Delicate children” of Mic 1 16 AV is changed by RV to “children of thy delight,” i.e. beloved children, rather than children begotten in passion. The advb. “delicately” is employed in the same sense as the adj. (Lam 4 6; Lk 7 27). In the old Eng, writers “delicate” is often used for voluptuous: “Divs for his delicate life to the devil went!” (Piers Plowman). The meaning of “delicated” (ma‘dah 1) in 1 Sam 15 32 (AV) is a real puzzle. The AV reads, “And Agag came unto him delicately,” with a possible suggestion of weakness or fear. ARV and RV substitute “cheerfully.” Others, by metaphor or change of consonants in the Heb. tr “in bonds” or “fetters.”

W. W. DAVIES

DELICIOUSLY, de-lis-hus-li (strophous, stremmed, “to live hard or wantonly”); “She [Babylon] . . . lived deliciously” (Rev 18 7 AV, RV “wantonly.” RVM “luxuriously”)

DELIGHT, de-lit (vb, PET), ἥπεσ, ἀπό, ἡρμα ποι, ἐπιθελλομαι, platei), “to be most frequently expressed by ἥπεσ, which means originally “to bend” (of Job 40 17, “He moveth his tail,” Deut. 25 “to take pleasure in”), it is used of God’s pleasure in His people (Nu 14 8; 2 S 22 20; Ps 18 19, etc), and in righteousness, etc (Isa 66 4; Jer 24; Mic 7 8, etc), also of man’s delight in God and His will (Ps 40 8; 73 25; AV and RV, “There is none upon earth that I desire besides thee”), and in other objects (Gen 34 19; 1 S 18 22; Est 2 14; Is 66 3); sh’d’a, “to stroke,” “caress,” “be fond of,” occurs in Ps 94 19, “Thy comforts delight my soul” 119 16.67.70, “I will delight myself in thy statutes.” Similarly, St. Paul says “Rom 7 22, “I delight [enjoy] in the law of God after the inward man.” This is the only occurrence of the word in the NT.

“To delight one’s self” (in the Lord) is represented ideally by &aph (Job 22 26; 27 10; Ps 37 4111; Is 58 13).

DELIGHT, noun, chiefly ἱππες (1 S 16 22; Ps 1 2; 16 3), ῥαγόν (Prov 11 1.20; 12 22; 16 8), sh’ha’sh’vum (Ps 119 24.77.92.143.174; Ps 80 30. 31). RV has “delight” for “desire” (Neh 1 11; Ps 22 8; 61 10), for “observing,” different reading (Prov 23 20), “no delight” for “smell in” (Am 5 21), “delightest in me” for “favoroest me” (Ps 41 11), “his delight shall be in” (m “Heb sect”) for “of quick understanding” (Isa 11 3).

The element of joy, of delight in God and His law and will, in the Heb religion is noteworthy as being something which we are apt to fall below even in the clearer light of Christianity.

W. L. WALKER

DELIGHTSOME, de-lit’sum (TP, ἱππες, is rendered “delightsome”): Mal 1 2, “Thou shalt be a delightsome land,” lit., “a land of delight.”

DELILAH, de-li’la (TP, dli‘lah, “dainty one,” perhaps; LXX Διλαθής, Deliledi, Delathē, Dalithē): The woman who betrayed Samson to the Philis (Jgs 16). She was presumably a Phil, though not expressly stated. She is not spoken of as Samson’s wife, though many have understood the account in that way. The Philis paid her a tremendously high price for her services. The account indicates that for beauty, personal charm, mental ability, self-command, nerve, she was quite a wonderful woman, a woman to be admired for some qualities which she exhibits, even while she is to be utterly disapproved. See SAMSON.

WILLIS J. BRECHER

DELIVER, de-li’vér (TP, nāgol, lā, ndhan, ἔφεκα, ἐφοιμα, μαραθωμα, paradidōμαι, paradidōmi, 1): Occurs very frequently in the OT and represents various Heb terms. The Eng. word is used in two senses, (1) “to set free, or to save” (2) “to give, as a gift” (given over, OT). (1) The word most often used “deliver” in the first sense is nāgol, meaning originally, perhaps, “to draw out.” It is used of all kinds of deliverance (Gen 32 11; Ps 25 20; 143 9, etc; Jer 7 10; Ezek 3 19, etc; Zeph 1 18, etc). The Amm. nāqol occurs in Dan 3 23; 6 14; 8 4, “yāhā, “to save,” in Jgs 9 31 AV, etc, ndlah, “let or cause to escape,” in Isa 46 2, “recover,” etc. In the NT ῥωμαι, “to rescue,” is most frequently fr deliver” in this sense (Mt 6 13 AV, “Deliver us from evil”); katapost, “to make useless” or “without effect” (Rom 7 6 RV, “discharged”). In the NT “save” takes largely the place of “deliver” in the OT, and the idea is raised to the spiritual and eternal.

(2) For “deliver” in the sense of “give over, up,” etc., the most frequent word is wāhan, the common word for “to give” (Gen 32 16; 40 13 AV; Ex 5 18). Other words are māghān (Hos 11 8, AV and ERv “How shall I deliver thee Israel?” i.e. “How shall I give thee up?” as in the first clause of the sentence, with the different word [nathan, “ARV “How shall I cast thee off?”]

In the NT paradidōmi, “to give over to,” is most frequent (Mt 6 25; 11 27, “All things have been delivered [given or made over] unto me of my Father,” Mt 7 13; Lk 1 2; 1 Tim 1 20, etc), “to grant as a favor” (Acts 25 11. 16 AV).
(3) Yădah, “to bring forth,” is also rendered “deliver” in the sense of childbirth (Gen 25:24; Ex 1 19, etc.). In the NT this sense is borne by ἀποκράτ. (Lk 1 57; 2 6; Rev 12 24), and γενεά, genêdô (Jn 16 21).

In RV there are many changes, such as, for “deliver” (Ex 15 10; Dt 24 13), for “delivered,” “defended” (1 Ch 11 14); for “cannot deliver thee,” “neither . . . turn thee aside” (Job 36 18); for “betray,” “betrayed” we have “deliver,” “delivered up,” etc (Mt 26 48; Mk 10 11; 14 50; Lk 21 16); for “delivered into hands,” “committed to put” (2 Pet 2 4, m “some ancient authorities read chains”; cf Wisd 17 17), “Deliver us from evil,” omitted in Lk 11 4, m “Many ancient authorities add but deliver us from the evil one (or, from evil),” W. L. Walker

DELOS, de'los (Δήλος, Delos): An island, now deserted, one of the Cyclades in the Aegean Sea, about 8 miles long and 1 mile broad, with a rocky mountain (Cyntaces) of several hundred feet high in the center. In antiquity Delos enjoyed great prosperity. According to Gr legend the island once floated on the surface of the water, until Poseidon fastened it on four diamond pillars for the deity who, like Io, was pursued by the vengeful Hera. It was here that Apollo and Artemis were born; hence the island was sacred, and became one of the chief seats of worship of the two deities. Numerous temples embellished Delos. The most magnificent was that of Apollo, which contained a colossal statue of the god, a dedicatory offering of the Naxians. This temple was a sanctuary visited by all the Greeks, who came from far and near to worship at the deity's shrines. Delos was famous as the traditional location of the sanctuary of Apollo, the Delian temple in Delos from the beginning of the 4th cent. BC. To the N. was a remarkable altar composed entirely of ox-horns. The various Ionian cities sent sacred embassies (theoriai) with rich offerings. There was also a celebrated oracle in Delos which was accounted one of the most trustworthy in the world. Every five years the famous Delian festival was celebrated with prophecies, athletic contests and games of every kind. All the nations of Greece participated.

The earliest inhabitants of Delos were Carians; but about 1000 BC the island was occupied by Ionians. For a long time it enjoyed independence. In 478 Delos was chosen as the place for the convention of the representatives of the Gr states for deliberation about means for defence against Persia. The treasury of the Athenian Confederacy was kept here after 476. The island became independent of Athens in 454. During the 24d and 1st cent. BC it became one of the chief ports of the Aegean. This was partly due to its location, and partly to the fact that the Romans, after 190 BC, favored the island as a rival to the sea-power of Rhodes. In 166 Delos was given to Athens; the inhabitants fled to Achaia, and the island was colonized by Athenians, together with Romans.

The ruins of the city of Delos, which became a flourishing commercial port, are to the N. of the temple. It became the center of trade between Alexandria and the Black Sea, and was for a long time one of the chief slave markets of the Gr world. But Delos received a severe blow, from which it never recovered, in the war between Rome and Mithridates. The latter's general landed in 88 BC and massacred many, and sold the remainder of the defenceless people, and sacked and destroyed the city together with the temple and its countless treasures. At the conclusion of peace (84) Delos came into the possession of the Romans, who later gave it back to Athens. Under the Empire the island lost its importance entirely.

Delos was one of the states to which Rome addressed letters in behalf of the Jews (138-137 BC; see 1 Macr 15 16-23). Among those who came to Delos from the East must have been many of this nation. Jos cites in full a decree passed in Delos which confirmed the Jewish exemption from military service (Ant, XIV, x, 4).

The excavations of the French have laid bare 8 temples within the sacred inclosure (Apollo, Artemis, Dionysus). Numerous statues, dating from the earliest times of Gr art down to the latest, have been discovered; also 2,000 inscriptions, among which was an inventory of the temple treasures.

By the side of Delos, across a very narrow strait, lies Rheia, another island which was the burying-ground of Delos; for on the sacred isle neither births, deaths nor burials were permitted. In 426 BC Delos was “purified” by the Athenians—by the removal of the bodies that had been interred there previously.


J. E. Harry

DELUGE, del'q; OF NOAH, THE:

1. The Biblical Account
2. “Noah's Log Book"
3. The Egyptian Tradition
4. The Indian
5. The Chinese
6. The Greek
7. The British
8. The American Indian Traditions
9. The Babylonian Tradition
10. Cuneiform Tablets
11. Was the Flood Universal?

The means described in Gen 6-9 by which the Lord destroyed, on account of their wickedness, all the members of the human race except Noah and his family. According to the Biblical account, Noah was warned of the approaching destruction, in which all the nations of the world would pass away except his own family (Gen 6:2; 1 Pet 3:20; 2 Pet 2:5). During all this time he is said to have been a "preacher of righteousness" "while the ark was a preparing," when we may well suppose (according to the theory to be presently presented) that the physical events leading up to the final catastrophe may have given point to his preaching. When the catastrophe came, the physical means employed were twofold, namely, the breaking up of the "fountains of the great deep" and the opening of "the windows of heaven" (Gen 7:11). But the rain is spoken of as continuing as a main cause only 40 days, while the waters continued to prevail for 150 days (ver 24), when (8 2 3) "the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually," so that after 10 months the ark rested upon "the mountains of Ararat" (not the peak of Mount Ararat, but the highlands of Armenia in the upper part of the valley of the Euphrates and Tigris; see ARARAT). Here it rested 40 days before the water subsided sufficiently to suggest disembarking, when a raven (which could easily find its food on the carcasses of the animals which had been destroyed) was sent forth, and did not return (ver 7); but a dove sent out at the same time found no rest and returned empty to the ark (ver 9). After 7 days, however, it was sent out again and returned with a fresh olive leaf (ver 11). After 7 days more the dove was sent
forth again and did not return. After 56 days more of waiting Noah and his family departed from the ark. The following are the leading events:

2. "Noah's points in the story which has been Log Book" appropriately styled by Sir William Davies at Dr. [Nor in the author's Scientific Conformations of OT History, 180-84].

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The Waters have been interpreted as follows: 

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It will thus be seen that there is no need of supposing any duplication and overlapping of accounts in the Bib. story. There is continual progress in the account from beginning to end, with only such repetitions for literary effect as we are familiar with in oriental writings. In Gen 6 5-7 13 the wickedness of the world is assigned as the reason which prevailed in the Divine counsels for bringing about the contemplated catastrophe. While emphasizing the righteousness of Noah which led to his preservation, 6:13-21 contains the direction for the making of the ark and of the preparations to bring into it a certain number of animals. This preparation having been made, the order was given (7:1-4) for the embarkation of them, a dove was sent out and returned. We are then told that Noah and his family, and beasts both clean and unclean, were shut up in the ark during the prevalence of the water and its final subidence. Altogether the account is marked by the picturesque and impressive style.

An Egyptian legend of the Deluge is referred to in Plato's Timaeus, where the gods are said to have purified the earth by a great flood of water from which only a few shepherds escaped by climbing to the summit of a high mountain. In the Nile, documents themselves, however, we find only that Ra' the creator, on account of the insolence of man, proceeded to exterminate him by a deluge of blood which flowed up to Helopolis, the home of the gods; but the heinousness of the deed so affected him that he repented and swore never more to destroy mankind.

In Indian mythology there is no reference to the Flood in the Rig Veda, but in the laws of Manu we are told that a fish said to Manu,

4. The Indian Tradition

"A deluge will sweep all creatures away. . . Build a vessel and worship me. When the waters rise enter the vessel and I will save thee."

When the Deluge came, he had entered the vessel ... Manu fastened the cable of the ship to the horn of the fish, by which means the latter made it pass over the mountains of the North. The fish said: I have saved thee; fasten the vessel to a tree that the water may not sweep it away while I rest. (Noah and manna)" (see S. Pamphile 8, Bishop's art. in Bib. Sac. [1906], 510-17, and Rev. Joseph B. Davidson in the author's Scientific Conformations of OT History, 180-84).

The Chinese tradition is embodied in sublune language in their book of Li-Ki: "And now the pillars of heaven were broken, the earth shook to its very foundation; the sun and the stars changed their motion; the earth fell to pieces, and the waters enclosed within its bosom burst forth with violence, and overflowed. Man having rebelled against heaven, the system of the universe was totally disordered, and the grand harmony of nature destroyed. All these evils arose from man's despising the supreme power of the universe. He fixed his looks upon terrestrial objects and praised them until finally he became transformed into the objects which he loved, and celestial reason entirely abandoned him."

The Greeks, according to Plutarch, had five different traditions of the Deluge, that of Deucalion being the most important. According to this, Prometheus warned his son Deucalion of the flood which Zeus had resolved to bring upon the earth by reason of its wickedness. According to Deucalion constructed an ark and took refuge in it, but with his vessel was stranded on Mount Parnassus in Thessaly, whereupon they disembarked and repopulated the earth by the fantastic process revealed to them by the goddess Themis of throwing stones about them, those which Deucalion threw becoming men and those which Pyrrha threw becoming women. Lucian's form of the legend, however, is less fantastic and more nearly in line with Sem tradition. In the Gr legend as in the Hebrew, there is no mention of the flood having two waves, and a second time, its feet being tinged with mud the second time, intimating the abatement of the flood. But neither Homer nor Hesiod have this tradition. Probably it was borrowed from the Semites or the Turco-Cimmerians (see W. H. Green, Unity of the Book of Genesis, 83 ff.).

In Britain there is a Druid legend that on account of the profligacy of mankind, the Supreme Being sent a flood upon the earth when "the waves of the sea lifted themselves on high round the border of Britain."

Tradition The rain poured down from heaven and the waters covered the earth." But the patriarch, distinguished for his integrity, had been shot up with a select company in a strong ship which bore them safely upon the summit of the waters (Ed. Davies in his Mythology and Rites of British Druids). From these the world was again repopulated. There are various forms of this legend but they all agree in substance.

Among the American Indians traditions of the Deluge were found by travelers to be widely disseminated. Mr. Catlin says, "Among the 120 different tribes which I visited in North, South, and Central America, no tribe exists that has not related to me distinct or vague traditions of such a calamity, in which one, or three, or eight persons were saved above the waters upon the top of a high mountain" (quoted by Wm. Restelle in Bib. Soc. January, 1907, 157). While many, perhaps most, of these traditions bear the stamp of...
Christian influence through the early missionaries, the Mexican legend bears evident marks of originality. According to it the 4th age was one of water, when all men were turned into fishes except Tezpi and his wife Hochiquetzal and their children, who with many animals took refuge in a ship which sailed safely over the tumultuous waters which overwhelmed the earth. When the flood subsided the ship stranded on Mount Cohucaan, whereupon he sent forth a vulture which did not return, and then a humming bird which returned with some leaves in its beak. The Peruvian story differs from this in many particulars. According to it a single man and woman took refuge in a box and floated hundreds of miles from Cuazo to an unknown land where they made clay images of all races, and animated them.

The Moravian missionary Cranz, in his History of Greenland, says that "the first missionaries among the Greenlanders found a tolerably distinct tradition of the Deluge" to the effect that "the earth was once tilted over and all men were drowned" except one "who smote afterward upon the ground with a stick and thereon came out a woman with whom he afterwards made the earth stand on end." The Greenlanders point to the remains of fishes and bones of a whale on high mountains where men never could have dwelt, as proof that the earth was once flooded. Among the North American Indians generally the Deluge is related in such a manner that they become extremely fantastic, but in many of them there are peculiarities which point unquestionably to a common origin of extreme antiquity.

The unprejudiced reader cannot rise from the study of the subject without agreeing in general with François Lenormant, who writes: "As the case now stands, we do not hesitate to declare that, far from being a myth, the Bible. Deluge is a real and historical fact, having, to say the least, left its impress on the ancestors of three races—Aryan, or Indo-European, Sem, or Syrio-Arabian, Chamitic, or Kushte—that is to say on the three great civilized races of the ancient world, those which constitute the higher humanity—before the ancestors of those races had as yet separated, and in the part of Asia together inhabited" (Contemporary Review, November, 1879).

The most instructive of these traditions are those which have come down to us from Babylonia, which is the one we are at present without a record through the Gr historian Berosus of the 4th cent. BC, who narrates that a Tradition-deluge happened at some indefinite time in the past during the reign of Xisuthrus, son of Ardistes. Xisuthrus was warned beforehand by the deity Cronos, and told to build a ship and take with him his friends and relations and all the different animals with all necessary food and trust himself fearlessly to the deep, whereupon he built the Deluge ship 500 cubits [833 ft.] long and 2 stadia [1,200 ft.] broad." After the flood subsided Xisuthrus, like Noah, sent out birds which returned to him again. After waiting some days and sending them out a second time, they returned with their feet tinged with mud. Upon the third trial they returned no more, whereupon they disembarked and Xisuthrus with his wife, daughter and pilot offered sacrifice to the gods and were translated to live with the gods. It was found that the place where they were was "the land of Armenia," but they were told to return to Babylon. Berosus concluded his account by saying that "the vessel being thus stranded in Armenia, some part of it yet remains in the Corycian mountains.

An earlier and far more interesting tradition was found inscribed on cuneiform tablets in Babylonia dating from 3000 BC. These were discovered by George Smith in 1870 and filled as many as 180 lines. The human hero of the account, corresponding to Noah of the Bible, was Xisuthrus of Borsus, a Babylonian hero, mesh, who lived in Shurippuk, a city full of violence, on the banks of the Euphrates. He was warned of an approaching flood and exhorted to pull down his house and build a ship and cause "seed of life of every sort to go up into it." The ship, he says, was to be "exact in its dimensions, equal in its breadth and its length. . . . Its sides were 140 cubits high, the border of its top equaled 140 cubits. . . . I constructed it in 6 stories, dividing it into 7 compartments. Its floors I divided into 9 chambers. . . . I chose a mast (or rudder pole), and supplied what was necessary. Six sars of bitumen I poured over the outside; three sars of bitumen over the inside." After embarking, the storm broke with fearful violence and the steering of the ship was handed over to Bezu-Del, the ship man. But amidst the roll of thunder and the march of mountain waves the helm was wrenched from the pilot's hands and the lightning flashes dismayed all hearts. "Like a battle charge upon mankind" the water rushed so that the gods even were dismayed at the flood and cowered like dogs, taking refuge in the heavens of Anu while Bezu-Del, like a man possessed, repented of her anger, resolved to save a few and "to give birth to my people" till like "the fry of fishes they fill the sea." The ship was therefore turned to the country of Nizir (Armenia).

It is wonderful how any tablet exhibits as much variety of style as does the Bib. account. Plain narrative and rhetorical prose are intermingled in both accounts, a fact which effectually exposes the critical theory which regards the Bib. account as a clumsy combination made in later times by piecing together two or more independent traditions. Evidently the piecing together, if there was any, had been accomplished early in Bab history. See BABYLONIA AND ASSYRIA.

On comparing the Bib. account with that of the cuneiform tablets, the following similarities and contrasts are brought to light:

(1) That the cuneiform inscription is from start to finish polytheistic (II. 5–17), whereas the narrative in Gen 7–9 given to us only through the Gr historian Berosus of Babylonian 4th cent. BC, who narrates that a
deluge happened at some indefinite time in the past during the reign of Xisuthrus, son of Ardistes. Xisuthrus was warned beforehand by the deity Cronos, and told to build a ship and take with him his friends and relations and all the different animals with all necessary food and trust himself fearlessly to the deep, whereupon he built the Deluge ship 500 cubits [833 ft.] long and 2 stadia [1,200 ft.] broad." After the flood subsided Xisuthrus, like Noah, sent out birds which returned to him again. After waiting some days and sending them out a second time, they returned with their feet tinged with mud. Upon the third trial they returned no more, whereupon they disembarked and Xisuthrus with his wife, daughter and pilot offered sacrifice to the gods and were translated to live with the gods. It was found that the place where they were was "the land of Armenia," but they were told to return to Babylon. Berosus concluded his account by saying that "the vessel being thus stranded in Armenia, some part of it yet remains in the Corycian mountains.

(2) The cuneiform agrees with the Bib. narrative in making the Deluge a Divine punishment for the wickedness of the world (II. 5, 6).

(3) The names differ to a degree that is irreconcilable with our present knowledge.

(4) The dimensions of the ark as given in Gen (6 15) are reasonable, while those of Berosus and the cuneiform tablets are unreasonable. According to Gen, the ark was 500 cubits (562 ft.) long, 50 cubits (98 ft.) wide, and 3 stadia (540 ft.) high, which are the natural proportions for a ship of that size, being in fact very close to those of the great steamers which are now constructed to cross the Atlantic. The "Celtic" of the White Star line, built in 1901, is 870 ft. long, 75 ft. wide and 49 ft. deep. The dimensions of the "Great Eastern," built in 1858 (692 ft. long, 83 ft. broad, and 58 ft. deep), are still closer to those of the ark. The cuneiform tablets represent the length, width and depth each as 140 cubits (255 ft.), which are the dimensions of an entirely unseaworthy structure. According to Berosus, it was 5 stadia (3,000 ft.) and 2 stadia (1,200 ft.) broad; while Origen (Against Celcus, 4.41), represented it to be 135,000 ft. (25 miles) long, and 3,000 ft. (1 mile) wide.

(5) In the Bib. account, nothing is introduced conflicting with the sublime conception of holiness.
and the peculiar combination of justice and mercy ascribed to God throughout the Bible, and illustrated in the general scheme of providential government and in the history of nature and in history; while, in the cuneiform tablets, the Deluge is occasioned by a quarrel among the gods, and the few survivors escape, not by reason of a merciful plan, but by a mistake which aroused the anger of Bel (II 145-50).

6 In all the accounts, the ark is represented as floating up stream. According to Gen, it was not, as is usually thought, on "Mount Ararat" (8 4), but in the "mountains of Ararat," designating an indefinite region, and upon which the ark rested. According to the inscriptions, it was in Nizzir (II. 115-20), a region which is watered by the Zab and the Tornarud; while, according to Berosus, it was on the Coreopyrean Mountains, included in the same indefinite area. In all these cases, its resting-place is in the direction of the headwaters of the Euphrates valley, while the scene of the building is clearly laid in the lower part of the valley.

7 Again, in the Bib. narrative, the spread of the Deluge is represented to have been occasioned, not so much by the rain which fell, as by the breaking-up of "all the fountains of the great deep" (7 11), which very naturally describes phenomena connected with one of the extensive down-pours of water of the earth crust, with which geology has made us familiar. The sinking of the land below the level of the ocean is equivalent, in its effects, to the rising of the water above it, and is accurately expressed by the phrases used in the narrative. This appears, not only in the language concerning the breaking-up of the great deep which describes the coming-on of the Flood, but also in the description of its termination, in which it is said, that the "fountains also of the deep . . . were stopped . . . and the waters returned from off the earth continually" (8 2.3).

Nothing is said of this in the other accounts.

8 The cuneiform tablets agree in general with the two other accounts respecting the collecting of the animals for preservation, but differ from Gen in not mentioning the sevens of clean animals and in including others beside the builder of the ark.

9 The cuneiform inscription is peculiar in preserving the name with a mark, and putting it in charge of a pilot (II. 45, 70, 71).

10 The accounts differ decidedly in the duration of the Flood. According to the ordinary interpretation of the Bib. account, the Deluge continued a year and 17 days; whereas, according to the cuneiform tablets, it lasted only 14 days (II. 103-7, 117-22).

11 All accounts agree in sending out birds; but, according to Gen (8 5) a raven was first sent out, and then in succession two doves (8 8-12); while the cuneiform inscription mentions the dove and the raven in reverse order from Gen, and adds a swallow (II. 121-30).

12 All accounts agree in the building of an altar and offering a sacrifice after leaving the ark. But the cuneiform inscription is overlaid with a polytheistic coloring: "The gods like flies swarmed about the sacrifices" (II. 132-43).

13 According to the Bib. account, Noah survived the Flood for a long time; whereas Nôth-napiššum at his wife were at once delived and taken to heaven (II. 177-80).

14 Both accounts agree in saying that the human race is not again to be destroyed by a flood (Gen. 8 9 11; II. 102-8).

Close inspection of these peculiarities makes it evident that the narrative in Gen carries upon its face an appearance of reality not found in the other accounts. It is scarcely possible that the reasonable dimensions of the ark, its floating up stream, and the references to the breaking-up of the fountains of the great deep could be occasioned by accident. It is in the highest degree improbable that correct statements of such unfavourable facts should be due to the accident of legendary guesswork. At the same time, the duration of the Deluge, according to Gen, affords opportunity for a gradual progress of events which best accords with scientific conceptions of geological movements. If, as the most probable interpretation would imply, the water began to recede after 150 days from the commencement, it fell at the rate of 1 cubit in 74 days, that would only be 3/8 inches per day—a rate which would be imperceptible to an ordinary observer. Nor is it necessary to suppose that the entire flooded area was uncovered when Noah disembarked. The emergence of the land may have continued for an indefinite period, permitting the prevailing water to modify the climate of all western and central Asia for many centuries. Evidence that this was the case will be found in a later paragraph.

In considering the credibility of the Bib. story we encounter at the outset the question whether the narrative compels us to believe the Flood to have been universal. In the Flood Universal? answer, it is sufficient to suggest that the length of the Deluge and the number of the kinds of animals preserved show that the destruction of the human race, all the universality which it is necessary to infer from the language would be only such as was sufficient to accomplish that object. If man was at that time limited to the area through which the deluge spread, the number of that area would meet all the necessary conditions. Such a limitation is more easily accepted from the fact that general phrases like "Everybody knows," "The whole country was aroused," are never in literature literally interpreted. When it is said (Gen 41 54-57) that the famine was "in all lands," and over "all the face of the earth," and that "all countries came into Egypt . . . to buy grain," no one supposes that it is intended to imply that the irrigated plains of Babylon, from which the patriarchs had emigrated, were suffering from drought like Pal. (For other examples of the familiar use of this hyperbole, see Dt 2 25; Job 37 3; Acts 2 25; Rom. 1 8.)

As to the extent to which the human race was spread over the earth at the time of the Flood, two suppositions are possible. First, that of Hugh Miller (Testimony of the Rocks) that, owing to the shortness of the antediluvian chronology, and the violence and mortal corruption of the people, population had not spread beyond the boundary of western Asia. An insuperable objection to this theory is that the later discoveries have brought to light remains of prehistoric man from all over the northern hemisphere, showing that long before the time of the Flood he had become widely scattered.

Another theory, supported by much evidence, is that, in connection with the enormous physical changes in the earth's surface during the closing scenes of the Glacial epoch, man had perished from off the face of the earth except in the valley of the Euphrates, and that the Noahian Deluge is the final catastrophe in that series of destructive events (see Antediluvians). The facts concerning the Glacial epoch naturally lead up to this conclusion. For during the entire epoch, and for a time after, the climate, the conditions affecting the level of the land surfaces of the northern hemisphere were extremely abnormal, and continued so until some time after man had appeared on the earth.

The Glacial epoch followed immediately, and probably was a consequence of, an extensive elevation of all the land surfaces of the northern hemisphere at
the close of the Tertiary period. This elevation was certainly as much as 2,000 ft. over the northern part of the United States, and over Canada and Northern Europe. Snow accumulated over this high ice formed a sheet of ice many miles thick, and some of the best authorities say 2, or even 3 miles. The surface over which this was spread amounted to 2,000,000 sq. miles in Europe and 4,000,000 in North America. The total amount of the accumulation would therefore be 6,000,000 cubic miles at the lowest calculation, or twice or three times that amount if the largest estimates are accepted. (For detailed evidence see Wright, Ice Age in North America, 5th ed.) But in either case the transference of so much weight from the ocean beds to the land surfaces of the northern hemisphere brings into the problem a physical force sufficient to produce incalculable effects. The weight of 6,000,000 cubic miles of ice would be twenty-four thousand million million (24,000,000,000,000,000) tons, which is equal to that of the entire North American continent above sea level. Furthermore this weight was first removed from the ocean beds, thus disturbing still more the forces which maintain the stability of the land. The geological evidence is abundant that in connection with the overloading of the land surfaces in the Northern Hemisphere, and probably by reason of it, the glaciated area and a considerable area outside of it was driven down until it was depressed far below the present level. The post-Glacial depression in North America was certainly 600 ft. below sea level at Montreal, and several hundred feet lower farther north. In Sweden and Finland there was a depression of the land 1,500 ft. below the sea.

The evidences of a long-continued post-Glacial subsidence of the Aral-Caspian basin and much of the surrounding area is equally conclusive. At Trebizond, on the Black Sea, there is an extensive recent sea beach clingning to the precipitous volcanic mountain back of the city 750 ft. above the present water level. The gravel in this beach is so fresh as to compel a belief in its recent origin, while it certainly has been deposited by a body of water standing at that elevation after the rock erosion of the region had been almost entirely effected. The deposit is about 100 ft. thick, and extends along the precipitous face of the mountain for a half-mile or more. So extensive is it that it furnishes an attractive place for a summer resort. When the water was high enough to build up this shore line, it would cover all the plains of southern Russia, of Western Siberia and of the Aral-Caspian depression in Turkestan. Similar terraces of corresponding height are reported by competent authorities on the south shore of the Crimea and at Baku, on the Caspian Sea.

Further and most interesting evidences of this post-Glacial land depression are found in the existence of Arctic seal 2,000 miles from the Arctic Ocean in bodies of water as widely separated as the Caspian Sea, the Aral Sea and Lake Baikal. Lake Baikal is now 1,500 ft. above sea level. It is evident, therefore, that there must have been a recent depression of the whole area to admit the migration of this species to that distant locality. There are also clear evidences of a smaller depression around the eastern shores of the Mediterranean Sea, where there are abandoned sea beaches from 200 to 300 ft. above present sea level, and many shells identical with those now living nearby.

These are found in Egypt, in the valley of the Red Sea, and in the vicinity of Joppa and Beirit. During their formation Asia and Africa must have been separated by a wide stretch of water connecting the Mediterranean with the Red Sea. The effect of such lingering wide expanses of water upon the climate of Western Asia must have been profound, and would naturally provide those conditions which would favor the early development of mankind. (For evidence of the elevation of the human race the reader is referred to page 825, where the elevation of 5,000 ft. the vine is indigenous), from which the second distribution of mankind is said to have taken place.

Furthermore there is indubitable evidence that the rainfall in central Asia was, at a comparatively recent time, immensely greater than it has been in the historic period, indicating that gradual passage from the conditions connected with the Deluge to those of the present time, at which we have arrived, has been a very slow one. The evaporation over the Aral Sea is so great that two rivers (the ancient Oxus and the Jaxartes), coming down from the heights of central Asia, each with a volume as great as that of Niagara, do not suffice to cause an overflow into the Caspian Sea. But the existence of such an overflow during the prehistoric period is so plain that it has been proposed to utilize its channel (which is a mile wide and as distinctly marked as that of any living stream) for a canal. Owing to the comparatively brief duration of the Noahian deluge, we properly, we are not at present in a position to find many positive indications of its occurrence. Nevertheless, Professor Prestwich (than whom there has been no higher geological authority in England during the present century), has adduced facts relating to Western Europe and the Mediterranean basin which cannot be ignored. (see Phil. Trans. of the Royal Soc. of Lond., CXXIV [1883], 903–84; SCOT, 288–82). Among these evidences one of the most convincing is to be found in the discovery of many bones of elephants at the base of the mountains surrounding the plain of Palermo in Sicily. In this cave there was found an immense mass of the bones of hippopotami of all ages down to the fetus, mingled with a few of the deer, ox and elephant. These were so fresh when discovered that they were cut into ornaments and polished and still retained a considerable amount of their nitrogenous matter. Twenty tons of these bones were shipped for commercial purposes in the first six months after their discovery. Evidently the animals furnishing these bones had taken refuge in this cave to escape the rising water which had driven them in from the surrounding plains and cooped them up in the amphitheatre of mountains and the gradual depression of the land. Similar collections of bones are found in various ossiferous fissures, in England and Western Europe, notably in the Rock of Gibraltar and at Santenay, a few miles S. of Chalons in central France, where there is an accumulation of bones in fissures 1,000 ft. above the sea, similar in many respects to that in the cave described at San Ciro, though the bones of hippopotami did not appear in these places; but the bones of wolves, bears, horses, and oxen, mingled with the bones of the elephant, were indiscriminately mingled as though swept in by all-pervading currents of water. Still further evidence is adduced in the deposits connected with what is called the rubble drift on both sides of the English Channel and on the Jersey Islands. Here in various localities, notably at Brighton, England, and near Calais, France, elephant bones and human implements occur beneath deep deposits of unassorted drift, which is not glacial nor the product of limited and local streams but has been deposited for only by general waves of translation produced when the land was being relevelled from beneath the water by a series of such sudden earthquake shocks as cause the tidal waves which are often so destructive.

Thus, while we cannot appeal to geology for a neat proof of the Noahian deluge, recent geologi-
cal discoveries do show that such a catastrophe is perfectly credible from a scientific point of view; and the supposition that there was a universal deluge by inundation of the northern hemisphere at least, in connection with the floods accompanying the melting off of the glacial ice is supported by a great amount of evidence. There was certainly an extensive destruction of animal species associated with man during that period. In Europe the great Irish elk, the machairodus, the cave lion, the rhinoceros, the hippopotamus and the elephant disappeared with prehistoric man, amid the floods at the close of the Glacial epoch. In North America equally large felines, together with horses, tapirs, llamas, great mastodons and elephants and the huge megalonyx went to destruction in connection with the same floods that destroyed so large a part of the human race during the dramatic closing scenes of the period. It is, therefore, by no means difficult for an all-round geologist to believe in a final catastrophe such as is described in Gen. If we disbelieve in the Bib. Dehijje it is not because we know too much geology, but too little.

George Frederick Wright

DELUSION, de-lu'shuhn: (1) Isa 66 4; "I also will choose their delusions" (RV "mockings"). Heb ta'ali'im, which occurs only here and Isa 3 4 (where AV "false visions"). Its meaning is somewhat ambiguous. The best tr seems to be "wantonness," "caprice." "Their wanton dealing, i.e. that inflicted on them" (BDB). Other trs suggested are "insults" (Skinner), "freaks of fortune" (Cheyne), "folly" (Whiston). LXX has empalasmas, "mockings," Vulg illusiones. (2) 2 These 2 11 AV, "God shall send them strong delusion" (RV "God sendeth them a working of error"). πάθω, πόνε, "is wandering," "is roaming about" in the NT "error," either of opinion or of conduct.

D. Miall Edwards

DEMAND, de-mand': The peremptory, imperative sense is absent from this word in its occurrences in AV, where it means no more than "ask," "inquire" (cf Fr. demander) one or the other of which RV substitutes in 2 S 11 7; Mt 2 4; Lk 3 14; 17 20; Acts 21 33. RV retains "demand" in Ex 5 14; Job 38 5; 40 7; 42 4; Dl 27 27; and inserts it (AV "require") in Neh 5 18.

DEMAS, de'mas (Δέμας, Dēmas, "popular"): According to Col 4 14; 2 Tim 4 10; Philm 24, one was a "deacon" (from Greek διακόνος) with Paul at Rome (Col, Philm), but at last, "having loved this present world," forsook the apostle and betook himself to Thessalonica (2 Tim). No other particulars are given concerning him. See Apostasy; Demetrius.

DEMETRIUS, de-mē-tri-us (Δημήτριος, Dēmētrios, "of" or "belonging to Demeter," an ordinary name in Greece in: 

(1) Demetrius I, surnamed Sôrph, Sōrē ("savrour"), was the son of Seleucus IV (Philopator). He was sent as a boy to Rome, by his father, to serve as a hostage, and remained there quietly during his father's life. He was detained also during the reign of his uncle, Antiochus Epiaphnes (q.v.) from 175 to 164 BC; but when Antiochus died Demetrius, who was now a young man of 23 (Polyb. xxxi.12), chafed at a longer detention, particularly as his cousin, Antiochus Eupator, a boy of 9, succeeded to the kingdom with Lysias as his guardian. The Roman Senate, however, was willing to listen to his pleas for the restoration to Syria, because, as Polybius says, they felt surer of their power over Syria with a mere boy as king.

In the meantime, a quarrel had arisen between Ptolemy Philometor and Euergetes Physkon (Livy Epit. 46; Diod. Sic. fr. xi), and Gnæus Octavius, who had been sent by the Romans to Syria, was languishing there in the northeast of the country. Demetrius, taking advantage of the troubled condition of affairs, consulted with his friend Polychius as to the advisability of attempting to seize the throne of Syria (op. cit. xxxii.19). The historian advises him not to stumble twice on the same stone, but to venture something worthy of a king, so after a second unsuccessful appeal to the Senate, Demetrius escaped to Tripolis, and from there advanced to Antioch where he was joined by Polychares king of Syracuse. His first act was to put to death young Antiochus, his cousin, and his minister Lysias (Appian, Syr., c. 47; Ant., XII, x, 1; 1 Mac. 7 1-4; 2 Mac. 14 1.2).

As soon as he was established in power, Demetrius made an attempt to place the Romans by sending them valuable gifts as well as the assassin of Gn. Octavius (Polyb. xxi.23); and he then tried to secure the Hellenizing party by sending his friend Bacchides (q.v.) to make the wicked Alcimus high priest. After violent struggle and much treachery on the part of Bacchides (Ant, XII, x, 2), the latter left the country, having charged all the people to obey Alcimus, who was protected by an army. The Jews under Judas resisted his presence, and Judas inflicted on him an absolute defeat. He then went over to Alcimus (1 Mac. 7 24). Alcimus, in fear, sent a message for aid to Demetrius, who sent to his assistance Nicana, the best disposed and most faithful of his friends, who had accompanied him in his flight from Rome (Ant., XII, x, 4). On his arrival in Judaea, he attempted to win by guile, but Judas saw through his treachery, and Nicana was forced to fight openly, suffering two signal defeats, the first at Capharsalama (1 Mac. 7 31-32), and the second (in which Nicana himself was killed) at Adasa (7 39 ff; 2 Mac. 15 26 ff).

In a short while, however, Demetrius, hearing of the death of Nicana, sent Bacchides and Alcimus into Judæa again (1 Mac. 9 1). Judas arose against them with an army of 3,000 men, but when saw that 20,000 opposed them, the greater part of them deserted, and Judas, with an army of 800, lost his life, like another Leonidas, on the field of battle (1 Mac. 9 4-6). Then Bacchides took the wicked messenger and made him prisoner (1 Mac. 9 25); while Jonathan, who was appointed successor to Judas, fled with his friends (1 Mac. 9 29 ff).

During the next seven years, Demetrius succeeded in alienating both the Romans (Polyb. xxxii.20) and his own people, and Alexander Balas (q.v.) was put forward as a claimant to the throne, his supporters maintaining that he was the son of Antiochus Epiphanes (1 Mac. 10 1-21; Ant, XIII, ii, 1-3). Both Alexander and Demetrius made bids for the support of the Jews, the former offering the high-priesthood and the title of King's Friend (1 Mac. 10 20), and the latter freedom from taxes, tributes and customs (10 28 ff). Alexander's bait proved more alluring, since the Jews "gave no credence" to the words of Demetrius, and with the aid of the Maccabees, he vied with Demetrius for the space of two years for the complete sovereignty of Syria. At the end of this time, a decisive battle took place, in which Demetrius was slain, and Alexander became king of Syria (150 BC) (10 48-50; Ant, XIII, ii, 4; Polyb. iii.5; see also Maccabees).

(2) Demetrius II, surnamed Nikētrōs, Nikītōr ("conqueror"), was the son of Demetrius Soter. When Balas, brother of Demetrius I, sent his son to a place of safety in Crete, three years after his father's death (147 BC), the unpopularity of Alexander gave the young man an opportunity

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DEMÆTRIUS, dé-mä’tri-us (Ἀθανάσιος, "Demetrius, "belonging to Ceres"): The name of two persons:

(1) A Christian disciple praised by St. John (3 Jn 12)

(2) A silversmith of Ephesus who manufactured the little silver shrines of the goddess Diana to sell to the visiting pilgrims (Acts 19:23). Because the teachings of Paul were injuring the trade of the silversmiths, there arose a riot in which Demetrius was the chief. Upon an inscription which Mr. Wood discovered among the ruins of the city, there appeared the name Demetrius, a warden of the Ephesian temple for the year 57 AD, and some authors believe the temple warden to be identical with the ringleader of the rebellion. The name, however, has been most common among the Greeks of every age. Because of its frequent use it cannot be supposed that Demetrius, the disciple of 3 Jn ver 12, was the silversmith of Ephesus, nor that Demetrios of 2 Th 3:14, of the temple, has in a contracted form, may be identified with him.

E. J. Banks

DEMON, demon, DEMONIC, dé-mo’ni-ak, DEMONOLOGY, dé-mon-o-ló’ji, daimon, daimoníon, earlier form daimôn, daimónion, -παῦλον ἡ δαίμονα ἄρπας, ἐννέα ὄνομα, ἐννέα ὄνομα, ἐννέα ὄνομα: 1. Definition—The word daimon or daimonion seems originally to have had two closely related meanings; a deity, and a spirit, superhuman but not supernatural. In the former sense the term occurs in the LXX tr of Dt 32:17; Ps 106:37; Acts 17:18. In the second the term daimonion involves a general reference to vaguely conceived personal beings akin to men and yet belonging to the unseen realm, leads to the application of the term to the peculiar and restricted class of beings designated "demons" in the NT.

II. The Origin of Biblical Demonology.—An interesting scheme of development has been suggested (by Bauckeins and others) in which Bib. demonism is brought through polytheism into connection with primitive animism.

A simple criticism of this theory, which is now in the ascendant, will serve fittingly to introduce what should be said specifically concerning Biblical demonology. (1) Animism, which is one branch of that general primitive theory of the view of things which is designated animism, is the theory that all nature is alive (see Ladd, Phil. Rel., I, 89 f) and that all natural processes are due to the operation of living wills. (2) Polytheism is supposed to be the outcome of animism. The vaguely conceived spirits of the earlier conception are advanced to the position of deities with names, fixed characters and specific functions, organized into a pantheon. (3) Bib. demonstration is supposed to be due to the solvent of monotheism upon contemporary polytheism. The Hebrews were brought into contact with surrounding nations, esp. during the Pers, Bab and Gr periods, and monotheism made room for heathenism by reducing its deities to the dimension of demons. They are not denied all objective reality, but are denied the dignity and prerogatives of deity.

The objections to this ingenious theory are too many and too serious to be overcome. (1) The genetic connection between animism and polytheism is not clear. In fact, the specific religious character of animism is altogether problematical. It belongs to the category of primitive philosophy rather than of religion. It is difficult to return and seize the government. He landed in Cilicia with Cretan mercenaries and secured the support of all Syria with the exception of Judaea (1 Macc. 10:67). Apollonius, his general, the governor of Coele-Syria, who essayed the conquest of the Jews, was defeated at Azotus with great loss.

Polyeuctus Phedemarius, who was the wife of Alexander Balas, now entered into the struggle, and taking Cleopatra, his daughter, from Alexander, he gave her to Demetrius (11:12). He then joined Demetrius' army and the combined forces inflicted a defeat on Balas (146 BC), and from this time he received his name Nikator (Ant., XIII, iv, 8; 1 Macc. 11:14 ff).

Jonathan now concluded a favorable treaty with Demetrius, whereby three Samaritan provinces were added to Judaea and the whole country was made exempt from tax (1 Macc. 11:20-37; Ant., XIII, iv, 9). Demetrius then dismissed his army except the foreigners, thinking himself safe with the loyalty of the Jews assured. In the meantime, Tryphon, one of Balas' generals, set up the son of Alexander, Antiochus, as a king in the kingdom, and secured the assistance of the discarded army of Demetrius. Jonathan's aid was sought and he quelled the rebellion, on condition that the Syrian garrisons be removed from Jerus (1 Macc. 11:41-52; Ant., XIII, v, 9; 12:3).
The king, however, falsified all that he had said, and kept none of his promises, so the Jews, deserting him, took sides with Tryphon and supported the claims of the boy Antiochus (1 Macc. 11:53-59; Ant., XIII, v, 10-11). Demetrius' generals then entered Syria but were defeated by Jonathan at Hazor (1 Macc. 11:63-74), and by skilful generalship he made fittle a second attempt at invasion (12:14 ff).

Tryphon, who was now master of Syria, broke faith with Jonathan (12:40) and essayed the conquest of Judaea. Jonathan was killed by treachery, and Simon, his successor, made proposals of peace to Demetrius, who agreed to let bygones be bygones (1 Macc. 13:39-40; Ant., XIII, vi, 7). Demetrius then left Simon to carry on the war, and set out to Parthia, ostensibly to secure the assistance of the king, Mithridates, against Tryphon (1 Macc 14:1). Here he was captured and imprisoned (14:6; Ant., XIII, vi, 11; Jos., however, puts this event in 140 rather than 138 BC).

After an imprisonment of ten years, he was released and resumed the sovereignty 128 BC, but becoming involved in a quarrel with Poltemy Physeus, he was defeated near Gaza (1 Macc. 13:11). From this place, he fled to Tyre, where he was murdered in 125 BC, according to some, at the instigation of Cleopatra, his wife (Jos., Ant., XIII, ix, 3).

(3) Demetrius III, Maccæus, Bükanos ("the fortunate"), was the son of Antiochus Grypus, and grandson of Demetrius Nikator. When his father died, civil war arose, in which his two elder brothers lost their lives, while Philip, the third brother, secured part of Syria as his domain. Demetrius then took up his abode in Coele-Syria with Damascus as his capital (Ant., XIII, xiii, 4; BJ, I, iv, 4).

War now broke out in Judaea between Alexander Jannaeus and his Pharisæe subjects, who invited Demetrius to aid them. Thinking this a good opportunity to extend his realm, he joined the insurgents and together they defeated Jannaeus near Shechem (Ant., XIII, xiv, 1; BJ, I, iv, 5).

The Jews then deserted Demetrius, and he withdrew to Beroea, which was in the possession of his brother Philip. Demetrius besieged him, but the Parthians, who were in his assistance, the tables were turned, and Demetrius, besieged in his camp and starved into submission, was taken prisoner and sent to Arsaces, who held captive until his death (Ant., XIII, xiv, 3). The dates of his reign are not certain. ARTHUR J. KINSELLA

2. Objec-

tions to the Theory

The objections to this ingenious theory are too many and too serious to be overcome. (1) The genetic connection between animism and polytheism is not clear. In fact, the specific religious character of animism is altogether problematical. It belongs to the category of primitive philosophy rather than of religion. It is difficult
to trace the process by which spirits unnamed and with characteristics of the vaguest become deities—esp. is it difficult to understand how certain spirits only are advanced to the standing of deities. More serious still, polytheism and animism have coexisted with Judaism in a process of amalgamation (see Sayce, Babylonia and Assyria, 232; Rogers, Religion of Babylonia and Assyria, 75 f) for a long course of history. It looks as if animism and polytheism had a different raison d'être, origin and development. It is, at least, unsafe to construct a theory on the basis of so insecure a connection. (2) The interpretation of heathen deities as demons by no means indicates that polytheism is the source of Bib. demonology. On general principles, it seems far more likely that the category of demons was already familiar, and that connection with polytheism brought about an extension of its application. A glance at the OT will show how comparatively slight and unimportant has been the bearing of heathen polytheism upon Bib. thought. The demonology of the OT is confined to the following passages: Lev 16 21.22; 17 7; Isa 13 21; 34 13; Dt 32 17; Ps 106 57 (elsewhere commented upon; see Commonion with Demons). Gesenius well says that 'that is not the numerous conjectures of interpreters' If the prevalent modern view is accepted we find in it an actual meeting-point of popular superstition and the religion of Jeh (see AAZZEEZ). According to Driver (UT 1) 'waterless places' or 'the red hot sand in the desert intended as a symbolical declaration that the land and the people are now purged from guilt, their sins being handed over to the evil spirit to whom they are held to belong, and whose home is in the desolate wilderness remote from human habitations (ver 22, into a land cut off)' A more striking instance could scarcely be sought of the way in which the religion of Jeh kept the popular spirituality at a safe distance. Lev 17 7 (see Commonion with Demons) refers to participation in the rites of heathen worship. The two passages—Isa 13 20.21; 34 13.14—are poetical and really imply nothing as to the writer's own belief. Creatures both seen and unseen supposed to inhabit places described as uninhabitable were usually used by them, to furnish the details for a vivid word-picture of uninhabited solitude. There is no direct evidence that the narrative of the Fall (Gen 3 1–19) has any connection with demonology (see HDB, 1, 508 f). Where the reference to the Devil's work of Adam and Eve does not occur, the mention of satyrs and night-monsters of current mythology with such creatures as jackals, etc., implies 'that demons were held to reside more or less in all these animal denizens of the ruined solitude is clearly fanciful. It is almost startling to find that all that can possibly be affirmed of demonology in the OT is confined to a small group of passages which are either legal or poetical and which all furnish examples of the inhibiting power of high religious conceptions upon the minds of a naturally superstitious and imaginative people. Even if we add all the passages in which a real existence seems to be granted to heathen deities (e.g. Nu 21 29; Isa 19 1, etc) and interpret them in the extreme sense, we are still compelled to affirm that evidence is lacking to prove the influence of polytheism in the formation of the Bib. doctrine of demons. (3) This theory breaks down in another still more vital particular. The demonology of the Bible is not of kin either in its habits, of those other Sem. demonism. In what follows we shall address ourselves to NT demonology—that of the OT being a negligible quantity.

III. NT Demonology.—The most marked and significant fact of NT demonology is that it provides no materials for a discussion of the nature and characteristics of demons. Whitehouse says (HDB, I, 593) that NT demonology "is in all its broad characteristic the demonology of the contemporary Judaism stripped of its cruder and exaggerated features." How much short of this statement was made later, but as it stands it defines the specific direction of inquiry into the NT treatment of demons; namely, to explain its freedom from the crude and exaggerated features of popular demonism. The presence among NT writers of an influence curbing curiosity and restraining the imagination is of all things the most important for us to discover and emphasize. In four of its most vital features the NT attitude on this subject differs from all popular conceptions: (a) in the absence of all imaginative details concerning demons; (b) in the emphasis placed upon the moral character of demons and their connection with the ethical disorders of the human race; (c) in the absence of confidence in magical methods of any kind in dealing with demons; (d) in its intense restrictions of the sphere of demoniacal operations.

A brief treatment under each of these heads will serve to present an ordered statement of the most important factors with the numerous conjectures of interpreters."

(a) In the NT we are told practically nothing about the origin, nature, characteristics or habits of demons. In a highly figurative passage (Mt 12 43) Our Lord speaks of demons as passing through 'waterless places.' In the story of the Gadarene demoniac (Lk 8 31) the 'abyss' is mentioned as the place of their ultimate detention. The method of their control over human beings is represented in two contrasted ways (cf Mk 1 28 ff; Lk 4 33 ff), indicating that there was no fixed mode of regarding it. With these three scant items our direct information ceases. We are compelled to infer from the effects given in the limited number of specific instances narrated. And it is worthy of more than passing mention that no theoretical discussion of demons occurs. The center of interest in the Gospels is the person of Jesus, the sufferers and the cures. Interest in the demons as such is absent. Certain passages seem to indicate that the demons were able to speak (see Mk 1 24–20.34; Lk 4 41, etc), but comparing these statements with others (cf Mk 1 23; Lk 8 28) it is seen that no distinction is drawn between the cries of the tormented in the paroxysms of their complaint and the cries attributed to the demons. Hence that the demons themselves are the authors of the representation is consistent. The demons belong to the unseen world, they are incapable of manifestation except in the disorders which they cause—there are no materializations, no grotesque narratives of appearances and disappearances, no morbid dealing with repulsive details, no license of speculation in the narratives. In contrast with this reticence is not merely the demonology of primitive people, but also that of the non-canonical Jewish books. In the Book of En demons are said to be fallen angels, while Jos holds that they are the spirits of the wicked dead. In the rabbinical writings speculation has run riot in discussing the origin, nature and habits of demons. They are represented as the offspring of Adam and Eve in conjunction with male and female spirits, as being themselves sexed and capable of reproduction as well as performing all other physical functions. Details are given of their numbers, haunts and habits, of their other Sem. demonism. In what follows we shall address ourselves to NT demonology—that of the OT being a negligible quantity.

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**Demon Den**

**THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA**

828
Demon

Although a judgement to be noted is that while in its original application the term "daimonion" is morally indifferent, in NT usage the demon is invariably an ethically evil being. This differentiates the NT treatment from extra-canonical Jewish writings. In the NT demons belong to the kingdom of Satan whose power it is the mission of Christ to destroy. It deepens and intensifies its representations of the earnestness of human life and its moral issues by extending the sphere of moral struggle to the invisible world. It clearly teaches that the power of Christ extends to the world of evil spirits and that faith in Him is adequate protection against any evils to which men may be exposed. (For significance of this point see Plummer, St. Luke [ICC], 132-33.)

(c) The NT demonology differs from all others by its negation of the power of magic rites to deliver from the affliction. Magic which is clearly separable from religion at that specific point (see Gwatkin, Knowledge of God, I, 249) rests upon and is dependent upon spiritism. The ancient Bab incantation rites, supposed to have a supportive or curative effect in the extant documents, are addressed directly to the supposed activities and powers of demons. These beings, who are not trusted and prayed to in the sense in which deities are, command confidence and call forth prayer, are dealt with by magic rites and formulas (see Rogers, op. cit., 144). Even the Jewish non-canonical writings contain numerous forms of words and ceremonies for the expulsion of demons. In the NT there is no magic. The deliverance from a demon is a spiritual and ethical process (see Exorcism).

(d) In the NT the range of activities attributed to demons is greatly restricted. According to Bab ideas: "These demons were everywhere; they lurked in every corner, watching for their prey. The city streets knew their malevolent presence, the rivers, the seas, the tops of mountains; they appeared sometimes as serpents gliding noiselessly upon their victims, as birds harrying of men flying restlessly to and fro, or afflicting birds in human forms, grotesque, malformed, awe-inspiring through their hideousness. To these demons all sorts of misfortune were ascribed—a toothache, a headache, a broken bone, a raging fever, an outbreak of anger, or any of these physical diseases (Rogers, op. cit., 145). In the extra-canonical Jewish sources the same exuberance of fancy appears in attributing all kinds of ill of mind and body to innumerable, swarming hosts of demons lying in wait for men and besiegling them with attacks and ills of all descriptions. Of this affluence of morbid fancy there is no hint in the NT. A careful analysis of the instances will show the importance of this fact. There are, taking repetitions and all, about 50 references to demons in the NT. In 11 instances the distinction between demon-possession and diseases ordinarily caused is clearly made (Mt 4:24; 8:16; 10:8; Mk 1:32:34; 6:13; 16.17.18; Lk 4:40.41; 9:1; 13:22; Acts 15:12). The results of demon-possession are not exclusively mental or nervous (Mt 9:32.33; 13:22). They are distinctly and peculiarly mental in two instances only (Gadarene maniac, Mt 8:28 and parallels, and Acts 19:13f). Epilepsy is specified in one case only (Mt 17:15). There is distinction made between a demon and a disease of the brain (Satan and lunatic, Mt 4:24). There is distinction made between diseases caused by demons and the same disease not so caused (cf Mt 12:22; 16:30). In most of the instances no specific symptoms are mentioned. In an equally large proportion, however, there are occasional fits of mental excitement often due to the presence and teaching of Christ.

A summary of the entire material leads to the conclusion that, in the NT cases of demon-possession, the disease was frequently a symptom of fear or anxiety. The sufferer was agitated, unstable, and uncertain. Of course, these symptoms were often of the most general character, as by its accompaniments. The aura, so to say, which surrounded the patient, served to distinguish his symptoms and to point out the special cause to which his suffering was attributed. Another unique feature of NT demonology should be emphasized. While this group of disorders is attributed to demons, the victims are treated as sick folk and are healed. The whole atmosphere of the NT is such that the demonized patient is calm, lofty and pervaded with the spirit of Christ. When one remembers the manifold cruelties inspired by the unreasoning fear of demons, which make the annals of savage medicine a nightmare of unimaginable horrors, we cannot but feel the worldwide difference between the Bib. narratives and all others, both of ancient and modern times, with which we are acquainted. Every feature of the NT narratives points to the conclusion that in them we have trustworthy reports of actual cases. Thus it is more important for NT faith than any other conclusion could possibly be.

It is also evident that Jesus treated these cases of invaded personality, of bondage, of depression, or of helplessness as accounts of actual cases. This is more important for NT faith than any other conclusion could possibly be.

The most distinctive and important words we have upon this obscure and difficult subject, upon which we know far too little to speak with any assurance or authority as to the present time, are these: 'This is come out by nothing, save by prayer' (Mt 9:29).

LITERATURE.—(1) The most accessible statement of Baedeker's theory is in Whiston's De Demon. (2) For demonology see summary in Rogers, Religion of Babylonia and Assyria, 144 ff.

LOUIS MATTHEWS SWEET

DEMONOPHON, de'mon-oph'ohn, Démonophon: A Syrian general in Pal under Antiochus V (Eupator) who continued to harass the Jews after covenants had been made between Lydia and Judas Maccabaeus (2 Macc 12:2).

DEN (דֹּנַם), m'd'n, m'd'n, m'd'n, 'habitation'; דֹּנַךְ, m'd'nak, and סְתָרָךְ, s'drak, splo'ion, 'cave'; סְתָרָה, m'd'rah [Isa 11:8], 'a light-hole,' fr תֹּנָךְ, 'or, light,' perhaps for m'd'rah; סְתֵּק, s'tek [Ps 10:9 AV], and סְתֵּק, s'tek, 'seeketh' (Job 38:40), 'a covert,' elsewhere 'booth'; סוּק, 'ereb'h (Job 37:8), ' covert,' as in RV; סוּק, s'ok, of Arab. jub'ah, 'pit' (Dan 6:7); סֹּק, s'ok, 'min'had'ir, 'fissure' or 'crack' (Jgs 6:2); In the limestone mountains of Pal, caves, large and small, are abundant, the calcium carbonate, of which the rock is mainly composed, being dissolved by the water as it trickles over them or through their crevices. Even on the plains, by a similar process, pits or 'lime sinks' are formed, which are sometimes used by the Arabs for storing straw or grain. Of this sort may have been the pit, בֹּר, into which Joseph was cast by his brethren (Gen 37:20). Caves and crevices and sometimes spaces among piles of stones demonized and poisoned and at the stream bed are used as dens by jacksals, wolves and other wild animals. Even the people, for longer or shorter periods, have lived as troglodytes. Cf Jgs 6:2: "Because of Midian the children of Israel made them the dens [min'had'ir] which are in the mountains, and the caves [m'd'n], and the strong-
holds "μετ' αὐτῶν." The precipitous sides of the valleys contain many caves converted by a little labor into human habitations. Notable instances are the valley of the Kidron near Mār-Sabba, and Wādī-ul-Ḥamām near the Sea of Tiberias. See CAVE.

Denarius

DEARLY DAY

Alfred Ely Day

DENARIUS, dē-nā'ri-us (δηναριον, dēnarioν; A Rom silver coin, 25 of which went to the aureus, the standard gold coin of the empire in the time of Augustus, which was equal in value to about one guinea or $5.25; more exactly £1.0.6=$5.00, the £=$4.866. Hence the value of the denarius would be about 20 cents and this was the ordinary wage of a soldier and a day laborer. The word is uniformly rendered "penny" in the AV and "shilling" in the ARV, except in Mt 22 19; Mk 12 15 and Lk 20 24, where the Lat word is used, since in these passages it refers to the coin in which the tribute was paid to the Roman government. See MONEY.

H. PORTER

DENOUNCE, dē-noun's. Occurs in Dt 30 18: "I denounce unto you this day, that ye shall surely perish." It is used here in the obsolete sense of "to declare," to make known in a solemn manner. It is not found in the Bible with the regular meaning of "to conspire," "arraign," etc.

DENY, dē-ni': This word is characteristic of the NT rather than the OT, although it translates three different Heb originals, viz. בַּדֵּד, badāḏ, "to lie," "disown" (Gen 18 15; Josh 24 27; Job 8 18; 31 28; Prov 30 9); פַּלְל, "mānâ", "to withhold, keep back" (1 K 20 7; Prov 30 7); פַּלְל, "shāḇāb, "to turn back," "to say no" (1 K 20 10). In the NT, ἀναγινώσκειν, ἀδικάζει is once trd "deny," in the case of the Sadducees who denied the resurrection (Lk 20 27 AV), and where it carries the sense of speaking against the doctrine. But the word commonly is ἀφαίρεσις, ἀρέσκει, with or without the preq. In the absence of the prex the sense is "to disown," but when it is added it means "to disown totally" or to the fullest extent. In the milder sense it is found in Mt 10 33; 26 70. 72; of Simon Peter, Mk 14 58.70 (Acts 3 13.14; 2 Tim 2 12.13; 2 Pet 2 1; 1 Jn 2 22.23; Jude ver 4; Rev 2 13; 3 8). But it is significant that the sternest meaning is associated with Mt 16 24 and its parallels, where Christ calls upon him who would be His disciple to deny himself and take up his cross and follow Him. See also Peter, Simon.

JAMES M. GRAY

DEPOSIT, dē-poz'it (παραθετή, parathēkē, parathēkē, 1 Tim 6 20; 2 Tim 1 12.14 RVm, paraphrased in both AV and RV into "that which is committed" [see OXIMEN]): The noun was used in the classical Gr, just as its Eng. equivalents, for "that which is placed with another for safe keeping," a charge committed to another's hands, consisting often of money or property; cf Ex 22 7; Lev 6 2. This practice was common in the West when there were no banks. (1) In 1 Tim 6 20; also 2 Tim 1 14, the reference is to a deposit which God makes with man, and for which man is to give a reckoning. The context shows that this deposit is the Christian faith, "the pattern of sound words" (2 Tim 1 13), that which is contrasted with the "oppositions of the knowledge which is falsely called" (1 Tim 6 20). "Keep the treasure of the Christian faith safe and undiminished" (Vincentius Lirensis). (2) In 2 Tim 1 12, the deposit is one which man makes with God. The key to the meaning of this expression is found probably in Ps 31 5: "Take thy hand and summon my spirit: Thou hast redeemed me," i.e. "All that I am, with all my interests, have been intrusted to Thy safe keeping, and, therefore, I have no anxieties with respect to the future. The day of reckoning, 'that day,' will show how faithful are the hands that hold this trust." H. E. JACOBS

DEPTH. See Abyss.

DEPUTY, dep'ti: This is the correct rendering of Δύνατος, ὀρθός, (Acts 14 20.21; 16 1; διάφανος, Derbē, Acts 20 4; ὀρθόστηι, Derbētē, Strabo, Cicerone). A city in the extreme S.E. corner of the Lyceonian plain is mentioned twice as having been visited by Paul (on his first and second missionary journeys respectively), and it may now be regarded as highly probable that he passed through on his third journey (to the churches of Galatia). The view that these churches were in South Galatia is now accepted by the majority of Engl. and Am. scholars, and a traveler passing through the Cilician Gates to Southern Galatia must have traversed the territory called Derbe. Derbe is first mentioned as the seat of Antipater, who entertained Cicero, the Rom orator and governor of Cilicia. When the kingdom 1. History of Amymnis passed, at his death in 25 BC, to the Roman emperor Augustus, he made Derbe a province and called Galatia (see GALATIA). This province included Laranda as well as Derbe on the extreme S.E., and for a time Laranda was the frontier city looking toward Cappadocia and Cilicia and Syria via the Cilician Gates. But between 37 and 41 AD Laranda was transferred to the "protected" kingdom of Antiochus, and Derbe became the frontier city. It was the last city on distinguishably Roman territory, on the road leading from Southern Galatia to the E.; it was here that commerce entering the province had to pay the customs dues. Strabo records this fact when he calls Derbe a limēn, or "customs station." It owed its importance (and consequently its visit from Paul on his first journey) to this fact, and to its position on a great Rom road leading from Antioch, the capital of Southern Galatia, to Iconium, Laranda, Haculseia-Cybiistra, and the Cilician Gates. Rom milestones have been found along the line of this road, one at a point 15 miles N.W. of Derbe. It was one of those Lyceonian cities honored with the title "Claudianus" by the emperor Claudius; its coin bears the legend "Claudio-Derbe." This implied considerable importance and prosperity as well as strong pro-Rom feeling;
yet we do not find Derbe standing aloof, like the Rom coloniae Iconium and Lystra, from the Common Council of Lycaonian cities (Koinon Lykaoniás).

Derbe remained in the province Galatia till about 150 A.D. when, according to the jurisdicton of the three province Cilicia-Isauria-Lycia. It continued in this division till 295 A.D. and was then included in the newly formed province Isauria. This arrangement lasted till about 372 A.D. when Lycia, excluding Derbe, was formed into a province by itself. The statement of Stephanus of Byzantium that Derbe was “a fortress of Isauria” originated in the arrangement which existed from 295 to 372 A.D. Coins of the late period Heracl., Fortuna, and a winged Victory writing on a shield with the legend “Heracl.” and “victory” were usual on the coinage of Derbe. The latter is mentioned several times in the records of the church councils. A bishop, Daphnus of Derbe, was present at the Council of Chalcedon (451).

The site of Derbe was approximately fixed by the American explorer Sterrett, and more accurately by Sir W. M. Ramsay, who, after careful

2. Situation fully examining all the ruins in the neighborhood, placed it at Gudelisian. Up to 1911 all remains of architectural evidence fixing the site had not been found, but Ramsay’s identification meets all the conditions, and cannot be far wrong. On the E., Derbe was conterminous with Laranda, on the N.E. with Barata in the Kara Dagh. It bordered on the territory of Iconium on the N.W., and on the S. Isauria on the W. Its territory touched the foothills of Taurus on the S., and the site commands a fine view of the great mountain called Hadya Baba or the Pilgrim Father. The Greeks of the district say that the name is a reminiscence of St. Paul, “over whose travels” the mountain “stood as a silent witness.”

The remains are mostly of the late Rom and Byzantine periods, but pottery of an earlier date has been found on the site. An inscription of a village in the territory of Derbe records the erection of a building by two architects from Lystra. A line of boundary stones, separating the territory of Derbe from that of Barata, is still standing. It probably belongs to an early delimitation of the territory of the frontier town of Galatia (Ramsay).

In Acts 14 20, 21, it is narrated that Paul and Barnabas, after being driven out of Lystra, departed to Derbe, where they “preached 3. Paul at the gospel . . . and made many Derbe disciples.” But they did not go farther. Paul’s mission included only the centers of Greco-Rom civilization; it was no part of his plan to pass over the frontier of the province into non-Rom territory. This aspect of his purpose is illustrated by the reference to Derbe on his second journey (Acts 16 1). Paul started from Antioch, “through Parthia and Cilicia, confirming the churches” (16 41). “Then he came to Derbe and Lystra” (16 1 AV). The unwarned reader might forget that in going from Cilicia to Derbe, Paul must have passed through a considerable part of Antiochus’ territory, and visited the important cities of Heraclia-Cybistra and Laranda. But his work ends with the Rom Cilicia and begins again with the Rom Galatia; to him, the intervening country is a blank. Concentration of effort, and the fact that the most fully prepared material were the characteristics of Paul’s missionary journeys in Asia Minor. That Paul was successful in Derbe may be gathered (as Ramsay points out) from the fact that he does not mention Derbe among the places where he had suffered persecution (2 Tim 3 11). Gaius of Derbe (among others) accompanied Paul to Jerusalem, in charge of the donations of the churches to the poor in that city (Acts 20 4).

LITERATURE.—The only complete account of Derbe is that given in Sir W. M. Ramsay’s Cities of St. Paul, 380–404. Paul is said to have visited the town, see the same author’s St. Paul the Traveller and Rom Citizen, 119, 178. Many inscriptions are found there. For the latest on Rom Pera see the reports collected by J. W. Storrar, Wolfe Expedition to Asia Minor, Nos. 18–52. The principal ancient authorities, besides Acts, are Cicer Ad Fam. xiii, 73, Stрабo xxx, 569; Ptolemaeus, v, 6, 17; Steph. Byz., Hierocyl., 675; Notit. Episcop., i, 404, and the Acts Censorum.

W. M. CALDER

DESERION, de-rizh’n: Three vbs. are so tr*:\n
Πεναίζω (Ps. 119 51); λαφαίνη, "mock" (2 4; 59 8; Esk. 23 32); and παθώ, "laugh at" (Job 30 1; Ex. 32 25, "a whispering"; cf. Wisd 5 3). This word is found almost exclusively in the Psalms and Prophets, Jeremiah is the only other book of the OT in which it appears; in Job and Ecclesiastes it is used both as a verb and a vb., the latter in the phrase "to have in derision.

DESCEND, de-send’ (דָנָד; yârdâd; karaḇalânu kâtabâniñ, "go down"); DESCENT, de-sent’n (דָנָד; karaḇalânu kâtabâniñ, "go down"); DESCENT, de-sent’n (דָנָד; karaḇalânu kâtabâniñ, "go down"); DESCENT, de-sent’n (דָנָד; karaḇalânu kâtabâniñ, "go down"); DESCENT, de-sent’n (דָנָד; karaḇalânu kâtabâniñ, "go down"); DESCEND, de-send’ OF JESUS. See Apocalypse.

DESCENT, de-send’, OF JESUS. See Apocalypse.

GOSPELS.

DESCRIBE, de-skrib’; This vb., now obsolete, in the sense used in Josh 18 4 6 8 9 and Jgs 8 14, is a tr of יֶדֶת, kâthâb, usually rendered “to write” or “inscribe.” But in the above passages it has the OE meaning of dividing into parts or into lots, as for example: “Wal it the land, and describe it according to their inheritance” (Josh 18 4); that is, describe in writing the location and size of the several parcels of land thus portioned out. In Jgs 8 14 “described” should be tr “wrote down a list of.” “Describe” is used twice in the AV of the NT (Rom 4 6 10, 5); where λέγω, λέγô, and γραφô, γραφô, are both rendered “described,” RV corrects both, and substitutes “pronounced” in the first and “writeth” in the second passage.

DESCRIPTION.—1 (1 Esd 35 39).

W. W. DAVIES

DESCRY, de-skri’t: This word like “describe” came into the Eng. through the Fr. descrire (Lat describere); it occurs only in the AV of Jgs 1 23; and the house of Joseph sent to the desery Bethel. For’ere ciyâd’ (Ps 63 1; Isa 41 18) “a dry land” of γραφô, wild beasts of the desert” (Isa 13 8 13, 21), Tôhâ, variously rendered “without form” (Gen 1 2 AV), “empty space,” AV “empty place” (Job 26 7), “waste,” AV “nothing” (Job 6 18), “confusion,” RVm “wasteness” (Isa 24 10 ERV), may be compared with Arab. ُل،
“to go astray,” al-Tkh, “the desert of the wanderer,” In the NT we find erēmos and erēmía: “The child (John) ... was in the deserts till the day of his showing unto Israel” (Lk 1:80); “Our fathers did eat manna in the desert” (Jn 6:31 AV).

In the Desert of Edom.

The desert as known to the Israelites was not a waste of sand, as those are apt to imagine who have in mind the pictures of the Sahara. Great expanses of sand, it is true, are found in Arabia, but the nearest one, an-Nafād, was several days' journey distant from the farthest southeast reached by the Israelites in their wanderings. Most of the desert of Sinai and of Pal is land that needs only water to make it fruitful. E. of the Jordan, the line between “the desert” and “the sowre” lies about along the line of the Hijāţa railway. To the W. there is barely enough water to support the crops of wheat; to the E. there is too little. Near the line of demarcation, the yield of wheat depends strictly upon the rainfall. A few inches more or less of rain in the year determines whether the grain can reach maturity or not. The latent fertility of the desert lands is demonstrated by the season of scant rains, when they become carpeted with herbage and flowers. It is marvelous, too, how the camels, sheep and goats, even in the dry season, will find something to crop where the traveler sees nothing but absolute barrenness. The long wandering of the Israelites in “the desert” was made possible by the existence of food for their flocks and herds. Cf Ps 65:11:

“Thou crownest the year with thy goodness; And thy paths drop fatness. They drop upon the pastures of the wilderness, And the hills are girded with joy.”

and also Joel 2:22: “The pastures of the wilderness do spring.”

“The desert” or “the wilderness” (ha-midbhar) usually signifies the desert of the wandering, or the northern part of the Sinaitic Peninsula. Cf Ex 11 4 AV: “Moses ... led the flock [of Jethro] to the backside of the desert”; Ex 5 3 AV: “Let us go ... three days' journey into the desert”; Ex 19 1 AV: “They ... came to the desert of Sinai”; Ex 23:14 AV: “I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river” (Euphrates). Other uncultivated or pasture regions are known as Wilderness of Heersheba (Gen 21:14), W. of Judah (Jgs 1 16), W. of En-gedi (1 S 24 1), W. of Gibon (2 S 2 24), W. of Moab (1 S 33 24), W. of Damascus; cf Arab. Badīyāt-ush-Shām (1 K 15 15), etc. Midbhar yām, “the wilderness of the sea” (Isa 21 1), may perhaps be that part of Arabia bordering upon the Pers Gulf.

Aside from the towns and fields, practically all the land was mūbdhār or “desert,” for this term included mountain, plain and valley. The terms, “desert of En-gedi,” “desert of Maon,” etc, do not indicate circumscribed areas, but are applied in a general way to the lands about these places. To obtain water, the shepherds with their flocks traverse long distances, springing up, apparently arranged to reach the water about the middle of the day and rest about it for an hour or so, taking shelter from the sun in the shadows of the rocks, perhaps under some overhanging ledge.

Alfred Ely Day

DESIRE, dē-zi'r: The vb. “to desire” in the Scriptures usually means “to long for,” “to ask for,” “to demand,” and may be used in a good or bad sense (cf Dt 7:25 AV). RV frequently renders the more literal meaning of the Heb. Cf Ezk 20, “delight”; Prov 21, “precious”; Ps 40 6, “delight”; aîthq, aîthō (except Col 1 9), and ἄρηα, ἀρηδό (except Lk 7:36) are rendered “to ask” and ἄρηα, ǎrēdō, “to seek” (cf Lk 9:9 et al.). The Heb כָּדַשׁ, kādāsh, lit. “to lose in value,” is trd (Zeph 2:1) by “hath no shame” (RVm “longing,” AV “not desired”). The literal tr “to lose in value,” “to degenerate,” would be more in harmony with the context than the translations offered. The Heb כְּמֹד, kōmād, “without being desired” means according to the Arab, “to praise,” “to give thanks.” The context brings in contrast the burial of the king Jehoram with that of his fathers. In the latter case there was “burning,” i.e. recognition and praise, but when Jehoram died, there was no kōmād, i.e. there was no praise for his services rendered to the kingdom. For “desire” in Eccl 12:5, see Capéberry. A. L. Beeslich

DESIRE OF ALL NATIONS: This phrase occurs only in Hag 2:7 (AV, ERV “desirable things,” ARV “things desired”), and is commonly applied to the Messiah.

At the erection of the temple in Ezra's time, the older men who had seen the more magnificent house of Solomon were disappointed and distressed at the comparison. The prophet, therefore, is directed to encourage them by the assurance that Jeh is with them nevertheless, and in a little while will shake the heavens, the earth, the sea, the dry land and the nations, and “the desire of all nations” shall come, and the house shall be filled with glory, so that “the latter glory of this house shall be greater than the former.”

(1) Many expositors refer the prophecy to the first advent of Christ. The shaking of the heavens, the earth, the sea and the dry land is the figurative setting of the shaking of the nations, while this latter expression refers to those changes of earthly dominion coincident with the overthrow of the Persians by the Greeks, the Greeks by the Romans, and so on down to the beginning of our era. The house then in process of construction was filled with glory by the later presence of the Messiah, which glory was greater than that of Solomon's time. Objections are presented to this view as follows: First, there is the element of time. Five cents, more or less, elapsed between the building of Ezra's temple and the first advent of Christ, and the men of Ezra's time needed comfort for the present. Then there is the difficulty of associating the physical phenomena with any shaking of the nations occurring at the first advent. Furthermore, in what sense, it is asked, could Christ, when He came, be said to be the desire of all nations? And finally, what comfort would a Jew find in this magnifying of the Gentiles?

(2) These difficulties, though not insuperable, lead others to apply the prophecy to the second advent of Christ. The Jews are to be restored to Jerusalem, and another temple is to be built (Ezek 40, 48). The shaking of the nations and the physical
phenomena find their fulfilment in the “Great Tribulation” so often spoken of in the OT and Rev, and which is followed by the coming of Christ in glory to set up His kingdom (Mal 3:1; Mt 24:29, 30 and other places). Some of the difficulties spoken of by those who are not all of them, while others are common to both interpretations. One such common difficulty is that Ezra’s temple can hardly be identified with that of the time of Herod and Christ, and certainly not with that of Ezekiel; which is met, however, by saying that all the temples, including Solomon’s, are treated as but one “house” — the house of the Lord, in the religious sense, at least, if not architecturally. Another such difficulty touches the question of time, which, whether it includes five centuries or twenty, is met by the principle that to the prophets, “ascending in heart to God and the eternity of God, all times and all things of this world are only a mere point. When the precise time of particular events is not revealed, they sometimes describe them as continuous, and sometimes blend two events together, having a near or partial, and also a remote or complete fulfilment. “They saw the future in space rather than in time, or the perspective rather than the actual distance.” It is noted that the Lord Jesus so blends together the destruction of Jerusalem by Titus, AD 70, and the days of the anti-Christ at the end of this age, that it is difficult to separate them, and to say which belongs exclusively to either (Mt 24:8). That the words may have an ultimate fulfilment in the second advent of Christ receives strength from a comparison of vs 21 and 22 of the same chapter (ch 2) of Hag with He 12:26-27. The writer of that epistle could not have thought of the Messiah as a mere prophecy, and yet he could have had in mind the days of the anti-Christ, if Hag 2:6, 7 and 21, 22, implying that it was one and the same shaking, of which the former vs denote the beginning, and the latter the end. The shaking, in other words, began introductory to the first advent and will be finished at the second. Concerning the former, cf Mt 3:17; 27:51; 28:2; Acts 2:2, 4:31, and concerning the latter, Mt 24:7; Rev 16:20; 20:11. (Bengel, quoted by Canon Faussett).

(3) Other expositors seek to cut the Gordian knot by altogether denying a direct application to the Messiah, and translating “the desire of all nations” by “the beauty,” or “the desirable things of all nations,” i.e. their precious gifts (see Isa 60:5-11; 61:6). This application is defended in the following way: (a) The Heb phrase means the quality and not the thing desired; (b) the Messiah was not desired by all the nations when He came; (c) the vb. “shall come” is pl., which requires the noun to be understood in the pl., whereas if the Messiah be intended, the noun is singular; (d) “The silver is mine,” etc (Hag 2:8) accords with the tr “the desirable things of all nations”; (e) the agreement of the Sept and Syr VSS with such rendering. All these arguments, however, can be fairly met by counter-arguments, leaving the reader still in doubt. (a) An abstract noun is put for the concrete; (b) the result shows that while the Jews rejected Christ, the Gentiles received and hence desired Him; (c) where two nouns stand together after the manner of “the desire” and “nations,” the vb. agrees in number sometimes with the latter, even though the former be its nominative; (d) the 8th ver of the prophecy can be harmonized about as easily with one view as the other; (e) the AV is sustained by the Vulg and early Jewish rabbis. John M. Gray.

DESESOLATE, des‘ë-lāt (very frequently in the OT for έρέω, ἐρέων, and its derivatives; less frequently, ἀνερέω, ἀνερέω, and its derivatives, and other words. In the NT it stands for έρημος, έρημας [Mt 23:38; Acts 1:20; Gal 4:27], ἐρέων [Rev 17:16], and ἐρέων [1 Tim 5:5]): From Lat dés, intens., solus, alone. Several shades of meaning can be distinguished: (1) Its primary sense is “left lonely,” “forlorn,” e.g. Ps 25:10, “Have mercy upon me, for I am in distress.” (Heb ἀμώμω, “alone”; 1 Tim 5:5, “she that is a widow indeed, and desolate” (Gr ἄμομομένη, “left alone”). (2) In the sense of “laid waste,” “desolate of inhabitants,” e.g. Jer 7:7, “to make thy land desolate, that thy cities be laid waste, (3) With the meaning “comfortless,” “afflicted,” e.g. Ps 143, 4, “My heart within me is desolate.” (4) In the sense of “barren,” “childless,” “unfruitful,” e.g. Job 15:34; Isa 49:21 (Heb gāmā‘ah).

DESPAIR, dé-spar’: The subst. only in 2 Cor 4:8, “perplexed, but not in [RV ‘yet not unto’] despair,” lit. “being at a loss, but not utterly at a loss.” (5) “Unto despair” here conveys the force of the Gr πρὸς κακόν (utterly,” “out and out”). Desperate, in Job 6:20; Isa 17:11. In the Heb adj. is derived from a vb. “to be sick,” and the lit. rendering would be “incurable” (cf Job 34:6, “my wound is incurable”). Desperately in Jer 17:9 AV, where the heart is said to be “desperately [i.e. incurably] wicked” or “sick.”


DESSAU, des‘ō, des‘sō (Ἀσσαοῦ, Dessauō [2 Macc 14:16]): RV LESSAU (which see).

DESTINY, des‘tī-nī (ΜΕΝΗ): A god of Good Luck, possibly the Pleiades. See Astrology, 10; MENI.

DESTROYER, dé-strō-ër: In several passages the word designates a supernatural agent of destruction, or destroying angel, executing Divine judgment. (1) In Rev 12:23, of the “destroyer” who smote the first-born in Egypt, again referred to under the same title in He 11:28 RV (AV “the destroyer”). (2) In Job 33:22, “the destroyers” lit. “they that cause to die” = the angels of death that are ready to take away a man’s life during severe illness. No exact text is thus found in the OT. The nearest approach is the angel that destroyed the people” by pestilence (2 S 24:16-17 || 1 Ch 21:15-16); the angel that smote the Assyrians (2 K 19:35 = Isa 36:7 || 2 Ch 32:21); “angels of evil” (Ps 78:49). (3) In the Apoc, “the destroyer” is once referred to as “the minister of punishment” (RV, “him who was punishing”), who brought death into the world (Wisd 18:22-25). (4) In 1 Cor 10:10, “the destroyer” is the angelic agent whose instrumentality Paul attributes the plague of Nu 16:40—41. In later Jewish theology (the Tgs and Midr), the “destroyer” or “angel of death” appears under the name Sammael (i.e. the poison of God), who was once an archangel before the throne of God, and who caused the ser-
pent to tempt Eve. According to Weber, he is not to be distinguished from Satan. The chief distinction between the two is that the Samson of later Judaism was the figure of a later time and the Samson of early Judaism was the figure of the early period. The Samson of early Judaism was the figure of the early period and the Samson of early Judaism was the figure of the early period and the Samson of early Judaism was the figure of the early period.

DESTRUCTION, dé-struk'shun: In AV this word translates over 50 Heb words in the OT, and 4 words in the NT. Of these the most interesting, as having a technical sense, is ἀβαδδών (from vb. ἀβαδθ, "to be lost," "to perish"). It is found 6 times in the Wisdom Literature, and nowhere else in the OT; cf Rev 9 11. See ABADDON.

DESTRUCTION, CITY OF (Isa 19 18; Heliopolis or City of the Sun). See Astronomy, 1, 2; IR-HA-HERES; On.

DETERMINATE, dě-tér'mi-nát (αἵρεσις, hōrίσμενος, "determined," "fixed"): Only in Acts 2 23, "by the determinate counsel and foreknowledge of God," Gr hōrίσμενος, fr hōrìzō, "to set boundaries," "to determine," "to settle" (cf Eng. word "horizon"—a line which bounds the sky). It is remarkable that Peter in one and the same sentence speaks of the death of Christ from two quite distinct points of view. (1) From the historical standpoint, it was a crime perpetrated by men who were morally responsible for their deed ("but ye by the hand of lawless men did crucify and slay"). (2) From the standpoint of Divine teleology, it was part of an eternal plan ("by the determinate," etc.). No effort is made to demonstrate the logical consistency of these two ideas. They represent two aspects of the one fact. The same Gr word is used in Lk 22 22, where Christ speaks of His betrayal as taking place "as it was [RV 'hath been'] determined" (κατὰ τὸ ἡρίσμον). Cf Lk 24 26.

D. MIALL EDWARDS

DETERMINE, dě-tér'mi-n: (1) "To resolve," "decide." This is the primary meaning of the word and it is also the one that is most common. In the NT the Gr word σχένω, σχένθην and its derivatives have the same meaning. (Acts 20 16; 25 25; 1 Cor 2 3). The word occurs frequently in the OT with this meaning (see Ex 21 22; 1 Sam 7 9.33). (2) "To decree," "ordain," "mark out." The Gr word that is rendered "determine" with this meaning is hōrizein. See Determination, See Determined, See Determinate.

The Heb term הָאָרָג is trd "determine" with the above meaning; as "his days are determined" (Job 14 5); "a destruction is determined" (Isa 10 22); "desolations are determined" (Dnl 9 26); The Heb term מָשָׁר, which means "judgment" or "sentence," is trd "determination" in Zeph 3 8.

A. W. FORTUNE

DETESTABLE, dě-tet'sa-b'l, THINGS (נָאשׁ, shākā; יָכִין, shekē; τόποθα, tō'êbith, "abomination," "abominable thing"): The tr of shāhâkīm in Jer 10 18; Ezek 6 11; 7 20; 11 18-21; 37 23; a term always applied to idol-worship or to objects connected with idolatry; often also trd "abomination," as in 1 K 11 5.7 (bes); Jer 4 1; Ezek 20 7.8-30. Shekē, trd "abomination," is applied in the Scriptures to that which is ceremonially unclean (Lev 7 21), creatures forbidden as food, as water animals without fins or scales (11 10-12), birds of prey and the like (ver 18), winged creeping things (vs 20.23), creeping vermin (vs 41.1). Cf also Isa 66 17. By partaking of the food of the animals in question one makes himself detestable (Lev 11 43; 20 25). Similarly the idolatrous ap-
was no single historical event which brought together the NT books which were everywhere to be regarded as Scripture. These books reveal the fact that there was no uniform NT canon in the church during at least the first 3 centuries. The Ethiopian church, for example, had 35 books in its NT, while the Syrian church had only 22 books.

In Conybeare's early date the enumerations were practically agreed on those books which are sometimes designated as the protocanonical, and which Eusebius designated as the homologoumena. They differed, however, in regard to the 7 disputed books which form a part of the so-called deuter-canon, and which Eusebius designated as the antilegomena. They also differed in regard to other ecclesiastical writings, for there was no fixed line between canonical and non-canonical books. While there was perhaps no council of the church that had passed on the books and declared them canonical, it is undoubtedly true that before the close of the 2nd cent, all the books that are in our NT, with the exception of those under consideration, had become recognized as Scripture by the orthodox church.

The history of these seven books reveals the fact that although some of them were early used by the Fathers, they afterward fell into disfavor. That is es, true of He and Rev. Eusebius, who says it had been used by the 3 Pet, had been used by some of the Fathers. He was freely attested by Clement of Rome and Justin Martyr; Jas by Hermas and probably by Clem of Rome; 2 Jn, 3 Jn and Jude by the Muratorian Fragment; Rev by Hermas and Justin Martyr who names John as its author. See Canon of the NT.

Jerome, who prepared the Vulg in the closing years of the 4th cent., accepted all 7 of the doubtful books, yet he held that 2 Jn and 3 Jn were written by the Presbyter, and he insisted that 2 Pet and Jude were still rejected by some, and he said the Latin did not receive He among the canonical Scriptures, neither did the Gr churches receive Rev. Augustine, who was one of the great leaders during the 4th cent. It was at the First Council of Constantinople and the First Council of Ephesus, that the 3 Jn and Jude were finally admitted to the canon, and the 7th Council of Constantinople, held in 381, adopted the catalogue of Augustine. This catalogue contained the books both of the NT and the OT.

Since the Reformation.—The Canon of Augustine became the canon of the majority of the churches and the OT books which he accepted were added to the Vulg, but there were some who still held to the Canon of Jerome. The awakening of the Reformation inevitably led to a reinvestigation of the canon, since the Bible was made the source of authority, and some of the disputed books of the NT were again questioned by the Reformers. The position given the Bible by the Reformers led the Rom church to reaffirm its sanction and definitely to fix the books that should be accepted. Accordingly the Council of Trent, which convened in 1546, made the Canon of Augustine, which included the 7 apoc books of the OT, and the 7 disputed books of the NT, the Canon of the church, and it pronounced a curse upon those who did not receive these books. The first question of Rome and adopted those books which had long had the sanction of usage as their Bible. Gradually, however, the questioned books of the OT were separated from the others. That was true in Coverdale's tr, and in Matthew's Bible they were not only separated from the others but they were prefixed with the words, "the volume of the book called Hagiography." In Cranmer's Bible, Hagiography was changed into Apoc, and this passed through the succeeding ed into the AV.

A. W. FORTUNE

DEUTERONOMY, du-tir-on'-mi:

1. Name
2. What Dt Is
3. Analysis
4. Ruling Ideas
5. Unity
6. Authorship
7. Dt Spoken Twice
8. Dt's Influence in Israel's History
9. The Critical Theory

LITERATURE

In Heb דָּבָר הַפָּרְשָׁא, דָּבָר חַד-דָּבָר, "these are the words"; in Gr, ἀνακοινώσεως, Deuteronomion, "second law"; whence the Lat deuteronomii, and the Eng. Deuteronomy. The Gr title is due to a mistranslation of the Sept of the clause in Dt 17 18 rendered, "and he shall write for himself this repetition of the law." The Heb really means, "he shall write out for himself a copy of this law." However, the error on which the Eng. title rests is not serious, as Dt is in a very true sense a repetition of the law. Dt is the book of the five books of the Pentateuch or "five-fifths of the Law." It possesses an individuality and impressiveness of its own. In Ex–Nu Jeh is represented as speaking unto Moses, whereas in Dt Moses is represented as speaking at Jeh's command to Israel (1 1–4; 5 1; 29 1).

It is a hortatory recapitulation of various addresses delivered at various times and places in the desert wanderings—a sort of homily on the constitution, the essence or gist of Moses' instructions to Israel during the forty years of their desert experience. It is "a Book of Reviews"; a tr of Israel's redemptive history into living principles; not so much a history as a commentary. There is much of retrospection in it, but its main outlook is forward. The author's interest is entirely moral. His one supreme purpose is to arouse Israel's loyalty to Jeh and to His revealed law. Taken as a whole the book is an exposition of the great commandment, "Thou shalt love the Lord thy God, and love thy neighbor as thyself, and with all thy soul, and with all thy might." It was from Dt Jesus summarized the whole of the Old Covenant in a single sentence (Mt 22 37; of Dt 6 5), and from it He drew His weapons with which to vanquish the tempter (Mt 4 7; of Dt 6 3; 6 16 13).

Dt is composed of three discourses, followed by three short appendices: (1) 1 1–4 43, historical; a review of God's dealings with Israel, and of the disposition of the despised wild tribes when delivered (1 1–5), recounting in broad oratorical outlines the chief events in the nation's experience from Horeb to Moab (1 6–3 29), on which the author bases an earnest appeal to the people to be faithful and obedient, and in particular to keep clear of all possible idolatry (4 1–10).

Appended to this first discourse is a brief note (vs 41–43) concerning Moses' appointment of three cities of refuge on the E. side of the Jordan (2 44–20 19), oratory and legal; introduced by a superscription (4 44–49), and consisting of a resumé of Israel's moral and civil statutes, testimonies and judgments. Analyzed in greater detail, this second discourse is composed of two main sections: (a) chs 5–11, an extended exposition of the Ten Commandments on which the theocracy was based;
The essential unity of the great kernel of Dt (chs 8-26) is recognized and is followed by nearly everyone (e.g. Kautzsch, Kuenen, Dillmann, Driver). Some would even defend the unity of the whole of chs 1-26 (Knobel, Graf, Kosters, Colenso, Kleinert).

5. Unity

The monothemism of Dt is very explicit.

Following from this, as a necessary corollary almost, is the other great teaching of the book, the unity of the sanctuary. The motto of the book might be said to be, "One God, one sanctuary.

(1) Jehovah, a unique god.—Jeh is the only God, "There is none else besides him" (4 35-39; 6 4; 32 39), "He is God of gods, and Lord of lords" (10 17), "the living God" (5 26), "the faithful God, who kept covenant with Abraham, Isaac, and Jacob, and sent his angel and his sword before your face" (10 10), and by these means, to save them that love him and keep his commandments (7 9), who abominates graven images and every species of idolatry (7 25-26; 12 31; 13 14; 18 12; 20 18; 27 15), to whom belong the heavens and the earth (10 14), who rules over all the nations (7 19), whose relation to Israel is near and personal (28 58), even that of a Father (32 6), whose being is spiritual (4 12-15), and whose name is "Rock" (32 4.15-18.30.31). Being such a God, He is jealous for Israel's name, and loves them "above all that is called by name" (18 17), and hence all temptations to idolatry must be utterly removed from the land, the Canaanites must be completely exterminated and all their altars, pillars, Asherim and images destroyed (7 1-5.16-19; 27 9; 29 1; 5 2.3). By means of it they became the heirs of all the promises given to their fathers the patriarchs (4 31; 7 12; 8 18; 29 13), all the blessings of which were poured out upon them (3 9)^d, but especially blessed of Jeh (7 6; 14 2.21; 26 18.19; 28 9; 4 37), disciplined, indeed, but for their own good (8 2.3.5.10), to be established as a people, as Jehovah's peculiar lot and inheritance (32 6.9; 4 7).

The relation between Jehovah and Israel a unique relationship of reciprocal and religious trust, hence Israel was expected not only to fear Jehovah but to love Him and cleave to Him (4 10; 5 29; 6 5; 10 12.20; 11 1.13.22; 13 3.4; 17 19; 19 9; 28 55; 30 6.16.20; 31 12.13). The highest privileges are theirs because they are the partakers of the covenant blessings; as strangers and foreigners, except they be admitted into Israel by special permission (23 1-8).

The literary style of Dt, says Driver, "is very marked and individual; in his command of a chaste, yet warm and persuasive, the book exhibits a union among the writers of the OT" (Dt, lxxvii, lxxxviii). Many striking expressions characterize the style of this wonderful book of oratory: e.g. "cause to inherit"; "Hear O Israel"; the oft-repeated roll of the seven word death and burial (ch 34) with a noble panegyricon on him as the greatest prophet Israel ever had. Thus closes this majestic and marvelously interesting and practical book. Its keyword is "possess"; its central thought is "Jeh has chosen Israel, let Israel choose Jehovah." The great central thought of Dt is the unique relation which Jehovah is as a unique God sustains to Israel as a unique people. "Hear O Israel; Jehovah our God is one Jehovah. The Ideas of Dt are very explicit.

6. Authorship

Moses wrote this law, and delivered it unto the priests the sons of Levi. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished [i.e. to the end], that Moses commanded the Levites, that bare the ark of the covenant of Jehovah, saying, Take this book of the law, and put it by the side of the ark of the covenant of Jehovah your God, that it may be there for a witness against thee. (Dt 31 9.24-27) This passage is of more than traditional value, and should not be ignored as is so often done (e.g. by Ryle, art. "Dt," HDB). It is not enough to say that Moses was the great fountain-head of Heb law, that he gave the oral but not written statutes or, that Moses was only the traditional source of these statutes. For it is distinctly and emphatically stated that "Moses wrote this law." And it is further declared (31 22) that "Moses wrote this song," contained in ch 32. Now, these statements are either true or false, and we are to decide which. The authorship of no other book in the OT is so explicitly emphasized. The present writer believes that Moses actually wrote the great body of Dt, and for the following general reasons:

(1) Dt as a whole is certainly not appropriate to what we know of Moses times. It closes most fittingly...
the formative period of Israel's history. The historical situation from first to last is that of Moses. The references to foreign neighbors—Egypt, Canaan, Amalek, Ammon, Moab, Edom—are in every case to those who flourished in Moses' own times. As a law book its teaching is based upon the Ten Commandments, but after Moses gave the Ten Commandments, then surely he may have written the Book of Dt also. Besides, the Code of Hammurabi, which antedates Moses by at least 700 years, makes it possible certainly that Moses also left laws in collated or written form.

(2) Dt is represented as emanating from Moses.—The language is put into Moses' mouth. Nearly forty times his name occurs, and in the majority of instances as the authoritative author of the subject-matter. The first person is used predominatingly throughout: "I commanded Joshua at that time" (3 21); and "I charged your judges at that time" (1 16); "And I commanded you at that time" (ver 18); "I have led you forty years in the wilderness" (39 6). The language surely purports to come from Moses; even if it was not actually used by him, it is a most remarkable case of impersonation, if not of literary forgery, for the writer represents himself as reproducing, not what Moses might have said, but the exact words of Moses. (Zeh; The Antiquity of Heb Writing and Lit., 1911, 261).

(3) Dt is a military law book, a code of conquest, a book of exhortation.—It was intended primarily neither for Israel in the desert nor for Israel settled in Canaan, but for Israel on the borderland, eager for conquest. It is expressly stated that Moses taught Israel these statutes and judgments in order that they should obey them in the land which they were about to enter (4 5 14, 5 31). They must expect the battle, the wandering, and the conquest; but in their warfare they must observe certain laws in keeping with the theocracy (20 1—20; 23 9—14; 21 10—14; 31 6—7), and, when they have finally dispossessed their enemies, they must settle down to agricultural life and live no longer as nomads but as citizens of a civilized land (19 14; 22 8—10; 24 19—21). All these laws are regulations which should become binding in the future only (cf Kittel, His- tory of the Hebrews, 1 32). Coupled with them are prohibitions which could not be genuine, or even to have had their birth in Moses' soul. Indeed the great outstanding feature of Dt is its paternal or hortatory character. Its exhortations have not only a military ring as though written on the eve of battle, but also a parental line and a warning against allowing themselves to be conquered in religion through the seductions of idolatry. The book in short is the message of one who is interested in Israel's political and religious future. There is a paternal vein running throughout it which marks it with a genuine Mosaic, not a merely fictitious or artificial, stamp. It is these general features, so characteristic of the entire book, which compel one to believe in its Mosaic authorship.

Certain literary features exist in Dt which lead the present writer to think that the bulk of the book was spoken twice; once, to the first generation between Horeb and Kadesh-barnea in the 2nd year of the Exodus wandering, and a second time to the new generation, in the plains of Moab in the 40th year. Several considerations point in this direction:

(1) The names of the widely separated geographical places mentioned in the city "affairs" are the words which Moses spake unto all Israel beyond the Jordan in the wilderness, in the Arabah over against Saph, between Paran, and Tophel, and Laban, and Hazeroth, and Di-zahab"; to which is added, "It is eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea." If these statements have any relevance whatever to the contents of the book which they introduce, they point to a wide area, from Horeb to Moab, as the historical-geographical background of the book. In other words, Dt, in part at least, seems to have been spoken first on the way between Horeb and Kadesh-barnea, and later again when Israel were encamped on the plains of Moab. And, indeed, what would be more natural than for Moses when marching northward from Horeb expecting to enter Canaan from the south, to exhort the Israel of that day in terms of chs 5—26? Being baffled, however, by the adverse report of the spies and the faithlessness of the people, and being forced to wait and wander for 38 years, what would be more natural than for Moses in Moab, when about to resign his position as leader, to repeat the exhortations of chs 5—26, adapting them to the needs of the new desert-trained generation and prefacing the whole by a historical introduction such as that found in chs 1—4?

(2) The double allusion to the cities of refuge (4 41—43; 19 1—13). On the supposition that chs 5—26 were spoken first between Horeb and Kadesh-barnea, in the 2nd year of the Exodus, it could not be expected that in this introduction of the three cities chosen E of the Jordan should be given, and in fact they are not (19 1—13); the territory of Sihon and Og had not yet been conquered and the cities of refuge, accordingly, had not yet been designated (of Nu 33 1—21). But in chs 4 41—43, the contrary, which forms a part of the historical introduction, which ex hypothesis was delivered just at the end of the 38 years' wanderings, after Sihon and Og had been subdued and their territory divided, the three cities situated E of the Jordan are actually named, just as might be expected.

(3) The section 4 14—49, which, in its original form, very probably introduced chs 5—26 before these chapters were adapted to the new situation in Moab.

(4) The phrase "began Moses to declare this law" (1 5), suggesting that the great lawyer found it necessary to expound what he had delivered at some previous time. The Heb word "declare" is found elsewhere in the OT only in Dt 27 8 and in Hab 2 12, and signifies "to make plain."

(5) The author's evident attempt to identify the new generation in Moab with the patriarchs.—"Jehovah hath not made this covenant with our fathers, but with us, even us, which are all of us together this day," i.e. with us who have survived the desert discipline (Dt 5 3). In view of these facts, we conclude that the book in its present form (barring the exceptions above mentioned) is the product of the whole 38 years of desert experience from Horeb on, adapted, however, to meet the exigencies of the Israelites as they stood between the victories already won on the E. of the Jordan and those anticipated on the W. The impression given throughout is that the great lawyer's work is done, and that a new era in the people's history is about to begin.

The influence of Dt began to be felt from the very beginning of Israel's career in Canaan. Though the references to Dt in Josh, Jgs, and R are comparatively few, yet they are sufficient to show that not only the principles of Dt were known and observed but that they were known in written form as codified statutes. For example, while Jerusalem was taken by Joshua and its spoil were "devoted" (Josh 6 17—18) in keeping with Dt 13 15 ff (cf Jos 10 40; 11 12—15 with Dt 7 2; 20 16 17). Achashmerep passed and he and his household were stoned, and afterward burned
with fire (Josh 7 25; cf. Dt 13 10; 17 5). The fact that his sons and his daughters were put to death with him seems at first sight to contradict Dt 24 16, but there is no proof that they suffered for their father's sin (see Achian; Achior); besides the fact that Hadad, the son of Ahab, was held, even that of Rahab the harlot (Josh 6 17). Again when Ai was taken, "only the cattle and the spoil" did Israel take for a prey unto themselves (Josh 8 27), in keeping with Dt 20 14; also, the bodies of the slain of Ai were not burned before night-fall from the tree on which he had been hanged (Josh 8 29), which was in keeping with Dt 21 23 (cf. Josh 10 26 27). As in warfare, so in worship. For instance, Joshua built an altar on Mt. Ebal (Josh 8 30 31), "as Moses the servant of Jehovah commanded" (Dt 27 4 6), and he wrote on them a copy of the law (Josh 8 32), as Moses had also enjoined (Dt 27 3 8). Moreover, the elders and officers and judges stood on either side of the ark of the covenant between Ebal and Gerizim (Josh 8 33), as direct in Dt 11 29; 27 12 13, and Joshua read to all the congregation of Israel all the words of the law, the blessings and the cursings (Josh 8 34 35), in strict accord with Dt 31 11 13. A scene of national importance is the story of the two and a half tribes who, on their return to their home on the E. side of the Jordan, erected a memorial at the Jordan, and, when accused by their fellow-tribemen of plurality of sanctuary, emphatically disavowed it (Josh 22 20; cf. Dt 12 5). Obviously, therefore, Dt was known in the days of Joshua. A very few instances in the history of the Judges point in the same direction: e.g. the utter destruction of Zephanah (Jgs 1 17; cf. Dt 7 2; 20 16); Gideon's elimination of the fearful and faint-hearted from his army (Jgs 7 1 7; cf. Dt 20 1 9); the author's studied concern to justify Gideon and Manoah for sacrificing at altars other than at Shiloh on the ground that they acted in obedience to Jehovah's direct commands (Jgs 6 25 27; 13 16); esp. the case of Micaiah, who congratulated himself that Jehovah would do him good seeing he had a Levite for a priest, is clear evidence that Dt was known in the days of the Judges (Jgs 1 3; 20 21); the rising of Zedekiah and the Babylonian model (2 K 25 13 14); 1 1 S 1 I 1 9 21 24 the pious Ekanah is pictured as going yearly to worship Jehovah at Shiloh, the central sanctuary at that time. After the destruction of Shiloh, when the ark of the covenant had been captured, Elkanah, son of Abimelech, dwelt at his town, Ramah and Betheluim (1 S 7 7 9 17; 16 5), but in doing so he only took advantage of the elasticity of the Deuteronomic law: "When... he giveth you rest from all your enemies round about, so that ye dwell in safety; then shall it come to pass that to the place which Jehovah your God shall choose, to cause his name to dwell there, thither shall ye bring all that I command you: your burnt-offerings, and your sacrifices" (Dt 12 10 11). It was not until Solomon's time that Israel's enemies were all subdued, and even then Solomon did not observe strictly the teachings of Dt; "His wives turned away his heart," so that he did not faithfully keep Jehovah's "covenant and statutes" (1 K 11 3 11). Political disruption followed, and religion necessarily suffered. Yet Jehoiada the priest gave the youthful Josiah "the crown" and "the testimony" (2 K 11 12; cf. Dt 17 18). King Amaziah did not slay the children of the murderers who slew his father, in obedience to the law of Dt (2 K 15 6; cf. Dt 24 16). Later on, Hezekiah, the cultured king of Judah, reformed the cultus of his day by removing the high places, breaking down the pillars, cutting down the Asherabs, and even breaking in pieces the bronze serpent which Moses had made (2 K 18 4 22). Hezekiah's reforms were unquestionably carried through under the influence of Dt.

It is equally certain that the prophets of the 8th cent. were not ignorant of this book. For example, Hosea complains of Israel's sacrificing upon the hills and worshiping there, and warns Judah not to follow Israel's example in coming up to worship at Gilgal and Beth-aven (Hos 4 13 15). He also alludes to striving with priests (Hos 4 4; cf. Dt 17 12), removing landmarks (Hos 5 12), and eliminating on a large scale those who went to Egypt (Hos 8 13; 9 3; cf. Dt 28 68), and of Jehovah's tender dealing with Ephraim (Hos 11 3; cf. Dt 1 31; 32 10). The courage of Amos, the shepherd-prophet of Tekoa, can best be explained, also, on the basis of a written law such as that of Dt with which he was already more or less familiar (Am 3 2; cf. Dt 7 6; 4 7 8). He condemns Israel's inhumanity and adultery in the name of Jehovah, and complains of their retaining overnight pledges wrested from the poor, which was distinctly forbidden in Dt (Am 2 6 8; cf. Dt 24 12 15; 23 17). Likewise, in the prophecies of Isaiah there are conscious reflections of Dt's thought and teaching. Zion is constantly pictured as the center of the nation. Zion's king is the descendent of David (Jer 23 23; cf. Mic 1 2 3), and the Book of Jeremiah is the prophecies of the 4th cent. BC—Isaiah, Micah, Amos, Hosea—ever recognized "high places" as legitimate centers of worship.

Over against the Bib. view, certain modern critics since De Wette (1805) advocate a late origin of Dt, claiming that it was first published in 621 BC, when Hilkiah found the "Book of the Law" in the temple in the reign of King Josiah (18th year of King Josiah (2 K 22 8 ff). The kernel of Dt and "the book of the law" discovered by Hilkiah are said to be identical. Thus, Dr. G. A. Smith claims that "a code like the Book of Dt was not brought forth at a stroke, but was the expression of the gradual results of the age-long working of the Spirit of the Living God in the hearts of His people" (Jerusalem, II, 115). According to Dr. Driver, "Dt may be described as the prophetic reformulation of the ancient text of an older legislation. It is probable that there was a tradition, if not a written record, of a final legislative address delivered by Moses in the steppes of Moab: the plan followed by the author would be to reproduce this text as closely as possible upon a traditional basis. But be that as it may, the bulk of the laws contained in Dt is undoubtedly far more ancient than the author himself. . . . What is essentially new in Dt is not the matter, but the form. . . . The new element in Dt, is thus not the laws, but their parenetic setting" (Dt, lxvi). This refined presentation of the matter would not be so very objectionable, were Drs. Smith and Driver's theory not linked up with certain other claims and allegations to the effect that Dt was composed in the 15th cent. BC could not possibly have promulgated such a lofty monotheism, that in theological teaching "the author of Dt is the spiritual heir of Hosea," that there are discrepancies between it and other parts of the Pent, that in the early history of Israel down to the 8th cent. plurality of sanctuaries was legally permissible, that there are no traces of the influence of the principal teachings of a written Dt discoverable in Heb. lit. until the time of Jeremiah, and that the book of Dt was originally composed as a program of reform, not by Moses but in the name of Moses as a forgery or pseudograph. For example, F. H. Woods says, although not a necessary result of accepting the later date, the majority of critics believe this book of the law to have been the result of a pious fraud.
promulgated by Hilkiah and Shaphan with the intention of deceiving Josiah into the belief that the reforms which they desired were the express command of God revealed to Moses” (HDB, II, 368). Some are unwilling to go so far. But in any case, it is claimed that the law book discovered and published by Hilkiah was used about the reformation by Josiah in 621 BC, was no other than some portion of the Book of Dt, and of Dt alone. But there are several considerations which are opposed to this theory: (1) Dt emphasizes centralization of worship at one sanctuary (12:5); Josiah’s reformation was to have been general (2 K 23:4 ff.). (2) In Dt 18:6–8, a Levite coming from the country to Jerusalem was allowed to minister and share in the priestly perquisites; but in 2 K 25:9, “the priests of the high places came not up to the altar of Jeh in Jerus, but they did eat unleavened bread among their brethren.” And according to the critical theory, “Levites” and “priests” are interchangeable terms. (3) The following passages in Ex indicate almost equally well a theory for Josiah’s reformation: 20:3; 22:18-20; 23:13.24.32-33; 34:13.14-17. (4) The law book discovered by Hilkiah was recognized at once as an ancient code which the fathers had disobeyed (2 K 25:13). Were there all these laws in Jer 11:3-4? “There were many persons in Judah who had powerful motives for exposing this forgery if it was one” (Raven, OT Introduction, 112). (5) One wonders why so many archaic and, in Josiah’s time, apparently obsolete laws are here. It is incorporated in a code whose express motive was to reform an otherwise hopeless age: e.g., the command to exterminate the Canaanites, who had long since ceased to exist (Dt 7:18-22), and to blot out Amalek (Dt 25:17-19). The last remnants of whom were completely destroyed in Hezekiah’s time (1 Ch 4:41-43). Esr. is true of the scope and more of laws peculiar to Dt, concerning building battlements on the roofs of houses (Dt 22:8), robbing birds’ nests (vs 6.7), the sexes exchanging garments (vs 5), going out to war (20:1 f), etc. (6) Esr. remarks that it is if Dt were written, as alleged, shortly before the reign of Josiah, there should be no anachronisms in it betraying a post-Mosaic origin. There were none alleged by the Examiners between Judah and Israel, no hint of Assyrian oppression through the exaction of tribute, nor any threats of Israel’s exile either to Assyria or Babylonia, but rather to Egypt (Dt 28:68). “Jerusalem” is never mentioned. From a literary point of view, it is psychologically and historically well-nigh impossible for a writer to conceal all traces of his age and circumstances. On the other hand, no Egyptologist has ever discovered any anachronisms in Dt touching Egypt matters. From first to last the author depicts the actual situation of the times of Moses. It is consequently hard to believe, as is alleged, that a later writer is studying to give “an imaginative revivification of the past.” (7) The chief argument in favor of Dt’s late origin is its alleged teaching concerning the unity of the sanctuary. Wellhausen lays special emphasis upon this point. Prior to Josiah’s reformation, it is claimed, plurality of sanctuaries was allowed. But in opposition to this, it is possible to point various passages in Josiah’s time (2 K 18:4, 22), as a movement in the direction of unity; and especially to Ex 20:24, which is so frequently misinterpreted as allowing a multiplicity of sanctuaries. This classical passage when correctly interpreted allows only that altars shall be erected in places commanded. The so-called “the Tabernacle was” (Mackay, Intro to OT, 110). This interpretation of this passage is confirmed and made practically certain, indeed, by the command in Ex 23:14-19 that Israel shall repair three times each year to the house of Jeh and there present their offering. On the other hand, Dt’s emphasis upon unity of sanctuary by later augen is that Dt requires the unity only after Israel’s enemies are all overcome (Dt 12:10.11). “When” Jeh gave them rest, “then” they shall repair for worship to the place which “God shall choose.” As Davidson remarks: “It is not a law that is to come into effect in their entry into the land; it is in the time that Jeh shall have given them rest from all their enemies round about; that is, from the times of David, or more particularly, Solomon; for only when the temple was built did that place become known which Jeh had chosen to place His name there” (OT Theology, 361). Besides, it should not be forgotten that in Dt itself the command is given to build an altar in Mt. Ebal (27:5-7). As a matter of fact, the unity of sanctuary follows as a necessary consequence of the monotheism, which has been taught at length. If, on the other hand, monotheism was first evolved by the prophets of the 8th cent., then, of course, unity of sanctuary was of 8th-cent. origin also. (8) Another argument advanced in favor of the later origin of Dt is the contradiction between the laws of Dt and those of Lev-Nu concerning the priests and Levites. In Nu 16:10.35-36, a sharp distinction is drawn, it is alleged, between the priests and common Levites, whereas in Dt 18:1-8, all priests are Levites and all Levites are priests. But as a matter of fact, the passage in Dt does not invest a Levite with priestly graces but with Levitical functions (18:1-8). Another argument is that all Levites receive full recognition at the sanctuary and be accorded their prerogatives. It goes without saying that if the Levite be a priest he shall serve and fare like his brethren the priests; if he be not a priest, he shall enjoy the privileges that belong to his brethren who are Levites, but not priests” (J. D. Davis, art. “Dt,” in DB, 117). The Book of Dt teaches not that all the tribe, but only the tribe of Levi may exercise priestly functions; the schism between the priests and priestly prerogatives to one and only one tribe. This was in perfect harmony with Lev-Nu and also in keeping with the style of popular discourse. (9) Recently Professor Ed. Naville, the Egyptologist, has proposed a interesting hypothesis, that “the Book of the Law” discovered by Hilkiah, which is not without some value. On the analogy of the Egyptian custom of burying texts of portions of “the Book of the Dead” at the foot of statues of gods and within foundations of temples, he concludes that Solomon, when he constructed the Temple, probably deposited this “Book of the Law” in the foundations, and that when Josiah’s workmen were about their tasks of repairing the edifice, the long-forgotten document came to light and was given to Hilkiah the priest. Hilkiah, however, upon examination of the document found it difficult to read, and so, calling for Shaphan the scribe, who was more expert in deciphering antique letters than himself, he gave in turn read it to both Hilkiah and the king. The MS may indeed have been written in cuneiform. Thus, according to Naville, “the Book of the Law,” which he identifies with Dt, must be pushed back as far as the age of Solomon at the very latest, at least to the view as to its date; “some time during the prosperous period of David and the United Monarchy” (Intro to the Heb Bible, 1909, 330).
But why not ascribe the book to the traditional author? Surely there can be no philosophical objection to doing so, in view of the now-known Code of Hammurabi, which antedates Moses by so many hundreds of years! No other age accounts for the position among great lawyers in history who claims to have written the bulk of it. And the history of the disintegration of the book only shows to what extremes a false method may lead; for example, Steuernagel separates the "Thou" and "Ye" sections from each other and assigns them to different authors of late date: Kennett, on the other hand, assigns the earliest strata to the period of the Exile (Jour. of Theol. Studies, 1904), on the whole, no theory is so satisfactory as that which, in keeping with Dt 31 22, ascribes to Moses the great bulk of the book. See also Curriculum; Pentateuch.


In German: De Wette, Dissert. crit-exe., 1895; Kienlen, Das Dr v. d. Deuteronomiker, 1872; Waldhausen, Das comp. des Hebr. des AT, 1899; George, Israel, 1905; Steuernagel, Der, Rahmen des Dr, 1894; Eitschin, des Dr. Geesten, 1896.

GEORGE L. ROBINSON

DEVICE, dé-vís′. See DEMON; SATAN.

DEVOITED, dé-vóıt′èd. See DEMON; SATAN.

DEVOITION, dé-vó′shun. DEVOITIONS (orbānaha, sebhāmatu): For AV "your devotions" (Acts 17 23), RV has "the objects of your worship," which is probably the intended meaning of AV. RV reads "devotion" for AV "prayer" in Job 16 4 (RVm "meditation," Heb ešīḵōn).

DEVOUT, dé-vō′út (ešāḇāḏ, ešāḇāḏ, orôḇēḇāḏi, ešēḇāḏi, orôḇēḇi, ešēḇāni, "pious," "dutiful," "reverential"): The word is peculiar to St. Luke. Applied to Simeon (Lk 2 25), Cornelius (Acts 10 27), Ananias (22 12), "Devout proselytes" (15 43, AV "religious proselytes"), with possible reference to the proselytes of righteousness as distinguished from the proselytes of the gate (see PROSLEYTE). "Devout women of honorable estate" (15 50), proselytes to Judaism and wives of the men of the line of David (cf. 15, 6; 14 1; 14 2; 15 4, 5). "Devout Greeks" (17 4), probably, though not necessarily, proselytes of the gate, heathen by birth, who attended the synagogue services and worshipped God. "Devout persons" (ver 17), proselytes of the gate.

M. O. EVANS

DEW, dū (דִּעְו, [al. ṣpārōs, ṣrōsōs]): Two things are necessary for the formation of dew, moisture and cold. In most countries there is less dew because the change in temperature between day and night is too small. In the deserts where the change in temperature between day and night is sometimes as much as 40° F, there is seldom dew because of lack of moisture in the atmosphere. Pal is fortunate in being in a region so that there is always a large percentage of water vapor in the air. The skies are clear, and hence there is rapid radiation beginning immediately after sunset, which cools the land and the air to dew points, and settles out the dew on objects. Air at a low temperature is not capable of holding as much water vapor in suspension as warm air. The ice pitcher furnishes an example of the formation of dew. Just as the drops of water form on the cool pitcher, so dew forms on rocks, grass and trees.

In Pal it does not rain from April to October, and were it not for the dew in summer all vegetation would perish. Dew and rain are equally important. If there is no rain, that the plants and trees are literally soaked with water at night, and they absorb sufficient moisture to more than supply the loss due to evaporation in the day. It is more surprising to one who has not seen it before than observed theoretically in the desert itself. Some of the small animals of the desert, such as the jerboa, seem to have no water supply except the dew. The dew forms most heavily on good conductors of heat, such as metals and stones, because they radiate their heat faster and cool the air around them. The wetting of Gideon's fleece (Jgs 6 38) is an indication of the amount of dew formed, and the same phenomenon might be observed any clear night in summer in Pal.

Dew was present necessity to the people of Israel as it is today to the people of the same lands, so Jeh says, "I will be as the dew unto Israel" (Hos 14 5). Dew and rain are of equal importance and are spoken of together in 1 K 17 1. It was esp. valued by the children of Israel in the desert, for it supplied the manna for their sustenance (Ex 16 13; Nu 11 9).

Isaac in blessing Jacob asks that the "dew of heaven" (Gen 27 28) may be granted to him that these things which make for fertility and prosperity may be his portion. Of Blessing "The remnant of Jacob shall be in the midst of many peoples as dew from Jeh" (Mic 5 7), as a means of blessing to the nations. "Blessed of Jehovah be. . . . dew" (Dt 33 13).
Dew is the means of refreshing and reinvigorating all vegetation. Many Scripture references carry out this idea. The song of Moses says, "My speech shall distil as the dew" (Dt 32:2). "A cloud of fresh meat" (Isa 13:14) refreshes the harvesters. "The hand is filled with dew" (Cant 5:2), "Like the dew of Hermon" (Ps 133:3), "Thou hast the dew of thy youth" (Ps 110:3). 'Thy dew is as the dew of herbs" (Isa 26:19). Job said of the time of his prosperity, "The dew lieth all night upon my branch" (Job 34:19).

Other figures of dew as the symbol of the shadow of God, of which we came unawares (2 S 17:12), and of constancy (Hos 6:4; 13:3). God's knowledge covers the whole realm of the phenomena of Nature which are mysteries to man (Job 38:26; Prov 3:20).

Alfred H. Joy

**DIADEM,** d'af-dem: There are seven Bible references to the diadem, four in the OT and three in the NT. The Heb words do not mark any clear distinctions.

1. דַּאָדֶם, cānī̂ph, דַּאָדֶם, cānī̂ph, דַּאָדֶם, cānī̂ph (all from דַּאָדֶם, cānāph, primarily "to wrap," "dress," "roll") mean a headdress in the nature of a turban or piece of cloth wrapped or twisted about the head.

2. דוד, diadēma, the Gr word in the NT for "diadem," means 'something bound about the head.' Found 23 times in Rev—"a white horse ... and upon his head are many diadems." See CROWN.

William Edward Harkness

**DIAL, d'af, OF AHAZ, a'haz, THE:**

1. Hezekiah's sickness and the Sign
2. The "Dial" as a Miracle
3. Time of Day of the Miracle
4. Hezekiah's Choice of the Sign
5. Meaning of the Sign
6. The "Dial" Source of Degrees

One of the most striking instances recorded in Holy Scripture of the interruption, or rather reversal, of the working of a natural law is the going back of the shadow on the ladder of Ahaz at the time of Hezekiah's sickness and the sign of his illness recovered.

The record of the incident is as follows. Isaiah was sent to Hezekiah in his sickness, to say:

"Thus saith Jehovah, the God of David thy father. I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of Jehovah, . . . And Hezekiah said unto Isaiah, What shall be the sign that Jehovah will heal me, and that I shall go up unto the house of Jehovah the third day? And Isaiah said, This shall be the sign unto thee from Jehovah, that Jehovah will do the thing that he hath spoken: shall the shadow go forward ten steps, or shall it go back ten steps? And in Isa 38, 8, it is said, 'Behold, I will cause the shadow on the steps, which is gone down on the dial of Ahaz with the sun, to return back ten steps. So the sun returned ten steps on the dial whereon it was gone down.'

The first and essential point to be noted is that this was no ordinary astronomical phenomenon, nor was it the result of ordinary astrology.

2. The Sign

nominal laws then unknown. It was a Real

peculiar to that particular place, and

Miracle
to that particular time; otherwise we should not hear in the ambassady of the princes of Babylon, who sent . . . to inquire of the wonder that was done in the land" (2 Ch 32:31). It is impossible, therefore, to accept the suggestion that the dial of Ahaz may have been improperly constructed, so as to produce a reversal of the motion of the shadow on the diadem.

For such a maladjustment would have occasioned the repetition of the phenomenon every time the sun returned to the same position with respect to the dial. The narrative, in fact, informs us that the occurrence was not due to any natural law, known or unknown, since Hezekiah was given the choice and exercised it of his own free will, as to whether a shadow should move in a particular direction or in the opposite. But there are no alternative results in the working of a natural law. Every thing is repeated in every detail, it must lead to exactly the same consequences." The same natural law cannot indifferently produce one result, or its opposite. The movement of the shadow on the dial of Ahaz, therefore, is on the same logic and in the same sense of the term. It cannot be explained by the working of any astronomical law, known or unknown. We have no information as to the astronomical conditions at that time; we can only inquire into the setting of the miracle.

It is unfortunate that one important word in the narrative has been rendered in both AV and RV by a term which describes a recognized astronomical instrument. The "Dial" a word "dial" (mētēr, "mitre," "mitre.") staircase "degrees," "steps," or "stairs," and indeed is thus rendered in the same verse. There is no evidence that the structure referred to had been designed to serve as a dial or was anything other than a staircase, "the staircase of Ahaz." It was probably connected with that "covered way for the sabbath that they had built in the house, and the king's entry without," which Ahaz turned "round the house of Jeh, because of the king's house in Assyria" (2 K 18:30; 2 Rv 18:30). This staircase, called after Ahaz because the alteration was due to him, may have been substituted for David's "causeway that goeth up," which was "westward, by the gate of Shallecheth" (1 Ch 26:16), or more probably for an "a过得" (kāḇāḇ, "pass") which he went up unto the house of Jehovah" which so impressed the queen of Sheba (2 Ch 9:4). At certain times of the day the shadow of some object fell upon this staircase, and we learn

4. Time of Day of the Miracle

that the sun also was going down.

The miracle therefore took place in the afternoon, when the sun moves on its downward course, and when all shadows are thrown in an easterly direction. We are not told what was the object that cast the shadow, but it must have stood to the west of the staircase, and the top of the staircase must have passed into the shadow first, and the foot of the staircase have remained longest in the light. The royal palace is understood to have been placed southeast of the Temple, and it is therefore probable that it was some part of the Temple buildings that had cast its shadow on the staircase and that it had reduced the residue of the shadow to the west of the dying king, as he lay in his chamber. If the afternoon were well advanced the sun would be moving rapidly in altitude, and but little in azimuth; or, in other words, the shadow would be ad-
vancing down the steps at its quickest rate, but be moving only slowly toward the left of those who were mounting them. It may well have been the case, therefore, that the time had come when the priests from Ophel, and the officials and courtiers from the palace brought up the chandeliers to the house of the Lord to be present at the evening sacrifice; passing from the bright sunshine at the foot of the stairs into the shadow that had already fallen upon the upper steps. The sun would be going straight down behind the buildings and the steps already in shadow. They would sink into deeper shadow, not to emerge again into the light until a new day's sun had arisen upon the earth.

We can therefore understand the nature of the choice of the sign that was offered by the prophet to the dying king. Would he choose that ten more steps should be straightway engulfed in the shadow, or that ten steps already shadowed should be brought back into the light? Either might serve as a sign that he should arise on the third day and go up in renewed life to the house of the Lord; but the one sign would be in accordance with the natural progress of events, and the other would be directly opposite it. It would be a light thing, as Hezekiah said, for the shadow to go forward ten steps; a bank of cloud rising behind the Temple would effect that change. But no disposition of cloud could bring the shadow back from that point where it had already passed into it, and restore it to the sunshine. The first change was, in human estimation, easily possible, "a light thing"; the second change seemed impossible. Hezekiah chose the seemingly impossible, and the Lord gave the sign and answered his prayer. We need not ask whether the king showed more or less faith in choosing the "impossible" rather than the "possible" sign. His father Ahaz had shown his want of faith by refusing to put the Lord to the test, by refusing to ask a sign, whether in the heaven above or in the earth beneath. The faith of Hezekiah was shown in asking a sign, which was at once in the heaven above and in the earth beneath, in accepting the choice offered to him, and so turning the Lord to the test. The sign chosen was most fitting. Hezekiah lay dying, whether of plague or of cancer we do not know, but his disease was mortal and beyond cure; he was already engaged in that long preparation for death. The word of the Lord was sure to him; on the "third day" he would rise and go up in new life to the house of God. But what of the sign? Should the shadow of death swallow him up; or should he be hidden until a new day should dawn, and the light of a new life, a life of resurrection, arise? ( Cf Jn 11 24) Or should the shadow be drawn back swiftly, and new years be added to his life before death could come upon him? Swift death was in the natural progress of events; restoration to health was of the impossible. He chose the restoration to health, and the Lord answered his faith and his prayer.

We are not able to go farther into particulars. The first temple, the royal palace, and the staircase of Ahaz were all destroyed in the destruction of Jerusalem by Nebuchadnezzar, and we have no means of ascertaining the exact position of the staircase with respect to Temple or palace, or the number of the steps, or the length of the shadow. The steps, or the season of the year when the sign was given. It is possible that if we knew any or all of these, a yet greater significance, both spiritual and astronomical, might attach to the narrative.

Fifteen years were added to the life of Hezekiah. In the restoration of the second temple by Herod fifteen steps led from the Court of the Women to the Court of Israel, and on these steps the Levites during the Feast of Tabernacles were accustomed to stand in order to sing the fifteen songs of degrees (Ps 63). It is possible that these fifteen steps, as Hezekiah had asked for his fifteen years of added life. Five of them are ascribed to David or as written for Solomon, but the remaining ten bear no author's name. Their subjects are, however, most appropriate to the great crises and desires of Hezekiah's life. His greatness, his adoration, the worship of the Lord; the Assyrian invasion and the deliverance from it; Hezekiah's sickness unto death and his miraculous restoration to health; and the fact that at that time he would seem to have had no son to follow him on the throne—all these subjects seem to find fitting expression in the fifteen Psalms of the Steps. (Hosea 2:11)

DIAMOND, dial-mund. See STONES, PRECIOUS.

DIAINA, di-a-n'a (ARTEMIS) ("Αρτεμίς, Artemis, "prophet, "woman") A deity of Asia Minor; the mother-goddess of the earth, whose seat of worship was the temple in Ephesus, the capital of the Rom province of Asia. Diana is but the Latinized form of the Gr word Artemis, yet the Artemis of Ephesus should not be confused with the Gr goddess of that name. She may, however, be identified with the Cybele of the Phrygians whose name she also bore, and with several other deities who were worshipped under the great names in various parts of the Orient. In Cappadocia she was known as Mæ: to the Syrians as Atargatis or Myrrha; among the Phoenicians as Astarte, a name which appears among the Assyrians as Ishtar; the modern name Esther is derived from it. The same goddess seems to have been worshipped by the Hittites, for a female deity is sculptured on the rocks at Yazılı Kaya, near the Hittite city of Boghaz-Keui. It is probable that the various goddesses of Syria and Asia Minor all owe to their origin to the earlier Assyrian or Hittite goddess of love, whose chief attributes they possessed. The several forms and names under which she appears are due to the variation of form and diction in the different cultures.

Tradition says that Diana was born in the woods near Ephesus, where her temple was built, when her image of wood (possibly ebony; Pliny, NH, xvi. 40; Acts 19 35) fell from the sky (see also Astronom. I, 8 [2]). Also according to tradition the city which was later called Ephesus was founded by the Amazons, and Diana or Cybele was the deity of those half-mythical people. Later when Ephesus fell into the possession of the Greeks, Gr civilization partly supplanted the Asiatic, and in that city the two civilizations were blended together. The Gr name of Artemis was given to the Asiatic goddess, and many of the Gr colonists represented her on their coins as Greek. Her images and forms of worship remained more Asiatic than Gr. Her earthenware shrines were figures carved in wood. Later when she was represented in stone and metal, she bore upon her head a mural headdress, representing a fortified city wall; from it, drapery hung upon each side of her face to her shoulders. The upper part of her body was completely covered with rows of breasts to signify that she was the mother of all life. The lower arms were extended. The lower part of the body resembled a rough block, as if her legs had been wrapped up in cloth like those of an Egypt mummy. In later times her Gr followers represented her with stags or lions standing
At the head of her cult was a chief priest, originally a cunach who bore the name and later the title Megabyzus. Under him were priests known as Essenes, appointed, perhaps from the city officials, for but a single year; it was their duty to offer the sacrifices to the goddess in behalf of the city. Other subordinate classes of priests known as Kourites, Krobatai and Nitros performed duties which are now obscure. The priesthood was even more numerous, and, probably from their great numbers, they were called Melitaei or best; the Ephesian symbol therefore which appears commonly upon the coins struck in the city, is a bee. The Melitaei, which in the early times were all virgins, were of two classes; it is no longer known just what the special duties of each class were. The ritual of the temple services consisted of sacrifices and of ceremonial prostitution, a practice which was common to many of the religions of the ancient Orient, and which still exists among some of the obscure tribes of Asia Minor.

The temple of Diana was not properly the home of the goddess; it was but a shrine, the chief one, devoted to her service. She lived in Nature; she was everywhere wherever there was life, the mother of all living things; all offerings of every possible nature were therefore acceptable to her; hence the vast wealth which poured into her temple. Not only was she worshipped in her temple, but in the minute shrines or naos which were sometimes modulated after the temple. More frequently the shrines were exceedingly crude objects, either of silver or stone or wood or clay. They were made at Ephesus by dependents of the temple, and carried by the pilgrims throughout the world. Before them Diana might also be worshipped anywhere, just as now from the soil of the sacred Mesopotamian city of Kerbela, where the sons of Ali were martyred, little blocks are formed and are carried away by the Shi'ah Moslems that they may pray upon sacred ground wherever they may be. The makers of the shrines of Diana formed an exceedingly large class among whom, in Paul's time, was Demetrius (Acts 19 24). None of the silver shrines have been discovered, but those of marble and of clay have appeared among the ruins of Ephesus. They are exceedingly crude; in a little shell-like bit of clay, a crude clay female figure sits, sometimes with a tambourine in one hand and a cup in the other, or with a lion at her side or beneath her foot. Though the shrines were sold as sacred dwelling-places of the goddess, that the pilgrims who carried them to their distant homes, or buried them in the graves with their dead, might be assured of her constant presence, their real purpose was to increase the temple revenues by their sale at a price which was many times their cost. With the shrines of Diana may be compared the household gods of clay found in abundance among the ruins of the earlier Bab cities, esp. those cities in which temples to the goddess Ishtar stood.

E. J. Banks

**DIASPORA**, di-as-p'o-ra. See Dispersion.

**DIBLEH**, dib'la (דיבלה, diblah, "circle"); Διβλα, Diblāθa}: The name occurs only in Ezk 6 14 (AV "Diblah") and the place has not been identified. If the reading is correct it may possibly be represented by Διβλή, a village in Upper Galilee, S. of Tibnin. But more likely it is a scribal error for Riblah.

**DIBLAIM**, dib'la-im, dib-la'im (דיבלאים, diblā'īm, "two caves"): A native of Northern Israel and father of Gomer, the wife of Hosea (Hos 1 3).

**DIBLATH**, dib'lath. See Diblah.

**DIBLATHAIM**, dib-la-tha'im. See Almon-diblathaim.

**DIBON**, dib'on, DIBON-GAD (דיבון, dibbôn, "washing"); Διβόν, Dibôôn}: (1) A city of Moab captured by the Amorites (Nu 21 30), and held by them at the invasion by Israel. It was taken and given to the tribe of Gad, whence it is called Dibon-gad (Nu 32 34; 33 45). In Josh 13 17 it is reckoned to Reuben. Along with other cities in the territory N. of the Arnon, Dibon changed hands several times between Moab and Israel. Moab claims it (MS), and in Jer 48 18.22 it is placed among the cities of Moab. The form of the name, Dimon, in Isr 16 5, may have been given to make it resemble the Heb dâmôn, "blood," to support the play upon words in the verse (HDB, s.v.). It is represented by the modern Dhibbôn, about the limits of Moab (Ar'dân), on the line of the old Rom road. The ruins that stand over two adjacent knolls are of no importance: walls, a tower, cistern, etc. Near Dibon the famous Moabite Stone was found.

(2) A town in Judah, occupied after the exile (Neh 11 25). It may be the same as Dimonah (Jes 15 22); unidentified. W. EWING

**DIBRI**, dib'ri (דיברי, dibh'ri, "eloquent" [?]): A LeRITE, whose daughter Shelomith married an Egyptian. Their son was "cut off" (stoned) for blasphemy (Lev 24 11).

**DICE-PLAYING.** See Games.

**DICTIONARIES**, dik'shun-a-ri: A dictionary is a word-book or a list of words arranged in some fixed order, generally alphabetical, for ready reference, and usually with definitions or longer treatises. The vocabulary or glossary is a mere list of words, often without definitions; the Lexicon or dictionary of language (words or concepts) has bare definitions, and the alphabetical encyclopaedia or dictionary of knowledge or information (objects, things, subjects, topics, etc) has longer treatises, but they are all
dictionaries: the alphabetical order being the main essential in modern use. There is, however, historically no good reason why the dictionary should not be logical or chronological. The earliest use of the term "dictionary" is recorded by Marcus Aurelius Celsus (first century B.C.), who used it to mean a collection of words. However, the tendency of the alphabet to group words together has been present throughout the history of dictionaries. The Encyclopædia Metropolitana, first published in 1796, was a dictionary in the historical sense. The earliest books usually quoted in the lists of Bib. dictionaries were also alphabetically classified or chronologically, and not alphabetical (Eusebius' Onomasticon; Jerome's De viris illustrribus). Classified word lists, syllabaries, etc., of pre-alphabetic times, as well as in Chinese and other non-alphabetic cultures of today, are of course also non-alphabetic, but strictly alphabetical.

In pre-alphabetic times the dictionaries include, besides the syllabaries of which there were many examples in ancient Egyptian, Babylonian, Cypriote, Egyptian, and the word lists proper, chronologically listed, lists of names and various classified lists of tribute, and of astronomical or other objects. They include, in short, all the many lists where the material is grouped according to the various categories of catchwords.

The alphabetical dictionary began with the alphabet itself, for this is a list of names of objects. The earliest alphabetical dictionaries were sometimes called syllabaries. In a sense the alphabetical arrangement of words is a historical critic's, and Ps 119, where considerable material is grouped under each letter of the alphabet, comes rather close to the dictionary idea.

So long as the quantity of literary material remained small, there was very little need for the development of the alphabetical dictionary, and the examples are rather few, the Lexicon of Suidas being perhaps the most noteworthy. With the immense increase in literary material there was a rapidly growing appreciation of the advantage of alphabetical arrangement, over the chronological or the systematic, in all cases where the object is to refer to a specific topic, rather than to read a book through or survey many topics in one dictionary. The number of alphabetical dictionaries of knowledge increased rapidly with the growth of learning from the 13th cent., now it has become legion and there are few subjects so narrow that they cannot boast their dictionary of information.

The earliest Bible dictionary is usually counted the Onom of Eusebius, a geographical encyclopaedia; then came Jerome's De nominibus hierarchiarum et huius De viris illustrbus Dictionaries (chronological). The more noteworthy steps in the history of Bible dictionaries are represented by the names of Alsted, Calmet, Winer, Kittel, William Smith, Fairbairn, Schenkel. The best recent dictionaries among the larger works are the Encyclopaedia Biblica, standing for the extreme higher critical wing; Hastings, representing the slightly less radical; and this present International Standard Bible Encyclopedia, which represents a growing distrust of the extreme positions of the 19th cent. higher critics. All of these are on a large scale and stand for the latest and best scholarship, and the same quality is reflected in at least two of the recent single-volume dictionaries, A Standard Bible Dictionary (M. W. Jacobson), and Hastings Dictionary of the Bible (F. E. Crisfield).

Both of these in tendency stand between Cheyne's Encyclopaedia Biblica and this dictionary, Hastings facing rather toward Cheyne, and Jacobus toward this present work.

The John Crerar Library list of encyclopaedias forms an excellent guide to the lit. of general encl. of 19th c., and includes chiefly technology and physical and social sciences, but includes among its reference books very admirably chosen first-reference dictionaries to language, history, fine arts, and even philosophy and religion.


Following is a list of previous dictionaries:

### BIBLICAL DICTIONARIES


**Besser,** H., Bibl. Wörterbuch. Gotha, 1866.

**Bible Cyclopaedia, The.** London: Parker, 1841.


**Calmet,** A., Dict. historique, critique, chronologique, géographique et littéral de la Bible. Paris, 1719.


**Cassell’s Bible Dictionary.** Illustrated with nearly 600 engravings: London and New York, 2 vols.: Cassell, 1869, new ed. 1892.


**Guthrie,** H., Kursus Bibelwörterbuch. 1903.


**Hamburger,** Jacob, Reineencyclopdie für Bibel und Talmud. New ed. 1896–97, 2 vols. and 4 suppl. (Jewish point of view).

**Hamburger,** J. Biblieisch-talmudisches Wörterbuch, Strasbourg, 1866.


**Hoffmann,** A. C., Allgemeines Wort-Bibellexikon. Leipzig, 1842.
Dictionaries


Oliver, P. Scripture Lexicon. Boston, 1874; London, 1843.


Schinkel, I. Bibel Lexikon, 1669-75, 5 vols.


Other recent one-vol. dictionaries are: Angius (1907), Beye (1900), Gauthier (1906), Ewing (1910), Hyamson (1907), Piercy (1908).

Next in importance for Bible students to the Bible dictionaries are the general dictionaries of religious knowledge. Many of the more recent of these, such as the Hauck ed. of RE, the Clavis Ecclesiastica, and the Kirchenlexikon, give much more of the smaller recent ones have arts. of real importance for Bible study, often better than some of the specific Bible dictionaries.

3. General Religious

Catholic Encyclopedia, and in general Encyclopedia all the larger and some of the smaller recent ones have arts. of real importance for Bible study, often better than some of the specific Bible dictionaries.

4. Dictionaries of Comparative Religion

Tubingum, 1861; 3d ed., 1868, together with an Encyclopedia of Living Divines, etc.


Vacant and Suttie. Dictionaire de théologie catholique. Paris, 1893-.


The monumental dictionary in this class superseding all others is Hastings' Encyclopaedia of Religion and Ethics, but Forlong has served a useful purpose and some of the special dictionaries. Buck also are quite in the same class with Hastings.

Religion


The admirable Jewish and Catholic encyclopaedias mentioned above, like the Methodist M'Clymont and Strong, belong rather to the denominations, the former than to the latter, for they are denominational dictionaries. Those of Addis and of Thiébaut are denominational in the same sense as those of the Episcopal, Lutheran, etc., churches, mentioned below, among which perhaps the best executed example is the Lutheran Encyclopædia of Jacobus.

**Dictionaries of Denominations**


Jewish Encyclopedia. See General Theological Encyclopaedias.


**Special Dictionaries: Ancient and Mediaeval History**


Topo-tablo, Montbéliard, 1894-93, 2 vols.


Stadler and Heinicke, Heidel. Lexikon, 1858—82, 5 vols.


What has been said of general religious encyclopaedias applies equally almost to all Jewish articles in the good general encyclopaedias.

6. Universal Encyclopaedias

Among these the Encyclopædia Britannica, of which a new ed appeared in 1911, is easily first, and has main-ly maintained its many ed a high standard. The previous ed was edited by Professor Robertson Smith, who gave a peculiarly high quality of scholarship to its Bib. articles, while at the same time rather tingling them with extreme views. Among the British encyclopaedias, Chambers' is still kept up to a high standard. The recent American ed include the New International, the Nelson, perhaps, contributing most on Bible matters. The annual supplement to the International gives a useful résumé of the progress of Bib. archaeology during each year.

**Universal Encyclopaedias**

**America and England**


Knight, English Cyclopædia. London, 1854-73, 27 vols, 4 suppl.


Smelley (Cobriugt). Encyclopædia Metropolitana. 1815-45, 30 vols (classed with some alphabetical sections).

**France**

Bayle. Dic. historique et critique. Rotterdam, 1695-97 (very widely circulated).

Berchet, Durez and others. La grande encyclopédie. See below.

Cornéille, Thomas. [Dict.] Paris, 1894.

Cassier. Dictionnaire de la conversation et de la lecture. 1851-58, 16 vols.


Encyclopédie moderne. (classed with some alphabetical sections).

Encyclopédie des gens du monde. 1843-45, 22 vols.


**Germany**


Brockhaus. Konversationslexikon. 14th ed, 1901, (B. and Meyer are the standard German encyclopaedias).

Ehrich and Gericke. Allgemeine Encyclopädie. 1813-90, 99 vols and 4 suppl. volumes (scholarly and exhaustive; many arts are complete treatises).

Ferder. Konversationslexikon. Freiburg, 1835-57, 5 vols; 3d ed, 1901-08, 8 vols (Roman Catholic; high grade).


Köster and Roos. [Encyc.] Frankfurt, 1778-1785, 23 vols (stopes of about 200 pages; very readable; still useful)


Ludwig, Y. D. von. Gersch, vollständiges, UniversalLexikon. Leipzig, 1731-54, 68 vols ("Zedler," which was published under this name; the most considerable and still useful, on account of the vast number of topics it often covers when all other sources fail).


Pierer. Universal Lexikon. 7th ed, 1898-93, 12 vols.
8. Dictionaries of Art and Music

**ART**


**MUSIC**


Many of these dictionaries are occasionally or indirectly on Bib. topics.

**SOCIAL SCIENCES**

9. Dictionaries of Social Sciences

**SOCIAL SCIENCE**

Bliss, William Dwight. *Porter*.


The modern gazetteers are indispensable for identifications.
The great modern biographical dictionaries, although of little use for Scripture names, are of much value to the Bib. student for the writings on books, subjects, and in the case of ancient biography, of much value for contemporaries in other lands.

11. Biographical dictionaries for contemporary persons in other lands.

MODERN BIOGRAPHY

The lexicons of the Bibs. languages and versions are treated under the head of the respective languages. The chief dictionaries in English are the great Murray and the aries of the encyclopedia Century. The best one-volume dictionaries are perhaps the Standard and the last ed of Webster.

Dictionaries of Language


DIDACHE, did’a-kè. See Literature, Sub-Apostolic.

DIDRACHMA, di-drak’ma. Two drachmas. See Drachma, Dram.

DIDYMUS, did’i-mus (Διδύμως, Didúmos, i.e. “twin”): The surname of Thomas (q.v.).

DIE (ד, mah, י, gâšî; ʿatón+h-int, apo-thaón, ta-latun, te-latun): “To die,” etc., is of very frequent occurrence, and in the OT is generally the tr of mah, meaning perhaps originally, “to be stretched out” or “prostrate.” “To die,” should be the consequence of eating the forbidden fruit (Gen 2 17; cf 20 7; 2 K 1 4.6). “Die” is commonly used of natural death (Gen 5 8; 25 8). It is used also of violent death (Gen 26 9.11; Ex 21 20); punishment (Ex 19 12; 21 12.14; 29 44; Nu 4 15; Ezek 3 18). “To end life,” also occurs several times (Mt 15 4; 16). “To die, the death of the righteous” is something to be desired (Nu 23 10). In the NT the word for “to die,” etc., is generally apóthn, “to die off or away,” used of dying in all forms, of natural death (Mt 22 24); of violent death (Jn 11 50.51; 19 7; Acts 25 11); of the death of Christ (Jn 12 33); of death as the consequence of sin (Jn 8 21.24; Rom 8 15); to terminate, “to end life,” also occurs several times (Mt 15 4; 16). “To die,” occurs once (Jn 11 21), and apóllumi, “to destroy” (Jn 18 14); and in Acts 25 16 (1R) we have eis apólló, “to destruction.” The figurative use of “to die” as not very frequent, if it ever occurs, it is in 1 S 25 37 it may be equivalent to “faint,” “His heart died Figurative within him, and he became as a stone,” Use but this may be meant literally. In Am 7 13 it is said that Moab “shall die,” i.e. perish as a nation. Paul describes the condition of the apostles of Christ as “dying, and behold, we live” (2 Cor 6 9), and says, “I die daily” (1 Cor 15 51), but the references may be to exposure to death. When Rom 7: 9 he says, “When the commandment came — I died,” he does not mean that it rendered him liable to death. In Rom 6 2 we have “we who died to sin,” i.e. in Christ, and in our acceptance of His death as representing ours; similarly we read in 2 Cor 5 14, “One died for all, therefore all died” (RV), i.e. representedly, and in Col 2 20 “if ye died with Christ”; 3 3, “for ye died,” RV (in Christ). Cf 2 Tim 2 11; 1 Pet 2 24.

Of the changes in RV may be mentioned “abode” for “died” (Gen 23 18, in “or settled, Heb fell”; “he that is to die,” “worthy of death” (Dt 17 6); “died” for “are dead” (Jn 8 49.50, and RV § 52.53); “though he die” for “were dead” (Jn 11 23); “many died” for “were dead” (Rom 5 15); “died for naught” for “in vain” (Gal 2 21); “when his end was nigh” for “died” (He 11 22). Of special importance are the changes from “he, are, were dead” in Rom 6 2.7.8; 2 Cor 5 14; Col 2 20; 3 3; 2 Tim 2 11. and “having died” for “being dead” in 1 Pet 2 24, as bringing out the truth that in the sight of God all men died in Christ. See also Death. W. L. Walker.

DIET, d’it (נָקַח, ἀθροῦ, “prescribed”): A daily allowance or portion of food, as that given by King Evil-merodach to Jehoiachin, king of Judah (Jer 52 34 AV; cf 2 K 25 30).
DIG (נִגָּה, נָגָה, “to dig”; נָגָיָה, נָגָיָה, “dug”; נָגָא, נָגָא, “dug through”): “I have digged and drunk strange waters” (2 K 19:24). In his campaigns on foreign soil, where the enemy had stepped up the watersprings, Sennacherib would at once dig fresh wells for his armies, or dig through houses” (Job 24:16; cf Mt 6:19.20). Walls of eastern houses are often made of mud or clay, and frequently have no windows; and as the threshold of a Syrian house is sacred, the thief breaks in through the wall (see Trumbull, The Threshold Coevert.

M. O. EVANS

DIGNITIES, dig’ni-tiz. DIGNITY, dig’ni-ti (Heb mārān, s’ēth, ḣāḏaḥ): Rank or position, not nobility or austerity of personal character or bearing, is denoted by this word in its OT occurrence (Gen 49:3; Est 6:3; Eccl 10:6; Hab 1:7). In 2 Pet 2:10; Jude verse, “dignities” (sēēma, dozāt) are angels, lofty spiritual beings, possible objects of blasphemy; of the context in both passages.


DIKLAH, dik’lāh (דִּכְלָה, dīlān, “place of palms”): One of the “sons” of Joktan (Gen 10:27; 1 Ch 1:21). Perhaps a south-Arabian tribal or place-name connected with a palm-bearing district.

DILEAN, dil’e-an (דִּילֶן, dil’en, “cucumber”): A town in the Shephelah of Judah named with Migdal-gad and Mizpeh (Josh 15:38, ERV “Dilan”), which lay probably on the N. of Lachish and Eglon. It has not been identified.

DILIGENCE, dil’i-jens. DILIGENT, dil’i-geist. This word is used in various senses in our Eng. Bible.

In Ezr 5:8, “with diligence” means “with care”;
In Ezr 6:12; 7:17, “with speed,” “speedily”;
In Prov 4:23 “watchfulness;” in Dt 4:1.
In the
9:1 5:17; 19:18, Ps 77:6; Prov 27:26; 26:23; Isa 56:2; Mic 7:3, “with care,”

The Amer. revision has rendered “diligence” for various words in AV, e.g. for “business” in Rom 12:11; “giving diligence” for the “endeavoring” (Eph 4:3); “give diligence” for “study” (2 Tim 3:15), for “labor” (He 4:11); “diligently” for “carefully” (Phil 2:28; He 12:17); “be diligent in” for “meditate upon” (1 Tim 4:15). It is well also to remember that the Old Eng. meaning of “diligence” is with “love,” from diligo, “to love.”

G. H. GEBEERING

DILL. See ANISE.

DIMINISH, di-min’ish: RV has retained nearly all passages of AV where “to diminish” is used. Some of these uses have become obsolete: Dt 4:2, “neither shall ye diminish from it.” “Diminish” generally means “to reduce,” “to lessen.” In this sense it is employed in Ezr 5:11 from the Heb 7:3, gāḇā, lit. “to shear.” The picture of shearing the beard, expressing degradation and loss of manhood, may underlie this passage.

DIMINAH, dim’nāh (דַּמְנָה, “dung”; דַּמֶּנָה, Dammān): A city of the Merarite Levites in the territory of Zebulun (Josh 21:36). The name is probably a clerical error for Rimmon.

DIONYSIA, d’i-nis’t-a, Di-ONISIA, Di-ONYsia, “festivals of Dionysus” [Bacchus]): The rural (vintage) Dionysia were celebrated in the month of Poseideon (19th day), which is roughly the beginning of our December.

The celebration consisted of feasts, proces- sions, songs and (sometimes) scenic performances. The Ascleia formed one of the most prominent features. After sacrificing a goat to the god, they filled the wine-skin with wine, made it slippery on the outside, and then tried to hop on it with one leg. Whoever fell down furnished great sport for the spectators, but if anyone succeeded in maintaining an upright position to the end, he was declared victor. The demarch conducted the festival, the expenses of which were paid by the deme.

The Lenaeia were celebrated on the 12th of Gae- melion (January) in Athens, and later in Ionia in Asia Minor. At this festival also the new wine was tasted. A procession was formed and they marched through the city, indulging in all sorts of
esting and buffoonery, to attend the pantomimic performances.

The Anthestheria (Flower-Feast) came in the month of Anthesterion (February), when the first flowers began to bloom. This festival celebrated somewhat what our Christmas. On the first day (11th of the month) the wine-cask was opened; on the second was the feast of pitchers. Wine was drunk, and contests in trumpet-playing were held. At the drinking contest everybody was permitted to make as much merriment as he pleased. There was also a mystic marriage of the king archon's wife to Dionysus (compare the marriage of the Doges of Venice to the sea). On the third day they offered pots filled with vegetables to Hérines, Conductor of the Dead. This day was sacred to the gods of the nether world and to the spirits of the departed (All Souls' Day); and the people celebrated Persephone's resurrection and reunion with the god.

The Greater Dionysia of Athens were held in Elaphebolion (March) as a spring festival. This is the most important of all the Dionysia (for us), since practically all the great tragedies of Aeschylus, Sophocles and Euripides were performed in conjunction with this festival. All the demes took part. They accompanied the ancient image of Dionysus Eleutherios (from Eleuthere in Boeotia, one of the first places in which the worship of the god was established in Greece), as it was carried in a procession (from the sea temple in Athens to the Dyonisian shrine in the Ceramicus in the northwestern part of the city, while choruses of men and boys sang the didrakmos (the ancient hymn to Dionysus). Crowned with a wreath of bays the ancient deities, they greeted the god with loud shouts of joy.

The festival was revived with great pomp by the Eleutheriadai. In the theater of Dionysus all the people beheld an impressive display of great achievements. Even the poorest and humblest were given an opportunity to see and hear the contests between the professional rhapsodists, who recited Homer; between choruses specially trained to sing the dithyrambs, and between poets, whose great dramatic productions were presented for the first time. The state set aside a special fund for the purchase of tickets for those who were too poor to buy for themselves. Comedies, tragedies and satyr plays were presented after elaborate preparation and at a great expenditure of money. The prize, a bronze tripod, was erected with an appropriate inscription before the tripod. The judging of poets to the victors concluded the festival.

The quadrennial festival at Brauron in Attica was also a great and solemn religious observance. The city of Athens sent delegates regularly to attend the festival. There were also Dionysiac clubs in Athens at the time of the Peloponnesian War. They had similar doctrines and observances. They had their foundation in Orphic mysticism. The members refrained from eating the flesh of animals. They possessed holy scriptures and had peculiar profane rites. The Dionysiac religious observance continued as a state cult down to 366 AD. See BACCHUS.

J. E. HARRY

DIONYSIUS, di-ô-nis'us (Diasorhis, Dionisius), surnamed "the Areopagite." One of the few Athenians converted by Paul (Acts 17 34). We know nothing further about him (see AREOPAGUS). According to one account he was the first bishop of the church at Athens; according to another he suffered martyrdom in that city under Domitian. We are even told that he migrated to Rome and was sent to Paris, where he was beheaded on Montmartre (Mount of the Martyr). The patron saint of France is St. Denys; of the French "Dinys d’Halle in 1769" ("Dionysus") The Latin and Greek mythological writings which were circulated in the Middle Ages and are still extant, are pronounced by the best authorities to be forgeries, and date from a period not earlier than the 5th cent.

J. E. HARRY

DIONYSUS, di-ô-nis'us (BACCHUS) (Diasorhis, Dionysus): The youngest of the Gr gods. In Homer he is not associated with the vine. In later Gr legend he is represented as coming from India, as traversing Asia in a triumphal march, accompanied by woodland beings, with pointed ears, stubbly noses and long tails, called satyrs. The vine was cultivated among European-Aryans first in Thrace, and here Dionysus is said to have established his worship first in Europe. Then the cult of Dionysus passed down through the Balkan peninsula to Thrace; and in the localized form of the myth the deity was born here—son of Zeus and Semele.

"Offspring of Zeus on high
Thou that carest for all
In the call
And in Deo's sheltered plain
Of Eleusinian gods renown:
Whiter worshippers repair!
O Bacchus that dwellst in Thebes,
On whose broad and fertile glebe
Pierced warriors from the dragon's teeth rose,
Where Semele softly lay:
The city that Semele bare!"
—Sophocles. Antigone.

Among all the Gr deities none appealed more vividly to the imagination than Dionysus. Gr tragedy is a form of worship, the ritual cult of the god of wine, who makes the initiate wise and the ungodly mad. Dionysus speaks most strongly to the sense and to the spirit at the same time. There is nothing monotonous in the Dionysiac legend; it is replete with both joy and sorrow—in some aspects it is a "passion," in others a triumph. All the passion plays of the world (even the Oberammergau Passion Play) are a worship of the ancient spirit. One Dionysus after another has been substituted, but from the first there has been a desire on the part of the devotee to realise his god vividly with thrilling nearness, to partake of his joys and sorrows and triumphs in his manifold adventures. In the early myths Dionysus was one of the lesser gods; he is mentioned only twice in the Iliad and twice in the Odyssey; but he is always represented as being more nearly akin to man than the great August deities of Olympus. He is a man-god, or god-man. To the inhabitants of the vine-club slopes of Attica, to which his cult had been brought from Phrygia through Thracian Boeotia, he was particularly dear. At their vintage feast last year's cask of wine was opened; and when the new wine brought life back to the bountiful god was greeted with songs of joyful praise. The burial of the wine in the dark tomb of the jars through the winter, and the opening of these jars at the spring festival symbolized the great awakening of man himself, the resurrection of the god's worshippers to a fuller and more joyous life. The vine was not the only manifestation of the god—oil and wheat were also his; he was the god of estya, the giver of physical joy and excitement, the god of life, the father of certain laws of Nature, germination and extinction, the external coming into being and the dying away of all things that are, fructification in its widest aspect whether in the bursting of the seed-grain that lies inrestressed in the earth, or in the generation of living creatures. Hence the prominence given to the phallos in the solemn processes in the Gr religious life.

Nicanor (2 Mac 14 33) and Antiochus Epiphanes (2 Mac 6 7) thought that the cult of Dionysus would not be objectionable to the Jews. Polyneus Philopator branded the Jews with an ivy-leaf (3 Mac 2 29), which was sacred to Dionysus. See also BACCHUS.

J. E. HARRY

DIOCOSRINTHUS, di-oös-kor-thi-us: A certain (unidentified) month (2 Mac 11 21). See CALENDAR; TIME.
DIOSCURI, di-ösk'ə-rē (Διόσκοροι, Dioskouroi; in Acts 28:11, AV Castor and Pollux, RV THE TWIN BROTHERS; in m, "Dioscuri"): The sign of the ship on which Paul sailed from Melita to Syracuse and Rhegium. The Dioscuri (i.e. sons of Zeus), Castor and Pollux, are the two chief stars in the constellation of the Twins. Some 4,000 years BC they served as pointers to mark the beginning of the new year by setting together with the first new moon of springtime. The constellation of the Twins was supposed to be esp. favorable to sailors, hence ships were often placed under the protection of the twin gods.

E. W. MAUNDER

DIOTREPHES, di-ot′rē-fēz (Διότρηφης, Diotrephēs): A person mentioned in 3 Jn vs 9-10 as contentiously resisting the writer's authority and forbidding others from exercising the Christian hospitality which he himself refused to show. The words "who loveth to have the preeminence, among them" may indicate that he was a church official, abusing his position.

DIP: Priests when offering a sin offering were required to dip a finger into the blood of the sacrificed bullock and "to sprinkle of the blood seven times" (Lev 4:17). See also the law referring to the cleansing of infected houses (Lev 14:1-51) and the cleansing of a leper (Lev 14:16). In all such cases "to dip" is "to moisten," "to besprinkle," "to dip in," the Heb נָשַׁךְ, tābhal, or the Gr χύσκον, bēpō. See also ASHER. In Ps 148:8, "dipping" is not τεταρτάζω from the Heb, but merely employed for a better understanding of the passage: "Thou mayest crush them, dipping thy foot in blood." (AV "that thy foot may be dipped in the blood"). Rev 19:13 is a very doubtful passage. AV reads: "a vesture dipped in blood" (from βάπτω, "to dip"); RV following another reading (either χύσκω, or χυστίζω, both "to sprinkle") translates "a garment sprinkled with blood." RVG gives "dipped in." See also SOR.

A. L. BREMLICH

DIPHATH, di-fath (דִּפַּח, diphat): A son of Gomer, son of Japheth, son of Noah (1 Ch 4:6), called Raphath (q.v.) in the corresponding genealogy in Gen 10:3.

DISALLOW, dis-a-lou': "To disallow" as used in the Scriptures means either "to oppose," "not permit" (Heb נ.toLocaleText(" כיון", Nu 30:5.8.11), or "to reject" (Gr ἀποκαθιστάω, lit. "to consider useless," 1 Pet 2:4.7 AV, RV "rejected").

DISANNUL, dis-a-ool'. See ANNUL.

DISAPPONT, dis-a-point': "To disappoint" may be used transitively or intransitively. In the former case it naturally has a more forceful meaning. Therefore RV changes the tr of AV wherever "disappend" is used with an object: Job 5:12, "frustrate"; Ps 17:13, "confront him," RVm "forestall"; Jth 16:6, "brought them to nought"; but RV retains "disappointed" where the person who disappoints is not expressed. Cf Prov 14:22.

DISCERN, di-zurn': Five Heb words are thus tr: בִּין, yāḏaḥa, nāḵar, rā'āh and šāmāh. It may simply mean "observe" (ḥâmah), "I discerned among the youths" (Prov 7:7); or discriminating knowingly, "discern the art of divining time and judgment" (Eccl 8:5, yāḏaḥa); "He discerned him not, because his hands," etc (Gen 27:23, nakkar); "Then shall ye return and discern between the righteous and the wicked" (Mal 3:18, rā'āh); "So is my lord the king to discern good," etc (2 S 14:17, šāmāh).

DISCERNINGS, di-zurm'īngz, OF SPIRITS (Σαράντα πνεύματαν, diakriseis pneumaōn, "judicial estimation," "through judgment or separation"): Occurs in 1 Cor 12:10 as being one of the gifts of the Spirit. The Gr word occurs in He 5:14; and Rom 14:1: "But him that is weak in faith receive ye, yet not for decision of scruples." This tr scarcely expresses the meaning, which Thayer has freely rendered, "not for the purpose of passing judgment on opinions, as to which one is to be preferred as the more correct." Taking these three passages together it is evident that the Gr term which is rendered "discerning" means a distinguishing or discriminating between things that are under consideration; hence the one who possessed the gift of "discernments of spirits" would distinctly distinguish between the one who spoke by the Spirit of God and the one who was moved by a false spirit. This gift seems to have been exercised chiefly upon those who assumed the rôle of teachers, and it was esp. important in those days, when there were many false teachers abroad (see 2 Jn vs 7; Acts 20:29.30). See also SPIRITUAL GIFTS.

A. W. FORTUNE

DISCIPLE, di-sip'əl (1) Usually a subst. (μαθητής, mabhētēs, "a learner," from μαθάνω, "to learn"); Lat discipulus, "a scholar": The word is found in the Bible only in the Gospels and Acts. But it is good Greek, in use from Herodotus down, and always means the pupil of someone, in contrast to the master or teacher (διδάσκαλος, didaskalos). See Mt 10:24; Lk 6:40. In all cases it implies that the person not only accepts the views of the teacher, but that he is also in practice an adherent. The word has several applications: (a) to the widest sense of him who accepts the teachings of anyone, not only in belief but in life. Thus the disciples of John the Baptist (Mt 9:14; Lk 7:18; Jn 3:25); also of the Pharisees (Mt 22:16; Mk 2:18; Lk 6:35); of Moses (Jn 9:28). But it has its own force and distinction to designate the adherents of Jesus. (a) In the widest sense (Mt 10:42; Lk 6:17; Jn 6:66, and often). It is the only name for Christ's followers in the Gospels. But (b) esp. the Twelve Apostles, even when they are called simply the disciples (Mt 10:1; 11:12; 12:1, et al.). In the Acts, after the death and ascension of Jesus, disciples are those who confess Him as the Messiah, Christians (Acts 6:1.2.7; 9:39 [or, matthētēs]; 11:26, "The disciples were called Christians"). Even half-instructed believers who had been baptized only with the baptism of John are disciples (Acts 19:1-4).

(2) We have also the vb. μαθήτευσαι, matheīō, "Jesus' disciple" (lit. "was discipled to Jesus,"
Mt 27:57); "Make disciples of all the nations" (AV "teach," Mt 28:19); "had made many disciples" (AV "taught many," Acts 14:21); "every scribe who hath been made a disciple to the kingdom of heaven" (AV "instructed," Mt 13:52). The disciple of Christianity may be one of Gentiles of Farrar, as "one who believes His doctrines, rests upon His sacrifice, imbibes His spirit, and imitates His example."

The OT has neither the term nor the exact idea, though there is a difference between teacher and scholar among David's singers (1 Ch 25:8), and
among the prophetic guides the distinction between the rank and file and the leader (1 S 19 20; 2 K 6 5).

G. H. TREVER

DISCIPLINE, dis’iplin (παιδεία, μάθησις): In AV only in Job 36 10, where it refers to moral discipline, the strenuous cultivation of the righteous life; RV “instruction.” RV in 2 Tim 1 7 has “discipline” for a Gr word (sōphronismos) meaning “sobering”; in 2 Tim 3 16 m, for Gr paidēia, “instruction.” In classic Gr paidēia means “education,” mental culture. Through the influence of the LXX, which translates the Heb mēmah by paidēia, the meaning of “chastisement” accompanies paidēia in the NT. Cf He 12 5.7.8.11. See CHASTISEMENT; and for ecclesiastical discipline see CHURCH.

DISCOMFIT, dis-kum’fit, DISCOMFITURE, dis-kum’fit-ūr (σφοδρός, ἱσόμερος, μνήματι): These words are now obsolete or at least obsolete and are confined in Bib. lit. wholly to the OT. The meaning in general is “to annoy,” “harsas,” “confuse,” “rouse” and “destroy.” The most common usage is the moral meaning, “to trouble” or “annoy,” sometimes to the point of destruction (Josh 10 10; Jgs 4 15; 1 S 7 10; 2 S 22 15).

The AV errs in the tr in Isa 31 8, where the rendering is “to become subject to task-work” or “to place a burden upon one.” There seems also to be an unwarranted use of the word in Nu 14 45, where it means rather “to bruise” or “strike.” The purest use is perhaps in 1 S 14 20, where the statement is made that “every man’s sword was against his fellow, and there was a very great discomfiture.”

WALTER G. CLIFFINGER

DISCOURSE, dis-körs’:: In RV of Acts 20 7,9, the tr of Gr dialektomai (AV “preach”), elsewhere rendered, according to the implications of the context, “reason” or “dispute,” as Acts 17 2; 19 9 (AV “disputing,” RV “reasoning”); Jude ver 9.

DISCOVER, dis-kuv’ér: In modern usage the word “discover” signifies “to get first sight or knowledge of,” “to ascertain,” or “to explore.” Such usage appears in 1 S 22 6 of the discovery of David’s hiding-place, where the Heb uses סָתָן, tāthā. In AV the word “discover” often occurs in a sense now archaic or even obsolete. (Note in the cases cited below the Heb word is צאן, gālāh, except Jer 13 26 [צאת, hásharph, “to make bare”] and Hab 3 15 [צאת, ‘ārar, “to make naked!”])

1) “To exhibit,” “uncover” (or “betray”), in which examples ERV also reads with AV “discover.” ARV “uncover” (Ex 20 26; Job 12 22; Isa 57 7 “discovered thyself” AV and ERV; Jer 13 26; Lam 2 14; Hos 7 1; Nah 3 5). (2) “To cause to be no longer a covering,” “to lay bare” (2 S 22 16 AV). (3) “To bring to light,” “discovered” (1 S 14 8.11 [ERV with AV “discover”]).

4) “To unmask” or “reveal oneself” (Prov 18 2 AV). (5) “To take away the covering of” (Isa 22 8 AV). (6) “To lay bare” (Hab 3 13). In Ps 29 9, AV reads: “The voice of the Lord . . . discovereth the forests,” where RV reads, “stripeth the forests bare,” i.e., “stripeth the forests of their leaveth” (Pervane, The Psalms, 1848); “stripeth bare the forests” (Briggs, Psalms, 1, 251, 253).

In the NT (AV), the word “discover” occurs as a tr of the Gr anaphθάνεται in Acts 21 3, and for kathēdoum in Acts 27 39, where RV reads in the first instance “had come in sight of,” and in the latter case “perceived.”

W. N. STEARNS

DISCREPANCIES, dis-krep’an-siz, BIBLICAL, bib’li-kal: By this term should be understood substantial disagreements in the statements of Bib. writers. Such disagreements might subsist between the statements of different writers or between the several statements of a single writer. Contradictions of Bib. views from extra-Bib. sources as history, natural science, philosophy, do not fall within the scope of our subject.

Observe Bib. readers in every age have noted, with various degrees of insight, that the Scriptures exhibit manifold interior differences.

2. Criticism and contrasts. Differences of literary form and method have ever seemed, of inerrancy except to those who maintained a mechanical theory of inspiration, wholly natural and fitting. Moreover, that there was progress in the Bib. revelation, esp. that the NT of Jesus Christ signifies a vastly richer revelation of God than the OT, has been universally recognized. In fulfilling the law and the prophets Christ put a marked distance between Himself and them, yet He certainly affirmed rather than denied them. The Christian church has ever held to the essential unity of the word of the library of the Holy Scriptures. Moreover, the evangelical churches have recognized the Bible as “the only and sufficient rule of both faith and practice.” Indeed, in the generation following the Reformation, the strictest and most literal theory of inspiration and inerrancy found general acceptance. Over against such a body of presuppositions, criticism, some generations later, began to allege certain errors and discrepancies in the Bible. Of course the orthodox sought to repel all these claims; for they felt that the Bible, whatever the appearances might seem to indicate, must be free from error, else it could not be the word of God. So there came with criticism a long period of sturdy defence of the strictest doctrine of Bib. inerrancy. Criticism, however, kept on its way. It has forced the church to find a deeper and surer ground of confidence in the authority of the Bible as the witness to God’s self-revelation to man.

In our day the church has for the most part overcome the notion that the certainty of the inspiration of God in Christ stands or falls with the absolute inerrancy of each statement contained in the Bible. Still there remains, and doubtless ever must remain, a need of a clear understanding of the issue involved in this allegation—also whether other “human limitations”—of Bib. discrepancies.

Alleged discrepancies pertain (1) to statements of specific, concrete facts, and (2) to the utterance of principles and doctrines. Under the second head fall disagreements respecting moral and religious truths, the “superhistorical” realities and values. Our inquiry resolves itself into three parts: (1) to determine whether there be discrepancies, of either or both sorts, in the Bible; (2) to obtain at least a general understanding of the conditions and causes that may have given rise to the discrepancies, real or apparent; (3) to determine their significance for faith.

As to the first point, it should be observed that apparent inconsistencies may not be real ones; as the often in (1) the positions that the discovery of further data may resolve many an apparent contradiction. On the other hand, the affirmation a priori that there can be and are real discrepancies in the Bible is not only an outrage upon the human understanding, but it stands also in contradiction to the spirit of
freedom that is of faith. Besides, it should not be overlooked that the discoveries of modern historical and archaeological research, which have tended to confirm so many Bib\- lical statements, seem just as surely to undermine the literal sense of the

4. Alleged Discrepancies taining to Facts do this with fearless confidence in “the God of things as they are.” But are there real discrepancies in the Bible? It is no part of the present plan to attempt the impossible and at all events useless task of exhibiting definite statistics of all the alleged discrepancies, or even of all the principal ones. Passing by the childish folly that would find a “discrepancy” in mere rhetorical antitheses, such as that in Prov 26:4.5 (“\"Answer not a fool according to his folly\", or ‘instances of merely formal contrariety of expression, where the things intended are manifestly congruous (e.g. Mt 12:30; Lk 11:23 contrasted with Mt 9:40; Lk 9:50: ‘He that is not with me is against me,’ \"He that is not against us is for us\"),’ it will serve our purpose to notice a few representative examples of real or apparent discrepancy. The chronologies of K and Ch are inconsistent with each other. The genealogies in Gen 46; Nu 26; 1Ch 2-7 show considerable variations. The two lists of exiles who returned with Zerubbabel (Ezr 2; Neh 7:6 ff) show many discrepancies, including a marked difference in the enumeration. The account of the creation in Gen 1 and 2 (cf CREATION)—to take an example dependent upon the results of modern criticism—are mutually independent and in important particulars diverse. But the center of interest in our inquiry is the gospel history. Since Tatian and his Diatessaron in the 2nd cent., the variations and contrasts in the Gospels have not only been noted and felt, but many have striven to \"harmonize\" them. After all, however, there remain some irreducible differences. The Gospels, generally speaking, do not give us τιπαίσσειν τοιαύτη προβολήν τοῦ Ιησοῦ; in reporting His discourses they show many variations. In so far as the essential meaning is the same in all, no one speaks of discrepancies; but when there is a clear misstatement of meaning (e.g. Mt 12:39-40 and Lk 11:29-30), one may say that at least a technical discrepancy exists. In recording sayings or events the evangelists manifestly do not always observe the same chronological order; Lk tends to place different events in the narrative (cf GENEALOGY). We may even note that Pilate’s superscription over the cross of Jesus is given in four distinct forms. Here, however, the discrepancy is not real except in the most technical sense, and is worth mentioning only to show that the evangelists’ interest does not lie in a mere objective accuracy. That a perfect agreement as to the significance of an event exists where there are undeniable discrepancies in external details may be illustrated by the two accounts of the healing of the centurion’s servant (Mt 8:5 ff; Lk 7:1 ff). Of enormous greater interest are the various accounts of the appearances of the risen Christ. If a complete certainty as to the form and order of these events is necessary to faith, the case is not a happy one for the harmonists to handle, inasmuch as they cannot render a perfect account of these matters (cf Jesus Christ; RESURRECTION). Turning from the Gospels to apostolic history, we meet some real problems, e.g. how to relate Paul’s autobiographical notes in Gal 1 with the accounts in Acts.

5. Alleged Discrepancies Per- taining to Doctrine prophets and that of the priestly class stand in a relative (not absolute) opposition to each other (cf. e.g. Jsa 1:11; Mic 6:8 with the ritual law, cf. Jer 2:17 in contrast with Gal 2:16 and many other passages in Paul). But particular interest attaches to the problem of Christ’s attitude toward the OT law. His “but I say unto you” (Mt 5:22 and passim) has been interpreted by many as a distinct contradiction of the OT. Another question of acute interest is the agreement of the Johannine picture of Jesus with that of the Synoptists.

It can scarcely require proof that some of these alleged discrepancies are not such at all. For example, Jesus’ attitude toward the OT was one of profound reverence and adherence. The general feeling is that the OT, some would assert—among them Luther—that James stands in opposition to Paul in respect to faith and works (cf Jas 2:17 in contrast with Gal 2:16 and many other passages in Paul). But particular interest attaches to the problem of Christ’s attitude toward the OT law.

The discrepancies thus far noted pertain to historical matters, and not one of them involves the contradiction of a fact in which faith is interested. But there are also real or apparent discrepancies in matters of doctrine. For instance, that the ideal of the prophets and that of the priestly class stand in a relative (not absolute) opposition to each other (cf. e.g. Jsa 1:11; Mic 6:8 with the ritual law, cf. Jer 2:17 in contrast with Gal 2:16 and many other passages in Paul). But particular interest attaches to the problem of Christ’s attitude toward the OT law.

The cases of the Synoptists.

6. Causes of Discrepancies lifts them out of the normal relations of human intelligence, so far as matters of history or science are concerned; not of the human mind, but from the human understanding of the particular facts. Faith, however, has no interest in explaining the human limitations in God’s chosen witnesses. It is God’s way to place the heavenly “treasure in earthen vessels” (2Cor 4:7). It seems that God has purposely led the church to see,
through the necessity of recognizing the human limitations of the Bible, just where her faith is grounded. God has made Himself known through His Son. The Scripture at the NT, and of the OT in preparation for Him, give us a clear and sufficient testimony to the Christ of God. The cleanliness and persuasive power of that testimony makes all questions of verbal and other formal agreement essentially irrelevant. The certainty that God has spoken unto us in His Son and that we have this knowledge through the Scripture testimony lifts us above all anxious concern for the possible errors of the witnesses in matters evidently nonessential.

Literature—Besides the lit. noted under Revelation and Inspiration, J. W. Hailey, An Examination of the Alleged Discrepancies of the Bible, 1878; M. S. Terry, Bib. Harmonia, New York, 1883; Kahler, Zur Bibelfrage, Leipzig, 1907.

J. R. Van Pelt

DISCUS, δίσκος, diskos, "the summons of the discus," 2 Mac 4 14 m., "to the game of the discus," AV "the game of discus": The discus was a round stone slab or metal plate of considerable weight (a kind of quoit), the contest of throwing which to the greatest distance was one of the exercises in the Gr gymnasia, being included in the pentathlon. It was introduced into Ierous by Jason the high priest in the time of Antiochus Epiphanes, 175-164 BC, in the Palaestra he had formed there in imitation of the Gr games. His conduct led to his being described in 2 Mac 4 13-14 as that "ungodly man" through whom even the priests forsook their duties to play at the discus. A statue of a discobolus (discus-thrower) is in the British Museum. From discus we have the words "disc," "dish," "desk." See Games.

W. L. Walker

DISEASE, δισθανόν, DISEASES, δισθάνειν (דִּשַּׁנ), halāḥ, חָלָה; hōlī, ḫōrēs, ḫōron): Palestine, from its position and physical conditions, ought to be a healthy country. That it is not so depends upon the unsanitary conditions in which the people live and the absence of any attempts to check the introduction or development of zymotic diseases. The number of marshes or pools is fairly small, and the use of active measures to destroy the larvae of mosquitoes might easily diminish or abolish the malarial fevers which now prevail all over the country. The freeing of Jerusalem and the country by Port Said from these pests is an object-lesson in sanitation. When one examines the conditions of life in towns and villages all over the country, the evidences of the ravages of these fevers and their sequellae appear on every hand as they affect all ages from infancy to middle age, and one meets but few individuals of extreme old age. The absence of any adequate system of drainage and the pollution of the water supplies are also factors of great importance in preserving the health of the country.

In ancient times it was regarded as healthier than Egypt, as it well might be, hence the disease of Egypt are referred to as being worse than those of Pal (Dt 7 15; 28 60; Am 4 10). The sanitary regulations and restrictions of the PC would doubtless have raised the standard of public health, but it is unlikely that these were ever observed over any large area.

The types of disease which are referred to in the Bible are those that still prevail. Fever of several kinds, dysentery, leprosy, intestinal worms, plague, nervous diseases such as paralysis and epilepsy, insanity, ophthalmia and skin diseases are among the commonest and will be described under their several names. Malaria, leprosy, and several others are described under Medicine. Physician. The word "disease" or "diseases" in AV is changed to "sickness" in RV in 2 K 1 2; 8 8; Mt 9 35, and left out in Jn 5 4; while in Mt 8 17 "sicknesses" is replaced by "diseases." RV also changes "infirmity" in Lk 7 21 to "diseases," and in Ps 38 7 "a loathsome disease" is changed to "burning."

ALEX. MACALISTER

DISEASES OF THE EYE. See Eyes, Diseases of.

DISH: The rendering in RV in some connections of three Heb and one Gr word. The כְּרָדָה (Ex 25 29; 37 16; Nu 4 7) was apparently a kind of salver, in this case of gold, for holding the loaves of the "presence bread." The same word represents the silver "platters" (Nu 7 13 ff) brought by the princes as a dedication gift. The σφήλα of Jgs 5 25 was a large bowl, so τρυπίōn in Jgs 6 38. "Lordly dish" is lit. "bowl of [fit for] nobles." The calophath of 2 K 21 13; Prov 19 24; 26 15 (last two AV "bosom" after LXX) refers probably to the wide, deep dish in which the principal part of the meal was served. Of somewhat similar form may have been the τρυπίōn (LXX for כְּרָדָה) mentioned in connection with the Passover meal (Mt 26 23; Mk 14 20). BENJAMIN RENO DOWNER

DISHAN, d'ishan, DISHON, d'shon (דִּשְׁנ, דִּשְׁנָ; דִּשְׁנָה, דִּשְׁנָה, "antelepe; "pygargy"): A Horite clan, mentioned as the youngest "son" and elsewhere as the "grandson" of Seir. The form Dishon occurs several times in the list of Horite clans, together with many other totem names (Gen 36 passim; 1 Ch 1 38 41). See Gray, HPN, 89.

DISHONESTY, dis-on'es-es: Only in 2 Cor 4 2, the AV rendering of Gr αἰσχρόν; AV elsewhere and RV uniformly, "shame."

DISOBEDIENCE, dis-ō-bē'di-ens, DISOBEDIENT (דִּשָּׁב, mārāh; ἀνεπιθέτο, ἀπετίθε, ἀπαράκτω, ἀπαρακτῶ),: The word used chiefly in the NT has the general meaning of a lack of regard for authority or rulership. The stronger meaning of actual stubbornness or violence is perhaps conveyed in the OT (1 K 13 26; Neh 9 26; cf 1 K 13 21).

In the NT there seem to be two rather clearly defined uses of the word, one objective and practical, the other ethical and psychological. The first refers more to conduct, the second to belief and one's mental attitude toward the object of disobedience. To the first belong such passages as refer to the overt act of disobedience to one's parents (Rom 1 30; 2 Tim 3 2). Illustrating this more fully, the τατοποίημα to according to the AV of 1 Tim 1 9 is given as "unruly" in the RV. By far the greater emphasis, however, is placed upon the distinctly ethical quality in which disobedience is really an attitude of the mind and finds its essence in a heart of unbelief and unfaithfulness (1 Pet 3 7 8; Eph 2 2 4; Col 3 6). In the latter three references "children [sons] of disobedience" are mentioned, as if one should
become the very offspring of such an unhappy and unholy state of mind. The classic phrase of NT lit. (Acts 26:10) contains both the practical and the ethical aspects. Paul's convictions were changed by the vision and his conduct was made to conform immediately to it.

WALTER G. CLIPPINGER

DISORDERLY, dis-or’d-er-ly (άραξτος, diatokos): The word is found four times in the Epp. to the Thess (1 Thess 5:14; 2 Thess 3:6.7.11), "Withdraw yourselves from every brother that walketh d." "We beheld not ourselves; I; We hear of some that walk among you d." The word is a military term and has reference to the soldier who does not keep the ranks (inordinatus, Liv.). Then it refers to people who refuse to obey the civil laws, and thus it gets its meaning, "disorderly." It points to members in the early church, who, by their lives, became a reproach to the gospel of Christ (cf. 1 Thess 4:11.12).

HENRY E. DOSKER

DISPATCH, dis-pash': Occurs Tob 7:8 in the sense of dispatch of business, "Let this business be dispatched" (RV "finished"); 2 Macc 12:18, "before he had dispatched anything" (RV "without accomplishing"); Wis 11:19 [20] in the sense of finishing, destroying, "dispatch them at once" (RV "complete'") (2 Macc 4:3). The word is also used in Neh 6:14 in a different sense, "dispatched" (katanéin), which may mean "finish it quickly." RV spells "dispatch."

DISPENSATION, dis-pen’sa’shun: The Gr word (oikonomia) so transliterated or translated primarily, a stewardship, the management or disposition of affairs intrusted to one. Thus 1 Cor 9:17, AV "A dispensation of the gospel is committed unto me," RV "I have a stewardship intrusted to me." The idea is similar in Eph 3:2 Col 1:25 (RVm "stewardship"). In Eph 1:10 God's own working is spoken of as a "dispensation.

DISPERSION, dis-pur’shun, THE (Σιαντόπα, diaspora):
1. Golah and Dispersion 19. Among Greeks Proper
2. Purpose of 20. The Roman Dispersion
4. Extent of 22. Jews and the First Cae-
5. The Eastern 23. Influence of Jews in the
6. Temporal territory 24. Jews in Italy, Gaul,
7. Testimony of Aramiac 25. The Numbers of the
9. Theories of the Syene 27. Internal Organization
10. Importance of the Disp. 28. Unity of the Jewish
11. A New Chapter of OT History
12. Alexandrian Judaism
13. The Jews and Hellenism
14. The Septuagint
15. Early Evidence of a Jewish Community
16. The Dispersion in Syria
17. In Arabia
18. In Asia Minor
19. Among Greeks Proper
20. The Roman Dispersion
21. Jews of the Pompey
22. Jews and the First Cae-
23. Influence of Jews in the
24. Jews in Italy, Gaul,
25. The Numbers of the
26. Jewish Proselytism
27. Internal Organization
28. Unity of the Jewish
29. Alexandrian Judaism
30. The Jews and Hellenism
31. The Septuagint
32. Early Evidence of a
33. The Dispersion in Syria
34. In Arabia
35. In Asia Minor

The Dispersion is the comprehensive designation applied to Jews living outside of Pal and maintaining their religious observances and customs among the Gentiles. They were called the Golah (Arama. Galáshôa), Diaspora, the captivity—an expression describing them in relation to their own land; and the Diaspora, an expression describing them in relation to the nations among whom they were scattered. On a notable occasion Jesus said, "Ye shall seek me, and shall not find me; and where I am, ye cannot come." Whither will this man go that we shall not find him? Will he go unto the Dispersion among the Greeks, and teach the Greeks?" (Jn 7:34-35).

In 2 Macc certain priests of Jerusalem are represented as praying to God: "Gather together our Dispersion, set at liberty them that are in bondage among the heathen" (2 Macc of the 1:27; cf 2 Esd 2:7; Jas 1:1; 1 Pet 2:12). Dispersion 1:1). The thought of such a Dispersion as a punishment for the disobedience of the people finds frequent expression in the Prophets: Hosea (9:3), Jeremiah (8:3; 15:15, etc.), Ezekiel (4:13), and Zechariah (10:9). And it appears also in the Deuteronomic Law (Dt 28:47-49). And the benefit of the Gentiles is a conception to which expression is given in utterances of psalmists and prophets (Ps 67; Mic 5:7, etc.). It is found also in the Apoc Bar, a work belonging to the 1st cent. AD: "I will scatter this people among the Gentiles, that they may do good to the Gentiles" (1:7).

The causes of the Dispersion most obvious to the student of OT history were the Assyrian and Babylonic captivities, when the king of Assyria carried Israel away from its land and placed them in Halah, and in the Dispersion Habor by the river of Gozan, and in the cities of the Medes (2 K 17:5 ff.); and when in the reign of Nebuchadrezzar, king of Babylon, Jerusalem and its inhabitants were carried into captivity (2 K 24:14). See Captivity. But there were other captivities which helped to scatter the children of Abraham. Pottery I of Egypt (322-285 BC) by his expeditions to Pal and his capture of Jerusalem added largely to the Jewish population of Alexandria. Antiochus the Great of Syria (223-187 BC) removed from the Jewish communities in Mesopotamia and Babylon 2,000 families and settled them in Phrygia and Lydia (Jos, Antiq, XII, iii, 4). Ptolemy after his capture of Jerusalem in 31 BC carried off hundreds of Jews to Rome, where they were sold as slaves, but, afterward, many of them obtained their freedom and civic rights.

There was, besides, a voluntary emigration of Jewish settlers for purposes of trade and commerce into the neighboring countries, and the Dispersion esp. into the chief cities of the civilized world. The successors of Alexander, and their successors in turn, encouraged their immigration into that part of the world and mingling of nationalities. They needed colonists for the settlements and cities which they established, and with the offer of citizenship and facilities for trade and commerce they attracted many of the Jewish people.

"In this way," says Philo, "Jerus became the capital, not only of Judea, but of many other lands, on account of the colonies which it sent out from time to time into the bordering districts of Egypt, Phoenicia, Syria, Cœle-

Syria, and into the more distant regions of Pampylia, Cilicia, the greater part of Asia Minor as far as Bithynia, and the remotest corners of Pontus. And in like manner into Europe: into Thrasyllus, and Boeotia, and Macedonia, and Aetolia, and Attica, and Argo, and Corinth, and into the most fertile and fairest parts of the Peloponnesus. And not only to the continent, but also to the most important islands, such as Eubea, Cyprus, and Crete. I say nothing of the countries beyond the Euphrates. All of them except a very small portion of Babylonia, and all the satrapies which contain fruitful land, have Jewish inhabitants" (Philo, Leg ad Caesarum, 36).

About the middle of the 2d cent. BC the Sibylline Oracles could say of the Jewish people: "Every land and every sea is full of thee" (3:271). About the same period the Roman Senate, being anxious to extend protection to the Jews, applied a circular letter written in their favor to the kings of Egypt, Syria, Pergamum, Cappadocia and Parthia, and to a great number of provinces, cities and islands of the Medi-

terranean, where presumably there was a larger or smaller number of Jews (1 Macc 15:15 ff.). It
is no surprise, therefore, to read that for the Feast of Pentecost at Jerusalem, there were present after the ascension of Jesus: "Parthians and Medes and Elamites, and the dwellers in Mesopotamia, and in Paphlagonia, and in Cappadocia, in Pontus and Asia, in Cilicia and Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians" (Acts 2 9–12).

The Eastern Dispersion, caused by the Assyrian and Babylonian captivities, seems to have increased and multiplied, and to have enjoyed a considerable measure of liberty, and Eastern prosperity. When the return from Dispersion the captivity took place under Zerubbabel, it was only a small proportion of the exiles who sought a home again in the land of their fathers. Nor did the numbers who accompanied Ezra from Babylon greatly diminish the exiles who remained behind. In the time of Christ, Jos could speak of the Jews in Babylonia by "of the innumerable myriads" (Ant., XI, v, 2). He also tells us of the 2,000 Jewish families whom Antiochus transferred from Babylonia and Mesopotamia to Phrygia and Syria. Of the peculiarities of the Jews as a people in Babylon, and contrasting their own customs and arousing the ill-will of the neighbors, we have a glimpse in the Pers period in the Book of Est (3 8). Babylonia remained a focus of eastern Judaism for centuries, and from the rabbinical period, the temple at the Talm of Jerus in the 5th cent. of our era, and the Talm of Babylon a cent. later. The two chief centers of Mesopotamian Judaism were Nehardea, a town on the Euphrates, and Nisibis on the Mygdonius, an affluent of the Chaboras, which were also centers of Syrian Christianity.

The Egyptian Dispersion is of special interest and importance, and recent discoveries have thrown unexpected light upon it. As far back as the days of Sheshenq, one could speak of the Jews in Babylonia by "of the affluent Pharaohs", and of the learned priest Haniu, who were called the Talm of Jerus in the 5th cent. of our era, and the Talm of Babylon a cent. later. The two chief centers of Mesopotamian Judaism were Nehardea, a town on the Euphrates, and Nisibis on the Mygdonius, an affluent of the Chaboras, which were also centers of Syrian Christianity.

6. The Egyptian founder of the 23rd Dynasty, the Shi Dispersion shak of I K 14 25 f; 2 Ch 12 21, who invaded Pal in the 10th cent. BC, and engraved on the walls of the great temple of Karnak the names of many districts and cities he had captured, was war and hostage may have been carried off to Egypt by the conqueror. At a later time Jewish mercenaries are said to have fought in the Persian army of Psammetichus II against Ethiopia, to which expedition belong the famous inscriptions of Abu Simbel (594–589 BC). So we learn from the well-known Letter of Aristeas. But the clearest and best-known example of a settlement of Jews in Egypt is that connected with the prophet Jeremiah. When Gedaliah, the governor of Judaea, after the destruction of Jerus in 586 BC, had been treacherously murdered, the depressed and dispirited remnant under Johanan, the son of Kareah, resolved to take flight into Egypt, against the counsel of Jeremiah. A host of fugitives, including Jeremiah and his friend Baruch, accordingly set out thither, and settled at Migdol and Tahpanies and Noph (Memphis), and in the country of Puthros in Egypt (Jer 44). It was in Egypt with these fugitives that Jeremiah ended his life. Many of the fugitives were taken prisoners by Nebuchadrezzar on one of his latest expeditions to the west, and were transported to Babylonia (Jos, Ant., X, ix, 7; 2 Esdr, 3 8). Of this colony of Jews it is natural to see a strong confirmation in the recent discovery of Aram, papiri at Assouan, the Syene of the ancients. The papiri were the contents of a deed box of a member of a Jewish colony in upper Egypt, and the names refer to house-palaces in which Jews were concerned. Here then at Assouan, about 470 BC is a colony of Jews who have been bankers and money lenders, within a cent. of the death of Jeremiah. In the papiri there is evidence of the existence of a tribunal in which cases could be decided, as fully recognized by law as any of the other courts. Egypt or Pers, for Egypt, "the capital of kingdoms,"Pers is called "the land of the Persians," yet Pers is never recognized as a regular court and Pers is never a regular court. The most significant of all, Jeh is acknowledged as the God of their fathers. These facts are rendered still more striking when we regard them as a fulfillment of the prophecy: "In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to Jehovah of hosts: one shall be called the city of destruction. In that day shall Jehovah strike with the sword in Egypt; and with Jehovah in the midst of the land of Egypt, and with a pillar at the boundary thereof to Jehovah" (Isa 19 18, 19). These papiri give information similar to that which the clay tablets discovered at Nippur give regarding the house of Marduk son of the Gth Kingdom. It is suggested the time when Ezra was setting out from Babylonia to restore at Jerus the worship of the temple which Zerubbabel had rebuilt, and the cities and towns that Jerus had gone down to Egypt that we have the first of the southern most of Egypt—Nancy great-grandfathers, of the persons concerned whom he had accompanied thither so much against his will.

7. Testimony of the Dispersion to the Gth Kingdom. At the time of the Persian period, the temple at Elephantine or Yeh, an island in the Nile Temple on the frontier also. One of these papiri contains the petition of a Jewish colony in Elephantine addressed to Bagohi, the Persian governor of the province "Elephantine" (called Pers governor of Judah, about 408 BC). They ask for assistance to enable them to rebuild the temple of Jeh in Elephantine. The temple had been desecrated by the Talm of Jerus in the 5th cent. of our era, and the Talm of Babylon a cent. later. The two chief centers of Mesopotamian Judaism were Nehardea, a town on the Euphrates, and Nisibis on the Mygdonius, an affluent of the Chaboras, which were also centers of Syrian Christianity.

8. Jewish Dispersion to the Gth Kingdom. At the time of the Persian period, the temple at Elephantine or Yeh, an island in the Nile Temple on the frontier also. One of these papiri contains the petition of a Jewish colony in Elephantine addressed to Bagohi, the Persian governor of the province "Elephantine" (called Pers governor of Judah, about 408 BC). They ask for assistance to enable them to rebuild the temple of Jeh in Elephantine. The temple had been desecrated by the Talm of Jerus in the 5th cent. of our era, and the Talm of Babylon a cent. later. The two chief centers of Mesopotamian Judaism were Nehardea, a town on the Euphrates, and Nisibis on the Mygdonius, an affluent of the Chaboras, which were also centers of Syrian Christianity.

9. Theories of the Dispersion of the Jews. It is suggested that they had come into Egypt with the Pers army under Cambyses from their adopted homes in Assyria and the cities of the Medes and had obtained possessions in the land of Egypt, the sons of Sanballat, the governor of Samaria. That this was Nebuchadnezzar's later, for he lived nearly a cent. earlier. But the association with descendants of his, himself Samartians, gives a similar appearance to the position of the Elephantine temple. The existence of this temple with its priesthood, its altar of sacrifice, and its priests, in the years BC, is an important fact in the history of the Dispersions. It was meant to keep those Jewish exiles true to the religion of their fathers, and to present a counter to the spread of Christianity, with their brethren in Pal. For a like purpose the Temple of Onias at Ptolemais was established. In the years of the Maccabean struggle, Onias did flee to Jerus with a number of priests and Levites, and for the foundation and the worship of the temple. It was destroyed by Ptolemy III Euergetes in 280 BC, but Onias had received a gift of land upon which he built a
The great monument of Hellenistic Judaism, which had its chief seat in Alexandria, is the LXX tr of the OT parata paralogica, and is the Bible of parata evangelica, and was the Bible of the Apostles and the chief handbook of the Lord Jesus Christ Himself. It is inscribed in the Letter of Aristeas to the interest of the ptolemy II philopator (285-247 b.C.) to secure a copy of the Jewish Law in an accessible tr for the famous royal Library. It is more likely than the sephardic version that the hel lenic tongue in their new surroundings, the need of an intelligible version of the Law to be used, it was expeditious to act to work it out. In course of time the rest followed, but from the tradition of its being the work of 70 or 72 translators it is known as the LXX.

The question has been raised whether too much has not been made of a Jewish community in Alexandria so early, and it has been asserted that no such a Jewish community at a comparatively early period. A remarkable inscription has been found by this expedition in the Jewish quarter of Alexandria, with a poem to the temple of Alexandria of 133 BC. The Jewish community in Alexandria had been founded by the Jews of Syria who had come to live showing that at Scethis, 20 miles from Alexandria, there existed a Jewish community which had built a synagogue and dedicated it to the honor of Ptolemy III. The Jews of Alexandria had been friendly to the Macedonian conquest, and in the new city the Jews received the rights of citizenship and two quarters were set aside for them. That the Jews were not persecuted and had full national liberty, the principal synagogue of the city was on a scale of great magnificence. In the reign of Ptolemy Philometor (180-146 BC) they were allowed to set up the temple at Leontopolis, and as we have already noticed, in the time of Philo the Jewish colony in Egypt was considered to number a million.

In Alexandria the Jews first came so powerfully under the influence of Hellenism, and here that the peculiar Graeco-Jewish philosophy sprang up as the most notable representative. The same soil was eminently favorable to early Christianity which had from the end of the 2nd cent. onward its greatest teachers and their learned catechetical school. See Alexandria.

14. The Septuagint.

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15. Early Evidence of Dispersion anywhere before the Maecan-Jewish life in the period of the second half of the Community.

The evidence as we have seen points to the existence of Jewish communities continuously from the days of the Maccabees. Papiyr proved the presence of Jews in Egypt, not only in the towns but in some districts from a comparatively early period. A remarkable inscription has been found by this expedition in the Jewish quarter of Alexandria, with a poem to the temple of Alexandria of 133 BC. The Jewish community in Alexandria had been friendly to the Macedonian conquest, and in the new city the Jews received the rights of citizenship and two quarters were set aside for them. That the Jews were not persecuted and had full national liberty, the principal synagogue of the city was on a scale of great magnificence. In the reign of Ptolemy Philometor (180-146 BC) they were allowed to set up the temple at Leontopolis, and as we have already noticed, in the time of Philo the Jewish colony in Egypt was considered to number a million.

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16. Dispersion—It is the country which has had the sion in Syria largest percentage of Jewish inhabitants, and at Antioch among the Jews of Syria had the predominence. In Damascus, which seems to have had a Jewish quarter or Jewish quarter in the days of Ahab (1 K 20 34 and Burnye's note ad loc.), the Jewish population was numbered by thousands. In the region of the Hauran, Judas Maccabaeus and his brother Jonathan brought bodies of Jews, who were settlers among a pagan population, for safety to Judaean (1 Mace 5).

Even in Arabia Judaism had considerable footing. Edward Gaster has also prosecuted with care and success researches in Arabia (see Hiflarch's hints, Researches in the Biblical City, p. 163). He has come to the conclusion that the Himyartic inscriptions of the 4th and 5th cents. of our era which are now Christian and therefore Jewish, but there is still uncertainty as to this. In the beginning of the 4th cent. a Jewish king actually reigned in Arabia, and because of his persecution of the Christians he was attacked and overthrown by the Christian king of Abyssinia.

Of the widespread distribution of the Dispersion in Asia Minor there is abundant testimony, not only in the texts of the apostles, but also in classical and early Christian literature, and in the epigraphic literature, which has been accumulating for the last 30 years. At Pergamum, in Lydia, in Karia, at Magnesia, at Trales, at Miletum, in Cappadocia, Bithynia, and Pontus, considerable Jewish communities existed at the beginning of the Christian era. At Smyrna the Jews played a prominent role in the early history of the city, and in the 155 AD, being esp. zealous in preaching up fagots on the fire that consumed the martyr. In his Cities and Bishoprics of Phrygia Sir William Ramsay mentions numerous indications found on inscriptions of Jewish settlers, and his chapter "The Jews in Phrygia" focuses the results of his inquiries.
Jews, and there was present among his listeners a large body of Jews interested in the case. When Pompey had captured Jeros in 63 BC, and held that the Jewish captives. They were sold as slaves, but many of them received their freedom and rights to citizenship. When Julius Caesar, who was a great patron and protector of the Jews, died, the people wept over him for nights on end.

22. Jews and the First Caesars

Augustus protected and encouraged them. Tiberius, however, adopted repressive measures toward them, and Jews in the Roman Empire were severely persecuted for their faith and worship. The Jews fled to Judaea and other places

23. Influence of the Roman Empire

The Jews were influenced by the Roman Empire in their religion and culture. The Jewish exodus to Rome continued, and the Dispersion of Jews was significant in the development of the Roman Empire.

24. Jews in Italy, Gaul, Spain and North Africa

The Dispersion reached Italy, Gaul, Spain, and North Africa. The Jews in these areas established communities and maintained their culture and religion.

25. Number of Jews in the Dispersion Empire

The exact number of Jews in the Dispersion Empire is unknown. However, it is estimated that there were millions of Jews scattered throughout the empire.

26. Jewish Proselytism

Judaism continued to spread and attract converts. However, the proselytism was not always accepted by the Jewish community. The question of proselytism has been a topic of debate in Jewish history.

In recent excavations, which have laid bare much of subterranean Rome, many Jewish tombs have been examined and have yielded much additional knowledge of the conditions of Jewish life in the capital of the Caesars. Probably Jews grading Pompey's triumph after his Syrian campaign, 61 BC, made the first Rom catacombs similar to those on Jewish hillsides and esp. round Jerusalem; and in these Jewish catacombs pagans and Christians were never laid.

In Italy, apart from Rom and Southern Italy, where they were widely spread, the number of Jews at the beginning of our era was not so large as in Gaul; they were numerous and in Spain they were numerous and powerful. In North Africa there were Jewish communities in many centers, and Cyrene was the home of a large and flourishing Jewish population.

It is not easy to form a trustworthy estimate of the Jewish population of the world in the times of Christ. Harnack reckons up four or four and a half millions (Expansion of the Christianity, I, 10) within the Roman Dispersion Empire: The Judaism of the Dispersion would at least be several times more numerous than the Judaism of Pal.

The question has been discussed how far the Jews of the Dispersion recruited their ranks by proselytism. That they should maintain a propaganda on behalf of their ancestral Proselytism faith would only be in keeping with the ancient faith in the Law as a religion of revelation. Although they might have abstracted the phrase "the hedge of the Law" to protect them against the corruptions and idolatries of the Gentiles.
there was nevertheless at the heart of Judaism a missionary purpose, as we see from the universalism of the Psalms and the Prophets. Judaism was burdened with a message which concerned all men, to the effect that there was one God, of whom and spiritually the Creator of heaven and earth, who had committed to the family of Abraham in trust for the world His Law. To witness for the Living God, and to proclaim His Law, was the chief element of the Jewish propaganda in the Roman empire, and their system of proselytism enabled them to gain adherents in numbers. In this the OT Scriptures and the observance of the Sabbath were important factors, and enabled them to win the adherence of intelligent and educated people.

That the Jews of the Dispersion had an internal organization with courts of their own, having considerable jurisdiction, not only in spiritual but in civil affairs, there is no doubt. This would only be in accordance with the analogy of their constitution as seen in the NT, and of their commercial organization in many lands to this day. In all the lands of their Dispersion the Jews never lost touch with their land, their kindred, or Jerusalem, the city of the Great King. The bond of unity was maintained by the pilgrimages they made from all the countries where they were scattered to their great national feast; by the payment of the half-shekel toward the services of the Temple as long as it stood; and by their voluntary submission, so long as they had a national polity, to the decrees of the great Sanhedrin.

That Judaism was influenced in its Dispersion by contact of the larger world of life and thought in which the Jews had their place outside of Palestine we can see by the example of Alexandria. It was there that it first and most powerfully the penetrating and pervasive influence of Greek thought, and the influence of the larger world of life and thought in which the Jews had their place outside of Palestine. The Alexandrian Jew was in reality both a Jew and a Greek; he held the faith of Jeh and sincerely worshipped the God of his fathers, but he spoke the Greek language, had received a Greek education, and had contracted many Greek ideas and habits. Still those in his position were Jews first, and Greeks afterward, and on all the fundamentals 'were in thorough sympathy with their Palestinian brethren' (Fairweather, From the Exile to the Advent, 109 f).

The Jewish people thus widely distributed over the Roman world in their monotheism, with their Scriptures, and with their Messianic hopes, did much to prepare the way for the advent of the Redeemer who was to be the fulfilment of Jewish expectation and hope. It was due to the strange and unique influence of Judaism and to the circulation of the glowing visions of Israel's prophets among the nations, that there was so widespread an expectation, mentioned by Tacitus, by Suetonius and by Jos., that from Judaea would arise a Ruler whose dominion would be over all. It is now believed that Virgil's conception of the Better Age which was to be inaugurated by the birth of a child was derived from Isaiah's prophecies. And not only did the Jewish Dispersion thus prepare the way for the world's Redeemer in the fulness of the time, but when He had come and suffered and died and risen and ascended, it furnished a valuable auxiliary to the proclamation of the gospel. Wherever the apostles and the first preachers traveled with the good news, they found Jewish communities to whom they offered first the great salvation. The synagogue services lent themselves most effectively to the ministry of St. Paul and his colleagues, and it was to the synagogues that they first reported to the city they visited. Even to this day this preservation of "the dispersed of Israel" is one of the marvels of the Divine government of the world, proving the truth of what the holy prophets said: "I will set the house of Israel among all the nations, like as grain is sifted in a sieve, yet shall not the least kernel fall upon the earth" (Am 9:9).

LITERATURE.—Schürer, G.J.V., III. 1 ff; Harnack, Expansion of Christianity, I, 1-40; Fairweather, Background of the Gospel and From the Exile to the Advent; Jen. in Art. "Dispersion" in Sayce and Cowley, Aram. Parts Discovered at Assuan; Oesterley and Box, Religion and Worship of the Synagogue.

T. NICOL.

DISPERSION OF NATIONS. See BABEL; DISPERSION; TABLE OF NATIONS.

DISPOSITION, dis-posit-sion (διαστασις, diastasis): Only in Acts 7:53, "received the law by the disposition of angels," where it bears the meaning of "administration"; RV "as it was ordained by angels."

DISPUTATION, dis-part-ay-shun (διαστηματισς, disputatio): In Acts 16:2, RV reads "questioning" for AV "disputation" (Gr suskellai). In Rom 14:1, AV "doubtful disputations" becomes in RV "division of scruples." (Gr discussionis doubletis). The Gr in neither case implies what the word "dispute" has come to mean in modern Eng., but rather "to discuss" or "argue."

DISTAFF, dis-taff (://, pelakh): This word occurs twice in Prov 31:19: "spindle" is found in the same passage. In RV the meanings of the two words have been exchanged. See SPINNING.

DISTIL, dis-till: Only found twice in the Eng. Bible (Dt 32:2; Job 36:27), in both cases in its original meaning of "to fall in drops," as dew or rain (derived through Fr. from Lat de, "down," stillo, "to drop"). It does not occur in its later technical sense, for the process we call distillation was not known in ancient times.

DISTINCTLY, dis-tink-tlv: Only Neh 8:8, "They read in the book, in the law of God, distinctly." Probably the better rendering in RV "with an interpretation," i.e. translating into Aram. The Heb word is a part of vb. pwrkath=to make distinct. The corresponding Aram. word occurs in Ezr 4:18 ="plainly" AV and RV, better "translated" RV.

DITCH, dic: The word is used indiscriminately in AV to represent at least three different ideas: a conduit or trench (2 K 3:16); a reservoir or cistern; or simply a pit or hole in the ground. In RV this distinction is observed more carefully. Cf Job 9:31; 12:5, "reservoir" ("reservoir"), the former meaning a pit or any similar place of destruction or corruption; the latter a reservoir or cistern of water. The NT usage (Mt 15:14 AV) corresponds somewhat with the former. See also 2 K 3:16 ("trenches").

DIVERS, dvorz. DIVERSE, di-vorr': DIVERSITIES, di-vorr-iss-tiz: "Divers" meaning "various," "different in kind" is now obsolete and used only as a synonym of "several," i.e. more than one. The distinction between "divers" and "diverse" in AV seems to be that the former is the
the future, etc, and to utter oracles embodying what he sees. Among the Romans artificial divination prevailed almost exclusively, the other having vogue largely among the Greeks, and changes in the "diviners" nearly everywhere, except where it has the meaning "several." Cf Mt 24 7; Lk 21 11; He 9 10, et al. It is hard to understand why RV retains "divers" as a tr of παράσης, παράσης, in Mt 4 24; Mk 1 24; Lk 5 30, because παράσης certainly cannot have the meaning "several!" but "different in kind," and the idea expressed in these passages is not that of the many people having different diseases but that different people had different kinds of diseases. The same is true in He 13 9 where "disease" does not refer to number but to various kinds of teaching. He 2 4 and Jas 1 2 rightly change the reading of AV "divers" to "manifold."

In other passages RV changes "divers" to "diverse," and thus renders the idea of the original text "different in kind." Cf Dt 25 13 f; Prov 20 10.23. Other passages are changed the better to render the original text: Dt 22 9, "two kinds of seed"; Jgs 5 30, "dyed"; 2 Ch 30 11, "certain men," RV "diverse." Acts 19 9, AV "divers" in all these passages "divers." RV changes AV He 1 1 "at sundry times and in divers manners," an expression often found in Old Eng, to "by divers portions and in divers manners."

"Divers" is found twice as tr of διαφορά, διαφορά, lit. "distribution," (1 Cor 12 4 f), but RV changes AV, 1 Cor 12 28, "diversities to "divers kinds," as tr of γένι, γένι, "kinds." A. L. BRESLICH

Dives, divi-vēs.See Lazarus.

DVIDE, di-vīdē: It is difficult to decide whether פָּדָה, פָּדָה (Job 26 12; Isa 51 15; Jer 31 35) should be rendered "to stir up" or "to still." The Heb has both meanings. Some render "He causes the sea to tremble." RV reads "to stir in text and "to still" in margin, while AV has "to divide" in all three cases. 2 Ch 35 13, "carried them quickly" (AV "divided them speedily"). Since פָּדָה, פָּדָה, may mean either "to distribute" or "to be smooth," Hos 10 2 reads "their heart is divided in the text, but our "smooth" in margin, (AV "divided"). The Gr διαφορά, orthotonōμαι, means "to cut straight," hence the more lit. tr of 2 Tim 1 2, "handling aright the word of truth" (note "holding a straight course in the way of truth" or "rightly dividing the word of truth;" AV "rightly dividing").

A. L. BRESLICH


Definitions

Divination is the act of obtaining secret knowledge, esp. that which relates to the future, by means within the reach almost exclusively of special classes of men.

1. Definition

Of this there are two main species: (1) artificial, (2) inspirational, or, as it was called in ancient times (Cicero, Lord Bacon, etc), natural divination. Artificial divination depends on the skill of the agent in reading and in interpreting certain signs or omens. See also (3) artificial. Inspirational or natural divination the agent is professedly under the immediate influence of some spirit or god who enables the diviner to see the future, etc.

2. Kinds of Divination

In all these cases there are two main species: (1) artificial, (2) inspirational, or, as it was called in ancient times (Cicero, Lord Bacon, etc), natural divination. Artificial divination depends on the skill of the agent in reading and in interpreting certain signs or omens. See also (3) artificial. Inspirational or natural divination the agent is professedly under the immediate influence of some spirit or god who enables the diviner to see the future, etc.

3. Fundamenta Knowledge desired by men, and that, under certain conditions, they are willing to impart to the gods.

Divination

(1) The word "divination" itself, from deus, "god," or dòvus, "pertaining to god," carries with it the notion that the information obtained comes from deity. Sinaitic, including Cicero himself who gives it. "Divination," Cicero makes him say (op. cit. ii.63 ff), is "a power in man which foresees and explains those signs which the gods throw in his way." The Greeks were, on the other hand, much more imaginative. They knew that man, and with them inspirational divination held much the larger place. The Gr mánis (μάνις) bears a close resemblance to the OT prophet, for both claimed to be inspired from without and to superhuman inspiration. The Gr term for divination (hê) mantikê (μαντική) technically has reference to the work of the mánis, and it hardly ever means divination of the lower sort—that by means of signs.

Underlying all methods of divination there lay the belief that certain superhuman spiritual beings (gods, spirits) possess the secret knowledge desired by men, and that, under certain conditions, they are willing to impart it to the gods.

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4. Legitimate and Illegitimate Divination

Divination

(1) It can be proved that among the ancient peoples (Babylonians, Egyptians, Greeks, Romans, etc) the view prevailed that not only oracles but also omens of all kinds are given to men by the gods and express the minds of these gods.

Among the ancient Babylonians, Egyptians, Greeks and Romans the diviner stood in the service of the state and was officially consulted before wars and other great enterprises were undertaken. But among these nations certain classes of diviners were prohibited by the government from exercising their calling, probably because they were supposed to be
The species of divination spoken of in the Bible may be arranged under two heads: (1) those apparently sanctioned, and (2) those condemned in the Bible.

6. Modes of Divination

(1) Methods of divination tacitly or expressly sanctioned in the Bible.—(a) The use of Baal has already been cited. He was a Moabite and therefore a heathen soothsayer. His word of blessing or of curse is so potent that whether he blesses or curses his word secures its own realization. So far is his vocation from being cursed that it is actually called into the service of Yahweh (see Nu 22-24).

(b) To dreams the Bible assigns an important place as a legitimate means of revealing the future.

Such dreams are of two kinds:

(i) Involuntary or such as come unsought. Even these are regarded as sent for guidance in human affairs. The bulk of the dreams spoken of in the Bible belong to this class: see Gen 20 3.6 (Abimelech); 28 2 f.; 31 10-14 (Jacob); 37 5-9 (Joseph; see ASTRONOMY, ii, 6). Nu 21- Pf. Pharaoh’s butler (baker); 41 T. Y. (Pharaoh’s) baker, 7 14-9 (Gideon and an unnamed man); Dn 1 17 (Daniel had understanding of dreams); Dn 2 1-49 (Nebuchadnezzar’s dream and its interpretation by Daniel); Mt 1 20; 2 13 f. (Joseph, husband of Mary, the virgin); 27 19 (two visions of Thomas in Jerusalem); 23 25 f., where the lawfulness of prophetic dreams is assumed (cf ver 32, where “lying dreams” imply genuine ones). In the document usually ascribed by modern critics to the Elohist (E), dreams bulk largely as divinities serve to show. Among the Babylonians belief in the significance of dreams gave rise to a science (omensomancy) so elaborate that only special interpreters called seers (sing. bara) were considered able to explain them (see LENORMANT, op. cit., 143, for examples).

(ii) The other species of dreams consists of such as are induced by what is called “incubation,” i.e. by sleeping in a sacred place where the god of the place is believed to reveal his secrets to the sleeper. Herodotus (iv 172) says that the Nasamonnians, an Egyptian tribe, used to practise divination by sleeping in the graves of their ancestors. The dreams which then came to them were understood to be revelations of their dead ancestors. See also (b), above. These would be “incubation dreams” in Nineveh. We have a reference to this custom in Isa 65 4 (“that sit among the graves”), where Yahweh enters into judgment with the Jews for their sin in yielding to this superstition. Solomon’s dream (1 K 3 5-15) came to him at the high place of Gideon. See also DREAM, DREAMER.

(b) But the Bible appears in some places to give its approval to some kinds of artificial or (as it may be called) omens. See (c) Sortilege or divination by lot. The use of the lot as a means of ascertaining the will of Deity is referred to at least without expressed censure, and, as the present writer thinks, with tacit approval, in many parts of the Bible. It was by lot that Aaron decided which of the two goats was to be for Yahweh and which for Azazel (Lev 16 7-10). It was by lot that the land of Cannan was divided after the conquest (Nu 26 56 f.; Josh 18 19). For other Bible instances see Jos 18 1 f.; Judg 17 11 f.; 1 Ch 6 54 f.; 24 5 f.; 25 8 f.; 26 13 f.; Est 3 7 (“They cast Pur, that is, the lot”); see Century Bible in loc.); Neh 10 34; 11 1; Jon 1 7 (“The lot fell upon Jonah”); Mt 27 35; Acts 1 26; in the Urim and Thummim (q.v.), as explained by learned scholars, the methods applied for these two words, though etymologically still obscure, stand for two objects (pebbles), one
denoting yes or its equivalent, and the other no. Whenever the high priest took from his ephod was believed, and an answer was given as asked. In all cases it is taken for granted that the lot cast was an expression and indication of the Divine will. See AUGURY, IV, 3.

(6) Hydromancy, or divination by water. In Genesis 2, Joseph is referred to as practising this kind of divination and not a word of disapproval is expressed. See AUGURY, IV, 2.

(7) We read in the OT of other signs or omens which are implicitly approved of, thus Jgs 6 36-40 (Gideon's casting down of the altar), and when Jonathan decides whether or not he is to attack the Philistines by the words which he may happen to hear them speak.

(2) Modes of divination condemned.—The following methods of divination are explicitly or implicitly condemned in the OT.

(a) Astro-mancy (=Astrology). See ASTROLOGY.

(b) Rhadomancy, or the use of the divining rod, referred to apparently in Hos 4 12 (which may be paraphrased: ‘My people ask counsel of a bit of wood, and the rod made thereof answers their questions’); Ezek 8 17 (‘They put a rod [AV “the branch”] to their nose’).

(c) By an examination of the liver of animals; see Ezek 21 21. This mode of divining, heptasopy, is seen even as late as the middle of the 19th century among the Babylonians, Greeks, Romans, etc., of the ancient world, and it is still in vogue in Bornoe, Burmah and Uganda. We have no evidence that it was practised among the Israelites, for in the ancient Assyro-Babylonian “Sacred annals” of the king of BABYLON (Nebuchadnezzar) who is said to have “looked in the liver.”

Opinions differ as to how the state of the liver could act as an omen. Jastrow says the liver was considered to be the seat of life, and that where the liver of the animal sacrificed (generally a sheep) was accepted, it took on the character of the deity to whom it was offered. The soul of the animal as seen in the liver became then a reflector of the soul of the god (see B.B. XX, 102 f). On the other hand, Alfred Jeremias says that in the view of the ancient Babylonians the lines and forms of the sheep’s liver were regarded as reflecting the universe and its history (The OT in the Light of the Ancient East, I, 61). Neither of these explanations is made probable by its advocates.

(d) By teraphim (of Teraphim); see 1 S 16 23; 21 21; 1 S 10 2.

(e) Necromancy, or consulting the dead; see Lev 19 31; 20 6; Dt 18 11; Is 8 19; 19 3; see above.

(f) Divination through the sacrifice of children by burning (see Dt 18 10). The context makes it almost certain that the words of Jeremiah, “that maketh his own son or his daughter to pass through the fire” (Ezek), and read “that burneth his son or his daughter in the fire” (see Dt 18 10) refers to a mode of obtaining an oracle (cf 2 K 3 27). The Phoenicians and Carthaginians sacrificed their children to Kronos in times of grave national danger or calamity (Porphyry Apud Euseb. Praep. Ev. I, 64, 4; Diod. Sic. XX, 14).

These are examined in detail in T. Witton Davies’ Magic, Divination, and Demonology among the Hebrews and Their Neighbors. See also 7. Terms. The art ‘Divination’ in EB by the Used in the present article. The following brief notes the OT in most sufficient here.

Connection (1) רטפ, ṭemānāh, generally rendered “divination,” is a general term for divination in all kinds. In Ezek 21 21-26 it stands for divination by arrows while in 1 S 28 it is used of divination through the medium of an ’ābāh (‘familiar spirit’). On the derivation of the word see EB, art. “Magic,” § 3.

(7) דנין, mē’timānāh, probably from a Sem. root (cf Arab. ‘annā) which denotes to emit a hoarse nasal sound such as was customary in reciting the prescribed formula (see CHARM). For ‘touch of the mē’timānāh’ see AUGUS’ O.A. 3. Some say the word means one who smites with the evil eye,” making the term a denominative from qurān, “eye.” The usual rendering in AV is pl. “observers of times” and in RV “them that practised augury” (Dt 18 10-14).

(3) The vb יָטַּת, nietānāh, of which רטפ, lāḥānāh, is but a variant, is probably a denominative from לָהֵס, nāḥās, “a serpent!” (and n interchange in Heb), denoting “to hiss,” “to whisper” (like a serpent), then “to utter divinatory formulae. As it is used for so many kinds of divination, W. R. Smith concludes that it came to be a general term for the divine. Part of the this vb. is tr’ enchanter” in Dt 18 10, the cognate vb., “to use enchantments” in Lev 19 26; 2 K 21 6; 2 Ch 33 6, and the corresponding noun “enchantment” in Nu 23 23; 24 1.

(4) גסָרִת, gāsārīn, lit. “cutters,” i.e. such as kill (in Arab. the cognate vb. = “to slaughter”) for the purpose of examining the liver or entrails as omens. Perhaps the etymology implies “sacrifice,” animals being sacrificed as an offering to the god, and the word occurs only in Dnl (2 27; 4 7 4; 5 7 11). The word tr’ “soothsayers.” Some think they were “astrologers,” the etymology in that case referring to the dividing of the heavens with a view, by casting the horoscope, to forecasting the future.

(5) נָשַע, našaḥaḏ (AV “astrologer,” RV “enchanter”), occurs only in Dnl in the Heb (1 20; 2 2) and in the Aram. (2 10; 4 4 71, etc) parts of the book. The term is probably taken from the Bab and designates a magician and esp. an exorcist rather than a diviner.

(6) מְרָכַת מֹרַכַת, moraḥaṯ, the same word as the Gr Chaldaioi (Xαλδάιοι) (EV “Chaldeans”), denotes in Dnl (1 4, etc) where alone it occurs, not the people so designated but a class of astrologers. This usage (common in classical writers) arose after the fall of the Bab empire, when the only Chaldaic known were astrologers and soothsayers. See further, MAGIC. For “spirit of divination” (Acts 16 10) see PYTHON; PHILIPP.

Inspirational divination and OT prophecy have much in common. Both imply the following conditions: (1) the primitive instinct that craves for secret knowledge; (2) the belief that knowledge is possessed by certain spiritual beings who are willing on certain terms to impart it; (3) such secret knowledge is imparted generally to special classes of men (rarely women) called diviners or (Bab) seers and prophets.

Many anthropologists (Tylor, Frazer, etc) and OT scholars (Wellhausen, W. Robertson Smith, etc) consider prophecy to be but an outgrowth and higher form of divination. The older theologians almost to a man, and a goodly number of moderns, take precisely the opposite view, that divination is a corruption of prophecy. Probably neither view is strictly true. Sometimes in human life we find evidences of progress from lower to higher. Sometimes the process is the very reverse. It is important to take notice of the differences as well as the resemblances between the diviner and the prophet.

(1) The OT prophet believes in a personal God whose spoke or wrote it was because he was, at least professedly, inspired and informed by Yahweh. “Thus says Yahweh,” was the usual formula with
which he introduced his oracles. The Gr and Rom 
manifests, on the other hand, worked himself up to the 
necessary ecstatic state by music, drugs (intoxicating 
smoke), and incantations. Sometimes it has been thought 
a sufficient means of divine inspiration to yield the vital 
portions of birds and beasts of omen. It was believed that 
by eating the hearts of crows, or moles, or of hawks, men 
looked into their bodies the predicting soul of the 
creature (Frazer, Golden Bough, II, 355).

(2) The manticus practiced his art as a remunerative 
occupation, charging high fees and refusing in most 
cases to ply his calling without adequate remuneration. 
The local oracle shrines (Delphi, 
Delaunay, Camerarius) etc, were worked for personal and political 
ends. The OT prophet, on the other hand, claimed 
to speak as he was willed by his God. It was with 
him a matter of conviction as to what living men 
ought to live, what state of heart they should 
cultivate. So far from furthering his own material 
interests, as he could by saying what kings and other 
dignitaries wished to hear, he boldly 
denounced the sins of the time, even when, as often, 
he had to commend the conduct of kings and the 
policies of governments. Look, for example, at 
Isaiah's fearless condemnation of the conduct of 
Ahaz in summoning the aid of Assyria (Isa 7:1), and at the scathing 
words with which Jeremiah 
censured the doings of the nation's leaders in his day 
(Jer 2:28). But both OT and NT, prophets suffered severely for their courage, esp. 
Jero-miah, who stands out as perhaps the finest recorded 
example of what, in the face of formidable opposition, the religious teacher 
ought to be. Of 
Moriah, King 
Ahab of Israel said, "I hate him; for he doth not prophesy good 
concerning me, but evil." What reward did this prophet have for his 
fidelity to his conscience and his God? 
(1) 2 K 22:1-35). Had he pleased the 
king by predicting a happy, prosperous future that 
was never to be, he would have been clothed in 
gorgeous robes and lodged in a very
cal-ch 5 15-16 AV, but RV rightly substitutes "the water-
courses of Reuben"; in Job 30 17 the same word is rendered "rivers"; (c) of the (late) organization of 
priests and Levites into classes or families who 
ministered in the temple in rotation. The regular 
courses generally, and always in 
RV (1 Ch 24 1; 
36 12; Neh 11; cf Ch 35 5). Much 
provision is given by the Chronicler to the 24 
classes of priests, singers, and doorkeepers, who 
served in turns in the temple (cf Lk 1 5-8).

(2) Separation, distinction: "I will put a division [RV 
"strifes, tumults"] between my people and thy people" 
(Ex 8:23). The Heb word here is pedahth = "rancor," "reproach," "disputation" (cf Ps 119 9), but the reading is doubtful. 
AV and RV follow LXX, Syr, and Vulg, which render "set a 
distinction," perhaps on the basis of a different reading 
from that of our Heb text.

(3) In the NT, dissension, discord, schism (Lk 12 51; 
Rom 16 17; 1 Cor 3 3 AV, omitted in RV; 1 Cor 10 16; 
11 18; Gal 5 20).

D. MIALL EDDARDS

DIVORCE, di-vörss, IN OT: Women, among the 
Hebrews, as among most nations of antiquity, 
occupied a subordinate position. From the very 
beginning the Heb wife and mother was treated with 
much more consideration than her sister 
woman, in other Sem countries, her position nevertheless 
was one of inferiority and subjection. 

The marriage relation from the standpoint of Heb 
legislation was looked upon very largely as a business 
affair, a mere question of property. A wife, 
nevertheless, was, indeed, in most homes in Israel, 
the husband's valuable personal property. 
while this is true, the husband was unconditionally 
and unreservedly the head of the family in all 
domestic relations. His rights and prerogatives were 
manifest on every side. Nowhere is this more 
evident than in the double standard of morality in matters pertaining 
to the sexes is, at least, as old as Moses (see Ex 21 
7-11).

The OT law concerning divorce, apparently quite 
clear, is recorded most fully in Dt 24 1-4. A 
wife was never to be prevailed on to 
condemn the husband. She was to be 
unreservedly, convince anyone that 
Divorce: there are difficulties of interpretation. 
Dt 24:1-4 The careful reader will notice that the 
wordings of the AV and RV differ 
materially. AV reads in the second part of ver 1: 
"then let him write a bill," etc, RV has "that he shall 
write," etc, while the Heb original has neither "then" nor "that," but the simple conjunction "and." 
There is certainly no evidence of divorce in the 
world of Moses, but, on the other hand, a clear purpose 
to render the proceeding more difficult in the case of the 
husband. Moses' aim was "to regulate and 
thus to mitigate an evil which he could not extir-
pate." The text matter of divorce, as far as possible, 
to favor the wife, and to protect her life and 
her unceremonious expulsion from her home and children. 

As already suggested, marriage among the 
Hebrews, as among most Orientals, was more a legal 
contract than that of love or 
marriage affection. It would be, however, a 
Legal great mistake to assume that deep love 
contract was not often present, for at all times the 
domestic relations of the Heb 
married couple have compared most favorably with 
those of any other people, ancient or modern. 
In its last analysis it was, nevertheless, a business 
transaction. The husband or his family had, as 
a rule, to pay a certain dowry to the parents or 
guardians of the betrothed before the marriage was 
consummated. A wife thus acquired could easily be regarded as a piece of property, which, without great difficulty, could be disposed of in case the husband, for any reason, were disposed to rid himself of an 
uncongenial companion and willing to forfeit the 
mohar which he had paid for his wife. The advantage 
was always with the husband, and yet a wife 
was not utterly helpless, for she, too, though prac-
tically without legal rights, could make herself so 
unbearably burdensome and hateful to the husband 
that almost any husband would gladly avail 
himself of his prerogatives and write her a bill of 
divorce. Thus, though a wife could not 
divorce her husband, she could force him to divorce her.

The following words of Professor Israel Abrahams, 
Cambridge, England, before "the Divorce Com-
Divorce in OT

4. Divorce Applicable Only to Wives

The common term used in the Bible for divorce is נַעַרְב (ne'arab), which means "to send away a wife." The term is derived from נָעַר (navor), meaning "to abandon." The sending away of a wife is considered a serious act, and the husband is required to give her a bill of divorcement,

The Mosaic law, which was given to Israel at Mount Sinai, specified the conditions under which a man could divorce his wife. This law is contained in the book of Deuteronomy, chapter 24, verses 1-4. The law states that a man could divorce his wife if she was not pleasing to him, if she had been unfaithful to him, or if she had refused to come to him. The husband had to give her a bill of divorcement, which was a legal document that formally ended the marriage.

5. Process ceremomionally and capriciously dismisses his wife without the semblance of a trial. In case he became dissatisfied with his wife, (1) he had to write her a bill of divorcement (q.v.) drawn up by some consti-tuted legal authority and in due legal form. In the very nature of the case, such a tribunal would use moral suasion to induce an adjustment; and, failing in this, would see to it that the law in the case, as stated above, would be upheld. (2) Such a bill or decree must be placed in the hand of the divorced wife. (3) She must be forced to leave the premises of her former husband. Divorce was denied two classes of husbands: (1) The man who had falsely accused his wife of adultery (Dt 22:13ff), and (2) a person who had seduced a virgin (Dt 22:28ff). In addition, a heavy penalty had to be paid to the father of such damsel.

It is probable that a divorced woman who had not contracted a second marriage or had been guilty of adultery might be reunited to her husband. But in case she had married the second time she was forever barred from returning to her first husband, even if the second husband had divorced her or had died (Dt 24:3f). Such a law would serve as an obstacle to hasty divorces.

6. Grounds of Divorce were common among the Hebrews. All rabbis agree that a separation, though not desirable, was quite lawful. The only source of dispute among them was as to what constituted a valid reason or just cause.

The language in Dt 24:1ff has always been in dispute. The Heb words, נַעַרְב, נַעַרְבָּה, נַעַרְבּ, "erewoth dabbhār, on which a correct interpretation is doubtful.

meaning of pass over them quite flippantly. The Dv 24:1 phrase troubled the Jewish rabbis of olden times, as it does Jewish and Christian commentators and translators in our day. AV renders the words, "some uncleanness," and in the margin, "matter of nakedness." The latter, though a literal tr of the Heb, is quite unintelligible. RV and ARV both have: "some unseemly thing." Professor Driver translates the same words "some indecency." The Ger. RV (Kautzsch) has "etwas Widerwertiges" ("something repulsive"). We know of no modern version which makes "erewoth dabbhār the equivalent of fornication or adultery. And, indeed, in the very nature of the case, we are forced to make the words apply to a minor fault or crime, for, by the Mosaic law, the fornication for adultery was death (Dt 22:20ff). It is, however, possible that this was the case. The penalty was never enforced. It is well known that, and some time before, the time of our Saviour, there were two schools among the Jewish rabbis, that of Shammai and that of Hillel. Shammai and his followers

maintained that "erewoth dabbhār signified nothing less than uncleanness or adultery, and argued that only this crime justified a man in divorcing his wife. Hillel and his followers maintained that "erewoth dabbhār signified nothing less than uncleanness or adultery, and argued that only this crime justified a man in divorcing his wife. They placed great stress upon the words, "if she find no favor in his eyes" immediately preceding "erewoth dabbhār (Dt 24:1), and contended that divorce should be granted for the flimsiest reason: as such as the finding of a dish of unclean food or careless seasoning. Some of the rabbis boldly taught that a man had a perfect right to dismiss his wife, if he found another woman whom he liked better, or who was more beautiful (Mish. Gittin, 14.10). Hence is some other text taken from the same book: "The following women may be divorced: She who violates the Law of Moses, e.g. causes her husband to eat food which has not been tithed. . . . She who vows, but does not keep her vow. . . . She who goes out in the street with her hair loose, or spins in the street, or converses [flirts] with any man, or is a noisy woman. What is a noisy woman? It is one who speaks in her own house so loud that the neighbors may hear her." It would be easy to extend this theory, and to find Mish and rabbinic writings are full of such laws.

From what has been said, it is clear that adultery was not the only valid reason for divorce. Besides, the word adultery had a peculiar significance in Jewish law, since it was recognized as one of the most serious crimes. The marriage, according to religious custom, was the equivalent of legitimate marriage. Thus a Hebrew might have two or more wives or concubines, and might have intercourse with a slave or bondwoman, even if he was married, without being guilty of adultery (Lev 18:9). For adultery, according to Jewish law, was possible only when a man dishonored the "free wife" of a Hebrew (20:10ff).

Divorce, Bill of: This expression, found in Dt 24:1-3; Is 50:1; Jer 3:8 is the tr of the Heb כְּדַבָּר (kedabbār), which is not a "divorce." The Heb term is rendered by the LXX βλαστον αφαίρεσιν, εκβίαν ἁπαθησιαν, Book of "divorcing," or equivalently, "divorce." The NT (Mc 10.4). Mt 5:31 has "writing of divorcement" in RV, but Mt 19:7 AV has "writing," while RV and ARV have "bill." The certificate of divorce is called מִלה, מִלְתָּן, מִלְתָּן, סִיבָן, in the Talm. There is an entire chapter devoted to the subjects in the Mish. It is not disposed of, and is not known when their marriage was dissolved. The force of the bills of divorcement commenced, but there are references to such documents in the earliest centuries of the Christian era. The fact that Joseph had in mind the putting away of his espoused wife, Mary, without the formality of a bill or at least of a proper procedure renders the above statement not regarded as absolutely necessary (Mt 1:19). The following was a common solution of the problem:

"On the . . . day of the week . . . in the month . . . in the year . . . from the beginning of the world, according to the common computation in the province of . . . I the son of . . . by whatever name I may be known, of the town of . . . with the entire consent of mind, and without any constraint, have divorced, dismissed and expelled thee . . . daughter of . . . by whatever name thou art called, of the town . . . who hast been my wife hitherto; But now I have dismissed thee . . . daughter of . . . by whatever name thou art called, of the town of . . . so as to be free at thy own disposal, to marry whomsoe'er thou pleasest, without hindrance from anyone, from this day on for ever and ever. Let this be thine bill of divorcement from me, a writing of separation and expulsion, according to the law of Moses and Israel. . . . the son of . . . witness . . . witness . . . witness . . . witness . . .

Spiritual application. The Heb phrases regarded the Jews not only as the father and king of the choose people, and thus entitled to perfect obedience and loyalty on their part, but they conceived of Him as a husband married to Israel. Isaiah, speaking to the thirsty Maker is thy husband; Jehovah of hosts is his name" (Is 5:5), doing the other extreme too makes use of similar language in the following: "Return, O backsliding children, saith Jehovah; for I am a husband unto you" (3:14). It is per-
flectly natural that NT writers should have regarded Christ's relation to His church under the same figure. Paul in 2 Cor says: "I am jealous over you with a godly jealousy: for I espoused you to one husband, that I may present you as a pure virgin to Christ" (11 2); see also Mt 9 15; Jn 3 29; Rev 19 7. Any unfaithfulness or sin on the part of the Israel was regarded as spiritual adultery, which necessarily broke off the spiritual ties, and divorced the nation from God (Isa 1 21; Ezek 18 22; Rev 2 22). See also MARRIAGE.

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DIVORCE IN NT (τῇ ἀποστάσει, τῇ αποστασίᾳ): The Scripture doctrine of divorce is very simple. It is contained in Mt 19 3-12.

We are not called upon to treat of divorce in the Mosaic legislation (Dt 24 1-4.). That was passed upon by Jesus in the above discussion and by Him ruled out of existence in His system of religion. After Jesus had spoken as above, the Mosaic permission of divorce became a dead letter. There could not be practice under it among His disciples. So such OT divorce is now a mere matter of anti-quarian curiosity.

It may be of interest in passing to note that the drift of the Mosaic legislation was restrictive of a freedom of divorce that had been exercised before its enactment. It put in legal proceedings to bar the personal will of one of the parties. It recognised marriage as a social institution which could not be disrupted without reference to the rights of society. In this respect the law "the lad become our tutor to bring us unto Christ!" (Gal 3 24). But here, in numerous other instances, Christ went behind the enactments to primitive original principles whose recognition would make the law of none effect, because no practice was to be permitted under it. Thus the OT is disposed of.

Of course what Jesus said will dominate the New. In fact, Jesus is the only author in the NT who has treated of divorce. It has been thought that Paul had the subject in hand, but we shall find on examination, farther along, that he did not. We need then look nowhere but to this 19th ch of Mt for the Scripture doctrine of divorce.

True, we have other reports of what Jesus said (Mk 10 2-12. But in Mt 19 3-12. we have the fullest report, containing everything that is reported elsewhere and one or two important observations that the other writers have not included. Lk has but one verse where Mt has ten. Lk's verse is in no necessary connection with context. It seems to be a mere memorandum among others of the spiritual or ethical teachings of Christ. Luke however caught the gist of the whole teaching about divorce in recording the prohibition to put away one wife and marry another. The records in Mt 19 and Mk 10 cover one and the same occasion. But there is nothing in Mk that is not in Mt: and the latter contains nearly a third more of text than the former. There is nothing, however, in Mt that is not in Mk, save the clause "except for fornication." That exception will be dealt with along. We have no longer to be justified then in saying that the total doctrine of the Scripture pertaining to divorce is contained in Mt 19 3-12.

Attention must be called to the fact that, in the Sermon on the Mount (Mt 5-7; 27-32), Jesus treated of divorce, and that in every essential particular it agrees with the elaboration in ch 19. Jesus there as plainly as in the argument with the Pharisees put Moses' permission of divorce under the law. He plainly thereFeat removed the putting away of one partner to marry another person to be adultery. He may go on to argue that the exception to the absolute indissolubility in the text of the Sermon on the Mount.

We have then a summary of the NT doctrine of divorce stated by Christ Himself as follows: "Whoever shall put away his wife, except for fornication, and shall marry another, committed adultery" (Mt 19 9). This puts Him in line with the ideal of the monogamic, indissoluble family which pervades the whole of the OT.

It may be well here to treat of the exception which Christ made to the law of divorce and polygamy: marriage. It is very widely maintained in the Christian church that there should be no divorce for any cause whatever. This position is in plain contradiction to Christ's teaching in Mt 5 and 19. One of the grounds adduced for this denial of divorce in case a partner is guilty of adultery is that Lk and Mk do not record the exception. It is a difficult matter to invade the psychology of writers who lived nearly two thousand years ago and tell why they did not include something in text under which someone else did in his. Neither Luke nor Mark were personal disciples of the Lord. They wrote at second hand. Matthew was a personal disciple of Christ and has twice recorded the exception. It will be a new position in regard to judgment on human evidence when we put the silence of absentees in rank above the twice expressed report of one in all probability present—one known to be a close personal attendant.

This may be said: Matthew's record stands in ancient MS authority, Greek and also the Versions. And on this point let it be noted that the testimony of the MSS was up before the English and American revisers, and they have deliberately restrained the text of 1611 and given us the exception in Christ's rule in each place (Mt 5 32; 19 9). This makes the matter as nearly ἴδια ἀποδεικτικά as can be done by human wisdom.

Let us consider the rationality of the exception. That feature has had scant attention from theologians and publicists, yet it will bear the closest scrutiny. In fact it is a key to much that is explanatory of the basic principle of the family. To begin with, the exception is not on its face an act of thought of some transcriber, but was called out by the very terms of the question of the Pharisees: "Is it lawful for a man to put away his wife for every cause?" This plainly called for a specification from Jesus of exceptions which he would allow in the rule against divorce. It is fortunate that the Pharisees asked the question in the form they did, for that put on Jesus the necessity of enumerating such exceptions as he would allow. He mentioned one, and but one: adultery. That puts the matter of exceptions under the rule in logic: Ex professo unus exclusio alterius. All other pretences for divorce were deliberately swept aside by Christ—a fact that should be remembered when other causes are sought to be foisted in alongside this one allowed by Christ. The question may come up, Whose insight is likely to be truest?

Why, then, will reason stand by this exception? Because adultery is per se destructive of monogamic family life. Christ, however, was guildless of the family has taken another person into family relation. Children may be born to that relation—are born to it. Not to allow divorce in such case is to force an innocent party in marriage to live in a polygamous state. There is the issue stated so plainly that "the wayfaring man need not err therein," and "he who runs may read," and "thee who reads may run.

It is the hand of an unerring Master that has made fornication a ground for divorce from the bond of matrimony and limited divorce to that single cause. Whichever view we take, the Saviour's direction we land in polygamy. The society that allows by its statutes divorce for any other cause than the one that breaks the monogamic bond, is simply acting in aid of polygamy, consecutively if not categorically.

Advocates of the freedom of divorce speak of the
Divorce in NT

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above view as “the ecclesiastical.” That is an attempt to use the argument ad invidiam. The church of Christ held and holds its views, not because taught it, but because Christ taught it, and that in His teaching we have a statement out of the righteousness, wisdom, insight and rationality of the all-wise God.

Paul is the only other NT author besides Christ who has been supposed to treat of divorce. But a careful examination of Paul’s writing will disclose the fact that he has nowhere discussed the question—for what cause or causes a man might put away his wife. If Paul had held a similar view as has been suggested, he would have made the right of marriage to another person. If Paul has treated of divorce at all it is in 1 Cor. 7. But even a careless reading of that chapter will disclose the fact that Paul is not discussing the question for what causes marriage might be disrupted, but the question of manners and morals in the relation. Paul has not modified Christ in any respect. It has been supposed that in v. 15 Paul has allowed divorce to a believing partner who has been deserted by one of the parties to the marriage, but he has not so far as the records show, gone beyond the teaching that divorce is acceptable under certain conditions. Paul has allowed divorce in the case of desertion. But Paul has not said in that verse or anywhere else that a Christian partner deserted by a heathen mate might allow divorce. There are many instances where marriage was not dissolved but the relation was suspended and remarriage took place. In the case of desertion Paul would have held a different view than that which he has expressed in his writing.

Many reasons might be given why Paul could not have given liberty of remarriage, besides the one mentioned in his text; but attention should be called to the fact that such an assumption of authority in divorce would soon have brought him into conflict with the Roman government. Paul’s claim that he was a Rom. citizen was of some value to himself. Would not some Roman citizens have claimed to scrutinize pretty closely Paul’s right to issue a decree of divorce against him because he had “departed” from a wife who had become a Christian? There would be two sides to such divorces. Would not Paul, careful, shrewd, polite as he was, have known that, and have avoid an open rupture with a government that did not tolerate much interference with its laws? That neither Paul nor anyone living by such construction upon his language, is evidenced by the fact that there is no record in history of a single case where it was attempted for 400 years after Paul was in his grave, and the Roman Empire had for a century been Christian.

There were about 400 years more before we find the suggestion repeated. That no use was ever made of such construction of Paul in the whole era of the adjustment of Christianity with heathenism is good evidence that it was never there to begin with.

We shall pass Paul as having in no respect modified the doctrine of divorce laid down by Christ in Mt. 19.

In all civilized countries the machinery of legislation and law can always be open for removal or relief of troubles in marriage without proceeding to its annulment. If a father is cruel to his children, we do not abolish the parental right, but punish the wrongdoer. If a man deserts his children, we need not assist him to rear other children whom he can desert in turn, but we can punish him for his desertion. What can be done by law in case of parent and child and can be done in case of husband and wife. By putting in absolute divorce (frequently for guilty and innocent alike) we invite the very evils we seek to cure. We make it the interest of a dissatisfied party to create a conflict over marriage. We may regard as intolerable, and so he or she may go free.

Then by affording an easy way out of the troubles of married life we are inviting carelessness about entering marriage. We say by divorce statutes to a young woman: “If your husband deserts you, you may have another.” If he is cruel, you may have another. If he fails to support you, you may have another. If he is drunk, you may have another. If he is incompatible or makes you unhappy, you may have another— and yet others beyond these. When an easy road is thus made out of marriage, will there be proper caution about entering into marriage? By just as much as a crevice for relief of the miseries of married life is opened by divorce, there can be, by not opening it, a relief from miseries. The more solemnly society is impressed that the door of marriage does not swing outward as well as inward the more of happiness and blessing will it find in the institution. See Fam. 1, 2.

DI-ZAHAB, d’z-a-hab, diz’a-hab (27167, dt-zäh-hab; LXX ἱδράρχης, Katakhristos, lit. “abounding in gold”): The name occurs in a list apparently intended to fix definitely the situation of the camp of Israel in the plains of Moab (Dt 1 1). No place in the region has been found with a name suggesting this; and there is no other clue to its identifications. Some names in the list are like those of stations earlier in the wanderings. Thinking that one of these may be intended Burekhardt suggested Mina ezd-Dhahab, a boat harbor between Ras Mohammad and ‘Agaba. Cheyne gets over the difficulty by accepting a suggestion of Sayce that Di-zahab corresponds to Me-zahab (Gen 36 39); but this latter he believes to exist in Moab and identifies it with the North Arabian Muger (EB s.v.). The changes, however, seem greater than can be justified.

W. EWING

DOCTOR, dok’tér: In Lk 2 46 (σπάρκαλος, ἰδράρχης) “doctor” is equivalent to “teacher,” which latter is the tr of RV. So in Lk 5 17; Acts 5 34, AV and RV “doctors,” “doctor,” of the law (nomadidaskalos). See EDUCATION; RABBI; SCHOLAR.

DOCTRINE, dok’trın: Lat doctrina, from doceo, “to teach,” denotes both the act of teaching and that which is taught; now used exclusively in the latter sense.

(1) In the OT for (a) lehāb “what is received,” hence “the matter taught” (Dt 33 2; Job 11 4; Prov 4 2; Isa 29 24, ARV “instruction”); (b) eḥ_SUPPORTED=""min";" "";eḥ SUPPORTED=""māt";" "";eḥ ""māt, “what is heard” (Isa 29 5, RV “message,” RVa “report”); (c) nāṣar, “discipline” (Jer 10 8 m. “the stock is a doctrine [RV “instruction”] of vanities,” i.e. “The discipline of unreal gods is wood (like themselves, destitute of true moral force)” (DBB).

(2) In the NT for (i) ἰδράρχης, ἰδράρχης (a) “the act of teaching” (1 Tim 4 3, 16; 2 Tim 1 17; 2 Tim 2 1); all in RV “teaching”; (b) “what is taught” (Mt 15 9; 2 Tim 4 3). In some passages the meaning is ambiguous as between (a) and (b). (ii)
discip lé, always tr. "teaching" in RV, except in Rom 16:17, where "doctrine" is retained in the text and "teaching" inserted in m. = (a) the act of teaching (Mt 4:2; Acts 2:42, AV "doctrine"); (b) what is taught (Jn 7:10, 17; Rev 2:14,15,24, AV "doctrine"). In some places the meaning is ambiguous as between (a) and (b) and in Mt 7:28; Mk 1:22; Acts 13:12, the manner, rather than the act or matter of teaching is denoted, namely, with authority and power.

The meaning of these words in the NT varied as the church developed the content of its experience into a system of thought, and came to regard such a system as an integral part of saving faith (cf. the development of the meaning of the term "faith"): (1) The doctrines of the Pharisees were a fairly compact and definite body of teaching, a fixed tradition handed down from one generation of teachers to another (Mt 16:12, AV "doctrine", of Mt 16:9; Mt 7:7). (2) In contrast with the Pharisaic system, the teaching of Jesus was unconventional and occasional, discursive and unsystematic; it derived its power from His personality, character, and works, more than from His words, so that His contemporaries were as yet not convinced of its truth and recognized it as a new teaching (Mt 7:28; 22:33; Mk 1:22, 27; Lk 4:32). So we find it in the Synoptic Gospels, and the more systematic form given to it in the Johannine discourses is undoubtedly the work of the evangelist who wrote rather to interpret Christ than to record His "spissam viserba" (Jn 20:31).

The earliest teaching of the apostles consisted essentially of three propositions: (a) that Jesus was the Christ (Acts 3:16); (b) that He was Messiah (Acts 2:22, 24:32); and (c) that salvation was by faith in His name (Acts 2:23; 3:16). While proclaiming these truths, it was necessary to coordinate them with Heb faith, as based upon OT revelation. The method of the earliest reconstruction may be gathered from the speeches of Peter and Stephen (Acts 2:14-36; 5:29-32; 7:2-53). A more thorough reconstruction of the coordination of the Christian facts, not only with Heb history but with universal history, and within the view of the world as a whole, was undertaken by Paul. Both types of doctrine are found in his speeches in Acts, the former type in that delivered at Antioch (13:16-41), and the latter in the speeches delivered in Lystra (14:15-17) and at Athens (17:22-31). The ideas given in outline in these speeches are more fully developed into a doctrinal system, with its center removed from the resurrection to the death of Christ, in the epistles, esp. in Gal, Rom, Eph, Phil, and Col. But as yet it is the theological system of one teacher, and there is no sign of any attempt to impose it by authority on the church as a whole. As a matter of fact the Pauline system never was generally accepted by the church.

Of James and the Apostolic Fathers.

In the Pastoral and General Epistles a new state of things appears. The repeated emphasis on "sound" or "healthy doctrine" (1 Tim 4:6) implies that a body of teaching had now emerged which was generally accepted, and which should serve as a standard of orthodoxy. The faith has become a body of truth "once for all delivered unto the saints" (1 Tim 4:6). The meaning of this "sound doctrine" is nowhere formally given, but it is a probable inference that it corresponded very nearly to the Rom formula that became known as the Apostles' Creed. See Dogma. T. RENS

DOCUS, dō'kus. See Dok.

DODAI, dō'dī, dō'dā-i (1 Ch 27:4). See Dodo.

DODANIM, dō'دا-nim (םדאה, "leaders"); In Gen 10:4, the son of Javan, the son of Japheth. This would place the Dodanim among the Ionians. The passage I Ch 1:7, with the LXX and S, has, however, "Rodenim," which is probably the true reading. This identifies the people with the Rhodians (cf. on Ezek 27:15 under Dedan).

DODAVAHU, dō-dāv'ā-hū, dōdāwāhā, "loved of God"; AV Dodavah: Father of Elizeer of Maresah, a prophet in the days of Jehoshaphat (2 Ch 20:37).

DODAI, dō'dō, DODAI (נָדָי, "beloved"): (1) The grandfather of Tola of the tribe of Issachar, one of the judges (Jgs 10:1).

(2) "The Ahohite," father of Eleazar, one of David's heroes, and (2 S 23:9; 1 Ch 11:12) himself the commander of one of the divisions of the army (1 Ch 27:4).

(3) The Bethlehemite, father of Elhanan, one of David's mighty men (2 S 23:24; 1 Ch 11:26).

DOE, dō. See DEER.

DOEG, dō'eg (דֹּג, דּבֹּג, "anxious, "cared for"): "The Edomite," a servant of Saul, who watched David's intercourse with the priest Ahimelech, then denounced the priest to the king, and later executed his command to slay the priests at Nob. The position he held is described as that of "the mightiest" of S's herdsmen (1 S 21:7 m). LXX reads: "tending the mules." Rabbinical legends speak of him as the greatest scholar of his time. The traditional title of Ps 52 associates the composition of that Ps with the events that led to the slaying of the priests (1 S 21:7; 22:9-18,22). NATHAN ISAAQI

DOG (דּוֹג, keleb; [cf Arab. kelb, "dog"]; κύων, κύων; and dimin. κυνάπαν, κυνάριον): References to the dog, both in the NT and in the LXX, are usually of a contemptuous character. A dog, and esp. a dead dog, is used as a figure of insignificance. Go-lith says to David (1 S 17:43): "Am I a dog, that thou comest to me with staves?" David says to Saul (1 S 24:14): "After whom dost thou pursue? after a dead dog, after a flea." Mephiboseth says to David (2 S 20:8): "Thou art thy servant, that thou shouldest look upon such a dead dog as I am?" The same figure is found in the words of Hazael to Elisha (2 K 8:13). The meaning, which is obscure in AV, is brought out well in RV: "But what is thy servant, who is but a dog, that he should do Pariah Dog at Belzat.
this great thing?" The characteristically oriental interrogative form of these expressions should be noted.

Other passages express by inference the low esteem in which dogs are held. Nothing worse could happen to a man than that his body should be devoured by dogs (I K 14:11; 16:4; 21:19,23, etc.). Job 30 1 says of the youth who deride him that he disdained to set their fathers with the dogs of his flock. In Phil 3 2 and Rev 22 15, dogs are condemned, as makers of havoc, sorcerers. In Mt 7 6 we read: "Give not that which is holy unto the dogs, neither cast your pearls before the swine."

Job 30 1 (cited above) refers to the use of dogs to guard flocks; and the comparison of inefficient watchmen with dumb dogs (Isa 56 10) implies that at least some dogs are useful. In the apocryphal Book of Tob, Tobiah’s dog is his companion on his travels (Tob 5 16; 11:4; on this see Expos T, XI, 255; HDB, IV, 989; Geiger, Civilization of E. Iranitas, I, 85 ff.).

There is further reference to the greyhound (Prov 30:17; also Ecclus 32:2). Thus four things are "stately in their going." But the rendering, greyhound," rests solely upon a single word in the LXX and Vulg, which have respectively alektos and gallos, i.e. "cock. A V "horse." The Heb has zavur mothayim, which is called gir in the Qdale, and the Gr ἐρετήριον "horse," "well girt [or, well kilt] in the loins." In support of the rendering, "girt," for gir, there is the word zirk, which, with zavur, is assigned to the obs root ziraz, and the Arab. aruz, "button," from zarr, "to button." Further, to render zavur by "cock" logically requires a change in the text, for mothayim, "they are," which is the present participle of mothah, "to be fair," "holy," "to have virtue." The LXX Vulg render mothah "holiness." The Pers greyhound would in that case be understood. A hairy race, which, according to the Royal Natural History, is less fleet than the Eng. breed, and is used in coursing gazelles and in hunting the wild ass, and which according to Doughty (Arabia Deserta) is kept by the Bedawin. "These dogs are said to be sometimes girded by their owning to prevent them from over-eating and becoming fat" (L. Fletcher, British Museum [Natural History]).

Domestic dogs have probably been derived from various species of wolves and jackals. In this connection, it is noteworthy that the dogs of certain regions greatly resemble the wolves of those regions. The pariah dogs of Syria and Pal resemble the jackals, and are found in the same habitat and in the same manner as the jackals. Each quarter of the city has its own pack of dogs, which vigorously resents any invasion of its territory. A dog which for any reason finds itself in foreign territory gets home as quickly as possible, and if it does not have to run the gauntlet of a pack of vicious foes. The pariah dog is sometimes brought up to be a sheep dog, but the best shepherd dogs are great wolfsknight creatures, which are usually obtained from Kurdistan.

**Dogma.**

Dogma, dogma (δόγμα, dógma, from σκέδοσ, dokhô, "that which seems," "an opinion," particularly the opinion of a philosopher): In 1. **As Law** the decedent period of Gr philosophy, and in common, the name given the master or head of a philosophical school came to be quoted as authoritative truth; also, the opinion of a sovereign imposed as law upon his subjects: a decree or ordinance of the civil authority. The word never appears in Ev, although it is used 5 t in the Gr NT, but with the one exception of Acts 16 4, in a sense widely different from that which ecclesiastical usage has given to it from the 2d cent. downward. "Dogma" is used in the NT, (1) of Rom laws: "a decree" [Gr dogma] from Caesarius Augustus (Lk 2 1); "the decrees of Caesar" (Acts 17 7) - the whole body of Rom law; (2) of ordinances of religious law: "the law of commandments contained in ordinances" (Eph 2 15); "the bond written in ordinances" (Col 2 14) = the Mosaic ordinances as expressing the moral law which condemned the sinner, and whose enmity Christ abolished by His death. It is a significant revelation of the spirit of Gr theology that all the Gr commentators understood by ordinances in these two places, the gospel as a body of dogmas which had removed the commandment or bond that was against us (see Lightfoot, Col. ad loc.); (3) of the decrees of the Council of Jerus (Acts 15 20), which Paul and his companions delivered to the gentile churches (Acts 16 4). Here we have one element that entered into the later ecclesiastical meaning of the word. These dogmas were decisions on religious matters, adopted by a more or less authoritative council of the church as a condition of admission to its membership.

There is however one important difference. These decrees relate to moral and ceremonial matters, but the AV and RV of dogma means esp. a theological doctrine.

2. **Formulated Teaching**

In Gr theology "doctrine" and "dogma" meant the same thing. Each had its origin in the opinion of some great teacher; each was given superlative and authoritative standing by its author, each meant an exposition of a particular truth of the gospel, and of the whole Christian truth, which the church adopted as the only right exposition. Each word might be used for the teaching of a distinctive dogma, or of a special dogma; but, for the latter, "heresy" became the regular term.

On the one side stood the doctrines or dogmas of the majority or the "Catholic" church, and on the other side, those of the heretics. So long as the "Catholic" ideal of orthodoxy and uniformity of belief held the field, there was no room for the distinction now made between "doctrine," as a scientific and systematic expression of the truth of the Christian religion, and "dogma," as those truths "authoritatively" ratified as essential of the church. This distinction could only arise when men began to think that various expressions of Christian truth could coexist in the church, and that the church was not infallible in its teaching, and that heresy became the regular term.

**Literature.**-Harnack, History of Dogma, 1, ch 1; Drummond, Studies in Christian Doctrine, 1-7.

**DOK, Dôh (Δόχων, Dôh, Δαχύν, Dôghon):** A small fortress, "little stronghold" (near Jericho, 1 K 15), built by Ptolemy, son of Abubus, where he entertained and murdered his father-in-law Simon Maccabaeus and his two sons. Jos (Ant, XIII, vii, 1; BJ, I, 5, 3) calls the place Dagon and places it above Jericho. The name passed to Dora Dug, with its copious springs of excellent water, about 4 miles N.W. of Jericho. Some ancient foundations in the neighborhood are possibly those of Ptolemy’s fortress, but more probably of a Templars’ station which is known to have stood there as late as the end of the 13th cent. For its importance in earlier Jewish history, see Smith, JGGH, 250, 251.

**Doleful, dôfôfôl (יווה, oo, "howling"):** The "doleful creatures" referred to in Isa 13 21 are probably "jackals," although some have suggested...
"leopard," or "hyaena." The older EV gives "great owls." The word rendered "doofel lamentation" in Mic 2:4 (nih'yah) is simply a form of the word ordinarily tr4 "wailing" (othā'). Cf AVm.

**DOLPHIN**, dol'fin. See BADGER.

**DOMINION**, dom-min'yon: In Eph 1:21; Col 1:16 the word so tr3 (κυριαρχία, kuriake) appears to denote a rank or order of angels. The same word is probably to be so interpreted in Jude ver 8 (AV and RV "dominion"), and in 2 Pet 2:10 (AV "government," RV "dominion"). See Angel.

**DOOM**, dom: Occurs only once in AV (2 Eed 7:48), "the day of doom shall be the end of this time" (RV "the day of judgement") but; RV gives it as the rendering of rî, הָעַט, 

**DOOR**

DOORKEEPER, dôr'kèp-ér (ךְלַחַד, sî̂l'hād): The gates of an oriental city and of the temple courts so closely resembled the gates of a house that the same Hebrew word was used for doorkeeper and gatekeeper. It is often trd by the less definite word "porter" (q.v.).

In the preexilic writings (2 Sm 18:26; 2 K 7:10; 11) reference is made to porters at the gates of the cities Mahanaim and Samaria. In these early writings there is also mention of a small number of "keepers of the threshold" of the temple, whose duties included the gathering of money from the people for temple purposes, and the care of the sacred vessels (2 K 12:9; 23:4). They held an honorable position (2 K 25:18), and occupied chambers in the temple (Jer 36:4). The same term is used to describe officers in the household of the king of Persia (Est 2:21; 6:2).

Differing from these "keepers of the threshold" in some respects are the doorkeepers or porters mentioned in Ch, Ezr and Neh. These formed a numerous sacred order (1 Ch 9:22; 23:5) from the time of David. Their duties and the words describing them in two passages, "keepers of the thresholds" (1 Ch 9:19) and "porters of the thresholds" (2 Ch 23:4), connect them in some measure with the "keeper of the threshold" referred to above. They guarded the gates of the house of Jeh (1 Ch 9:23), closing and opening them at the proper times (ver 27) and preventing the unclean from entering the sacred inclosure (2 Ch 23:19); they had charge of the sacred vessels and of the free-will offerings (2 Ch 31:14), and dwelt in the chambers about the temple (1 Ch 9:27). They were Levites, and came in traditional order resulting therefrom (cf "Deemster" of Isle of Man and Jersey). Generally, but not always, an unfavorable judgment is implied. Cf Dryden, *Coronation of Charles II*, i, 127:

"Two kingdoms wait your doom, and, as you choose, This must receive a crown, or that be low."

J. R. V. PELT

**DOORPOST**

DOORPOST, dôr'pôt. See HOUSE.

**DOPHKAH**, dôf'ka (דֹּפְכָּה, dophkah, "drover"): A desert camp of the Israelites, the first after leaving the wilderness of Sin (Nu 33:12,13). See WANDERINGS OF ISRAEL.

**DOR**, dôr, DORA, dô'ra (נהר, nê'ar, dôr; habitation; circle; דֹּר, Dôr; Jos, דֹּרָה, Dôrah; mod. *Tan'tarah*): The modern *Tan'tarah,* capital of Palearctic archaeology, of the Canaanite or Samaritan structure, the custom of fastening to the doorposts small cases containing a parchment inscribed with the words of Dt 6:4-9; 11:13-21, is its origin in the command there given. See also GATE; HOUSE.

*Figurative:* (1) Christ is "the door into the gospel ministry" (Jn 10:12,7); ministers must receive their authority from Him, and exercise it in His spirit. (2) Through faith in Him also both shepherds and sheep enter into the kingdom of God (vs 9), and find all their spiritual needs supplied.

(3) The fig. in Rev 2:20 is expressive of Christ's patient, persistent and affectionate appeal to men. (4) Elsewhere also of opportunity (Mt 26:10; Acts 14:27; 1 Cor 16:9; 2 Cor 2:12; Rev 3:8). (5) Of freedom and power (Col 4:8). See also ACHOR; SHEPHERD, BENJAMIN RENO DOWNER

**DOORKEEPER**, dôr'kèp-ér (ךְלַחַד, sî̂l'hād): The gates of an oriental city and of the temple courts so closely resembled the gates of a house that the same Hebrew word was used for doorkeeper and gatekeeper. It is often trd by the less definite word "porter" (q.v.).

In the preexilic writings (2 Sm 18:26; 2 K 7:10; 11) reference is made to porters at the gates of the cities Mahanaim and Samaria. In these early
Phoen towns and it would seem that the Sidonians seized it to obtain its rich supplies of shell-fish, and this probably caused the war of retaliation waged by Tyre against the Sidonians. Sidon was besieged by arms, and the inhabitants were compelled to flee to Tyre. Dor seems to have been occupied by Solomon since he placed one of his purveyors in the town (1 K 4 11), and Tiglath-pileser III reduced it and set a governor over it (Rawl., Phoen., 84). Here Tryphon was besieged by Antiochus, but escaped to Apamea (1 Mac 16 11.13.25; Ant, XIII, vii, 2). It was made free by Pompey, and joined to the province of Syria (XIV, iv. 4). The youths of the place set up a statue of Tiberius in the Jewish synagogue, an outrage that was reported to Publius Petronius by Agrippa, and reparation was made (XIX, vi, 3). It does not seem to have been of much importance in later times, though the fortifications still remaining on the ruined site, from the period of the Middle Ages, show that it was then occupied. It is now only a miserable village nestled in the ruins.

H. Porter

DORCAS, dōr'kas (Αυρώπα, Dorbás, the Gr equivalent of Aram. tabitha, “a gazelle”): The name was borne by a Christian woman of Joppa. She is called a disciple (mathētria: Acts 9 36), the only place in the NT where the fem. form is used. She seems to have had some means and also to have been a leader in the Christian community. Dorcas was beloved for the manner in which she used her position and means, for she “was full of good works, and almsdeeds which she did.” Among her charitable works was the clothing of the poor with garments she herself made (ver 39), and by following her example, numerous “Dorcas societies” in the Christian church perpetuate her memory. There is a local memorial in the “Tabitha School” in Jaffa devoted to the care and education of poor girls.

Her restoration to life by Peter is recorded. At the time of her death Peter was in Lydda where he had healed Aeneas. Being sent for, he went to Joppa, and, by the exercise of the supernatural powers granted to him, “he presented her alive” to the mourning community. In consequence of this miracle “many believed on the Lord” (ver 42).

DORYMENES, dō-rim'e-nes (Αυρωπήτης, Do-rımēnēs): Father of Ptolemy Macron (1 Mac 3 38; 2 Mac 4 45); probably the same man who fought against Antiochus the Great (Polymb. v 61).

DOSITHEUS, dō-sith'e-us (Αυρωπηθευς, Dou-sthēōs): A captain of Judas Macabeaeus (2 Mac 12 19-25); along with Sospater he captured Timotheus after the battle of Carnion, but granted him his life and freedom on the representation that “he had in his power the parents of many of them and the brethren of some,” if, they who put him to death, should “be disregarded.”

(2) A soldier in the army of Judas Macabeaeus (2 Mac 12 35); he made a special attack upon Gorgias, governor of Idumea, the opposing general, and would have taken the “accursed man” prisoner but for the interference of a Thracian horseman.

(3) A Jew, son of Drimylos (3 Mac 1 3) who rescued Ptolemy Philopator from a plot of Theodotus. He afterward proved an apostate from Judaism.

(4) A Levite priest who “in the 4th year of the reign of Ptolemy and Cleopatra” carried the tr of the Book of Est to Alexandria (Ad Est 11 1).

DOΤΕ, dō'te: “To dote” means either “to be weak-minded” or “to be foolishly fond.” In the latter sense it is employed in Ezk 23 5 ff; in the former, in Jer 50 36 AV (RV “shall become fools”): AV Sir 25 2 (RV “lacking understanding”), and AV 1 Tim 6 4 (RvM “to be sick”); AVm “a fool”).

DOTHAIM, dō-thā-im: Mentioned in Jth 4 6 and frequently in connection with the invasion of Holofernes. See next art.

DOTHAN, dō-than (דֹּתוֹח, dōthayin, דותן, dōthān, “two wells,” “double feast”); Δότθαιμ, Dōthéim): A place to the N. of Shechem whither Jacob's sons went for pasture for the flocks; where Joseph who followed them was sold to the Ishmaelites, after having been imprisoned in a “pit” (Gen 37 17 ff).

Here in later days the eyes of Elisha's servant were opened to see the mountain “full of horses and chariots of fire,” guarding his master from the encircling Syrians (2 K 6 13 ff). This is certainly to be identified with Tell Dōthān, which lies on the E. of the ancient road leading from Gilead across Edomelon to the seacoast, and thence to Egypt. It is about 5 miles to the S.W. of Jotin. There are some traces of old buildings, two cisterns—Dōthayin or Dōthayim—“two cisterns” or “pits”—and one copious spring. Excellent pasture is found in the surrounding plain, and on the adjoining slopes.

W. EWING

DOUBLE, dub'le (דַּבָּעל, shānah, “to repeat,” as in counting; דובעל, kōkal, “to fold over,” or “double,” as a cloth): A word used quite frequently in the OT. Jacob ordered his sons to take double money in their hands, i.e. twice the necessary amount (Gen 43 12.15). If a thief be caught with a living animal he was to restore double (Ex 22 4); if property be stolen out of the house of one to whom it is intrusted he was to restore double (Ex 22 7.9). The firstborn was to receive a double portion of the inheritance (Lev 26 34). Likewise the beautiful symbol Elisha asked for a double portion of Elijah's spirit to fall upon him (2 K 2 9). Degrees of punishment or sufferings were also expressed by the idea of a doubling (lsa 61 7; Jer 16 18; 17 18; Zec 9 12). The use of the second, Heb form in Job 11 6 and 41 3 seems quite confusing in its tr. AV translates it simply “double,” but RV gives it its expanded and derived meaning, “manifold in understanding,” and “who shall come within his jaws,” respectively, “manifold” in the first instance meaning multiplied, and “jaws” doubtless meaning the double row of teeth. The classic phrases in the NT are those used by James to represent instability and a wavering disposition, διπλάσιον, diplosion, lit. “doubled-handed” (Jas 1 8; 4 8).

WALTER G. CLIFFINGER

DOUBT, doubt: This word, found only a score of times in the Bible, translates nevertheless about half as many different Heb and Gr originals with a corresponding variety of meanings.

In Gen 37 33 “without doubt” is to be taken in the common sense of “certainly”; in Job 12 2 in the sarcastic sense of “indeed?” In Dnl 5 12.16, it is used as a difficult problem or mystery to be
explained, and these are the only cases of its employment in the OT.

In the NT it is about equally used to translate ἡγοῦσα, διαπόρη, and ἄγον, δίακρινον, and these apparently haunts them in their absence. In the first-century "utterly at a loss," and in Mark 11:22, 23, James 4:11, 17; 5:13, 15, and 2 Corinthians 2:14, 15. The last-named is deserving of particular attention. "He that doubteth is condemned [AV 'damned'] if he eat," means that in a case of uncertainty as to one's Christian liberty, it was better to err on the side of restraint. In Lev 26:29, "to be a Double mind" (severitates, metéorité, lit. "to suspend"), vide Thayer, s.v., means "to be driven by gusts," or "to fluctuate in mid-air."

Here, as in Mt 14:31, "doubt" does not indicate a lack of faith, but rather "a state of qualified faith": its weakness, but not its absence. In Jn 10:24 "doubt" translates ἀσθίων, πυταχόν, ἀτρόχυ, psuchên, which lit. means "to lift up the soul," or "to keep one in suspense"; so RV. See also Disputation.

JAMES M. GRAY

DOUGH, dô. See Bread.

DOVES, dôv, דּוֹו, חַר, γαφ, γονᾶ; πτηντα, περιστερί; Lat. Zenota, columba; the bird of the family columbidae. Doves and pigeons are so closely related as to be spoken and written of as synonymous, yet there is a distinction recognized from the beginning of time. It was esp. marked in Pal, because doves migrated, but pigeons remained in their chosen haunt all the year. Yet doves were the wild birds and were only confined singly or in pairs as caged pets, or in order to be available for sacrifice. Pigeons, without question, were the first domesticated birds, the record of their conquest by man extending if anything farther back than ducks, geese and swans. These two were the best known and the most loved of all the myriads of birds of Pal. Doves were given preference because they remained wild and were more elusive. The thing that is usually a little more attractive than the thing we have. Their loving natures had been noted, their sleek beautiful plumage, their plump bodies. They were the most precious of anything offered for sacrifice. Their use is always specified in preference to pigeons, the first mentioned in the sacrifice. And in describing the dove, the first is mentioned at greater length because they were the most loved by the people, and therefore chosen as most suitable to offer as sacrifice (Gen 15:9). In Lev 1:14 f., doves are mentioned as sacrifice: "And the priest shall bring it unto the altar, and ytron food it on the altar; and the blood thereof shall be drained out on the side of the altar." In Lev 5:7 the proper preparation of the sacrifice is prescribed. For method of handling sacrifice see vs 8-9.10. In Lev 14:4-8 the message for the sacrifice for a leper is given, and ver 8 of same ch provides that if she be too poor to offer a lamb, doves or pigeons will suffice. In Lev 14:4-8 the reference for the sacrifice of a leper is merely to "birds," because it is understood that they are pigeons and doves, and it contains the specification that if the victim is too poor to afford so elaborate a sacrifice, a smaller one will suffice. The birds are named in ver 22: "Two turtle-doves, or two young pigeons, such as he is able to get; and shall be offered to the Lord an olive oil-burner." (cf Lev 15:14; Nu 6:10). When David prayed for the destruction of the treacherous, he used the dove in comparison, and because he says he would "lodge in the wilderness" he indicates that he was thinking of the palm turtle.

"And I said, Oh that I had wings like a dove! Then would I fly away, and be at rest." (Ps 55:6).

In chanting a song of triumph, David used an exquisite thought.

"When ye lie among the sheepfolds, It is as the wings of a dove covered with silver, And her pinions with yellow gold." (Ps 68:15).

He referred to the rock dove because the metallic luster on its neck would gleam like gold in sunshine, and the soft grayish-white feathers beneath the wings as he would see the bird above him in flight would appear silver-like. By this quotation David meant that the groans of a people languishing at home among their folds, their life was as rich with love and as free in peace as the silver wing of the dove that had the gold feathers and was un molested among the inaccessible caves and cliffs. In Ps 74:19 the term "turtle-dove" is used in a similar context, and the Almighty is implored to protect: "Oh deliver not the soul of thy turtle-dove
unto the wild beast: forget not the life of thy poor for ever."

Solomon uses the dove repeatedly in comparison or as a term of endearment. In Cant 1 15; 4 1; 8 12, he compares the eyes of his bride full, tender, beautiful, with those of a dove. In 2 12 he uses the voice of the dove as an indication of spring. In 2 14 he addresses the bride as a rock dove. In 5 2 is another term of endearment, this time used in the dream of the bride (cf 9 9). Isa 38 14 has reference to the waiting, mournful dove note from which the commonest species take the name "mourning dove." The reference in Isa 60 8 proves that the prophet was not so good an observer, or so correct in his natural history as David, who may have learned from the open. As a boy, David guarded the flocks of his father and watched the creatures around him. When exulting over the glory of the church in the numerous accessions of Gentiles, Isaiah cried, "Who are these that fly as a cloud, and as the doves to their windows?" This proves that he confounded pigeons and doves. Doves were wild, mostly migratory, and had no "windows." But the clay cotes of pigeons molded in squares so that one large cote sheltered many pairs in separate homes had the appearance of latticed windows and were used as a basis in estimating a man's wealth. This reference should be changed to read, "as pigeons to their windows." In Jer 8 7 the fact is pointed out that doves were migratory; and in 48 28 people are advised to go live in solitarie places and be peaceable, loving and faithful, like the rock doves. See also Ezek 17: "But those of them that escape shall escape, and shall be on the mountains like doves of the valley, all of them mourning, every one in his iniquity." This merely means that people should be driven to hide among the caves and valleys where the rock doves lived, and that the sound of their mourning would resemble the cry of the birds. It does not mean, however, that the doves were mourning, for when doves coo and moan and to our ears grow most pitiful in their cries, they are the happiest in the mating season. The veneration cherished for doves in these days is inborn, and no bird is so loved and protected as the dove—hence it is unusually secure and happy and its mournful cry is the product of our imagination only. The dove is the happiest of birds.

NT references will be found in a description of the baptism of Jesus (Mt 3 16). People are admonished to be "harmless as doves" (10 16). "And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves" (Mt 21 12). This proves that these birds were a common article of commerce, probably the most used for caged pets, and those customarily employed for sacrifice.

Dove's Dung (כנף ידוקית, hârî yônîm, Ketibh for כנף ידוקית, dibbôynîm): 2 K 6 25: "And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a kab of dove's dung for five pieces of silver." This seems so repulsive that some commentators have tried to prove the name applied to the edible root of a plant, but the history of sieges records other cases where matter quite as offensive was used to sustain life. The text is probably correct as it stands.

DOREY, dô'ri: In all Heb. marriages, the dowry held an important place. The dowry sealed the betrothal. It took several forms. The bridegroom presented gifts to the bride. There was the מֹהֶר, mohar, "dowry" as distinguished from קָנָה, mātān, "gifts to the members of the family" (cf Gen 24 22:53; Gen 34 12). The price paid to the father or brothers of the bride was probably a survival of the early custom of purchasing a wife (Gen 34 12; Ex 22 17; 1 S 18 25; cf Ruth 4 10; Hos 3 2). There was frequently much negotiation and bargaining as to size of dowry (Gen 34 12). The dowry would generally be accepted by the weight and standing of the bride (cf 1 S 18 23). It might consist of money, jewelry or other valuable effects; sometimes, of service rendered, as in the case of Jacob (Gen 29 18); deeds of valor might be accepted in place of dowry (Josh 15 16; 1 S 18 15; Jgs 1 11). Occasionally a bride received a dowry from her father; sometimes in the shape of land (Jgs 1 15), and of cities (1 K 9 16). In later Jewish history a written marriage contract definitely arranged for the nature and size of the dowry.

DOXOLOGY, dok-sol'a-jii (σάλογια, δοξολογία, "a praising," "giving glory"): A hymn or liturgical formula expressive of praise to God, as the Gloria in Excelsis (an expansion of Lk 2 14), sometimes called the Greater Doxology, and the Gloria Patri ("Glory be to the Father, and to the Son, and to the Holy Ghost, world without end, Amen") also known as the Lesser Doxology.

The clause, "as it was in the beginning, is now, and ever shall be," was probably added to the original simple formula to emphasize the church's dissent from the Arian conception of Christ.

The term is applied in particular to the concluding paragraph of the Lord's Prayer (Mt 6 13 m., "For thine is the kingdom," etc; of 1 Ch 29 11, and see LORD'S PRAYER).

To the same general class belong Ps 41 13; 72 18 f.; 89 52; Rom 16 27; Eph 2 20; 1 Tim 1 17; Jude ver 25; Rev 5 13; 19 1-3, and the modern stanza beginning "Praise God, from whom all blessings flow."

DRACHMA, drak'ma, DRAM (δραχμή, drachmê): The word is used in the LXX as the rendering of
"bekah," "half-shekel," which must refer to the light standard for the shekel, as its weight was about 62 grains. In the NT the word occurs only in Lk 15:8.9, where it is rendered "a piece of silver" (m "drahma"). It was commonly taken as equivalent to the Roman denarius, though not strictly so.

**DRAGON**, **dragon** (τάννης, tannīn, pl. τάννηδα, tannīdēa, τάννηδος, tannīdōs; ἀπκατέφον, drēkōn):

Tannīn and the pl. tannīndōs occur 14 t. and in EV are variously rendered "dragon," "whale," "serpent" or "sea-monster," the AV "sea-monster," AV "sea-tannin," RV "Jackals." Tannīn occurs 12 t. and is rendered "dragons," RV "Jackals," except in Ezk 29:3, where AV has "whale" and ErV and RV have "dragon." Tannīn occurs once, in Mal 1:3, where it is rendered "dragons," RV "Jackals.

Drēkōn occurs 12 t. in Rev 15, 17, 15, 30, where it is uniformly rendered "dragon." Ar.x. Arab. ṭanūḥ, the constellation Draco.) Tannūḥ (I.XX, bēnārāa bēnāmā, "dwellings") is a fem. pl. form as if from tannīn, but it suits the context to give it the same meaning as tannīn.

In Ex 9:10-13, tannīn is the name of the serpents which were produced from Aaron's rod and the rods of the Egyptian magicians, whereas in Ex 4:3 and 7:15, for the serpent's skin, in Hāb. 1:10, and nakūd, the ordinary word for serpent. In two passages we find "whale." RV "sea-monster": Gen 1:21: "And God created the great sea-monsters, and every living creature that moveth:"

Job 7:12: "Am I a sea, or a sea-monster, that I watch over the deeps?"

Other passages (ERV and AV) are Dt 32:33: "Their wine is the poison of dragons [AV, "serpents"], and the cruel venom of asps."

Jer 4:18: "I will give thee as a tannīn, and thou shalt dwell in the midst of the sea:"

Ps 48:10: "Thou shalt tread upon the lion and adder: the young lion and the serpent [AV, "dragon"] shalt thou trample under foot:"

Ps 100:3: "Let the sea give up the creatures thereof, and thou shalt trample upon the dragon [AV, "monsters"], and the sea-monster, that is the great dragon." The word, which appears in the prayers in Ps 148:7, 149:1, 150:6, is always rendered "dragon" or "sea-monster," and never "whale." In Ezekiel, the tannīn is mentioned in connection with the sea-monster, "sea-devil," "sea-whale," "sea-dragon," "sea-monster," "sea-creature," "sea-beast," "sea-serpent," and "sea-monster," and in the Book of Revelation, where it occurs in the plural, it is rendered "dragons," "sea-beasts," or "sea-monsters." In the NT, the word occurs in the plural only in Rev 12:9; 17:3, 8; 18:2; 20:2, and in the singular only in Rev 17:3; 20:2. In all these passages, "jackal," "seal," or "sea-monster" is rendered "sea-monster," "sea-beast," or "sea-slug." Tannīn is found in Lxx 4:13: "If the flood pass over thee, thou shalt be as the tannīn, and the sea will pass over thee." Tannīn means "a large sea-beast," "a sea-monster," "a sea-slug," or "a sea-slug." It is used in the sense of "a large sea-beast," "a sea-monster," "a sea-slug," or "a sea-slug." Tannīn is found in Lxx 4:3: "Even the jackals draw out the breast, they give suck to their young ones." AV has "sea-monster," AVm "sea calves." A mammal is indicated, and RV is apparently an error for tannīn. Two other passages are in Ezk 32:2 and 32:2, where EV renders tannīnāy by "dragon," since in these two passages "jackal" obviously will not suit. See Jackal.

On the constellation of the dragons or snakes, see ASTRONOMY, II, 1-5.

**ALFRED ELY DAY**

**DRAGON, BEL AND THE.** See BEL AND THE DRAGON.

**DRAGON, RED.** See REVELATION, BOOK OF.

**DRAGON WELL** (Neh 2:13 AV). See JACOB'S WELL.

**DRAM.** See DRACMA; MONEY.

**DRAMAMAMIC, drā'mā mim'ik.** See GAMES.

**DRAUGHT, draught (δραγχή, ἀπδραγχήν).** Mt 15:17; Mk 7:19): "Closet," "sink" or "privy" (Rheims), lit. "place for sitting apart" (of 2 K 10:27, "draught-house," and Mish "water-house"). According to the Mish Jehu turned the temple of Baal in Samaria into public latrines, "water-houses." Mk adds here (7:19) that by this saying Jesus cleansed all articles of food, i.e., declared them to be clean.

**DRAWER, drō'er, OF WATER (דָּר, drā, shō'ēb magan, from דָּר, shō'ēb, "to draw up" water):** In Syria and Pal, outside of Mt. Lebanon and the Anti-Lebanon, the use of water is scarce and the inhabitants of these less favored places have always depended upon wells and cisterns for their water supply. This necessitates some device for drawing the water. In the ease of a cistern or shallow well, an earthenware water jar or bucket made of tanned goats' skin is lowered into the water by a rope and then raised by pulling up the rope hand over hand (probably the ancient method), or by running the rope over a crude pulley fixed directly over the cistern wall. In the case of deep wells, the rope, attached to a larger bucket, is run over a pulley so that the water may be raised by the drawers walking away from the well as they pull the rope. Frequently animals are hitched to the rope to do the pulling.
In some districts where the water level is not too deep, a flight of steps leading down to the water's edge is constructed in addition to the opening vertically above the water. Such a well is pointed out near Haman in Mesopotamia as the one from which Rebekah drew water for Abraham's servant. In Gen 24:16 we read that Rebekah "went down to the fountain, and filled her pitcher, and came up."

The deep grooves in their curbs, worn by the ropes as the water was being raised, attest to the antiquity of many of the wells of Pal and Syria. Any one of the hundreds of grooves around a single well was many years in being formed. The fact that the present method of drawing water from these wells is not making these grooves, shows that they are the work of former times.

The drawing of water was considered the work of women or of men with a service (Gen 24:11.13.43; 1 S 9:11; Jn 4:7). In Syria, today, a girl servant willingly goes to draw the daily supply of water, but seldom is it possible to persuade a boy or man to perform this service. When the well or fountain is at a distance, or much water is needed, tanned skins or earthen jars are filled and transported on the backs of men or donkeys.

Water drawing was usually done at evening time (Gen 24:11), and this custom has remained unchanged. There is no sight more interesting than the daily concourse at a Syrian water source. It is bound to remind one of the Bible stories where the setting is a wellsides (Gen 24; Jn 4).

The service of water drawing was associated, in early times, with that of the herder of wood (Dt 29:11). Joshua made the Gibeonites hewers of wood and drawers of water in exchange for their lives (Josh 9:21.23.27). The inhabitants of Nineveh were exhorted to draw water and fill the cisterns of their fortresses in preparation for a siege (Nah 3:14).

Figurative: Water drawing is mentioned in the metaphor of Is 12:3, "Ye draw water out of the wells of salvation." —James A. Patch

DREAM, drēm, DREAMER, drē'mér (בֹּלֶם, הָbol̄em, בַּטְלָה, balâm, בַּטְלָה, bêtēlah; דָּעַף, ḏō'aph, ḏō'ār): In all time dreams and their interpretation have been the occasion of much curious and speculative inquiry. Because of the mystery by which they have been enshrouded, and growing out of a natural curiosity to know the future, much significance has been attached to them by people esp. of the lower stages of culture. Even the cultured are not without a superstitious awe and dread of dreams, attaching to them different interpretations according to local color and custom.

Naturally enough, as with all other normal and natural phenomena for which men could assign no scientific and rational explanation, they would be looked upon with a certain degree of superstitious fear.

"Dreams, which are the children of an idle brain, Begot of nothing but vast fantasy, Which is as thin as substance in the air And more inconstant than the wind." —Shakespeare.

While a fully satisfactory theory of dreams has not yet been established and while it is hardly possible that there can ever be a satisfactory explanation for each individual dream, yet through the rapid discoveries of physiological psychology in the recent decade or more, much new light is thrown on the subject.

With the contribution of ideas, knowledge of the association of ideas through the connected relation of certain cortical centers and areas, it has come to be pretty well established that the excitation of certain bodily organs or surfaces will stimulate the brain area and only the stimulation of certain cortical areas will produce a response in certain bodily regions over which these centers or areas preside. Connecting thought processes are therefore dependent upon the proper correlation of ideas through what are known physiologically as the association centers. If it then comes to pass that, as occurs in dreams, only fragmentary ideas or loosely connected trains of thought occur, and if, as frequently happens, there is momentary connection, but the tie connection with normal waking experience, it will easily be seen that the excitation of certain centers will awaken certain trains of thought which are but poorly related to the balance of one's thinking processes. Much is being said about the dissociation of ideas and the disturbance of personality of which dreams are one of several forms. Others are hallucinations, trances, visions, etc. Dreams are abnormal and sometimes pathological. Sleep is a normal experience. Perfect and natural sleep should be without dreams of any conscious occurrence. Perhaps psychologically there can be no such thing as perfectly dreamless sleep. Such a condition would probably be death itself. Nature double, or even, or she has her silent vigil, keeping watch in the chambers of the soul during the deepest sleep. The only difference is that they do not come to the threshold of consciousness. Thus, dreams are to the sleeping state what visions and hallucinations are to the waking state, and like them may be due to a distorted image-making function. While the source of the materials and the excitant may not be the same in each case, yet functionally they are the same.

The stimuli of dreams may be of two kinds. First, they may be physical and objective, or they may be due to suggestions and the association of ideas. They may be due to some physical disorder, such as imperfect digestion or circulation, improper ventilation or heating, or an uncomfortable position. Hence by the very nature of the cause dreams do not occur in a conscious state, the real cause cannot easily be discoverable and then only after the subject is entirely awakened through the effects of it. They may also be due to the association of ideas. Suggestion plays a large part. The vividness and recency of a conscious impression during the waking state may be thrown up from the subconscious region during the sleeping hours. The usual distorted aspect of dreams is doubtless due to the uncoupling of groups of ideas through the uncoupling of the cortical association areas, so that they are less susceptible than others to the existing stimulus.

The materials of dreams need not be recent; they may have been furnished by the conscious processes a long time before, but are brought to the threshold only by means of some train of ideas during a semi-conscious state. It is interesting to note
that while time and space seem quite real in dreams, the amount covered in a single dream may occupy but a moment of time for the dreamer.

Dreams have always played an important part in the lit. and religion of all peoples. They have supplied the sources of systems of necro-
mancy; they have become the working material of the prophet both Bib. and pagan. Mediaeval civilization is not without its lasting effects of dreams, and modern civilization still clings with something of reverence to the unsolved mystery of certain dreams. While we have almost emerged from anything like a slavish adherence to a superstitious belief in dreams, we must still admit the possibility of the profound significance of dreams in the impressions they make upon the subject.

The Bible, contrary to a notion perhaps too commonly held, attaches relatively little religious significance to dreams. Occasionally, however, reference is made to communica-
tions from God through dreams (Gen 20 6; 1 K 3 5; Mt 1 20; 2 12.13.19.22). It recognizes their human relations more frequently. In the lit. dreams play but little part except in the books of Gen and Dan, in which there are abundant records of dreams. For their moral bearings the most important ones perhaps are those referred to in Gen 37 5–10. An uncritical attitude will give to them a lifeless and mechanical interpretation. A sympathetic and rational one gives them beauty, naturalness and significance. Joseph was the youngest and most beloved son of Jacob. He was just in the prime of adolescence, the very period of daydreaming. He was perhaps inordinately ambitious. This was doubtless heightened by the attentions of a doting father. The most natural dream would be that suggested by his usual waking state, which was one of ambition and perhaps unhealthy rivalry (see Astronomy, II. 6). The source of Pharaoh's dream (Gen 41 5–13) is not stated, but it is reasonable to suppose that he interpreted it as a communication from God. The significance of it was given by Joseph.

Another illustration of the psychological explanation of dreams is the dream of Solomon (1 K 3 5. 11–15). In this narrative, after Solomon had done what pleased Jeh and had offered a most humble prayer on an occasion which to him was a great crisis and at the same time a moment of great ecstasy in his life, he doubtless experiences a feeling of sweet peace in consequence of it. His sleep would naturally be somewhat disturbed by the excitement of the day. The dream was suggested by the associations and naturally enough was the approving voice of Jeh.

Dreaming and the prophetic function seem to have been closely associated (Dt 13 1.3.5). Whether from a coldly mechanical and superstitious, a miraculous, or a perfectly natural point of view, this relation is consistent. The prophet must be seen, a man of visions and ideals. As such he would be subject, as in his waking states, to extraordinary experiences. The remarkable dreams of Nebuchadnezzar, who stands out as an exceptional example, afford an illustration of what may be styled a God given personal prophecy (Dnl 2 3–46; 4 5–19). The effort made by the magicians, the enchanters, the Chaldeans, and the soothsayers, according to the best skill of the Orientals, was unavailing. Daniel, whether by ex-

traordinary intellectual insight or by Divine commu-
nication, was able by his interpretation and its moral to set before the king a powerful lesson.

The NT gives still less place and importance to dreams than the OT. There are only six references and one citation to dreams or dreamers. It is sig-
nificant that all these references are by Mt, and still more significant that Jesus nowhere refers to dreams, evidently attaching little if any importance to them. The references in Mt are confined entirely to warnings and announcements (Mt 1 20; 2 12. 13.19.22; 27 19). Once in citation (Acts 2 29), as used for illustrative purposes (cf Joel 2 28). See also AUGURY, IV, 5; DIVINATION, VI, 1, (b); MAGIC; REVELATION.

Whether God communicates directly or indirectly by dreams is still unsettled. With our present knowledge of spirit communication it would not seem unreasonable to assume that He may reveal Himself directly; and yet on the other hand the safest and perhaps surest explanation for our own day and experience is that in dreams the mind is more impressionable and responsive to natural causes through which God speaks and operates. That dreams have been and are valuable means of shaping men's thoughts and careers cannot be de-
nied, and an explanation of dreams both in the social and moral life of individuals and of society. A valuable modern illustration of this is the dream of Adoniram Judson Gordon (see How Christ Came to Church), through the influence of which his entire religious life and that of his church were completely transformed.

LITERATURE.—Judd, Psychology; Cuten, The Psychological Phenomena of Christianity; Ladd, Philosophy of Knowledge; Baldwin, Dictionary of Psychology; Ellis, The World of Dreams (Houghton, Mifflin Co.).

WALTER G. CLIFFINGER

DREDGE, drøj: A mixture of oats and barley (Job 24 6 AVm; AV "corn"; RV "proverb").

The Heb word is וּבַּלָע b'lu', usually "mixed grain," ESDMG, XLVIII, 236: "grain not ground and boiled in water. Cf Job 6 5; Isa 30 24.

DREGS, drëgs: The "sediments," "lees," "grounds of liquor"; only in pl. In AV it stands for (1) Heb שׁם'רָדָה sh'm'radah, "bowl," "chalice," found only in Isa 61 17.22: "the dregs of the cup of trembling;" (2) the dregs of the cup of my fury. RV correctly changes "dregs" into "bowl." (2) Heb שׁמָדָר sh'madar, "sediments" or "dregs," esp. less of wine. "The dregs thereof, all the wicked of the earth shall drink" (JARV "the dregs of the cup, and drink them") (Ps 75 8), i.e. God gives to the wicked the cup of wrathful judgment, which they must drink to the last drop.

DRESS: In the Heb and Gr there is a wonderful wealth of terminology having to do with the general subject of dress among the ancient Orientals. This is reflected in the numerous synonyms for "dress" to be found in RV, "apparel," "array," "clothes," "garments," etc. But the words used in the original are often greatly obscured through the inconsistent variations of the translators. Besides there are few indications even in the original Heb or Gr of the exact shape or specific materials of the various articles of dress named, and so their identification is made doubly difficult. In dealing with the subject, therefore, the most reliable sources of information, apart from the meaning of the terms used in characterization, are certain well-known facts about the costumes and dress-customs of the orthodox Jews, and others about the forms of dress worn today by the people of simple life and primitive habits in modern Pal. Thanks to the ultra-conservatism and unchanging usages of the nearer
East, this is no mean help. In the endeavor to discover, distinguish and deal with the various oriental garments, then, we will consider: 1. The Meaning of Terms; 2. The Materials; 3. The Outer Garments; 4. The Inner Garments; 5. The Headdress; 6. The Foot-gear; 7. The Dress of Jesus and His Disciples.

There was originally a sharp distinction between classical and oriental costume, but this was palpably lessened under the cosmopolitanism of the Rom Empire. This of course had its effect both in the modification of the fashions of the day and upon the words used for articles of clothing in the NT. (1) The terms most used for clothes in general were, in the OT, šadhin, simlah, salmād, and in the NT himation (Mt 21 7; 24 18; 26 65; Lk 8 27) and enduma (Mt 22 11; cf 7 15), pl., though the oldest and most widely distributed article of human apparel was probably the “loin-cloth” (Heb ᵃṙᵒʳ), entirely different from “girdle” (Gr zōē). Bib. references for clothes are nearly all to the costume of the males, owing doubtless to the fact that the garments ordinarily used indoors were worn alike by men and women. (2) The three normal body garments, the ones most mentioned in the Scriptures, are šadhin, a rather long “under-garment” provided with sleeves; šethaneth (Gr χήθανθη), a long-sleeved tunic worn over the šadhin, likewise a shirt with sleeves (see Masterman, DCG, art. “Dress”); and simlah (Gr himation), the cloak of AV and RV, used in the pl. for “garments” in general; and the “girdle” (Gr zōē; Arab зunnar). The “headdress” (two types are now in use, the “turban” and the “kuşhēk”) is never definitely named in the Bible, though we know it was the universal custom among ancient Orientals to cover the head. (3) The simlah (Gr himation) signifies an “outer garments” (see below), a “mantle,” or “coat” (see lexicons). A kindred word in the Gr himationes, (ttr “raiment” in Lk 9 29, “garments” in Mt 27 35, and “vesture” in Jn 19 24) stands in antithesis to himation. The Gr chiton, Heb χίτθανθη, the “under-garment,” is tr “coat” in Mt 5 40, “clothes” in Mk 14 63. The Heb word ᶳʾם, Gr stôδ, Lat stola, stands for a variety of garment used only by men of rank or of the priestly order, rendered RV “robe.” It stands for the long garments of the scribes rendered “long robes” (Mk 12 38; Lk 20 40) and “best robe” in the story of the Prodigal Son (Lk 15 22). (For difference between ᶢʾם and simlah, see Kennedy, one-vol HDB, 107.) Oriental influences led to the adoption of the long tunic in Rome, and in Cicero’s time it was a mark of effeminacy. It came to be known in its white form as tunica alba, or “white tunic,” afterward in English “alb.” Other NT terms are πορφυρα, porphyrān, the “purple” (Lk 16 19); the purple robe of Jesus is called himation in Jn 19 2; leōntion, “the towel” with which Jesus girded himself (13 4 5); then ὀθιδνίων, “linen cloth” (Lk 24 13; Jn 19 40); simlah, “linen cloth” (Mt 27 59); and βύσσος, “fine linen” (Lk 16 19).

The primitive “aprons” of Gen 3 7, made of “sewed fig-leaves,” were quite different from the “aprons” brought to the apostles in Acts 19 12. The latter were of a species known among the Romans as semicinctium, a short “waist-cloth” worn esp. by slaves (Rich, Dict. of Rom and Gr Antiq.). Anthropology, Scripture and archaeology all witness to the use by primitive man of skins of animals as dress material (Gen 3 21, “coats of skin”; cf He 11 37, “went about Materials in sheepskins, in goatskins”).

Even today the traveler will occasionally see in Pal a shepherd clad in “a coat of skin.” Then, as now, goat’s hair and camel’s hair supplied the materials for the coarser fabrics of the poor. John the Baptist had his ruimt, enduma, of camel’s hair (lit. “of camel’s hairs,” Mt 3 4). This was a coarse cloth made by weaving camel’s hairs. There is no evidence that coats of camel’s skin, like those made of goat’s skin or sheep’s skin have ever been worn in the East, as imagined by painters (see Meyer, Bleek, Weiss and Broadus; but cf HDB, art. “Camel”). The favorite materials, however, in Pal, as throughout the Orient, in ancient times, were wool (see Prov 27 26, “the lambs are for thy clothing”) and flax (see Prov 31

A Native of Jericho.

A Shepherd of Bethany (with Sheepskin Coat).
THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA

Dress

13, where it is said of the ideal woman of King Lemuel, "She seeketh wool and flax, and worketh willingly with her hands"). The finest quality of ancient "linen" seems to have been the product of Egypt (see Linen). The "silk" of Prov 31 22 AV is really "fine linen," as in RV. The first certain mention of "silk" in the Bible, it is now conceded, is in Rev 18 12, as the word rendered "silk" in Ezek 16 10.13 is of doubtful meaning.

(1) We may well begin here with the familiar saying of Jesus for a basal distinction: "If any man would go to law with thee, and take away thy coat (Gr. chitouna), let him have thy cloak (himation) also" (Mt 5 40).

Garments Here the "coat" (Heb k'dhônath) was the ordinary "inner garment" worn by the Jew of the day, in which he did the work of the day (see Mt 24 18; Mk 13 16). It resembled the Roman "tunic," corresponding most nearly to our "long shirt," reaching below the knees always, and, in case it was designed for dress occasions, reaching almost to the ground. Sometimes "two coats" were worn (Lk 3 11; cf Mt 10 10; Mk 6 9), but in general only one. It was this garment of Jesus that is said by John (19 23) to have been "without seam, woven from the top throughout."

(2) The word himation, here rendered "cloak," denotes the well-known "outer garment" of the Jews (see Mt 9 20.21; 14 36; 21 7-8; but cf also 9 16; 17 2; 24 18; 26 65; 27 31.35). It appears in some cases to have been a loose robe, but in most others, certainly, it was a large square piece of cloth, like a modern shawl, which could be wrapped around the person, with more or less taste and comfort. Now these two, with the "girdle" (a necessary and almost universal article of oriental dress), were commonly all the garments worn by the ordinary man of the Orient. The "outer garment" was frequently used by the poor and by the traveler as his only covering at night, just as shawls are used among us now.

(3) The common Heb name for this "outer garment" in the OT is as above, simlah or salmah. In most cases it was of "wool," though sometimes of "linen," and was as a rule certainly the counterpart of the himation of the Gr (this is its name throughout the NT). It answered, too, to the pallium of the Romans. It belonged, like them, not to the

endamata, or garments "put on," but to the peri-
bénta, or garments "wrapped around" the body. It was concerning this "cloak" that the Law of Moses provided that, if it were taken in pawn, it should be returned before sunset—"for that is his only covering, it is his raiment for his skin: wherein shall he sleep? . . . for I am gracious" (Ex 22 27). The Jewish tribunals would naturally, therefore, allow the "inner garment" to be taken by legal process, rather than the outer one (Mt 5 40; Lk 6 20); but Jesus virtually teaches that rather than have difficulty or indulge animosity one would better yield one’s rights in this, as in other matters; of 1 Cor 6 7.

Some identify the simlah of the ancient Hebrews with modern aba, the coarse blanket or overcoat worn today by the Syrian peasant (Nowack, Benzinger, Mackie in HDB); but the distinction between these two garments of the Jews, so clearly made in the NT, seems not to confirm the conclusion otherwise reached, that this Jewish "outer garment" closely resembled, if it was not identical with, the himation of the Greeks (see Jew Enc, art. "Cloke"

and 1-vol HDB, "Dress," 197; but of Masterman, DCG, art. "Dress," 499, and Dearmer, DCG, art. "Cloke"). In no respect has the variety of renderings in our EV done more to conceal from Eng. readers the meaning of the original than in the case of this word simlah. For instance it is the "garment" with which Noah’s nakedness was covered (Gen 9 23); the "clothes" in which the Hebrews bound up their kneading-troughs (Ex 12 34); the "garment" of Gideon in Jgs 8 25; the "raiment" of Ruth 3 3; just as the himation of the NT is the "cloak" of Mt 5 40, the "clothes" of Mt 24 18 AV (RV "cloak"), the "garment" (Mk 13 16 AV, RV "cloak").

(1) In considering the under garments, contrary to the impression made by EV, we must begin with the "loin-cloth" (Heb tsofót), which

4. The unlike the "girdle" (see Girdle), was Under always worn next to the skin. The Garments figurative use made of it in Is 11 5, and Jer 13 11, e.g. will be lost unless this is remembered. Often it was the only "undergarment," as with certain of the prophets (Elijah, 2 K 1 8; cf John the Baptist, Mt 3 4; Isaiah, 20 2, and Jeremiah, 13 1 ff). In later times it was displaced among the Hebrews by the "shirt" or

![Image of a woman's headdress and veil.](image-url)
“tunic” (see Tunic). The universal “sign of mourning” was the girding of the waist with an ‘ezor or “hair-cloth” (EV “sack-cloth”). A “linen” of “linen” was worn by the priests of early times and bore the special name of Ephodh (1 S 21: 26; cf 2 S 6 14 ff.)

(2) The ordinary “under garment,” later worn by all classes—certain special occasions and individuals being exceptions—was the “shirt” (Heb kethônah) which, as we have seen, reappears as chiton in Gr and tunica in Lat. It is uniformly rendered “coat” in EV, except that RVm has “tunic” in Jn 19 23. The well-known piece of Assyrian sculpture, representing the siege and capture of Lachish by Sennacherib, shows the Jewish captives, male and female, dressed in a moderately tight garment, fitting close to the neck (cf Job 30 18) and reaching almost to the ankles; which must represent the kethônah, or kuttôneth of the period, as worn in towns at least. Probably the kuttôneth of the peasantry was both looser and shorter, resembling more the modern kamis of the Syrian jelah (cf Lat camisia, and Eng. “chemise”).

(3) As regards sleeves, they are not expressly mentioned in the OT, but the Lachish tunics mentioned above have short sleeves, reaching half-way to the elbows. This probably represents the prevailing type of sleeve among the Hebrews of the earlier period. An early Egypt picture of a group of Sem traders (c 2000 BC) shows a colored tunic without sleeves, which fastened on the left shoulder, left the right bare. Another variety of sleeves, restricted to the upper and wealthy classes, had long and wide sleeves reaching to the ground. This was the tunic worn by Tamar, the royal princess (2 S 13 18, “A garment of divers colors upon her; for with such robes were the king’s daughters that were virgins apparelled”), “the tunic of [i.e. reaching to] palms and soles” worn by Joseph, familiarly known as the “coat of many colors” (Gen 37 3), a rendering which represents now an abandoned tradition (cf Kennedy, HDB). The long white linen tunic, which was the chief garment of the ordinary Jewish priest of the later period, had sleeves, which, for special reasons, were tied to the arms (cf Jos, Ant. Ill, vii, 2).

(4) Ultimately it became usual, even with the people of the lower ranks, to wear an under “tunic,” or “real shirt” (Jos, Ant. XVII, vii, 7; Mish, passim, where it is called halvit). In this case the upper tunic, the kithon, was properly worn removed at night (cf Cant 5 3, “I have put off my garment”).

The material for the tunic might be either (1) woven on the loom in two pieces, and afterward put together without cutting (cf Dict. of Rom and Gr Antiq., art. “Tunica”), or (2) the garment might be woven whole on a special loom, “without seam,” i.e. so as to require no sewing, as we know from the description given in Jn 19 23, and from other sources, was the chiton worn by Our Lord just before His crucifixion. The garments intended by the Heb (Dnl 3 21–27), rendered “coats” AV, have not been certainly made out. The AVm has “mantles,” the ERV “hosen,” ARV “breeches” (see Hosue). For “coat of mail” (1 S 17 5) see Amnon.

When the Hebrews first emerged into view, they seem to have had no covering for the head except on special demand, as in case of war, 5. The when a leather-helmet was worn (see Headress Ahrmos). Ordinarily, as with the fellah of Pal today, a rope or cord served as a fillet (cf 1 K 20 32, and Virgil, Aeneid [Dryden], vi.213: “A golden fillet binds his awful brows!”). Such “fillets” may be seen surviving in the representation of Syrians on the monuments of Egypt. Naturally, in the course of time, exposure to the Syrian sun in the tropical summer time would compel recourse to some such covering as the modern kufiyeh, which lets in the breeze, but protects in a graceful, easy way, the head, the neck and the shoulders. The head-gear of Ben-hadad’s tribute-carriers (see above) resembles the Phrygian cap.

Modern Druze Headress.

The head covering, however, which is best attested, at least for the upper ranks of both sexes, is the turban (Heb qamîph, from a root meaning “wind round”). It is the ladies’ “hood” of Isa 3 23, RV “turban,” the “royal diadem” of Isa 62 3, and the “mitre” of Zec 3 5, RVm “turban” or “diadem.” Ezekiel’s description of a lady’s head-dress: “I bound thee with attire of fine linen” (Ezk 16 10 m), points to a turban. For the egg-shaped turban of the priests see Bonnet (RV “head-tires”). The hats of Dnl 3 21 (RV “mantles”) are thought by some to have been the conical Bab headdress seen on the monuments. According to 2 Macc 4 12 RV the young Jewish nobles were compelled by Antiochus Epiphanes to wear the pátasso, the low, broad-brimmed hat associated with Hermes. Other forms of headdres are in use in NT times, as we learn from the Mish, as well as from the NT, e.g. the sudár (sudárion) from Lat sudárion (a cloth for wiping off perspiration, sudór) which is probably the “napkin” of Jn 11 44; 20 7, although there it appears as a kerchief, or covering, for the head. The female captives from Lachish (see above) wear over their tunics an upper garment, which covers the forehead and falls down over the shoulders to the ankles. Whether this is the garment intended by the Heb in Ruth 3 15, rendered “vail” by AV and “mantle” by RV, and “kerchiefs for the head” (Ezk 13 18 RV), we cannot say. The “veil” with which Rebekah and Tamar “covered themselves” (Gen 24 65; 35 15) was most
likely a large "mantle" in which the whole body could be wrapped, like the ṣāḏān (see above). But it is impossible to draw a clear distinction between "mantle" and "veil" in the OT (Kennedy). The case of Moses (Ex 34 33) gives us the only explicit mention of a "face-veil." The ancient Hebrews, like Orientals in general, went barefoot within doors. Out of doors they usually wore sandals, less frequently latched of Mk 1 7, etc. In the obelisk of Shalmanezer, however, Jehu's attendants are distinguished by shoes completely covering the feet, from the Assyrians, who are represented as wearing sandals fitted with a heel-cap. Ladies of Ezekiel's day wore shoes of "sealskin" (Ezk 16 10 RV). The solders' "laced boot" may be intended in Isa 9 5 (RVms). Then, as now, on entering the house of a friend, or a sacred precinct (Ex 3 5; Josh 5 15), or in case of mourning (2 S 15 30), the sandals, or shoes, were removed. The priests performed their offices in the Temple in bare feet (cf the modern requirement on entering a mosque).

In general we may say that the clothes worn by Christ and His disciples were of the simplest and least sumptuous kinds. A special interest must attach even to the clothes that Jesus wore. These consisted, it seems quite certain, not of just five separate articles (see Edersheim, or NT, but of six. In His day it had become customary to wear a linen shirt (ḥālāt) beneath the tunic (see above). That Our Lord wore such a "shirt" seems clear from the mention of the laying aside of the upper garments (himṣāta, pl.), i.e. the "mantle" and the "tunic," before washing His disciples' feet (Jn 13 4). The tunic proper worn by Him, as we have seen, was "woven without seam" throughout, and was of the kind, therefore, that fitted closely about the neck, and had short sleeves. Above the tunic would naturally be the linen girdle, wound several times about the waist. On His feet were leather sandals (Mt 3 11). His upper garment was of the customary sort and shape, probably of white woolen cloth, as is suggested by the details of the account of the Transfiguration (Mt 9 3), with the four prescribed "tassels" at the corners. As to His head-dress, we have no description of it, but we may see it down as certain that no Jewish teacher of that day would appear in public with the head uncovered. He probably wore the customary white linen "napkin" (sudarium), wound round the head as a turban, with the ends of it falling down over the neck. The dress of His disciples was, probably, not materially different.

In conclusion it may be said that, although the dress of even orthodox Jews today is as various as their lands of residence and their languages, yet there are two garments worn by them the world over, the tālīṯ and the 'arba' kavphôth (see DCG, art. "Dress," col. 1). Jews who affect special sanctity, esp. those living in the Holy Land, still wear the tālīṯ all day, as was the common custom in Christ's times. As the earlier name "arba' kavphôth" is in 1350 AD, it is clear that it cannot have existed in NT times.

Literature—Nowack's and Benzinger's Heb Archæo-
elogia; Tristram, Eastern Customs in Bible Lands; Rich. Dict. of Rom and Gr Antiq.; Edersheim, Life and Times of Jesus the Messiah, 625, and elsewhere; arts on "Dress," "Clothing," "Costume," etc, in DDB, DCG, Jes Enc (by Nöddele) in EB (by Abrahams and Cook), Masterman, "Dress and Personal Adornments in Mod. Pal," in Bib. World, 1902, etc.

Geo. B. EAGER

DRINK. See Food; Drink, Strong.

DRINK OFFERING. See Sacrifice in OT and NT.

DRINK, STRONG (ἕως, shékḥār; ṣēḳās, sī-
kēra; from ἕος, shēkḥār, "to be or become drunk"); probably from the same root as sugar, saccharine). With the exception of Nu 28 7 (wine), the term always coupled with "wine." The two terms are commonly used as mutually exclusive, and as together exhaustive of all kinds of intoxicants.

Originally shékḥār seems to have been a general term for intoxicating drinks of all kinds, without reference to the material out of which they were made; and in that sense, it would include wine. Reminiscences of this older usage may be found in Nu 6 3, Ps 40 7, where it is used equivalent to wine, as may be seen by comparing it with v 14, and also Ex 24 9, where mention is made of the drink offering is expressly designated "wine." When the Hebrews were living a nomadic life, before their settlement in Canaan, the grape-wine was practically unknown to them, and there would be no need of a special term to describe it. But when they settled down to an agricultural life, and came to cultivate the vine, it would become necessary to distinguish it from the older kinds of intoxicants; hence the borrowed word yayin ("wine") was applied to the former, while the latter would be classed together under the old term shékḥār, which would then come to mean all intoxicating beverages other than wine (Lev 10 9; Nu 6 3; Dt 14 26; Prov 20 1; Isa 24 9). The exact nature of these drinks is not clearly indicated in the Bible itself. The only fermented beverage other than grape-wine, specifically named is pomegranate-wine (Cant 8 2: "the juice of my pomegranate," RVm "sweet wine of my pomegranate"); but we may infer that other kinds of shékḥār besides that obtained from pomegranates were in use, such as drinks made from dates, honey, raisins, barley, apples, etc. Probably Jerome (c 400 AD) was near the mark when he wrote, "Sīkēra in the Heb tongue means every kind of drink which can intoxicate, whether made from grain or from the juice of apples, or when honey-combs are boiled down into a sweet and strong drink, or the fruit of palm pressed into liquor, and when water is coloured and thickened from boiled herbs" (Ep. ad Neposimianum). Thus shékḥār is a comprehensive term for all kinds of fermented drinks, excluding wine.

Probably the most common sort of shékḥār used in Bib. times was palm- or date-wine. This is not actually mentioned in the Bible, and we do not meet with its Heb name in the presuppositions of the Talmudic period. But it is frequently referred to in the Assy-
rian and Babylonian texts (see 'arba' kavphôth), from which we infer that it was very well known among the ancient Sem peoples. Moreover, it is known
that the palm tree flourished abundantly in Bib. lands, and the presumption is therefore very strong that wine made from the palm dates was a common beverage. It must not be supposed, however, that the term ἀθάνατος ἕλασμα (Gen 9:21), ἀθάνατος ἕλασμα (Isa 29:9; Jer 25:27, etc.), of the word for drunkard (使之κός), and for drunkenness (使之κότως ἐποίησε) from the same root; (2) from descriptions of its effects: e.g. Isaiah graphically describes the stupefying effect of ἀθάνατος ἕλασμα on those who drink it excessively (22:6-8). Hannah defended herself against the charge of being drunk by saying, “I have drunk neither wine nor strong drink,” i.e. neither wine nor any other intoxicating liquor (1 S 15). The attempt made to prove that it was simply the unfermented juice of certain fruits is quite without foundation. Its immediate use is strongly condemned (Isa 5:11,12; Prov 20:1; see Drunkennesses). It was forbidden to ministers and Lev Nazirites (Num 6:3; Joel 2:13,14; Acts 15:15; 1 Tim 3:3), and was used in the sacrificial meal as drink offering (Num 28:7), and could be bought with the tithe-money and consumed by the worshipper in the temple (Ecclus 21:26). It is to the weak and devouring as a means of deadening their pain; but not to princes, lest it might lead them to pervert justice (Prov 31:6-7).

DROMEDARY, drump‘ē-dā-ri; drom‘ē-dā-ri. See Camel.

DROP, DROPPING: “To drop” expresses a “distilling” or “dripping” of a fluid (Isa 5:4; Prov 3:20; Cant 5:13; Joel 3:18; Amos 3:13; Isa 14:26, “the honey dropped” [in “a stream of honey”]); Job 29:22 and Isa 45:8 read “distill” (AV “drop”). The continuous “droppings” of rain through a leaking roof (roofs were usually made of clay in Pal, and always liable to cracks and leakage) on a “very rainy day” is compared to a contentious wife (Prov 19:13; 27:15); “What is described is the irritating, unceasing, sound of the fall, drop after drop, of water through the chinks in the roof” (Plumptre loc. cit.); also AV Eccl 10:18 (RV “leaketh”).

DROPSY, drop‘i (δροπήσις, ἄδροπος, “a man afflicted with ἄδροπος or dropisy”): Both forms of this disease occur in Pal, that in which the limbs and body are distended with water called _anasarca_, depending generally on cardiac or renal disease, and the form confined to the abdomen, usually the result of liver affection. The latter is the commoner, as liver disease is a frequent result of recurrent attacks of malarial fever. The man was evidently able to move about, as he had entered into the Pharisees’ house (Luke 14:2).

DROSS, dros (Ροπήν, ἀποκρήνον, “a man afflicted with ἀποκρήνον”) Both forms of this disease occur in Pal, that in which the limbs and body are distended with water called_ anasarca_, depending generally on cardiac or renal disease, and the form confined to the abdomen, usually the result of liver affection. The latter is the commoner, as liver disease is a frequent result of recurrent attacks of malarial fever. The man was evidently able to move about, as he had entered into the Pharisees’ house (Luke 14:2).


drum (trum, trumpan): This was the Heb _tōph_, “tabret” or “timbrel,” a hand-drum, consisting of a ring of wood or metal covered with a tightly drawn skin, with small pieces of metal hung around the rim, like a tambourine. It was raised in the one hand and struck with the other, usually by women, but sometimes also by men, at festivities and on occasions of rejoicing. See 1 Macc 9:39, RV “timbrel.”

DRUNKENNESS, drunk’n-n-nes (πεπεμμένος, ráwhe, πεπεμμένος, πεπρομένος, προμένος, méthet): I. Its Prevalence. The Bible affords ample proof that excessive drinking of intoxicants was a common vice among the Jews and many other ancient peoples. This is evident not only from individual cases of intoxication, as Noah (Gen 9:21), Lot (Gen 19:33), Nabal (1 S 25:30), Uriah made drunk by David (2 S 11:13), Ananias (2 S 13:28), Elah, king of Israel (1 K 15:9), Benhadad, king of Syria, and his confederates (1 K 20:16), Holofernes (Jdt 13:2), etc., but also from frequent references to drunkenness as a great social evil. Thus, Amos proclaims judgment on the voluptuous and dissolute rulers of Samaria “that drink in large bowls” (Am 6:6), and the wealthy ladies who press their husbands to join them in a carousing (4:1); he also complains that this form of self-indulgence was practised even at the expense of the poor and under the guise of religion, at the sacrement (Luke 11:38; see also Isa 5:11,12,22; 28:1-8; 56:11f). Its prevalence is also reflected in many passages in the NT (e.g. Mt 24:49; Lk 21:34; Acts 2:13,15; Eph 5:18; 1 Thess 5:7). Paul complains that at Corinth even the love-feast of the Christian church which immediately preceded the celebration of the Eucharist, was sometimes the scene of excessive drinking (1 Cor 11:21). It must, however, be noted that it is almost invariably the well-to-do who are charged with this vice in the Bible. There is no evidence to prove that it prevailed to any considerable extent among the common people. Intoxicants were then an expensive luxury, beyond the reach of the poorer classes. See Drink, Strong.

II. Its Symptoms and Effects. These are most vividly portrayed: (1) some of its physical symptoms (Job 12:25; Ps 107:27; Prov 23:29; Isa 19:14; 28:5; 29:9; Jer 25:16); (2) its mental effects (Ps 38:12,14; Prov 23:29-35); (3) its social effects (Ps 35:17; Ecclus 11:17,19; Prov 23:21; cf. 21:17; Ecclus 11:17): hence wine is called a “molder” degenerating the universe (Prov 20:1); (4) its moral and spiritual effects. It leads to a maladministration of justice (Ps 51:5; Isa 5:25), provokes anger and a contentious, brawling spirit (Prov 20:1; 23:29; 1 Esdr 3:22; Ecclus 31:26,29f), and conduces to a profligate life (Eph 5:18; Proverbs 31:3); (5) “riot,” lit. “profligacy.” It is allied with gambling and licentiousness (Job 3:5), and indecency (Gen 9:21). Above all, it deadens the spiritual sensibilities, produces a callous indifference to religious influences and destroys all serious thought (Isa 5:12).

III. Attitude of the Bible to the Drink Question. Intemperance is condemned in uncompromising terms by the OT and the NT, as well as by the semi-canonical writings. While total abstinence is not prescribed, a formal and universal rule, broad principles are laid down, esp. in the NT, which point in that direction.

In the OT, intemperance is most repugnant to the stern ethical rigorism of the prophets, as well as to the more utilitarian principles of prophecy.

1. In the OT it was evidently a national sin, but gradually quickened to the evil of immediate drinking. In the narratives of primitive times, excessive indulgence, or at least indulgence to the point of excess, was mentioned without censure as a natural thing, esp. on festive occasions (as in Gen 43:34 RVm). But a
conscience more sensitive to the sinfulness of overindulgence was gradually developed, and is reflected in the denunciations of the prophets and the warning of the wise men (cf references under 1 and II, esp. Isa 5 11 f. 22; 25 1–8; Prov 23 29–35). Nowhere is the principle of total abstinence indicated as a rule applicable to all. In particular cases it was recognized as a duty. Priests while on duty in the sanctuary were to abstain from wine and strong drink (Lev 10 9; cf Ezek 44 21). Nazirites were to abstain from all intoxicants during the period of their vows (Nu 6 3 f; cf Amos 2 12), yet not on account of the intoxicating qualities of wine, but because they represented the simplicity of the older pastoral life, as against the Canaanite civilization which the vine symbolized (W. R. Smith, Prophets of Israel, 84 ff.). So also the Rechabites abstained from wine (Jer 35 6.8.14) and social conveniences, because they regarded the nomadic life as more conducive to Jeh-worship than agricultural and town life, with its temptations to Baal-worship. In Daniel and his comrades we have another instance of voluntary abstinence (Dan 1 8–16). These, however, are isolated instances. Throughout the OT the use of wine appears as practically universal, and it is recognized as a heart-cheering beverage (Deut 9 9; Ps 104 15; Prov 31 6). Nazirites and the sick to forget their pains (Prov 31 6). Moderation, however, is strongly inculcated and there are frequent warnings against the temptation and peril of the cup.

In Apoc, we have the attitude of prudence and common sense, but the prophetic note of stern denunciation is wanting. The path of Deutero-Canonicians is as good as life to men, if thou drink and make use of wine is measure; but wine drunk in season and to satisfy is joy of heart, and gladness of soul: wine drunk largely is bitterness of soul, with provocation and conflict” (Eccles 31 27–30 RV). A vivid picture of the effects of wine-drinking is given in 1 Esd 3 18–24. Stronger teaching on the subject is given in the Testaments of the Twelve Patriarchs. The use of wine is permitted to him who can use it temperately, but when abstinence is enjoined as the wiser course (U II P. 16 3).

In the NT, intemperance is treated as a grave sin. Only once, indeed, does Our Lord explicitly condemn drunkenness (Lk 21 34), though it is implicitly condemned in his parables (Mt 24 49; Lk 12 43). The meagerness of the references in Our Lord’s teaching is probably due to the fact already mentioned, that it was chiefly prevalent among the wealthy, and not among the poorer classes to whom Our Lord mainly ministered. The references in Paul’s writings are very numerous (Gal 5 21; Eph 5 18, et al.). Temperance and sobriety in all things are everywhere insisted on (e.g. Acts 24 25; Gal 5 23; 2 Pet 1 6). A bishop and those holding honorable offices in the church would not be addicted to wine (1 Tim 3 2 f; Tit 1 7 f; 2 2 f). Yet Jesus and His apostles were not asecetics, and the NT gives no rough-and-ready prohibition of strong drink on principle. In contrast with John the Baptist, who was a Nazirite from birth (Lk 1 15), Jesus was called by His enemies a “wine-bibber” (Mt 11 19). He took part in festivities in which wine was drunk (Jn 2 10). There are indications that He regarded wine as a source of innocent enjoyment (Lk 7 35; Jn 5 1 f) by a distinction between intoxicating and unfermented wine is a case of unjustifiable special pleading. It must be borne in mind that the drink question is far more complex and acute in modern than in biblical times, and that the conditions of the modern world have given rise to problems which were not within the horizon of NT writers. The habit of excessive drinking has spread enormously among the common people, owing largely to the cheapening of alcoholic drinks. The fact that the evil exists today in its greatest proportion of total abstinence is indifferent and a special crusade. But rather than defend total abstinence by a false or forced egesis, it was better to admit that the principle is not formally laid down in the NT, while maintaining that there are broad principles exemplified, which in view of modern conditions should lead to voluntary abstinence from all intoxicants. Such principles may be found, e.g. in Our Lord’s teaching in Mt 16 24 f; Mk 9 42 f, and in the great Pauline passages—Rom 13 13–14; 1 Cor 8–13.

IV. Drunkenness. Metaphor.—Drunkenness very frequently supplies Bib. writers with striking metaphors and similes. Thus, it symbolizes intellectual or spiritual perplexity (Job 12 25; Isa 19 14; Jer 33 9), bewilderment and helplessness under calamity (Jer 13 13; Ezek 23 33) and is alluded to in a figure for the movements of sailors on board ship in a storm (Ps 107 27), and for the convulsions of the earth on the day of Jeh (Isa 24 20). Jeh’s “cup of staggering” is a symbol of anxiety, the fury of the wine drunk by the Tyrians and Sidonians (Isa 51 17–23; cf Isa 63 6; Jer 25 15 ff; Ezek 23 33; Ps 76 8). The sword and the arrow are said to be soaked with drink like a drunkard with wine (Dt 22 42; Jer 45 10). In the Apocalypse, Babylon (i.e. Rome) is portrayed under the figure of a “great harlot” who makes kings “drunk with the wine of her fornication”; and who is herself “drunk with the blood of the saints, and . . . of the martyrs of Jesus” (Rev 17 2 f).

D. MIALL EDWARDS

DRUSILLA, drū-sil’a (Ἀδρούσσιλα, Droussia, or Αδροουσσιλα, Droussila): Wife of Felix, a Jewess, who along with her husband ‘heard [Paul] concerning the faith in Christ Jesus’ during Paul’s detention in Caesarea (Acts 24 24). B text gives the rendering “Drusilla, the wife of Felix, a Jewess, asked to see Paul and to hear the word.” The fact that Drusilla was a Jewess explains her curiosity, but Paul, who was probably well known in the past history of her and Felix, refused to satisfy their request in the way they desired, and preached to them instead concerning righteousness and self-restraint and the final judgment. At this “Felix was very uneasy” (Acts 24 25). Drusilla’s being left in bonds on the retirement of Felix was due to the desire of the latter to please Drusilla (cf Acts 24 27). Probably this explanation, besides that of the accepted text, was true also, as Drusilla, who was a member of the ruling house, saw in Paul an enemy of its power, and hated him for his condemnation of her own private sins.

The chief other source of information regarding Drusilla is Jos. Drusilla was the youngest of the three daughters of Agrippa I, her sisters being Berenice and Mariamne. She was married about 36 AD and was married when 14 years old to Azizus, king of Emesa. Shortly afterward she was induced to desert her husband by Felix, who employed a Cyprian sorcerer, Simon by name, to carry out his purpose. She was also influenced to take this step by the cruelty of Azizus and the hatred of Bernice who was jealous of her beauty. Her marriage with Felix took place about 54 AD and by him she had one son, Agrippa, who perished under Titus in an eruption of Vesuvius. The name of the “woman who perished along with Agrippa (Ant, XX, vii, 2) refers probably not to his mother Drusilla but to his wife. C. M. KERREn

DUALISM, du'āl-iz'm. See PHILOSOPHY.
DUKE, duk: The rendering in AV in Gen 36:15 ff; Ex 15 15, and 1 Ch 1 51 ff of יָדָע (Y'dāʿ), "duke" (ARV and ERV "chief"), and in Josh 13:21 of נְכָלָד (Nēḵālād) "duke," "king," "prince." It occurs also, as the rendering of στρατηγός (Stratēgos), in 1 Cor 15:28 ("captain"). Elsewhere נְכָלָד is τρή "prince" or "principal men." The fact that with two exceptions the term is applied in RV only to the chiefs of Edom has led to the impression that in the family of Esau the chiefs bore a special and hereditary title. But נְכָלָד was a general term for tribal chief or prince (cf Zec 9:7; 12:5,6; RV "chieftains," AV "governors").

Moreover, at the time the AV was made the word "duke" was not used as a title in England: the term had the same general force as duk, the word employed in the Vulg., 7 Sir T. Elyot (d. 1546) speaks of "Hannibal, duke of Carthage" (The Generous, II, 253); Shakespeare, Henry V, III, 20, "Be merciful, great duke, to men of mould" (cf Midsummer Night's Dream, I, 1, 21); Sylvester (1951) - DU DURRAY: "The great duke, thy father" (in the old saw) Upon Mt. Horeb learn'd "the eternal law." In a still earlier age Webster uses the word of the Messiah (Mt 2:6); and in Select Works, III, 137, "Jesus Christ, duke of our hotel." Yet in all probability the Heb word was more specific than "chief" or "duke" in the broad sense. For if נְכָלָד is derived from כָּל (kāl), "thousand," "army," the term may mean the leader of a clan, a "chieftain" (cf LXX, Zec 9:7; 12:5,6). ARV has eliminated the word "duke." See CHEFF.

J. R. VAN PELT 

DULCIMER, dul'si-mer. See Music under Nöbel and Symphonia.

DUMAH, du'ma (דֻּמָה, dumah, "silence"): This word occurs in the OT with the following significations: (1) the land of silence or death, the grave (Ps 94:17; 115:17); (2) a town in the highlands of Judah between Hebron and Beer sheba, now ed-Dawna (Josh 16:52); (3) an emblematical designation of Edom in the obscure oracle (Isa 21:11,12); (4) an Ishmaelite tribe in Arabia (Gen 25:14; 1 Ch 1:30). According to the Arab, geographers this son of Ishmael founded the tribe of Dumat-al-Jandal, the stone-built Duma, so called to distinguish it from another D. near the Euphrates. The former now bears the name of the Jawf ("belly"), being a depression situated half-way between the head of the Persian Gulf and the head of the gulf of Akaba. Its people in the time of Mohammed were Christians of the tribe of Kelb. It contained a great well from which the palms and crops were irrigated. It has often been visited by European travelers in recent times. See Jour. Royal Geog. Soc., XXIV (1854), 138-58; W. G. Palgrave, Central and Eastern Arabia, ch ii. It is possible that the oracle in Isa (no. 3 above) concerns this place.

THOMAS HUNTER WIEK

DUMB, dum (דָּמַע, Dāmāʿ, דָּמַע, Dāmāʿ, "tired, lit. "tied in the tongue"); קָפָה, Qāpāḥ: Used either as expressing the physical condition of speechlessness, generally associated with deafness, or figuratively as meaning the silence produced by the weight of God's judgments (Ps 35:2-9; Dn 10:15) or the oppression of nations (Ps 18:12,14). As an adj. it is used to characterize inefficient teachers destitute of spirituality ("dumb dogs," Isa 56:10). The speechlessness of Saul's companions (Acts 9:7) was due to fright; that of the man without the word (Mark 9:27) because he had no excuse to give (Mt 22:12). Idols are called dumb, because helpless and voiceless (Hab 2:18,19; 1 Cor 12:2). The dumbness of the sheep before the shearer is a token of submission (Isa 55:7; Acts 8:32).

Temporary dumbness was indicted as a sign upon Ezekiel (3:26; 24:27; 35:22) and as a punishment for unbelief upon Zacharias (Lk 1:22). There are several cases recorded of Our Lord's healing the dumb (Mt 15:30; Mk 7:37; Lk 11:14, etc). Dumbness is often associated with imbecility and was therefore regarded as due to demoniac possession (Mt 9:32; 12:22). The evangelists therefore describe the healing of these as effected by the casting out of demons. This is esp. noted in the case of the epileptic boy (Mk 9:17). The deaf man with the impediment in his speech (Mk 7:32) is said to have been cured by loosening the string of his tongue. This does not necessarily mean that he was tongue-tied, which is a condition causing lisping, not stammering; he was probably one of these deaf persons who produce babbling, incoherent and meaningless sounds. I saw in the asylum in Jerusalem a child born blind and deaf, who though dumb, produced inarticulate noises.

In an old 14th-cent. psalter "dumb" is used as a vb. in Ps 39:1 "I dumbmed and maked and was full stille." ALEX. MACALISTER

DUNG, dung, DUNG GATE (דִּינָה, Dînāh, "ashpōth, Ḳ, dōmen, Ḳ, pereṣh, Ḳ, pehḅalōv, skakābalōn, etc): Nine different words occurring in the Heb have been transliterated as "dung" in the AV. The word used to designate one of the gates of Jerusalem (ashpōth, Neh 2:13; 14) is more general than the others and may mean any kind of refuse. The gate was probably so named because outside it was the general dump heap of the city. Visitors in recent years riding outside the city walls of Jerusalem, on their way to the Mt. of Olives or Jericho, may have witnessed such a dump against the wall, which has existed for generations.

The first mention made of dung is in connection with sacrificial rites. The sacred law required that the dung, along with what parts of the animal were not burned on the altar, should be burned outside the camp (Ex 29:14; Lev 4:11; 8:17; 16:27; Nu 19:5).

The fertilizing value of dung was appreciated by the cultivator, as is indicated by Lk 13:8 and possibly Ps 83:10 and Isa 25:10.

Dung was also used as a fuel. Ezek 4:12,15 will be understood when it is known that the dung of animals is a common fuel throughout Pal and Syria, where other fuel is scarce. During the summer, villagers gather the manure of their cattle, horses or camels, mix it with straw, make it into cakes and dry it for use as fuel for cooking. As fuel it is usually made when wood or charcoal or straw are not procurable. It burns slowly like peat and meets the needs of the kitchen. In Mesopotamia the writer saw it being used with forced draft to fire a steam boiler. There was no idea of uncleanness in Ezekiel's mind, associated with the use of animal dung as fuel (Ezek 4:15).

Figuratively: Dung was frequently used figuratively to express the idea (a) of worthlessness, esp. a periphrastic article for which no one cares (1 K 14:10; 2 K 6:25; 9:37; Job 20:7; Ps 83:10; Jer 8:2; 9:22; 16:4; 25:33; Zeph 1:17; Phil 3:8 [ARV "refuse"]). Dunghill was used in the same way (1 S 2:8; Ex 6:11; Ps 113:7; Isa 35:10; Dn 2:5; 3:20; Lk 14:35; Lam 4:5); (b) as an expression of disgust (2 K 18:27; Ls 36:12); (c) of rebuke (Mal 2:3).

JAMES A. PATCH

DUNGEON, dun'jiun. See Prison.

DUNGHILL, dung'il, d'un'g'hil. See Prisons.
DURA, dû'ra (נֵבִיעַ, dûrâ'): The name of the plain on which Nebuchadnezzar, king of Babylon, set up the great golden image which all his subjects were ordered to worship (Dan 3 1). Opposed place it to the S.E. of Babylon, near a small river and mounds bearing the name of Dourat or Dourar, where also, was what seemed to be the base of a great statue (Exzplá, scientifique en Méropoiatique, I, 238 f). Others have believed that name to indicate a portion of the actual site of Babylon within the great wall (dûru) of the city—perhaps the rampart designated dûr Šu-anna, "the rampart [of the city] Lofty-defense," a name of Babylon. The fact that the plain was within the city of Babylon precludes an identification with the city Dûru, which seems to have lain in the neighborhood of Erech (Hommel, Grundriiss, 264, n. 5). It is noteworthy that the LXX substitutes Dnôqâ, Deôrâ, for Dura, suggesting that the Gr translators identified it with the Bab Dûru, a city which apparently lay toward the Elamite border. It seems to have been called also Dûr-li, "god's rampart." That it was at some distance from the city is proved by the Mic. 17: 17; Rev. 18: 19, where Dûru, Tutul, and Gudwa (Cuthah), intervene between Dûru or Dûr-li and Timûrû (Babylon). "The plain of the dûr" or "rampart" within Babylon would therefore seem to be the best rendering. T. G. Pinches

DURE, dûr (πρόσκαιρος, próskaírōs): Used for "endure" (q.v.) AV Mt 13 21 (RV "endureth").

DUST, dust (Σμύξος, th'apóhér, konómetric, χόρος, chôros): Small particles of earth. The word has several figurative and symbolic meanings: (1) Dust being the material out of which God is said to have formed man (Gen 2 7), it became a symbol of man's frailty (Ps 103 14, "For he knoweth our frame; he remembereth that we are dust"); cf Gen 18 27; Job 4 19, etc., and of his mortality (Gen 3 19, "Dust thou art, and unto dust shalt thou return"); cf Job 34 15; Ps 104 29; Eccl 3 20; 12 7, etc.) Hence it is used figuratively for the grave (Ps 22 15 22, etc.); Dust is sometimes used as if to lie in the dust, to lick the dust, to sprinkle dust on the head, are symbols expressive of deep humiliation, abasement or lamentation (e.g. Job 12; 42 6, Ps 72 9; Isa 2 10; 47 1; 49 23; Lam 1 10; 30 17; Jer 31 37; 10 15); Hence such expressions as "He raiseth up the poor out of the dust," i.e. out of their state of lowliness (1 S 2 8; Ps 113 7). (3) Throwing dust was an act expressive of exclamation. Thus Shimeii "cursed David and "threw stones at him, and cast dust," lit. "dusted [him] with dust" (2 S 16 13). So the crowd which Paul addressed at Jerusalem manifested their wrath against him by tossing about his garments and casting dust into the air (Acts 22 23). (4) Shaking the dust off one's feet against anyone (Mt 10 14; Mk 6 11; Lk 9 5; 10 11; Acts 13 51) is symbolic of renunciation, as we would say "washing one's hands of him," an intimation that all further intercourse was at an end. It was practised by the Pharisees on passing from gentile to Jewish soil; it being a rabbinical doctrine that the dust of a heathen land defiles. (5) It is also used fig. for an innumerable multitude (e.g. Gen 13 16; 28 14; Job 27 16; Ps 78 27). (6) The expression "Jeh will make the rain of thy land powder and dust" (Jo 23 24) means the dust in consequence of the drought shall fall down instead of rain on the dry ground. In Judaea and vicinity during a sirocco, the air becomes filled with sand and dust, which are blown down by the wind with great vio- lence.

DUTY, dû'ti (דָּבָר, dûbâr; ὀφείλω, ophelô): The word d. occurs only three times in the OT and twice in the NT. In the OT it is the tř of dûbâr, which, meaning originally "speech," or "word," came to denote any particular "matter" that had to be attended to. In the two places where it is rendered "duty" (2 Ch 8 14; Ezr 3 4) the reference is to the performance of the Temple services—praise and sacrifice—and it is probably from these passages that the phrase "taking duty" in church services is derived. In other passages we have different words employed to denote the priests' duties: AV Lev 10 13 14, hôk ("statutory portion"); Dt 18 3, mishpât ("judgment"). In Prov 3 27, we have a reference to d. in the moral sense, "Withhold not good from the wise, nor forsake the d. words . . . (i.e. as in AVm, "from the owners thereof"). In Ex 21 10 we have the "duty of marriage" (lônâh), that which was due to the wife.

In the NT d. "duty" is expressed by opheîlô, "to owe," "to be due." In Lk 17 10, we have "Say, . . . we have done that which it was our duty to do," and in Rom 15 27 AV, it is said of the Gentiles with reference to the Jewish Christians, "Their duty is also to minister unto them in carnal things," ARV "they render unto the Gentiles,, the service due," i.e. as in AVm, "from the owners thereof." W. L. Walker

DWARF, dârâf: The rendering in EV of Heb פִּלָּפָר, dôl, "thin," "small," in Lev 21 20, where a list is given of physical failings which forbade a man of the seed of Aaron to officiate at the altar, though he might partake of the sacrificial gifts. The precise meaning of the Heb word here is uncertain; elsewhere it is used of the lean kine (Gen 41 3) and blasted ears (ver 23) of Pharaoh's dream; of the grains of man (Ex 16 14), of the still-born (1 K 19 12), of dust (Isa 29 5), etc. LXX and Vulg suggest defective eyes; but "withered" would perhaps best express the meaning. See PRIESTS AND LEVITES.

F. K. Farr

Dwell, dwell: (1) In the OT "dwell" tř 9 words, of which by far the most frequent is דָּבַּר, yâshâbôh, "to sit down," trd "dwell" over 400 times (Gen 4 20; Josph 20 4; 1 Ch 17 4 5, etc); also very frequently "sit," and, sometimes, "rest" (Rev 17 18). Another word often rendered "dwell" is תֵּאָט, tê'âth, shâkhân or shâkhân ("to settle down"), from which is derived the rabbinic word תֵּאַת, tê'âth (lit. "that which dwells"), the light on the mercy-seat which symbolized the Divine presence (Ex 25 8, etc). In order to avoid appearing to localize the Divine Being, wherever God is said to "dwell" in a place, the Tg renders that He "causes His Shekinah to dwell" there. (2) In the NT "dwell" most frequently stands for οἰκεῖα, oikeô, or one of its compounds; also κατέφυλα, kathên, and (chiefly in the Johannine writings) μένω, menô, which, however, is always trd "abide" in RV, and generally in AV. Mention may be made of the mystical significance of the word in some NT passages, of the indwelling of the Father or of the Godhead in Christ (Jn 14 17; 17 19), of the Godhead in Christ (Jn 15 16 26) and in God (1 Jn 4 15 AV; cf Ps 80 1; 91 1), and of the Holy Spirit or God in the believer (Jn 14 17; AV 1 Jn 3 24; 4 15 f).

DYE, dy, dyeing, dî'ing (אַלְפָּה, mē'oddâm, הָעָד, hâ'âd; הָעָה, hâ'âh; כַּהַּ, kâhâh): Four different Heb words have been trd "dyed": AV (a)
Dye, Dyeing

Eagle

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ne'oddôn, found in Ex 25 5; 26 14; 35 7; 36 19; 39 34; (b) hâmîn (RVm "crimsoned") (Isa 63 1); (c) t'bâhâl (Ezk 23 15). T'bâhâl is probably more correctly rendered "flowing turban" as in the RV of Ex 25 5, but in Job 1 12 the "red" is so called in ARV of Jgs 5 30 (HDÌ); cf Arab. sabâgh.

The above references and other color words mentioned elsewhere (see Colors) indicate that the Israelites were acquainted with dyed stuffs, even if they themselves did not do the dyeing. An analysis of the various Bib. references shows that four colors which were produced on cloth by dyeing, namely, purple, blue (violet), crimson and scarlet. These, and purple is the best known because of the many historical references to it. It was the symbol of royalty and luxury. Because of its high price, due to the expensive method of obtaining it, only royalty and the rich could afford purple attire. One writer tells us that the dyestuff was worth its weight in silver. Probably it was because of its scarcity, and because it was one of the very limited number of dyes known, rather than for any remarkable beauty of color, that the purple was so much sought after.

If Pliny's estimate is to be accredited, then "in the dyeing of the purple the color itself was harsh, of a greenish hue and strongly resembling that of the sea when in a tempestuous state."

The purple and blue dyes were extracted from shellfish. The exact process used by the ancients is not known. In the attempt to obtain Tyrian purple:

1. Purple and Blue dyestuffs were further named the suppliers of these colors, hence the name "Tyrian purple." The inhabitants of these cities were at first simply dyers in purple (Ezk 27 7-24), but they afterward became the manufacturers, as the heirs of the emptied shells of the Murex trunculus, which still exist in the vicinity of these cities, testify. The pigment was secreted by a gland in the lining of the stomach. The shell was punctured and the fish removed in order to secure the dye. The juice, at first whitish, changed on exposure to yellowish or greenish and finally to red, amethyst or purple, according to the treatment. A modified color was obtained by first dipping the textile in a cochineal bath and then in the purple. Tyrian purple was considered most valuable when it was "exactly the color of clotted blood and of a blackish hue" (Pliny). So also Livy (17.33.4). Beside the shell, above mentioned, several other species are noted by different writers, namely, Murex branderii, Murex erinaceus, Murex buccinum (purpura haemastoma). This latter species is still used by the dwellers on the shores of the Adriatic for the extraction of various species of the murex are found today at Haifa (Syria), about the Gr isles and on the N. coast of Africa. The purple color has been produced from them by modern chemists, but it is of historical interest only, in the light of the discovery of modern artificial dyes with which it could not compete commercially.

Two words have been used in the Heb Bible to describe the colors from shellfish: (a) argâdôn (Gen 31 19); this has been translated "purple"; (b) t'bâlôth which was probably a shade of violet, but has been translated "blue" in both AV and RV.

As indicated elsewhere (see Colors), three Heb words have been rendered crimson or scarlet: (a) karîl (cf Arab. kirmiz and Eng. "carmin") (b) tâlá, and (c) shânî. We know nothing further about the method of producing these colors than that they were both obtained from the kermes insect which feeds on a species of live oak growing in Spain (see Tanger). The modern dyer can obtain several shades from the cochineal insect by varying the mordants or assistants used with the dye. Pliny mentions the same fact as being known by the ancient Egyptians. Some of the Syrian dyers still use the kermes, commonly called dâd ("worms"), although most of them have resorted to the "foreign dyes" which are indiscreetly called dâd franny ("foreign worms"). The "rams' skins dyed red" mentioned in Ex 25 are still made in Syria. After the ram's skin has been tanned in sumac, it is laid out on a table and a solution of the dye, made by boiling dâd in water, is rubbed on. After the dye is dry, the skin is rubbed with oil and finally polished. No native product is more characteristic of the country than the slippers, Beduin shoes, and other leather articles made from "rams' skins dyed red" (see Tannery). Other dyes probably known were:

(a) Madder.—In Jgs 10 1, we read that "after Abimelech there arose to save Israel Tola, the son of Puah." These were probably names of clanship. In the Heb they are also Dyes Probable words. Tâlâ is the scarlet dye-ably Known and pâ'âl̄îh, if, as is probable, it is the same as the Arab. fawâwâh, means "madder." This would add another dye-stuff. Until the discovery of the madder, the growing of fawâwâh was one of the industries of Cyprus and Syria. It was exported to Europe and was also locally produced for "Turkey red" on cotton and for dyeing dull red on wool for Piano (see Tutanther). It was the custom near Damascus for a father to plant a new madder field for each son that was born. The field began to yield in time to support the boy and later become his inheritance. Madder is mentioned in the Talm. and by early Let writers. A Saracen helmet and a shield of similar origin, in the possession of the writer, are lined with madder-dyed cotton.

(2) Indigo.—Another dye has been discovered among the Egypt mummy clothes, namely, indigo. Indigo blue was used in weaving to form the borders of the clothes. This pigment was probably imported from India.

(3) Yellows and browns of doubtful origin have also been found in the Egypt tombs.

The Jews acquired from the Phoenicians the secret of dyeing, and later held the monopoly in this trade in some districts. A Jewish guild of purple dyers is mentioned on a tombstone in Hieropolis. In the 17th cent. AD, the Laws were still being written by the glass-blowers at Tyr. Akhisar, a Jewish stronghold in Asia Minor, was famous as a dyeing city. See also Attire, Dyed.

LITURGICAL.—See "Crafts" esp. in Wilkinson, Perrot and Chipiez, Jews, Ecc. Hist. , and HDB. JAMES A. PATCH

DYSENTERY, dis'en-ter-i (συνεντερία, duensenteri): In Acts 28 8 RV uses this word in place of the phrase "bloody flux" of AV to describe the disease by which the father of Publius was affected in Malta at the time of St. Paul's shipwreck. The acute form of this disease is often attended with a high temperature, hence Luke speaks of it as "fever and dysenteric" (puroiakos kat dysenteria). It is a parasitic disease, caused by the Bacillus dysenteriae. In 2 Ch 21 19 there is reference to a similar disease in the days of Jehoram. The malady, as predicted by Elijah, attacked the king and assumed a chronic form in the course of which portions of the intestine sloughed. This condition sometimes occurs in the amoebic form of dysentery, cases of which sometimes last over two years.

ALEX. MACALISTER
EAGLE, אֵבָל (אֵבָל, nešer; αἰαῖ, αέτος; Lat aquila): A bird of the genus aquila of the family falcomidae. The Heb nešer, meaning “to tear with the beak,” is almost invariably tr’ "eagle," throughout the Bible; yet many of the most important references compel the admission that the bird to which they applied was a vulture. There were many large birds and carrion eaters flocking over Pal, attracted by the offal from animals slaughtered for tribal feasts and continuous sacrifice. The eagle family could not be separated from the vultures by their habit of feeding, for they ate the offal from slaughter as well as the vultures. One distinction always holds good. Eagles never flock. They select the tallest trees of the forest, the topmost crag of the mountain, and pairs live in solitude, hunting and feeding singly, whenever possible carrying their prey to the nest so that the young may gain strength and experience by tearing at it and feeding themselves. The vultures are friendly, and collect and feed in flocks. So wherever it is recorded that a "flock came down on a carcase," there may have been an eagle or two in it, but the body of it were vultures. Because they came in such close contact with birds of prey, the natives came nearer dividing them into families than any birds. Of perhaps a half-dozen, they recognized three eagles, they knew three vultures, four or five falcons, and several kites; but almost every Bib. reference is tr’ "eagle" no matter how evident the text makes it that the bird was a vulture. For example, Mic 1:16: "Make thee bald, and cut off thy hair for the children of thy delight: enlarge thy baldness as the eagle [in "vulture"]; for they are gone into captivity from thee." This is a reference to the custom of shaving the head when in mourning, but as Pal knew no bald eagle, the text could refer only to the bare head and neck of the griffon vulture. The eagles were, when hunger-driven, birds of prey; the vultures, carrion feeders only. There was a golden eagle (the ouprey of AV), not very common, distinguished by its tan-colored head; the imperial eagle, more numerous and easily identified by a dark head and white shoulders; a spotted eagle; a tawny eagle, much more common and readily distinguished by its plumage; and the short-toed eagle, less common of all and especially a bird of prey, as also a small hooded eagle so similar to a vulture that it was easily mistaken for one, save that it was very bold about taking its own food.

The first Bib. reference to the eagle referred to the right bird. Ex 19:4: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." This "bare you on eagles' wings" must not be interpreted to mean that an eagle ever carried anything on its back. It merely means that by strength of powerful wing it could carry quite a load with its feet and frequently was seen doing this. Vultures never carried anything; they feasted and regurgitated what they had eaten to their young. The second reference is found in Lev 11:13 and repeated in Dt 14:12, the lists of abominations. It would seem peculiar that Moses would find it necessary to include eagles in this list until it is known that Arab mountaineers were eating these birds at that time. The next falls in Dt 28:49: "Jehovah will bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand." This also refers to the true eagle and points out that its power of sustained flight and the speed it could attain when hastening to its hunger-clamoring young, had been observed. The next reference is in Dt 32:11:

"As an eagle that stirreth up her nest, That fluttereth over her young, He spread abroad his wings, he took them, He bare them on his pinions."

This is good natural history at last. Former VSS made these lines read as if the eagle carried its young on its wings, a thing wholly incompatible with flight in any bird. Samuel's record of the lamentation of David over Saul and Jonathan is a wonderful poetic outburst and contains reference to this homing flight of the eagle (2 S 1:23). In Job 9:26 the arrow-like downward plunge of the hunger-driven eagle is used in comparison with the flight of time. In Job 39, which contains more good natural history than any other chapter of the Bible, will be found everything concerning the eagle anyone need know:

"Is it at thy command that the eagle mounteth up, And maketh her nest on high? On the cliff she dwelleth, and maketh her home, Upon the point of the cliff, and the stronghold, From thence she spitteth out the prey, Her eyes behold it afar off, Upon her young she also suck up blood: And where the slain are, there is she" (vs 27-30).

Ps 103:5 is a reference to the long life of the eagle. The bird has been known to live to an astonishing age in captivity; under natural conditions, the age it attains can only be guessed.

"Who satisfieth thy desire with good things, So that thy youth is renewed like the eagle." Prov 33:25 compares the flight of wealth with that of an eagle; 30:17 touches on the fact that the eye of prey is the first place attacked in eating, probably because it is the most vulnerable point and so is frequently fed to the young.

Ver 19: "The way of an eagle in the air: The way of a serpent upon a rock; The way of a ship in the midst of the sea; And the way of a man with a maiden."
This reference to the eagle is to that wonderful power of flight that enables a bird to hang as if motionless in the sky, for long periods, appearing to our sight immovable, or to sail and soar directly into the eye of the sun, seeming to rejoice in its strength of flight and to exult in the security and freedom of the upper air.

The word "way" is here improperly translated. To this eagle may be added a road, a path. In this instance it should be translated:

The characteristics of an eagle in the air:

(1) The habit of a serpent upon a rock;

(2) It may climb to the midst of the sea;

And the manner of a man with a maid.

Each of these lines stood a separate marvel to Agur, and had no connection with the others (but cf. Wisd. 5:10.11, and see Way).

Isa 40:31 is another flight reference. Jer 49:16 refers to the inaccessible heights at which the eagle loves to build and rear its young. Ver 22 refers to the eagle's power of flight. Ezek 1:10 recounts a vision of the prophet in which strange creatures had faces resembling eagles. The same book (17:3) contains the parable of the eagle: "Thus saith the Lord Jeh: A great eagle with great wings and long pinions, full of feathers, which had divers colors, came and sat on the top of the cedar." Hos 8:1 is another flight reference. Ob 4:9 is almost identical with Jer 49:16. The next reference is that of Micah, and really refers to the griffon vulture (Mic 1:6). In Hab 1:8 the reference is to swift flight. Mt 24:28 undoubtedly refers to vultures. In Rev 4:7 the eagle is used as a symbol of strength. In Rev 18:13 the bird is represented as speaking: "And I saw, and I heard an eagle[A] AV "angel" flying in mid heaven, saying with a great voice: Woe, woe, woe, for they that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound." The eagle makes its last appearance in the vision of the woman and the dragon (Rev 12:14).

Gene Stratton-Porter

Eanes, 8άνας (I Esd 9:21): RV MANES (q.v.), RVm "Haran."

Ear, ēr (γόνον, ὄρας, ὄρυξ, ὄλων, the latter word [lit. "carlet"] in all the Gospels only used of the ear of the high priest's servant, which was cut off by St. Peter: Mt 26:51; Mk 14:47; Lk 22:51 [not 22:50]; Jn 18:10.26):

(1) The physical organ of hearing which was considered of importance as an organ of chief importance by man which receives information and commands. For this reason the ear of the priest had to be specially sanctified, the tip of the right ear being touched with sacrificial blood at the consecration (Lev 8:23). Similarly the ear of the cleansed leper had to be redeclined to the service of God by blood and oil (Lev 14:14.17.25.28).

The ear-lobe of a servant, who preferred to remain with the family of his master rather than become free in the seventh year, was to be publicly bored or pierced with an awl in token of perpetual servitude (Ex 21:6). It has been suggested that Ps 40:6 should be interpreted in this sense, but this is not probable (see below). The cutting off of the ears and noses of captives was an atrocious custom of war frequently alluded to in oriental lit. (Ezk 23:25).

The phrase "to open the ear," which originally means the uncovering of the ear by partially removing the turban, so as to permit a clearer hearing, in used in the sense of revolting against or of giving important (private) information (1 S 9:15; 20:2.12.13; 2 S 7:27; 1 Ch 17:25; also Ps 40:6), and the NT promises similarly that "things which eye saw not, and ear heard not" are to be revealed by the reconciled God to the heart that in gladsome surrender has come to Him to be taught by His spirit (1 Cor 2:9).

(2) The inner ear, the organ of spiritual perception. If the ear listens, the heart willingly submits, but often the spiritual ear is "hardened" (Isa 6:10; Zec 7:11; Mt 13:15; Acts 28:27), or "heavy" (Isa 6:10; also Da 29:4), either by self-seeking obstinacy or by the judgment of an insulted God. Such unwilling hearers are compared to the "deaf adder ... which hearkeneth not to the voice of charmers, charming never so wisely" (Ps 46:5; cf. also Prov 30:13; 28:9; Acts 24:5). The expression "He that hath ears to hear let him hear" is frequent in the Synoptic Gospels, occurring 7 or 8 times: Mt 11:15; 13:43; Mk 4:23 (7:16 RV omits); Lk 8:8; 14:35, and while not found in the Fourth Gospel, it occurs seven times in Rev 2 and 3.

"Itching ears," on the other hand, are those that have become tired of the sound of oft-repeated truth and that long for new though deceitful teaching (2 Tim 4:3). Ears may "tingle" at startling news, esp. of disaster (1 P 3:11; 2 K 21:12; Jer 19:3).

(3) God's ears are often mentioned in the anthropopoistic style of Scripture, signifying the ability of God to receive the petitions of His people, for He that pleadeth in the ear shall be answered in the ear (Ps 94:9; also Ps 10:17; 34:15; 130:2; Isa 59:1; 1 Pet 3:12). But God also hears the murmuring of the wicked against Him (Nu 11:1; 2 K 19:28; Wisd 1:10; Jas 6:4); still it lies in His power to refuse to hear (Ezk 8:18; Lam 3:8) or of else ver. 50.

H. E. LUKENS

Earing, 3'ring (זְרִימָה, hêrahâh): The Heb word is twice tr. "earing" in AV (Gen 45:6; Ex 34:21). The RV rendering is "plowing" or "there shall be neither plowing nor harvest." See also Dt 21:4; 1 S 8:12; Isa 30:24.

EARLY, 3'ri (זְרִיחַ, 'érâhâ; 2 'érâhâ; 3 'érâhâ; 4 'érâhâ; 5 'érâhâ): The word generally refers to the day, and means the hour of dawn or soon after (Gen 19:2; 2 Ch 36:15; Hos 6:4; Lk 24:22). Sometimes it refers to the beginning of the season, e.g. the early rain (Ps 84:6; Jps 8:7; see Rain). It may also have the sense of "wakening" (Mio 4:5).

The early morning is frequently commended as the hour for prayer. See examples of Jesus (Mk 1:35; Lk 21:38; Jn 8:2); also Abraham (Gen 17:27) Jacob (Gen 28:18), Gideon (Jgs 6:38), Samuel (1 S 15:16), David (1 S 17:28) G. H. GERBERING

EARNEST, 3'rnest (אְפֶלָבָה, əpeləḇâh): Found three times in the NT: The "earnest of the inheritance" (Eph 1:14); "the earnest of our inheritance" (2 Cor 1:22; 5:5); It has an equivalent in Heb ἀρέβαθν (found in Gen 38:17.18.20), in Lat præbō, Fr. arêve and the OE ærēs. The term is mercantile and comes originally from the Phoenicians. Its general meaning is that of a pledge or token given as the assurance of the fulfillment of a bargain or promise. It also carries with it the idea of forfeit, such as is now common in land deals, only from the obverse side. In other words, the one promising to convey property, wages or blessing binds the promise with an advance of a pledge partaking of the quality of the benefit to be bestowed. If the agreement be about wages, then a part of the wages is advanced; if it be about land, then a clod given to the purchaser or beneficiary may stand as the pledge of return and complete conveyance of the property.

Figurative: In the spiritual sense, as used in the passages above named, the reference is to the work of the Spirit of God in our hearts being a token and
pledge of a perfect redemption and a heavenly inheritance. There is more than the idea of security in the word as used, for it clearly implies the continuity and identity of the blessing.

C. E. SCHENK

EARRING, ēr'ring: An ornamental pendant of some kind hanging from the ears has been worn by both sexes in oriental lands from the earliest times. Among the Greeks and Romans, as with western peoples in general, its use was confined to females. The ears in the statue of the Medecine Venus are pierced and probably were originally ornamented with earrings. It is clear, however, that among the Hebrews and related oriental peoples earrings were worn by both sexes. Abraham's servant "put the earring upon [Rebekah's] face, and the bracelets upon her hands" (Gen 24 47 AV), in accordance with custom, evidently, but it is implied that it was customary for men also to wear earrings, in that the relatives and friends of Job "every one [gave him] an earring of gold" (Job 41 11 AV). Such ornaments were usually made of gold, finely wrought, and often set with precious stones, as archaeology has shown. Such jewels were worn in ancient times for decorative as well as for protective purposes. RV renders "amuleta" for AV "earrings" in Isa 3 20, the Heb word (Pāḥaš̱im) being elsewhere associated with serpentine; but the earrings of Gen 35 4, also, were more likely "earrings" or "ornaments," so that the form and RV may both be right in their renderings here (Kennedy). The influence of Egypt, where amulets of various kinds were worn by men and gods, by the living and the dead, is shown by recent excavations at Gezer, Tunnach and Megiddo. See AMULET; ORNAMENT.

Geo. B. EAGER

EARTH, ērth (W?r, 'ādāmāh, ṣērēg, 'ēr, 'ērār; gh, gā'ēṣōnāyām, oikōsōmenē): In a hilly limestone country like Pal, the small amount of iron oxide in the rocks tends to be oxidized, and thereby to give a prevailing reddish color to the soil. This is esp. the case on relatively barren hills where there is little organic matter present to prevent reddening and give a more blackish tinge.

'Ādāmāh (cf 'ādām, "a man," and Adam) is from 'ādām, "to be red," and is used in the senses: "earth" (Ex 20 24), "land" (Ps 105 35), a "land" or country (Isa 14 2), "ground" (Gen 4 11), the "earth" (Gen 4 11): "In the beginning God created the heavens and the earth."

'Āphār and its root word and derivatives are closely paralleled in the Arab., and refer mainly to "dust" or "dry earth" (of Arab. 'āfr, "to be of the color of dust"; 'āfar, "dust"; yāfār, "a gazelle"; Heb 'āphēr, "a gazelle"). Cf Gen 2 7: "Jeovah God formed man of the dust of the ground;" Job 2 12: "... sprinkled dust upon their heads;" Ps 104 29: "... they die, and return to their dust;" Gen 18 27: "dust and ashes."

In the LXX and NT, ghē is used in nearly all cases, oikōsōmenē being used a few times for the "habitableable" (Acts 6 21 AV). See further ANTHROPOLOGY; ASTRONOMY; EVOLUTION; WORLD.

ALFRED ELY DAY

EARTH, CIRCLE OF THE. See ASTRONOMY, III, 1, 3.

EARTH, CORNERS OF THE: The "corners" or "ends" of the earth are its "wings" (kān-phā'dāb hā-dā'ārēq, i.e. its borders or extremities. The word in general means a wing, because the wing of a bird is used as a covering for its young, and from this meaning it acquires that of the extremity of anything stretched out. It is thus used in Dt 25 12: "Thou shalt make thee fringes upon the edges of thy robe, wherewith thou courest thou thyself." It thus also means the coasts or boundaries of the land surface of the earth; its extremities. It is thus "corners" in Isa 11 12; "ends" in Job 37 3 and 38 13. The "four corners of the earth" (Isa 11 12) or "land" (Ezk 7 2) are therefore simply the extremities of the land in the four cardinal directions. See also ASTRONOMY, III, 3.

EARTH, ENDS OF THE. See EARTH, CORNERS OF THE.

EARTH, PILLARS OF THE. See ASTRONOMY, III, 2.

EARTH, THE NEW. See ESCHATOLOGY OF THE NT, IX; HEAVENS (NEW).

EARTH, VAULT, vōl't, of THE: In one passage God is said to have "founded his vault [âghuddāh] upon the earth" (Am 9 6). It is not quite certain whether this "vault or vault: [âghuddāh]," or itself, or to the heavens arched above it. The latter is the usual interpretation, but in either case the reference is rather to the strength of the structure than to its form; the word implying something that is firmly bound together and hence an arch or dome because of its stability. See also ASTRONOMY, III, 2.

EARTHEN, ērth'ēn, VESSELS (w?ēm, ērēm, 'ērēm; ṣērēg, orāphā'ēnos, oικόσωμενον): These vessels were heat-resisting and were used for cooking and for boiling clothes (Lev 6 28; 11 33; 14 5 50). They were probably non-porous and took the place of the kidri or maq'ām used in Syria today. A traveler in the interior of Pal may still meet with the hospitality showed to David (2 S 17 28). The generous natives brought not only gifts of food but the necessary vessels in which to cook it. An earthen vessel was used to preserve a section on the four borders, the word implying something that is firmly bound together and hence an arch or dome because of its stability. See also ASTRONOMY, III, 2.

EARTHLY, ērth'ēl, VESSELS (w?ēm, ṣērēg, orāphā'ēnos): Of or pertaining to the earth, or to the present state of existence. The word epieios is not found in LXX, but occurs in classical Gr from Plato down. In Plutarch Mor. 566 D, it occurs in the remarkable phrase, "that which is earthly of the soul. Its meaning is primarily merely local ("being on the earth"). The word ἐπιέος ("earth";) has not in itself an ethical significance, and does not carry a suggestion of moral taint, such as the word κόσμος ("world") has, esp. in the Johannine writings, and ἀνά ("flesh"), esp. in Paul. It does, however, suggest a certain limitation or frailty; and in some passages, the context gives the adj. ἐπιέος an ethical color, though in the NT the purely local meaning is never lost sight of. It is ς ρ έ ς "earthly" in the following passages: (1) Jn 3 13: "If I tell thee earthly things, they are realized on earth, things within the circle of human observation, truths of subjective experience (e.g. the new birth); in contrast to "heavenly things," the objective truths which, as not directly realizable in human experience, must be revealed from above (the mysteries of the Divine purpose
Earthquake

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and plans. Clearly “earthly” here implies no moral contrast to the heavenly or spiritual. (2) Cor 2 16 “the heavenly house of God tabernacles,” i.e. the body with which we are clothed on earth, in contrast to the spiritual resurrection-body, “which is from heaven” (ver 2). Here again the word has a merely local, not an ethical, significance. (3) Phil 3 10, “whose glory is in their shame, who mind earthly things,” i.e. whose thoughts rest on earth, on the pleasures of life here below. (4) Jas 3 15, “This wisdom is not a wisdom that cometh down from above, but is earthly,” i.e. it is on the plane of life here below, merely human, incapable of ascending to the level of Divine wisdom. In the last two passages, the literal local meaning is still evident, but the word shades off into the moral and suggests that which is opposed to the spiritual in character. The same word is used “terrestrial” in 1 Cor 15 40, and “things in [RV ‘on’] earth” in Phil 2 10. AV has “earthly” in Jn 3 31, where it translates ἐκ τῆς γῆς—lit. “out of the earth,” the reference being to the character and mission of the Baptist as a representative of the limited part of his earthly (human) origin, in contrast to the Messiah “that cometh from heaven.” The AV rendering is somewhat misleading, for it introduces a confusion with the “earthly” of ver 15 (vide Westcott in loc.). RV rightly renders “of the earth.”

“Earthly” is to be distinguished from “earthly” = made of earth or clay (choibós, from chois, “earth dug out,” I Cor 16 47 ff). D. MIAH EDWARDS

EARTHQUAKE, ūrāḥkēwak (شعب), ra’ash; vav-pās, seaṁmōs): The last earthquake which worked any damage in Pal and Syria occurred in 1837, and destroyed the village of Safed, near Mt. Hermon, and was felt in Hebron. Since that time a few feeble shocks have been felt but no damage was done. The region is just on the edge of the great earthquake circle whose center is in Armenia, and is liable to earthquakes. The large number of references in the Bible to earthquakes, and the evident fear in the minds of the people of those times, would seem to indicate that they were more frequent in Bible times than recently.

There are three main causes of earthquakes:

1. Earthquakes in Palestine

(1) Earth-quake. —In the slow process of cooling, the crust of the earth tends to break as it contracts. This causes a stress to be set up in the strata of the earth, and they come after a time a break or fault. The fault is caused by the breaking, which is usually several miles below the surface of the earth, and it spreads in the form of earth waves from the break as center. Seismographs in all parts of the world are now adjusted to receive the waves even though the origin is on the opposite side of the earth.

(2) Explosion of steam or gases under the surface. —Some earthquakes, especially those underneath the sea, are thought to be caused by water seeping through the soil and rocks and finding its way to the heated masses below. Steam is formed and if there is no escape for it, an explosion may occur. Such forces lie in the surface of the earth.

(3) Volcanic.—As earthquakes are of common occurrence in volcanic regions it seems likely that there is some connection between the two, but the relation has not been fully traced. It may be that the second cause is the origin of the idea of the volcano and earthquake. See further, DELUGE OF NOAH.

Many destructive earthquakes have been recorded in the history of Syria, but they have been mostly in the north, in the region of Aleppo. Jesus himself had seldom been affected by earthquakes. The Hauran valley in Jordan which is covered with volcanic remains and signs of violent shocks, and the cities on the coast have suffered much, but Jesus on the higher ground between has usually escaped with little destruction.

A number of earthquakes are mentioned in the Scriptures: (1) At Mount Sinai (Ex 19 18); (2) Korah and companions destroyed in a fissure and sinking ground (Nu 16 31); 4. Earthquakes in Scripture in the days of Saul (1 Sa 14 15); (4) after the flight of Elijah (1 K 19 11); (5) in the reign of Uzziah, between 790 and 740 BC (Am 1 1); Zec 14 5 probably refers to the same (Am, IX, x, 4); (6) at Christ’s death (Mt 27 51–54); (7) at Christ’s resurrection (Mt 28 2); (8) at Philippi when Paul and Silas were freed from prison (Acts 16 26). Most of these shocks seem to have been slight and caused little loss of life. Jos mentions one in the reign of Herod, “such as had not happened at any other time, which was very instructing to men of all nations and to all classes, and to one’s moral or religious interests. The prophet Jeremiah used the phrase as an indication of national or tribal indifference: “Moab hath been at e. from his youth” (Jer 46 11); “I am very sore displeased with the inhabitants of Moab” (49 27). The frequent allusions are made also by various prophets to individuals or groups of individuals, as “Woe to them that are e. in Zion” (Am 6 1); “Rise up, ye women that are at e.” (Isa 32 9), and “Tremble, ye women that are at e.” (Isa 29 6); also as a sign of Christ’s “coming, and of the end of the world” (Mt 24 3–7). See also Rev 11 13; 19 18.


WALTER H. JOY

EASE, ē, (נָעַשׁ, shal’ānān, שִׁלְעַנָּן, chiefly, “at ease”): Used 19 t in the OT and once in the NT, most frequently meaning tranquillity, security or comfort of mind; in an ethical sense, indicating contentment or indifference with reference to one’s moral or religious interests. The prophet Jeremiah used the phrase as an indication of national or tribal indifference: “Moab hath been at e. from his youth” (Jer 46 11); “I am very sore displeased with the inhabitants of Moab” (49 27). The frequent allusions are made also by various prophets to individuals or groups of individuals, as “Woe to them that are at e. in Zion” (Am 6 1); “Rise up, ye women that are at e.” (Isa 32 9), and “Tremble, ye women that are at e.” (Isa 29 6); also as a sign of Christ’s “coming, and of the end of the world” (Mt 24 3–7). See also Rev 11 13; 19 18.

The single instance of its use in the NT is illustrative of its figurative but most common usage in the OT, where it refers to moral indifference in the parable of the Rich Fool (Luke 16:11). “Take thine e., eat, drink, be merry” (Luke 16:11).

WALTER G. CLIFFINGER

EAST, ē, CHILDREN OF THE (נֵבְיָה, mīrāh, kids, kēdhem, kētedem, kētedhem, and other derivatives of the same root; ἀνατολή, anatolē), Mèrdān is the equivalent of the Arab. mèsrkh, “the orient” or “place of sunrise.” In the same way mā’drāb, “west,” corresponds to the Arab. nūhdhem, and both mīrāh and mā’drāb occur in Ps 103 12: “As far as the east is from the west, so far hath he removed our transgressions from us.” Kaddham, “to precede” (wherein kddhem, “east,” and its derivatives correspond closely to the Arab. kaddhem, except that the Arab. derivatives do not include the signification “east.” In the majority of cases “east” and other words of direction require no explanation, but the expressions “the children of the east” (ןֵבְיָה}
"the land of the children of the east" (ereq b'ned kehem), and "the east country" (ereq kehem), belong to a different category. In the story of Gildeon (Jgs 6 33; 7 12; 8 10), we find several times the expression "the children of the east," and the Amalekites are described as the children of the east." In Jer 8 24 it is said of the same host: "For they had golden earrings, because they were Ishmaelites.", "Then commemorates 10), different Ch. poetical The The The the not belong b'ne way son Abraham and his son, as Abraham gave gifts; and he sent them away from Isaac his son, while he yet lived, eastward, unto the east country."

Now Ishmael is the son of Abraham and Hagar, Midian of Abraham and Keturah, Kedar the son of Ishmael, and Amalek the grandson of Esau, dwelling in Edom. It is evident that we have to do with the Syrian desert and in a general way with Arabia, esp. its northern part, and with peoples like the modern Bedawin who kept camels and dwelt in tents, "houses of hair" (buyût sh'ar), as they are called by the Arabs of today.

A striking passage is Gen 29 1: "Then Jacob went on his journey, and came to the land of the east." He came through the country E. of the Jordan he traverses first a region of towns and villages with fields of grain, and then the wide desert where the Bedawin wander with their herds. The line is a sharp one. Within a very few hours he passes from the settled part where the rain, though scanty, is sufficient to bring the grain to maturity, to the bare desert.

Job was "the greatest of all the children of the east" (Job 1 5). These desert peoples had a name for wisdom, as we see from 1 Cor 4 30. "Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt"; and from Mt 2 1: "Now when Jesus was born . . . Wise-men from the east came.

ALFRED ELY DAY

EAST COUNTRY, kun'tri (נַעְרָיָ֑יִן, 'ereq misra'ı̂y): Lit. "country of the sunrise" over against the "country of the sunset" (Zec 8 7). The two together form a poetical expression indicating the whole earth.

EAST GATE. See Gate, The East.

EAST (EASTERN, 'ēš'tārn) SEA (Zec 14 8). See Dead Sea.

EAST WIND. See Wind.

EASTER, 'ēš'tār (אֶשְׂרָאֵל, pāshech, fr Aram. نَشَّة, pēqāh, and Heb נְשָׁת, pēqāh, the Passover festival): The Eng. word comes from the AS Eastre or Easter, a Teutonic goddess to whom sacrifice was offered in April, so the name was transferred to the paschal feast. The word does not properly occur in Scripture, although AV has it in Acts 12 4 where it stands for Paschaw, as it is rightly rendered in RV.

There is no trace of Easter celebration in the NT, though some would see an intimation of it in 1 Cor 5 7. The Jewish Christians in the early church continued to celebrate the Passover, regarding Christ as the true paschal lamb, and this naturally passed over into a commemoration of the death and resurrection of Our Lord, or an Easter feast. This was preceded by a fast, which was considered by one party as ending at the hour of the crucifixion, i.e., at 3 o'clock on Friday, by another as continuing until the hour of the resurrection before dawn on Easter morning. Differences arose as to the time of the Easter celebration, the Jewish Christians naturally fixing it at the time of the Passover feast which was regulated by the paschal moon. According to this reckoning it began on the evening of the 14th day of the moon of the month of Nisan without regard to the day of the week, while the gentile Christians identified it with the first day of the week, i.e. the Sunday of the resurrection. "the day of the month of Nisan," The latter practice finally prevailed in the church, and those who followed the other reckoning were stigmatized as heretics.

But differences arose as to the proper Sunday for the Easter celebration which led to long and bitter controversies. The Council of Nicea (325 AD, decreed that it should be on Sunday, but did not fix the particular Sunday. It was left to the bishop of Alexandria to determine, since that city was regarded as the authority in astronomical matters and he was to communicate the result of his determination to the other bishops. But this was not satisfactory, esp. to the western churches, and a definite rule for the determination of Easter was needed. By some it was kept as early as March 21, and by others as late as April 25, and others followed dates between. The rule was finally adopted, in the 7th cent., to celebrate Easter on the Sunday following the 14th day of the calendar moon which comes on, or after, the vernal equinox which was fixed for March 21. It is the astronomical moon, but near enough for practical purposes, and is determined without astronomical calculation by certain intricate rules adopted by ecclesiastical authority. These rules involve the Julian and the Gregorian (or the Dominiical) letter, the Epacts, the first being the numbers from 1 to 19, the cycle of the moon when its phases recur on the same days of the year, the first of the cycle being that in which the new moon falls on January 1. The Epacts indicate the moon's age at the beginning of each year. Easter was thus fixed by these rules, but another difficulty arose when the Gregorian calendar was adopted in 1582, the difference between it and the Julian being then 10 days. This of course affected the determination of Easter, and its celebration by the Gregorian church. It was never admitted the Gregorian calendar, occurs usually at a different time from that followed by the western churches. This difference may be as much as five weeks and it may occur as late as April 50, while in the West it cannot occur later than April 25 nor earlier than March 22. Occasionally the two come together but this is rare, since the difference between the two calendars is now 13 days. The Easter feast has been and still is regarded as the greatest in the Christian church, since it commemorates the most important event in the life of its Founder.

H. PORTER

EBAL, 'ē-bal (אֶבַל, 'ēbbal, "bare") or OBAL (אֵבָל, 'ēbbal):

(1) A people and region of Joktanite, Arabia. See Dillmann, Das, and Glaser, Stein 11426. The latter form of the name is that given in Gen 10 28, the former in 1 Ch 1 22 and in the Sam text of Gen 10 28.

(2) A son of Shobal, son of Seir, the Horite (Gen 36 23; 1 Ch 1 40).

EBAL, 'ē-bal, MOUNT (גַּבֵּיד, .Parameter 'ēbbal; Γαύβαλ, Gàubál): Rises N. of the vale of Shechem, over against Mt. Gerizim on the S. The mountain (Arab. el-Islamiyeh) reaches a height of 1,402 ft. above the floor of the valley, and 3,077 ft. above the level of the Mediterranean. The Samaritans feign that Gerizim is the higher; but it is more than 200
ft. lower than Ebal. These two mountains overhang the pass through which runs the main artery of intercourse between E. and W., the city of Nablus lying in the throat of the valley to the W. The ancient Shechem probably stood farther to the E. The lower slopes of Ebal as one ascends from Nablus are covered with gardens and orchards, the copious streams from the fountains under Gerizim washing its foot, and spreading fertility and beauty. The vine, the fig and the olive grow luxuriantly. Higher up we scramble over rough rocky terraces, where grow only the ubiquitous thistles and prickly shrubs.

From the broad summit a view of surpassing interest and beauty rewards the climber's toil. Westward beyond the hills and the plain of Sharon with its coast line of yellow sand running from Jaffa to Carmel, stretch the blue waters of the Mediterranean. From Carmel to Gilboa, Little Hermon and Tabor, roll the fruitful breadths of Esraielon: the uplands of Galilee, with Nazareth showing on the brow above the plain, rise away to the buttresses of Lebanon in the N. From the snowy peak of Hermon the eye ranges over the Jaulan and Mount Gilead to the Mountain of Bashan in the E., with the steep eastern wall of the Jordan valley in the foreground. The land of Moab is visible beyond the Dead Sea; and the heights around Jerus close the view on the S.

Round this splendid mountain, seen from afar on all sides, religious associations have gathered from old time. The Moeslem Weley on the top—the usual white-domed sanctuary—where it is said the head of the Baptist is buried, is doubtless the modern representative of some ancient seat of worship. The ruins of a church show that Christians also came under the spell of the hill.

The slopes of Ebal toward Gerizim played their part in that memorable scene, when, having conquered the central region of Pal, Joshua led the people to select an altar of hewn stones, and wrote upon the stones—either engraving on the stone itself, or impressing on plaster placed there for the purpose—a copy of the law, and then, as Moses the servant of the Lord had commanded, placed half the tribes on the slope of Gerizim, and half on those of Ebal, and the ark with the priests and Levites in the center. Then with dramatic responses from the two divisions of the people, the blessings and the cursings of the law were read (Josh 8 30 ff; cf Dt 27 11 ff). In all the future, therefore, this mountain, towering aloft in the very heart of the land, would remind beholders far and near of their people's covenant with God. It has sometimes been questioned if the reading of the law could be heard by the people in the way described. The formation of the sides of the valley at the narrowest part, and the acoustics, which have been tested more than once, leave no reasonable doubt as to the possibility.

The importance of the mountain from a military point of view is illustrated by the ruins of a massive fortress found on the summit. W. Ewing

**EBED, e'bed (Ezr 2 60, 61; Neh 7 60)**

(1) Father of Gaal, who rebelled against Abimelech (Jgs 9 26-35).
(2) A companion of Ezra in his return (Ezr 8 6 = Obeth (1 Esd 8 32).

**EBED-MELECH, e-bed-mâ'lek, ob-ed-mâ'lek (Ezr 2 60, 61; Neh 7 60)**

'ebed-melech, 'servant of the king' or 'of [god] Melek': An Ethiopian eunuch in the service of King Zedekiah, who interceded with the king for the prophet Jeremiah and rescued him from the dungeon into which he had been cast to die (Jer 39 7-13). For this, the word of Jeh through Jeremiah promised Ebed-melech that his life should be spared in the fall of Jerus (Jer 39 15-18).

EBEN-BOHAN. See Bohan.

EBEN-EZEL. See Ezul.

EBEN-EZER, eb-en-e'zer (Ezr 2 60, 61; Neh 7 60; 'ebhen hâ-a'zer, 'stone of the help'; 'âḇê-thî-ê-ni-nâ', 'help')

(1) Here Israel was defeated by the Philistines, 4,000 men falling in the battle (1 Sm 4 1 ff). It appears also to have been the scene of the disaster when the ark of God was captured (vs 3 ff). The place is not identified. It was over against Apehek, but this site is also unknown (of Josh 12 18). Onom places it between Jerus and Ascalon, in the neighborhood of Beth-shemesh. Conder suggests Deir Aban, fully 3 miles E of 'Ain Shems (PEF, III, 24).
(2) A stone set up by Samuel to perpetuate the memory of the signal victory granted to Israel over the Philistines in answer to his prayer (1 Sm 7 12). It stood between Mizpeh and Shen. The latter is probably identical with 'Ain Sinta, N. of Bethel. This defines the district in which it may be found; but no identification is yet possible. W. Ewing

**EBER, e-bêr (Ezr 2 60, Neh 7 60; 'ebhr, 'Ebr, in Gen; 'êbôh, 'Obb, in Ch):**

(1) Occurs in the genealogies (Gen 10 21-25; 11 14 ff) as the great-grandson of Shem and father of Pekol and Joktan. The word means "the other side," "across," and the form "Hebrew," which is derived from it, is intended to denote the people or tribe who came "from the other side of the river" (i.e. the Euphrates), from Haran (Gen 11 31), whence Abraham and his dependents migrated to Canaan.
(2) A Gadite (1 Ch 5 13).
(3) (4) Two Benjamites (1 Ch 8 12, 22).
(5) The head of a priestly family (Neh 12 20).

**EBEZ, e-bez (Ezr 2 60, Neh 7 60; 'ebez, meaning unknown; 'êbēs, Rhêbes; AV Aber):** One of the 16 cities in Issachar (Josh 19 20). The name seems to be cognate to that of the judge Ibzan (Jgs 12 8-10). All else concerning it is conjecture.

**EBIASAPH, e-bi-a-saph:** A descendant of Kohath the son of Levi (1 Ch 6 57). See Abiasaph.

**EBIONISM, e-bi-o-ni-zm, EBIONITES, e-bi-o-ni-tits (Ewionatt, Ebionitai, from Ἐβίονιτας, 'ebion-ni-tos, 'poor people'):**

**General Statement**

1. Origin of the Name
   1. The Poor Ones
   2. Origin of the Name

**Mount Ebal.**
II. Authorities for the Opinions of the Ebionites

1. Irenaeus, Tertullian and Hippolytus
2. Origen and Jerome
3. Epiphanius' Description
4. Justin Martyr

III. Literature of the Ebionites

1. The Gospel According to the Hebrews
2. The Clementines
3. Apocryphal Literature

IV. History of Ebionism

1. Ebionites and Essenes
2. Organization of Ebionites

V. Evidence from Ebionism for the Doctrine of the Primacy of the Church

1. Christology of the Early Church
2. Origin of the Early Church
3. Mysticism of the Early Church

The Ebionites were a sect of heretics frequently mentioned by the early Fathers. In regard to their opinions, as in regard to those of most early heretical sects, there is the difficulty that to a large extent we are dependent for our information on their opponents. These opponents were not generally very careful to apprehend exactly the views of those whose opinions they undertook to refute. It adds to the difficulty in the present case that there is a dubiety as to the persons designated by the title.

Sometimes, it is admitted, the name was used to designate all Jewish Christians irrespective of their opinions; at other times it denotes a sect akin to the Christians, described as a purely human origin to Our Lord. There are, however, certain works, the Clementine writings, which from statements of the Fathers may be assumed to represent the views of this sect, but as these represent views to some extent divergent, it is difficult to decide which is the truly Ebionitic. There are also certain apocryphal books which present affinities with Ebionism. The quotations from the Gospel according to the Hebrews—the only gospel the Ebionites received—likewise afford means of appreciating their views. This gospel has come down to us only in isolated quotations, for the accuracy of which we have no guaranties. Finally, it has to be borne in mind that no sect can persist through centuries of changing circumstances, and not in turn undergo change.

1. Origin of the Name.—Tertullian and Epiphanius assume the sect to have received its name from a certain Ebion or Hebion. Others use language which seems to imply the belief in a person called Ebion. This, however, is generally now regarded as a mistake.

No trace of the existence of such a person is to be found. The sect in question seems to have assumed the name Ebionites, "the poor ones," from the first Beatitude (Mt 5:3), claiming to be the continuation into the new dispensation of the "poor and needy" of the Ps, e.g. 69 33; 70 5; 74 21.

It has been mooted that the sect may have had a leader who assumed the title "the poor man." Besides that we have no trace of his existence, the title would almost certainly have been treated as an Aram. word and put in the status emaxmus as Ebions, which in Gr would have second Ebion.

The ordinary view of the origin of the name has the advantage of analogy in its favor. The pre-Reformation Protestants of the 12th and 13th cents. in France called themselves "the poor men" (of Lyons). The fact that the apostle James in his address to the dispersion assumes the title of Ebion (15:27), claiming to be the continuation of the "poor" of the Ps, e.g. 69 33; 70 5; 74 21.

Some have been inclined to press unduly a play on the name, as if the Father of the Ebionites was connected with the Samaritans, the Essenes, the Essenians and Carpocratians, yet desired to be regarded as

II. Authorities for the Opinions of the Ebionites.—As indicated above, the main authorities for these are Irenaeus, Tertullian and

1. Irenaeus, Hippolytus.

Tertullian The characteristics of the Ebionites and noted by them were, first, the negative view of the consubstantiality of the Father and Son, and, secondly, the negative view of the divine power of Christ at His baptism—the reward of His perfect holiness. According to one form of the theory, the Holy Ghost was the eternal Son of God. Another view was that the power which depended upon Him was the Divine wisdom, the Logos. Another view of the influence of this Divine power He performed miracles and taught with superhuman wisdom. But this Divine influence deserted Jesus on the Cross, hence the cry of bystanders (Mt 27:46). The Divine power, however, raised Him from the dead and caused Him to ascend on high. Hippolytus brings the Ebionites into close connection with the Essenes and with a certain Alchabades, whose views he had to combat in Rome. The last claim to have found his views on a work of Eksesai.

From two other sources we derive further information: Origen and Jerome both notify the fact that the Ebionites retained "young and Homoiousian" (it is rendered "homoiousian" by us in and Jerome our AV and RV). This, so far as the mere word is concerned, is indubitably correct. There is another point in which both afford us information. The first says (Contra Celsum, v.51) that there are two classes of Ebionites, one of which denies the miraculous conception and birth of Our Lord, the other of which affirms it. Jerome, in his letter to Augustine, not only asserts the same thing but calls the one class, those affirming the miraculous birth, Nazareans, the other class, the Ebionites. Origen in his second book against Celsum speaks as if the only distinction between the Ebionites and other Christians was their obedience to the Mosaic law, and by their example rebuts the position that the Jews in the Old Testament deserted the law of their fathers. Another feature of Ebionism presented to us by Jerome (In Jes. 24) is their chiliastic view—the personal reign of Our Lord for 1,000 years as the Jewish Messiah.

The writer who gives the most voluminous account of the Ebionites—"Ebionaeus" as he calls them—is Epiphanius. With him it is at once heresy and babes in Christ. He called heresy No. XXI. But as he, so far as the level of his mind permits, always treated the Ebionites as heresy No. XXIX. He had already in a more compendious way considered a similarly named sect, mentioning it in No. XVIII. It, however, is Jewish while this is Christian. The Jewish sect is distinguished by their profane animal food and offering no sacrifice. They have thus an affinity with the Essenes. They have a peculiarity that, while they honored the patriarchs, they rejected the Pentateuch which related their history. These Nazareans dwelt E. of the Jordan in Gill. and Eusebius, H. of the Christian Nazareans. This name had been applied at first to a group of Jews, as the Christians. Epiphanius identifies them with the Essenes and declares that they distinguished the tincture of circumcision and the ceremonial law. They allowed the Gospel of St. but without the genealogies. As H. No. XXX he proceeds to consider the Ebionites. Epiphanius assumes that he had been a man of mark, and calls him a "homoiousian," a type of Ebionite, who was connected with the Samaritans, the Essenes, the Essenians and Carpocratians, yet desired to be regarded
a Christian. The heresy originated after the flight of the church to Pella. They denied the miraculous birth of Christ, maintained that the Divine influence came down upon Him at His baptism. This Divine wisdom had inspired, and in a sense dwelt, in all the patriarchs and sages. The doctrine of Jesus was regarded as that of Adam revived. This body was crucified and rose again, and there are records of the Gospel of St. Paul by the Ebionites. It is exceedingly difficult to form a clear, self-consistent view of the Ebionites from the statements of Epiphanus, yet there are points in which his information is of value.

Though Justin Martyr does not name the Ebionites in his dialogue with Trypho the Jew (47), he mentions two classes of Jewish Christians: (a) those who not only themselves observe the law but would compel the gentle believers also to be circumcised and keep the whole law, and will hold no communion with those who refuse to become Jews; (b) those who, observing the Mosaic law themselves, enter into communion with uncircumcised gentle believers. The former appear to be an ingenious device. It is well noted that Justin does not ascribe to them any doctrinal divergence from the orthodox views. In the following he mentions some that denied the divinity of Our Lord, but these were Gentiles (hémétérōn Íōnuos) "offspring of the faithful.

III. Literature of the Ebionites.—One thing of importance we do owe to Epiphanus—the indication of the lit. produced by the Ebionites, from which we may get their views at first hand. This includes the Dialogues of the Ebionites, the Clementines (Homilies and Recognitions); to which we would add the Ascension of Isaiah and the Odes of Solomon. It may be remarked that this lit. appears to represent the opinion of different classes of the Ebionites; only completely, nor were the bearing these works have on the Ebionites.

The Gospel according to the Hebrews we know only through quotations. We can have no certainty that these quotations are accurate. The quotations may have been interpolated, and the further the book from which the quotations have been made has probably passed through several recensions. The discussion of the question of the relation of this book to the canonical Gospel of Mt is considered elsewhere (see Apostles' Gospels). One must draw at least two recensions of this gospel, one nearer and the other farther from the Gospel; the former, the Nazarenes, differed only by omitting the genealogy from the First Gospel of the Canon. The other was more strictly Ebionite and omitted all mention of the miraculous birth. The Ebionite recension began, as Epiphanus tells us, already with the Gospel of the Apostles. The assertion of Epiphanus that the Ebionites rejected the prophets is supported by a quotation from the Gospel according to the Ebionites given by Jerome (Adh. Pelag., ill.2): "In the prophets, after they were anointed by the Spirit, was found the word of God, which genealogy [lit., "cakes of honey and oil"]; cf Ex 16 31; Nu 11 8) in the account of the food of John may be due to the fact that the animal food contributed to the sect. One passage, which appears to be a denunciation of wealth in itself, is an addition of a second rich man to the account (Luke 16:19) and was originally a singular verse, quoted from this gospel both by Origin and Jerome, deserves special notice for several reasons: "My mother, the Holy Ghost, took me by one of my hairs and bore me to the great mountain Tabor." The designation of the Holy Ghost as my mother may be a reminiscence of the Holy Spirit. It implies a mathematic view of the doctrine of the Trinity after the form of a human family. It is a note of geography, for Galilee rising up to 4,000 ft. high and behind it the mountains of the hill country of Galilee rising up to 2,000 ft. high, leaving a clear, level plain of about 10,000 ft. It is difficult to understand how anyone residing near these mountains could have been a witness of this mount. Rising from the plain of Esdraelon it is prominent, but with the higher mountains behind it, it could not have been seen by anyone, even those near to it. It was, however, the top of Hermon, 10,000 ft. It is difficult to understand how anyone residing near these mountains could have been a witness of this mountain. It is in the Ascension of Isaiah prominent, but with the higher mountains behind it, it could not have been seen by anyone, even those near to it. It was, however, the top of Hermon, 10,000 ft.

The Clementine lit. attributed by Epiphanus to the Ebionites is a more important source of information for their opinions. It has come down to us complete in three or four hundred pages, the Homilies, the Recognitions, and two Epitomes which, however, differ less than the two larger works. They all seem to be recensions of an earlier work which has disappeared. The foundation of all of these is a species of religious novel on which are grafted sermons of Peter and James and visions of Simon Magus. Clement, a young Roman orphan of rank in search of a religion, meets Barnabas, who tells him of Christ, describing Him as the "Son of God," and says that He had appeared in Judaea. To learn more about Jesus, Clement proceeds to Caesarea, where he meets Peter. He thereaccompany Peter to the various places whither the apostle pursues Simon Magus, and in course of his journeys he meets and recognizes his father, his brother and his mother; hence the title Recognitions. It is in the discourses of Peter that the Ebionites appears. Its theology is fundamentally Jewish and Esseni. That it is Judaizing is evidenced by the covert hostility to the apostle Paul. There are elements that are not those of orthodox Judaism. The Messiah is coeal, and nearly so, with the devil; in other words, the position is a modification of Parseesim (Hom., Ill, 5). If the discourse of Barnabas is excluded, our Lord is always called the "Teacher." (Hom., Ill, 60). The phrase implies an opposition to some who not only did not sanction, but forbade, marriage (Hom., Ill, 26).

If the ignoring of the work and apostleship of St. Paul be regarded as the criterion of the Judaizers, that is to say, the Ebionites, then in the earliest of these two books to be recovered in any form is from the first century. The writer refers to the martyrdom of Peter in Rome, in his discussion of the Pauline (IV, 3). The description of elders and shepherds hating one another (III, 29), "lawless elders and unjust shepherds who will ravage their sheep" (III, 24), seems a view of the church's state as it appeared to a Judaizer when the Pauline view
IV. History of Ebionism.—All authorities combine in asserting a close connection between the Essenes and the Ebionites. At first sight there are serious points of difference; principally these, the Ebionites believe in the Divinity of Our Lord, the,params: they held, that the organization in the Church was only provisional, of the ceremonial law, holding that believers of gentil or more distinctly could be received into the church only if they were first circumcised. The keen dialectic of Paul forced them from this position. The abrogation of the law was closely connected in Paul’s reasoning with the Divinity of Our Lord; consequently some of them may have felt that they could maintain their views more easily by denying His supreme Divinity and the reality of the incarnation. The phenomena of His life rendered it impossible for anyone to declare Him to be merely man. Hence the complex notion of a Divine influence—an aeon, coming down upon Him. If, however, His birth were miraculous, then the supreme greatness of Messiahship was so great that consequently they were led to deny the virgin birth.

Not till Theodotus appeared was the purely humanitarian view of Our Lord’s person maintained. All the Heb Christians, however, did not pursue the above course. A large section remained at each general stage, and to the end one portion, the Nazarenes, maintained their orthodox doctrinal position, and at the same time obeyed the requirements of the law. The dualism which is found in the Clementines is an endeavor to explain the power of evil in the word, and the function of Satan. The Nazarenes, in fact, were held to be the residence of the Sinister Divinity. In the earlier days the Ebionites and the Nazarenes distrusted above all others the artificial construction of the Christology of the letter, which made the very nature of our Divinity the point of contention. This was a point of great weakness, and consequently the Ebionites always stood as立场 adversus, by citing this argument to the whole process. However, when they were put on the trial, they could not answer the question, was Jesus of Nazareth a Divine person, the Divine Logos made flesh by miraculous conception and birth. The abstract and general character of the theory of Ebionism is not denied, but we do say that evidence we have in the direction. There are several points identical with Ebionism: the Epistle to the Hebrews, the Divine Logos, the Divine Manifestations. The Ebionites, however, are not stated in the same way, the Ebionites of the Clementines, further to this that is the simple position occupied by the Nazarenes.

The Jewish Christians appear to have formed an organization of their own, separate from the church as a whole. If the Ebionites with the Nazarenes the Ebionites would have been only the sect from which later sects have developed. The Ebionites, however, must not be thought of as forming a complete ecclesiastical system for themselves. We, however, must not think that every variation of faith had a separate organization for itself. Strict Jewish ceremonial allowed no Jew to eat with any other not a Jew. The "love-feasts" of the early church fulfilled this eating in common. If gentle Christians were present the Ebionites could not join, hence the need of a separate church. All Jewish Christians who reverence the law could meet together and partake of the "love-feasts". This was the origin of the church. In short, Ebionism was a thing of individuals, whose opinion ran through the whole gamut of faith, from the Nazarenes, who differed from the orthodox simply in remaining Jews, to those whose Judaism alone prevented them from following Theodotus of Byzantium, and who therefore sank back into pure Judaism.

V. Evidence from Ebionism for the Doctrine of the Primitive Church.—In dealing with this branch of our subject we have to consider that the tendency of those who in the early days wrote against heresy was to exaggerate the difference between the Church and the orthodox. On the other hand we have to consider the psychological difficulty involved in a person recognizing that anyone whom he daily met, whom he could eat and sleeping like other men, was more than man, was Divine. This difficulty, great to all, was doubly great to the Jew. If we consider what the origin of Christian theology was, it was an attempt to give a reasoned and systematic explanation of the phenomenon of Jesus Christ. Christ’s character, His deeds and His claims had to be explained. The orthodox explanation which gradually became more definite as time rolled on was that He was the second person of the Trinity became incarnate, and the purpose of this incarnation that He might save many from their sins. This purpose He accomplished by dying on the cross and rising again. The primitive Church owed its theology to Paul and John. Repugnant as much of this was to the Jews, yet the Ebionites, earnest, prejudiced Jews as they were, could not affirm in the presence of the facts of His career that Jesus was merely a man. They had to imagine a Divine influence coming down upon Him at His baptism, setting Him apart from all others. We have no trace of this at all: it stands at the end of a process of degradation. The ideal concerning the person of Christ, it was only when the Church had somewhat faded that men began to doubt His Divinity. The division of the personality seems to emerge at the same time. The earlier Ebionites, like the rest of the 1st-cent. believers, regarded Christ as one person only: in the Ebionites there is a notion of a heavenly aeon separate from Jesus. The Ebionites seem to have held under varying forms a
doctrine of the Trinity, and their holding it is an evidence that the church at large held it, not of course in that definiteness it assumed later, but essentially. To some extent the same may be said in regard to the Pauline doctrine of redemption. It is to be observed that both writers, he of the Homilies as well as the writer of the Recognitions, dislike and ignore Paul, even if they do not attempt to pillory him under the image of Simon Magus, as many have thought that they do. What, however, is also to be observed, is that they do not venture to denounce him by name. Paul and his teachings must have been, in the early part of the 2d cent., held in such deep reverence that no one could hope to destroy them by direct assault; the only hope was a flank attack. This reverence for Paul implies the reception of all he taught. All the specially Pauline doctrines of original sin, of the sacrificial death of Christ, and all the cognate ideas must have been held strongly by the early church or the Ebionites would have denounced Paul in the Clementines by name. Schwegler would argue that Justin Martyr was an Ebionite, and that the Ebionites had not mentioned nor quotes Paul. To this it may be answered that as the emperors to whom he addressed his apologies were heathens, and Trypho, with whom he had his dialogue, was a Jew, he naturally did not name one whose authority would be valueless to those he was addressing. He is equally silent as to Peter, James and John. If he does not quote Paul there are several indubitable echoes of his phrases and his thoughts.

In the face of the recent discoveries made in Egypt one cannot despair of MSS turning up which may throw needed light on this heresy. Were the Gospel according to the Hebrews to be found, or a MS of Hegesippus, we should be in a better position to decide a number of questions.

Literature.—Contemporary writers on Ebionites: Ireneaus; Tertullian; Hippolytus; Origen; Eusebius, III, 27; Epiphanius; Jerome; Justin Martyr (Trypho, 47, 48) refers to the Ebionites without naming them.

Ebionite writings: Clementine Homilies; Clementine Recognitions through the epistomes: Asc. Ixx; Odes of Solomon.


J. E. H. THOMSON

EBONITES, GOSPEL OF THE. See Apocryphal Gospels; Ebionism.

EBONY, ebó’ni (ἐβόνιον, kōhbinon [pl. only], vocalization uncertain; cf Arab. ḏbūná): Mentioned (Ezk 27 15) along with ivory as merchandise of Tyre brought by the men of Dedan. This is the heavy, black, heart-wood of various species of Diospyros, natives of Southern India and Ceylon; the best kind is obtained from D. ebenum. The sap-wood, being white and valueless, is cut away, but the trunk was sufficiently large to leave blocks of heart-wood 2 ft. in diameter and 10 or more ft. long. Ebony was used by the ancient Egyptians, Greeks and Romans, as well as the Phoenicians, for ivory purposes; it was frequently inlaid with ivory. In Europe it has been a favorite for cabinet-making down to recent times.

E. W. G. MASTERMAN

EBRON, ʾebrohn (אֵבְרֹן, eḥrón; AV wrongly, Hebron): A town in the territory of Asher (Josh 19 28). Probably we should read here Abdon, as in Josh 21 30; 1 Ch 6 74, the substitution of ῆ for ῆ being a common copyist’s error. See ABDON.

EBRONAH, ʾebrohnah: In AV (Nu 33 34.35) for ABIRONAH, which see.

ECANUS, ʾekáníus: RV ETHANUS (q.v).

ECBATANA, ekbat’-a-na (Ezr 6 2 m). See ACH-METHA.

ECCE HOMO, ek’sē hō’mō (Ἰδοὺ ὁ ἀνθρώπος, ἰδὸν ὁ ἀνθρώπος, “Behold, the man!” In 19 5): Pilate’s statement regarding Jesus during His trial. While the significance of this statement is somewhat debatable, yet there is little doubt, as judged from his attitude and statement immediately following, that Pilate was endeavoring to appeal to the accusers’ sympathies and to point out to them the so called humanity of Jesus. The ordinary punctuation which places an exclamation point after “Behold” and a period after “the man” is evidently incorrect if the grammatical structure in the Gr is to be observed, which gives to the second and third words the nominative form, and which therefore admits of a mild exclamation, and therefore of the emphasis upon “the man.” Some, however, hold the contrary view and maintain that the utterance was made in a spirit of contempt and ridicule, as much as to say, “Behold here a mere man.” See esp. on this view Marcus Dods in Expositor’s Gr Test. It would seem, however, that the former of the two views would be sustained by the chief facts in the case.

WALTER G. CLIFFINGER

ECCELESIASTES, e-ki’-le-zis-ē’tēz, or THE PREACHER (Ἔκκλησιαστής, Ἐκκλησιαστὴς; “Ecclesiasticus”, “Ekklesiastēs,” perhaps “member of assembly”; see below):

1. Structure of the Book
2. The Contents
3. Composite Authorship?
4. Kohlenbrandt
5. “King in Jerusalem”
6. Date and Authorship
7. Linguistic Peculiarities
8. Certain Inconclusive Arguments
9. Canonicty

LITERATURE
Reading this book one soon becomes aware that it is a discussion of certain difficult problems of life. It begins with a title 1. Structure (1 1), followed by a preface (vs 2–11). of the Book It has a formal conclusion (13 8–13).

Between the preface and the conclusion, the body of the book is made up of materials of two kinds—first a series of "I" sections, sections uttered in the 1st per. sing., a record of a personal experience; and second, an alternating series of gnomic sections, sections made up of proverbs (say 4 5.9–9.12; 5 1–12; 7 1–3.10; 10 1–8; 9 7–10; 8 1–8). Throughout the "thou" sections, as most of them have the pronoun of the 2d per. sing. The idea of the vanity of all things characterizes the record of experience, but it also appears in the "thou" sections (e.g. 9 9). On the other hand the proverb element is not wholly lacking in the "I" sections (e.g. 4 1–3).

In the preface the speaker lays down the proposition that all things are real, and that the results of human effort are illusive (1 2.3). Human generations, day and night, Contents The wind, the streams, are alike the repetition of an unending round (vs 4–7).

The same holds in regard to all human study and thinking (vs 8–11). The speaker shows familiarity with the phenomena which we think of as those of natural law, and insists on the illusion of the imagination, but he thinks of them in the main as monotonously limiting human experience. Nothing is new. All effort of Nature or of man is the doing again of something which has already been done.

After the preface the speaker introduces himself, and recounts his experiences. At the outset he had a noble ambition for wisdom and discipline, but all he attained to was unreality and perplexity of mind (vs 12–18). This is equally the meaning of the word "vainness and vexation of spirit" or "vanity and a striving after wind." ("emptiness, and struggling for breath"), though the first of these two tetrasyllables is the better grounded.

Finding no adequate satisfaction in the pursuits of the scholar and thinker, taken by themselves, he seeks to combine these with the pursuit of agreeable sensations—alike those which come from luxury and those which come from activity and enterprise and achievement (2 1–12). No one could find in such a shape his life. He is making the experiment, but again he only attains to unreality and perplexity of spirit. He says to himself that at least it is in itself profitable to be a wise man rather than a fool, but his comfort is impaired by the fact that both alike are mortal (vs 13–17). He finds little reassurance in the idea of laboring for the benefit of posterity; posterity is often not worthy (vs 18–21). One may toil unremittingly, but what is the use (vs 22.23)?

He does not find himself helped by bringing God into the problem. "It is no good for a man that he should eat and drink and make his soul see good in his toil" (vs 24–26, as most naturally translated), even if he thinks of it as the gift of God; for how can one be sure that the gift of God is anything but lust of life, and that he is just to dismiss lightly the idea of God as a factor in the problem. It is true that there is a time for everything, and that everything is "beautiful in its time." It is also true that ideas of infinity are in men's minds, ideas which they cannot utterly or fully comprehend (3 1–18). Here are tokens of God, who has established an infinite order. If we understood His ways better, that might unravel our perplexities. And if God is, immortality may be, and the solution of our problems may be in that direction. For a man cannot let up in that direction if the speaker were coming out into the light, but doubt resumes its hold upon him. He asks himself, "Who knoweth?" and he settles back into the darkness. He has got to talk more lightly about "eat and drink, and make his soul enjoy good" is not worth while; and now he reaches the conclusion that, unsatisfactory as this is, there is nothing better (vs 19–22). And so the record of experiences continues, hopeful passages alternating with pessimistic passages. After a while the agnosticism and pessimism recede somewhat, and the hopeful passages become more positive. Even though "the poor man's wisdom is despised," we are addressed, called the "poor."

Therefore, it is wise heard in quiet are better than the cry of him that ruleth among fools" (9 17). He says "Surely I know that it shall be well with them that fear God" (8 12), no matter how strongly appearances may indicate the contrary.

The gnomic sections are mostly free from agnostic and pessimism. The book as a whole sums itself up in the conclusion, "Fear God, and keep his commandments" (12 15).

Of course the agnostic and pessimistic utterances in Eccle are to be regarded as the presentation of one side of a question. Disconnect them and they are no part of the moral and religious teaching of the book, except in an indirect way. At no point should we be misled in thinking that there is really doubting in regard to God or moral obligation. He delineates for us a soul in the toils of mental and spiritual conflict. It is a delineation which may serve for warning, and which is in other ways wholesome and constructive; and in the outcome of it, it is full of encouragement.

In some passages the speaker in Eccle has in mind the solution of the problems of life which we are accustomed to call Epicurean (e.g. 5 18–20; 7 16.17; 8 15; 9 10, not 2 24)—the principle of indulgence, or of avoiding extremes, and in getting from life as many agreeable sensations as possible; but it is not correct to say that he advocates this philosophy. He rather presents it as an alternative.

His conclusion is the important part of his reasoning. All things are vanity. Everything passes away. Yet (he says) it is better to read and use good words than bad words. Therefore because the Great Teacher is wise, he ever teaches the people knowledge, and in so doing he ever seeks to do good words, which he has heard from his teacher, who is a man of truth. "The words of the wise are as goads; and as nails well fastened" ("clinched at the back") (12 11). Such are the words of all the great masters. So (he ends) my soul, be warned! There are many books in this world. Choose good ones. And his conclusion is: Revere the Mighty Spirit. Keep to good principles. That is the whole duty of man. For everything at last becomes clear; and "good" stands out clearly from "evil."

We have noticed that our book has "I" sections and "thou" sections. Certainly there are structural marks, but as such they are capable of being interpreted in various ways. 2. Compositional Authorship? Partialistic hypotheses can easily be formed, and perhaps there is no great power to be in them, that there is a thing, that there are no phenomena which cannot be accounted for by the hypothesis that we have here just the work of one author, who sometimes speaks proverbial utterances, either his own or those of other men. As proving the integrity of the book three points present themselves. First, in some cases (e.g. 7 14b–16) the experience matter and the gnomic matter are closely combined in sense and in grammatical construction. Second, it is possible to interpret all the comments as the thinking of the author as a whole argument. Third, if we so interpret them the book is a unit, the argument moving forward con-
tinuously out of the speculative into the practical, and out of the darkness into the light.

The speaker in Eccl calls himself Kôheleth (1. 2. 12 and other places), rendered “the Preacher” in the EV. The word does not occur 4. Kôheleth elsewhere, although it is from a stem common in common use. Apparently it has been coined for a purpose by the author of Eccl. In form it is a fem. participle, though it denotes a man. This is best explained as a case of the using of an abstract expression for a concrete, as when English say “Your Honor,” “Your Majesty.” The other words of the same stem are used in composition of people gathering in assemblies, and the current explanation is to the effect that Kôheleth is a person who draws an audience whom he may address. To this there are two objections: First, the participle is intransitive; its natural implication is that of a person who participates in an assembly, not of one who causes the participants to assemble. Second, the assembly distinctively indicated by the words of this stem is the official assembly for the trans- action of public business, such as the One Great Innt. on this basis Kôheleth seems to mean citizenship, or concretely, a citizen—a citizen of such respectability that he is entitled to participate in public assemblies. It is in the character of citizen-king that the speaker in Eccl relates his experiences and presents his ideas.

This word for “assembly” and its cognates are in the Gr often tr by ἐκλήσια and its cognates (e.g. Dt 4.10; 9.10; Jgs 20.2; 21.5-8). So we are not surprised to find Kôheleth rendered by the Gr ἐκκλησιαστέας, and this Latinized into Ecclesiastes.

The speaker in Eccl speaks not only in the character of Kôheleth, but in that of “the son of David, king in Jerusalem” (1.1). So far as the Son of David was the king in Jerusalem? question might be either Solomon or any other king of the dynasty, or might be a composite or an ideal king. He is represented (1.12-2.11) as “king over Israel,” and as distinguished for wisdom, for his luxuries, for his great enterprises in building and in business. These marks fit Solomon better than any other king of the dynasty, unless possibly Uzziah. Possibly it is not absurd to apply to Solomon even the phrase “all that he did in Jerusalem,” which otherwise we find only in 1 Ch 29.25; 1 K 3.12; 2 Ch 1.12. It is safer, however, to use an alternative statement. The speaker in Eccl is either Solomon or some other actual or composite or ideal king of the dynasty of David.

If it were agreed that Solomon is the citizen king who, in Eccl, is represented as speaking, that would not be the same thing as agreeing that

5. Date and Solomon is the author of the book.

Authorship

No one thinks that Sir Galahad is the author of Tennyson’s poem of that name. Kôheleth the king is the character into whose mouth the author of Ecclesiastes puts the utterances which he wishes to present, but it does not follow that the author is himself Kôheleth.

The statement is often made that Jewish tradition attributes the writing of Eccl to Solomon; but can anyone cite any relatively early tradition to this effect? Is this alleged tradition anything else than the confusing of the author with the character whom he has depicted? The well-known saying in Bâbahâ’ Bathrâ’ attributes Eccl to “Hezekiah and his company,” not to Solomon. And the tradition which is represented by the order in which the books occur in the Heb Bibles seems to place it still later. But there are now many factors which this tradition cannot be noted: First, it classes Eccl with the 5 miscellaneous books (Cant, Ruth, Lam, Eccl, Est) known as the five ne‘gillôth, the five Rolls. Second, in the count of books which makes the number 23 or 24 in classes Eccl as one of the last 5 books (Eccl, Est, Dan, Jœl, Neh, 1 and 2 Ch). That the men who made this arrangement regarded the books of this group as the latest in the Bible is a natural inference.

This agrees with the internal marks which constitute the principal evidence we have on this point.

The grammatical character and the vocabulary of Eccl are exceptionally peculiar, and they strongly indicate that the book was written in the same period with these other latest books of the OT. The true date is not much earlier or later than 400 BC (see Chronicles), though many place it a cent. or a cent. and a half later. Details concerning these phenomena may be found in Driver’s Introduction or other Introductions, or in commentaries. Only a few of the points will be given here, with barely enough illustrative instances to render the points intelligible.

In Eccl the syntax of the vb. is peculiar. The imperfect with were passed over, the ordinary Heb narrative tense, occurs—for example, “And I applied my heart” (1.17)—but it is rare. The narrator habitually uses the perfect with הוה (e.g. 1.13; 2.11.12.14.15.16.17). In any Eng. book we would find it very nearly the same. We were in the habit of using the progressive form of the vb. instead of the ordinary form— if instead of saying “And I applied my heart” he should say “And I was applying my heart,” “And I was looking on all the works,” “And I was turning” (1.13; 2.11.12), and so on. Another marked peculiarity is the frequent repeating of the pronoun along with the vb.: “I said in my heart, even I;” “And I was hating, even I, all my labor” (2.1.18 and continually). The phrase with this in the one in Jerusalem question might be either Solomon or any other king of the dynasty, or might be a composite or an ideal king. He is represented (1.12-2.11) as “king over Israel,” and as distinguished for wisdom, for his luxuries, for his great enterprises in building and in business. These marks fit Solomon better than any other king of the dynasty, unless possibly Uzziah. Possibly it is not absurd to apply to Solomon even the phrase “all that he did in Jerusalem,” which otherwise we find only in 1 Ch 29.25; 1 K 3.12; 2 Ch 1.12. It is safer, however, to use an alternative statement. The speaker in Eccl is either Solomon or some other actual or composite or ideal king of the dynasty of David.

If it were agreed that Solomon is the citizen king who, in Eccl, is represented as speaking, that would not be the same thing as agreeing that

6. Date and Solomon is the author of the book.

Authorship

No one thinks that Sir Galahad is the author of Tennyson’s poem of that name. Kôheleth the king is the character into whose mouth the author of Ecclesiastes puts the utterances which he wishes to present, but it does not follow that the author is himself Kôheleth.

The statement is often made that Jewish tradition attributes the writing of Eccl to Solomon; but can anyone cite any relatively early tradition to this effect? Is this alleged tradition anything else than the confusing of the author with the character whom he has depicted? The well-known saying in Bâbahâ’ Bathrâ’ attributes Eccl to “Hezekiah and his company,” not to Solomon. And the tradition which is represented by the order in which the books occur in the Heb Bibles seems to place it still later. But there are now many factors which this tradition cannot be noted: First, it classes Eccl with the 5 miscellaneous books (Cant, Ruth, Lam, Eccl, Est) known as the five ne‘gillôth, the five Rolls. Second, in the
Ecclesiastes

Eden.

It left the ‘edh, AV not 13-18), Gen perpetuated Today, fair Joel waters the coast passage It P. determined One 16). no river is

It is alleged that Ecel copies from Ecclus, but it is more probable that the latter copied from the former. It is alleged that the Wiss controvers Eccl; if it does, that does not prove that the two are contemporary. It is alleged that the writer is familiar with the philosophy of Epicurus, and therefore must have lived later than Epicurus, who died 270 BC; or even later than Lucretius of the 1st cent. BC. If there were proof that this was a case of borrowing Epicurus or Lucretius might have been the borrowers; but there is no such proof; the selflessness which constitutes the nucleus of Epicureanism has exhibited itself in human lit. from the beginning. The doctrine that there is no God made Ecel and Omar Khayyam have no weight to prove that the Heb author was later than the Pers. Ecel

9. Canonically Ecel belonged to the canon as traditionally handed down. No question of admitting it to the canon was raised. But it was challenged because of the agnostic quality of some of its contents, and, every time, on close examination, the challenge was decided in its favor.

LITERATURE.—There are volumes on Ecel in all the great commentaries, and treatments in the volumes on Introd. In the few of the many separate commentaries are those of Moses Stuart, Anover, 1854: H. Gratz, Leipzig, 1877; C. Weizsäcker, 1890; E. H. Plumptre, Cambridge, 1881. Other works are those of J. F. Grunen, Ecel, and Omar Khayyam, 1901. W. of Kehelah, 1894, and The Hebrew Lit. of Wisdom in the Light of Today, 1906; C. H. H. Wright, Book of Kehelah, 1883; S. Schifer, Das Buch Kehelah nach Talmud und Midrasch, 1885; A. H. McNelie, Intro to Ecel, New York, 1904.

WILLIS J. BEERCHER

ECCLESIASTICAL, e-kli-si-a-tis'kis. See SYNACH.

ECLIPSE, e-klips'. See ASTRONOMY.

ED ("T", "ədh", "witness"): The name of the altar erected by the trans-Jordanic tribes upon finally taking possession of Gilead (Josh 22 10.11.34); probably E. of the Jordan opposite Jericho. But neither the MT nor the LXX contained the word. Both the AV and RV, however, insert the word on the authority of a few MSS. It has been suggested that it is the final "eth in Gal'ədh, the name given by Laban and Jacob to the eigth of Jacob's tents in the vicinity (Gen 31 47.48). According to the MT, the name of the altar is the entire sentence: "It is a witness between us that Jeh is God." The opposition of the ten tribes to the erection of this altar was on the score that it was built after the pattern of the great altar burnt offering (Josh 22 11.50), which was a horned altar forbidden in ordinary lay sacrifice. There is in it, therefore, no indication of a general opposition to lay sacrifices on altars of earth or unhewn stone (see Wiener, EPC, 198).

GEORGE FREDERICK WRIGHT

EDAR, e'dær. See EDAH.

EDDIAS, ed-i-as. See EDDIAS.

EDDINUS, ed'i-us (B), "E'dinw, E'dinwos, A, "E'dinu, E'dinwos: One of the "holy singers") at Josiah's Passover (1 Esd 1 15). AV reads here Jeduthun, the corresponding name in the psalms (2 Ch 35 15).

EDEN, e'd'n (T, "e'dhon, "delight"); "E'dep, Edem): (1) The land in which "Jeh God planted a garden," where upon his creation "he put the man whom he had formed" (Gen 2 8). In the Assyris, the name means "plain" and it is from this that the Bib. word is probably derived. Following are the references to Eden in the Bible, aside from those in Gen 2 and 3: Gen. 4 16; Is 51 3; Ezek 28 13; 31 9.16.1. 36 55; Joel 2 3. The Garden of Eden is said to be "eastward, in Eden" (Gen 2 8): where the vegetation was luxurious (2 9) and the fig tree indigenous (3 7), and where it was watered by irrigation. All kinds of animals, including Cain's pair, were found there (2 19.20). Moreover the climate was such that clothing was not needed for warmth. It is not surprising, therefore, that the pl. of the word has the meaning "delights," and that Eden has been supposed to mean "the land of delights," and that the word became a synonym for Paradise.

The location of Eden is in part to be determined from the description already given. It must be there where there is a climate adapted to the production of fruit trees and of animals capable of domestication, and in general to the existence of man in his primitive condition. In particular, its location is supposed to be determined by the statements regarding the rivers coursing through it and surrounding it. The river that came from Eden and divided the land into two (Gen 2 10) which was parted and became four heads (ro'shim), a word which (Jgs 8 16; Job 1 17) designates main detachments into which an army is divided, and therefore would more properly signify branches than heads, permitting Jos and others to include the river as referring to the Persian or Jordan. The word, however, is probably a derivative of the name, and the location of the river in the vicinity of the Orinoco or the Jordan is quite possible, and perhaps the river represented in the Talmudic traditions of its location somewhere in the vicinity of the Garden of Eden. It is fair to say, however, that he supposed himself to be upon the E. coast of Asia, for the traditions of its location somewhere in Central Asia are numerous and persistent. Naturalists have, with Quartofojas, generally fixed
upon the portion of Central Asia stretching E. from the Pamir, often referred to as the roof of the world, and from which flow four great rivers—the Indus, the Tarim, the Sur Daria (Jaxartes), and the Amu Daria (Oxus)—as the original cradle of mankind. This conclusion has been arrived at from the fact that at the present time the three fundamental types of the races of mankind are grouped about this region. The Negro races are, indeed, in general far removed from the location, but still fragments of them both pure and mixed are found in various localities both in the interior and on the sea-shore and adjacent islands where they would naturally radiate from this center, while the yellow and the white races here meet at the present time in close contact. In the words of Quatrefages, "No other region of the globe presents a similar union of extreme human types distributed round a common center" (The Human Species, 176).

Phylogeny, also, points to this same conclusion. On the E. are the monosyllabic languages, on the N. the polysyllabic or agglutinative languages, on the W. and S. the inflectional or Aryan languages, of which the Sanskrit is an example, being closely allied to nearly all the languages of Europe. Moreover, it is to this center that we trace the origin of nearly all the domesticated animals. Naturally, therefore, the same high authority writes, "There we are inclined to say the first human beings appeared and multiplied till the populations over-flowed as from a bowl and spread themselves in waves in every direction." Hence in the case of our conclusion, as already said, a large number of most eminent authorities agree. But it should be noted that if, as we believe, there was a universal destruction of antediluvian man, the center of dispersion had to be the northern part of the earth, for the latter would be that from the time of Noah, and so would not refer to the Eden from which Adam and Eve were driven. The same may be said of Hezekel's theory that man originated in a submersed continent within the area of the Indian Ocean.

Dr. William F. Warren has with prodigious learning attempted to show that the original Eden was at the North Pole, a theory which has not been favored by any considerations in its support to be cast aside uncondemnedly, for it certainly is true that in preglacial times a warm climate surrounded the North Pole in all the lands which have been explored. In North America, Siberia, and in Spitsbergen abundant remains of fossil plants show to what extent the middle of the Tertiary period the whole circumpolar region was characterized by a climate similar to that prevailing at the present time in Southern Europe, Japan, and the southern United States (see Asa Gray's lectures on "Forest Geography and Archaeology" in the American Journal of Science, CXVI, 85-94, 183-96, and Wright, Ice Age in North America, 5th ed., ch xvii). But as the latest discoveries have shown that there is no land within several hundred miles of the North Pole, Dr. Warren's theory, if maintained at all, will have to be modified so as to place Eden at a considerable distance from the actual pole. Furthermore, his theory would involve the existence of a Tertiary man," and thus extend his chronology to an incredible extent, even though with Professor Green (see Antediluvians) we are permitted to consider the genealogical table of Gen 5 as sufficiently elastic to accommodate itself to any facts which may be discovered.

Much also has to be said in favor of identifying Eden with Armenia, for it is here that the Tigris and Euphrates have their origin, while two others, the Aras (Araxes) emptying into the Caspian Sea and the Choruk (thought by some to be the Phasis) emptying into the Black Sea, would represent the Gihon and the Pishon. Havilah would then be identified with Colchis, famous for its golden sands. But Cush is difficult to find in that region; while these four rivers could by no possibility be regarded as branches of one parent stream.

Two theories locate Eden in the Euphrates valley. Of these the first would place it near the head of the Pers Gulf where the Tigris and Euphrates after their junction form the Tigris and the western arm before reaching the Gulf. Calvin considered the Pishon to be the eastern arm and the Gihon the western arm. Other more recent authorities modify the theory by supposing that Gihon and Pishon are represented by the Karum and the Karkhah rivers which come into the Shatt el-'Arab from the east. The most plausible objection to this theory is that the Bib. account represents all these branches as down stream from the main river, whereas this theory supposes them to be upstream. This objection has been ingeniously met by calling attention to the fact that 2,000 years before Christ the Pers Gulf extended up as far as Eridu, 100 miles above the present mouth of the river, and that it maintained itself for a long while. The Gulf entered the head of the Gulf through separate channels, the enormous amount of silt brought down by the streams having converted so much of the valley into dry land. In consequence of the tides which extend up to the head of the Gulf, the current of all these streams would be turned upstream periodically, and so account for the Bib. statement. In this case the river (Nûdâr) would be represented by the Pers Gulf itself, which was indeed called by the Hebrews a great river, "the bitter river." This theory is further supported by the fact that according to the euneiform inscriptions Eridu was reputed to have in its neighborhood a garden, "a holy place," in which there grew a sacred palm tree. This "tree of life" appears frequently upon the inscriptions with two guardian spirits standing on either side.

The other theory, advocated with great ability by Friedrich Delitzsch, places the site of ancient Babylon, where the Euphrates and Tigris approach to within a short distance of one another and where the country is intersected by numerous irrigating streams which put off from the Euphrates and flow into the Tigris. The level is here considerably lower than that of the Euphrates—the situation being somewhat such as it is at New Orleans where the Mississippi River puts off numerous streams which empty into Lake Pontchartrain. Delitzsch supposes the Shatt el-Nar, which flows eastward into the Tigris, to be the Gihon, and the Pallacopas, flowing on the W. side of the Euphrates through a region producing gold, to be the Pishon. The chief difficulties attending this theory pertained to the identity of the Shatt el-Nar, and the location of Havilah on its banks. There is difficulty also, in all these theories in the identification of Cush (Ethiopia), later associated with the country from which the Nile emerged, or in giving countenance to the belief of Jos and many others that that river represented the Gihon. If we are compelled to choose between these theories it would seem that the one which locates Eden near the head of the Pers Gulf combines the greater number of probabilities of every kind.

(2) A Levite of the time of Hezekiah (2 Ch 29 12; 31 15).

Literature.—Dawson, Modern Science in Bible Lands; Friedrich Delitzsch, Weg der Propheten (Deutschland, 1881); BCM, 95 ff.; Hommel, Anc. Hab Tradition, 314; William F. Warren, Paradise Found, 1885.

George Frederick Wright
EDEN, CHILDREN OF. See CHILDREN OF EDEN.

EDEN, HOUSE OF. See AVEN; BETH-EDEN; CHILDREN OF EDEN.

EDER, ʾéder (ʾāḏēr, ‘flock’): (1) One of the ‘uttermost cities’ of Judah in the Negeb (‘South’) near the border of Edom (Josh 19 21), possibly Kh. el ’Adar, 5 miles S. of Gaza, but probably this is too far west.

(2) Edor (AV Edar) or better Migdal Eder, ʾmīḏḵāl ʾāḏēr, ‘the tower of the flock’; Pāʾeq, Gāder. After Rachel died and was buried ‘in the way to Ephrath (the same is Bethlehem) . . . Israel journeyed, and spread his tent beyond the tower of Edor’ (Gen 35 19 21). In ver 27 he is described as proceeding to Hebron. This ‘tower of the flock,’ which may have been only a tower and no town, must therefore be looked for between Bethlehem and Hebron. Jerome says that it was one Rom mile from Bethlehem. In the LXX, however, vs 16 and 21 are transposed, which suggests that there may have been a tradition that Migdal Eder was between Bethel and Bethlehem. There must have been many such towers for guarding flocks against robbers. Cf ‘tower of the watchman’ (2 K 18 8, etc). The phrase ‘Migdal Eder’ occurs in Mic 4 8 where Jerusalem is compared to such a tower.

E. W. G. MASTERMAN

EDER, ʾēder (ʾāḏēr, ‘flock’). (1) A Moabite Levite in the days of David (1 Ch 23 23; 24 20); son of Mushi. (2) A Benjamite (1 Ch 8 15, AV ‘Ader’).

EDES, ʾēdēs: RV Edos (q.v.).

EDGE, ej: Very frequently occurs in the phrase ‘the edge of the sword’ (Josh 10 28, et al.) from the Heb ʾāḏēr, ʾāḏōr, ‘flock,’ ʾāḏār, ʾāḏām, ‘flock.’ Ex 28 7 and 39 4 read ‘ends,’ from ʾḏōr, ʾḏār, ‘end’ (AV ‘edge’), and Josh 13 27 has ‘uttermost part’ for the same Heb word (AV ‘edge’). In Jer 31 29 and Ezek 16 2, ‘The children’s teeth are set on edge’ (ʾḏār, ʾḏāḇāḏ, ‘to be blunt’); i.e. set hard one against another.

EDIFICATION, ed-i-fā-ka’shun, EDIFY, ed-i-fē: The Gr words ἐκκλησία, ἐκκλησιατά, ‘to build,’ are also called Καίρας, ‘the act of building,’ and are used both lit. and fig. in the NT: ‘edify,’ ‘edifying,’ ‘edification.’ are the tr of AV in some 20 passages, all in the fig. sense of the promotion of growth in Christian character. RV in 2 Cor 10 13; 10 10; Eph 4 12 16; 1 Thess 5 11 renders ‘build up,’ ‘building up,’ making the force of the figure clearer to the Eng. reader. In 1 Tim 1 4 the Gr text followed by RV has ἐκκλησία, ἐκκλησιατά, ‘dispensation,’ instead of ἐκκλησία, ἐκκλησιατά, ‘edifying’ (AV). F. K. FARR

EDNA, ed’na (E’daw, Edna): Wife of Raguel and mother of Sarah who married Tobias (Tob 7 2, etc. 10 12; 11 1). In Heb means ‘pleasure’ and corresponds to Lat Anna.

EDOM, ʾēdōm, EDOMITES, ʾēdōm-ītīs (ʾēḏōm, ’ēḏhōm, ‘red’; ʾĒḏēm, Edom): The boundaries of Edom may be traced with some approach to accuracy. On the E. of the northern border ran from the Dead Sea, and was marked by Wády el-Kărāḏ, or Wády el-Haṣā. On the E. it marched with the desert. The southern border ran by Elath and Ezion-geber (Dt 2 8). On the W. of

the ’Arabah the north boundary of Edom is determined by the south border of Israel, as indicated in Nu 34 3 f: a line running from the Salt Sea southward of the Ascent of Akarabbin to Zim and Kadesh-barnes. This last, we are told, lay in the ‘uttermost’ of the border of Edom (Nu 20 16). The line may be generally indicated by the course of Wády el-Firgah. How much of the uplands W. of the ’Arabah southward to the Gulf of Akabah was included in Edom it is impossible to say.

The land thus indicated varies greatly in character and features. S. of the Dead Sea in the bottom of the valley we have first the stretch of salt marsh land called eser and Sebkha; then, beyond the line of white Features cliffs that crosses the valley diagonally from N.W. to S.E., a broad depression strewn with stones and sandhills, the débris of an old sea bottom, rises gradually, and 60 miles to the S. reaches a height of about 700 ft. above the level of the Red Sea, 2,000 ft. above that of the Dead Sea. From this point it sinks until it reaches the shore of the Gulf of Akabah, 45 miles farther S. The whole depression is known today as Wády el-’Arabah (cf Heb hā-’arāḥāb, Dt 2 8 RV, etc). On either side the mountains rise steeply from the valley, their edges curving for at least 10 miles to the deep wadys that break down from the interior (see ARABAH). The northern part of the plateau on the W. forms the spacious grazing ground of the ’Azážimeh Arabs. The mountains rise to a height of from about 1,500 ft. to a little over 2,000 ft. The district was traversed by the ancient caravan road to South Pal; and along the eastern side traces of the former civilization are still to be seen. The desert region to the S. is higher, reaching to as much as 2,600 ft. The N. mountain range of the ’Arabah is generally higher in the S. than in the N. Jebel Harên, beside Petra, is 4,780 ft. above sea-level; while E. of Akabah, Jebel el-Hismá may be as much as 5,900 ft. in height. Limestone, porphyry and Nubian sandstone are the prevailing formation; but volcanic rocks are also found. The range consists mainly of rough rocky heights with many almost inaccessible peaks separated by deep gorges. But there are also breadths of fertile land where wheat, grapes, figs, and olives are grown on the flat. Ex 36 2, 6, 13, 22; Nu 31 16; 32 1; Josh 12 17, 20; 21 16; Mic 5 2; Is 21 13; Ob 13. The Semitic inhabitants, however, may have been named from the former: this again may have been derived from a deity, Edom, who may be traced in such a name as Obed-edom (2 S 6 10).

The children of Edom are said to have ‘destroyed’ the Horites who dwelt in Seir before them (Gen 14

3. Origin of Name (25 25), or from the color of the pottage for which he sold his birthright (ver 30). In Gen 36 8 Edom is equated with Edom as dwelling in Mt. Seir; and he is described as the father of Edom (ver 9, Heb). The name however is probably much older. It may be traced in the records of the Twelfth Dynasty in Egypt. In the Am Tab (Brit Mus No. 64) Udumu, or Edom, is named; and in Assyrian inscriptions the name Uduhumu occurs of a city in the Lachish country. Chew pl. 205. The latter may have been named from the former: this again may have been derived from a deity, Edom, who may be traced in such a name as Obed-edom (2 S 6 10).

The children of Esau are said to have ‘destroyed’ the Horites who dwelt in Seir before them (Gen 14
6; Dt 2 22). This only means that the Horites were subdued. Esau married the daughter of Anah, a Horite (Gen 36 20—in ver 2 he is called a Hivite); and the lists in this chapter show that these races mingled. The Horite government was in the hands of "dukes" (Gen 36 29 f, RV "chiefs"). They were succeeded by dukes of the house of Esau (vs 40 f). This form of government gave way to that of an elective monarchy (vs 31 f), and this had existed some time before Israel left the wilderness. The then reigning king would not permit Israel to pass through the land (Nu 20 14 ff; 21 4). Israel was forbidden to "abhor an Edomite," on the ground that he was a brother; and children of the third generation might enter the assembly of the Lord (Dt 23 7 f). War with Edom was out of the question.

Some thirty years after the Exodus, Ramesses III "smote the people of Seir." The Israelites could not have been far off. We first hear of war between Israel and Edom under Saul (1 S 14 47). David prosecuted the war with terrific energy, slaying 18,000 Edomites (so read instead of "Syrians") in the Valley of Salt (2 S 8 13 f); Jobab remaining for six months in the country, which was afterwards given to the Edomites, "until he had cut off every male in Edom" (1 K 11 15 f). Hadad of the blood royal of Edom escaped to Egypt, and later became a source of trouble to Solomon (vs 14 f.25). The conquest of Edom opened to Israel the ports of the Red Sea, whence the expeditions of Solomon and Jehoshaphat set out. In Jehoshaphat's time the king is called a "deputy" (22 47). Its king acknowledged the supremacy of Judah (2 K 3 9, etc). Under Jehoram son of Jehoshaphat, Edom revolted. Jehoram defeated them at Zair, but was unable to quell the rebellion (8 20 f). Amaziah invaded the country, slew 10,000 in the Valley of Salt, and took Sela which he named Joktheel (14 7). Uzziah restored the Edomite port of Elath (14 22). In the Syrian war Rezin regained Elath for Syria, and cast out the Jews. It was then permanently occupied by Syrians—here also probably we should read Edomites (16 6). From the cuneiform inscriptions we learn that when Tiglath-pileser subdued Rezin, among the kings from whom he received homage at Damascus was Qaus-malaka of Edom (726 BC). Later Malik-rim paid homage to Sennacherib. To Ezarhadon also they were compelled to submit. And when the Jews would not go, they could to Nebuchadnezzar, and exulted in the destruction of Jerus, stirring the bitterest indignation in the hearts of the Jews (Lam 4 21; Ezk 25 12; 36 3 f; Ob vs 10 f). The Edomites pressed into the now empty lands in the S. of Judah. In 300 BC Mt. Seir with its capital Petra fell into the hands of the Nabataeans. West of the 'Arabah the country they occupied came to be known by the Gr name Idumaea, and the people 5. Idumaeans in Idumaea. Hebron, their chief city, was taken by Judas Maccabeus. In 165 BC (1 Mac 4 29.61; 5 65). In 126 BC the country was subdued by John Hircanus, who compelled the people to become Jews and to submit to circumcision. Antipater, governor of Idumaea, was made procurator of Judah and Idumaea and by Julius Caesar he paved the way to the throne for his son Herod the Great. With the fall of Judah under the Romans, Idumaea disappears from history.

The names of several Edomite deities are known: Hadad, Qaus, Koaß, and, possibly, Edom; but of the religion of Edom we are without information. The language differed little from Heb.

W. EWING

EDOS, v'dos ('Hdos, 'Edos; AV Edes): One who agreed to put away his foreign wife (1 Ead 9 35); called Iddo, AV "Jadan," in Ezr 10 43.

EDREI, ed're-i ('f, 'N, 'edh're; 'Es'daw, Edr'e-in): (1) One of the cities of Og, not far from Ashtarah, where the power of his kingdom received its deathblow from the invading Israelites (Josh 12 4; Nu 21 33 ff, etc.). It seems to mark the western limit of Bashan and Edom, on the E. (Dt 3 10). It was given to Machir, son of Manasseh (Josh 13 31). Onom places it 24 Rom miles from Bostra. The most probable identification is with Der'a, a town of between 4,000 and 5,000 inhabitants, on the southern lip of Wady Zeidah, about 20 miles as the crow flies E. of the Sea of Galilee. It is the center of an exceedingly fruitful district. The accumulated rubbish in the town covers many remains of antiquity. It is, however, chiefly remarkable for the extraordinary subterranean city, as yet only partially explored, cut in the rock under the town. This is certainly very ancient, and was doubtless used by the inhabitants as a refuge in times of stress and peril. For a description see Schumacher, Across the Jordan (2nd ed., 1910), pp 143 f.

(2) A place not identified, between Kedes and En-hazor (Josh 19 37).

W. EWING


LITERATURE

I. Education Defined.—By education we understand the sum total of those processes whereby society transmits from one generation to the next its accumulated social, intellectual and religious experience and tradition. In part these processes are informal and incidental, arising from participation in certain forms of social life and activity which exist on their own account and not for the sake of their educative influence upon the rising generation. The more formal educative processes are designed (1) to give the immature members of society a mastery over the symbols and technique of civilization, including language (reading and writing), the arts, the sciences, and religion, and (2) to enlarge the fund of individual and community knowledge beyond the measure furnished by the direct activities of the immediate environment (cf Dewey, art. on "Education" in Monroe's CE; cf Butler, M. E. 242-246).

Religious education among ancient and modern peoples alike reveals clearly this twofold aspect of all education. On its informal side it consists in the transmission of religious ideas and experience by means of the reciprocal processes of imitation and example. In each generation, naturally participating in the religious activities and ceremonies of the social group, imbibing as it were the spirit and ideals of the preceding generation as these are modified by the particular economic and industrial conditions under which the entire process takes place. Formal religious education begins with the
conscious and systematic effort on the part of the mature members of a social group (tribe, nation, or religious fellowship) to initiate the immature members by solemn rites, patient training, or both, into the mysteries and high privileges of their own religious fellowship and experience. As regards both the content and form of this instruction, these will in every case be determined by the type and stage of civilization reflected in the life, occupations, habits and customs of the people. Among primitive races educational method is simpler and the content of formal instruction less differentiated than on higher culture levels (Ames, PHE). All education is as first religious in the sense that religious motives and ideas predominate in the educational efforts of all primitive peoples. The degree to which religion continues preeminent in the educational system of a progressive nation depends upon the vitality of its religion and upon the measure of efficiency and success with which from the first that religion is instilled into the very bone and sinew of each succeeding generation. Here lies the explanation of the religious-educational character of Hebraic life, and, here, too, the secret of Israel's incomparable influence upon the religious and educational development of the world.

The religion of Israel was a vital religion and it was a teaching religion (Kont, GTJC).

II. Education in Early Israel (from Patriarchal Times)—In the cultural and national development the Hebrews passed through several clearly marked cultural stages which it is important to note in connection with their educational history. At the earliest point at which the OT gives us any knowledge of them, they, like their ancestors, were nomads and shepherds. Their chief interest centered in the flocks and herds from which they gained a livelihood, and in the simple, useful arts that seem gradually to have become hereditary in certain families. With the settlement of the Hebrew tribes in Canaan and their close contact with Canaanitish culture, a more established agricultural life with resulting changes in social and religious institutions gradually superseded the nomadic stage of culture. A permanent dwelling-place made possible, as the continual warfare of gradual conquest made necessary, a closer federation of the tribes, which ultimately resulted in the establishment of the monarchy under David (W. R. Smith, RS; Davidson, HE).

In these conditions, in both the nomadic and the agricultural, there was no distinct separation between the spheres of

1. Nomadic religion and ordinary life. The relations of the people to Yahweh was conceived by them in simple fashion as

2. Agricultural

periods involving on their part the obligation of filial obedience and loyalty, and on Yahweh's part reciprocal parental care over them as His people. The family was the social unit and its head the person whom Yahweh had designated as authority and leadership. The tribal head or patriarch in turn combined in himself the functions which later were differentiated into those of priest and prophet and king. Education was a matter of purely domestic interest and concern. The home was the only school and the parents the only teachers. But there was real instruction, all of which, moreover, was given in a spirit of devout religious earnestness and of reverence for the common religious ceremonies and beliefs, no matter what was the cultural, national, or religious institution was the sole topic of husbandry or of some useful art, or whether it was the sacred history and traditions of the tribe, or the actual performance of its religious rites. According to Jos (Ant, IV, viii, 12) Moses himself had commanded, "All boys are to learn the most important parts of the law since such knowledge is most valuable and the source of happiness"; and again he commanded (Apion, II, 25) to teach them the rudiments of learning (reading and writing) together with the laws and ceremonies, in the hope that they might not transgress or seem ignorant of the laws of their ancestors, but rather emulate their example. Certain it is that the earliest legislation, including the Decalogue, emphasized parental authority and their claim on the reverence of their children: "Thy father and thy mother, that thy days may be long in the land which Jehovah giveth thee" (Ex 20:12); "And he that smiteth his father, or his mother, shall be surely put to death. And he that curseth his father, or his mother, shall surely be put to death" (Ex 21:15-17); while every father was exhorted to explain to his son the origin and significance of the great Passover ceremony with its feast of unleavened bread: "And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me when I came forth out of Egypt" (Ex 13:8).

The period of conquest and settlement developed leaders who not only led the allied tribes in battle, but served as judges between their own people and were received in the tenure of the ancestral religion. In the Period time, sufficient cooperation was obtained to make possible the organization of strong intertribal leagues and, finally, the kingship, as the increasing political influence, says Ames, "was accompanied by a religious consciousness which became ultimately the most remarkable product of the national development" (Ames, PHE, 174 f.). The establishment of the kingdom and the beginning of the city and commercial life were accompanied by more radical cultural changes, including the differentiation of religions from other social institutions, the organization of the priesthood, and the rise and development of prophecy. Elijah, the Tishbiite, Amos, the herdsman from Tekoa, Isaiah, the son of Amoz, were all champions of a simple faith and ancient religious ideals as over against the worldly-wise diplomacy and sensuous idolatry of the surrounding nations.

Under the monarchy also a new religious symbolism developed. Yahweh was thought of as a king in whose hands actually lay the supreme guidance of the state: "Accordingly the organization of the state included provision for consulting His will and obtaining His direction in the great policies of the nation" (W. R. Smith, RS, 30). Under the teaching of the prophets the ideal of personal and civic righteousness was moved to the very forefront of Hebrew religious thought, while the prophetic ideal of the future was that of a time when "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea" (Isa 11:9), when all "from the least of them unto the greatest of them" shall know him (Jer 31:8). Concerning the so-called "schools of the prophets," which, in the days of Elijah and Elisha, Jericho and Gilgal (2 K 2 3:5; 4 38 f.), and probably in other places, it should be noted that these were associations or brotherhoods established for the purpose of mutual edification rather than education. The Bible does not use the word "schools" to designate those fraternities. Nevertheless we cannot conceive of the element of religious training as being entirely absent.

Shortly before the Bab captivity King Josiah gave official recognition and sanction to the teachings of the prophets, while the Deuteronomic legislation of the same period strongly emphasized the responsibility of parents for the religious and moral instruction of their children. Concerning the words of the law Israel is admonished: "Thou shalt teach them diligently
unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up; (De 6:6-7). For the benefit of children as well as adults the law was to be written "upon the door-posts" and "gates" (Ex 20:24; De 6:6-7, 11:19). For the second priestly generation, the Israelites were to bow down to Yahweh and acknowledge His rule.

"Thus the trials of the nation lead to a comprehensive universalism within which the suffering Israel gains an elevated and ennobling explanation. (Ames, PRI, 155). In the prophetic vision of Ezekiel we must seek the inspiration for the later development of Jewish ritual, as well as the basis of those eschatological hopes and expectations which find their fuller expression in the apocalypse of Rev. When culture and the prophets of the time were considered, the principles and moral teachings that were developed were significant elements in the social and religious condition of Israel, and the consciousness of their own and succeeding generations, thereby giving to future teachers of the race the essence of their message, and preparing the way for the larger and fuller interpretation of religion and life contained in the teachings of Jesus. The immediate influence of their teaching is explained in part by the variety and effectiveness of their teaching method, their marvelous simplicity and directness of speech, their dramatic emphasis upon essentials and their intelligent appreciation of social conditions and problems about them.

The immediate bond of union, as well as the textbook and program of religious instruction, during the period of the Exile, was the Book of the Law. The Exile, and subsequently, was the Book of the Law. When in 458 BC a company of exiles returned to Pal, they, along with the poorer brethren who had been carried away, restored the Jewish community at Jerus, and under the suzerainty of Persia, a new nationalism, based, even more than had been the earlier monarchy, upon the theocratic conception of Israel's relation to Yahweh. During this period it was that writings of poets, lawgivers, prophets and sages were brought together into one sacred collection of scrolls, known later as the OT canon, of which the Torah (the law) was educationally the most significant. The recognized teachers of this period included, in addition to the priests and Levites, the "wise men" or "scribes" and the "prophets" or sōphētēn (lit. "those learned in Scriptures").

Whither or not the sages and scribes of the later post-exilic times are to be regarded as one and the same class, as an increasing number of scholars are inclined to believe, or thought of as distinct classes, the wise men and the prophets or sōphētēn, but in all probability all forms of book learning as well. Suggestions of their existence and function are met with in earliest times.
both in Israel and among other nations of the East. As illustrations of their appearance in preexilic OT history may be cited the references in 2 S 14:1-20; 1 K 4:32; Isa 29:10. It is no lesser personage than King Solomon who, both by his contemporaries and later generations as well, was regarded as the greatest representative of this earlier group of teachers who uttered their wisdom in the form of clever, epigrammatic proverbs and shrewd sayings. The climax of Wisdom-teaching belongs, however, to the later post-exilic period. Of the wise men of this latter day an excellent description is given for us in the Book of Eccles 39:3-4.8.10; cf 1-11:

"He seeks out the hidden meaning of proverbs,
And is conversant with the subtleties of parables,
And appears before him who rules;
He travels through the land of strange nations;
For he hath tried good things and evil among men.

He shows forth the instruction which he has been taught
And glorifies in the law of the covenant of the Lord.

Nations shall declare his wisdom,
And the congregation shall tell out his praise."

Of the pedagogic experience, wisdom and learning of these sages, the Book of Prov forms the Bib. repository. Aside from the Torah it is the oldest book of education. The wise men conceive of life itself as a discipline. Parents are the natural instructors of their children:

"My son, hear the instruction of thy father.
And forsake not the law of thy mother."

—Prov 1:8.

(Cf 4:1-4; 6:20; 13:1.) The substance of such parental teaching is to be the "fear of Yahweh" which "is the beginning of wisdom"; and fidelity in the performance of this parental obligation has the promise of success:

"Train up a child in the way he should go.
And even when he is old he will not depart from it."


In their training of children, parents are to observe sternness, not hesitating to apply the rod of correction, when needed (cf 23:13-14), yet doing so with discretion, since wise reproof is better than "a hundred stripes" (17:10). Following the home training there is provision for further instruction at the hands of professional teachers for all who would really obtain unto "wisdom" and who can afford the time and expense of such special training. The teachers are none other than the wise men or sages whose words "heard in quiet" (Eccl 9:17) are "as goads, and as nails well fastened" (12:11). Their precepts teach diligence (Prov 6:6-11), chastity (7:5), charity (16:21), truthfulness (17:7) and temperance (21:17; 23:20.21.29-35); for the aim of all Wisdom-teaching is none other than

"To give prudence to the simple,
To the young man knowledge and discretion:
That the wise may hear, and increase in learning;
And that the man of understanding may attain unto sound counsels."

—Prov 4:5.5.

The şaphîrîm or "men of book learning" were editors and interpreters as well as scribes or copyists of ancient and current writings. As such they did not become prominent and Levites until the wise men, as such, stepped into the background, nor until the exigencies of the situation demanded more teachers and teaching than the ranks of priests and Levites, charged with the performance of liturgical duties, could supply. Even then both a priest and a şaphîr (Ezr 7:11; Neh 8:1ff), concerning whom we read that he "set his heart to seek the law of Jeh, and to do it, and to teach in Israel statutes and ordinances" (Ezr 7:10). Likewise the Levites often appear as teachers of the law, and we must think of the development of scribes (scrbm) as a distinct profession as proceeding very gradually. The same is true of the characteristic Jewish religious-educational institution, the "synagogue," the origin and development of which fell within this same general period (cf SYNAGOGUE). The pupils of the şaphîrîm were the Pharisees (prî'âshim or "separatists") who during the Maccabean period came to be distinguished from the priestly party or Sadducees.

The conquest of Persia by Alexander (332 BC) marks the rise of Gr influence in Pal. Alexander himself visited Pal and perhaps Jerus. (Jon, And, X, 1, 8), befriended the Greek and Roman Jews and granted to them the privilege of self-government, and the maintenance of their own social and religious customs, both at home and in Alexandria, the new center of Gr learning, in the founding of which many Jews participated (see ALEXANDRIA). During the succeeding dynasty of the Ptolemies, the Gr and Jewish culture penetrated to the very heart of Judaism at Jerus, and threatened the overthrow of Jewish social and religious institutions. The Maccabean revolt under Antiochus Epiphanes (174-164 BC) staved the reestablishment of the temple ritual during the early part of the Maccabean period (161-63 BC) were the natural reaction against the attempt of the Seleucidae forcibly to substitute the Gr gymnasia and theater for the Jewish synagogues and temple (cf 1 Macc 1:53; cf 1 Macc 1, 3, 9, 13 and 2 Macc 4-10).

The end of the Maccabean period found Phariseism and strict Jewish orthodoxy in the ascendency with such Hellenic tendencies as had found permanent lodgment in the lives and practical duties of the aristocratic Sadducees. The establishment of Rom authority in Pal (63 BC) introduced a new determining element into the environmental conditions under which Judaism was to attain its final distinguishing characteristics. The genius of the Romans was practical, legalistic and institutional. As organizers and administrators they were pre-eminent. But their religion never inspired to any exalted view of life, and education to them meant always more life's practical preparation for life's practical duties. Hence the influence of Rom authority upon Judaism was favorable to the development of a narrow individualistic Phariseism, rather than to the fostering of Gr idealism and universalism. With the destruction of Jerus by the Romans more than a cant, later (70 AD) and the cessation of the temple worship, the Sadducees as a class disappeared from Jerus, which has ever since been represented by the Pharisees devoted to the study of the law. Outside of Jerus and Pal, meanwhile, the Jewish communities at Alexandria and elsewhere were much more hospitable to Gr culture and learning, at the same time exercising a reciprocal, modifying influence upon Gr thought. It was, however, through its influence upon early Christian theology and education that the Hellenistic philosophy of the Alexandrian school left its deeper impress upon the substance and method of later Christian education.

IV. Education in New Testament Times (from the birth of Christ to the end of the 1st cent.)

—Elementary schools: Jewish education in the time of Christ was of the orthodox traditional type and in the hands of scribes, Pharisees and learned rabbis. The home was still the chief institution for the dispensation of school training. Although synagogues, with attached schools for the young, were to be found in every important Jewish community. Public elementary schools, other than
those connected with the synagogues, were of slower growth and do not seem to have been common until, some time after Joshua ben Gamala, high priest from 63–65 AD, ordered that teachers be appointed in every province and city to instruct children having attained the age of 6–7 years. In the synagogue schools the teachers, or attendant, not infrequently served as schoolmaster (cf Schoolmaster).

As in earlier times the Torah, containing now the sacred OT writings as a whole, though with empha-

1. Subject and Matter of Instruction (colleges) of the rabbis, the illustra-

2. Method and Aims of teaching.

3. Valuable Results of Jewish study.

4. The Pre-eminence of teaching methods.
of apostles, prophets, evangelists, pastors and teachers (1 Cor 12 28; Eph 4 11). The apostles were the itinerant leaders and missionaries of the entire church. Their work was largely that of teaching, Paul insisting on calling himself a teacher as well as an apostle (1 Cor 4 17). The prophets were men with a special message like that of Agabus (Acts 21 10.11). The evangelists were itinerant preachers, as was Philip (8 40), while the pastors, also called bishops, had permanent charge over individual churches. The professional teachers included both laymen and those ordained by the laying on of hands. Their work was regarded with highest honor in the church and community. In contrast with the itinerant church officers, apostles and evangelists, they, like the pastors, resided permanently in local communities.

With this class the author of the Epistle of James identifies himself, and there can be little doubt that the epistle which he wrote reflects both the content and form of the instruction which these earliest Christian teachers gave to their pupils. Before the close of the first cent. the religious educational work of the church had been organized into a more systematic form, out of which there developed gradually the catechumenate of the early post-apostolic period (see CATECHUMEN).

In the Did., or Teachings of the Apostles, there has been reserved for us a textbook of religious instruction from this earlier period (Kent, GTIJ). Necessarily, the entire missionary and educational work of the apostles and evangelists was edifying, and throughout this earliest period of church history we must think of the work of apostles, evangelists and pastors, as well as that of professional teachers, including a certain amount of systematic religious instruction besides further PEDAGOGY; SCHOOL; TEACHER; TUTOR.


H. H. MEYER

EDUTH, eduth (אֶדְוָתָה, "pith"; "testimony, "testimony") a technical term for the Ten Commandments or for the Law: In Ps 50 10, title, "set to Shoshannim Eduth" (lit. "a lily [is the testimony]"); 90 title, "set to Shoshannim Eduth" (lit. "lilies [is the testimony]"), The Heb words appear to be intended to designate a melody by the first few words ordinarily associated with it. See Psalms.

EFFECT, efekt, EFFECTUAL, efektu'al: In the OT, RV renders "fulfilment" for "effect" in Ezek 12 23 (Heb dāebār, "matter"); and in Jer 48 30 "His boastsings have wrought nothing" for the vague rāēšim shall not a... of AV. AV "make of none effect" occurs repeatedly— as the tr of Gr akouō, "render void" (Mt 15 6; Mk 7 13); of katarageō, "annul" (Rom 3 3 [AV "make without effect"]; 14; Gal 3 17); and of kenō, "make empty" (1 Cor 1 17). RV renders

"make of none effect" in Rom 3 3; Gal 3 17; "make void" in the other cases, with no apparent reason for the lack of uniformity. Gr energēō is the opposite in meaning of katarageō above. Its derivative energēs, "effective," is rendered "effectual" by EV in 1 Cor 15 19; Phil. ver 6. RV dispenses with "effectual," "effectually," in the other cases where AV has used these words as auxiliary in the tr of energēs or of energēs, "working" (2 Cor 1 6; Gal 3 8; Eph 3 7; 4 16; 1 Thess 2 13; Jas 5 16).

EGG (עָגִּ֫ה, čegah; ὀσον, oson; Lat ovum): An oval or spheroid body produced by birds, fishes and reptiles, from which their young emerge when incubated or naturally developed. The fertile egg of a bird consists of the yolk, a small disk from which the embryo develops, the albuminous white, and a calcareous shell. The most ancient records prove that eggs have been used as an article of diet ever since the use of the flesh of fowl began. Chickens were unknown in the Slavonic period, and we must query concerning the taste of the white of an egg might have referred to those of pigeons, ducks, eggs taken from the nests of geese or swans, game birds or ostriches. "Can that which hath no savor be eaten without salt? Or is there any taste in the white of an egg?" (Job 6 6, RVm "the juice of purslain"). In Lk 11 12 there is every possibility that the egg of our common domestic fowl is referred to, as "chickens" (q.v.) had been imported and were numerous in church times. Or if he shall ask an egg, will he give him a scorpion?" The reference in Isa 59 5 is to the egg of a serpent, and is figurative of the schemes of evil men: "They hatch adders' eggs, and weave the spider's web: he that eateth of their eggs dieth; and that which is brokenh out into a viper."—GENE STRATTON-PORTER

EGLAH, eg’la (אֶגְלָה, egelāh, "feather"); Wife of David and mother of Ithream (2 S 3 5; 1 Ch 3 3).

EGLAIM, eg’lāim (אֶגְלָיָ֑מ, eglayim; ἀγαλήματι, Agalem): A place named in Isa 15 8, possibly in the S. of Moab. Onom identifies it with Agallim, a village 8 Rom miles S. of Areopolis. It cannot now be identified.

EGLATH-SHELISHYAH, eg’lath-shel-i-shy’ya (אֵגְלַת-שְׁלִישְׁיָ֑ה, eglahth sh’lish’yāh): Found in Isa 15 5; Jer 48 34 (Heb) in oracles against Moab. AV tr" an "heifer of three years old"; RV takes it as the name of a place, but RVm has "a heifer three years old," acc. to LXX. In the former case strong and unconquered cities, Zoar and Horonaim, are compared to the heifer not yet broken to the yoke. Such use of "heifer" is not infrequent (cf Jer 46 20; Hos 10 11, etc.). The majority of scholars, however, take it as a place-name of one, which is "the third Eglah," as if there were three towns of that name. No probable identification has now been suggested. —W. E WING

EGLON, eg’lon (אֶגְלֹन, eg'lōn, "circle"); A king of Moab in the period of the Judges who, in alliance with Ammon and Amalek, overcame Israel and made Jericho his capital, presumably driven across the Jordan by the turmoil in his own kingdom which at that time was probably being used as a battle ground by Edom and the desert tribes (cf Gen 36 35). After 18 years of servitude the children of Israel were delivered by Ehud the Benjamite, who like so many other Benjamites (cf Jgs 20 16) was left-handed. Under the pretext of carrying a present to the tyrant, he secured a private interview
and assassinated him with a two-edged sword which he had carried concealed on his right side (Jgs 3:19-22). Ehud made his escape, rallied the children of Israel against him and returned to conquer the Moabites (Jgs 3:30).

Ella Davis Isaacs

EGLON, eg'lon (ἔγλων, 'eglōn; 'Oδόλλας, Odolłān): A royal Canaanite city whose king joined the league headed by Abram and fought against the Gibeonites, which suffered overwhelming defeat at the hands of Joshua (Josh 10). Joshua passed from Libnah to Lachish, and from Lachish to Eglon on his way to Hebron (vs 31 ff.). It was in the Shephelah of Judah (15:39). The name seems to be preserved in that of Khirbet Ajlūn, about 10 miles W. of Beit Jābrīn. Professor Petrie, however, thinks that the site of Tell Nejǐlū might have been contemporary with that at Tell el-Hesā (Lachish). It lies fully three miles S.E. of Tell el-Hesā.

W. Ewing

EGYPT, e'jpt:

I. The COUNTRY

1. The Basis of the Land
2. The Nile Valley
3. Earliest Human Remains
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6. The Nile
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II. The History

1. 1st and 2d Ages: Prehistoric
2. 3d and 4th Ages: Hieropolis and Its Dynasties
3. 4th Age: IIId-IIIlth Dynasties
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8. 9th Age: Xth-IXth Dynasties
9. 10th Age: Xth Dynasties
10. 11th Age: XIth Dynasties
11. 12th Age: XIIth Dynasties
12. 13th Age: XIIIth Dynasties
13. 14th Age: XIVth Dynasties
14. 15th Age: XVth Dynasties
15. 16th Age: XVIth Dynasties
16. 17th Age: XVIIth Dynasties
17. 18th Age: XVIIIth Dynasties
18. 19th Age: XIXth Dynasties
19. 20th Age: XXth Dynasties
20. 21st Age: XXIth Dynasties
21. 22nd Age: XXIIth Dynasties
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III. The OC-Connections

1. Semitic Connections
2. Abrahamic Times
3. Circumcision
4. Joseph
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20. The Jews of Syene
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23. Cities and Places Alphabetically

IV. The Civilization

1. Language
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3. Literature
4. Four Views of Future Life
5. Four Groups of Gods
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7. Laws
8. Character

LITERATURE

Egypt (אֵジֶפֶּט, miqraŷān; Ḥ ʾAyyūn, Ḥ ʾAygūtos): Usually supposed to represent the dual of Mısir, referring to "the two lands," as the Egyptians called their country. This dualism, however, has been questioned.

I. The Country—Though Egypt is one of the earliest countries in recorded history, and as regards its continuous civilization, yet it is a late country in its geological history and in its occupation by a settled race. The whole land up to Silsileh is a thick mass of Eocene limestone, with later marls over that in the lower districts. It has been elevated on the E., up to the mountains of igneous rocks many thousand ft. high toward the Red Sea. It has been depressed on the W., down to the Fayum and the extensive Nile valley. This strain resulted in a deep fault from N. to S. for some hundreds of miles up from the Mediterranean. This fault left its eastern side about 200 ft. above its western, and into it the drainage of the plateau poured, widening it out so as to form the Nile valley, as the permanent drain of northeast Africa. The access of water to the rift seems to have caused the basal outflows, which are seen as black columnar basalt S. of the Fayum, and brown massive basalt at Khankaal, N. of Cairo.

The gouging out of the Nile valley by rainfall must have continued when the land was 300 ft. higher than at present, as is shown by the frequency of alluvium and by lake levels in the upper reaches of the Nile. It is known that water flowed over the desert, and that the Nile was at some stage at 20 ft. above the present Nile level. Then, after the excavations of the valley, it has been submerged to 500 ft. lower than at present, as is shown by the rolled gravel beds and deposits on the tops of the water-worn cliffs, and the filling up of the tributary valleys—as at Thebes—by deep deposits, through which the successive stream beds have been scooped out. The land still had the Nile source 30 ft. higher than it is now within the human period, as seen by the worked flints in high gravel beds above the Nile plain. The distribution of land and water was very different from that at present when the land was only 100 ft. lower than now. Such a change would make the valley an estuary up to S. of the Fayum, would submerge much of the western desert, and would unite the Gulf of Suez and the Mediterranean. Such differences would entirely alter the conditions of animal life by sea and land. And as the human period began when the water was considerably higher, the conditions of climate and of life must have greatly changed in the earlier ages of man's occupation.

The earliest human remains belonging to the present conditions of the country consists of a few palaeolithic flints found in the side valleys.

3. Earliest at the present level of the Nile. As Human these are perfectly fresh, and not rolled or altered, they show that palaeolithic man lived in Egypt during prehistoric conditions. The close of this palaeolithic age of hunters, and the beginning of a settled population of cultivators, cannot have been before the drying up of the climate, which by depriving the Nile of its water and silt has caused the Nile to dry up and to have been deposited and formed a basis for agriculture. From the known rate of deposit, and depth of mud soil, this change took place about 10,000 years ago. As the recorded history of the country extends 7,500 years, and we know of two prehistoric ages before that, it is pretty well fixed that the disappearance of palaeolithic man, and the beginning of the continuous civilization must have been about 9,000 to 10,000 years ago. For the continuation of this subject see the section on "History" below.

The climate of Egypt is unique in the world. So far as solar heat determines it, the condition is tropical; for, though just N. of the tropic which lies at the boundary of Egypt and Nubia, the cloudless sky enables the sun to shine full on all parts of the land, throughout the whole year. So far as temperature of the air is concerned, the climate is temperate, the mean heat of the winter months being 52° and of the summer about 80°, much the same as Italy. This is due to the steady presence of northerly winds, which maintain fit conditions for active, strenuous work. The rains are always in the form of showers, and the dry air gives the same facility of living that is found in deserts, where shelter is only...
needed for temperature and not for wet; while the inundation provides abundant moisture for the richest crops.

The primitive condition—only recently changed—of the crops being all raised during five cool months from November to April, and the inundation covering the land during all the hot weather, left the population free from labor during the enervating season, and only required their energies when work was possible under favorable conditions. At the same time it gave a great opportunity for monumental work, as any amount of labor could be drawn upon without the smallest reduction in the produce of the country. The great structures which covered the land gave training and organization to the people, without being any drain upon the welfare of the country. The inundation covering the plain also provided the easiest transport for great masses from the quarries at the time when labor was abundant. Thus, the climatic conditions were all in favor of a great civilization, and aided its production of monuments. The whole mass of the country being of limestone, and much of it of the finest quality, provided material for construction at every point. In the south, sandstone and granite were also at hand upon the great waterway.

The Nile is the great factor which makes life possible in Northeast Africa, and without it Egypt would only be a desolate corner of the sandy desert. All things else in that region are products of the Nile, and it is for this reason that it is the great canal of the desert.

6. The Nile Saharan. The two of the two essentially different streams takes place at Khar- tum. The White or light Nile comes from the great plains of the Sudan, while the Blue or dark Nile descends from the mountains of Abyssinia. The Sudan Nile, which is four hundred miles long, rises from the Blue Nile, and the sudd vegetation, so that it carries little mud; the Abyssinian Nile, by its rapid course, brings down all the soil which is deposited in Egypt, and which forms the basis for cultivation. The Sudan to Aswan, and about 6 days from Aswan to Cairo, or 80 to 90 miles a day, which shows a flow of 3 to 3½ miles an hour when in flood.

The fauna has undergone great changes during the human period. At the close of the prehistoric age there were wild ox, lion, leopards, stag,

7. The Fauna. The long-necked gazelle and great dogs, none of which are found in the historic period. During historic times various kinds of antelopes have been exterminated, the hippopotamus was driven out of the Delta during Rom times, and the crocodile was cleared out of Upper Egypt and Nubia in the last century. Cranes and other birds shown on early sculptures are now unknown in the country. The animals still surviving are the wolf, jackal, hyaena, dogs, ichneumon, jerboas, rats, mice, lizards (up to 4 ft. long) and snakes, besides a great variety of birds, admirably figured by Whymper, Birds of Egypt. Of tamed animals, the ox, sheep, goat and donkey are ancient; the cat and horse were brought in about 2000 BC, the camel not commonly known till 200 AD, and the buffalo was brought to Egypt and Italy in the Middle Ages.

The cultivated plants of Egypt were numerous. In ancient times we find the maize (durrah), wheat, barley and lentil; the rice, currant, date palm, dun palm, fig, olive and pomegranate; the onion, garlic, cucumber, melon and radish; the sorghum, sycomore and tamarisk; the flax, henna and clover; and for ornament, the lotus, convolvulus and many others. The extension of commerce brought in by the Gr period, the bean, pea, sesame, lupin, helbeh, acacia and sugar-cane; also the peach, walnut, castor-oil and pear. In the Rom and Arab. ages came in the chufa or nut, sesame, orange, kumquat, and lemon. In recent times we have come the cactus, aloe, tomato, Indian corn, lebbek acacia and beetroot. Many European flowering and ornamental plants were also used in Egypt by the Greeks, and brought in later by the Arabs.

The original race in Egypt seems to have been of the steatopygous type now only found in South Africa. Figures of this race are known in the caves of France, in Malta, and in Somaliland. As this race was still known in Egypt at the beginning of the neolithic civilization, and is there represented only by female figures in the graves, it seems that it was being exterminated by the new-comers and that the women were kept as slaves.

The neolithic race of Egypt was apparently the Libyan stock. There seems to have been a single type of the Amorites in Syria, the prehistoric Egyptians and the Libyans; this race had a high, well-filled head, long nose slightly aquiline, and short beard; the profile was upright and not prognathous, the hair was wavy brown. It was a better type than the present south Europeans, of a very capable and intelligent appearance. From the objects found and the religious legends, it seems that this race was subdued by an eastern, and probably Arabian race, in the prehistoric age.

II. The History.—The founders of the dynastic history were very different, having a profile with nose and forehead in one straight line, and rather thick, but well-formed lips. Historically the indications point to their coming from about Somaliland by water, and crossing into Egypt by the Koptes road from the Red Sea. The IId Dynasty gave place to something blood, probably of the Black Path. In the VIth and VIIth Dynasties foreigners poured in apparently from the N., perhaps from Crete, judging by their foreign products. The XVth and XVIth Dynasties were Hyksos, or Sem "princes of the desert" from the E. The XVIIth and XVIIIth

First Cataract of the Nile.
Dynasties were Berber in origin. The XIXth Dynasty was largely Sem from Syria. The XXIIId Dynasty was headed by an eastern adventurer Sheshonq, or Shusmaq, "the man of Susa." The XXIVth Dynasty was already Libyan. The Greeks then poured into the Delta and the Fayum, and Hellenized Egypt. The Roman made but little change in the population; but during his rule the Arab began to enter the eastern side, and by 641 AD the Arab conquest swept the land, and brought in a large part—perhaps the majority—of the ancestors of the present inhabitants. After 3 cents. the Egyptians—the old Libyans—conquered Egypt again. The later administrations by Persians, Circassians, Turks and others probably made no change in the general population. The economic changes of the past cent. have brought in Greeks, Italians and other foreigners to the large towns; but all these only amount to an eighthith of the population. The Copts are the descendants of the very mixed Egyptians of Rom age, kept separate from the Arab invaders by their Christianity. They are mainly in Upper Egypt, where some villages are entirely Coptic, and are distinguished by their superior cleanliness, regularity, and the freedom of the women from unwholesome seclusion. The Copts, though only a fifth of the population, have always had a large share of official posts, owing to their intelligence and ability. The state of the Mosque. In dealing with the history, we here follow the dating which was believed and followed by the Egyptians themselves. All the monumental remains agree with this, so far as they can check it; and the various arbitrary reductions that have been made on some periods are solely due to some critics preferring their internal sense to all the external facts. For the details involved in the chronology, see Historical Studies, II (British School of Archaeology in Egypt). The general outline of the periods is given here, and the detailed view of the connection with OT history is treated in later sections.

1. 1st and 2d Ages:

Prehistoric: Arbitrary reductions that have been made on some periods are solely due to some critics preferring their internal sense to all the external facts. For the details involved in the chronology, see Historical Studies, II (British School of Archaeology in Egypt).

2d Age: Upon these people came in others probably from the E., who brought in the use of the Arab face-veil, the belief in amulets, and the Pers lapis lazuli. Most of the previous forms of pottery disappear, and nearly all the productions are greatly altered. Copper became more common. Copper, silver and lead were also known. Heliopolis was probably a center of rule.

3d Age: About 5000 BC a new people came in with the elements of the art of writing, and a strong political ability of organizing. Before 5500 BC they had established kings at Abydos in Upper Egypt, and for 3 cents. they gradually increased their power. On the carved slates which they have left, the standards of the allied tribes are represented; the earliest in style being those of the X XIVth Dynasties. There was a standard as far N. as Hermopolis, and the latest bears the standard of the Nile. The conquest of all Egypt is marked by the beginning of the series of numbered dynasties beginning with Mena, at about 5550 BC. The civilization rapidly advanced. The art was at its best under the third king, Zes, and then steadily declined. Writing was still hieroglyphic under Mena, but became more syllabic and phonetic toward the end of the dynasty. The work in hardstone was at its height in the vases of the early part of the 1st Dynasty, when an immense variety of beautiful stones appear. It greatly fell off on reaching the IIId Dynasty. The tombs were all of timber, built in large pits in the ground.

4th Age: The IIId Dynasty fell about 5000 BC, and a new period followed by the Old Kingdom. The IVth Dynasty was one of the greatest rulers of Egypt. He organized the administration on lines which lasted for ages. He reformed the religious system, abolishing the endowments, and substituting models for the sacrifice of animals. He trained the largest body of skilled labor that ever appeared, for the building of his pyramid, the greatest and most accurate structure that the world has ever seen. The statuary of this age is more lifelike than that of any later age. The later reigns show steady decay in the character of work, with less dignity and more superficiality in the art.

5th Age: By about 4050 BC, the decline of Egypt allowed of fresh people pressing in from the N., probably connected with Crete. There are few traces of these invaders, a curious class of barbaric barbs used as seals are their commonest remains. Probably the so-called "Hylasos sphinxes" and statues are of these people, and belong to the time of their attaining power in Egypt. By 3600 BC, the art developed into the great ages of the Xth to the XIth Dynasties which lasted about 2 cents. The work is more scholastic and less natural than before; but it is very beautiful and of splendid accuracy. The exquisite jewelry of Dushur is of this age. After some centuries of decay this civilization passed away.

6th Age: The Sem tribes had long been filtering into Egypt, and Bab Semites even ruled the land.
until the great migration of the Hyksos took place about 2700 BC. These tribes were ruled by kings entitled “princes of the desert,” like Shishak, the Sem Abish, or Abishai, shown in the tomb of Beni-hasan, as coming to Egypt. By 1700 BC the Beni-hasan priests who had adopted the Egyptian civilization pressed down from the S., and ejected the Hyksos rule. This opened the most flourishing period of Egyptian history, the XVIIIth Dynasty, 1587–1328 BC. The profusion of painted tombs at Thebes, which were copied and popularized by Gardiner Wilkinson, has made the life of this period very familiar to us. The immense temples of Karnak and of Luxor, and the finest of the Tombs of the Kings have impressed us with the royal magnificence of this age. The names of Sheshenq I (Shishak) in 952 BC, the founder of the XXIId Dynasty. His successors gradually decayed till the fall of the XXIIId Dynasty in 721 BC. The Ethiopian XXIth Dynasty then held Egypt as a province of Ethiopia, down to 664 BC.

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6. 7th Age: under Psamtek (Psammitiches I), 664–610 BC, and continued under the well-known names of Necho, Hophra and Psamtek, and under Persian Amasis until overthrown by the Persians in 525 BC. From 405 to 342 the Egyptians were independent; then the Persians again crushed them, and in 332 they fell into the hands of the Macedonians by the conquest of Alexander.

The XIXth and XXth Dynasties were a period of continual degradation from the XVIIIth. Even in the best work of the 6th Age there is hardly ever the real solidity and perfection which is seen in that of the 4th or 5th Ages. But under the Ramessides cheap effects and showy imitations were the regular system. The great Ramesses II was a great advertiser, but inferior in power to half a dozen kings of the previous dynasty. In the XXth Dynasty one of the royal daughters married the high priest of Amen at Thebes; and on the unexpected death of the young Ramesses V, the throne reverted to his uncle Ramesses VI, whose daughter then became the heiress, and her descendants, the high priests of Amen, became the rightful rulers. This priestly rule at Thebes, beginning in 1102 BC, was balanced by a purely secular rule of the north at Tanis (Zoan). These lasted until the rise of

The Macedonian Age of the Ptolemies was one of the richest and most brilliant at its start, but soon faded under bad rulers till it fell hopelessly to pieces and succumbed to the Rom subjection in 30 BC. From that time Egypt was ground by taxation, and steadily impoverished. By 300 AD it was too poor to keep even a copper currency in circulation, and barter became general. Public monuments entirely ceased to be erected, and Decius in 250 AD is the last ruler whose name was written in the old hieroglyphs, which were thenceforward totally forgotten. After three more cents, of increasing degradation and misery, the Arab invasion burst upon the land, and a few thousand men rode through it and cleared out the remaining effete garrisons of the empire in 641 AD.

7. 8th Age: The Arab invasion found the country exhausted and helpless; repeated waves of tribes poured in, and for a generation or two there was no chance of a settlement. Gradually the majority of the inhabitants were pressed into Islam, and by about 800 AD a strong government was established
Egypt

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from Bagdad, and Egypt rapidly advanced. In place of being the most impoverished country it became the richest land of the Mediterranean. The great period of mediaeval Egypt was under the guidance of the Persian civilization, 800–969 AD. The Tunisian dominion of the Fatimites, 969–1171, was less successful. Occasionally strong rulers arose, such as Salah-el-Din (Saladin), but the age of the Mamlukes, 1250–1577, was one of steady decline. Under the Turkish dominion, 1517. Egypt was split up into many half-independent counties, whose rulers began by yielding tribute, but relapsed into ignoring the Caliphate and living in continual internal feuds. In 1771 Aly Bey, a slave, succeeded in conquering Syria. The French and British quarrel left Muhammad Aly to rise supreme, and to guide Egypt for over 40 years. Again Egypt conquered Syria, 1831–39, but was compelled by Europe to retreat. The opening of the Suez Canal (1869) necessarily led to the subjection of Egypt to European direction.

The foreign connections of Egypt have been brought to light only during the last 20 years. In place of supposing that Egypt was isolated until the Greco conquest, we now see that it was in the closest commercial connections with the rest of the world throughout its history. We have already noted the influences which entered by conquest. During the periods of high civilization in Egypt, foreign connections came into notice by exploration and by trade. The lazuli of Persia was imported in the prehistoric age, as well as the emery of Syria. In the Ist Dynasty, Egypt conquered and held Sinai for the sake of the turquoise mines. In the IIId Dynasty, large fleets of ships were built, some as much as 160 ft. long; and the presence of much pottery imported from Crete and the north, even before the patron, to a Mediterranean trade. In the Vth Dynasty, King Unas had relations with Syria. From the XlIf Dynasty comes the detailed account of the life of an Egyptian in Pal (Sanchat); and Cretan pottery of this age is found traders in Egypt. I

III. Old Testament Connections. — The Hyksos invasion unified the rule of Syria and Egypt, and Syrian pottery is often found in Egypt. 1. Semitic of this age. The return of the wave of connections when Egypt drove out the Hyksos, and subdued Syria, the Euphrates was the greatest expansion of Egypt. Tahutmes I set up his statue on the Euphrates, and all Syria was in his hands. Tahutmes III repeatedly raided Syria, bringing back plunder and captives year by year throughout most of his reign. The number of Syrian artists and of Syrian women brought into Egypt largely changed the style of art and the standard of beauty. Amenhophet III held all Syria in peace, and recorded his triumphs at the Euphrates on the walls of the temple of Soleb far up in Nubia. His monotheist son, Amenhophet IV, took the name of Akhenaton, "the glory of the sun's disc," and established the worship of the radiant sun as the Aton, or Adon of Syria. The cuneiform letters from Tell el-Amarna place all this age before us in detail. There are some from the kings of the Amorites and Hittites, from Naharain and even Babylonia, to the great sacerd Amenhophet III. There is also the long series describing the gradual loss of Syria under Akhenaton, as written by the governors and chief of the various towns. The main letters are summarized in the Students' History of Egypt, II, and full abstracts of all the letters are in Syria and Egypt, arranged in historical order.

A new harem of Seti I and his son Rameses II, but they only held about a third of the extent which formerly belonged to Amenhophet III. Mer-
Abimelech was Phichol, the Egyg name Pa-hkal, "the Syrian," showing that the Cerraries were not Syrians.

The history of Joseph rising to importance as a capable slave is perfectly natural in Egypt at that time, and equally so in later periods down to our own days. That this occurred during the Hyksos period is shown by the title given to Joseph—Abrekh, (ābrēkkh) (Gen 41 43) which is Abarqesh, the high Bab title. The names Zaphnath-paasekh, Asenath, and Potipherah have been variously equated in Egyptian, Naville seeing forms of the XVIIIth Dynasty in them, but Spiegelberg, with more probability, seeing types of names of the XXIIId Dynasty or later. The names are most likely an expansion of the original document: but there is not a single feature or incident in the relations of Joseph to the Egyptians which is at all improbable from the history and civilisation that we know. See Joseph.

The descent into Egypt and sojourn there are what might be expected of any Sem tribe at this time.

The allocation in Goshen (Gen 47 27) was the most suitable, as that was on the eastern border of the Delta, at the mouth of the Wady Tumilat, and was a district isolated from the general Egyptian population. The whole of Goshen is not more than 100 sq. miles, being bounded by the deserts, and by the large Egypt city of Budastias on the W. The accounts of the embalming for 40 days and mourning for 70 days (Gen 50 3), and putting in a coffin (Gen 50 26) are exact. The 70 days' mourning existed both in the Ist Dynasty and in the XXth.

The oppression in Egypt began with a new king that knew not Joseph. This can hardly be other than the rise of the Berber conquerors.

6. The Oppression in Egypt. — who took the Delta from the Hyksos at the beginning of the XVIIIth Dynasty, about 1552 BC, and expelled the Hyksos into Syria. It could not be later than this as the period of oppression in Egypt is stated at 4 centuries. (Gen 16 13; Acts 7 6), and the Exodus cannot be later than about 1200 BC, which leaves 360 years for the oppression. Also this length of oppression bars any much earlier date for the Exodus. The 360 years of oppression from 430 of the total sojourn in Egypt, leaves 70 years of freedom there. As Joseph died at 110 (Gen 50 26), this implies that he was over 40 when his family came into Egypt, which would be quite consistent with the history.

Statue of Rameses II at Luxor.

The store cities Pitom and Raamases are the sites Tell el-Maskhuta and Tell Rotab in the Wady Tumilat, both built by Rameses II as frontier defences. It is evident then that the serving with rigor was under this king, probably in the earlier part of his long reign of 67 years (1900-1234 BC), when he was actively campaigning in Pal. This is shown in the narrative, for Moses was not yet born when the rigor began (Ex 1; 2 2), and he grew up, slew an Egyptian, and then lived long in Midian before the king of Egypt, perhaps 40 or 50 years after the rigorous servitude began, for he is represented as being 80 at the time of the Exodus (Dt 34 7). These numbers are probably not precise, but as a whole they agree well enough with Egyptian history. After the king died, Moses returned to Egypt, and began moving to get his kin away to the eastern deserts, with which he had been well acquainted in his exile from Egypt. A harsher servitude ensues, which might be expected from the more rigorous reign of a man who had permitted the slackness of the old age of Rameses. The campaign of Merenptah against Israel and other people in Pal would not make him any less severe in his treatment of Semites in Egypt.

The plagues are in the order of usual seasonal troubles in Egypt from the red unwholesome Nile in June, through the Plagues frogs, insects, hail and rain, locusts, and sandstorms in March. The death of the firstborn was in April at the Passover.

The date of the Exodus is indicated as being about 1200 BC, by the 4 centuries, of oppression, and by the names of the land and the city of Raamases (Gen 47 4; cf Ex 1 11).

9. Date of the Exodus. — The historical limit is that the Egyptians apparently not inessantly named their year, as the name of the 19th to 1194 BC, and then abandoned it till the invasion of Shishak. As there is no trace of these Egyptian invasions during all the ups and downs of the age of the Judges, it seems impossible to suppose the Israelites entered Canaan till after 1194 BC. The setting back of the Exodus much earlier has arisen from taking three simultaneous histories of the Judges as consecutive, as we shall noticen further on. The facts stated above, and the length of all three lines of the priestly genealogies, agree completely with the Egyptian history in putting the Exodus at about 1220 BC, and the entry into Canaan about 1180 BC.

The route of the Exodus was first a concentration at Raamases or Tell Rotab, in the Wady Tumilat, followed by a march to Succoth, a general name for the region of Bedawy booths; from there to Elsam in the edge of the wilderness. The scope of the modern highway by which they turned and encamped before Pi-hahiroth, the Egyg Pa-hakheres, a serapeum. Thus turning S. to the W. of the Red Sea (which then extended up to Tell el-Maskhuta), they had a Migdol tower behind them and Baal-shepin opposite to them. They were thus "entangled in the land. Then the strong east wind drove them to the Alan, and made a road by which they crossed the gulf and reach the opposite shore. They then went, "three days in the wilderness," the "three days" route without water to Marah, the bitter spring of Hawara, and immediately beyond reached Elsam, which corresponds entirely with the Wady Tumilat, where they encamped by the Red Sea. All of this account exactly agrees with the traditional route down the W. of the Sinaiian peninsula; it will not agree with another route, and there is no reason to look for any different location of the march. See Exodus I. 11.

The numbers of the Israelites have long been a difficulty. On the one hand are the census lists (No 1, 2 and 3 of Numbers) with their summaries of 600,000 men besides children and a mixed multitude about 22,273,250. On the other hand there are the exact statements of there being 40,000 armed men entered Canaan with Joshua (Josh 4 13), and the 35,000 who fought against Midian (Jgs 7 3). Besides these, there are the general considerations...
that only 5,000 to 10,000 people could live in Goshen, that the Amalekites with whom the Israelites were equally master (Ex. 17:11) could not have exceeded about 5,000 in Sinai, that Moses judged all disputes, and that two midwives attended all the Israelite births, which would be 140,000 on a population of 600,000. Evidently the statements of numbers are contradictory, and the external evidence is all in accord with lesser numbers. Proposals to reduce arbitrarily the larger numbers have been frequent; but there is one likely line of misunderstanding that may have originated the increase. In the census lists of the tribes, most of the hundreds in the numbers are 400 or 500, others are near those, and there are none whatever on 000, 100, 500 or 900. Evidently the hundreds are independent of the thousands. Now in

The Pharaoh whose daughter was married to Solomon must have been the same Pasekhbanu; he reigned from 987-952 BC, and the marriage was about 970 in the middle

14. Pharaoh's requital of the reign. Another daughter of Pasekhbanu was Karamat, who was the wife of Shishak. Thus Solomon and Shishak married two sisters, and their aunt was queen of Edom. This throws light on the politics of the kingdoms. Probably Solomon had some child by Pharaoh's daughter, and the Egyptians would expect that to be the heir. Shishak's invasion, on the death of Solomon, was perhaps based upon the right of a nephew to the throne of Judah.

The invasion of Shishak (Egypt, Sheshenq) took place probably at the end of his reign. His troops were Lihim (Libyans), Sukkim (men

15. Shishak of Saccoth, the east border) and Kushim (Ethiopians). The account of the war is on the side of the great fore-court at Karnak, which show long lists of places in Judah, agreeing with the subjugation recorded in 1 K 4:22-26, and 2 Ch 12:2-13.

Zerah, or Usaron, was the next king of Egypt, the son of Karamat, Solomon's sister-in-law. He invaded Judah unsuccessfully in 903 BC (2 Ch 14:9), deposing Tunip of the Libyans and Sudanis (2 Ch 15:8). A statue of the Nile, dedicated by him, and naming his descent from Karamat and Pasekhbanu, is in the British Museum.

After a couple of cents, the Ethiopian kings intervened. Shabaka was appointed viceroy of Egypt by his father Piankhy, and is described by the Assyrians as Sibe, commander-in-chief of Muzri, and by the Hebrews as the viceroy of Muzri or So, king of Egypt (2 K 17:4). Tirhakah next appears as a viceroy, and Hezekiah was warned against trusting to him (2 K 19:9). These two kings touch on Jewish history during their viceregalities, before their full reigns began. Nechoi next touches on Judah in his raid to Carmel, in 609 BC, when he slew Josiah for opposing him (2 K 23:29-30; 2 Ch 35:20-24).

After the taking of Jerus, for fear of vengeance for the punishment of Ishmael (2 K 25:23-26; Jer 40:1-4, 22), the remnant was sent to the frontier fortress of Egypt, and the new colony was founded at Elephantine of five cities, near Aswan, one of which was named after the temple of Yahu filled the space between two roads.

King Merenptah.

writing the statements, such as "Rohen, 46,500," the original list would be 46 'eleph, 5 hundred people, and 'eleph means either "thousands" or else "groups" or "families." Hence a census of 46 tents, 500 people would be ambiguous, and a later compiler might well take it as 46,500. In this way the whole census of 92 tents, 5,550 people, would be misread as 663,550 people. The checks on this are, that the number per tent should be reasonable in all cases, that the hundreds should not fluctuate more than the tens between the first and last census, and that the total should correspond to the known populations of Goshen and of Sinai; these requirements all agree with the reading of the lists. The ultimate details beyond the Egyptian period are dealt with in Egypt and Israel, 45, 55. See Exodus, IV.

Two points need notice here as incidentally bearing on the Egyptian connections: (1) the Israelites in Egypt before the Exodus, indicated by the census in Canaan before 1230 BC, and the raids during the Egypt residence (1 Ch 7:21); (2) the Egyptian names of the Judges, west, north, and east, each totaling to 120 years, in accord with the length of the four priestly genealogies (1 Ch 6:4-8:22-28:33-35:39-43:44-47), and showing that the dates are about 1220 BC the Exodus, 1180 BC the entry to Canaan, 1150 BC the beginning of Judges, 1050 BC Saul (Egypt and Israel, 52-55).

The connections with the monarchy now begin. David and Joab attacked Edom (2 S 8:14), and Hadad, the young king, was carried

13. Hadad off by his servants to Egypt for safety. The Pharaoh who received and supported him must have been Siamen, the king of Ezion, which city was then an independent capital apart from the priest kings of Thebes (1 K 11:15-
and faced upon 3 houses, implying a building about 60 or 70 ft. wide. It was built of hewn stone, with stone columns, 7 gates, and a cedar roof. It was destroyed in 410, after lasting from before Cambyses in 525 BC, and a petition for rebuilding it was presented to the Persian kings.

The most flourishing period of the Jews in Egypt was when Oniah IV, the son of the royal high priest Oniah, was driven from Jerusalem by the abolition of Jewish worship and ordinances at Jerusalem. In 170 BC he fled to Egypt, and there established a new Jerusalemic community. The great mound of the temple still remains there, with the Passover ovens beneath it, and part of the massive stone foundations of it. It remained a stronghold of free Judaism until after Titus took Jerusalem; and it was only when the Zealots tried to make it a center of insurrection, that at last it was closed and fell into decay. Jos is the original authority for this history (see Egypt and Israel, 97-110).

The Jews in Egypt followed a very different development from the Bab. Jews, and this Egypt type largely influenced Christianity. In the 8th century BC, the woman named "Trust Yahweh" had no objection to swearing by the Egyptian goddess Seet when making an Egyptian contract; and in Jer 44 15-19, the Jews boasted of their heathen worship in Egypt. Oniah had no scruple in establishing a temple and sacrifices apart from Jerusalem, without any of the particularism of the Maccabean zealots. Philo at Alexandria labored all his life for the union of Jewish thought with Greek philosophy. The Heraclisian school of the 3rd century BC, religious thought was developing under eclectic influence of Egyptian, Jewish, Pers, Indian and Greek beliefs, and producing the tenets about the second God, the Eternal Son, who was the Logos, and the types of Conversion, as the Divine Ray, the New Birth, and the Baptism. Under the reign of Alexander III, 200-100 BC, provided the basis of thought and simile on which the Pauline Epistles, were built. The great wrench in the history of the church came when it escaped from the Bab-Jewish formalism of the Captivity, which ruled at Jerusalem, and grew into the wider range of ideas of the Alexandrian Jews. These ideas had been preserved in Egypt from the days of the monarchy, and had developed a great body of religious thought and phraseology from their eclectic combinations. The formations and conceptions of Christianity with Egypt are outside our scope, but some of them will be found in Egypt and Israel, 124-41.

The Egyptian cities, places and peoples named in the OT may briefly be noted. Avnen (Ezk 30 17) or the land of the Egyptians was the land of Oniah IV (Gen 41 45) is the "As of Egyptian," the "great seer," one of the greatest of the religious officials. The schools of Heliopolis were celebrated, and it seems to have always been a center of learning. The site is now marked by the great inclosure of the temple, and one obelisk of Senusert (XIth Dynasty). It was here that the Egyptian kings had their installation to come and bathe in the lake in which the sun bathes daily, the "Ainneh-Shena," or "Lake of the Sun" of the Arabs, connected with the fresh spring here which Christian tradition attributes to the visit of Virgin and Child. The great sycamore tree here is the successor of that under which the Virgin is said to have rested.

Baal-Zephon was a shrine on the eastern site of the head of the Red Sea, a few miles S. of Msallaleh; no trace is now known of it (Ex 14 2).

Cushim or Ethiopia were a part of the Egypt army of Shishak and of Asurk (2 Ch 12 3; 18 8). The army in was 4 brigades, that of Ptah of Memphis, central Egypt; that of Amen of Thebes, Southern Egypt and Ethiopia; that of Set of the eastern frontier (Sukkim); and that of Ra, Heliopolis and the Delta.

Goshen was a fertile district at the west end of the Wady Tumilat, 40 to 50 miles N.E. of Cairo. It was bounded by the deserts of the N. and S.E. and by the city of Bubastis on the W. Its area was not over 100 sq. miles; it formerly supported 4,000 Bedawin and now about 12,000 cultivators.

Libim, the Libyans who formed part of the Egyptian army as light-armed archers, from very early times. Mespil is the name of any tower, familiar also as Magdala. It was applied to some watchtower on the W., the Red Sea, probably on the high land above the Severanum.

No is Thebes, in Assy Nia, from the Egyptian Nu, "the city." This was the capital of the XIth Dynasty and of the XVIIIth-XXlst Dynasties. Owing to the building being of sandstone, which is not of much hard, they have largely remained since the desolation of the city under Ptolemy X. The principal divisions of the site are: (1) Karnak, with the temple of the XIIth Dynasty, built over by all the successive kings of the XVIIIth Dynasty, and enlarged by Seti I and Rameses II, and by Shishak, Tirhakah, and the Ptolemies. The whole temple of Amon and its subsidiary temples form the largest mass of ruins that is known. (2) Luxor, the temple of the XIXth Dynasty, and the tomb of the birth of Amenhepep III (1440 BC), added to by Rameses II. (3) The funerary temples, bordering the western shore, of the kings of the XVIIIth to XIXth Dynasties. These have mostly been destroyed, by the unscrupulous quarrying done by each king or his workmen. The temple of Amon, in good condition is that of Rameses III, which is left because no later king required its material for building. (4) The great cemetery, ranging from the splendid rock halls of the Tombs of the Kings, covered with paintings, down to the humblest graves. For any detailed account see either Baedeker's or Murray's Guides, or Weggall's Guide to Antiquities.

Nimri, the Egyptian Men-nofer, Gr Memphis, now Mitreben, 12 miles S. of Cairo. This was the capital from the foundation at the beginning of the dynasties. Thebes and Alexandria shared its importance, but it was the seat of government down to the Arab invasion. In Roman times it was as large as London N. of the Thames. The outlying parts are now all buried by the rise of the soil, but more than a mile length of ruins yet remains, which are now being regularly worked over by the British School. The heart of the city is the great metropolitan temple of the god, nearly all of which is now under 10 feet of soil, and under water most of the year. This is being excavated in sections, as it is all private property. At the north end of the ruins is the palace mound, on which has been cleared the palace of Apries (Hophra). Other temples have
been located, as well as the foreign quarter containing early Gr pottery and the temple of Proteus named by Herodotus (see Memphis, i, ii, iii). In later times, the ancient name for Upper Egypt in the prophets is "It is the Egypt Pa-ta-shu, the vast land." "Firesett is the Egypt Pa-Bast, Gr Bubastis, at the eastern side of the Delta, the city of the cat-headed goddess Bast. The ruins are still large, and the temple site has been excavated, producing sculptures from the IVth Dynasty onward.

"Pythom is the Egypt Pa-Tum, the city of the Sungod Tum or Atum, who was worshipped on the E. of the Delta. The site has remains of the fortress of Ramesses II, built by the Israelites, and is now known as Tell el-Moszkhu, 11 miles W. of Ismailia.

"Raameses is the other city built by the Israelites, now Tell Rotab, 20 miles W. of Ismailia. A walled camp existed here from early times, and the temple of Ramesses was built on the top of the older ruins. A large part of the temple front is now at Philadelphia, excavated by the British School.

"Sin is the Gr Pelusium, Assyri Siirtu, Ab. Tinekh, now some desolate mounds at the extreme E. coast of Egypt.

"South was the district of "booths," the eastern part of the Wady Tumilat. It was written in Egyp Thuku and abbreviated to Thu in which form it appears as a Rom name. The people of Succoth were Sikkim, named in the army of Shishak (2 Ch 12).

"Syene, Heb Swenakh, mod. Aswan, the southern border town of Egypt at the Cataract. The greater part of the old town was on the island of Elephantine. Here the Jewish papyri were found, and that was probably the Jewish settlement with the temple of Yahu. The town on the eastern bank—the present Aswan—was of less importance.

"Tahatnepes, Tahaphernes, Gr Daphnae, Ab. Tell Defeneh. This was the first station on the Syrian road which touched the Nile canals, about 10 miles W. of Kantara on the Sues Canal. It seems to have been founded by Psammethicus about 664 BC, to hold his Gr mercenaries. The fort, built by him, abounded in Gr pottery, and was finally desolated about 666 BC, as described by Herodotus. The fort and camp have been excavated; and the pavement described by Jeremiah (ch 43), as opposed to the entrance, has been identified.

"Zoan, Gr Tanis, Ab. Sar, is about 26 miles from the Sues Canal, and a Gr town in the delta from the coast. The ruins of the temple are surrounded by the wall of Passchkhanu, 80 ft. thick of brickwork, and a ring of town ruins rises high around it. The temple was built in the VIIth Dynasty, adorned with many statues in the XIIth and XIIIth Dynasties, and under Ramesses II had many large granite obelisks and statues, esp. one colossal of the king in red granite about 90 ft. high. It is probable that the Pharaoh lived here at the time of the Exodus.

IV. The Condition of Egypt During the Different Periods of Civilization and Thought According to Certain Outline of the Civilization of the Egyptians. The language had primitive relations with the Sem and the Libyan. Perhaps one common stock has separated into three languages—Sem, Egypt and Libyan. But though some basic words and grammar are in common, all the bulk of the words of daily life were entirely different in the three, and no one could be said to be derived from the other. Egypt, so far as we can see, is a separate language without any connection as close as that between the Indo-European group. From its proximity to Syria, Sem loan words were often introduced, and became common in the XVIIIth Dynasty and fashionable in the XIXth. The language continually altered, and after periods of later grammar, Coptic is as different from it as Italian is from Latin.

"The writing was at first ideographic, using a symbol for each word. Gradually, signs were used phonetically; but the symbol, or some emblem of the idea of the word, was added to it, now called a determinative. From syllabic signs purely alphabetic signs were produced by clipping and decay, so that by 1000 to 500 BC the writing was almost alphabetic. After that it became modified by the influence of the short Gr alphabet, until by 200 AD it was expressed in Gr letters with a few extra signs. The actual signs used were elaborate pictures of the objects in the early times, and even down to the later periods very detailed signs were carved for monumental purposes. But as early as the 1st Dynasty a very much simplified current hand had been started, and during the pyramid period this became hardly recognizable from the original forms. Later on this current hand, or hieratic, is a study by itself and was written much more fully than the hieroglyphs on monuments, as its forms were so corrupt that an ample spelling was needed to identify the word. By about 800 BC begins a much shortened set of signs, still more remote from their origins, known as demotic, which, while it continued the popular writing till Rom times. On public decrees the hieroglyphic and demotic are both given, showing that a knowledge of one was useless for reading the other, and that they were separate studies.

"The literature begins during the pyramid period, before 4000 BC, with biographies and collections of maxims for conduct; these show well-regulated society, and would benefit any modern community in which they were used. In the XVIIth Dynasty, tales appear, occupied with magic and foreign travel and wonders. A long poem in praise of the king shows very regular versification and system, of the type of Ps 136, the refrain differing in each stanza and being probably repeated in chorus, while the independent lines were sung by the leader. In the XVIIIth Dynasty, tales of character begin to develop and show much skill, long annals were recorded, and in the XIXth Dynasty there is an elaborate battle poem describing the valor of Ramesses II. At about 700 BC there is a considerable tale which describes the quarrels of the rival chiefs, and the great flight regulated like a tournament by which the differences were settled. Such are the principal literary productions of Egypt.

"The religion of Egypt is an enormous subject, and that by which Egypt is perhaps most known. Here we can only give an outline of the growth and subdivisions of it. There never was any one religion in Egypt Future Life during historic times. There were at least four religions, all incompatible, and all believed in at once in varying degrees. The different religions can heat be seen apart by their incommensurability alone in the future life.

1. Language

2. Writing

3. Literature

4. Four Views of Future Life during historic times. There were at least four religions, all incompatible, and all believed in at once in varying degrees. The different religions can heat be seen apart by their incommensurability alone in the future life.

1. Language

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4. Four Views of Future Life during historic times. There were at least four religions, all incompatible, and all believed in at once in varying degrees. The different religions can heat be seen apart by their incommensurability alone in the future life.
ANCIENT EGYPTIAN PAINTINGS ON CLOTH
furniture and provisions. For the servants, put their figures doing household work, and their service is eternal. For the master himself, put the most lifelike image that can be made, and his soul will occupy that as a restful home fitted for it. This principle is still believed in. Funeral offerings of food are still put even in Muslim graves, and a woman will visit a grave, and, removing a tile, will talk through a hole to her dead husband.

(2) The dead went to the kingdom of Osiris, to which only the good were admitted, while the evil were rejected, and consigned either to monsters or by fire. This heavenly kingdom was a complete duplicate of the earthly life. They planted and reaped, sported and played. And as the Egypt felicity consisted in making others work for them, so each man was provided with a retinue of serfs to cultivate the land for him. These ushabti figures in later times usually number 400, and often 1 in 10 of them is clad as an overseer. A special chapter of the Book of the Dead is to be recited to animate them, and this, more or less abbreviated, is often inscribed upon the figures.

(3) The dead joined the company of the immortal gods, who float on the heavenly ocean in the boat of the sun. With them they have to face the terrors of the hours of the night when the sun goes through the long chambers, where directions are needed for safety in this passage, and these form a large part of the funerary texts, esp. on the Tombs of the Kings in the XIXth–XXIst Dynasties. To reach the boat of the sun a boat must be provided in the tomb, with its sails and sails an Osiris. Such are frequent from the Xth–XIst Dynasties.

(4) The dead were carried off by the Hathor cow, or a bull, to wait for a bodily resurrection. In order to preserve the body for some life after the soul, these pastures were protected by an appropriate amulet; hence dozens of different amulets were placed on the body, esp. from about 600–400 BC.

Now it will be seen that each of these beliefs contradicts the other three, and they represent, therefore, different religious origins.

The mythology is similarly diverse, and was unified by uniting analogous gods. Hence when we see the compounds such as Ptah-Khentiamenti, Osiris-Khentiamenti, it is clear that each god of the compound belongs to a different kingdom, like Pallas-Athena or Zeus-Labrandeus, in Gr compounds. So far as we can at present see, these gods linked with each of the beliefs about the soul are as follows:

(1) The soul in the tombs and cemetery.—With this belief belong the animal gods, which form the earliest stratum of the religion; also Sokar the god of "Silence" and Mert Sokar, the "Lover of Silence," as the gods of the dead. With this was allied a belief in the soul sometimes going to the west, and hence Khent-amenti, a jackal-headed god, "he who is in the west," became the god of the dead.

(2) The soul in the heavenly kingdom.—Osiris is the lord of this kingdom, Isis his sister-wife, Horus their son, Nebhet (Nephthys) the sister of Isis, and Set her husband. Set also was regarded as coequal with Horus. This whole mythology results probably from the fusion of tribes who were originally monotheistic, and who each worshipped one of these deities. It is certain that the later parts of this mythology are tribal history, regarded as the victories and defeats of the gods whom the tribes worshipped.

(3) The soul in the sun-boat.—Ra was the Sun-god, and in other forms worshipped as Khepera and Atmu. The other cosmic gods of the same group are Nut, the heaven, and her husband Geb, the earth; Shu, space, and his sister Tefnut. Anhur the Sky-god belongs to Upper Egypt.

(4) The soul in the company of the gods of the future.—Probably to this group belong the gods of principles, Hathor the female principle; Min the male principle; Ptah the architect and creator of the universe; his spouse Maat, abstract truth and justice. Foreign gods frequently appear also in Egypt, mostly from Syria. Two importations were of great effect. Aton the radiant energy god, who united with Ra and was worshipped by the Ptolemaic kings, and Adonis, introduced by Alexander.

6. Foreign gods of the sun, the adorers of the sun—Dioscuri, or Adonis, was introduced by Alexander, and his allies united in adoring Zeus-Sarapis. The Egyptian gods were passed from one dynasty to another, and had been worshipped by the Ptolemies; and some, like Isis, were combined with Isis of the Greeks.

The laws are but little known until the late Gr period. Marriage was usual with a sister, but this may have been with a half-sister, the sons being the aristocratic ones. Polygamy was unusual, but legal, as many as six wives being represented in one instance. Kings of course had unlimited harems. Divorce was unusual, but was probably easy. In Coptic times a marriage oath was taken, and for divorce by either party, on paying six times the marriage gift. Property was strictly guarded.

The national character was easygoing, kindly, never delighting in torture like the Assyrians and Romans, but liable to be too slack.

8. Character and careless—as at present. Firmness, decision and fortitude were held up as the leading virtues. The structure of society, the arts and the industries are outside of the scope of this article. (For differing views on chronology and sites, see art.)


On the arts: P. The Arts and Crafts of Ancient Egypt.

W. M. Flinders Petrie
EGYPT, BROOK (RIVER, STREAM) OF. See Brook of Egypt.

EGYPTIAN KINGS (LATER). See PHARAOH HOPHRA; NECOH; SHISHAK; EGYPT, III.

EGYPTIAN, e-jip'ahan, THE (ὁ Ἐγυπτος, ho Aiqap̣pios): Mentioned in Acts 21 38, by Claudius Lysias as having “before these days stirred up to sedition and led out into the wilderness the four thousand men of the Alexandrians (q.v.). Reference to this Egyptian and to the suppression of his rebellion by the procurator Felix is likewise found in Jos (Ant. X, xv, viii, 6; BJ, II, xiii, 5).

EGYPTIAN VERSIONS, vār'ahuns. See Coptic Versions.

EGYPTIANS, GOSPEL ACCORDING TO THE. See Apocryphal Gospels.

EHI, e'hī (יהו, 'ēhī): Apparently a contracted form (Gen 46 21). See AHIRAM.

EHUD, e'hud ('יהו, 'zhāḏāh, “united,” “strong”): A Benjaminite, son of Gera, deliverer of Israel from oppression by Moab (Jgs 3 15-30). Gaining access alone to the presence of King Eglon under pretence of a secret errand connected with the payment of Israel’s tribute, Ehud, a left-handed man, drew the sword he had concealed upon his right side, and thrust the king through. He locked the doors of the upper chamber after him, made his escape, and with the Israelites overcame Moab at the fords of the Jordan, slaying some 10,000. Ehud’s name occurs again in the Benjamite genealogy (1 Ch 7 10).

E. K. FAIR

EITHER, e'ither, e'ther: Often in the sense still common, “one or the other” (1 Ch 21 21; Mt 6 24, etc.), but also in the obs sense of “both” or “each” (Lev 10 1; 1 K 7 15; Jn 19 18; Rev 22 2), or in place of (RV) “or” (Lk 6 42; 15 8; Phil 3 12; Jas 3 12).

EEKER, e'ker (אֶקֶר, eker, “root”): A Jerahmeelite (1 Ch 2 27).

EKREBEL, ek'ré-bel (אֵקְרֶבָּאוֹל, Ekrebel): Appears only in Jdh 7 18. It lay on the brook Mochmr-er, near Bethoath. It is identical with Akrebeia, the site of which Onom speaks as the capital of the district of Akrabattine. It corresponds to the mod. ‘Akrebeh, 8 miles S.E. of Nazibis. Akron, ek'ron, EKRONITE, ek'ron-it (אֱֹקְרוֹנ, ekrón, “migration,” “rooting out”): “Akkaroni, Akkaron”: The most northerly of the chief cities of the Philis. It was not subduced by Joshua (13 3) but was allotted, in the division of the land, first to Judah and then to Dan (16 14,45,46; 19 43). It was taken by Judah (Jgs 1 18). The people of E. are prominent in the story of the ark in the land of the Philis. It was they who proposed to have it sent back to Israel (1 8 5; 16 10). After the defeat of the Philis, when David killed Goliah, the Israelites pursued them to the gates of E., which was evidently the nearest walled town in which the fugitives could take refuge (17 52). It was the seat of the worship of the god Baalzebub, as appears in the account of the sickness and death of Hezekiah (2 K 1 2 3.6.16). It is included among other cities in the denunciations of Amos (1 8) and of Jeremiah (25 20). Zephaniah declares that it shall be rooted up (2 4), and Zechariah speaks of its consternation at the fall of Tyre (9 5.7). From the Amos records we learn that it revolted against Sennacherib and expelled Padi, the governor he had placed over it, and sent him to Hezekiah, at Jerusalem, for safe keeping. Sennacherib marched against it and E. called in the aid of the king of Mursi, formerly supposed to be Egypt but now regarded by some scholars as a district of Northwestern Arabia. Sennacherib raised the siege of E. to defeat this army, which he did at Eltekeh, and then returned and took the city by storm and put to death the leaders of the revolt and carried their adherents into captivity. He then compelled Hezekiah to restore Padi, who was once more made governor. This affair led to the famous attack of Sennacherib on Hezekiah and Jerusalem (Rawl., Anc. Mon., I, 159). E. is mentioned in 1 Mac 10 59 as being given by Alexander Balas to Jonathan Maccabaeus, and it appears in the accounts of the first Crusade. Ekronite: An inhabitant of Ekron, used in pl. in. Josh 13 3 and 1 S 5 10. H. PORTER

EL. See God, Names of.

ELA, e'la (Egypt, Ely, 1 Esd 9 27): (1) Same as Elam (Ezr 10 26).

(2) Father of Shimei (1 K 4 18, AV “Elah”). See Elah, 2.

ELADAH, e-lad-ā. See ELEADAH.

ELAH, e'la (אֵלָה, elā, “oak” or “terebinth”): (1) A “duke” or “sheik” (head of a clan, RV “chief”) of Edom (Gen 36 41).

(2) Shimei-ben-Elah, Solomon’s commissary in Benjamin (1 K 4 18 AV).

(3) A son of Caleb the son of Jephunneh (1 Ch 4 15).

(4) Father of Hoshea, last king of Israel (2 K 16 30; 17 1).

(5) A Benjamite, son of Uzezi, one of the chiefs of the tribes when the country was settled (1 Ch 8 8).

(6) King of Israel. See next article.

ELAH, e'la. Son of Baasha, fourth king of Israel (1 K 16 6-14). He reigned two years, 888-887 BC. The statement that he came to the throne in the 26th year of Asa, reigned two years, and died in the 27th year of Asa, illustrates the Heb method of synchronizing the reigns of the kings of Israel and Judah (cf. 1 K 15 53; 16 8). Elah appears to have been a debauchee. While he was drunken in the house of Azra, his chamberlain, Zimri, one of his military leaders, conspired against him and murdered him. According to Jos (VIII, xii, 4) he took advantage of the absence of the army, which was at Gibbethon, to kill Elah. The extermination of the royal family followed the murder of the king. Baasha’s dynasty had its origin in a murder and it ended in a murder. The government had no stability. These revolutions illustrate the truth that “the sword shall perish with the sword.”

S. K. MOSIMAN

ELAH, VALE OF (אֶלַהַ, elah, “valley of the terebbinth”; ḫē'kalās ‘Ḥašā, ḫē'kalās ‘Ḥašā, ḫē'kalās ‘Ḥašā, ḫē'kalās ‘Ḥašā, ḫē'kalās ‘Ḥašā, ḫē'kalās ‘Ḥašā, ḫē'kalās ‘Ḥašā, ḫē'kalās ‘Ḥašā): The scene of the events of 1 S 17 24; referred to also in 1 S 21 9. There can be no doubt that this is the Wady es Sūnī (“valley of the terebbinth”), or part of it. This is the southernmost of the great valleys which cut through the Shephelah. Commencing near Hebron, close to Beith Sūr, it descends under the name Wady es Sūr in a more or less northerly direction until near Beith Netîfîth where it turns abruptly west and receives the name Wady es Sūnī. Here it is joined by the Wady en Najî, coming from the N., and from the E. by the Wady el-Fândî, down which descends an ancient road from Bethlehem. Where all these
valleys coalesce the Wady es Sunt expands into a wide and level bottom, half a mile across. On a steep hill to the southern side and a little S.E. of the wide expanse is Kh. esh-Shumwik, the site of Socoh. That the great events of 1 S 17 2 f took place here there can be no doubt: the Philis ranged themselves upon the southern hills; the Israelites to the N. or N.E. Upon the wide level valley the context with Goliath occurred. The exact position of Saul's forces may be a matter of speculation, but the late Principal Miller of Madras, who made a special study of the locality (Levant of All Lands, ch. 7), considered that the little valley ascending N.E. from Wady es Sunt to Beit Netfiy was probably the actual Vale of Elath and that here the Israelites had their fortifications. His elucidation of the whole story is most convincing.

E. W. G. Masterman

ELAM, ʾElam (ʾElām, Elam):

(1) A son of Shem (Gen 10 22; 1 Ch 1 17; see ELAMITES).
(2) A Benjaminite (1 Ch 8 24).
(3) An inhabitant of the land of Edom (1 Ch 26 31).
(4) Heads of families in the return (Ezr 2 7 [Neh 7 12; Ezr 2 31 | Neh 7 34; Ezr 8 7; 10 23]).
(5) A chief of the people (Neh 10 14).
(6) A priest (Neh 12 12).

ELAM, ELAMITES, ʾElam-ʾts (ʾElām, Elam; Aḥād, Aḥād; Jer 49 36. S* reads Ṣāʾād, Ṣāʾād):

1. Geographical Position and Names
2. Surface Configuration
3. Mountain Ranges
4. Rivers
5. Climate
6. Vegetation
7. The Population
8. The Principal Cities
9. Apiril and the "Bandit Nations"
10. The Languages of Elam
11. The History

(1) The Earliest Period
(2) Sargon of Agadē and His Successors
(3) The Suzerainty of the Kings of Ur
(4) Elam Becomes Predominant 2290 Years BC
(5) The Extension of Elamite Authority Westward
(6) Babylonian Again Supreme
(7) Elam's Conflict with the Elam-Galzu
(8) Elam Again Supreme
(9) Elam Defeated, but Recovers
(10) The Conflict between Elam and Assyria
(11) Senacherib against Chaldaea and Elam
(12) Assyrian Friendship and Elamite Ingratitude
(13) Tukumman and the Elamite Sacred-royal Assyrians
(14) Elamite Ingratitude and Treachery
(15) Elam's Further Changes of Rulers
(16) King Naumman's Treachery
(17) Dominon Passes from Assyria
(18) The Later State of Elam

13. Elamite Religion
14. Elam's Importance. Her Literature
15. Art during the 1st and 2d Prehistoric Periods
16. Art in the Archael Period. That of the Viceroy, and That of the King
17. Temperament of the Inhabitants of Elam

Literature

A well-known tract, partly mountainous, whose western boundary, starting on the N.E. side of the Pers Gulf, practically followed the course of the lower Tigria. It was geographical bounded on the N. by Media, on the Position E. by Persia and on the W. by Babylonia. The Assyro-Babilonians called it to the tract Elamtu, expressed ideographically by the Sumerian characters for Nimma or Numma, which seems to have been its name in that language. As Numma or Elam apparently means "height," or the like, these names were probably applied to account of mountainous nature. Another name by which it was known in early times was Ashšan, for Anshan or Anzan (Anshan), one of its ancient cities. The great capital of the tract, however, was Susa (Shushan), whence its Gr name of Susiana, interchanging with Elamis, from the Sem Elam.

Elam consisted of a plain occupying a depression in the mountains of Iran or Persia. Of this the smaller part—which, however, was also the most ancient historically—lay between the Push't-e Kuh on the W., the Lur mountains on the N., the Bakhtiari heights to the E. and S.E., and the hills of Ahwaz to the S. The larger plain has as its northern boundary these same Ahwaz hills, and reaches to the sea on the S.

The Push't-e Kuh mountains are a series of very high parallel ranges described as "a veritable wall" between Mesopotamia and the elevated depression of the Kerka. Its principal peak is in the Kerib-Kuh (2,500 meters=8,200 ft.)—a difficult range of surprising regularity. The valleys on the S.W. slope belong properly to Babylonia, and could be invaded with ease by the Kerib-Kuh the country is well protected not only against Mesopotamia, on the W., but also against Persia on the E. The nomad Lurs of the present day are practically independent of Persia. The mountain ranges of Luristan increase in height as one approaches the Pers plain, the loftiest summits of the principal range attaining a height of 5,000 meters (=16,400 ft.).

From these mountain ranges descend large rivers which flow through Elam to the sea. The Kerka (Gamas-dh) rises in the Pers plain near Nehavend, and is practically a torrent until it reaches Susa, below which it becomes less rapid, and loses itself in the Hawizeh marshes. The Ab-e-Diz, a river with a greater volume of water is formed by the uniting of two streams above Dizful. It is so violent that it carries down boulders and even tree-trunks from the mountains, and after a winding course joins the Kyrān at Kut-e-Bend-e-Kir. The Bellād-Rud, between the Ab-e-Diz and the Kerka, rises in the mountains of Luristan, and varies greatly as to its volume, being sometimes a mere brook, and at others a large river. The Kyrān, with which a number of smaller streams unite, rises on the Bakhtiari mountains. After receiving the Ab-e-Diz and the Bellād-Rud at Kut-e-Bend-e-Kir, it becomes an important waterway, navigable as far as Shuster. This is identified with the Bib. Ulai (Assyr. Uldas, classical Evades). Anciently it flowed itself into the Pers Gulf, which in past cents. extended much farther inland than now, at present joins the Shatt el-Arab at Mohammerah.

The climate is a variable one. Between November and March the rains begin, with S.E. and S. winds, and the mountains are covered with snow. In January and February there are violent storms, and the night brings 8° or 10° of frost. Spring begins at the end of February, and vegetation advances so rapidly that harvest takes place about the end of April. The wind then turns S. and S.W., bringing with it a heat rising sometimes to 140° F., destroying all the verdure of the country. Notwithstanding the rigors of the climate, however, it was anciently a well-populated district, and exceedingly fruitful, as now. That the district of Afghanistan is poor and barren is due to the carelessness and improvidence of the people, who, like the people of the ancient irrigate the small canals which increase the land.

The vegetation of Susiana is said not to be very varied. On the river banks are to be found willows, tamarisks and many kinds of acacias. Apparently there are no forests—the sacred groves referred
6. Vegetation

There are several important plants in the region. The date palm is found in the deserts of the region, especially in the northeastern part of the country. The pomegranate and other fruits from the Iranian plain are also cultivated. The groundnut is another important crop, especially in the western part of the country.

The fauna of the region is diverse and includes a variety of animals. The lion is found in the eastern part of the country, while the elephant and the wild ass are found in the central region.

7. Fauna

Africa. The elephant, wild ass, wild ox and ostrich are no longer found in the region.

The region is also home to a variety of animals, including the cheetah, the black rhinoceros, the white rhinoceros, and the elephant. The region is also home to a variety of birds, including the hammerkop, the sacred ibis, the flamingo, and the stork.

8. The Population

According to De Morgan, the original population was mainly Negrito, and has mingled with the Arab stock to such an extent that mulattoes among them are not rare. He regards this type as being represented among the soldiers as among the people conquered by Naram-Sin about 3000 BC. Nevertheless pure Semites had settled in the country at a very early date, and it is probably on account of this that Elam is called (Gen 10 22) a son of Shem—indeed, the male Semites are found by Fr. explorers in Susa show how strong their influence was.

It was to all appearance during the 2d millennium BC that certain Kassites overran W. Mesopotamia, and settled in the northern part of Elam, which was thereafter called by the Assyrians m'dk Kalatu, "the land of the Cossaeans." As these people seem to have spoken an Aryan language, there was apparently no really new race introduced in consequence of their invasion.

The two principal cities were Susa or Shushan, called Susus in the native texts, and regarded as the old capital, situated on the Ulai (Kärkha); and Anzan (Ashshan, Anshan), more to the S.W. This latter was the capital of Cyrus the Great and his immediate predecessors, the tract having been conquered apparently by Šišpiš (Temespi), his ancestor, at the end of the 6th cent. BC. Susa, an important commercial center in the 3d millennium BC, became again one of the three capitals of the Pers empire during the rule of the Achaemenids.

From the inscriptions of Mal-Amir, to the E., we learn that that was the place of another kingdom called Apirst, the land of the Aparshites of Ér 4 9. In the 2d (so-called Median or Scythian) version of the late Pers inscriptions this name is given as Hapištri, Halapirin, and Haltupirin, and appears as the equivalent of the Bab Elammat (Elamit) or Elam without the nominative ending. In the Ptolemaic (H)uwašt, or (H)uwaša, Nations" whence the modern Hūs or Khūšūs, this implies that the kings of Apirst at one time held dominion over Susa, and perhaps the whole of Elam. Strabo (11.3.6, 8) quoting Nearchus speaks of "a land called Apirst, which was inhabited by a race who occupied the mountains E. of the Euphrates—the Amorians or Mardians on the Pers border, the Chaldeans and Elamites on the borders of Persia and Susa, and the Cossaeans (Kassites) by the Medes. The Amorians would seem to have been the Apirst (Hapištri), the Elamites were probably from (H)uwaša, while the Cossaeans (cf 1 Macc 6 1) were the Elamites. Among the tribes who made the history of the country, therefore, were probably the Chaldeans, who seem not to be mentioned in the early inscriptions.

The dialects of Susa, the second Achaemenian VSS, and of Apirst, differ but slightly from each other. They are variants of an agglutinative language, and have retained many innovations of the period of the Persian empire.

11. The Languages of Elam

Elamites is not related to any other known language. The statement in Gen 10 22, therefore, applies only to the Sem section of the population, as it is unlikely that the people speaking Apirst could be described as "sons of Shem.

(1) The earliest period.—Beginning with the semi-mythical period, we have the story of the fight of the Bab hero Gilgamesh with the Elamite Blackbird (Káruru in the Babylonian text), who was defeated by the hero and his helper Enki-di, and beheaded. The earliest really historical reference to the Elamites as the foes of Babylon, however, is apparently contained in a letter from the priest Lugal-en-anna to the priest En-etu-tarzi announcing that the Elamites had invaded Lagas and carried off considerable booty. The writer, however, had attacked the Elamites, and taken plunder from them in his turn. As there seems to be a reference to division of spoil, this is an excellent parallel to the Elamite expedition, made in alliance with the Babylonians, against the cities of the plain (Gen 14).

(2) Sargon of Agadé and his successors.—Sargon of Agadé, early in his reign, attacked the Elamite, but apparently the Elamite only fell into the hands of the Babylonians during the time of Naram-Sin, his son, who is seemingly shown leading his troops in that region on the splendid stele bearing his name that was found at Susa. Elam apparently regained its independence, however, during the time of Uru-šu-uk, king of Kih, who invaded the country, and brought back considerable spoil. One of the chiefs of Susa about this time was Simbi-tiša-bak, Chaldean domination, however, did not last long. Dungi, king of Ur of the Chaldees, about 2500 BC, invaded the country accompanied by his vassal Gudea, viceroy of Lagas. Dungi has left evidences of his conquests in the buildings which he erected at Susa, but the principal buildings of this period were constructed by Baššuššak, son of Simbi-tiša-bak, viceroy of Susa and potentate in Elam. He built, a temple to the god of Susa, the Sugu, reservoirs, the gate of Šuššak, and dug the Sigan canal. He was evidently one of the great rulers of the land.

(3) The suzerainty of the kings of Ur.—Somewhat later came Iṣušu, his son Kal-Ruḫurarrī, and his grandson Iṣušu II, who in turn occupied the throne during the time of Bīz-Suk, king of Ur. Elam
was at this time still under Bab suzerainty, which continued under his successor, Gimil-Sin, who also built at Susa, his vassal being Ebarti-kin-Dadu, viceroy of Susa. Gimil-Sin was succeeded by his son Ibi-Sin as overlord in Elam, who invaded and devastated the country, probably to suppress a revolt. There was apparently no ill-will between the two nations, however, for the viceroy of Susa is said to have married a daughter of Ibi-Sin. Another and possibly later viceroy seems to have married Mekubi, daughter of Billama, viceroy of Aminunak, who, as Elamite princess, erected buildings at Susa.

(4) Elam becomes predominant 2280 B.C. — It was probably shortly after this that Kudur-Nabhanu threw off the Sem yoke, and, invading Babylonia, brought back much spoil to Elam. The date indicated for this ruler by the inscriptions of Assurban-apli is 2280 B.C. The positions of the rulers of Elam and Babylonia were now changed, and the kings of Babylonia had to acknowledge Elamite suzerainty. As Elamite and Bab sovereign, Kudur-Nabhanu instilled Susa to a feudatory ruler, and among the viceroy who governed Elam may be mentioned Sirukdu, who constructed at Susa, and Temti-Agun, his sister's son, who built in that city the temple to Isme-karaš, "for the health of Kutir-Nabhanu and his family." After passing to other rulers, the government of Susa fell to Ebari, father of Silpha, during whose reign Simti-Silhak ruled in Babylonia. Nūr-Addi and Rim-Anum, kings of Larsa (Elaswar), were his vassals.

(5) The extension of Elamite authority westward. — Attabakšu (or Attabahu), Šilpha's sister's son, then became 'shepherd of Susa.' Among the temples which he built was one dedicated to the goddess Narute, and he erected a bridge near his residence. Kudur-mabuk, son of Simti-Silhak, was at this time adda ("father," probably meaning protector) of Emutūbašu and the W.—Amurru, the land of the Amorites, whither marched Chedorlaomer and Amraphel, with their allies, in the time of Abraham (Gen 14). Kudur-mabuk of Larsa was succeeded by his son Eri-Aku (probably the

Iri-Agun of Larsa of the Elamite texts), and if he be really, as some probable, the Amraphel of Gen 14 1 9, then this is also the period when Chedorlaomer ruled in Elam. The strange thing, however, is, that the name of this last does not occur in any recognizable form, unless it be the Kudurugaljum of certain half-legendary inscriptions (see CORIJAM). The Elamite line in Larsa was continued after the death of Eri-Aku by Rim-Sin, his brother, who succeeded him.

(6) Babylonia again supreme. — What the history of Elam during this period was remains to be discovered, but Ammurapi, who ruled between Amraphel of Gen 14 1 9, seems to have invaded the country in his 30th year. In his 31st he defeated Rim-Sin of Larsa, following this up, in his 32d, by overthrowing the army of Aminunak. All these successes in Elam and its dependencies probably made the kingdom of Babylon supreme in the land. But more details bearing upon this period are needed. It is thought probable that the Elamite king Sadi (?) or Taki (?) came into conflict with, and was defeated by, Ammurapi, in the 4th descents from Hammurabi, who reigned about 1890 B.C. Apparently the Elamite ruler had tried to regain his independence, but failed.

(7) Jurbattila's challenge to Kuri-palzu. — Omitting the names of rulers concerning whom but little or nothing is known, we come to the reign of Untaš-Gal, patron of the arts. Numerous temples were built by him, and sanctuaries at Susa dedicated. He has left a magnificent bronze statue representing his queen Nāpi-Asu. He seems to have been overthrown by Untaš-Gal, of a more legitimate line, who was likewise a builder of temples. After the apparently short reign of Kidin-Ḫrutana came that of Hurbatila (Jurbattila), who, desiring to throw off the Babylonian yoke, challenged Kuri-palzu, king of Babylon, to battle at Dūr-Dungi. The challenge was accepted, with disastrous results, for Jurbattila was captured by the Bab king at the place named. This, however, did not put an end to the strife, and in the end Kidin-Ḫrutana was victorious over Bēl-nadin-sum, king of Babylon, about 1180 B.C.

(8) Elam again supreme. — Later came the military exploits of Sutruk-Nabhanu, who invaded Babylonia, slew the king Zagaga-šum-idila, and helped by his son Kutir-Nabhanu in his exploits. He took and took away the stele of Naram-Sin, the code of Hammurabi, and several other monuments, which were carefully preserved at Susa. He also defeated the king of Aminunak. It is this collection of spoils which has contributed to make the success of the Fr. excavations at Susa what it is.

(9) Elam again defeated, but recovers. — The war between Babylonia and Elam recorded for the reign of Nebuchadrezzar 1 (c 1020 BC) probably took place, according to Scheil, during the reign of Sul-ṣina-hamur-Lagamar. The Elamite king was defeated on the banks of the Ulai, Elam was ravaged, and much spoil taken. The principality called Nammar was detached from Susian territory and reunited to the domain of Babylonia. Apparently the Elamites now turned their attention to regaining their military prestige, the result being that an Elamite king occupied the Bab throne from 939 to 934 B.C. The history of this period has still to be discovered, but the Babylonians apparently soon shook off the Elamite yoke, and are not heard of at this time, however, that another power,—Assyria—appeared on the scene, and took the field—not only against Babylon, but also on the borders of Elam. An Elamite contemporary of Nabonassar of Babylon was Ḫabbiannas III, 742 B.C.

(10) The last conflict between Elam and Assyria. — At this time, however, the Assyrians became dominant in Babylonia (see Tigrath-pileser and
Shalmaneser), but it was probably not until the reign of Sargon of Assyria (see SARGON) that Elam came into conflict with Assyria. Merodach-baladan, a pretendant to the throne of Babylon, made common cause with Humbanigas, who fought with the Assyrians in an army to Dēr. Naturally the Assyrians claim the victory, but the Babylonians say that they were defeated. After the death of Humbanigas, his successor, Šutur-Nabûnû or Īstar-hundu (Bab), still befriended Merodach-baladan, and advanced to his help. Sargon first attacked the Chaldaean and defeated them at Dār-Atarna, and, entering Elam, stormed and captured the cities of the land. The Elamite king took refuge in the mountains, and Merodach-baladan had to resist the Assyrians unaided.

The Installation of Ummanigas.

(11) Sennacherib against Chaldaea and Elam.—As Sargon had his attention fully occupied elsewhere, he made no attempt to follow up his success, and it seems not to have been until the reign of Sennacherib that any serious invasion of the country on the part of the Assyrians was made. In 697 BC that king marched again against Merodach-baladan, who had taken refuge at Nasiju and other places on the Elamite side of the then elongated Pers Gulf. Here the Chaldaeans, with their Elamite allies, were defeated, and the Elamite cities plundered and destroyed. Hallušu, king of Elam, on the retirement of the Assyrians, invaded Babylonia as being part of the territories of the Assyrian king, and having captured Assûr-nadin-šum, Sennacherib's son, who had ruled in Babylon 6 years, carried him off to Elam, setting Nergal-ūṣerib on the throne of Babylon. On the arrival of the Assyr revenging host in Babylonia, Nergal-ūṣerib fled to Elam, but was captured near Niffer. The Elamites were evidently very dissatisfied with their king—possibly owing to his policy—and killed him in a revolt after a reign of six years. This action on the part of the Elamites, however, did not save the people from Assyrian vengeance, for Sennacherib invaded and ravaged the country from Ḫāš to Bit-Burnakī. Apparently the Elamites had expected their new ruler, Kudurru (Kudur-Nabûnû), to save them from the reprisals of the Assyrins, but as he had failed to do this, he, in his turn, was deposed and killed after a reign of 10 months. The new king of Elam was Umman-Mesana, who espoused the cause of Muṣēšib-Marduk, the new king of Babylon, and gathering a force of Babylonians and Elamites at Ḫalûf, fought a battle there, in which the Babylonians record success for the allies. Sennacherib, however, himself claims the victory, and describes with great wealth of detail the horrors of the fight. Next year (689 BC) Sennacherib marched into Babylonia to complete the work, and Muṣēšib-Marduk, having been captured, was sent prisoner to Assyria. Umman-Mesana died at the end of the year, after a 4 years' reign, and was succeeded by Ḥumba-haldāšu I (689–682 BC), of whom nothing is known. In 682 BC Ḥumba-haldāšu II mounted the throne. The death of Sennacherib and the troubles attending the accession of Esarhaddon encouraged Nabûzēr-napēti-lāir, son of Merodach-baladan, again to raise the standard of revolt. Defeat was the result, and he fled to Elam, there to be captured by Ḥumba-

(12) Assyrian friendship and Elamite ingratitude. —Friendship with Assyria was a complete reversal of Elamite policy, and to all appearance peace, though probably unpopular, persisted between the two countries for several years. Ḥumba-haldāšu's two brothers revolted against him and assassinated him, and Urtakū, one of the murderers, took the Elamite throne. Not daring to be openly hostile to Assyria, however, he sent his brother Te-umman to intrigue in Chaldaea in favor of a man named Najlüšalīm, but the Chaldaean chiefs answered that Na'id-Marduk, their lord, lived, and they were the servants of the king of Assyria. Also, during a
famine in Elam, certain Elamite tribes migrated into Assyria to escape the scarcity, and were kindly treated by Assur-bani-apli, who had succeeded his father on the Assyrian throne. Notwithstanding this, however, Urtaku invaded Babylonia, and allied with certain Chaldaean tribes. Overtaken by the Assyrian army, he fought with them near his own border, but was defeated and fled. He died prematurely (by his own hand) the same year, and was succeeded by his brother Te-umman (Tepti-Humban). 

(13) Te-umman and the Elamite seed-royal; Assyria's triumph.—This king, who is described by Assur-bani-apli as being in the likeness of an evil spirit, immediately set to work to secure the death of all the sons of Urtaku and Umman-aldas (Jumbab-Haldasu II), his brother; and these princes, five in number, with 60 of the royal seed of Elam, fled and sought refuge with the Assyrian king. Te-umman immediately sent two messengers to Assur-bani-apli demanding the surrender of the fugitives. This was refused, and war broke out between the two countries immediately after. The Assyrians came up with the Elamites at Der, but Te-umman feared to join issue there, andretreating, took up a strong position near his capital, Susa, with his front protected by the river Ulai. Defections from his army now so weakened the forces of Te-umman that he endeavored to treat with Assur-bani-apli, who naturally refused to listen to terms, and ordered his troops to attack. The defeat of the Elamites was a foregone conclusion, and Te-umman perished, with his son, in the thick of the battle, as is dramatically depicted by the sculptors of Assur-bani-apli in the bas-reliefs which adorned the walls of his palace. An Assyrian general was then sent to Susa with Umm-an-igas, the prince chosen as the successor of Te-umman, and he was proclaimed while the bodies of the fallen Elamites covered the battlefield, and the waters of the Ulai carried others down to the place of its outflow. Tammaritu, the new king's youngest brother, was at the same time made king of Hidali, in the mountain region. In the triumphal procession at Nineveh which took place on the Assyrian army's return, the head of Te-umman and his son Tamritu figured, the former hanging from the neck of Dununu, king of Gambulu, and the latter from the neck of Samgum, Dununu's brother. 

Tammaritu therefore marched at the head of an army into Babylonia, but in his absence Indabigas, one of his servants, headed a revolt against him, and proclaimed himself king in Susa. In the battle which ensued between the two pretenders, Tammaritu was defeated, and fled to the seacoast with a part of the Elamite royal family. He ultimately embarked in a ship on the Pers Gulf with the intention of escaping, but was wrecked, and gave himself up to an Assyrian officer, who sent him to Assyria. 

(15) Elam's further changes of rulers.—Indabigas, the new Elamite king, now sent an embassy to make peace with Assur-bani-apli, who at once demanded the surrender of Nabû-bêl-šumûti, son of Merodach-baladan, and the Assyrians whom he had enticed and taken with him. Before this demand could reach Indabigas, however, his people had revolted against him and put him to death, and Umman-aldas, son of Attametu, sat on the throne, after defeating Indabigas on the banks of the Habtu. The same demand was made to Umman-aldas as had been made to Indabigas, but Nabû-bêl-šumûti, not wishing to fall into the hands of the Assyrians, called on his armor-bearer to dispatch him, and the two ran each other through with their swords. 

(16) King Tammaritu's treachery.—Nevertheless Assur-bani-apli decided to replace Tammaritu, the former Elamite king, on the throne, and to this end invaded Elam. The Assyrians were, as usual, successful, and on learning this, Umman-aldas fled to the mountains. Entering Susa, Tammaritu was once more proclaimed king of Elam, he, in return, promising to regard Assur-bani-apli as his lord, and to pay tribute. No sooner had the Assyrian army departed, than the new king of Elam began to plot against the power which had raised him. To all appearance his intentions to revolt were reported to the Assyrian king, who at once sent an army and plundered the country, and Tammaritu again fell into Assur-bani-apli's hands. Umman-aldas now returned and resumed the government. Unwilling to regard his former efforts as fruitless, the Assyrian king decided to finally subdue the land, and to this end invaded it; the pretext being that the Elamites refused to deliver up the image of the goddess Nannâ, which had been carried off from Erech 1,635 years before, in the time of Kudur-Nabûhunte (see [4] above). The two armies faced each other on the

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(14) Elamite ingratitude and treachery.—For a time there was peace in Elam, but soon the discontent of Šamaš-sum-ukin, king of Babylon, Assur-bani-apli's brother, sought to break it. Urged by him, Umman-igas forgot the benefits which he had received at the hands of Assur-bani-apli, and sent an army into Babylonia under the command of Undasi, son of Te-umman, telling him to avenge upon Assyria the killing of his father. Notwithstanding the great strength of the allied army, they did not succeed in making headway against the Assyrians. Tammaritu, nephew of Umman-igas, after the defeat of the Elamite forces in Chaldaea, revolted against him, and having defeated him, cut off his head, and took the crown. Šamaš-sum-ukin immediately turned his attention to the new ruler, and induced him by fresh presents to come likewise to his aid. 

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Last Stand of Te-umman.

Presentation of Umman-igas to His Subjects by the Assyrian General.
banks of the Tigris, and after an attack in which the Assyrians were at a disadvantage, the Elamites gave way, and Ummân-alâdis fled to the mountains. According to the Assyrian king's record, an enormous booty was taken, including many sacred and ancient royal statues preserved at Susa. The image of Nanhâd was restored to the shrine at Eshûr with great rejoicing. In the triumphal celebrations at Nineveh, Tammaritu was one of the captive kings who drew the Assyrian king's chariot to the temple of Ištar, when he rendered the goddess thanks for his victory.

(17) Dominion passes from Assyria.—To all appearance Elam now became a province of the Assyrian empire, though not for long, as this collapsed in the year 606 BC, and the center of government was shifted to Babylon, under Nabopolassar, who became its ruler. Nebuchadrezzar (604), Evîl-Merodach (561), Neriglissar (559), and Nabonidus (555–538 BC), were successively masters of Elam. The mention of the kings of Elam in Jer 25, however, suggests that the old states of the country remained relatively independent, though 49 35–39 prophesies the dismemberment of the country, and the destruction of its king and princes. This is thought to refer to the annexation of the country by Teispes, and its passing, through his son Cyrus, to Cambyses. The Great King was also all kings of Anzan—to Darius Hystaspis. In Isa 21 it is apparently the later Cyrus who is referred to when Elam, with Media, is called upon to "go up" to the siege of Babylon.

(18) The later state of Elam.—After Cyrus, the history of Elam was that of Persia, of which it henceforth formed a part. In all probability, however, the Elamites were as warlike and as intractable as ever. During the reign of the little-known Kharacenean king, Aršpâsînâ, they made incursions into Babylonia, one of the opponents of this king's generals being Ptit, "the enemy, the Elamite"—a phrase of old standing, apparently. Elam, to its whole extent, was smitten with the sword, and Ptit (or Elam) was elain or captured. One of the cities which they attacked was Apameia, probably that on the Sellas river. Acts 29 implies that the old language of Elam was still in use, and the Elamites were still recognized as a nationality, as late as the 1st cent. of our era.

Owing to the many Semites in Elam, and the nearness of the Bab states, Bab deities—Anu and Anšat, Enlî, Ešil, Ninîn, and Ninîlî, Merodach and Ištar—were largely worshipped (see BAB, BABYLO, BABYLON). The chief deity of the non-Semitic pantheon seems to have been Inšûnînâ, the patron-deity of Susa, identified with Ninîn, the son of Enîl, by the Babylonians, who quote also other names applied to him—Lûqarîlî, Sinîlî, Adûslî, Sûnînî, and Dûâhk. Merodach seems to have been represented by the Sumerian character Gâl, "great," and Zêr-pantû was apparently called Nin-sîl in Elam. Ištar was known as Usan, Lagamar, Lagamar, or Lagamal, was apparently identified with the Bab Lagamal, one of the gods of Dalîm near Babylonia—his name is generally regarded as forming part of the name CEDBORÂM (q.v.). Nahûntû, Nâňûntû, or (Bab) Nan-înîdî was the Bab-sun god Samas; Kûnîzîjî was the W. Šem. Hadad, also known by his Mitannian (Hittite) name of Tešup. Humûn, Human, or Unlimited (Assyr.), "the god of the winds," "the king," was possibly regarded as the Bab Merodach. The currency of Bab myths in Elam is suggested by the name of the goddess Belûsî, possibly the Bab Bêlîlî, sister of Tammus. The word for "god" in Elamite was nap, explained by the Babylonians as one of the names of Enlî, implying that the Elamites regarded him as "the god" by divine right. Of their deities, six (one of them being Lagamar) were worshipped only by Elamite kings. Elam had temples and temple-towers similar to those in Babylon, as well as sacred groves, wherein no stranger penetrated. (See ERE, s.v. "Elamites.")

The rediscovery of the history of Elam is one of the most noteworthy things of modern research. It has revealed to us the wonderful development of that kingdom which had importance; made at an exceedingly early date, Her

Literature as important as the Bab states 4,000 years BC, though probably hardly so advanced in art and lit. Nevertheless, the country had adopted the cuneiform method of writing, and possessed also another script, seemingly of more ancient date. As both Sem Bab and Susian (Anzanite) were spoken in the country, numerous documents in both languages have been found, mostly historical, or of the nature of dedications, some of which are inscribed on objects presented to temples. There are also a number of archaic tablets of the nature of accounts, written in a peculiar cuneiform character. The cylinder-seals are either inscribed with dedications, or with the name of the owner, his father, and the god whom he worshipped, as in Babylonia. Of other lit. there are but mere traces—an exorcism against mosquitoes shows the desire of the people to rid themselves of the discomforts of this life. Contracts testify to the existence of laws, but the laws themselves have yet to be discovered. The stele of Hammurabi, which was found at Susa, did not belong to Elamite lit., but to that of Babylonia. Elamite art during the first period was naturally rude, and it is doubtful whether metals were then used, as no traces of them were found.

15. Art during the 1st and 2nd periods

Prehistoric

The second period is described as being less artistic than the first. The pottery is more ordinary, and also more roughly made, though better ware also exists. Painted ornamentation is found. Vessels of white

or pink limestone, some of them very large, occur, but alabaster is exceedingly rare. There is no indication of writing at this period, but rudely engraved seals, with animal forms, are found. The buildings were of crude brick or piled-up earth, though baked brick was sometimes used. A change seems to have taken place in the conditions of life at the end of this period, implying invasion by a more civilized race.

The Spinning-Woman (from Susa).
The indications of invasion during the second prehistoric period are confirmed, according to M. Jéquier, by what is found in the layer of the archaic period, which succeeded the Pre-Pottery. The latter, in part, consists of clay tablets, some of which have pictures of Viceroys, marked cylinder-seals. The pottery and that of is scanty and not characteristic, but the Kings the working of alabaster into vases had developed considerably, and some of the smaller forms (ointment or scent-bottles) are good and varied. Some have the form of the duck, the wild boar, and other animals. During the period of the šasšak or viceroy, fine sculptures in low relief — the scorpion-man and the sacred tree, military prisoners with their guard, siege-operations and the dead on the battlefield; and as examples of work in the round, ivory and alabaster statuettes. Later on, during the time of the kings of Elam and Susa, the objects of art increase in number, though large objects in the round are rare. Noteworthy are the statues in bronze, the former being very numerous. The largest production of this kind is the almost life-size statue of queen Napir-Asu, consort of Untash-Gal, which, however, is unfortunately headless. It is a remarkable piece of work, and has great artistic merit.

In all probability Elam was much hindered in her material and intellectual development by the intractable and warlike nature of her conquered people — indeed, the history of the country, as far as it is known, is a record of strife and conflict, and the temperament indicated by the ancient inhabitants of Elam records seems to have been inherited by the wild tribes which occupy the more inaccessible districts. What conduced to quarrels and conflicts in ancient times was the law of succession, for the Elamite kings were not generally succeeded by their eldest sons, but by their brothers (see ELESAH). The inhabitants of the towns at the present time in all probability do not differ in any essential respect from those of Persia in general, and among them there is probably no great amount of ancient Elamite blood, though the Elamite type is met with, and probably occurs, in consequence of occasional mingling, in various parts of modern Persia.

LITERATURE.—For the most complete account of the discoveries in Elam, see Mémoires de la délégation en Perse, 1836; and Idem, Mémoires scientifique en Perse, 11 et 12, and Histoire et travaux de la délégation en Perse, all under the editorship of J. de Morgan, and written by De Morgan, Y. Schœl, G. Lame, G. Jégou, etc.; also W. K. Loftus, Chaldea and Susiana, 1867.

T. G. Pincles

ELASA, el-a-sa (‘Aaard, Asaad); AV Elasa, el-assa): The place where Judas pitched his camp before the battle in which he was overwhelmed and slain (1 Mace 9 5). It probably corresponds to the modern Khirbet el-assā, between the two Beth-horons.

ELASAH, el-a-sa (אֶלָסָה, ’el-āsāh, “God has made”):
(1) An Israelite who had married a foreign wife (Ez. 22:22).
(2) A son of Shaphan, by whom, with Gemariah, King Zedekiah sent a message to Babylon (Jer 39 3). See ELEASAH.

ELATH, Ἐλalleries, or ELOTH, Ἐλ롯 (אֶלָלָה, ’elālah, Ἐλλῆς, ’elēth, Ἐλαθ; AV Adon, Ailôn; [Dt 2 8], Adâr, Ailēth [2 K 16 8]): A seaport on the Red Sea in the territory of Edom. It is named along with Ezion-geber in the account of Israel’s journey round the land of Edom (Dt 2 8). It appears as Allath, and Ailôn in the LXX, and in Jos as Ilianon (Am, vi, 4), while Onom has Adēm, Ailām. From this we may gather that the Aram. ‘ālôn or ḥalēth, was in use as well as the Heb ’elālah or ’elēth. The name, “grove,” was doubtless chosen from the presence of certain sacred trees. It may be identical with El-panar of Gen 14 5, and Elâh of Gen 36 41. When David conquered Edom, Elâh passed into the hands of Israel (2 S 8 14). It was a position of great importance in connection with the trade with South Arabia. Here the merchant fleets of Solomon and Jehoshaphat were fitted out, and hence they sailed (1 K 9 26; 2 Ch 8 17; 1 K 22 48). In the reign of Jehoram, son of Jehoshaphat, Edom shook off the land of Judah (2 K 8 20), but under Amaziah and Uzziah it was again subdued (2 K 15 13 10 22). Finally it was taken from Azah by Rezin, king of Syria. The Jews were driven out and the Syrians (Edomites?) took permanent possession (16 6). It is identical with the modern ’Aṣabā, at the head of the gulf of that name. W. EWING

ELBERTH, el-bérith (Jgs 9 46). See Baal-berith.

EL-BETH-EL, el-beth-eel (אֶל־בֶּית־אֵל, ’el bēth-el, “God of Bethel”; Ba‘thel, Baithel): By this name Jacob called the scene of his vision at Luz, when he returned from Paddan-aram (Gen 35 7).

ELCIA, e’lisha, RV ELKIAH (q.v.).

ELDAALH, el-dālah (אֶלְדָּלָה, ’elādāḥ, “God has called?”): A son of Midian (Gen 25 4; 1 Ch 3 33).

ELDAD, el-dād (אֶלְדָּד, ’elāḏāh, “God has loved”): One of the seventy elders chosen by Moses at the command of Jeh to share “the burden of the people” (Nu 11 16 25). Eldad and his companion Medad were not present with the rest at the tent of meeting, yet the Spirit rested also upon them and they prophesied in the camp (vs 26 29).

ELDAD, el-dād, AND MODAD, mō’dād, BOOK OF: In the LXX they are called Eldad and Medad. In the AV the names are given as Eldad and Medad; meaning “God has loved” (“God loves”) and “object of love” (?). They were two of the seventy elders chosen by Moses (Nu 11 26), and while the others obeyed the summons and went to the tabernacle, these two remained in the camp (Nu 11 26). The nature of their prophecy is not recorded, and this naturally became a good subject for the play of the imagination. It furnished the basis for a lost work which was quoted by Hermes (Ves 2 3): “The Lord is near to them who return unto him, as it is written in Eldad and Medad, who prophesied to the people in the wilderness.” The Pal Tgs also filled in the subject of the prophecy of Eldad and Medad, and, as they have it, it related to the coming of God and Moses against Israel at the end of the days. One of the Tgs has the expression, “The Lord is near to them that are in the hour of tribulation.” The authors of the Tgs were either dependent upon that work or upon a similar tradition; and the former of these views is the more probable. Lightfoot and Holtzmann think the lengthy quotation in 1 Clem 23 and 2 Clem 11 is from the Book of Eldad and Medad. The work is found in the Stichometry of Nicephorus and consists of 400 stichoi, which would make it about twice the length of the Cant. A. W. FORTUNE

ELDER, el-dēr, IN THE OT (דֵּר, zākēn): Among primitive peoples authority naturally to be invested in those who by virtue of greater age
and, consequently, experience was best fitted to govern: thus Had. iii.149). Later the idea of age became merged in that of dignity (I. ii.404, ii.570; Od. i.116 ff.) and in like manner the word πατρις was used. It came to be used among the Romans (Cic. Rep. 2.8. 14). So also among the Germans authority was intrusted to those who were older; cf Tacitus, Agricola. The same is true among the Arabsians to the present day, the sheik being always a man of age as well as of authority.

From the first the Hebrews held this view of government, although the term “elder” came later to be used of the idea of the authority for which, at first, age was regarded necessary. Thus the office appears in both J (9th cent. BC) (Ex 3 16; 12 21; 24 1, of the elders of the Hebrews; and of the Egyptians, Gen 50 7); and E (8th cent. BC) (Ex 17 5; 18 12; 19 7 [Da]); Josh 24 31, elders of Israel, or of the people. Cf. the principle of selection of heads of tens, fifties, etc., Ex 16 13 ff.; seventy being selected from a previous body of elders; cf. Je (Nu 11 16 24). Seventy are also mentioned in Ex 24 1, while in Jgs & 14 seventy-seven are mentioned, although this might be taken to include seven princess. Probably the number was not uniform.

Elder as a title continues to have place down through the times of the Judges (Jgs 8 16; 2 7[D]); cf. Ruth 4 2 ff. into the kingdom. Saul asked to be honored before the elders (1 S 15 30); the elders of Bethlehem appeared before Samuel (18 4); the elders appeared before David in Hebron (2 S 17 15; 1 Ch 11 3); elders took part in the temple procession of Solomon (1 K 8 3; 2 Ch 5 4). They continued through the Persian period (Est 6 5 8; 6 7 11; 9 14; 10 8 14) and the Macabean period (Jdt 6 16; 7 23; 8 10; 10 6; 13 12; 1 Macc 13 35), while the NT (πρεσβυτέροι, presbuteros, Mt 16 21; 26 47 57; Mk 8 31; Lk 9 22; Acts 4 5 35) makes frequent mention of the office.

The elders served as local magistrates, in bringing murderers to trial (Dt 19 12; 21 1 ff; Josh 20 4), punishing a disobedient son (Dt 21 19), inflicting penalty for slander (22 15), for noncompliance with the Levirate marriage law (25 7 ff), enforcing the Law (27 1), conducting the service of expiation of the tribes (Lev 14 13 ff).

In certain passages different classes of officers are mentioned as “judges and officers” (Dt 16 18), “elders” and “officers” (31 28), “heads, tribes, elders, officers” (29 10 [Heb 9]), it is probable that both classes were selected from among the elders, and that to one class was assigned the work of judging, and that the “officers” exercised executive functions (Schur). In entirely Jewish communities the same men would be both officers of the community and elders of the synagogue. In this case the same men would have jurisdiction over civil and religious matters.

Elder in the NT (πρεσβυτέροι, presbuteros):

1. The word is used adjectively to denote seniority (Lk 15 25; 1 Tim 5 2).

2. Referring to the Jewish elders of the synagogue, usually associated with the scribes and Pharisees, and NT passages cited in the previous article.

3. It denotes certain persons appointed to hold office in the Christian church, and to exercise spiritual oversight over the flock and members of them. From the name in Acts 14 23; 20 17 it may be inferred that the churches generally had elders appointed over them. That “elders” and “bishops” were in apostolic and sub-apostolic times the same, is now almost universally admitted; in all NT of reference their functions are identical. The most probable explanation of the difference of names is that “elder” refers mainly to the person, and “bishop” to the office; the name “elder” emphasizes what he is, while “bishop,” that is “overseer,” emphasizes what the elder or presbyter does. See Bishop; Church Government; Ministry.

A. C. Grant

ELEAD, el-e-ad (אלהד, ’el'adh, “God has testified”): An Ephraimit, slain while making a raid, by the men of Gath (1 Ch 7 21).

ELEADAH, el-e-ad-eh (אלהד, ’el'adhah, “God has adorned”): An Ephraimit (1 Ch 7 20).

ELEALEH, el-eale (אלה, elah, “God has ascended”): Lay in the country taken from Shilon and within the lot given to Reuben (Nu 32 3 37 f). “Their names being changed” seems to apply to all the towns mentioned. There is no indication of the other names. Elealeh is noticed with Heshbon in the oracles against Moab in Isa 25 8 4. Onom locates it one Rom mile from Heshbon. It is represented today by el'Al, a mound crowned with ruins, about a mile N. of Heshbon.

ELEASA, el-e-sa. See ELASA.

ELEASAH, el-e-sa (in Heb identical with Eleasha, which see):

1. A descendant of Judah (1 Ch 2 39 40).

2. A Benjamite, a descendant of Saul (1 Ch 8 37; 9 43).

ELEAZAR, el-e-zar, el-e-zar, el-e-zar (איהז, el'azer; אפלpackageName, Eleazar, “God is helper”):

1. The 3d son of Aaron by Elishaba (Ex 6 23; Nu 3 2). He married one of the daughters of Puciel, who bore him Phinehas (Ex 26). With his father and 3 brothers he was consecrated to the priest’s office (Ex 23 1). After the destruction of Nadab and Abihu, he occupied a more important position, and he and Ithamar “ministered in the priest’s office” during the absence of Aaron from the camp (Lev 10 6 1; Nu 3 4; 1 Ch 24 2 2 ff). He was given the oversight of the Levites and had charge of the tabernacle and all within it (Nu 3 32; 4 16). To Eleazar fell the duty of beating out for an altar covering the censers of Korah and his fellow conspirators who had attempted to seize the priest’s bread (Nu 16 37 39). On the death of Aaron, Eleazar succeeded him (Nu 20 25 ff). He assisted Moses with the census after the plague in the plains of Moab (Nu 26 1 ff), and with Moses and the elders heard the petition of the daughters of Zelophehad who wished to be served as heirs to their father (Nu 27 1 ff). After the entrance into Canaan, Eleazar and Joshua gave effect to the decision arrived at by giving the daughters of Zelophehad a share in the land of Manasseh (Josh 17 4). He was priest and adviser to Joshua, the successor of Moses (Nu 27 19; 31 12 ff), whom he also assisted in partitioning Canaan among the tribes (Nu 34 17; Jos 14 1; 19 51; 21 1). He was buried in the hill (Num 26 11; “Gibeon”) and his son in the hill country of Ephraim (Josh 24 33). For some reason unknown the descendants of Ithamar seem to have held the chief position among the priests from Eli till the accession of Solomon, when Abiathar was intrusted to the task. Eleazar, the descendant of Eleazar, was appointed in his place (1 K 2 26 ff). Ezra was a descendant of Zadok.
(Ezr 7 1 ff); and the high priest's office was in the temple of Zadok till the time of the Maccabees.

(2) The son of Abinadab, sanctified to keep the ark of Jehovah, it was brought from Beth-shemesh to Kiriath-jearim after being sent back by the Philistines (1 S 7 1).

(3) The son of Dodi, one of David's three mighty men. A famous feat of arms with David at Ephes-dammim is recorded (2 S 33 9 f); 1 Ch 11 12 f where he is named the son of Dodo).

(4) A Levite, a son of Mahli, a Merarite. It is recorded that he had no sons, but daughters only, who were married to their cousins (1 Ch 23 21, 22; 24 32).

(5) A priest who accompanied Ezra from Babylon (Ezr 8 33); the son of Phinehas. (5) and (6) may be identical.

(6) A priest who took part in the dedication of the wall of Jerusalem (Neh 12 42).

(7) A son of Mattathias and brother of Judas Maccabaeus (1 Mac 2 5; 6 43 f; 2 Mac 8 23).

See Asmonaean; Maccabees.

(8, 9) Two others are mentioned in 1 Mac 8 17; 2 Mac 6 18 ff.

(10) An ancestor of Jesus, 3 generations before Joseph (Mt 1 15).

S. F. HUNTER

ELEAZURUS, ελέαζουρος, NV ELIASIBUS (q.v.).

ELECT, ελέκτω. That is, "chosen," "selected." In the OT the word represents derivatives of ἐλεκτός, ἐλεκτής. It means properly an object or objects of selection. This primary meaning sometimes passes into that of "eminence," "valuable," "choice," often thus as a fact, in places where AV uses "chosen" (or "elect") to translate the original (e.g. Isa 42 1; 1 Pet 2 6). In AV "elect" (or "chosen") is used of Israel as the race selected for special favor and to be the special vehicle of Divine purposes (so 4 in Apost. Tobs and Eccles); of the great Servant of Jehovah (cf. Lk 23 35; the "Christ of God, his chosen"); of cedemn of Jacob, of Moses, Rufus (Rom 16 13); "the lady," and her "sister" of 2 Jn; of the holy angels (1 Tim 5 21), with a possible suggestion of the lape of other angels.

In the NT, "elect" (or "chosen") is used of a human community, also described as believers, saints, the Israel of God; regarded as in some sense selected by Him from among men, objects of His special favor, and correspondingly called to special holiness and service. See further under Election. In the Eng. VSS "elect" is not used as a vb.: "to choose" is preferred; e.g. Mk 13 20; Eph 1 4.

HANDLEY DUNLM

ELECT LADY, ελεκτής λαίδη (ελεκτής κυρία, ελεκτής κυρία; 2 Jn ver 1): In accordance with strict grammatical usage these words of address may be tr in three ways: "to an elect lady" (which as an address is too indefinite); or, both words being taken as proper names, "to Ekeklektē Kuria" (an improbable combination of two very rare names); or "to Ekeklektē, lady" (anglicized, "to the lady [or 'Madam'] Ekeklektē.") The other translations which have been given—to "the elect lady" or "to the elect Kuria"—are open to objection on account of the omission of the article; but this violation of rule is perhaps not without parallel (cf 1 Pet 1 1). The translation adopted will partly depend upon whether we regard the epistle as addressed to an individual or to a community. Dr. Rendel Harris believes this question to be settled by the discovery in the papyri of numerous instances which prove that kuria and kuria were used by ancient letter-writers as terms of familiar endearment, applicable to brother, sister, son, wife, or intimate friend of either sex (Expositor, March, 1901; see also Findlay, Fellowship on the Life Journal, ch iii.). In the light of this suggestion we should naturally translate, "to my [dear] lady Ekeklektē." Grammatically, this is strongly supported by 1 Tim 1 2 and 2 Tim 1 2 (Τιμίαν γυναῖκας . . . Διόνυσσας. . . . τιμίαν, Timiōnas γυναῖκας . . . agapeī, τίμιαν, τιμίαν; 'Timiōnas beloved . . . child'); and the fact that the name Ekeklektē has not yet been discovered, though Ekeklektos has, offers no grave objection. This is the tr favored by Clement of Alexandria, who says of the opisthe: scripta vero est ad quaedam Babyloniam nomine Ekeklektōs, et ista autem electionem ecclesiae sanctae ("It is written to a certain Babylonian, Ekelektē by name; but it signifies the further election of the holy church"). It seems doubtful whether he means by the last clause that Elects is simply a personification of the church, or a real person whose name was derived from the Christian idea of election. Either way the rendering, "to the lady Ekelektē," is suitable, and upon the whole it seems the best. Ekeklektē is not an adj. but a noun. If the person is intended, it is "the lady Electē;" if a church, it is designated, not "the elect Lady," but "the lady Elect." The mention of "thy elect sister" in 2 Jn ver 13 does not hinder either supposition. See further Cyprian, JOHN, THE EPISTLES OF.

ROBERT LAW


I. The Word in Scripture.—The word is absent from the OT, where the related Heb vb. (בֹּלָה, בָּלָה) is frequent. In the NT it occurs 6 t (Rom 9 11; 11 5.7.28; 1 Thess 1 4; 2 Pet 1 10). In all these places it appears to denote an act of Divine selection taken as effect upon human objects so as to bring them into special and saving relations with God: a selection such as to be at once a mysterious thing, transcending human analysis of its motives (so eminently in Rom 9 11), and such as to be knowable by its objects, who are (2 Pet) exhorted to "make it sure," certain, a fact to consciousness. It is always (with one exception, Rom 9 11; see below) related to a community, and thus has close affinity with the OT teachings upon the privileged position of Israel as the chosen, selected race (see under ELECT). The objects of election in the NT are, in effect, the Israel of God, the new, regenerate race called to special privilege and special service. From one point of view, that of the external marks of Christianity, they may thus be described as the Christian community in its widest sense, the sense in which the sacramental position and the real are prima facie assumed to coincide. But from 2 Pet it is manifest that much more than this has to be said if the incidence of the word present to the writer's mind is to be rightly felt. It is assumed there that the Christian, baptized and a worshipper, may yet need to make "sure" his "calling and election" as a fact to his consciousness. This implies conditions in the "election" which far transcend the terms of success and failure.

II. The Mysterious Element.—Such impressions of depth and mystery in the word are confirmed by...
the other passages. In Rom 9:11 the context is charged with the most urgent and even staggering challenge to submission and silence in the presence of the inscrutable. To illustrate large assertions as to the liberty and sovereignty of the Divine dealings with man, the apostle brings in Esau and Jacob, individuals, twins as yet unborn, and points to the inscrutable difference of the Divine action toward them as such. Somehow, as a matter of fact, the Eternal appears as appointing to unborn Esau a future of comparative disfavor and to Jacob of favor; a future announced to the still pregnant mother. Such determinations by honor and disfavor, the apostle says, "the purpose of God according to election might stand." In the whole passage the gravest stress is laid upon the isolation of the "election" from the merit or demerit of its objects.

III. Incidence upon Community and Individual.

—It is observable that the same characteristic, the inscrutable, the sovereign, is attached in the OT to the "election" of a favored and privileged nation. Israel is repeatedly reminded (see e.g. Dt 7) that the Divine call and choice of them to be the people of God has no relation to their virtues, or to their strength. The reason lies out of sight, in the Divine mind. So too "the Israel of God" (Gal 6:16) in the NT, the Christian community, "the new, peculiar people." They which are called by the unmerited favor (e.g. Tit 3:5). And the nature of the case here leads, as it does not in the case of the natural Israel, to the thought of a Divine election of the individual, similarly inscrutable and sovereign. For the idea of the New Israel involves the thought that in every genuine member of it the provisions of the New Covenant (Jer 31:31) are being fulfilled: the sins are remembered no more, and the law is written in the heart. The bearer of the Christian name, but not of the Christian spiritual standing and character, having "not the Spirit of Christ, is none of his" (Rom 8:9). The chosen community accordingly, not as it seems ab extra, but as it is in its essence, is a fellowship of individuals each of whom is an object of unmerited Divine favor, taking effect in the new life. And this involves the exercise of electing mercy, C.f. e.g. 1 Pet 1:3. And consider Rom 11:4-7 (where observe the exceptional use of "the election," meaning "the choice of") where...

IV. Cognate and Illustrative Biblical Language.

—It is obvious that the aspects of mystery which gather round the word "election" are not confined to it alone. An important class of words, such as "recipient," "destinataire," "adorne," "purposum," "gift," bears this same character; asserting or connoting, in appropriate contexts, the element of the inscrutable and sovereign in the action of the Divine will upon man, and particularly upon the will and action of God. And it will be felt by careful students of the Bible in its larger and more general teachings that one deep characteristic of the Book, which with all its boundless multiplicity is yet one, is to emphasize on the side of man everything that can humble, convict, reduce to wondering silence (see for typical passages Job 40:34; Rom 3:19), and on the side of God everything which can bring home to man the transcendence and sovereign claims of his almighty Maker. Not as unrelated utterances, but as part of a vast whole of view and teaching, occur such passages as Eph 2:8 and Rom 11:33-36, and even the stern, or rather awestruck, phrases of Rom 9:20-21, where the potter and the clay are used in illustration.

V. Illustrations of Inquiry Here. Scope of Election.

—We have sought thus in the simplest outline to note first the word "election" and then some related Scriptural words and principles, weighing the witness they bear to a profound mystery in the action of the Divine will upon man in the spiritual sphere. What we have thus seen leaves still unnoted what, according to Scripture, is the goal and issue of the elective act. In this art, remembering that it is part of a Bible Encyclopedia, we attempt no account of the history of thought upon election, in the successive Christian centuries, nor again any discussion of the relation of election in Scripture to extra-Scriptural philosophies, to theories of necessity, determination, fatalism, or freedom. We attempt instead to set before us the election as used in the Bible. Studying it so, we find that this mysterious action of God on man has relation, in the Christian revelation, to nothing short of the salvation of the individual (and of the community of such individuals) from sin and condemnation, and the preservation of the saved to life eternal. We find this not so much in any single passage as in the main stream of Bible language and tone on the subject of the Divine selective action. But it is remarkable that the recorded thoughts of Our Lord if these we find assertions in this direction which could hardly be more explicit. See Jn 6:37; 44.45; 10:27-29. To the writer the best summary of the Scriptural evidence, at once definite and restrained, is the language of the 17th Anglican art.: They which are called by the unmerited favor (e.g. Tit 3:5). And the nature of the case here leads, as it does not in the case of the natural Israel, to the thought of a Divine election of the individual, similarly inscrutable and sovereign. For the idea of the New Israel involves the thought that in every genuine member of it the provisions of the New Covenant (Jer 31:31) are being fulfilled: the sins are remembered no more, and the law is written in the heart. The bearer of the Christian name, but not of the Christian spiritual standing and character, having "not the Spirit of Christ, is none of his" (Rom 8:9). The chosen community accordingly, not as it seems ab extra, but as it is in its essence, is a fellowship of individuals each of whom is an object of unmerited Divine favor, taking effect in the new life. And this involves the exercise of electing mercy, C.f. e.g. 1 Pet 1:3. And consider Rom 11:4-7 (where observe the exceptional use of "the election," meaning "the choice of") where...

VI. Perseverance.

—The anxious problem of PERSEVERANCE will be treated under that word. It may be enough here to say that alike what we are permitted to read as revealed, and what we may humbly apprehend as the reason of the case, tend to the reverent belief that a perseverance (rather of the Lord than of the saints) is both taught and implied. But when we ponder the nature of the subject we are amply prepared for the large range of Scriptures which on the other hand condemn and preclude, for the humble disciple, so gross a misuse of the doctrine as would let it justify one moment's presumption upon Divine mercy in the heart which is at the same time sinning against the Divine love and holiness.

VII. Considerations in Relief of Thought.

—We close, in view of this last remark, with some detached notes. It is an imperious question: the unspeakable trial which to many devout minds the word before us has always brought.

First in place and importance is the thought that a spiritual fact like election, which belongs to the innermost purpose and work of the 1. Antinomies. Eternal, necessarily leads us to a region where comprehension is impossible, and where we can only reverently apprehend. The doctrine passes upward to the sphere where antinomians live and move, and where we must be content to hear that there are antinomy and contradictions, but which are really various aspects of infinite truth. Let us be content to know that the Divine choice is sovereign; and also that "his tender mercies are over all his works," that "he willeth not the death of a sinner," that "God is love." Let us relieve the tension of such submissively reliance by reverently noting how the supreme antimony meets one type of human need with its one side, and with its other another. To the "fearful saint" the Divine sovereignty of love is a sacred cordial. To the seeking penitent the Divine compassion of love opens the door of peace. To the deluded
theorist who does not love and obey, the warnings of a fall and ruin which are possible, humanly, from any spiritual height, are a merciful beacon on the rocks.

Further, we remember that election, in Scripture, is as different as possible from the wish necessity of, e.g., the Stoics. It never appears.

2. Fatalism as mechanical, or as a blind destiny.

Another thing has given us otherwise supreme proofs that He is all-good and all-kind. And it is related that all His attributes are being but as a sinner. It has never presented as an arbitrary force majeure. Even in Rom 9 the "silence" called for is not as if to say, "You are hopelessly passive in the grasp of infinite power," but, "You, the creature, cannot judge your Maker, who must know infinitely more of cause and reason than his handiwork can know."

The mystery, we may be sure, has behind it supreme right and reason, but in a region which at present at least we cannot penetrate. Again, election never appears as a violation of human will. For never in the Bible is man treated as irresponsible. In the Bible the relation of the human and Divine wills is inscrutable; the reality of both is assured.

NEVER is the doctrine presented apart from a moral context. It is intended manifestly to deepen man's submission to—not force, but—Moral faith. In the practical experience of the soul its designed effect is to emphasize in the believer the consciousness (itself native to the true state of grace) that the whole of his salvation is due to the Divine mercy, no part of it to his merit, to his virtue, to his wisdom. In the sanctified soul, which alone, assuredly, can make full use of the mysterious truth, is it designed to generate, together and in harmony, awe, thanksgiving and repose.

A necessary caution in view of the whole subject is that here, if anywhere in the regions of spiritual study, we inevitably "know in part," and in a very limited part. The treatment of election has at times in Chrisian history been carried on as if, less by the light of revelation than by logical process, we could tabulate or map the whole subject. Where this has been done, and where at the same time, under a sort of mental rather than spiritual fascination, election has been placed in the foreground of the system of religious thought, and allowed to dominate the rest, the truth has (to say the least) too often been distorted into an error. The Divine character has been beclouded in its beauty. Sovereignty has been divorced from love, and so defaced into an arbitrary fiat, which has for its only reason the assertion of omnipotence. Thus the grievous wrong has been done of αἰεράμον τις λέγειν πρό τοι Θεον, "defamation of God." For example, the revelation of a positive Divine selection has been made by inference to teach a corresponding rejection ruthless and terrible, as if the first part of the mysterious truth, is to reject or crush even the faintest aspiration of the created spirit toward God. For such a thought not even the dark words of Rom 9 18 give Scriptural excuse. The case there in hand, Pharao's, is anything but one of arbitrary power, training or divine will acting upon an individual and right.

Once more, the subject is one as to which we must on principle be content with knowledge so fragmentary that its parts may seem contradictory in our present imperfect light. The one thing we may be sure of is that the veil is so thick that nothing can be hidden there which will really contradict the supreme and ruling truth that God is love.

Finally, let us from another side remember that here, as always in the things of the Spirit, "we know in part." The chosen multitude are 5. The sovereignly called, . . . justified, Unknown . . . glorified." (Rom 8 29,30). But Future for a purport in Gen 30,31: 'Elohe-

They are saved, and kept, and raised to the perfect state, for the service of their Lord. And not till the cloud is lifted from the unseen life can we possibly know what that service under eternal conditions will include. That is a matter for an end terminating in themselves.

ELECTRUM, έλεκτρυμα: The RVm rendering of χορμᾶ, hoshalim, of Ezek 1 4.27; 8 2 (LXX έλεκτρυμα, elektron, Vulg electrum). Both AV and ERV has "amber" while the ARV has "gold metal." Gesenius says electrum must not be understood as being here used for amber, but for a kind of metal remarkable for brightness, compounded of gold and silver. "Amber" is undoubtedly a poor rendering, as the Hev term means "polished brass." ARV has the more correct rendering, however, may well have been known to Ezekiel (EB s.v.). See also STONES, Precious: Buying, IV.

EL-ELOHE-ISHMAEL, el-Elohe-Isma-el, el-Elohe-Isma-el, el-Elohe-Isma-el, el-Elohe-is'sma-el, el-Elohe-is'sma-el, el'Elohe-Isma-el, el'Elohe-Isma-el, el'Elohe-Isma-el, el'Elohe-Isma-el, el'Elohe-Isma-el, and el'Elohe-Isma-el, "God, the God of Israel" in ARVm and AVm: Found only in Gen 33 20 as the name given to the altar erected at Shechem by Jacob, henceforth known as Israel, on the parcel of ground purchased by him from the inhabitants of Shechem, his first encampment of length and importance since the return to Pal from Paddan-aram and the eventful night at Peniel (Gen 33 20). This unusual combination of names has given occasion for much speculation and for various text emendations. Already the LXX sought to meet the difficulty by reading ωοτογρα & el to the altar of Israel, instead of the wa-togrd ló 'el MT, and "he called it El" etc. Wellhausen, followed by Dillmann, Driver and others, changes "altar" to "pillar," because the Heb verb, un-dakh, is used with yiqhd, "pillar," in Gen 44 14-20, so making this religious act a parallel to that at Bethel. But Delitzsch, New Comm on Gen, properly rejects this purely fanciful change, and understands the compound name as the altar's inscription. Dillmann well suggests that "altar" or "pillar" may be supplied, reading thus: "called it the altar of El, the God of Israel." The peculiar phrase is best and most readily understood in its close connection with the struggle at Peniel, recorded in Gen 32. Being victorious in that struggle, Jacob received the new name "Israel"; and to his first altar in Pal he gave that name of God which appeared in his own new name, further explaining it by the appositive phrase "Elohe-Israel." Thus his altar was called, or dedicated to, "El, the God of Israel." Edward Mack

EL ELYON, el e-l'yon. See God, Names of.

ELEMENT, el't-ment, ELEMENTS (ά στοιχεια, ἡ στοιχεία), "the letters of the alphabet," "the elements out of which all things are formed," "the heavenly bodies," "the fundamental principles of any art or science." One of the constituent parts of the physical universe ("elements shall be dissolved with fervent heat," ARVm "the heavenly bodies").

In 2 Pet 3 10, the constituent parts of the physical universe ("elements shall be dissolved with fervent heat," ARVm "the heavenly bodies").

(1) In Gen 4 39, RV has "rudiments," as in AVm, and in Col 2 8,20, where the reference is to imperfect Jewish ordinances. See Rudiments.

ELEPH, τόφ (ΤΟΦ), ἡ-a-leph, "the ox": A place
in the lot of Benjamin not far from Jerus (Josh 18: 28). The name is omitted by LXX, unless, indeed, it is combined with that of Zelah. It may be identified with Liffa, a village W. of Jerus (Conder, HDB, s.v.). Others identify Liffa with Nephthoah.

**ELEPHANT**, κφραντς (Job 40:15 AvM [AVαν] "hippopotamus", RV "ivory"); 1 K 10:23 AvM; 2 Ch 9:21 AvM; 1 Mac 3:34; 6:28 ff; 8:6): Possibly in Job it is the extinct mammoth. See BEHEMOTH; IVORY.

**ELEPHANTINE**, ελαφ-εφαν (SEVEN R). See SEVEN R.


**ELEVEN**, ελαφ-ν, STARS. See ASTRONOMY.

**ELEVEN**, ελαφ-ν, THE (οι ἑδεξαι, κυη ἑδεξα): The eleven apostles remaining after the death of Judas. The definite art. used serves to designate them as a distinct and definite group whose integrity was not lost by the loss of one of the twelve. The college of the Twelve' had come to be so well recognized that the gospel writers all used on occasions the word with the definite art. to represent the Twelve Apostles chosen by Jesus. This custom still remained and the numeral merely changed, as, "Afterward he was manifested unto the eleven' (Mk 16:14; cf Lk 24:33; Acts 2:14). On the other hand, however, the subset, is also sometimes used, as "The eleven disciples went into Galilee" (Mt 28:16; cf also Acts 1:26). As an illustration of the fixedness of usage, Paul refers to the eleven' as the "twelve" when he recounts the appearances of Jesus after his resurrection: "And that he appeared to Cephas; then to the twelve' (1 Cor 15:5).

WALTER G. CLIFFFINGER

**ELIHANAN**, ελαβαν ( Heb, 'elhanan, "whom God gave"):

(a) A great warrior in the army of David who slew a Philii giant. There is a discrepancy between 2 S 21:19 and 1 Ch 20:5. In the former passage we read, "And there was again war with the Philis at Gebh; and Elhanan, the son of Jareære-gim the Beth-lehemite, slew Goliath the Gittite, the staff of whose spear was like a weaver's beam"; while in the latter we are told, "And there was again war with the Philis; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam". Most modern critics prefer as the original text of the latter part of the two discrepant statements the following: "And Elhanan the son of Jair the Beth-lehemite slew Goliath the Gittite, the staff of whose spear was like a weaver's beam". It is contended that the Chronicler slightly modified the text before him, in order to bring it into harmony with 1 S 17, where David is said to have slain a Philii giant Goliath. There is almost unanimous agreement that "Jareære-gim is a corrupt reading, and the "Jair" in 1 Ch 1 is to be preferred. From Jerome to the present some scholars identify Elhanan with David, and thus remove the discrepancy. Ewald (Hist, III, 70) argued that the name "Goliath" was inserted in 1 S 17 and 21 by the narrators, whose compositions are embodied in Samuel, Elhanan being the real victor over Goliath, while David's antagonist was simply called the "Philistine".

(b) The son of Dodo of Bethlehem, one of David's mighty men (2 S 23:24; 1 Ch 11:26). Some moderns think there was only one Elhanan, and that he was the son of Dodo of the clan of Zab.

JOHN RICHARD SAMPEY

**ELI**, ελι (Heb, 'eli): A descendant of Ithamar, the fourth son of Aaron, who exercised the office of high priest in Shiloh at the time of the birth of Samuel. For the first time in Israel Eli combined in his own person the functions of high priest and judge, judging Israel for 40 years (1 S 4:18). The incidents in Eli's life are few; indeed, the main interest of the narrative is in the other characters who are associated with him. The chief interest centers in Samuel. In Eli's first interview with Hannah (1 S 1:12 ff), she is the central figure; in the second interview (1 S 1:24 ff), it is the child Samuel. When Eli next appears, it is as the father of Hophni and Phinehas, whose worthless and licentious lives had profaned their priestly office, and earned for them the title "men of Belial" (or "worthlessness"). Eli administered no stern rebuke to his sons, but only a gentle chiding of their greed and immorality. Thereafter he was warned by a nameless prophet of the downfall of his house, and of the death of his two sons in one day (1 S 2:27-30), a message later confirmed by Samuel, who had received this word directly from Jehovah (1 S 3:11 ff). The prophecy was not long in fulfilment. During the next invasion by the Philis, the Israelites were utterly routed, the ark of God was captured, and Hophni and Phinehas were both slain. When the news reached Eli, he was so overcome that he "fell from off his seat backward by the side of the gate; and his neck brake, and he died" (1 S 4:14). The character of Eli, while sincere and devout, seems to have been entirely lacking in firmness. He appears from the history to have been a good man, full of humility and gentleness, but weak and indulgent. His is not a strong personality; he is always over-shadowed by some one more commanding or interesting figure.

A. C. GRANT

**ELI**, ελι (Heb, 'eli, ELI, LAMA, l'hi 'm, SABACH-THANI, sa-bak-tha-ni). See ELOI, ELOI, etc.

**ELIAB**, ελαβ-θα (Elī'aḇh, "God is father"):

2. A Reubenite, father of Dathan and Abiram (Nu 16:11-12; 26:6; Dt 11:6).
3. Eldest son of Jesse and brother of David (1 S 16:6), once called Elihu (1 Ch 27:18). He was of commanding appearance (1 S 16:6), and when serving with Saul's army at the time when he was confronting the Philis and Israelites, he was so resolute as to lead over his brother David (17:28 f.). His daughter Abihail became a wife of Rehoboam (2 Ch 11:18).
4. An Ephraimite, an ancestor of Samuel (1 Ch 6:27); called Elid in ver 64, and Elihu in 1 S 11:1.
5. A Gadite warrior with David (1 Ch 12:9), one of eleven mighty men (vs 8:14).
6. A Levite musician (1 Ch 15:18-20; 16:5).
7. An ancestor of Judith (Jeh 8:1; 9:2).

E. K. FARR

**ELIADA**, ελι-αδ (El',i-aḏ, Elidad):

1. One of the sons of David (2 S 5:16; 1 Ch 3:8; called Beeliada, 1 Ch 14:7 [q.v.]).
2. A descendant of Benjamin and a captain in the army of Jehoshaphat, commander of 200,000 men (2 Ch 17:17), 3 kings.
3. (Father of Rezon, an "adversary" of Solomon (1 K 11:23, AV "Elidad").

**ELIADAS**, ελι-α-δας (El'ı-a-ḏad, Elidad): A son of Zamoth who married a strange wife (1 Esd 9:28); called Elioenai in Ezr 10:27.

**ELIADUN**, ελι-α-δυν, RV ILIADUN (q.v.).
ELIAH, 6-l'a. See Elijah.

ELIAHABA, 6-l'a-ba, 6-l'a-ba (אֵלִיָּהָ בַּע, 'elyah-ba) "God hides"); One of David's 30 mighty men (2 S 23 32; 1 Ch 11 35).

ELAIKIM, 6-l'k-kim (אֶלְיָקִים, 'elyakhim) "Eleai-kim": (1) The son of Hilkiah who succeeded Shebna as governor of the palace and "grand vizier" under Hezekiah (Isa 22 20). The functions of his office are seen from the oracle of Isaiah in which Shebna is deposed and Elaiakim set in his place (Isa 22 15 ff). He is the "treasurer" (RVM "steward"), and is "over the house" (ver 15). At his installation he is clothed with a robe and girdle, the insignia of his office, and, having the government committed into his hand, is the "father to the inhabitants of Jerusalem, and to the house of Judah" (ver 21). The key of the house of David is laid on his shoulder, and he alone has power to open and shut, this being symbolic of his absolute authority as the king's representative (ver 22).

One of Solomon's officials is the first mentioned as occupying this position (1 K 4 6), and this office was continued in both the Northern and Southern Kingdoms (1 K 16 9; 18 3; 2 K 10 5; 15 5). Its importance is seen from the fact that after Azariah was smitten with leprosy, Jotham his heir "was over the household, judging the people of the land" (2 K 15 5).

When Sennacherib sent an army against Jerusalem in 701, Elaiakim was one of these Jewish princes who held on behalf of Hezekiah a parley with the Assyrian officers (2 K 18 18-20,37; Isa 36 3-11,22). As a result of the invader's threats, he was sent by Hezekiah in sackcloth to Isaiah, entreating his prayers to Jeh on behalf of Jerusalem (2 K 18 2; Isa 37 2).

(2) The original name of Jehoiakim, the son of Josiah, whom Pharaoh-necho made king of Judah (2 K 23 34; 2 Ch 36 4).

(3) A priest who assisted at the dedication of the wall of Jerusalem, rebuilt after his return from Babylon (Neh 12 41).

(4) A grandson of Zerubbabel and ancestor of Jesus (Mt 1 13).

(5) An ancestor of Jesus (Lk 3 30).

ELIALI, 6-l'-a-li (אֶלְיָלָי, Elial; Eliali): 1 Esd 9 34; possibly corresponds to "Binnui" in Ezr 10 98.

ELIAM, 6-l'am (אֵלִיָּם, 'ely'am, "people's God"?):

(1) Father of Bathsheba (2 S 11 3); in 1 Ch 3 5 called Ammiel.

(2) One of David's "thirty," son of Abiathob the Gilonite (2 S 23 34).

ELIAONIAS, 6-l'-a-6-n'as (אֶלְיַעְוָנָיָא, Elia'onias): A descendant of Phاشath Meah (1 Esd 8 31); called "Eliehoenai" in Esr 8 4.

ELIAS, 6-l'us. See Elijah.

ELIASAPH, 6-l'-a-saf (אֶלְיָסָפ, 'elysáfáh, "God has added"): (1) Son of Deuel; prince of the tribe of Gad in the Exodus (Nu 1 14; 2 14; 7 42 47; 10 20).

(2) Son of Lael; prince of the Gershonites (Nu 3 24).

ELIASHIB, 6-l'-a-shib (אֶלְיָשִּׁיב, 'elyashibh, "God restores"): (1) A descendant of David (1 Ch 3 24).

(2) Head of the eleventh course of priests (1 Ch 24 12).

(3) The high priest in the time of Nehemiah. He, with his brethren the priests, helped in the rebuilding of the wall (Neh 3 1). But later he was "called unto Tobiah" the Ammonite (13 4) and allowed that enemy of Nehemiah the use of a great chamber in the temple (ver 5); and one of his grandsons, a son of Joia, married a daughter of Sanballat the Horonite and was for this expelled from the community by Nehemiah (ver 28). See SANBALLAT.

(4, 5, 6) Three Israelites, one a "singer," who had married foreign wives (Ezr 10 24,27,36).

(7) Father of Jehohanan (Ezr 10 6); probably identical with (3) above. Called Elisah in 1 Esd 9 1.

F. K. PARR

ELIASIB, 6-l'a-sib. See Elieshah.

ELIASIBUS, 6-l'-a-s-b-us ('Elüšib'-os, Elisib'os, AV Eliasurus): One of the holy singers who had married a foreign wife (1 Esd 9 24); called "Elisibh" in Ezr 10 27.

ELIASIMUS, 6-l'-a-s-m-nus ('Elüši-mos, Elisimos, AV Elisimus): One who had married a foreign wife (1 Esd 9 28).

ELIASIS, 6-l'a-s-is ('Elüši'-a, Elisia): One who had married a foreign wife (1 Esd 9 34); corresponds to "Jaa" in Ezr 10 37.

ELIAHATH, 6-l'-a-tha (אֵלִי-אַת, 'ely'ath, "God has come"): A Hemanite, head of the twentieth division of the temple musicians (1 Ch 25 4,27).

ELIDAD, 6-l'-a-dad (אֵלִידַּד, 'elidad, "God has loved"): Prince of Benjamin in the division of the land (Nu 34 21); perhaps the same as LEIAD (q.v.).

ELIEHOENAI, 6-l'-e-h'-en-ai (אֶלְיֶהוֹגֶנָּה, 'elyh'o-nay, "to Jeh are mine eyes"): (1) (AV Eliehoenai) a Korahite doorkeeper (1 Ch 26 3).

(2) (AV Eliehoenai) Head of a family in the Return (Ezr 8 4).

ELIEL, 6-l'el, e-li-el (אֶלְיֶאל, 'ely'e'el, "El is God," or "my God is God"): (1, 2, 3) Mighty men of David (1 Ch 11 46 47; 12 11).

(4) A chief of Manasseh, east of the Jordan (1 Ch 5 24).

(5, 6) Two chiefs of Benjamin (1 Ch 8 20 22).

(7) A chief Levite from Hebron (1 Ch 15 9 11).

(8) A Kohathite in the line of Elkanah, Samuel and Heman (1 Ch 6 34); see ELIJA (4).

(9) A Levite of the time of Hezekiah (1 Ch 31 13).

ELIENAI, 6-l'-e-n'ai (אֶלְיֶנָה, 'ely'nah): A Benjamite chief (1 Ch 8 20).

ELIEZER, 6-l'-e-z'ër, 6-l'-e-z-er (אֵלִיֶּזֶר, 'elyzer; AV El'z-e-er, Eliezer, "God is help"): (1) The chief servant of Abram (Gen 15 2); ARV "Eliezer of Damascus," ERV "Dammossek Eliezer." The Heb is peculiar: lit. "And the son of the possession ['meshekh] of my house is Dammossek [of] Eliezer." A possible but unlikely meaning is that his property would become the possession of Damascus, to the city of Eliezer. TG Syr (RVM) read "Eliezer the Damascusene": this supposes a reading, "Eliezer ha-dammosek" or "mid-dammosek." The text may be corrupt: the assonance between 'meshekh and Dammossek is suspicious. Abram calls Eliezer 'one born in my house,' i.e. a dependant, a member of his household, and so regards him as a
his integrity and stands ready to present his cause to God (31:35–37). The friends, however, have exhausted their resources, and through three discourses have been silent, as it were, snuffed out of existence. At this point, then, that Elihu is introduced, to renew their contention with young constructive blood, and represent their cause (as he deems) better than they can themselves. He is essentially at one with them in condemning Job (34:34–37); his only quarrel with them is on the score of the inconclusiveness of their arguments (32:3.5). His self-portrayal is conceived in a decided spirit of satire on the part of the writer, not unmingled with a sardonic humor. He is very egotistic, very sure of the value of his ideas; much of his alleged prolixity is due to that volatile self-deprecation which betrays an inordinate opinion of oneself (cf 32:6–22). This, whether inferior composition or not, admirably adapts his words to his character. For substance of discourse he adds materially to what the friends have said, but in a more rationalistic vein; speaks edifyingly, as the friends have not done, of the disciplinary value of affliction, and of God’s means of revelation by dreams and visions and the interpreting of an inferior necessary friend (33:13–28). Very evidently, however, his ego is the center of his system; it is he who sets up as Job’s mediator (33:5–7; cf 39:5–36), and his sage remarks on God’s power and wisdom in Nature are full of self-importance. All this seems designed to accentuate the almost ludicrous humiliation of his collapse when from a natural phenomenon the oncoming tempest shows unusual and supernatural signs. His words become disjointed and incoherent, and cease with a kind of attempt to recant his pretensions. And the verdict from the whirlwind is: “darkeneth counsel by words without knowledge.” Elihu thus has a real function in the story, as honorable as overweening self-confidence is apt to be. John Franklin Genung

Elijah, El-ji'a (אֵלִיָּהוּ 'elīyahu or [44] יְחִיָּה יְחִיָּה, “Jah is God”; LXX Ἠλιαῖος, Eliaios, NT 'Elias, Elias, AV of NT Elijah)

I. THE WORKS OF ELIJAH

1. The Judgment of Drought
2. The Ordain by Prayer
3. At Horse
4. The Choice of Naboth
5. Elijah and Ahabash
6. Elijah Translated
7. The Letter to Jehoram

II. THE CHARACTERS OF THE PROPHET

III. MIRACLES IN THE ELIJAH NARRATIVES

IV. ELIJAH IN THE NT

LITERATURE

(1) The great prophet of the times of Ahab, king of Israel. E. is identified at his first appearance (1 K 17:1) as “E. the Tishbeh, who was of the sojourners of Gilead.” Thus his native place must have been called Tishbeh. A Tishbeh (Thibeh) is in the territory of Naphtali is known from Tob 1 2; but if (with most modern commentators) the reading of the LXX in 1 K is followed, the word tr sojourners is itself “Tishbeh,” locating the place in Gilead and making the prophet a native of that mountain region and not merely a “sojourner” there.

1. The Works of Elijah.—In 1 K 16 20–34 we read of the impetuous of Ahab, culminating in his patronage of the worship of the Tyrian Baal, god of his Tyrian queen Jezebel (ver 31). Ver 34 mentions as another instance of the little weight attached in Ahab’s time to ancient prophetic threatenings, the rebuiling by Hiel the Bethelite of the banned city of Jericho, “with the loss’ of Hiel’s eldest and youngest sons.” This is the situation which calls for a judgment of Jeh, announced beforehand, as is often the case, by a faithful prophet of Jeh.
Whether E. was already a familiar figure at the
court of Ahab, the narrative beginning with 1 K 17
1 does not state. His garb and manner
identified him as a prophet, in any case
(2 K 1 8; of Zee 15 4). E. declared
in few words that Jeh, true and only
rightful God of Israel, whose messenger
he was, was even at the very time
sending a drought which should continue until
the prophet himself declared it at an end. The term
is to be fixed, indeed, not by E. but by Jeh; it is not to
too short (‘these years’), and it is to come only
when the chastisement shall be sufficient.
Guided, as true prophets were continually, by
the ‘word of Jeh,’ E. then hid himself in one of the
ravines east of (‘before’) the Jordan, where
the brook Cherith afforded him water, and ravens
brought him abundant food (‘bread and flesh’ twice
daily), 1 K 17 2–6. As the drought advanced the
brook dried up. E. was then directed, by the
‘word of Jeh,’ as constantly, to betake himself beyond
the western limit of Ahab’s kingdom to the Phoen
village of Zarephath near Sidon, where that widow,
to whom Jeh sent him was found gathering a few
sticks from the ground at the city gate, to prepare
a last meal for herself and her son. She yielded
to the prophet’s command that he himself should be
first from her; and when that day’s supply extended
beyond Phoenicia and continued there for a full year.)
But when the widow’s son fell sick and died, the
mother regarded it as a Divine judgment upon her
sins, a judgment which had been drawn upon her
by the grace of God, as the prophet explained; the
prayer of E., life returned to the child (vs 17–24).

“In the third year,” 1 K 18 1 (1 K 4 25; 1 S 5 17
give three years and six months as the length of the
drought), E. was directed to show himself to Ahab as
the herald of rain from Jeh. How sorely both
man and beast in Israel were pressed by drought
and the resulting famine, is shown by the fact that
King Ahab and his chief steward Obadiah were in
person searching through the land for any patches of
grazing ground, so that if the drought extended
beyond Phoenicia and continued there for a full year.)
The words of Obadiah upon meeting E. show the impression
which had been produced by the proph-
et’s long absence. It was believed that the Spirit
of God had removed to some other unknown, inac-
sessible, mysterious region (vs 10.12). Obadiah
feared that such would again be the case, and, while
he entreated the prophet not to make him the bearer
of a message to Ahab, appealed to his own well-
known piety and zeal, as shown in his sheltering and
feeding, during Jezebel’s persecution, a hundred
prophets of Jeh. E. reassured the steward by a
solemn oath that he would show himself to Ahab
(ver 15). The king greeted the prophet with the
haughty words, “Is it thou, thou troublest of Israel?”
E.’s reply, answering scorn with scorn, is what we
should expect from a prophet; the words of Israel
are not to be charged to the prophet who declared
the doom, but to the kings who made the nation
deserve it (vs 17.18).

Elijah went on to challenge a test of the false
god’s power. Among the pensioners of Jezebel
were 450 prophets of Baal and 400
prophets of the Asherah—still fed by
Kozor and Jezebel of the famine of
18.5. Accepting E.’s proposal, Ahab called
all these and all the people to Mt.
Carmel (vs 19.20). E.’s first word to the assembly
implied the folly of their thinking that the allegiance
of a people could be successfully divided between
two deities: “How long go ye leaping between
the two sides?” (possibly “leaping over two thresholds,”
over the Ironical’ to the custom of leaping over
the threshold of an idol temple, to avoid a stumble,
which would be unprioprious; of 1 S 5 1–5).

Taking the people’s silence as an indication that
they admitted the force of his first words, E. went on
to propose his conditions for the test: a bullock was
to be offered to Baal, a bullock to Jeh, but no fire
put under; “The God that answereth by fire, let
him be God.” Thus the proposal was as fair (vs 22–24).
Throughout a day of blazing sunshine the prophets of Baal called
in frenzy upon their god, while E. mocked them
with merciless sarcasm (vs 25–29). About the time
for the regular offering of the evening sacrifice in
the temple of Jeh at Jerus, E. assumed control.
Rebuilding an ancient altar thrown down perhaps in
Jezebel’s persecution; using in the rebuilding twelve
stones, symbolizing an undivided Israel such as was
promised to the patriarch Jacob of old; drenching
their sacrifice and altar water from a spring under the slopes of Carmel,
until even a trench about the altar, deep and wide enough
to have a two-4’th of a half (quarter)-bushe measure in it, was
filled—the prophet called in few and earnest words
(1 S 30–37).
The answer of Jeh by fire, consuming bullock, wood,
atler and the very dust, struck the people with awe
and fear. Confirmed that Jeh was God alone for
them, they readily carried out the prophet’s stern
sentence of death for the prophets of the idol god
(vs 38–40). Next the prophet bade Ahab make
haste with the meal, probably a sacrificial feast
for the multitude, which had been made ready;
because rain was at hand. On the mountain top, E.
bowed in prayer (1 S 10, 11). At evening he
rose to look out across the sea for the coming storm: At
last the appearance of a rising cloud as small as a
man’s hand was reported; and before the hurrying
chariot of the king could reach the place to Jezebel
it was overtaken by “a great rain” from heavens
black with clouds and wind after three rainless years.
With strength above nature, E. ran like a courier
before Ahab to the very gate of Jezebel (vs 41–46).

The same night a messenger from Jezebel to E.,
The message as a night servant “said to E., I am
Jezebel” (so the LXX), “so let the
Horeb
and I brake, for I break, I break if I break the
5 8–11.17.18; Jer 34 18.19), “If I make not thy life
as the life of one of the slain prophets of Baal ‘by
morrow about this time.’” Explain E.’s
action how we may—and all the possible explanations
of it have found defenders—he sought safety in some
flight. At Beer-sheba, the southernmost town of
Judah, he left his ‘servant,’ whom the narrative
does not elsewhere mention. Going onward into
the southern wilderness, he sat down under the
scantly shade of a desert broom-bush and prayed
that he might share the common fate of mankind
in death (19 1–4). After sleep he was refreshed
with food brought by an angel. Again he slept
and was fed. In the strength of that food he then
wandered on for forty days and nights, until he
found himself at Horeb, the mountain sacred
because there Jeh had revealed Himself to Moses (vs
5–8). The repetition of identical words by E. in
vs 10 and 14 represents a difficulty. Unless we are
to suppose an accidental repetition by a very early
copyist (earliest text) is that of the famine of G. 19.20.
E., we may see in it an indication that E.’s despond-
ency was not easily removed, or that he sought at
Horeb an especial manifestation of Jeh for his en-
couragement, or both. The prophet was hidden

to take his stand upon the sacred mount; and Jeh was heralded by tempest, earthquake and thunderstorm (vs. 9-12). These were Jeh’s forerunners only; Jeh was not in them, but in the “still small voice,” such as the prophets were accustomed to hear within their souls. When E. heard the not unfamiliar inner voice, he recognized Jeh present to hear and answer him. E. seems to be seeking to justify his own retreat to the wilderness by the plea that he had been “very jealous,” had done in Jeh’s cause all that mortal prophet could do, before he fled, yet at all costs to the same people who had forsaken the law and “covenant” of Jeh, thrown down His altars and slain His prophets, would have allowed the slaughter of E. himself at the command of Jezebel; and in him would have perished the last true servant of Jeh in all the land of Israel (vs. 13-14).

Divine compassion passed by E.’s complaint in order to give him directions for further work in Jeh’s cause. E. must anoint Hazael to seize the throne of Syria, Israel’s worst enemy among the neighboring powers; Jehu, in like manner, he must anoint to put an end to the dynasty of Ahab and assume the throne of Israel; and Elisha, to be his own successor in the prophetical office. These three, Hazael and his Syrants, Jehu and his followers, even Elisha himself, are to execute His judgments upon the idolaters and the sorcerers in Israel. Jeh will leave Himself 7,000 (a round number, a limited but not an excessively small one, conveying a doctrine, like the doctrine of later prophets, of the salvation of a righteous remnant to expose the works of the wicked and go against the judgment because they did not share the sin. If E. was rebuked at all, it was only in the contrast between the 7,000 faithful and the one, himself, which he believed to number all the righteous Jews.

The anointing of Hazael and of Jehu seems to have been left to E.’s successor; indeed, we read of no anointing of Hazael, but only of a significant interview between that worthy and Elisha (2 K 7-15).

4. The Case of Naboth. E. next appears in the narrative as rebucker of Ahab for the judicial murder of Naboth. In the very piece of ground which the king had coveted and seized, the prophet appeared, unexpectedly and uninvited, and called to account upon Ahab and Jezebel and all their house the doom of a shameful death (1 K 21). There was present at this scene, in attendance upon the king, a captain named Jehu, the very man already chosen as the supplenter of Ahab, and he never forgot what he then saw and heard (2 K 9:25-26).

Ahab’s penitence (1 K 21:28-29) averted from himself some measure of the doom. His son Ahaziah, who pulled it down upon his own head (2 K 9:30).

5. Elijah in the wilderness. Sick unto death from injuries and received in a fall, Ahaziah sent to ask Ahaziah an oracle concerning his recovery at the shrine of Baal-zebub in Ekron. E. met the messengers, brought them back with a prediction, not from Baal-zebub but from Jeh, of impending death. Ahaziah recognized by the messengers’ description the ancient “enemy” of his house. A captain and fifty soldiers sent to arrest the prophet were consumed by fire from E.’s word. A second captain with another fifty met the same fate. A third besought the prophet to spare his life, and E. went with him to the king, but only to repeat the words of doom (2 K 1). A foreboding, shared by the “sons of the prophets” at Bethel and Jericho, warned E. that the closing scene of his earthly life was at hand.

6. Elijah to Translated E. He desired to meet the end, come in to Jordan with the stroke of his mantle, that the two might pass over toward the wilderness on the east. Elisha asked him that he might receive a firstborn’s portion of the spirit which rested upon his master. “A chariot of fire, and horses of fire” appeared, and parted the two asunder; “and E. went up by a whirlwind into heaven” (2 K 2:1-11).

In 2 Ch 21:12-15 we read of a “writing” from E. to Jehoram, son of Jehoshaphat, king of Judah. The statements of 2 K 3:11,12 admit of no other interpretation than that given in the Hebrew prophet’s similar prophecy. The prophetic work had already occurred in the lifetime of Jehoshaphat. It has been pointed out that the difficult verse, 2 K 8:16, appears to mean that Jehoram began to reign at some time before the death of his father; it is also conceivable that E. left a message, reduced to writing either before or after his departure, for the future king of Judah who should depart from the true faith.

II. The Work of Elijah. One’s estimate of the importance of the work of E. depends upon one’s conception of the condition of things which the prophet confronted in Northern Israel. While it is true that the reign of Ahab was outwardly prosperous, and the king himself not without a measure of success in the political aspect of his reign, his religious policy at best involved such tolerance of false faiths as could lead only to disaster. Ever since the time of Joshua, the religion of Jeh had been waging its struggle in the old Canaanite worship of the power of the earth, and the Baal worship, and the Baalim, the “Baals” or “lords” of this and that neighborhood, whose ancient altars stood “upon the high mountains, and upon the hills, and under every green tree” (Dt 12:2). The god imported from Phoenicia by Jezebel bore also upon such a mission, the name, the character and the worship were worse and more debasing than anything that had before been known. Resistance offered by the servants of Jeh to the claims of the queen’s favored god led to persecution, rightly ascribed by the historian to Jezebel (1 K 18:4). In the face of this danger, the differences between the worship of Jeh as carried on in the Northern Kingdom and the same worship as practised at Jerusalem, work out of sight of E. E. was not to recall the people from the Tyrian Baal to Jeh, the God of their fathers. The vitality of the true religion in the crisis is shown by the fidelity of such a man as Obadiah (1 K 18:3), or by the perseverence of Jeh, in his righteous anger and hatred of all that had happened of persecution (19:18).

The work begun by E. was finished, not without blood, by Jehu; we hear no more of the worship of the Tyrian Baal in Israel after that anointed usurper’s time (2 K 9:10). To say that E. at Horeb “learns the gentleness of God” (Strachan in HDB) is to contradict the immediate text of the narrative and the history of the times. The direction given E. that he should anoint one man to seize the throne of Israel and a prophet to continue his own work, with the promise and prediction that these three forces should unite in executing upon guilty Israel the judgment still due for its apostasy from Jeh and its worship of a false god, who had not a word of peace; the very vision of peace was hidden from his eyes, reserved for later prophets for whom he could not prepare the way. It was his mission to destroy at whatever cost the heathen worship which else would have destroyed Israel itself, with consequences whose evil we cannot estimate, even though we would have had no standing-ground had it not been for the work of E. and the influences which at divine direction he put in operation.

III. Character of the Prophet. It is obvious that the Scripture historian does not intend to furnish
us with a character-study of the prophet E. Does he furnish anything new to the material on which such a study may profitably be attempted? The explanation found in Jas 5 17, "E. was a man of like passions [m "nature"] with us," is brief indeed; but examination of the books which have been written upon the life of E. leads to the conclusion that it is possible to err by attaching too much importance to events which were never intended to bear, as well as by introducing into one's study too much of sheer imagination. It is easy, for example, to observe that E. is introduced to the reader with suddenness, and the account of his appearance in the narrative seem abrupt; but is one warranted in arguing from this a lack of truth in the prophet's character? Is not the sufficient explanation to be reached by observing that the historian's purpose was not to give a complete biographical history of any individual, whether prophet or king, but to display the working of Jeh on upon and with the kingdoms of Israel and Judah through the prophets? Few personal details are therefore to be found recorded concerning even such a prophet as E.; and moreover, in all cases, they have not been designed to give a teaching message.

The imagination of some has discerned a "training of E."
the in the experiences of the prophet; but to admit that there must have been such a training would enable us to discuss traces of it in the scenes and incidents which have been recorded.

Distrusting, for the reasons above suggested, any attempt at a detailed representation of the prophet's inner life, one may seek, and prize, what seems to lie upon the surface of the narrative: faith in Jeh as God of Nature and as covenant God to his people.

IV. Miracles in the Elijah Narratives.—The miraculous element must be admitted to be prominent in the experiences and works of E. It cannot be estimated apart from the general position which the student finds it possible to hold concerning miracles recorded in the OT. The effort to explain away E.'s miracles by a rationalistic way may be wholly unprofitable. E.'s "ravens" may indeed be converted by a change of vowel-points into "Arabians"; but, in spite of the fact that Orientals would bring offerings of food to a holy hermit, the whole tenor of the narrative favors rather than nullifying the idea that E.'s "ravens," and saw in the event another such exercise of the power of Jeh over all things as was to be seen in the supply of meal and oil for the prophet and the widow of Zarephath, the fire from heaven, the parting of the Jordan, or the appearance of the prophet by a whirlwind into heaven. Some modern critics recognize a different and later source in the narrative of 2 K 1; but here again no real difficulty, if any difficulty there be, is removed. The stern prophet who would order the slaughter of the 450 Baal prophets might well call down fire to consume the soldiers of an apostate and a hostile king. The purpose and meaning of the E. chapters is to be grasped by those who accept their author's conception of Jeh, of His power over Nature and with Nature in mind, rather than by those who seek to place that conception by another.

V. Elijah in the NT.—Malachi (4 5) names E. as the forerunner of the "great and terrible day of Jeh," and the expectation of Elijah was a characteristic mark of those who expected the Second Coming. Mk 6 15 [Lk 9 8; Mt 16 14] Mk 8 28 [Lk 9 19; Mt 27 47-49] Mk 15 35-36. The interpretation of Malachi's prophecy fore-shadowed in the angelic announcement to Zacharias (Lk 1 17), that John the Baptist should do the work of another Elijah, is given on the authority of Jesus Himself (Mt 11 14). The appearance of E., with Moses, on the Mt. of Transfiguration, is recorded in Mt 17 1-13 [Mk 9 2-13 || Lk 9 28-36], and in Mt 11 14 || Mk 9 13 Jesus again identifies the E of Malachi with John the Baptist. The fate of the soldiers of Ahaziah (2 K 1) is in the mind of James and John on one occasion (Lk 9 54). Jesus Himself alludes to E. and his sojourn in the land of Sidon (Lk 4 25-26). Paul makes use of the prophet's earlier appearance (Rom 11 1). In Jas 5 17-18 the work of E. affords an instance of the powerful supplication of a righteous man.

2) A "head of a father's house" of the tribe of Benjamin (1 Ch 8 27, AV "Eliah").

3) A man of priestly rank who had married a foreign wife (Ezr 10 21).

4) A layman who had married a foreign wife (Ezr 10 26).

the Harodite (Uradite), one of David's guard, the "thirty" (2 S 23 25). Omitted from 1 Ch 11 27.

ELIM, e'lim (D'lim, e'trimus; A'doa, A'dam). The second encampment of the Israelites after crossing the Red Sea. It was a contrast to the previous camp called "Marah" because of the bitterness of the waters, for there were twelve springs of water, and threescore and ten palm trees (Ex 15 27; 16 1; Nu 33 9). The traditional site is an oasis in Wady Charundel, cir 63 miles from Suez. See Exodus; Wanderings of Israel.

ELIMELECH, e-lim'e-lek (g-lim'e-lek, e'ilimelek, "my God is king"); 1 Abeimelech, Abeimeleche, *A'liemelhe, A'limmel). Elimelech was a member of the tribe of Judah, the son of Bethuel, a man of wealth and probably head of a family or clan (Ruth 1 23; 2 13). He lived during the period of the Judges, had a hereditary possession near Bethlehem, and is chiefly known as the husband of Naomi, the mother-in-law of Ruth and her daughter-in-law of David the king.

Because of a severe famine in Judaea, he emigrated to the land of Moab with his wife and his sons, Mahlon and Chilion. Not long afterward he died, and his two sons married Moabitish women, Ruth and Orpah. Ten years in all were spent in Moab, when the two sons died, and the three widows were left. Soon afterward Naomi decided to return to Judah, and the sequel is told in the Book of Ruth. See Ruth; Naomi.

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ELIOENAI, e-ll-o'-en-ai. See Elihoreni.

ELIONAS, el-i'-nas (Eliounas, Elidnes, Elionate, Elionatis). The name of two men who had married foreign wives (1 Esd 9 22-23), corresponding respectively to "Elioenai" and "Eliacer" in Ezr 10 22-31.

ELIPHAL, e-lip'hal, e-lip'al (g'liph'al, "g'lliph'al, "God has judged"); Son of Ur, one of the mighty men of David's armies in the Census (2 S 23 35). By another name identifies him with Elipelet, son of Ahian, the son of the Masachithie (2 S 23 34; cf Davis, Dictionary of the Bible, s.v. "Ur"). See also 1 Ch 14 5-7.
ELIPHALAT, ē-līf′-ă-lat (Eliphalt, Eliphaltai; 1 Esd 8:39; 9:33): Called "Eliphelet" in Ezra 8:13, 10.33.

ELIPHAZ, ē-lī-fāz, ē-līf′-āz (יֵלָיפַ֖א, Elapha, "God is fine gold") (1) Son of Eshai by Adah, and father of Teman, Kenaz and Amalek (Gen 36:4.10; 1 Ch 1:35f). See also EDOU.

ELIPHAZ: The first and most prominent of the three friends of Job (Job 2:11), who come from distant places to condole with and comfort him, when they hear of his affliction. That he is to be regarded as their leader and spokesman is shown by the greater weight and originality of his speeches (contained in chs 4, 5, 16, 22), the speeches of the other friends being in fact largely echoes and emotional enforcements of his thoughts, and by the fact that he is taken as their representative (Job 42:7) when, after the address from the whirlwind, Jehovah appoints their expiation for the wrong done to Job and to the truth. He is represented as a venerable and benignant sage from Teman in Idumeæa, a place named for its wisdom (cf Jer 49:7), as was also the whole land of Edom (cf Ob ver 8); and doubtless it is the writer's design to make his words typical of the best wisdom of the world. This wisdom is the result of ages of thought and experience (cf Job 42:7), and was developed under a period of years (cf 7:27), when, and claims the authority of revelation, though only revelation of a secondary kind (of Eliphaz' vision, 12:18), and his challenge to Job to obtain the like, 5:1). In his first speech he deduces Job's affliction from the natural conditions of life from creation (4:7-11), which cause he makes broad enough to include innate impurity and depravity (4:17-19); evinces a quietism which depricates Job's self-destroying ebullitions of wrath (5:2.3; cf Job's answer for its wisdom (4:4); and promises restoration as the result of penitence and submission. In his second speech he is irritated because Job's blasphemous words are calculated to hinder devotion (16:4), attributes them to iniquity (vs 5,6), restates his depravity doctrine (vs 14-16), and initiates the lurid descriptions of the wicked man's fate, in which the friends go on to overstate their case (16:20-35). In the third speech he is moved by the exigencies of his theory to impute actual frauds and errors to Job, injustices indulged in because God was too far away to see (32:5-15); but as a close holds open to him still the way of penitence, abjuring of iniquity, and restoration to health and wealth (23:21-30). His utterances are well composed and judicial (see coldly academic, Job thinks, 16:4,5), full of good religious counsel abstractly considered. Their error is in their inveterate presupposition of Job's wickedness, their unsympathetic clinging to theory in the face of fact, and the supressing of the human element in the friendship of Jehovah.

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ELIPHELEHU, ē-līf′-ē-lē-hū (אֵלְפֶלֶהול, Eliphelehu, "May God distinguish him, AV Eliphelehu): The eleventh of the fourteen doorkeepers mentioned as "brethren of the second degree" and as appointed in connection with the bringing up of the ark to Jerusalem by David (1 Ch 16:18).

ELIPHELET, ē-līf′-ē-lēt. See ELIPHALAT; ELIPHAH.

ELISEBETH, ē-līs′-ē-bēth (Eleazer, Elisabeth, WH 'Eleazer, Elisabeth, from Heb 'ēlīsēbha' [Elisheba], "God is [my] oath," i.e. a worshipper of God): Wife of Zacharias the priest and mother of John the Baptist (Lk 1:5f). E.'s herself was of priestly lineage and auttonomous (AV Coresus, q.v.) of the Virgin Mary (ver 36), of whose visit to E. a remarkable account is given in vs 39-56. See ZACHARIAS.

ELISEUS, ē-līs′-ē-us. See ELISHA.

ELISHA, ē-līs′-ē-ha (אֵלִישָׁה, 'Elishah, "God is salvation"); LXX 'Ekuratos, Elisæus; NT 'Elisæus, Elizasos, Elisias, Elises (Lk 4:27 AV): I. HIS CALL AND PREPARATION 1. His Call 2. His Preparation 3. The Martyrdom of Elijah II. HIS PROPHETIC CAREER 1. Reckoning of His Career 2. His Ministry in a Private Capacity 3. His Ministry in a Public and National Capacity 4. Characteristics of His Ministry (1) In Comparison with Elijah (2) General Features of His Ministry III. GENERAL ESTIMATE LITERATURE A prophet, the disciple and successor of Elijah. He was the son of Shaphat, lived at Abel-meholah, at the northern mouth of the Jordan valley and a little S. of the Sea of Galilee. Nothing is told of his parents but the father's name, though he must have been a man of some wealth and doubtless of earnest piety. No hint is given of Elisha's age or birthplace, and it is almost certain that he was born and reared at Abel-meholah, and was a comparatively young man when we first hear of him. His early life thus was spent on his father's estate, in a god-fearing family, and under the influence of the many of God's prophets. His moral and religious nature was highly developed in such surroundings, and from his work on his father's farm he was called to his training as a prophet and successor of Elijah.

I. HIS CALL AND PREPARATION.—The first mention of him occurs in 1 K 19:16. Elisha was at Horeb learning perhaps the greatest lesson of his life; and one of the three duties with which he was charged was to anoint Elisha, the son of Shaphat of Abel-meholah, as prophet in his stead.

Elisha soon went northward and as he passed the lands of Shaphat he saw Eliash plowing in the rich level field of his father's farm. Twelve

1. His Call yoke of oxen were at work, Elisha had just finished his plowing with the twelfth yoke. Crossing over to him Elisha threw his mantle upon the young man (1 K 19:19). Elisha seemed to understand the meaning of the symbolic act, and was for a moment overwhelmed with its significance. It means to be ready; to be worth using, and to be a partner with him in the work of the prophecies. It also means to be anointed as the son and successor of Elijah in the prophetic office. Naturally he would hesitate a moment before making such an important decision. As Elijah strode on, Elisha felt the irresistible force of the call of God and ran after the great prophet, announcing that he was ready to follow, only he wished to give a parting kiss to his father and mother (19:20). Elisha seemed to realize what it meant to the young man, and bade him "Go back again; for what have I done to thee?" The call was as Elisha seemed to think, and the response had better be deliberate and voluntary. But Elisha had fully made up his mind, slew the yoke of oxen with which he was plowing, boiled their flesh with the wood of the implements he was using, and made a farewell feast for his friends. He then followed Elijah, making a full renunciation of home ties, comforts and privileges. He became Elijah's servant; and we have but one statement describing their relationship (2 K 3:11): he "poured water on the hands of Elijah.

They seem to have spent several years together (1 K 22:1; 2 K 1:17), for Elisha became well known among the various schools of the prophets. While ministering to the needs of Elijah, Elisha learned many deep and important lessons, imbued with much of his spirit, and developed his own rare qualities of nature and efficiency until he was ready for the prophetic service himself. It seems almost certain that they
lived among the schools of the prophets, and not in the mountains and hilles as Elijah had previously done. During these years the tie between the two men became very deep and strong. They were years of great sighning, to a young prophet and of careful teaching on the part of the older. The lesson learned at Horeb was not forgotten and its meaning would be profoundly impressed upon the younger man. The whole after-life shows that he had deeply imbued the teaching.

The final scene shows the strong and tender affection he cherished toward his master. Aware that the end was near, he determined to be with him until the last. Nothing could persuade him to leave Elijah.

3. The Parting Gift

When asked what should be done for Elijah, he asks for the elder son's portion, a double portion, of his master's spirit (2 K 2:9). He has no thought of leaving the records of the followed firstborn son. The request shows how deeply he had imbibed of his master's spirit already. His great teacher disappears in a whirlwind, and, awestruck by the wonderful sight, Elisha rends his clothes, takes up the garment of Elijah, and goes in his stead. He was a young man, was eager to serve, and had a quick eye. Elijah, as he passed, smote the waters to test whether the spirit of Elijah had really fallen upon him, and as the water parts, he passes over dry shod. The sons of the prophets who have been watching the proceeding, have seen the man of God at once observe that the spirit of Elijah rested upon Elisha, and they bowed before him in reverence and submission (2 K 2:12–15).

Elisha now begins his prophetic career which must have lasted 50 years, for it extended over the reigns of Jehoshaphat, Jehoram, and Joash. The change in him is now so manifest that he is universally recognized as Elijah's successor and the religious leader of the prophetic schools. The skepticism of the young prophets regarding the translation of Elijah found little sympathy with Elisha, but he is especially indulgent and courteous to them (2 K 2:16–18).

II. His Prophetic Career.—As we study the life of Elisha we look first at the record of his career. The words are the record of the events and the language is the language of history—no strict chronological order. Like other Scripture writers he has followed the system of grouping his materials. The record in 2 K 2:19–27 are probably in the order of their occurrence. The events in 2 K 3:1–6 cannot be chronologically arranged, as the name of the king of Israel is not mentioned. In 2:23, the prophet says he has no more into the land of Israel, and ver 24 proceeds to give an account of Ben-Hadads’ invasion and the terrible fate of the Syrians. In 2 K 4:1–36 he is in friendly converse with the king. In ch 15 the death of Naaman, the leper, and this is followed by the sad account of his last interview with Elisha (2 K 13:14–19) which event occurred some years previously.

When he began his career of service he carried the mantle of Elijah, but we read no more of that mantle; he is arrayed as a divine judge before the Israelites, he carries a private citizen (2 K 2:12) in common garments (brâykhâdîm). He carries a walking-staff of ordinary citizens, using it for working miracles (2 K 4:29). He is denounced from lives in different cities, sojourning at Bethel or Jericho with the sons of the prophets, or dwelling in his own home in Dothan or Samaria (2 K 6:24,32). He passed through the land of Syria often on foot that a prophet’s chamber was built for his special use (4:5–11). His ministry began by shutting up the heavens for three and a half years; Elisha’s began by healing a spring of water near Jericho (2:21).

One of these possessed certain noxious qualities, and complaint is made to Elisha that it is unfit for drink, and the inhabitants of Jericho refused to drink of it (2:19). He takes salt in a new vessel, casts it into the spring, and the waters are healed so that there was not “from thence any more death or miscarriage” (2:21).

(2) Leaving Jericho, ‘a pleasant situation,’ he}

passes up to the highlands of Ephraim, doubtless by the Wady Suweinit, and approaches Bethel, a seat of Baal worship and headquarters of idolatry. The bold head, or perhaps closely cropped head, of Elisha, in contrast to the long hair of the younger man, may explain the ridicule of some “young lads out of the city,” who called after him “Go up, thou baldhead,” their taunt manifesting the most blatant profanity and utter disregard of God or anything sacred. Elisha, justly angered, turned and cursed them in the name of Jeh. Two years soon break forth from the woods of that wild region and make fearful havoc among the boys. Elisha may have shown severity and a vindictiveness in this, but he was in no way disposed to blame for the punishment which overtook the boys. He had nothing to do with the bears and was in no way responsible for the fate of the lads. The Sept adds that they threw stones, and the rabbis tell how E. was himself punished, but these attempts to tone down the affair are uncalled for and useless (2:23,24).

(3) From Bethel E. passed on to Mt. Carmel, the home of a school of the prophets, spent some time there and returned to Samaria the capital (2:25). His next deed of mercy was to relieve the pressing needs of a woman of one of the prophets. The name of the place is not given (4:1–7).

(4) On his many journeys up and down the country, he frequently passed by the little village of Shunem, on the slopes of “Little Hermon.” The modern name is Tell‘An. It was about three miles from Jezreel. Accustomed to accept hospitality of one of the women of the place, he so impressed her with his sanctity that she appealed to her husband to build a chamber for the “holy man of God, that passeth by us continually.” When he passed on and in return for this hospitality a son was born to the woman, who suddenly dies in early boyhood and is restored to life by the prophet (4:8–37).

(5) E. is next at Gilgal, residing with the sons of the prophetic family. It is a time of famine and they are subsisting on what they can find. One of them finds some wild gourds (pałkêlu’dhah), shreds them into the pot and they are cooked. The men have no sooner begun to eat than they taste the poison and cry to Elisha, “O man of God, there is death in the pot!” Throwing in some meal, E. at once renders the dish harmless and wholesome (4:38–41).

(6) Probably at about the same time and place and during the same famine, a man from Baalath-shalisha brings to Elisha the bones of Elisha’s master, Naaman. The bones were wrapped in a bundle of fresh barley bread and fresh ears of grain. Unselfishly E. commands that it be given to the people to eat. The servant declared it was altogether insufficient for a hundred men, but E. predicts that there will be enough and is abundantly supplied with bread (4:42–44). This miracle closely resembles the two miracles of Jesus.

(7) The next incident is the healing of Naaman, the leper, commander of the Syrian army (5:1–19). He is afflicted with the leprosy, the leper’s leprosy of the leprous kind (ver 27). A Jewish maiden, captured in one of their numerous invasions of Eastern Pal., and sold into slavery with a multitude of others, tells her mistress, the wife of Naaman, about the wonder-working Elisha. The maiden tells her mistress that Elisha can heal the leprosy, and Naaman resolves to visit him. Through the king he obtains permission to visit E. with a great train and rich presents. The prophet sends his servant to tell him to dip seven times in the Jordan river, and he will be healed. Naaman is angry at the lack of deference on the part of Elisha and turns away in a rage to go home. Better counsels prevail, and he obeys the prophet and is cured. E. absolutely refuses the rich presents Naaman offers, and permits the Syrian to take some earth from Jeh’s land, that he
may build an altar in Syria and worship Jeh there. The idea was that a God was localized, and could be worshiped in his own land. E. gives Naaman permission apparently to worship Rimmon while avowedly he is a worshipper of Jeh. The prophet appreciates the difficulties in Naaman's path, believes in his sincerity, and by this concession in no way proved that he believes in the actual existence of a god named Rimmon, or that Jeh was confined to his own land, or in any way sanctions idolatrous worship. He is conciliatory and tolerant, making the best of the situation.

(8) A merciful nature is apparent from the part of Elisha follows, but it was richly deserved. Gehazi's true character now manifests itself. He covets the rich presents brought by Naaman, runs after him, and by a clever story secures a rich present from the general. E. divinates his trick and deems him and his family to be afflicted with Naaman's leprosy forever (5 20—27).

(9) A group of the sons of the prophets, probably at Jericho, finding their quarters too small, determine to build new quarters near the Jordan. While felling the timber the ax-head of one, a borrowed tool, fell into the water and disappeared. It would have been useless to have attempted to search for it in that swift and muddy stream, so he cries in distress. Elisha, in a sick, cast-iron pot, in the spot where the ax fell, and makes the iron swim on the surface (6 1—7).

Elisha's services to his king and country were numerous and significant.

3. His Ministry in a Public and National Capacity

(1) The first, one recorded took place during the attempt of Jehoram to resubjugate Moab which had revolted under King Mesha. In company with Jehoshaphat and the king of Edom his southern banded hosts found themselves without water in the wilderness of Edom. The situation is desperate. Jehoram appeals to Jehoshaphat, and on discovering that Elisha was in the camp all three kings appeal to him in their extremity. He refuses any help to Jehoram, bidding him appeal to the prophets of his father Ahab and his mother Jezebel. For Jehoshaphat's sake he will help, calls for a minstrel, and under the spell of the music recollects himself. He orders the captain of the chariots to make trenches to hold the water which shall surely come on the morrow from the land of Edom and without rain. He moreover predicted that Moab would be utterly defeated. These predictions are fulfilled, Mesha was overthrown in his capital, and in desperation sacrifices his firstborn son and heir on the walls in sight of all Israel. In great horror the Israelites withdraw, leaving Mesha in possession (5 4—27).

(2) His next service occurred at Samaria. The king of Syria finds that his most secret plans are divulged in some mysterious way, and he fails more than once to take the king of Israel. He suspects treachery in his army, but is told of Elisha's divulging powers. Elisha is living at Dothan; and thither the king of Syria sends a large army to capture him. Surrounded by night, E. is in no way terrified as his servant is, but prays that the young man's eyes may be opened to see the mountains full of the chariots and horses of Jeh. Going forth to meet the Syrians as they close in, E. prays that they may be stricken with blindness. The word ἁναρέω is used only here and in Gen 19 11 and probably means mental blindness, or bewilderment, a confusion of mind amounting to illusion. He now tells the young man to take a bow and arrow to the young lion place, but when he will lead them to the right place. They follow him into the very heart of Samaria and into the power of the king. The latter would have smitten them, but is rebuked by E. who counseled that they be fed and sent away (2 K 6 8—23). Impressed by such mysterious power and strange clemency the Syrians retreat.

(3) The next incident must have occurred some time previous, or some time after these. Samaria is besieged, the Israelites are encouraged to defend their capital to the last, famine prices prevail, and mothers begin to cock their children and eat them. The king in horror and rage will wreak vengeance on Elisha. The latter divines his purpose, anticipates any action on the king's part, and predicts that there will be abundance of food on the morrow. That night a messenger arrives. The king sees the Syrian host. They imagined they heard the Hittites coming against them, and fled in headlong rout toward the Jordan. Four lepers discover the deserted camp and report the fact to the king. He suspects an ambush, but is persuaded to send a few men to reconnoitre. They find the camp deserted and treasures strewing the path right to the Jordan. The Samaritans lose no time in plundering the camp and Elisha's predictions are fulfilled to the letter (6 24—7).

(4) The prophet's next act was one of great significance. It was the carrying out of the first order given to Elijah at Horeb, and the time seemed ripe for it. He proceeds north to Damascus and finds Hazael, the son of Benhadad, sick. Elisha sends a rich present by the hands of his chief captain Hazael and inquires whether he will recover. Elisha gives a double answer. He will recover, the disease will not be fatal, yet he will die. Fixing his eyes on Hazael, E. sees the successor to Benhadad who will be a terrible scourge to Israel. The man of God weeps, the fierce captain is ashamed, and when told of what he shall do, represents himself as a dog and not able to do such things. But the prophet is too entirely: he tells Benhadad he will recover, and on the morrow smothers him and succeeds to the throne (8 7—15).

(5) The next move of E. was even more significant. It is the fulfilling of the second order given Elijah at Mt. Horeb. The Israelites are fighting the Syrians in defense of Ramoth-gilead. The king, Jehoram, is wounded and returns home to Jezeel to recover. E. seizes on the opportune moment to have the house of Ahab avenged for its many sins. He sends prophets with a vial of oil to Ramoth-gilead with orders to anoint Jehu, one of the captains of the army, as king over Israel. The young prophet obeys, delivers his message and flees. Jehu tries to take him alive to reveal the nature of his mission. Elisha forces to tell, and is at once proclaimed king. He leaps into his chariot, drives furiously to Jezeel, meets the king by the vineyard of Naboth, sends an arrow through his heart, tramples to death the queen Jezebel, butchers the king's sons and exterminates the royal family. He then treacherously murders the priests of Baal and the revolution is complete; the house of Ahab is destroyed, Baal worship overthrown, and an able king is upon the throne (chs 9, 10).

(6) Elisha retains his fervent and patriotic spirit until the last. His final act is in keeping with his long life of generous deeds and faithful patriotic service. He is on his deathbed, having witnessed the fearful oppressions of Israel by Hazael who made Israelites as dust under his feet. The young king Joash visits him, weeps over him, calling him, "My father, the chariots of Israel and the horsemen thereof." The dying prophet bids him take his bow and arrow to the young lion place, but when he will lead them to the right place. They follow him into the very heart of Samaria and into the power of the king. The latter would have smitten them, but is rebuked by E. who counseled that they
Syria many times, but now he shall smite her only three (13 14-19).

(7) The last wonder in connection with Elisha occurs after this death. His bones were reported to have Vitalizing power (13 20-21). Tradition says that the man thus restored to life lived but an hour; but the story illustrates something of the reverence held for E.

(1) In comparison with Elijah.—In many respects Elisha is a contrast to his great predecessor. Instead of a few remarkable appearances and striking events, he was a steady and faithful servant of God's holy ministry: instead of the rugged hills his home was in the quiet valley, and instead of solitary goodness he loved the social life and the home. There were no sudden appearances and disappearances, people always knew where to find him. There were no long seasons of hiding or retirement, he was constantly moving among the people or the prophetic schools. There were no spectacular revolutions, only the effect of a long steady ministry. John was a prophet Elijah's more than the earlier. Elisha had learned well his master's art. His death (Hosea 13:19) was not so much in the temple, the fire and the earthquake, as in the still small voice, (1 K 19 12).

Elisha was a prophet of fire, Elisha more of a man of water. The former called down fire out of heaven to consume those sent to take him; Elisha anticipates the king when he comes to take him (2 K 5:32-33) and gives proper notice of the fact. But Elisha never seemed to lose his readiness to come upon the army which surrounded him at Dothan, and escape in a chest of dung. (6 21-23). Elisha was austere and terrible, but Elisha was so companionable that the woman at Shunem built him a little chamber and a tilting place could be helped more by the strains of music than by the mountain solitudes. (13 9). The multiplication of the oil and the cruse is much like the continued supply of meal and oil to the widow of Zarephath (1 K 17:10-16), and the raising of the Shunammite's son like the raising of the widow's son at Zarephath (17 17-24).

(2) General features of his ministry.—His services as a pastor-prophet were more remarkable than his military victories. He could be severely in the presence of deliberate wrongdoing, stern and unflinching when the occasion required. He could weep before Hazael, knowing what he was going to do to Israel, yet he anointed him king of Syria (2 K 5:11-15). When the time was ripe and the occasion opportune, he could instigate a revolution that wiped out a dynasty, exterminated a family, and caused the murder of the priests of Baal (chs 8, 9). He possessed the confidence of kings so fully that they admitted him to their councils and would have wreaked vengeance on him (31 31). He was something of a military strategist and many times saved the king's army (6 10). The king of Israel goes to him for his parting counsel (13 14-19). His advice or command seemed to be always taken unhesitatingly. His contribution to the religious life of Israel was not his least service. Under Jehu he secured the destruction of the Baal worship in its organized form. Under Hazael the nation was trodden down and almost extinguished. For his anointing by his own ministry many were saved from bowing to Baal. His personal influence among the schools of the prophets was widespread and beneficial. He that escaped the sword of Hazael was slain by Jehoash and he that escaped Jehoash was slain by Elisha. Elisha finished the great work of putting down Baal worship begun by Elijah. His work was not so much to add anything to religion, as to cleanse the religion already possessed. He did not ultimately save the nation, but he did save a large proportion of it. The corruption were not all eradicated, the sins of Jeroboam the son of Nebat were never fully overcome. He passed through a bitter and distressing national humiliation, but emerged with hope. He eagerly watched every turn of events and his counsels were more frequently adopted than those perhaps of any other prophet. He was "the chariots of Israel and the horsemen thereof" (33 14). No condemnation of calf-worship at Dan and Bethel is recorded, but that does not prove that it was not fully sanctioned. He refers to the test between Jehoshaphat and Baal worship. The corrupted form of Jeh worship was a problem which Amos and Hosea had to face nearly a cent. later.

III. General Estimate.—His character was largely molded by his mentor, Elijah. He was kind and benefactor of foreigner as well as of Israelite. He was large-hearted and generous, tolerant to a remarkable degree, courageous and shrewd when the occasion required, a diplomat as well as a statesman, severe and stern only in the presence of evil and when the occasion demanded. He is accused of being vindictive and of employing falsehood with his enemies. His faults, however, were the faults of his age, and these were but little manifested in his long career. He was a strenuous pastor's life. He served for years and his task was that of teaching and helping, rather than working of miracles. He continually went about doing good. He was resourceful and ready and was gifted with a sense of humor. His type is "the man of God," he proved his right to the title by his zeal for God and loving service to man.


J. J. REEVES

ELISHAH, 'el-issä' (אֶלֶישָׁה, "Elishah", "God saves"); "Eker, Elia, Ekerel, Eleasar", More frequently assigned in Gen 10 4 as the eldest son of Javan, and in Ezk 27 7 as the source from which the Tyrians obtained their purple dyes. On the ground of this latter statement attempts have been made to identify it with Southern Italy or the north of Africa. Jos (Ant. I, vi, i) identified Elishah with the Aeolians. The Tg on Ezk gives "the province of Italy." Other suggestions include Hellas, Elis, and Asia; the last-named is a kingdom mentioned in the Am Tab, but its precise location is unknown. It is improbable as yet to claim certainty for any of these conjectures.

A. C. GRANT

ELISHAMA, 'el-issä'-'mä (אֶלישָׁם, 'Elishāma"), "God has heard!"

(1) Grandfather of Joshua and son of Ammihud; prince of the tribe of Ephraim in the Exodus (Nu 1 10; 7 48-53; 1 Ch 7 26).

(2) A son of David, born in Judah (2 S 5 16; 1 Ch 3 8).

(3) By textual corruption in 1 Ch 3 8 for Elisha, another of David's sons; of 2 S 5 15.

(4) A scribe of Jehoshákim (Jer 36 12.20.21).

(5) One "of the seed royal," grandfather of Ishmael, the slayer of Gedaliah (2 K 25 25; Jer 41 1).

(6) A man of the tribe of Judah (1 Ch 2 41).

(7) One of the priests appointed by Jehovah to teach the law (2 Ch 17 6). F. K. FARMER

ELISHAPHAT, 'el-issä'-fat (אֶלֶישָׁפָח, "Elishaphat," "God is judge") This man figures in the Levitical conspiracy against Athaliah, to make Joash king. He was one of the "captains of hundred" employed in the enterprise by Jehoiada the priest (2 Ch 23 1).

ELISHEBA, 'el-issä'-bä (אֶלֶישָׁבָה, "Elisheba"), "God swears," "God is an oath". Daughter of Amminadab, sister of Noah, wife of Aaron, mother of Nadab, Abihu, Eleazar and Ithamar, the foundress, therefore, of the entire Levitical priesthood (Ex 6 23).
ELISHUA, el-ih-shu'ah (יְשַׁוֵעַ, 'elshuah'). "God is rich," "God is salvation": Son of David (2 S 5 15; 1 Ch 14 5); apparently called Elishama (1 Ch 3 6). In the latter locus we have most probably a misreading by the copyist of the name Elshaa.

ELISIMUS, el-ih-s'im-us, RV ELIASIMUS (q.v.).

ELIU, el-ih'u (אֵלִיאוֹד, Eliod; RV ELIHU): One of the ancestors of Judith (Jh 8 1), and therefore of the tribe of Simeon.

ELIUD, el-ih'yud (אֵלִיעָד, Elaid; "God my praise"): An ancestor of Jesus, four generations before Joseph (Mt 1 15).

ELIZAPHAN, el-i-zaf'hen (אֱלִישָפָן, Eliphaan; LXX Ελισαφᾶν, Elisaphan, Ελισαφάν, Elisaphan, Ελισαφάνε, Elisaphan, "God has protected"): cf. וָנָא, נוֹפָנָיָה, Zophaniah, "Yah has protected," and Phoen יְנָבָה, "Ba'al has protected").

(1) The son of Uziel, the son of Kohath, and so a prince of the Levitical class of the Kohathites (Nu 3 30; 1 Ch 15 8; 2 Ch 29 13). But in 1 Ch 15 8; 2 Ch 39 13 his class seems to be co-ordinate with that of the Kohathites. He is called Elisaphan in Ex 6 22; Lev 10 4.

(2) A "prince" or chief of Zebulun, who represented that tribe in the division of the land (Nu 34 25).—WALTER R. BETTERIDGE

ELIZUR, el-i'zur (אֱלִישֻּר, Eliphar; Ελίσαφος, Elisesphus, "Yah is my rock"); cf Zariel "my rock is God" (Nu 3 35): A chief or prince of the tribe of Reuben (Nu 1 5; 2 10; 7 30; 10 18).

ELKANAH, el-k'a-nah (אֵלְכָּנָה, elkannah, "God has possessed"): An Ephraimithe, the father of Samuel (1 S 1 1–28; 2 1 21). Of his two wives, Hannah, the childless, was best beloved. At Shiloh she received through Eli the promise of a son. Elkanah, with Hannah, took the young Samuel to Shiloh when he was weaned, and left him with Eli as their offering to Jeh. They were blessed with three other sons and two daughters.

(2) The second son of Korah (Ex 6 24), who escaped the fate of Korah, Dathan and Abiram (Nu 26 11).

(3) One "next to the king" in Jerus in the time of Ahaz; slain by one Zichri of Ephraim in war with Pekah (2 Ch 28 7).

(4) One of the Kohathites among David's "mighty men" (1 Ch 12 16).

(5) A Levi, possibly the same as (2) above (1 Ch 6 23 25 36).

(6) Another Levi of the same line (1 Ch 6 26 35).—F. K. FARR

ELKIAH, el-k'i'a (אֵלְכַּיָּה, Elcia; AV Elcia): An ancestor of Judith (Jh 8 1).

ELKOSHITE, el-kosh-it (אֵל-כֹּשֶּת, ha-el-kosheth; LXX Ἐλκοσαίου, Elkeosaiou, Ἐλκασιοῦ, Elkasiou, Ἐλκασίων, Elkasioun, Ελκοσαίου, Elkosaiou): Used with the art. "the Elkoshite" (Nah 1 1). Probably a gentile adj. giving the home of the prophet; not definitely identified. Three traditions may be noted: (1) The Neo-

ELMADAM, el-ma'dam (WH Ἐλμαδᾶμ, Elmadam; TR Ελμαδᾶμ, Elmadam; AV Elmadam): An ancestor of Jesus; according to St. Luke's genealogy, in the 6th generation before Zerubbabel (Lk 3 28).
ELNAAM, el-nā'am (אֶלנָ'אָם, 'el-nā'am, “God is delightfulness”); of Phoen “Gadannah”); According to MT the father of two of David's warriors (1 Ch 11 46); according to LXX himself one of the warriors.

ELNATHAN, el-nā'than (אֵלנָ'תָּן, 'elnāthan, “God has given”):
(1) The grandfather of Jehoachin (2 K 24 8).
(2) A courtier of Jehoiakim; he was one of those sent to Egypt to bring back the prophet Uriah (Jer 26 22), and one of those who heard the reading of the book of the covenant and entreated Jehoiakim not to burn the roll (Jer 36 1225)—possibly the same person as (1) above.

(3, 4, 5) The name of two “chief men”—unless textual corruption has introduced the name at its second occurrence. The forms of the first word as tv vary in the two narratives, being in Mt as first above and in L as in second reading. With some perversions of form probably from Ps 22 1 (יהָּנָא אֶל נַ מֶ וֶ נֶ מֶ נֶ מֶ נֶ מֶ נֶ מֶ מֶ נֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ M. (Ant.

ELOHIM, e-lo'h-im, el-o-him. See God, NAMES OF.

ELOI, e'loi, e-loi'. See God, NAMES OF.

ELOI, e'loi, e-loi', ELOI, LAMA, lā'mā, SA-BACTHANI, so-babh'ha-ru, ELLI, ELLI, LAMA SABACTHANI (Elo, lo'i, lō'mā, se'bakh'han, Elo). The forms of the first word as tv vary in the two narratives, being in Mt as first above and in L as in second reading. With some perversions of form probably from Ps 22 1 (יהָּנָא אֶל נַ מֶ וֶ נֶ מֶ נֶ מֶ נֶ מֶ נֶ מֶ נֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ מֶ M. (Ant.

There is an interesting but difficult problem in connection with the interpretation of this passage. There seems to be a mixture of Aram and Heb. The first two words, whether in Heb or Aram, have sufficient similarity to each other and each sufficient similarity to the name itself to warrant the jeer that Jesus was calling upon Elias, or the sincere supposition of those who might not fully understand the language, that he was actually calling on Elias. The forms lamā and lama used in Mt and Mk respectively (WH ed) represent the various possible forms, the first the Aram., and the second the Heb. The various readings and tv of the latter word, sabachtani, only add confusion to an effort at ultimate explanation of the real statement. Certainly the influence of the Aram. played a great part in the transmission of the original. The spirit revealed by Jesus in this utterance seems to be very much like that displayed in the Garden when He cried out to have the cup removed from Him.

WALTER G. CLIPPINGER

ELON, e'lôn (אֵלוֹנֶ, elôn, “terebinth”):
(1) A Zebulunite, who judged Israel ten years, and was buried in Ajalon (Jgs 12 112).
(2) A son of Zebulan (Gen 46 14; Nu 26 26).
(3) A Hittite who seduced daughter Esau wedded (Gen 26 34; 36 2).

ELON, e'lôn (אֵלוֹנֶ, elôn, a “terebinth”; Akāv, Ailōn): An unidentified town in the territory of Dan, named between Jablath and Timnah (Josh 19 43). It is possibly identical with Elōn-beth-Hanan which, along with Shaalbam and Bethshemesh, formed one of Solomon’s commissariat districts (1 K 4 9). Conder has suggested Bet' Anān, about 4 miles N.W. of Neby Samwil: it is quite uncertain.

who simply follows 1 Macc. The text should therefore be corrected to read as in RV, “in Elymas in Persia there was a city.”


ELYON, e'il-yon. See El-Elyon; God, Names of.


ELZAPHAN, el-zap-fan. See Elzaphan.


EMATH, em-ath (אֶמָת, Emath; cf cf Gen 20:14; 22:24; 31:30; 34:16; 46:20; Gen 24:60; 29:16; 31:58; 45:26; 46:26; 49:24; Deut 11:24). E. was a city of the tribe of Naphtali, on the north of the Jordan, opposite Beth-arabah, of which the text says (and which is apparently identical with ‘Amathus) that it was the native city of Simeon, the blind Seer.

EMBALMING, em-bal-ming (אֶבֶלָם, ‘em-balm; See also Abraham’s body, Josh 24:32). E. was used by the Egyptians in the embalming of their dead, on which subject see EMBALMING.

EMBROIDERY, em-broid-er’i (ἀμβρωσία, rīkmah; AV Needlework): Rīkmāh was applied to any kind of cloth which showed designs in variegated colors. The method of manufacture is unknown. The designs may have been woven into cloth or drawn in by a needle or hook (Jgs 5:30; Ps 45:14; Ezek 16:10.13.18; 26:16; 27:16.24).

Mā‘ashē rāḏām is trd “the work of the embroiderer” in RV instead of “needlework!” (Ex 26:36; 27:16; 28:39; 36:37; 38:18; 39:29; Jgs 5:30; Ps 46:14).

Rāḏām, “embroiderer,” occurs in Ex 35:35; 38:23. The fact that this word is used instead of ṣarōag, “weaver,” would lead us to suppose that the embroiderers’ work was either different from that of the weaver or that a “rāḏām” was esp. skilled in fine weaving. Another word, ḥōshēḇ, is used to describe a skilled weaver. “Cunning work” in AV of Ex 26:1.31; 26:6.15; 35:33.35; 36:8.35; 39:8.35 is rendered in ARV “work of the skillful workmen.” The passage has been freely rendered “designers.” In RV of Ex 38:39 ṣāḥābḥōr is trd “weave.” In Ex 26:4 occurs the word tōshēḇ, which is trd “broidered” in AV and “checker work” in RV. If this kind of work is what it is supposed to be, it is more truly “needlework” than the embroidery.

This work is still done in some of the Syrian cities and towns, esp. in Damascus. Small caps for men to wear under their ordinary headdress and loose outer garments or dressing-gowns are the forms in which it is commonly seen. The checker-work effect is obtained by sewing in a cotton string between two pieces of cloth, so as to form designs. The patterns usually run to straight lines such as signage or squares. The effect is striking, and we can well imagine would have made an impressive priest’s robe, esp. if costly materials were used. See also CRAFTS.

JAMES A. PATCH

EMEK-KEZIZ, e-mek-kā’ē-zīz (אֵימֶק קֶזֶיז, ‘emek kē+zīz; AV Valley of Keziz [Josh 18:21]): A town in Benjamin named between Beth-hoglah and Betharabah, and therefore to be sought in the plain, probably S. of Jericho. The name has not been recovered.

EMERALD, em’īr-ald. See STONES, Precious.

EMERODS, em’er-o’dīz (אֵימֶר אוֹדוֹס, ‘ôphādīm, ‘ôphārōm, thōrīm): These words are used in the account of the plague which broke out among the Philis while the captive Ark of the Covenant was in their land. ‘Ôphādīm lit. means rounded eminences or swellings, and in RV of Ps 78:36 is “tumors” (1 S 6:5–12). In the Heb. text of this passage K‘r substitutes for it the word thōrīm, a term which occurs in the next chapter in the description of the golden models of these swellings that were made as votive offerings (S 11:17–18). The swellings were symptomatized by the plague and the history is precisely that of the outbreak of an epidemic of bubonic plague. The older writers compared by success in the account in 1 S with Ps 78:66 that they were hemorrhoids (or piles), and the older Exod. term in AV is a 16th-cent. form of that Gr word, which occurs in several medical treatises of the 16th and 17th cents. There is, however, no evidence that this identification is correct.

In the light of the modern research which has proved that the rat-flea (Pulex cheopis) is the most active agent in conveying the virus of plague to the human subject, it is worthy of note that the plague of tumors was accompanied by an invasion of mice (aithōr) or rats. The rat is not specifically mentioned in the Bible, although it was as common in Can. and Israelite times as it is today, a fact demonstrated by the frequency with which their bones occur in all strata of the old Palestinian cities, so it is probable that the term used was a generic one for both rodents.

The coincidence of destructive epidemics and invasions of mice is also recorded by Herodotus (ii.141), who preserves a legend that the army of Senacherib which entered Egypt was destroyed by the agency of mice. He states that a statue of Ptah, commemorating the event, was extant in his day. The god held a mouse in his hand, and bore the inscription: “Whosoever sees me, let him reverence the gods.” This may have been a reminiscence of the story in Isa 37:36, 39, or another reference see PLAGUE.

ALEX. MACALISTER

EMIM, e’mim (אֶמִּים, ’emim; ‘Ophaim, Om-mai-nim, ’Ophaim, Om-nim, or ’Ophaim, Omni-nim): Stated to have been the earlier inhabitants of Moab (Dt 2:10.11), and to have been of tall stature, and hence “accounted Rephaim [or giants] as the Ana-kim” or the Zamzummim of Ammon (ver 20). The name was given to them by the Moabites, it may not have been that by which they called themselves. A tall race, known to the Israelites as Rephaim (q.v.), once existed in Southern Pal as well as on the E. side of the Jordan, but its exact relationship is unknown. In the time of Abraham the Emim were living in the Moabite district of Shech-hariathaim, identified with the modern Kuraybat (Gen 14:5).

A. H. SAYCE
EMMANUEL, 8-man’o-el. See Immanuel.

EMMANUS, 8-ma’us, em’a-us (Emmāmos, Emmānūaṣ, derivation uncertain, but probably from ἐκποίημα, hammath, “a hot spring”): Jos (BJ, IV, i, 2) says: “Now Emmiaus, if it be interpreted, may be rendered ‘a warm bath’ for therein is a spring of warm water useful for healing.” Here he is referring to the hot springs near Tiberias. Possibly the same Gr name may not always have been derived from the same Heb, and as Cheyne suggests (2) may have come from גַּם-ח, ha-mōḏāḵ (see below).

(1) A place where Judas Macabeaus defeated Gorgias (1 Mac 4); it was “in the plain” (1 Mac 3:40); it was subsequently fortified 1. Emmiaus by Bacheides (1 Mac 9:50). It is of the Apocrypha xi, 2; BJ, i, 2; ii, 11; v, 1; xx, 4; IV, 3; 10, 1, 6, and is mentioned in the Talm and Midr. It is now the modern mud-village of ‘Amwas, 20 miles along, and a little N. of, the main road from Jerusalem to Jaffa. In the 3d cent. it was called Nicopolis and was an episcopal see; in early Christian times it was famous for a spring of reputed healing qualities.

(2) The Emmaus of Lk 24:13, a village 60 furlongs (stadiam) from Jerusalem.

Early Christian tradition appears to have identified it with (1) and, hence, to harmonize with it, the Emmaus of 60 furlongs. Eusebius and Jerome place this Emmaus at ‘Amwas; but in the St. Luke it was 1. a city (1) and not a village (kôm), and secondly (2) the distance, 40 miles there and back, is an almost impossible one for the narrative. In Crusading times this difficulty appears to have been realized, and on what grounds is not known. Kômēth as at just over 90 stadia, N.W. of Jerusalem, was selected as the site of Emmaus. There a fine church was built in recent years by the Franciscans of Jerusalem and today a Franciscan hospital and school attached to the church, and a newer German hospital, combine with the considerable picturesque quality of the place itself to fortify the tradition.

A much more probable site is Kulunīyeh, a village about 35 stadia from Jerusalem, on the road to Jaffa. Jos narrates (BJ, VII, vi, 6) that Vespasian “assigned a place for 800 men only whom he had dismissed from his army which had been for their habitation; it is called Emmaus and is distant from Jerusalem 60 furlongs.” This is almost certainly the Emmaus of Lk; it is highly probable that the name kulunīyeh is derived from the fact of its being this Emmaus. Close to this place is a ruin known as Bīt Mizān, which is probably the Mozāh (Ὑμίλας, ha-mōḏāḵ) of Jos 18:26 which in the Talm (Sukk. 4:5) is also described as a colonia. Today it is a “colony” of Jews who have revived and always use the old name Mōḏāḵ for their settlement.

Other suggestions for this Emmaus are (a) el Khama, considerably to the W. of Jerusalem (Conder); Jaffa road than Kulunīyeh (Lg, etc); and (b) ‘Arīṣ, S. of Bethlehem, remains of Roman baths have been found (Mrs. Finn). In not one of the places suggested are there any hot springs.

E. W. G. MARMERMAN

EMMER, em’är (Elomāmos, Elomārēm; Head) of a family, some of whom had married foreign wives (1 Ead 9:21); called “Immer” in Ezr 10:20.

EMMERUTH, em’er-oth (Elomāromos, Emmē- roth; AV Meruth; 1 Ead 5:24); Corresponding to “Immer” in Ezr 2:37.

EMMOR, em’ōr: Translated from the Gr Ἔμμωρ, Emmör, the tr of Heb ucción, hámôr, “ass” (Acts 7:16 AV; RV “Hamor,” q.v.).


EMPTY, em’pə-ti, EMPi’TER, em’pə-ti-er (κενός, keneō; “Empty,” adj; meaning void, etc, as the tr of τρίπος, τρίς, τρίς, τρίς, τρίς, τρίς, etc, occurs in the literal sense of “with nothing” (Gen 31:42; Job 22:9); in 2 S 1:22, it is equivalent to “in vain,” “hungry” (Isa 29:8); in some instances the meaning is comparative only; πτώσις, ἄρρητα, “to gush out,” “to pour out,” “to empty” is used adjectivally (Hos 10:1, “Israel is an empty vine”; but RV takes the Heb word in its original sense of “pouring out,” rendering “Israel is a luxuriant vine”); τόπος, “emptiness” (Job 26:7); keneō, “empty” is so tr (Mk 12:3); in Mt 5:38, the Gr word is scholёia: “to be free,” “unoccupied”; “to empty” (vb.) is the tr of ἄρρητος (Nah 2:2), of δάκαλ, “to become poor,” etc (Isa 19:6, ERV “minished,” AV “diminished”). RV has “empty” for “vain” (Eph 6:6), “emptied himself” for “enthusiasm” (1 Jn 4:7). RV “emptied out” for “gathered” (2 K 22:9; 2 Ch 34:17, “poured out.”)

W. L. WALKER

EMULATION, em’o-lə’shən (ἐπαθέν, želō, πα-θέναι, parasēthō): Occurs twice in the NT, once in a bad and once in a good sense.

(1) In Gal 5:20 AV it is the tr of στολέω (seal,” “earnestness,” “enthusiasm”) which it is classed among “the works of the flesh” and signifies the stirring up to emulation in others, as a sign of what we are, or have, or profess. The Gr word is used in this sense in Acts 13:45; Rom 13:12; Cor 13:3; Jas 3:14,16; 2 Cor 12:20; Gal 5:20; RV τελ. by “jealousy.” It denotes a work of the flesh or lower nature, which Christians often fail sufficiently to guard against; it pleases “the flesh” to excite such a feeling in others.

(2) In Rom 11:14 AV “emulation” is the tr of parasēthō (to make one zealous or jealous), and is there used in a good sense. RV translates it “emulation” by any means I may provoke to emulation [RV jealous] them that are my flesh” (cf Rom 10:19, quoted from Dt 32:21). It is well to “provoke to emulation” in this sense, those who are slow or indifferent, by the example of earnestness and self-sacrifice of our part. This is not to please “the flesh,” but to serve “the Spirit.”

W. L. WALKER

EN- (עֵנ, ’aṅin [cf Arab. ’Ain]: The Heb word for “spring” or “fountain”; Gen 16:7; Nu 33:3; Neh 2:14; Prov 8:28 [fem. pl.]). It occurs in numerous compound words, as EN-GEN, EN-HAD- DAH, EN-NAKHORE, EN-HAzaR, EN-RIMMON, EN-BOGEL, EN-SHEMESH (q.v.). In the same way the word ’Ain is a very common component of Arab. names of places throughout Pal and Syria at the present day. Places with names compounded with En- were almost certainly located near a spring. See FOUNTAIN; WELL.

ENABLE, en-’ə-bal: Only in 1 Tim 1:12 (AV and RV) in the sense of “strengthen” (Gr endur- mônā, “endue with strength”).

ENAİM, en-ā’īm (יוֹנִי, ‘enayim, “place of a fountain”; Avvā, Enān; Gen 14:14 [AV “in an open place”], v. 21 AV “openly”): A place which lay between Adullam and Timnath; probably the same as Enam (Josh 15:34). Also mentioned in close connection with Adullam. It was in the
Shephelah of Judah. The Talm (Pesik. Rab. 23) mentions a Kephar Enam. Conder proposes Khur-
bet Wady 'Albn, which is an ancient site, evidently of great strength and importance, lying between 
Kh. 'Am Shems and the village of Deir Aban. The ruins crown a lofty and almost isolated hill; the 
greatest objection to the identification is that there is no fountain at all in the immediate neighborhood. 
There may have been one in earlier times. See PEP, III, 128.

E. W. G. MASTERMAN

ENAM, e-nam. See preceding article.

ENAN, e-nan ([[2]], en-an, "having fountains," or "eyes," i.e. "seen-eyed"); in LXX Aías, Ainán): 
The father of Ahira, and prince of Naphtali at the 
first census of Israel (Nu 1 15; 2 29; 7 78.83; 10 
27).

ENASIBUS, e-nas-i-bus ("Evârêbêas, Endisibos, 1 Esd 9 34): Corresponding to "Elisâhib" in Ex 
10 30.

ENCAMPMENT, en-kamp'ment. See WAR.

ENCAMPMENT BY THE RED SEA: According 
to the version of the wanderings of Israel given in Nu 35, they "encamped by the Red Sea" (ver 10) 
before leaving Elion and before entering the Willer- 
ness of Sin. See WANDERINGS OF ISRAEL.

ENCHANTMENT, en-chant'ment: The occult 
arts, either supposedly or pretentiously supernatural, 
were common to all oriental races. They included enchantment, sorcery, witchcraft, soothing-
saying, augury, necromancy, divination in number-
less forms, and all kinds of magic art. Nine 
varieties are mentioned in one single passage in the 
Pent (Dt 18 10.11); other varieties in many pas-
sages both in the OT and NT, e.g. Lev 19 26.31; 
Isa 2 6; 57 3; Jer 27 9; Mic 5 12; Acts 9 9.11, 
13 6.8; Gal 5 20; Rev 9 21. The extent of the 
magic arts (forbidden under Judaism and Chris-
tianity) may incidentally be seen from the fact that 
the Scriptures alone refer to their being practiced in 
Chaldaea (Dn 5 11), Babylon (Ezk 21 21), Assyria 
(2 K 17 17), Egypt (Ex 7 11), Canana (Lev 
19 23); 19 26.31); Asia (Ephesus, Acts 19 13. 
19), Greece (Acts 16 16), Arabia also, as "customs 
from the East," etc (Isa 2 6) indicates. These 
secret arts were prohibited by the laws of Moses 
(Dt 19 8-12), inasmuch as they constituted a pecu-
liar temptation to Israel to apostasie. There 
were a constant incentive to idolatry, clouding the mind 
with superstition, tended and were closely 
alleged to imposture (Mt 24 24). The term "en-
chantment" is found only in the OT and its Heb 
orignals indicate its varieties.

1) 5098, qâ'eb, "to wrap 
up," "muffle," "cover," hence "clandestine," "sec-
ret." This was the hidden element that enabled the 
magicians of Egypt to impose on the credulity of 
Pharaoh in imitating or reproducing the miracles 
of Moses and Aaron; "They... did in like man-
ner with their enchantments" (Ex 7 11.22). Their 
inability to perform a genuine miracle is shown by 
Ex 8 18.

2) 3703, nâbash, "to hiss," "whisper," referring 
to the mutterings of sorcerers in their incantations. 

Relative as a derivative noun this Heb word means "a serpent." This involves the idea of cunning 
and craft. Although employed in the wider sense 
of augury or propheticism, its fundamental 
meaning is divination by serpents. This was 
the form of enchantment sought by Balaam (Nu 24 1). 
Its impotence against the people of God is shown 
by Nu 23 23 in. Shalmaneser forced this forbidden 
art upon the Israelites whom he carried captive to 
Assyria (2 K 17 17). It was also one of the 
heathen practices introduced during the apostasy 
under Ahab, against which Elijah protested (cf 
1 K 21 20).

3) ?? ??, làbash, "to whisper," "mutter," an 
onomatopoeic word, like the above, in imitation 
of the hiss of the serpent. It is used of the offensive 
practice of serpent charming referred to in Eec 
10 11, and as D Wellington says, in loc., "signifies 
the whispering of formulas of charming." See also 
Isa 3 3, "skillful enchantress"; Jer 22 17, "serpents, 
cockatrice" RV "adders", which will be here 
charmed"; Ps 58 4.5, "the voice of charmers [RVm 
"enchancers"], charming never so wisely." Ophi-
omy, the art of charming serpents, is still prac-
tised in the East.

4) ? ? ? , hâvb, "to bind," hence "to bind with spells," "fascinate," "charm," descriptive of a species of magic prac-
tised by binding knots. That this method of 
operator, e.g. the use of the magic knot for exorcism 
and other purposes, was common, is indicated by 
the custom of the East. The constant repetition 
and uselessness of this and other forms of enchant-
ment are clearly shown in Isa 47 9.12. This word 
is also used of the charming of serpents (Dt 18 11; 
Ps 58 8). (5) ? ? ? , tân, "to cover," "to cloud," hence "to use covert arts." This form of divination was 
esp. associated with idolatry (so Gesenius, Heb Lex.). 
Deltzsch, however, in a note on this word (Isa 2 
6), doubts the meaning "conceal" and thinks that it 
signifies rather "to gather auguries from the clouds." 
He translates it "cloud-interpreters." The 
word is not generally supported. Rendered 
"enchancers" (Jer 27 9, RV "soothsayers"; so also in 
Isa 2 6), often trd in RV "practice augury," 
as in Lev 19 26; Dt 18 10-14; 2 K 21 6; 2 Ch 
33 6; a form of magical art corresponding in many 
respects to that of the Gr mântos, who uttered oracles 
in a state of divine frenzy. LXX χαρακτήρ, χλέ-
donomai, i.e. augury through the reading or ac-
ceptance of a sign or omen. A kindred form of 
enchantment is mentioned in the NT (Mcm 5 27). 
Gr γόργος, gôrîs, "enchancers," "jugglers," the 
original indicating that the incantations were uttered 
in a kind of howl; rendered "seducers" AV, "im-
postors" RV; of Rev 19 20). The NT records the 
names of several magicians who practised in a 
class of conscious impostors: Simon Magus (Acts 
8 9); Bar-Jesus and Elymas (Acts 13 8.9); the 
slave girl with the spirit of Python ("divination," 
Acts 16 18); "vagabond [RV "strolling"] Jews, 
exorcists" (Acts 19 13; cf Lk 11 19); also the 
magicians of Moses' day, named Jannes and 
Jambres (2 Tim 3 8).

All these forms of enchantment claimed access 
through supernatural insight or aid, to the will of 
the gods and the secrets of the spirit world. In 
turning away faith and expectation from the living 
God, they struck a deadly blow at the heart of true 
religion. From the enchanters of the ancient 
Orient to the medicine-men of today, all exponents 
of the "black arts" exercise a cruel tyranny over 
the benighted people, and multitudes of innocent 
victims perish in body and soul under their subtle 
impostures. In no respect is the exalted nature of 
the Heb and Christian faiths more clearly seen than 
in their power to emancipate the human mind and 
spirit from this mental and moral darkness, the 
superstition and fear, and the benighting effect 
of these occult and deadly arts. For more detailed 
study see DIVINATION; ASTROLOGY.

Dwight M. Pratt
END (τέλος, ἐνδορ, ἐνδορπή, ἐπιθέμα, ἐνεπιθέμα, αὐτάληθος, τέλος, τελείω, τελείωσις, ἀνεπιθέμα): The end of anything is its termination, hence also finality. For "purpose" it is the tsr of several Heb and Gr words, chiefly in the OT of ἐνδορ (properly, "a cutting off") and other words from the same root (Gen 6:13, "The end of all flesh is come before me"); ἀνεπιθέμα, "hinder party," is also frequently ἐνδορ. "end" (Dt 11:12; Ps 37:37, 38, ARV) "There is a happy end to the man in peace... The end of the wicked shall be cut off;" ERV "latter end" [ver 37], m "rewarded" or "future posterity;" 73:17; Jer 5:31). ἵππος (from ἵππος "to complete," or for "when all complete") (2 Chr 20:16; Ecc 3:11; 7:2). "End" in the sense of purpose is the ts of *m'lan, "to the intent" (Ex 8:22, "to the end thou mayest know"), and of ἀνεπιθέμα (from ἄνερ, "to speak"); Ecc 7:14, "to the end that man should find nothing after him" (RV "should not find out anything [that shall be] after him"). "Ends of the earth" is the ts of *ephes, "extremities" (Dt 33:17; Ps 22:27), also of κανάνη, "wing" (Job 39:13). Other words are נָכָה, "utmost" (Job 34:30, 34:32; Ps 39:11); נָכָה, "revolution" (Ex 34:22; 2 Chr 24:23, RVm "revolution"), etc. The vb. occurs almost invariably in the phrase "to make an end," as the ts of ἀνεπιθέμα, "to finish," "complete." (Gen 27:30; Dt 20:9; Jer 26:8, etc); also of ἀναθέμα, "to complete" (Isa 33:1), and shalom, "to finish" (36:12-18).

In Dnl 9:24, the Heb text has דַּעַת, קַדָּח, "to seal up," "to complete" (or "to finish"), but the margin, followed by AV, RV, Driver and most moderns, has דַּעַת, קַדָּח, "to finish," "end." "complete." a difference of one letter; but practically none in the sense, to the end," "to finish the transaction," which proceeds.

In the NT the common word for "end" is τέλος "an end," "termination," "termination" (Mt 10:22; 24:8; Jn 13:1, RVm "to the utmost"); Rom 6:21, "The end of those things is death;" 6:22, "the end eternal life;" 10:4, "Christ is the end of the law unto righteousness" (Rom 3:30; 6:15; 22:13, etc); ἀνάκοινος, "outgoing" (He 13:7, RV "issue"); ὑπερθέλεια, "full end," is used of "the end of the world" (Mt 13:39; He 9:26); πέρας, "extremity," "the ends of the world" (Rom 10:18); ἀκρός, "a point, end" (Mt 24:31, "from one end of heaven to another end") as purpose; the ts of ἐν τῷ, "with a view to" (Acts 7:19; Rom 11:16; 4:16; 1 Thess 3:13); of εἰς τὸν, "unto this" (Jn 18:37; Rom 14:9; 2 Cor 2:9); of ἐπί τοῦ, "toward this" (Lk 11:18). To end (vb.) in πλέον, "to fill up" (Lk 7:1; Acts 21:9); once πτέρνουν (Lk 1:21) become, (Jn 13:2, "supper being ended," which RV corrects, giving, "during supper").

For "end" RV has "uttermost part" (Jos 15:8, etc); "latter end" (Ps 73:17; ERV Ps 73:38; Prov 5:4); "issue" (Dnl 12:2, m "latter end") (He 13:7); "side." (Ezek 41:12). Conversely it has "end" for "uttermost part" (Jos 15:5); for "side" (Dt 4:32); for "conclusion" (Ecc 12:13); for "an end" (Prov 23:18); for a reward, m "seized" or "future, the Heb "latter end"); final (He 6:10); for an end (Job 18:2); reserves for ("ARV "hunt for") for "at one end" (Jer 51:31), "on every quarter;" for "until the day and night come to an end" (Job 26:10), "unto the confines of light and darkness;" for "have an end" (Lk 23:37), "that fulfillment, m (Ex 23:19), m (2 Chr 33:17), "perfectly on;" for "at the end of" for "in these last days" (He 1:2); "His end was nigh" for "He died" (He 11:22); "its own end, instead of "for himself" (Prov 16:4, m his own purpose);" "there is neither end to nonsense"

For "this end" (Job 26:5); "to this end" (for "therefore" (Mk 1:38; 1 Tim 4:10); for "this cause," "to this end" (Jn 18:37 bis), "unto this end" (1 Pet 4:6); "to this end" for "for this purpose" (Acts 26:16; 1 Jn 3:8), "to which end" for "wherefore" (2 Thess 1:11); "to the end" inserted in Gen 19:12 and several other passages. "For the ends of the earth" see Astronomy, III. 2. W. L. Walker

END OF THE WORLD. See Eschatology; World, End of the.

ENDAMAGE, en-dar'maj: Arabic for "damage").

Ezr 4:13 AV: "Thou shalt endamage the revenue of the kings." RV "It will be hurtful unto the kings" (Aram. PR, wazoz; cf 1 Esd 5:3).

ENDEAVER, en-de'ver: The sense of this word has suffered weakening since the time of AV. Then it implied utmost exertion and success; now rather forlorn hope and possible failure. Thus RV reads "giving diligence," "give diligence," for AV "endeavoring," "endeavor," in Eph 4:3; 2 Pet 1:15, respectively; but "endeavored" is suffered to remain in 1 Thess 2:17 (ἐργάζομαι, αποστολόν, ἀντιγραφέω, "exert oneself"). Cf also Acts 16:15, AV "endeavored," RV "sought" (Gr zētō, 'seek').

ENDIROWS, end 't urns (ἐνθάρρυν, sφrrha'tey&m, "giving in time to certain persons, as of the world. In text, both AV and RV, "hooks," denoting stails or places for the fastening of victims for sacrifice, or perhaps the two heartstones. The term is a corruption from another word similar in form and identity of usage. This word, "ardiron," from Middle Eng.; has assumed many peculiar forms, as "andarne," "sundirne," from which the form is doubtless derived, though this is not the original and has no relation to it. ARV reads, "According to Vulg and Syr, "ledges.""

ENDLESS, end 'les (ἀκατάλυτος, abatábutos [He 7:16], ἀμπεφόνος, apérfotos [1 Tim 1:3]): This Eng. word occurs twice in the NT, and is there represented by the two Gr words above noted.

(1) In He 7:16 Jesus is said to be a priest "after the power of an endless life." The word means lit. as in RV, "indissoluble." It is not simply that Christ's priesthood was eternal. The priesthood was based upon His possession, by nature, of a life which in time and eternity death could not touch. This distinguished Him essentially from priests under the law.

(2) In 1 Tim 1:4, Paul warns Timothy against giving heed in his ministry to "false teachers" and endless (limitless) genealogies. The allusion seems to be to the series of emaculations (aeons) in gnostic speculation, to which no limit could be set.

Distinct from the above are the words denoting "everlasting," "eternal," which see. James Orr

EN -DOR, en dor (אֶנְדֹּר, en dor, Josh 17:11; ἐνδορ, ἐνδορ, I S 38:7; ἐν ψυμ, ἐν δόρ, Ps 83:10; A, ἐνδορ, ἐνδορ, B, ἐνδορ, ἐνδορ, C); Nahr Kishon; Nador; B, Adadir, Adador; A town in the lot of Issachar assigned to Manasseh (Josh 17:11). Here dwelt the woman who had a familiar spirit, whom Saul consulted on the night before the battle of Gilboa (I S 28:7). Here also, according to Ps 83:10, perished fugitives of Sisera's army, after the defeat at the battle of the Kishon and Tabor. It is generally identified with the modern Endar, a small village on the northern slope of Jebel ed-Duby, with several ancient caves. It is not far from Nain and Shunem, and looks across the vale which the broken head of Sisera may have attempted to make their way eastward to the open uplands, and thence to their native North. Coming hither from Gilboa, eluding the Philistines under cover of
the darkness, Saul would cross the Vale of Jezreel, and pass round the eastern base of the mountain, the Philistines being on the west.

W. Ewing

END-DOR, WITCH, with OF: In 1 S 28 8-25, it is narrated how Saul, in despair of mind because he had forsaken him, on the eve of the fatal battle of Gilboa, resorted in disguise to ‘a woman that had a familiar spirit’ ( ‘oph; see DIVINATION; NECROMANCY), at En-dor, and besought the woman to divine for him, and bring him up from the dead whom he should name. On the woman reminding him how Saul had cut off from all land those who practised these arts—a proof of the existence and operation of the laws against divination, witchcraft, necromancy, etc. (Lev 19 31; Dt 18 9-14) the king assured her of immunity, and bade her call up Samuel. The incidents that followed have been the subject of much discussion and of varied interpretation. It seems assumed in the narrative that the woman did see an appearance, which, the king on describing it, recognized to be that of Samuel. This, however, need be only the narrator’s interpretation of the events. It is not to be credited that the saintly Samuel was actually summoned from his rest by the spells of a professional diviner. Some have thought that Samuel, by God’s permission, did indeed appear, as much to the woman’s dismay as to the king’s; and urge in favor of this the woman’s evident surprise and terror at his appearance (vs 12 ff), and the true prophecy of Saul’s fate (vs 16-19). It may conceivably have been so, but the more reasonable view is that the whole transaction was a piece of feigning on the part of the woman. The LXX uses the word expostrathos (‘a ventriloquist’) to describe the woman and those who exercised kindred arts (ver 9). Though pretending ignorance (ver 12), the woman doubtless recognizes Saul from the first. It was she who saw Samuel, and reported his words; the king himself saw and heard nothing. It required no great skill in a practised diviner to forecast the general issue of the battle about to take place, and the disaster that would overtake Saul and his sons; while if the forecast had proved untrue, the narrative of the witch of En-dor would never have been written. Saul, in fact, was not slain, but killed himself. The incident, therefore, may best be ranked in the same category as the feats of mediumship.

James Orr

ENDOW, en-`do`, ENDUE, en-`du`: “Endow” meant originally “to provide with a dowry”; “endue” took the meaning “clothe”; the likeness between the lit. meanings has confused the metaphorical use of the words in spite of their difference in origin. Thus we find in Gen 30 20, AV “endued me with a good dowry,” RV “endowed me with a good dowry” (אָ֖פֶ֣ת, zābhaulāh, “bestow upon,” “endow”); Ex 22 16, AV “endow her to be his wife,” RV “pay a dowry for her” (אָ֖פֶת, māḥar, “purchase,” “endow”); cf Dt 22 29; 2 Ch 22 18, AV and RV “endued” with understanding (from שָׁ֖פֶת, yāḏaḥ, “know”); and Lk 24 49, AV “endued with power,” RV “clothed” (ἐνδόθη, endōthi, “clothe”).

F. K. PARR

ENDS OF THE EARTH. See Astronomy, III, 2.

ENDURE, en-`dʊr`: Used in the Bible (1) in the sense of “continue,” “last,” as in Ps 9 7, “The Lord shall endure for ever” (AV “Jeh sitteth as king for ever”); 30 5, “Weeping may endure for a night” (RV “tarry,” m “may come in to lodge at even”); 67 27, “the meat which endured,” AV, RV “the food which abideth” (2); and in the sense of “bear” (He 12 20); “bear up under” hardship, persecution, etc (2 Tim 3 11; 1 Pet 2 19); “to remain under” (He 10 32; 12 2; Jas 1 12; 5 11); “to be strong, firm” (He 11 27); “to persevere” beneath a heavy burden (Mt 10 22).

EN-EGLAIM, en-`eg-lɑ`im, en-`eg-lɑ`im (אֶנֶ֥גֶלְאֶימ֥) ‘En-eglaim, “fountain of calves?” In Ezekiel’s vision of the waters it is one of the streams through which the nations shall pass (Ezek 47 10). The situation must be near the entrance of the Jordan into the Dead Sea (see EN-GEDI). Tristram (Bible Places, 93) identifies it with ‘Ain Hajlah (cf Beth-hoglan); Robinson (BHR, II, 498), with ‘Ain Feathubah.

ENMESSAR, en-`məs-ər, ‘Enemessar, ‘Enemessar, ‘Endemassar, ‘Enemessaraus: Generally allowed, sinceGrothius, to be a corruption, though occasionally defended as an alternative form of Shalmanasar (Tob 1 2.15, etc) who carried Israel captive to Nineveh, as related in 2 K. Among the captives was Tobit, taken from Thissbe in Gilead, where the prophet Elijah was born, and he lived. The writer of Tob makes Sennacherib the son (1 15), as well as the successor of Enemessar, whereas, according to the Assyrian inscriptions, Sennacherib was the son of Sargon. This is only one of several serious historical difficulties in the narrative of Tob. The corruption of the name is variously explained. Rawlinson supposes the first syllable of the word Shal to have been dropped, comparing the Buphasochus of Abydenus for Nabopolassar. Dr. Pinches takes Enemessar for Sennacherib, sh being changed to s and then to the smooth breathing, though the rough breathing more commonly takes the place of a dropped s; both scholars admit the easy transposition of the liquids m and n. Shalman-ashur is the Assyrian form of Shalmaneser.

J. Hutchison

ENEMY, en-`e-mi, (אָ֏נֶמֵי) ‘Enemey, ‘Enemay, ‘Enemays, ‘Enemaysar, ‘Enemaysar, ‘Enemaysar, ‘Enemaysar: “Enemy,” “enemies,” are frequent words in the OT. The Heb word most often so used is ḥēḇb, “stranger,” “one who hates,” very frequent in the Ps, eg 3 7; 6 10; 7 5; 8 2; 9 36; 13 2, where the cry is often for deliverance from enemies. Another word for “enemy,” found chiefly in the poetical books, is gār, “garr, “dis- teressor,” “straitener” (Nu 30 9; Job 16 9; Ps 27 2 12, RV “adversary,” etc); also gărā (Eet 3 10; Ps 8 2; 10 5 AV, etc). Other words are ‘ār, “one awake” (1 S 28 16 AV; Dnl 4 19 AV); sāne, “perhaps, to be sharp or bite” (Ex 1 10; Prov 25 21; 27 6); shākur, “to watch?” (Ps 5 8; 27 11), and šām, “to stand up,” or “withstand” (Ex 32 25).

In the NT ektthes, “enemy,” “opponent,” is the only word used “enemy” (Mt 5 43 44; Mk 12 36; Lk 1 71 74, etc), and used with dēktheros (a man) joined to ektthes (Mt 13 28).

In RV “adversary” is frequently substituted for “enemy” (Nu 24 8; Dt 33 41; Ps 6 7; 7 6; 44 10.
etc.; for “O thou enemy,” etc (Ps 9 6) we have “The enemy are come to an end”; instead of “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him” (Isa 59 19) we have “For he will come as a rushing stream, which the breath of Jehovah driveeth” (with the text of AV in m). “The fire of thine enemies shall devour them” (36 11). “Fire shall devour thine adversaries” (text of AV in m).

The frequent reference to enemies in the OT is what we should expect to see in these early times on the part of a people settling in a land that had been occupied by other tribes, worshiping other gods. The spirit of their law was that expressed by Our Lord in His Sermon on the Mount, “Thou shalt love thy neighbor, and hate thine enemy.” This He changed: “but I say unto you, Love your enemies.” An approach toward this spirit had been made in the later prophets by their inclusion of the whole world under one God, who had a gracious purpose toward all, but the near statement of it we only find in Prov 25 21 (quoted by St. Paul, Rom 12 20). See also Ex 23 4, and of 2 K 6 22; 2 Ch 28 15.

ENENEUS, εν-εν’s-ta’s, εν-εν’s; W. The of Jos. See height permitting Ch permitted this the instead rendered the this enemies shall devour them (36 11). “Fire shall devour thine adversaries” (text of AV in m).

ENFLAME. See INFLAME.

ENGADDI, en-gad’i (Sir 24 14 RV, “on the sea shore”). See EN-GEDI.

ENGAGE, en-gai’; From נַגָּה, ἄρρηβ, “to pledge,” Jer 30 21, AV “Who is this that engaged his heart”; RV “he that hath boldness”?).

ENGANNIM, en-gan’im (בִּגָּן, ’en garnnim’, “spring of gardens”):
(1) A town in the territory of Judah, named with Zanoah and Eshtol (Josh 15 34). It is probably identical with the modern Um’m Jima, S. of Wady es-Seror, not far from Zanoah (Zand’s).
(2) A town in the lot of Issachar (Josh 19 21), assigned to the Gershonite Levites (21 29). In 1 Ch 6 73 it is replaced by Anem. It probably corresponds to the Gimea of Jos (Ant. XX, vi, 1); and may certainly be identified with the modern Jenin, a prosperous village on the southern edge of the plain of Esraelon, with beautiful gardens, fruitful orchards and plentiful supplies of water from the local springs.

W. EWING

EN-GEDI, en-ge-di, en-ge’di’ (“גְּדִי”, ’en gedhi’, “fountain of the kid”): Identical with the present Ain Jidi. According to 2 Ch 20 2 it is the same as Hazazon-tamar, mentioned in Gen 14 7 as occupied by the Amorites and as having been attacked by Chedorlaomer “taking Kadesh and El Paran on his way to the Vale of Siddim.” The place is situated upon the W. shore of the Dead Sea about midway between the N. and the S. ends, and was included in the territory of Judah (Josh 15 62). The spot is rendered attractive by the verdure clothing it by reason of immense fountains of warm water, 80° F., which pour out from beneath the limestone cliffs. In the time of Solomon (Cant 1 14) palms and vines were cultivated here. Jos also mentions beautiful palm groves. In the time of Eusebius it was still a place of importance, but since the Middle Ages it has been almost deserted, being occupied now only by a few Arabs. The oasis occupies a small area a few hundred feet above the Dead Sea marked by the 690 ft. sedimentary terrace heretofore described (see Dead Sea). The limestone borders rise so abruptly to a height of 2,000 ft. immediately on the W., that the place can be approached only by a rock-cut path. Two streams, Wady Suger and Wady el-Areikah, descend on either side through precipitous rocky gorges from the untraversable wilderness separating it from Bethemeth and Hebron. It was in the caves opening out from the sides of these gorges that David took refuge from Saul (1 S 24 1). During the reign of Jehoshaphat (2 Ch 20 2), the children of Ammon, Lasha and Mt. Seir attempted to invade Judah by way of En-gedi, but were easily defeated as they came up from the gorges to occupy the advantageous field of battle chosen by Jehoshaphat.

GEORGE FREDERICK WRIGHT

ENGINE, en’jūn (2 Ch 25 18; Ezk 25 9; 1 Macc 6 51; 13 43 f.). See STEG.

ENGLISH, in’glish, VERSIONS, vîr’shunz:
1. Introduction.
2. The Bible in Anglo-Saxon and Norman Times.
3. John Wycliffe.
4. How Far Was the 14th-Century Version Wycliffe’s Work?
5. From Wycliffe to Tyndale
6. William Tyndale
7. Miles Coverdale
8. Matthew’s Bible
9. Richard Taverner
10. The Great Bible (Cranmer’s Bible)
12. Edward VI.
13. Mary
14. The Geneva Bible (the “Breeches Bible”)
15. The Bishop’s Bible
16. Rheims and Douai Version
17. The Authorized Version
18. The Apocrypha
19. Further Revisions
20. English Revised Version
21. American Revised Version
22. Has the RV Displaced the AV?

LITERATURE

English Versions of the Scriptures.—The battle for vernacular Scripture, the right of a nation to have the sacred writings in its own tongue, was fought and won in England. Ancient VSS, such as the Syriac and the Gothic, were produced to meet obvious requirements of the teacher or the missionary, and met with no opposition from any quarter. The same was the case with the efforts of the Anglo-Saxon church to provide portions of Scripture for the use of the people. Even in later times the Latin church seems to have followed no consistent policy in permitting or forbidding the use of the Scriptures. In one country the practice was forbidden, in another it was regarded with forbearance or permitted under authority (Adinis and Arnold, Catholic Dictionary, London, 1884, art. “Bible”); and so it came about that the different nations of Europe came by the inestimable boon of an open Bible in different ways. Germany, for example, after the attempts of numerous translators who seem to have been quite untram-
maded in their work owed, under Providence, to the faith, the intrepidity and the genius of Luther the national version which satisfied it for more than three centuries, and, after a recent and essentially conservative version, to the translation that completed the old among them by Jerome at the very beginning of the Bible in 5th cent.; and from this version—\textit{the Vulg}—practically all further tr\textsuperscript{a} were Anglo-Saxon and made till the days of Luther. Within a National revision of the Bible in English by archbishop of York, there was a new and more perfect version of Augustin English in England and his settlement at Canterbury (597 AD) Caedmon, a monk of Whitby, produced (870) his metrical version of the Bible, hardly indeed to be reckoned a version of the Scriptures in the ordinary way, though it paved the way for such. Bede of Jarrow (672-735) tr\textsuperscript{a} the Creed and the Lord's Prayer and, according to the beautiful letter of his pupil, Cuthbert, breathed his last on the completion of his tr of the Gospel of John into the language of the people of Aldehelm, bishop of Sherborne in the county of Dorset (d. 709), tr\textsuperscript{a} the Psalter in another tr with which the name of King Alfred is associated; and the other efforts of that ruler to spread the knowledge of the Scriptures of his people are well known. Notice, too, should be taken of the glosses. "The gloss," says Eadie (\textit{English Bible}, I, 14, n.), "was neither a free nor yet a literal tr, but the interlinear insertion of the vernacular, written against word of the original, so that the order of the former was usually irrespective of idiom and usage." The finest example of these is seen in the Lindisfarne Gospels, which were written in Lat about the year 700, and provided with an interlinear tr about 950 by Alfred, the reigning king. These with a version of a considerable section of the OT by Elftric, archbishop of Canterbury about the year 990, comprise the main efforts at Bible tr into Eng. before the Norman Conquest. In Anglo-Saxon this was the practice of the versions of any tr of the complete Bible, or even of the complete NT. The sectional VSS, moreover, cannot be shown to have had any influence upon succeeding VSS. For nearly three centuries after the Conquest the inter- relations among the different sections of the NT, with the conditions of the language prevented any real literary progress. The period, however, was marked by the appearance of fragmentary tr\textsuperscript{a} of Scripture into Norman French. From some Augustinian monastery, too, in the north of the East Midland district of England, about the year 1200, appeared the \textit{Ormulum}, a curious metrical work of some 20,000 lines, consisting of a paraphrase of the Gospel of the day and an explanatory homily for 32 days of the year. Like the work of Caedmon the monk, it was not exactly Bible tr, but it doubtless prepared the way for such. Three VSS of the Psalter, naturally always a favorite portion of Scripture with the translator, are assigned to the first half of Wycliffe's century. The reformer himself in one of his tracts urges a tr of the Bible to suit the humbler classes of society, on the plea that the upper classes already have their version in French. It was only in the long and splendid reign of Edward III (1327-77), when the two races that had existed in the country since the Conquest were perfectly united, that the predominance of English asserted itself, and the growth of the power and of the mental activity of the people instinctively took new form of expression. The century of Wycliffe, it is to be remembered, was also that of Langland, Gower and Chaucer.

BORN IN YORKSHIRE about the year 1320, Wycliffe was educated at Balliol College, Oxford, of which he soon became a Fellow and was for a short time Master, resigning the latter position in 1361 on account of a representation to a living in Lincolnshire. He died at Lutterworth in Leicestershire in 1384. It was during the last quarter of his life that he came forward as a friend of the people and as a pionic writer on their behalf. Notwithstanding the external prosperity of the reign of Edward III, there was much in the ecclesiastical and social circumstances of the time to justify popular discontent. The Pope derived from England alone a revenue larger than that of any prince in Christendom. The nobility presented the crown and pretensions of the higher clergy; and, according to Green, "the enthusiasm of the Friars, who in the preceding century had preached in praise of poverty, had utterly died away and left a crowd of impudent mendicants behind it." The Black Death, "the most terrible plague the world ever witnessed," fell in the middle of the century and did much further to embitter the already bitter condition of the poor. In France things were better than in England, and the French settled permanently in England. It is not wonderful that Wycliffe began, as is said, his version of the NT with the Book of Rev. With his social teaching the present art is not specially concerned. He probably involved much more than the elucidation of the inherently demoniacal level doctrines of Christianity, though some of the Lollards, like the Munster peasants in the German Reformation, associated it with dangerous socialistic practices and the application of Christianity to the solution of social problems in any age easy to effect in practice. His tracts show (Eadie, I, 59 ff) that it was from what Wycliffe had felt the Bible to be to himself that there sprang his strong desire for the freedom of it possible for his countrymen. To this was due the first Eng. version of the Bible. To this also was likewise due the institution of the order of "poor priests" to spread the knowledge of the Bible as widely as possible throughout the country. There is some uncertainty as to the exact share which Wycliffe had in the production of the 14th cent. version. The tr of the NT was finished about the year 1380 and in the last years of the entire Bible was translated by his former supporter. Wycliffe's being the work of Nicholas Hereford, Work? one of the reformer's most ardent supporters at Oxford. The work was revised on thoroughly sound principles of criticism and interpretation, as these are explained in the preface to the new edition, by John Purvey, one of Wycliffe's most intimate friends during the latter part of his life, and finished in 1388. "Other scholars," says F. G. Kenyon, of the British Museum, "assisted him in his work, and we have no certain means of knowing how much of the tr was actually done by himself. The NT is attributed to him, but we cannot say with certainty that it was entirely his own work" (\textit{Our Bible and the Ancient Manuscripts}, 200, 3d ed, London, 1898). This entirely corresponds with the position taken up by Forshall and Madden, the editors of the great Oxford edition of Wycliffe's version issued in 4 large quarto vols in 1850. That work was undertaken to honor Wycliffe and in compensation for England's indebtedness to the reformer. The editors were men of the first literary rank; they spent 22 years upon this work; and it is recognized as a credit at the college to scholarship and research of Oxford and of England. Its most straightforward Introduction answers by anticipation by far the greater
part of the criticisms and claims put forth by Dr. Gasquet (Our Old English Bible and Other Essays, London, 1898; 2d ed., 1908). The claim is made that the work published in Oxford in 1850 is really not Wycliffe's at all but that of his bitterest opponent, the Bishop of London, who represented the party of Rome. Gasquet's work on this subject is mainly worthy of notice on account of his meritorious research in other departments of the English Reformation. His arguments and statements are met by Kenyon (op. cit., 204–8). The controversy is further discussed by G. M. Trevelyan (2d ed., London, 1908), a work which cannot be too highly praised for its deep research, its interesting exposition and its cordial appreciation of the reformer and his works.

"Nothing," says Trevelyan (Appendix, 361), "can be more damning than the licenses to particular people to have Eng. Bibles, for they distinctly show that without such licenses it was thought wrong to have them. The age of printing, it is to be remembered, was not yet.

The Wycliffe Bible was issued and circulated in copies each of which was written by the hand. About 170 copies of this manuscript Bible are still in existence. They form a striking proof of what England and the world owed to the faith, courage and zeal of John Wycliffe and his "poor priests."

It is a remarkable fact that before the year 1500 most of the countries of Europe had been supplied with a version of the Scriptures printed in the vernacular tongue, while England and the world waited for the appearance of the English Bible of Wycliffe. For some reason, it is not yet known, Wycliffe had nothing but the scattered copies of his work. Even Caxton, eager as he was his search for works to translate and to print, while he supplied priests with service-books, preachers with sermons, and the clerk with "(Green, History of the English People, 1st ed., 308). In 1525 Tyndale went to London to try to find a patron for his work in Tunstall, bishop of London, who had studied Gr with Latimer at Padua and was one of the most noted humanists of the day. To show himself capable for the work, Tyndale took with him to London a version of a speech of Isocrates. But the Bishop of London's service was full; and after spending a year with a friendly alderman in London, "at last," he says in the Preface to his Five Books of Moses, "I understood not only that there was no room in my Lord of London's palace to translate the NT, but also that there was no place to do it in all England." He left the country and never returned to it. He spent the remaining twelve years of his life in exile and for the most part in great hardship, sustained by steady labor and by the one hope of his life—the giving to his countrymen of a reliable version of the Holy Scriptures in their own tongue. He went first to Hamburg, and there, as it seems, issued in the year 1524 versions of Mt and Mk separately, with marginal notes. Next year he removed to Cologne, and arranged for the printing of the complete NT, the tr of which he accomplished alone, from the study of the Gr text of Erasmus in its original and revised editions and by a comparison with the Vulgaris Vulg. VSS which, as already stated, had anticipated that of England. The story of the interruption by Coelhæus of the actual work of printing, and of his warning the King and Wolsey of the impending invasion of the text thus printed by Luther, may well be included as a romance. His interference resulted in the prohibition by the city authorities of the printing of the work and in the sudden flight of Tyndale and his assistant, Joyce, who sailed up the Rhine with the precious sheets and resolved to print a new edition to Worms, the city of the famous Diet in which Luther four years before had borne his testimony before the Emperor. The place was now Lutheran, and here the work of printing could be carried out in security and at leisure. To baffles his enemies, as it seems, a small octavo edition was first printed without glosses; then the quarto edition was completed. The "pernicious literature" of both editions, without name of the translator, was shipped to England in 1526; and of the other edition of the NT in English (three surreptitiously) were distributed, numbering, it is computed, 15,000 copies. The unfavorable reception of Tyndale's work by the King and the church authorities may in some measure be accounted for by the fact which at the moment were associated with the Reformation in Germany, and by the memories of Lollardism in connection with the work of Wycliffe. So vehement was the opposition at any rate to Tyndale's work, and so determined the seal in buying up and burning the book, that of the six editions above mentioned there "remains of the first edition one fragment only, . . . of the second one copy, wanting the title-page, and another very imperfect; and of the others, two for three copies which are not however satisfactorily identified" (Westcott, History of the English Bible, 45, London, 1898). Meanwhile Tyndale took to working on the OT. Much discussion has taken place on the question whether he knew Heb (see Ezdeil, I, 209 ff.). Tyndale's own distinct avowal is that it was from the Heb direct that such tr of the OT as he accomplished was made. Very early in 1531 he published separately VSS of Gen and Dt, and in the following year a whole of the OT, each with a prologue and marginal glosses. In 1534 appeared the Book of Job, with a prologue; and in the same year a new version of the NT to counteract one made by Joyce from the Vulg. This has been described by Westcott (op. cit., 185) as 'altogether
Tyndale's noblest monument," mainly on account of its short and pregnant glosses. "Tengel himself is not more terse or pointed." A beautifully illuminated copy of this edition was struck off on vellum and presented to the British Museum; and an edition of his revised NT was printed in London— "The first volume of Holy Scripture printed in England"— in 1536, the year of the Queen's death. Tyndale had for some time lived at Antwerp, enjoying a "considerable yearly exhibition" from the English merchants there; but his enemies in England were numerous, powerful and watchful. In 1534 he was betrayed and arrested; and after an imprisonment of nearly a year and a half at the castle of Vilvorde, about 18 miles from Brussels, he was strangled and then burned in 1536, the same year as that of the death of the Queen. The last days of the hero and martyr may have been cheered by the news of the printing of his revised edition of the NT in England.

Miles Coverdale, who first gave England a complete and authorized version of the Bible, was a younger contemporary of Tyndale.

7. Miles Coverdale was a year younger than Tyndale. Luther, who was born in 1483, and Coverdale was four years younger than Tyndale. Born in the North Riding of Yorkshire, he found his way to Cambridge at the time when Erasmus was professor of Gr, and appears as an earlier type not his. He may have got into the good graces of Cromwell, the "malleus monachorum," factotum and secretary to Wolsey, and later on the King's principal abettor in his efforts to render the Church of England thoroughly national, that the Protestantism which he had adopted in the liberal party in the church, he held Lutheran or evangelical views of religion, cast off his monastic habit, and, as Bale says, gave himself up wholly to the preaching of the gospel. He is found in 1527 in intimate connection with More and Cromwell and probably from them he received encouragement to proceed with a tr of the Bible. In 1528 he was blamed before Tunstall, bishop of London, as having caused some to desert the mass, the confession, and the worship of images; and seeking safety, he left England for the Continent. He is said by Foxe to have met Tyndale at Hamburg in 1529, and to have given him some help in the tr of the Pent. An uncertainty hangs over Coverdale's moving to the Continent, and of the period during which much was happening that could not fail to be powerfully changing opinion in England. The result of the Assembly held at Westminster by Warham in May, 1539, and of the Convocation held under his successor, Cranmer, in December, 1534, was that in the latter it was petitioned that "his Majesty would vouchsafe to decree that the sacred Scriptures should be tr into the Eng. tongue by certain honest and learned men, named for that purpose. He adjured and besought the learned men to come to the people according to their learning." Cromwell, meanwhile, who had a shrewd forecast of the trend of affairs, seems to have arranged with Coverdale for the printing of his tr. However this may be, by the year 1534 "he was ready, as he was desired, to set forth" (i.e. to print) his tr; and the work was finished in 1536. And thus, "as the harvest springs from the seed which germinates in darkness, so the entire Eng. Bible, tr no one knew where, presented itself, unbroken and unanticipated, at once to national notice in 1535" (Edie, I, 266). It is declared on the title-page to be "faithfully and truly translated out of Douche and Latyn into Englishe: MDXXXV." Coverdale's aboriginality is thus preserved, against the impression that he was a conspicuously honest man. Unlike Tyndale who regarded himself as, in a way, a prophet, with his work as a necessity Divinely laid upon him, Coverdale describes that he had no particular desire to undertake the work—and how he wrought, as it were, in the language of these days, under a compulsion from whom he received no instructions and who "required him to use the Douche [i.e. the German] and the Latyn." He claims further to have done the work entirely himself, and he certainly produced a new version of the OT and a revised version of the NT. He used, he says, five sundry interpreters of the original languages. These interpreters were, in all probability, the Vulg. Luther's version, the Zurich or Swiss-German Bible, the Lat version of Paginus, and he certainly consulted Tyndale on the Pent and the NT. He successfully studied musical effect in his sentences and many of the finest phrases in the AV are directly traced to Coverdale. His version of the Ps is that which is retained and is still in daily use in the ritual of the Church of England. Two new editions of Coverdale's version were issued in 1537 "with the King's most gracious license," and after this the Eng. Bible was allowed to circulate freely. Certain changes in the title-page, prefaces and other detail are discussed in the works mentioned at the end of this article.

Convocation meanwhile was not satisfied with Coverdale's tr, and Coverdale himself in his honest modesty had expressed the hope that "and if not known by the learned, yet known by the learned." Accordingly in 1537—probably at the suggestion of, and with some support from, Cromwell and certainly to his satisfaction—a large folio Bible appeared, as edited and dedicated to the King by Thomas Matthew. This name has since, the days of Foxe, been held to be a pseudonym for John Rogers, the Protestant martyr of the Marian persecution, a Cambridge graduate who had for some years lived in intimacy with Tyndale at Antwerp, and who became the possessor of his MS at his death. Besides the NT, Tyndale, as above mentioned, had published tr\(^a\) of the Pent, the Book of Jon, and portions of the Apoc, and had left a MS version of Josh to 2 Ch. Rogers, apparently taking all he could find of the work of Tyndale, supplemented this by the work of Coverdale and issued the composite volume with the title, "The Bible, which is all the Holy Scriptures, in which are contained the Old and New Testaments, tr and improved by Thomas Matthew. "Eayre I, Hearken to ye heavens, and thou earth, grave eare: for the Lord speaketh. MDXXXVII." After the burning and burning of Tyndale's NT on its arrival in England 11 years before, it is not easy to account for the royal sanction with which the tr appeared. It was probably granted to the united efforts of Cranmer and Cromwell, aided perhaps by the King's desire to show action independent of the church. The royal sanction is, as has been pointed out, the same year in which it was given to Coverdale's second edition. That version became the basis of our present Bible. It was on Matthew's version that for 75 years thereafter all other versions were based.

Matthew's first edition of 1,500 copies was soon exhausted, and a new edition was issued with some revision by Richard Taverner, a cultivated young layman and lawyer who had in his early years been selected by Wolsey for his college at Oxford. He was imprisoned in its cell for revising Tyndale's NT; but he was soon released for his singular musical accomplishments. He was an excellent Grecian, of good literary taste and of personal dignity. For this reason, he was not enough made, good Grecian as he was, no use of the thing; but through-out aimed successfully at idiomatic expression, as
also at compression and vividity. Some of his changes are kept in the AV, such as "parables" for "similitudes," and in Mt 54 12, "The love of the many shall be a plague," and really in greater justice to the Gr article. His dedication to the king is manly and dignified and compares most favorably with the dedications of other translators, including that of the AV. The book appeared in two editions, folio and quarto, in 1539, and in the same year two editions, folio and quarto, of the NT. The Bible and the NT were each reprinted once, and his OT was adopted in a Bible of 1551. But with these exceptions Taverner's version was practically outside of influence on later trs.

The next Bible to appear was named from its size. Its pages are fully 15 in. long and over 9 in. broad. It was meant to be in a way a state 10. The Great Bible. As sufficiently good type, paper and other requisites could not be found in England, it was resolved that it should be printed in Paris. Coverdale and Grafton, the printer, went to Paris to superintend the printing; but the French church authorities interfered and the work was delayed and was returned to be undertaken in London where the work was finished. It was the outcome of the Protestant zeal of Cranwell who wished to improve upon the merely composite volume of Tyndale and Coverdale. Its original and reliable authorities such as Hume, Burnet and Froude have ventured upon statements regarding it, for which there is really no proof (Eadie, 1, 336 ff). The duty of editor or reviser was by Cranwell assigned to Coverdale who, as a protestant, and really in the improvement of the Eng. version, was quite willing to undertake a work that might supersede his own. The rapidity with which the work was executed and the proofs of the minute care devoted to it by Coverdale may appear remarkable to those who are acquainted with the deliberate and leisurely methods of the large committee that produced the AV in the reign of King James or the RV in the reign of Queen Victoria. Of course Coverdale had been over all the work before and knew the points at which improvements were to be applied; and a zealous and expert individual can accomplish more than a committee. Luther tr'd the NT and, after revising his work with Melanchthon, had it printed and made it known to a vast number of German Protestants. He also did the same with the OT. The first part of the Great Bible began in May, 1538, and was completed in April, 1539, a handsomefolio, printed in black letter, with the title, "The Byble in Englyshe, that is to say, the contents of all the holy scripture, both of the olde and newe testament, truly translated after the vertye of the Hebreue and Greke textes, by the dylygent studye of dyverse excellent learned men, expert in the forscyde tongues. Prynied by Rychard Grafton and Edward Whitchurch. Cvm praefacio edictum de redimendo a 1539." The elaborate notes for which asterisks and various other marks are provided were never supplied; but the actual tr shows devoted attention to the work and much fine appreciation of the original languages and of English. In the NT the version derived assistance from the Lat version of Erasmus, and in the OT from Munster and Paginius. Variations in the text could of course be got from the Complutensian Polyglot. The Great Bible shows considerable improvement upon the preceding trs. The dedication of the NT to Cranwell in the OT. "So carefully," says Eadie (L, 370), "had been Coverdale's revision and so little attachment had he to his own previous version, that in the 53rd chapter of Isaiah the Bible of 1539 differs in nearly forty places from his version of 1535. The reader who had any love for Cranwell and still less for his work, though to avert clerical prejudices, Coverdale had made concessions in his tr. The work was cordially welcomed by the people, and a copy was ordered to be printed for Cranwell. He also did it half by the parson and half by the parishioners.

A further revision of this version was carried out by Coverdale for a second edition which appeared in April, 1540, and is known as Cranmer's Bible, mainly from the judicious and earnest prose which the archbishop wrote for it. It exhibits a text formed on the same principles as that of 1539, but after a fuller and more thorough revision" (Westcott, 254). Two other editions followed in the same year and three more in the year following (1541).

After the publication of the Great Bible (1539-41) no further advance took place for many years. The later years of Henry VIII indeed were marked by serious reaction. In 1542 Convocation with the royal consent made an attempt, fortunately thwarted by Cranmer, to Latinize the Eng. version and to make it in reality what the Romish version of Rheims subsequently became. In the following year Parliament, which then practically meant the Privy Council, under the presidency of the Privy Council, restricted the use of the Eng. Bible to certain social classes that excluded nine-tenths of the population; and three years later it prohibited the use of everything but the Great Bible.

It was probably not without some further great destruction of all previous work on the Eng. Bible which has rendered examples of that work so scarce. Even Tunstall and Heath were anxious to escape from their responsibility in lending their names to the Great Bible. The result of this reaction Henry VIII died, January 28, 1547. No new work marked the reign of Edward VI, but great activity prevailed in the printing of previous VSS. Thirty-eight New Testament and thirteen Bibles were published during his reign of six years and a half; and injunctions were issued urging every person to read "the very lively Word of God" and for a copy of the Great Bible with the Eng. paraphrase of Erasmus to be set up in every church. By royal order a NT was to be sold for 22d., a sum representing as many shillings of present value.

Less repressive work regarding the tr and diffusion of Scripture than might have been expected occurred in the reign of Edward VI. In further other directions the reaction was severe enough. According to Lord Burghley, during the three years and nine months of Mary's reign, the number of 400 persons perished—men, women, maidens and children—by imprisonment, torment, famine and fire. Among the martyrs were Cranmer and Rogers; Coverdale escaped martyrdom only by exile and the powerful intervention of the King of Denmark. The copies of the Bibles of Tyndale and Coverdale were—though individual tr's were not specified—proclamations were issued against certain books and authors. Still the books were not, as formerly, bought up and confiscated; and so the activity of Edward's reign in the production of Bibles left copies widely distributed throughout the country at the close of Mary's reign. At this time a NT was printed at Geneva which had great influence upon future VSS of the Bible. This NT was issued in 1557 and was most probably the work of W. Whittingham, an English exile who had married Calvin's sister. It was tr'd from the Gr and compared carefully with other VSS. It had also a marginal commentary which is not much different from the Geneva Bible. This NT was in the same year as the Bible of 1557 and was most probably the work of W. Whittingham, an English exile who had married Calvin's sister. It was tr'd from the Gr and compared carefully with other VSS. It had also a marginal commentary.
was the first tr that was printed in roman letter and in which chapters were divided into verses. Caxton wrote it as an introduction to an abridged epistle, and it had also an address by the reviser himself. A few months after its publication the more serious task of the revision of the whole Bible was begun and continued for the space of two years and more, the translators working at it "day and night." Who the translators were is not said; but Whittingham, probably with Gilby and Sampson, stayed at Geneva for a year and a half after Elizabeth came to the throne, and saw the work through. It was finished in 1560, and a dignified preface was dedicated to Elizabeth. The first was met by a remonstrance from the Congregation at Geneva, among whom was John Bodley, father of the founder of the great library at Oxford. Its handy form—a modest quartto—along with its vigorously expressed Commentary, made it popular even with people who objected to its source and the occasional Calvinistic tinge of its doctrines. It became and remained the popular edition for nearly three-quarters of a century. The causes of its popularity are explained in Westcott's 126 f. Bodley had received the patent for its publication; and upon his asking for an extension of the patent for twelve years, the request was generously granted by Archbishop Parker and Grindely, bishop at Dordon, though the Bishops' Bible was already begun.

The "Breeches Bible."—The Geneva version is often called the "Breeches Bible" from its tr of Gen 3 7: "They sewed figleaves together, and made themselves breeches." This tr, however, is not peculiar to the Geneva version. It is the tr of pericoboma in both the Wycliffe VSS; it is also found in Caxton's version of the "Golden Legend." Queen Elizabeth, the beginning of whose reign was beset with great difficulties, refused the arrangements of Edward VI. A copy of the Great Bible was required to be provided in every church, and every Bible encouragement was given to the reading of the Scriptures. The defects of the Great Bible were admitted, and were not unnatural result of the haste with which it had been—withstanding its two revisions—it had been produced. These became more apparent when set beside the Geneva version, which, however, is a clerical passage, with a preface in which the revisers express a lofty consciousness of the importance of their work. It was published in 1565, and privilegio regiae Majestatis. A revised and in many places corrected edition was issued in 1572, and another in 1575, the year of the archbishop's death. The general aim of the version is a quaint literality, but along with this is found the use of not a few explanatory words and phrases not found in the original text. More exact notice also than in previous VSS is taken of the use of the Gr art. and of the particles and conjunctions. It bears marks, however, of the English translation and the translator by whom the work was done; and of the hurry of the revision of each translator's work by the rest, and of some general revision of the whole. The Geneva version was the work of collegiate labor, to which much of its superiority is due. Though Parker did not object to the circulation of the Geneva version, Convocation made some unsuccessful attempts to popularize the Bishops' Bible; but the Geneva tr was not easily thrust aside. "It grew," says Eadie (II, 35), "to be in greater demand than the Bishops' or Cranmer's. Ninety editions of it were published in the first reign of Elizabeth, as against forty of all the other VSS. Of Bibles, as distinct from New Testaments, there were twenty-five editions of Cranmer's and the Bishops', but sixty of the Geneva.

The production of an official version of the sacred Scriptures for England, was probably due more to rivalry with the Reformers 16. Rheims and Douai than to any great zeal of the authori-

17. The a meeting of bishops and Puritan Version Authorized clergy held (1604) in the interest of Version religion; had an influence in the career of James I and the Hampton Court Conference, which was actually crowned. The meeting was ineffectual in all points raised by the Puritans, but it led to the production of the Eng. Bible. Dr. Reynolds, president of Corpus Christi College, Oxford, probably with some reference to the rivalry between the Bishops' Bible and the Geneva version, remarked on the imperfections of the current Bibles. The remark was not very enthusiastically received except by the King, who caught eagerly at the suggestion of a fresh version, "professing that he could never yet see a Bible well translated in English," and blaming specially the Geneva version, probably on account of the pointed character of its marginal notes. Probably with the aid of the universities, the King without delay nominated the revisers to the number of fifty-four from among the best Heb and Gr scholars of the day. Only 47 actually took part in the work which, however—officially at least—they were in no hurry to begin; for, although named in 1604 and with all the preliminary arrangements hastened and settled at the end of the year, they did not begin their work till 1607. Their remuneration was to be by church preten, for which the archbishop was to take measures. The

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immediate expense, the King suggested, should be supplied by the bishops and chapters who, however, did not respond. "King James' version never cost King James a farthing," says Eadie (II, 153 f), who knew the slow progress, if we confine our attention on this aspect of the revision. They wrought in six companies of which two met respectively in Westminster, Cambridge and Oxford. Elaborate rules, given in full in most histories of the Bible, were laid down for the revisers' guidance, the King being particularly insistent upon Rule 9, which provided for the revision of the work of each Company by the rest. When any Company had finished the revision of a book, it was to be sent to all the rest for their criticism and suggestions, ultimate differences of opinion to be settled at a general meeting of each Company. Learned men outside the board of revisers were to be invited to give their opinions in cases of special difficulty.

One of the Cambridge Companies was specially appointed to revise the Apoc, in which considerable license was taken, as the seven members composing the Company had Apocrypha probably no very firm belief in the inspiration of its books. The marginal notes, too, were not in keeping with those of the OT. By the early translators, Tyndale and Coverdale, the Apoc was simply accepted as part of the heritage of the church; it had a place likewise in the Great Bible, the Bishops' Bible and even of the Geneva copies. But by the middle of the 17th cent. opinion even in the Church of England had changed regarding it, and it was about this time that Bibles began to be printed having the canonical books only. The Apoc is now hardly at all printed otherwise than separately (note also the familiar brevity of the treatment of the Apoc in the RV, as stated below).

Impressed with the importance of their task, the revisers worked strenuously at it for two years; and nine months more were devoted to revision by a special committee consisting of two members from each center, and in 1611 the result of the work appeared. It is not wonderful that the work was described by a contemporary as entitled to give a judgment on it (Rorical, "Table Talk") as "the best translation in the world?"—a verdict that later opinion has abundantly ratified. It was the copetone of a work on which 90 years of solid labor had by different hands been expended, and it was done by half a hundred scholars. The work, however, known Heb and Gr, and who also knew Eng. For three centuries it has grown in popular esteem, and it is justly regarded as one of the best possessions and one of the most unifying influences of the widely scattered English-speaking race.

On the title-page as issued in 1611 the version is described as "newly translated out of the original tongues," and as "appointed to be read in churches," two statements not easy to reconcile with the actual facts. The first rule for the revisers' guidance provided that the work to consist in revision of the Bishops' Bible: it was not said that it was to be a new tr. There is, further, no sanction of the version by King, Parliament, Convocation or Privy Council. Like Jerome's version twelve centuries before, it was left to find acceptance as best it might by its own intrinsic merit. Already in the days of the Commonwealth proposals were made for a new version; but though several meetings were held of a committee appointed by Parliament for Revisions the purpose in 1657, nothing came of the movement (Lewis, History of Translations, 354). For nearly half a century the chief rival of the AV was the Geneva Bible which was in wide private use. Formal revision was not undertaken again till the reign of Queen Victoria. But between 1611 and the date of the recent revision not a few small alterations had been silently introduced into the AV, as was indeed only to be expected if natural progress and improvement in the language were to be correctly represented on the printed page. Advancing literary criticism, too, and minute linguistic study showed that since the days of the revisers many words had changed their meaning, and that various inaccuracies and a few less venial errors could be proved in the revisers' work. But what probably weighed most with scholars in inducing them to enter upon a new version was the extraordinary increase that since the last revision had taken place in our knowledge of the Heb text and more especially of the Gr text of Scripture. Important MSS had been brought to light of which the 17th-cent. revisers knew nothing, and scholars had with minute care examined and compared all the early copies of the Scripture studies which, without altering the main import of the gospel story, were shown to have considerable importance on the actual words and sometimes on the meaning of the text. After much discussion of the subject in special volumes and in the existing magazines and reviews of British and America, there was a general agreement among scholars that a fresh version was advisable.

The history of the Eng. revision is given at length in the preface to the RV of the NT. It was undertaken by six members was appointed with power to add to its numbers. By this committee is nominated (note also that it is taken of the treatment of the Apoc in the RV, as stated below).

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original text and a more correct and not displeasing rendering of the same. A large number of the changes are certainly not such as appeal strongly to popularity. "The General Introduction of the NT of 1881 has been estimated to differ from that of 1611 in no less than 5,788 readings, of which about a quarter are held notably to modify the subject-matter; though even of these only a small proportion can be considered as of first-rate importance." (Kenyon, 239). On the other hand, Heb, and esp. the cognate Semitic languages, are now a great deal better known than before 1611, and considerable improvement is noticeable in the bringing out of the meaning of the poetical and apocryphal books. The RV contains the best results of the scholarship of the Victorian age and cannot to be regarded as of the greatest utility to the reader and student of the AV. In the religious life the mind is essentially the time will show how the unadorned merits of the RV are such as to outweigh the claims of sentiment and affection with which the AV is held. See further American Revised Version.

ENGRAFT, en-gr̩f (Jas 1 21 AV, RV IM-PLANT [q.v.]).

ENGRAVING, en-gr̩v̩ng. See CARVING; Crafts.

EN-HADDAH, en-ha'dā (יהַדָּח, 'en ha'dāh, "swift fountain"): A town in the lot of Issachar mentioned along with En-gannim (Josh 18 21). It is probably identical with Kefr Adan, a village some 3 miles W. of Jezin.

EN-HAKKORE, en-hak'ərə, en-hak-ərə (יהָ֫קַּרְּא, 'en ha-kərə, "spring of the partridge"): Interpreted (Jgs 15 19) as meaning "the spring of him that called." So LXX: πηγὴ τοῦ ἐκείνου, pēg̣h to eipkaloumenōn, the spring was in Lehi but the site is unknown.

EN-HAZOR, en-ha'zor (יהָ֫זֶּר, 'en hōzər; יַהֲזָר, 'Ae̢ṛ, pēg̣ Adōr): A city in the territory of Naphtali mentioned along with Kedesh, Edrei and Iron (Josh 19 37). The ancient name probably survives in that of Hazbreh, on the slopes W. of Kedesh. "En'h" (AV, en-hazor)." A spring and a fountain, and no fountain has been found here.

ENGIMA, ē-nig'ma. See GAMES.

ENJOIN, en-jo'n: Its usual sense is to "impose something," as a command, a charge or a direction. In this last sense it is used in Job 36 23, i.e. "Who hath directed?" In Est 9 31 it means "to command," in Philen ver 8, "to order" or "direct."

ENLARGE, en-lar'j, ENLARGEMENT, en-lar'gment: "To enlarge" is very frequently used fig.: "God enlarge Japheth" (Gen 9 27), i.e. "make him a great nation"; or "Thou hast enlarged my steps under me" (2 Sam 22 37), i.e. "Thou hast given me success." A very peculiar use of "enlarge" is found in AV Ps 4 1: "Thou hast enlarged me" (RV "set me at large"); i.e. "Thou hast given me freedom, deliverance from distress." "Our heart is enlarged" (πληθυν̣ν̣ν̣, plēthuṇν̣ν̣; 2 Cor 6 11), and "Be ye also enlarged" (ver 13), express great love of one party to another. See also 1 Sam 2 1, "My mouth is enlarged," i.e. "full of praise." Exk 41 7, "were broader" (AV, en-largening)."

Enlargement, AV Est 4 14 from יָרָא, rəỵhāw, "to enlarge," "to respite," is rendered "relief" by RV in better harmony with "deliverance" with which the word is paired. A. L. Bassetlun

ENLIGHTEN, en-lit'n: (1) "Nn, ʻor, "illumination" in every sense, used in the ordinary sense of giving natural light (Ps 97 4 AV; see also Exr 9 8) or as a sign of health and vigor (1 Sam 14 27 29). "His eyes were enlightened," lit. "became bright." He had become weary and faint with the day's exertions and anxieties, and now recovers (see Job 33 30 and of Ps 13 3). Thus in sickness and grief, the eyes are dull and heavy; dying eyes are glazed; but health and joy render them bright and sparkling, as with a light from within.

(2) In Ps 18 28 AV, the word יָרָא, rəyah, fig., describes the believer's deliverance from the gloom of adversity and the restoration of joy in the knowledge of God.

(3) Most frequently the terms so tr. mean the giving of spiritual light to the soul (Ps 19 8; Eph 1 18, φωτίζω, φωτιζόμενο: He 4 6; 10 32). This spiritual enlightening the Spirit of God brings about through the Divine word (Ps 119 130; 2 Tim 3 15; 2 Pet 1 19). Sin mars the intellectual discernment; "because that in spiritual discernment all things" (1 Cor 2 15 AV).

M. O. Evans

EN-MISHPAT, en-mish'pat. See Kadesh.

ENMITY, en-mi'ti (אֶ֫מְנִי, ʻemānī, ʻēmā, ʻēṃḥṛa): "Enmity" (hate) occurs as the tr. of ʻēmāh in Gen 3 15, "I will put enmity between thee and
the woman, and between thy seed and her seed," and in Nu 35 21 22, where the absence of enmity on the part of the man-slayer modifies the judgment to be passed on him.

In the NT "enmity" is the tr of echtheirα: Lk 23 12; Rom 8 7, "The mind of the flesh is enmity against God," Gen 4 4, "The friendship of the world is enmity with God!" (because "the world!" is preferred to God); in Eph 2 15 16, Christ is said to have "abolished in his flesh the enmity," by His cross to have "slain the enmity," that is, the opposition between Jew and Gentile, creating in Himself "one new man, so making peace." See also ABISHU; HATE.

W. L. WALKER

ENNATAN, en-a-ta^n (Ennatural, Ennatun; AV Ennatun) (a misprint) One of Ezra's messengers to fetch Levites for the temple service (1 Esd 8 44); called "Elnathan" in Ezr 8 16.

ENOCH, e^nəkh (˫˫˫˫˫, ḫānāḵh, "initiated"); ḫeḇnė, Henoch;

(1) The eldest son of Cain (Gen 4 17 18).

(2) The son of Jared and father of Methuselah, seventh in descent from Adam in the line of Seth (Jude ver 14). He is said (Gen 5 23) to have lived 365 years, but the brief record of his life is comprised in the words, "Enoch walked with God: and he was not; for God translated him" (Gen 5 24). The expression "walked with God" denotes a devout life, lived in close communion with God, while the reference to his end has always been understood, as by the writer of He, to mean, "By faith Enoch was translated that he should not see death; and he was not found, because God translated him" (He 11 5). See further, APOCALYPTIC LITERATURE, II, i, 1.

A. C. GRANT

ENOCH (CITY): In Gen 4 17 it is narrated that Cain, who had taken up his abode in the land of Nod, E. of Eden (ver 16), built there a city, and called it after the name of his firstborn son Enoch. It is impossible to fix more definitely the locality of this first of cities, recorded, as Delitzsch says (Genes. in loc.), as registering an advance in civilization. The "city" would be a very simple affair, a place of protection for himself, wife and household, perhaps connected with the fear spoken of in 4 14.

ENOCH, ETHIOPIE, e-thii-op'ii-k, BOOK OF. See APOCALYPTIC LITERATURE.

ENOCH, SLAVONIC, sla-von'ik, BOOK OF. See APOCALYPTIC LITERATURE.

ENOCH, THE BOOK OF THE SECRETS OF. See APOCALYPTIC LITERATURE.

ENORMITY, e-nôr'mi-ti: The marginal rendering in AV of Is 50 4 for "wickedness" and in RV of Lev 17 4; 29 20; 24 14 for "wickedness." In each case it is the tr of τιμίμαθ, zimmāth, meaning originally, "thought!" or "plot," mostly in a bad sense, lewdness, wickedness; in Lev it is unnatural wickedness—incest.

ENOS, e^nôs, ENOSH, e^nôsh (˫˫˫˫˫, ṣēnāh, "mortal"); ḫeḇnō, Enōde: In the NT (RV and AV) and the OT (AV except 1 Ch 1 1 1), the form is Enoh; in the OT (RV and 1 Ch 1 1 AV), the form is Enos. He son of Seth and grandson of Adam (Gen 4 28; 5 6 ff; 1 Ch 1 1; Lk 3 38). Enosh denotes seven man as frail and mortal. With Enosh a new religious development began, for "then began men to call upon the name of Jehovah" (Gen 4 26). There seems to be an implied contrast to Gen 4 17 ff which records a development in another department of life, represented by Enoch the son of Cain.

S. F. HUNTER

ENQUIRE, en-kwär: This is an OE word now obsolete. It is common in AV. In ARV it is nearly always replaced by the more modern "inquire," a few times by "seek" and "seek," one by "salute" (1 Ch 18 10). With this one exception in the OT the change does not affect the meaning. In Acts 23 15, "enquire something more perfectly" is substituted by "judge more exactly." In Mt 10 11, "search out" replaces it. In Mt 7 16, "learned exactly" replaces "inquired diligently." See Inquire.

EN-RIMMON, en-ri'mon (˫˫˫˫˫˫, en-rimmon, "the fountain of Rimmon" [see Rimmon], perhaps "the spring of the pomegranate"); ḫeḇnō, ḫeḇnā, ḫeḇnō; ḫeḇnō (˫˫˫˫, ṣēmōn, ṣēmōn, ṣēmōn): A city of Judah (Josh 15 32), "Ain and Rimmon"; ascribed to Simeon (Josh 19 7; 1 Ch 4 32, "Ain, Rimmon"). In Neh 11 14 mentioned as inhabited after the Captivity. Zac 14 10, runs: "All the land shall be made like the Arabah, from Geba to Rimmon, south of Jerus. It must have been a very southerly place. In the Onom ("Erinnom") it is described as a "small large village with a "city," "near the "city." Kh. Umm er-Rumānīn, 9 miles N. of Beersheba is the usually accepted site. See PEF, 398; SH XXIV.

E. W. G. MASTERMAN

EN-RGEL, en-r'gel (˫˫˫˫˫, en-rēghēl; ṣēmē, ṣēmē, ṣēmē, ṣēmē): meaning uncertain, but interpreted by some to mean "the spring of the fuller":

No argument from this meaning can be valid because (1) it is a very doubtful rendering and (2) "fulling" vats are common in the neighborhood of most town springs and are today plentiful at both the proposed sites. G. A. Smith thinks "spring of the current," or "stream," from Syr ṣēmē, more probable.

(1) En-rogel was an important landmark on the boundary between Judah and Benjamin (Josh 16 7; 18 16). Here David's spies, Jonathan and Abinadab, hid themselves (2 S 17 17), and here (1 K 1 9) "Abinadab slew sheep and oxen and fatlings by the stone of Zoholeth, which is beside En-rogel," when he anticipated his father's death and caused himself rebelliously to be proclaimed king.

(2) The identification of this important landmark is of first-class importance in Nebus toponography. Two sites have been proposed:

(a) The older view identifies En-rogel with the spring known variously as "the Virgin's Fount," 'Ain sītī Mirām and 'Ain Umm el deraj, an intermittent source of water which rises in a cave on the W. side of the Kidron valley opposite Siloam (see Gihon). The arguments that this is the one Jerus spring and that this must have been a very important landmark are inconclusive. The strongest argument for this view is that put forward by H. Clermont-Ghent, who located the spring or "village " of the fictitious of Siluwan, who is known as es Zehulel, a word in which there certainly appears to linger an echo of Zoholeth. The argument is, however, not as convincing as it seems. Firstly, Zoholeth was a stone; this is a natural rock scarp; such a stone might probably have been transferred from place to place. Secondly, it is quite common for a name to be transferred some miles, instances are numerous. Thirdly, the writer, after frequent mention of the fictitious of Siluwan, is satisfied that the name is by no means confined to the rock scarp near the spring, but to the whole ridge running along from here to, or almost to, Bīr Būyūh itself. The strongest argument against this identification is, however, that
there are so much stronger reasons for identifying the “Virgin’s Fount” with Gibon (see Gihon), and that the two springs En-rogel and Gibon cannot be at one site, as is clear from the narrative in 1 K 14.

(b) The view which places En-rogel at Bir Eyygūb in every way harmonizes with the Genesis data. It has been objected that the latter is not a spring but a well. It is today a well, 125 ft. deep, but one with an inexhaustible supply—there must be a true spring there—under the bottom. Probably one reason it only overflows today after periods of heavy rain is that such enormous quantities of débris have now covered the original valley bed that the water cannot rise to the surface; much of it flows away down the valley bottom past the present surface. The water is brackish and is impregnated with sewage, which is not extraordinary when we remember that a large part of the rock strata from which the water comes is overlaid by land constantly irrigated by the city’s sewage.

Although the well may itself be of considerable antiquity, there is no need to insist that this is the exact position of the original spring En-rogel. The source may in olden times have arisen at some spot in the valley bottom which is now deeply buried under the rubbish, perhaps under the southernmost of the irrigated gardens of the fellahin of Sīlehūd. The neighborhood, at the junction of two deep valleys—not to count the small el wād, the ancient Tyropeion or central place for springing. There would appear to have been considerable disturbance here. An enormous amount of débris from various destructions of the city has collected here, but, beside this, Jos records a tradition which appears to belong to this neighborhood. This says (Ant, IX, x, 4) that an earthquake took place once at Eroge—which appears to be En-rogel—when “half of the mountain broke off from the remainder on the W., and rolling down the valley, came to stand on the eastern mountain till the roads, as well as the king’s gardens, were blocked.” It is sufficient that En-rogel is to be located either at Bir Eyygūb or in its immediate neighborhood; for practical purposes the former will do. En-rogel was an important point on the boundary line between Judah and Benjamin. The line passed down the lower end of the Kidron valley, past En-rogel (Bir Eyygūb) and then up the Valley of Hinnom (Wa'dy er Rabōb) to a boundary well adapted to the natural conditions.

With regard to David’s spies (2 S 17 17), whereas the Virgin’s Fount—the great source of the city’s water supply (see Gihon)—just below the city walls (see Zos) was an impossible place of hiding, this lower source, out of sight of almost the whole city and removed a considerable distance from its nearest point, was at least a possible place. Further, the facts that it was off the main road, that it afforded a supply of water, which is an essential need of life—water—and that there were, as there are today, many natural caves in the neighborhood, greatly added to its suitability.

Here too was a most appropriate place for Adoni-jah’s plot (1 K 1 9). He and his confederates dared not go to Gibon, the original sacred spring, but had to content themselves with a spot more secluded, though doubtless still sacred. It is recorded (1 K 1 40:41) that the adherents of Solomon hunted him at Gibon (the Virgin’s Fount) and the people “rejoiced with great joy, so that the earth rent with the sound of them. And Adonijah and all the guests that were with him [at En-rogel] heard it as they had made an end of eating.” The relative positions of these two springs allow of a vivid reconstruction of the narrative as do no other proposed identifications. The two spots are out of sight the one of the other, but not so far that the shout of a multitude at the one could not be carried to the other.

E. W. G. Masterman

ENROLMENT, en-rōl’ment. See QUINNUS; TAX.

ENSEMBLE, en-sam’ple. See Example.

EN-SHEMESH, en-shem ‘mesh (םש הנשמה, "en shemesh, "spring of the sun"): An important landmark on the boundary line between Judah and Benjamin (Josh 15 7; 18 17). The little spring “Ain el had’id, E. of Bethany, the last spring on the road descending to Jericho, seems to suit the conditions. “The Apostle’s Fountain” by Christians, on account of a tradition dating from the 15th cent. that the apostles drank there.

ENSIGN, en’sin. See Banner.

ENSUE, en-sū’: Synonymous with “to pursue,” “ensue” is found in 1 Pet 3 11 AV as a tr of δικαίω, dikō, “to follow after” ("to make one’s way, to become established.") Also in Jth 9 5, “such as ensued after” (τα μετεπρετε, "the things that follow").

ENTANGLE, en-tang’gI: Found but 5 times in the Scriptures (AV), once in the OT, yet most significant as illustrating the process of mental, moral and spiritual confusion and enslavement.

(1) Used of physical entanglement, as in the mazes of a labyrinth (ἰζών, ikōn, “to involve,” “be perplexed”). At Moses’ command the children of Israel, before crossing the Red Sea, took the wrong way in order to give Pharaoh the impression that they were lost in the wilderness and cause him to say “They are entangled in the land” (Ex 14 3).

(2) Mental: πεπείθη, πεπείθθα, “to entrap,” “ensnare,” with words, as birds are caught in a snare; cf Ecc 9 12. The Pharisees sought to “entangle” (RV “ensnare”) Jesus in His talk (Mt 22 15).

(3) Moral: τυλίκω, τυλίκθω, “to inwove,” hence intertwine and involve. “A good soldier of Jesus Christ,” says Paul, does not “entangle himself,” i.e. become involved, “in the affairs of this life” (2 Tim 2 4). Having “escaped the defilements of the world,” Christians are not to be “again entangled therein” (2 Pet 2 20).

(4) Spiritual: ἐκτείνω, ἐκτείνθω, “to hold in,” hence to hold captive, as a slave in fetters or under a burden. Having experienced spiritual emancipation, freedom, through Christ from bondage to sin and false religion (Gal 5 1; cf 4 8), the Gentiles were not to become “entangled again in a yoke of bondage” by submission to mere legal requirements, as the external rite of circumcision.

With reference to the thoroughness and irresistibility of God’s judgments, we read in Nah 1 10, “For entangled like thorns” (AV “while they be folded together as thorns”), damp, closely packed and intertwined, “they are consumed utterly as dry stubble” (AV "devoured as stubble fully dry").

Dwight M. Pratt

EN-TAPPUH, en-tap’-th, en-to-pū’th (תפוח, en tappū’th; πυκκ Θαφήθω, pūt Thaphiithō, "apple spring"): Probably in the land of Tappuah which belonged to Manasseh, although Tappuah, on the border of Manasseh, belonged to Ephraim (Josh 17 7 f). It lay on the border of Ephraim which ran southward E. of Shechem, and is probably to be identified with the spring at Yādeif, about 3 miles N. of Lebanon.

ENTREAT, en-trēt’. See INTREAT.
ENYV, en'vi (Greek, kín'áth; ζέλος, zéló, phthónos, phthónos): "Envy," from Lat in, "against," and video, "to look," "to look with ill-will," etc, toward another, is an evil strongly condemned in both the OT and the NT. It is to be distinguished from jealousy. We are jealous of our own; we are envious of another man's possessions. Jealousy fears to lose what it has; envy is pained at seeing another have'" (Crabb's Eng. Synonyms). In the OT it is the tr of kín'áth from káná, "to redden," "to glow" (Job 5 2, RV "jealousy," in indignation, in 26 11 RV "jealousy," see they zeal the people, Prov 27 4, etc); the vb, enyv, occurs in Gen 24 14, etc; Nu 11 29 AV; Ps 106 16; Prov 3 31, etc; in the NT it is the tr of phthónos, "envy" (Mt 27 18; Rom 1 29; Gal 5 21, "envying," etc); of zéló, "resent," "jealousy," "envy" (Acts 13 45), tr "envying," RV "jealousy" (Rom 13 13; 1 Cor 3 3; 2 Cor 12 20; Jas 3 14 16); the vb, phthóno, occurs in Gal 5 26; zēlō in Acts 7 9; 17 5, RV "moved with jealousy"; 1 Cor 10 3, "charity [RV 'love'] envelop not.

The spirit of envy is stated in Prov 27 4: "Who is able to stand before envy?" (RV "jealousy"); its evil effects are depicted in Job 5 2 (RV "jealousy"), in Prov 14 30 (RVm "jealousy"); it led to the crucifixion of Christ (Mt 27 18; Mk 14 10); it is one of the seven deadly sins (Gal 5 21; Eph 5 5; 1 Tim 6 4); Christian believers are earnestly warned against it (Rom 13 13 AV; 1 Cor 3 3 AV; Gal 5 26; 1 Pet 2 1). In Jas 4 5 "envy" is used in a good sense, akin to the jealousy ascribed to God. Where AV has "the spirit that dwelleth in us lusteth to envy," RV reads "Doth the spirit which he made to dwell in us long unto envying?"; ARVm "The spirit which he made to dwell in us ye yearneth for unto jealous envy;" cf Jer 3 14; Hos 2 19; or ERVm "That spirit which he made to dwell in you ye yearneth [for us] even unto jealous envy." This last seems to give the sense; cf "Ye adulteresses" (ver 4), ARVm "That is, who break your marriage vow to God." W. L. Walker

EPAENETUS, ep'ē-ne-tus (Greek, Epaenetos, Epaenetus, "praised"): One of the Christians at Rome to whom greetings are sent by Paul (Rom 16 5). All that is known of him is told here. Paul describes him as "lovely" (2) "who has the firstfruits of Asia unto Christ." TR has "firstfruits of Achaia" but this wrong reading is due to 1 Cor 16 15. He was one of the first Christians in the Roman province of Asia.

This salutation brings up the question of the destination of vs 3-16, for it is argued that they are addressed to the church in Ephesus owing to the fact that Priscas and Aquila and Epaenetus are known to have dwelt in Asia. On the other hand, there are more than 20 others in this list who are not known to have spent any time in Asia. Priscas and Aquila had once dwelt in Rome (Acts 18 2), and there is nothing unusual in an Ephesian dwelling in the capital of the empire. An interesting discovery was made in Rome of an inscription in which was the name of Epaenetus, an Ephesian. S. F. Hunter

EPAPHRAS, ep'af-ras (Greek, Epaphras, Epaphroditos): A contracted form of Epaphroditus. He must not, however, be confused with the messenger of the Philippian community. He was with Paul during a part of his 1st Rom imprisonment, joining in Paul's greetings to Philemon (Philem ver 23). Epaphras was the missionary by whose instrumentality the Colossians became Christians (Col 1 7), and probably the other churches of the Lycaon had been founded by him. In sending his salutation to the Colossians Paul testified, "He hath much labor for you, and for them in Laodicea, and for them in Hierapolis" (Col 4 13). Epaphras had brought to Paul good news of the progress of the gospel, of their "faith in Christ Jesus" and of their love toward all the saints (Col 1 4). Paul's regard for him is shown by his designating him "our beloved fellow-servant," "a faithful minister of Christ" (Col 1 7), and "a bond-servant of Christ Jesus" (Col 1 12 m). The last designation Paul uses several times of himself, but only once of another besides Epaphras (Phil 1 1).

S. F. Hunter

EPAPHRODITUS, ep'af-ro-dit'us (Greek, Epaphroditos, "lovely"): Mentioned only in Phil 2 18. The name corresponds to the Lat Vegetus (=handsome), and was very common in the Rom period. "The name occurs very frequently in inscriptions both Gr and Lat, whether at full length Epaphroditus, or in its contracted form Epaphras" (Lightfoot, Philippians, 123). Epaphroditus was the delegate of the Christian community at Philippi, sent with their gift to Paul during his first Rom imprisonment. Paul calls him "my brother and fellow-worker and fellow-soldier." "The three words are arranged in an ascending scale: common sympathy, common work, common danger and toil and suffering" (Lightfoot, i.e.). On his arrival at Rome, Epaphroditus devoted himself to "the work of Christ," both in his personal, and his assist-ant missionary work. So assiduously did he labor that he lost his health, and "was sick nigh unto death." He recovered, however, and Paul sent him back to Philippi with this letter to quiet the alarm of his friends, who had heard of his serious illness. Paul besought for him that the church should receive him with joy and hold him in honor. S. F. Hunter

EPHIAH, ep'ih (Hebrew, "e'phah, "darkness"); "Ἰηφα, Ἐφερ (Gen 25 4), Ἐφερ, Ἐφερ (Isa 60 6): The name of three persons in the OT, both masc. and fem.

(1) The son of Midian, descended from Abraham by his wife Keturah (Gen 25 4 = 1 Ch 1 33); mentioned again in Isa 60 6 as a transporter of gold and frankincense from Sheba, who shall thus bring enlargement to Judah and praise to Jeh. According to Fried. Deltitsch, Schrader, and Hommel, "Ἐφα is an abbreviation of Ἀφαρ, the Kha-yappa Arabs of the time of Tiglath-pileser III and Sargon. See treatment of this view in Dillmann's Comm. on Gen 25 4).

(2) A concubine of Caleb (1 Ch 2 46).

(3) The son of Jahdai, a descendant of Judah (1 Ch 2 47).

Charles B. Williams

EPHIAH, ep'ih (Hebrew, "e'phah, "darkness"): A dry measure of about one bushel capacity. It corresponds to the bath in liquid measure and was the standard for measuring grain and similar articles since it is classed with balances and weights (Lev 19 36; Am 6 5) in the injunctions regarding just dealing in trade. In Zec 5 6-10 it is used for the utensil itself (see Weights and Measures).

EPHIAL, ep'ih-āl (Hebrew, "ephah, in K'thē, "ophā, in K'thēb; Ἀφή, Ἐφή, Ὠφή, Ὠφη, "gloomy," "observing," in LXX): "The Netophathite," whose sons were numbered among "the captains of the forces" left in Judah after the carrying away to Babylon (Jer 40 [LXX 47 8]). His sons assembled at Mizpah with Gedaliah, governor of the scattered Jews, and with him were slain by Ishmael, the son of Nethaniah (Jer 41 3).

EPHER, ep'er (Hebrew, "ephēr, "effer, "calf," "young deer"); "Ἀφή, Ἐφή, Ὠφή, Ὠφη, "gloomy," "observing," in LXX): (1) The second son of Midian, descended from
Abraham by his wife Keturah (Gen 25 4; 1 Ch 1 33). See further Dillmann's Comm. on Gen (Gen 4). (2) The third son of Ezra, descended from the tribe of Judah (1 Ch 4 17). (3) The first of five heads of their fathers' houses, "掃羅族ngr, "mighty men," or "colorful, famous men," in the half-tribe of Manasseh, who dwelt between Bashan and Mt. Hermon (1 Ch 5 23-24).

Ephes-Dammim, s-es-dāmmim (Ἐφέσος Ἐφέσιος, ephe's dam'mim): Some spot between Sochoh and Azekah (1 S 17 1) where the Philistines were encamped; called in 1 Ch 11 13, "Pas-dammim." Ephes = "end of" or "boundary" and the whole word may mean the "boundary of blood." The deep red color of the newly ploughed earth in this situation is noticeable and may have given origin to the idea of "blood" (of Adammim). Cheyne suggests that from Ἐφέσος, Ἐφέσιος, to Ἐφέσιον, dammim, is an easy step, and that the former, meaning "red brown earth," may have been the original. No other satisfactory locality has been found to explain or fix the site. E. W. G. Masterman

Ephesian, e-fé-zhan (Ἐφέσιος, Ephésios), Ephesians, e-fé-zhán: A term which, as in Acts 19 28-34.35 and 21 29, was applied to those natives or residents of the city of Ephesus who were adherents of the cult of the goddess Diana. A Jew or a Christian, though a native of Ephesus, would probably have been designated as such, rather than as an Ephesian.

Ephesians, Epistle to the:

I. Authenticity.
1. External Evidence
   a. Internal Evidence
2. Place and Date of Writing
3. Destination
   a. Title
   b. The Inscription
   c. The Evidence of the Letter Itself
4. Conclusion

IV. Relation to Other NT Writings

V. The Epistle

VI. Argument

VII. Literature

I. Authenticity.—None of the epistles which are ascribed to St. Paul have a stronger chain of evidence to their early and continued use than that which we know as the end of the Epistle to the Ephesians. Leaving for the moment the question of the relation of Eph. to other NT writings, we find that it not only colors the phraseology of the Apostolic Fathers, but is actually quoted. In Clement of Rome (c 95 AD) the connection with Eph might be due to some common liturgical form in xlv.6 (cf Eph 4 6); though the resemblance is so close that we must feel that our epistle was known to Clement both before and after (cf Eph 1 3-4); xxvii (of 5 21); xxxvi (of 5 18); lix (of 1 18; 4 18). Ignatius (d. 115) shows numerous points of contact with Eph, esp. in his Epistle to the Ephesians. In cap. xii we read: "Ye are associates and fellow students of the mysteries with Paul, who in every letter makes mention of you in Christ Jesus." It is difficult to decide the exact meaning of the phrase "every letter," but in spite of the opinion of many scholars that it must be rendered "in all his epistle," i.e. in every epistle of his, it is safer to take it as an exaggeration, "in all his epistles," justified to some extent in the fact that besides Eph St. Paul does mention the Ephesian Christians in Rom (16 5); 1 Cor (15 32; 16 8-19); 2 Cor (1 8-15; 1 Tim (1 3) and 2 Tim (1 18). In the opening address the connection with Eph 1 3-6 is too close to be accidental. There are echoes of our epistle in cap. i (6 1; ix (20-22); xviii (οἰκονομία, 1 10); xx (2 18; 4 24); and in Ignat. ad Polyc. v we have close identity with Eph 5 25 and less certain connection with Eph 4 2, and in vii with Eph 5 13-17. The Epistle is not the only piece of Polyce in two Epistles to the Ephesians; its bal-
as a striking peculiarity of our letter. The explanation of this peculiarity will meet us when we consider the destination of the epistle (see III below).

(2) Further evidence for the Pauline authorship is found in the general style and language of the letter, which is absolutely ascribed to Soden (Ephes. Christ. Lit., 294) that "every sentence contains verbal echoes of Pauline epistles, indeed except when ideas peculiar to the Epistle come to expression it is simply a mosaic of Pauline phraseology," without accepting his combinatoria. The Tübinger scholars attacked the epistle mainly on the ground of supposed traces of Gnostic or Montanist influences, akin to those ascribed to the Colossians. Later writers have given over this claim to put forward the idea of Paul's later authorship (De Wette, followed by Holtzmann, von Soden and others); dependence on Colossians (Hitzig, Holtzmann); the attitude to the Apostles (von Soden); doctrinal differences, esp. those that concern Christology and the Parousia, the conception of the church (Klopper, Wrede and others). The tendency, however, seems to be backward toward a saner view of the questions involved; and most of those who do not accept the Pauline authorship would probably agree with Jülicher (P. R.), who asserts that Pauline Christianity intimately familiar with the Pauline epistles, esp. with Col., writing about 90," who sought in Eph "to put in a plea for the true catholicism in the meaning of Paul and in his name."

(3) Certain of these positions require that we should examine the doctrinal objections. (a) First of these is the claim that Eph has a different conception of the person and work of Christ from the acknowledged epistles of St. Paul. Not only have we the exalation of Christ, which we find in Col 3:16; Eph 1:22, but in the earlier and further statement that it was God's purpose from the beginning to "sum up all things in Christ, the things in the heavens, and the things upon the earth" (Eph 1:10). This is no more than the natural expansion of the term "all things," which were committed to Christ in 1 Cor 1:28, and is an idea which has at least its foreshadowing in Rom 8:1920 and 2 Cor 5:18. The relation between Christ and the church as given in 1 Cor. 3:23 is in entire agreement with St. Paul's teaching in Rom 13 and 1 Cor. It is still the Pauline figure of the church as the body of Christ, in spite of the fact that Christ is not thought of as the head of that body. The argument in the epistle does not deal with the doctrine of the cross from the standpoint of other epistles, but its teaching is exactly the same. There is redemption (1:7; 4:30); reconciliation (2:14-16); forgiveness (1:7; 4:32). The blood of Christ shed on the cross redeems us from our sin and restores us to God. In like manner it is said that the Parousia is treated (2:7) as something far off. But St. Paul has long since given up the idea that it is immediately; even in 2 Thess 2 shows that an indeterminate interval must intervene, and in Rom 11:25 he sees a period of time yet unfulfilled before the end. (b) The doctrine of the church is the most striking contrast to the earlier epistles. We have already dealt with the relation of Christ to the church. The conception of the church universal is in advance of the earlier epistles, but it is the natural climax of the development of the apostle's conception of the church as shown in the earlier epistles. Writing from Rome with the idea of the empire set before him, it was natural that Paul should see the church as a great whole, and should use the word eclesia in a universal, all-embracing absolute sense; as the Christian brotherhood. As a matter of fact the word is used in this absolute sense in 1 Cor 12:28 before the Captivity Epistles (cf. 1 Cor 1:2; 10:32). The emphasis here on the unity of Jew and Gentile in the church is a part of the progress of the idea of the apostle in the Epistle to the Romans; though in Eph this is "urged on the basis of God's purpose and Christian faith, rather than on the Law and the Promises." Neither is it true that in Eph the Law is spoken of slightly, as some say, by the reference to it here (c 11). In no case is the doctrinal portion of the epistle counter to that of the acknowledged Pauline epistles, though in the matter of the church, and of Christ's relationship to it and to the universe, there is evidence of progress in the apostle's conception of the underlying truths, which none the less find echoes in the earlier writings. "New doctrinal ideas, or a new proportion of these ideas, is no evidence of different authorship." (c) In the view of certain authors is that the language of Paul in any essential different from what we have in 1 Cor.

(4) The linguistic argument is a technical matter of the use of Gr words that cannot well be discussed here. The general case for the Pauline authorship of Eph is the repetition of a sentence, the repetitions on the one hand; the lack of argument, the full, swelling periods on the other hand; the combination of sentences, the repetitions on the one hand; the lack of argument, the full, swelling periods on the other hand; the counterpart in Rom. The minute differences which show themselves in new or strange words will be much reduced in number when we take from the list those that are due to subjects which the author does not discuss elsewhere. Pauline Christianity (Holtzmann, (Eph. 25) gives us a list of those pass legénes 76 in all). But there are none of these which, as Lock says, St. Paul could not have known. There are certain which he does not use elsewhere and others which are only found in his acknowledged writings. The following stand out as affording special ground for objection. The phrase "heavenly places" (tē epourris, 1:3; 2:6; 6:12) is peculiar to this epistle. The phrase finds a parallel (1 in 1 Cor 19 and the thought is found in Paul 20. The devil (ho diabolos, 4:27; 6:11) is used in place of the more usual Satan (satanas). But in Acts St. Paul is quoted as using diabolos in 13:10 and as using Satan in 19:13. In Eph he uses the expression "holy" (hagioi) for apostles (3:5) fails to the ground when we remember that the expression "holy" (hagios) is St. Paul's common word. The Greek language (that he uses of himself in this very epistle (3:8). In like manner "mystery" (emgnēia) is used in the epistles of the same sense that we find it in these. The attack on the epistle fails, whether it is made from the point of teaching or language; and there is no ground whatever for questioning the truth of Christian tradition that St. Paul wrote the letter which we know as the Epistle to the Ephesians.

II. Place and Date of Writing.—The time and place of his writing Eph turn on the larger question of the chronology of St. Paul's life, the relation of the Captivity Epistles to each other, and the second question whether they were written from Caesarea or Rome (for this see Philoem, Epistle to). Sufficient here to say that the place was undoubtedly Rome, and that the time is during the latter part of the two years' captivity which we find recorded in Acts 28:30. The date will then be, following the later chronology, 63 or 64 AD; following the earlier which, in many ways, is to be preferred, about 56.

III. Destruction.—To whom was this letter written? The title says to the Ephesians. With this the witness of the early church almost universally agrees. It is distinctly stated in the Muratorian Fragment (106, 1.20); and the epistle is quoted as to the
Ephesians by Irenaeus (Adv. Haer., v.14, 3; 24, 3; Tertullian (Adv. Marc., v.11, 17; De Præsc., 36; De Monag., v.); Clement of Alexandria (Strom., iv.65; Paed., i.18) and Origen (Contra Celsum, iii.20). To these there is also the evidence of the extant MSS and VSS, which unite in ascribing the epistle to the Ephesians. The only exception to the universal evidence is Tertullian’s account of Marcion (cir 150 AD) who reads Ad Loodicensem (Adv. Marc., v.11: “I say nothing (contra ibid) saying epistle to Ephesians are lacking in Codex Sinaiticus and Codex Vaticanus, and that the corrector of the cursive known as 67 has struck them out of his copy. Besides these a recently described MS, Cod. Laura 184, gives the title: ‘Epheso the epistle to the Ephesians’ and that said by Origen that the scribe suggests that it was compiled from Origen’s writings, omits these words (Robinson, Ephesians, 203). This strong manuscript evidence against the inclusion of these two words in the inscription we must add the evidence of Origen and Basil. Origen, as quoted in Cranmer’s Catena ad loc., writes: “In the Ephesians alone we found the expression ‘to the saints which are,’ and we ask, unless the phrase ‘which are’ is redundant, what it can mean. May it not be that as in Exodus He who speaks to Moses declares His name to be the Absolute One, so also those who are partakers of the Absolute become existent when they are called, as it were, from non-being into being?” (Robinson, p.203). Origen evidently knows nothing here of any reading en Epheßos, but takes the words “which are” in an absolute, metaphysical sense. Basil, a century and a half later, probably refers to this comment of Origen (in his Catena ad loc.) by saying: when writing to the Ephesians, as to men who are truly united with the Absolute One through clear knowledge, he names them as existent ones in a peculiar phrase, saying ‘to the saints which are’ and not ‘to the saints which are also’ as in the inscription. For so those who were before us have handed it down, and we also have found [this reading in old copies].” In Jerome’s note on this verse there is perhaps a reference to this comment on Origen, but the passage is too indefinitely expressed for us to be sure what its bearing on the reading really is. The later writers quoted by Lightfoot (Bib. Essays, 384 f) cannot, as Robinson shows (Eph, 293), be used as witnesses against the Textus Receptus. We may therefore conclude that the reading en Epheßos, it is true, was in the phrase “the saints which are” (tōs oikōn) as absolute, as Origen did; or as meaning “truly,” is impossible. It is possible to take the words with what follows, “and faithful” (kai pistolo), and interpret this latter expression (lygen, “believers”) as in the classical sense of “steadfast.” The clause would then read either “to the saints who are also believers,” or “to the saints who are also faithful,” i.e. steadfast. Neither of these is wholly in accord with St. Paul’s normal usage, but they are at least possible.

The determining factor in the question of the destination of the epistle lies in the epistle itself. We must not forget that, save perhaps in Corinth, there was no church with which Paul was so closely associated as that in Ephesus. His long residence there, of which we read in Acts (chs 19, 20), finds no echo in our epistle. There is no greeting to anyone of the Christian community, many of whom were probably intimate friends. The close personal ties, that the scene of Acts 20:17-38 shows us existed between him and his converts in Ephesus, are not even hinted at. The epistle is a calm discussion, untouched with the warmth of personal allusion beyond the greeting of the first verse.

2. The In-Scription unto the Saints which are at Ephesus (en Epheßos) and to the faithful in Christ Jesus. When we look at the evidence for this reading we find that the readings en Epheßos are lacking in Codex Sinaiticus and Codex Vaticanus, and that the corrector of the cursive known as 67 has struck them out of his copy. Besides these a recently described MS, Cod. Laura 184, gives the title: ‘Epheso the epistle to the Ephesians’ and that said by Origen that the scribe suggests that it was compiled from Origen’s writings, omits these words (Robinson, Ephesians, 203). This strong manuscript evidence against the inclusion of these two words in the inscription we must add the evidence of Origen and Basil. Origen, as quoted in Cranmer’s Catena ad loc., writes: “In the Ephesians alone we found the expression ‘to the saints which are,’ and we ask, unless the phrase ‘which are’ is redundant, what it can mean. May it not be that as in Exodus He who speaks to Moses declares His name to be the Absolute One, so also those who are partakers of the Absolute become existent when they are called, as it were, from non-being into being?” (Robinson, p.203). Origen evidently knows nothing here of any reading en Epheßos, but takes the words “which are” in an absolute, metaphysical sense. Basil, a century and a half later, probably refers to this comment of Origen (in his Catena ad loc.) by saying: when writing to the Ephesians, as to men who are truly united with the Absolute One through clear knowledge, he names them as existent ones in a peculiar phrase, saying ‘to the saints which are’ and not ‘to the saints which are also’ as in the inscription. For so those who were before us have handed it down, and we also have found [this reading in old copies].” In Jerome’s note on this verse there is perhaps a reference to this comment on Origen, but the passage is too indefinitely expressed for us to be sure what its bearing on the reading really is. The later writers quoted by Lightfoot (Bib. Essays, 384 f) cannot, as Robinson shows (Eph, 293), be used as witnesses against the Textus Receptus. We may therefore conclude that the reading en Epheßos, it is true, was in the phrase “the saints which are” (tōs oikōn) as absolute, as Origen did; or as meaning “truly,” is impossible. It is possible to take the words with what follows, “and faithful” (kai pistolo), and interpret this latter expression (lygen, “believers”) as in the classical sense of “steadfast.” The clause would then read either “to the saints who are also believers,” or “to the saints who are also faithful,” i.e. steadfast. Neither of these is wholly in accord with St. Paul’s normal usage, but they are at least possible.

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3. The Evidence of the Letter Itself. There is no greeting to anyone of the Christian community, many of whom were probably intimate friends. The close personal ties, that the scene of Acts 20:17-38 shows us existed between him and his converts in Ephesus, are not even hinted at. The epistle is a calm discussion, untouched with the warmth of personal allusion beyond the greeting of the first verse.

4. Conclusion. This element in the epistle, coupled with the strange fact of Marcion’s attributing it to the Laodicæans, and the expression in Col 4:16 that points to a letter coming from Laodicea to Colosse, has led most of the present day to accept Ussher’s suggestion that the epistle is really a circular letter to the churches either in Asia, or, perhaps better, in that part of Phrygia which lies near Colosse. The reason was evidently Eustathios (2:1; 3:2), and from the mission of Tychicus doubtless of a definite locality, though for the reasons given above this could not well be Ephesus alone. It is barely possible that the cities to whom St. John was bidden to write the Revelation, were also the cities to whom St. Paul wrote this epistle, or it may be that they were the churches of the Lycaus valley and its immediate neighborhood. The exact locality cannot be determined. But from the fact that Marcion attributed the epistle to Laodicea, possibly because it was so written in the first verse, and from the connection with Colossians, it is at least probable that two of these churches were at Colosse and Laodicea. On this theory the letter would seem to have been written from Rome to churches in the neighborhood of, or accessible to, Colosse, dealing with the problem of Christian unity and fellowship and the relations between Christ and the church and sent to them by the hands of Tychicus. The inscription would be filled in by the copyist or copies were to be made with the name of the local church written in, and then sent to or left with the different churches. It was from Ephesus, as the chief city of Asia in all probability, that copies of this circular letter reached the church in the world, and from this fact the letter came to be known. In the church at large as that from Ephesus, and the title was written “to the Ephesians,” and the first verse was made to read to the “saints which are in Ephesus.”

IV. Relation to Other New Testament Writings. Eph. raises an important question by the close resemblances that can be traced between it and various other NT writings.
The connection between Eph and 1 Pet is not beyond question. In spite of the disclaimer of as careful a writer as Dr. Bigg (ICC) it is impossible to follow the references to Eph made by others and not feel that St. Peter either knew Eph or made use of it at the very least had discussed these subjects with its author. For, as Dr. Hort tells us, the similarity is one of thought and structure rather than of phrase. The following are the more striking passages with their parallels: Eph 1:3 (1 Pet 1:21); Eph 1:7 (1 Pet 1:5); Eph 1:8-9 (1 Pet 1:3); 1:18-20 (1 Pet 1:3-5); 2:18-22 (1 Pet 2:4-6); 2:20-22 (1 Pet 2:22); 3:9 (1 Pet 1:20); 3:20 (1 Pet 1:12); 4:19 (1 Pet 1:14). The explanations that 1 Pet and Eph are both from the pen of the same writer, or that Eph is based on 1 Pet, are overthrown, among other reasons, by the close relation between Eph and Col.

The connection with the Apocalypse is based on Eph 2:20 as compared with Rev 21:14; Eph 3:5 and Rev 10:7; Eph 6:11 and Rev 19:11; etc.

Writings. Holtzmann adds various minor similarities, but none of these are sufficient to prove any direct knowledge dependence on Eph. The contact with the Fourth Gospel is more positive. Love (agapē) and knowledge (gnōsis) are used in the same sense in both the Gospel and the Epistle. The application of the Messianic title, the Beloved (Eph 1:6), to Christ does not appear in the Gospel (it is found in Mt 3:17), but the statement of the Father's love for Him constantly recurs. The reference to the going up and coming down of Christ (Eph 4:9) is closely akin to Jn 5:13 ("No man hath ascended into heaven, but he"). So, too, Eph 5:11.13 finds echo in Jn 3:19.20; Eph 4:4.7 in Jn 3:34; Eph 5:6 in Jn 3:30. Eph 5:8 is akin to Jn 1:6 and Eph 2:3 to Jn 3:10.

When we turn to Col we find a situation that is without parallel in the NT. Out of 155 verses in Eph, 78 are found in Col in varying degrees of identity. Among them are these: Eph 1:6 || Col 1:18; Eph 1:16ff || Col 1:9; Eph 1:21ff || Col 1:16ff; Eph 2:10ff || Col 2:1ff; Eph 4:15 || Col 2:19; Eph 4:19ff || Col 3:9; Eph 4:32 || Col 3:12ff; Eph 5:5 || Col 3:5; Eph 5:19ff || Col 3:16ff; Eph 5:6 || Col 3:21; Eph 6:5-9 || Col 3:22-4. For a fuller list see Abbott (ICC, xxiii). Not only is Col a bar but there appears to be a similarity in argument so great that Bishop Barr (NT Comm, for Eng. Readers, Ellicott) can make a analysis showing the divergence and similarity by the simple device of different type. To this we must add that there are at least a dozen Gr words common to these two epistles not found elsewhere. Over against this similarity it is to be set the dissimilarity. The general subject of the epistles is not approached from the same standpoint. In one it is Christ as the head of all creation, and our duty in consequence. In the other it is the church as the fulness of Christ and our duty—put constantly in the same words—in consequence thereof. In Eph we have a number of OT references, in Col only one. In Eph we have unique phrases, of which "the heavenly spheres" (τὰ ἐσπάρωμα) is most striking, and the whole treatment of the relation of Jew and Gentile in the church, and the marriage tie as exemplified in the relation between Christ and the church. In Col we have in like manner passages which are real known (τα εἰσπαρωμα, etc.). In Eph we have the controversial section in ch 2, and the salutations. In truth, as Davies (Ep. St. Paul to Eph, Col, and Phil) well says: "It is difficult indeed to say, concerning the patent coincidences of expression in the two epistles, whether the points of likeness or of unlikeness between them are the more remarkable." This situation has given rise to various theories. The most complicated is that of H. Holtzmann, who holds that some passages point to a priority of Col, others to that of Eph; and that Col, as we have it, is composite, based on an original epistle of St. Paul which was expanded by the author of Eph—who was not St. Paul—after he had written this epistle. So Holtzmann would give us the original Col (Pauline), Eph (based on it), and the present Col (not Pauline) expanded from the former through the latter. The theory falls to the ground on its fundamental hypothesis, that Col as it stands is interpolated. The most reasonable explanation is that both Col and Eph are the work of St. Paul, written at practically the same time, and that in writing on the same subjects, to different people, there would be just the differences and similarity which we have in these epistles. The objection that St. Paul could not repeat himself and yet differ as these two letters do is purely imaginary. Zahn shows us that men do just this very thing, giving an account of Bismarck's speaking on a certain subject to a group of officers and later to a large body of men, and yet using quite different language. Moreover, St. Paul is not the man who wrote (Rom and Gal and 1 Tim and 2 Tim) when to do so will serve his purpose. "Simultaneous authorship by one writer," and that writer St. Paul, is the only explanation that will satisfy all the facts in the case and give them due proportion.  

V. The Purpose. —If our interpretation of the circumstances, composition and destination of Eph be right, we are now in a position to look beneath the surface and ask why the apostle wrote it. To understand its central theme we must remember that St. Paul, the prisoner of the Lord, is writing in the calm of his imprisonment, far from the noise and turmoil, the conflict and strife, that marked his earlier life. He is now able to look out on the church and get a view of it in its wholeness, to see the part it is to play in God's scheme for the restoration of the human race, to see God's purpose in it and for it and its relation to Him. With this standpoint one can write to the churches about Ephesians on the occasion of their creation. Col, on the other hand, is written to correct false views on some special point, but to emphasise the great central truth which he had put in the very forefront of his letter. God's eternal purpose is to gather into one the whole created universe, to reconcile sinners to Himself, to bring about the union between them and Himself. The apostle's whole prayer is for this end, his whole effort and desire is toward this goal: that they may have full, clear knowledge of this purpose of God which He is working out through Christ Jesus, who is the head of the church, the very fulness of Him who is being fulfilled all over the world. Everything, for the apostle, as he looks forth upon the empire, centers in the purpose of God. The discord between the elements in the church, the distinction between Jew and Gentile, all these must yield to that greater purpose. The vision is of a great oneness in Christ and through Him in God, a oneness of birth and faith and life and love, as men, touched with the fire of that Divine purpose, seek to fulfil, each in himself, the part that God has given him to play in the world, and, fighting against the foes of God, to overcome at last. It is a noble purpose to set before men this great mystery of God's ways. God's means by which, in Christ, He may restore all men to union with Himself. It is an impossible vision except to one who, as St. Paul was at the time, is in a situation where the strife and turmoil of outside life can enter but little, but a situation where he can look out with a calm vision and, in the midst of the world's dis-
cord, discern what God is accomplishing among men.

VI. Argument. — The Argument of Eph is as follows:

1. Greeting.

1 1:10: Hymn of praise to God for the manifestation of His purpose for men in Christ Jesus, chosen from the beginning to a new life in hope, predestined to adoption as sons through Jesus Christ, in whom as the Beloved He has predestination (vs 1:3). Redeemed by the blood of Christ by whom we have forgiveness of sins through His grace abounding in us and making us know the mystery of God and the unity of all things in heaven and on earth, and for man, and for all (vs 3-10).

1 1:11-14: For thus Israel has served as a preparation, and to this the Gentiles are come, sealed unto salvation by the Holy Spirit of power.

1 2:16: Thanksgiving for their faith.

1 16-21: Prayer that they may, by the wisdom and revelation, know their destiny and the power of God to fulfill it.

1 2:2-10: Summary of what God has done in Christ. In His sovereignty (vs 22-23), and headship in the church (vs 22-23); His work for men, quickening us from a death of sin into which man has sunk, and existing us to fellowship with Christ by His grace, which has created us for good works as part of His eternal purpose (2 1-10).

1 3:15-16: The contrast between the former estate of the Gentiles, as strangers and aliens, and their present one with Christ in the blood of the new covenant.

1 3:17, 18: Christ, who is our peace, uniting Jew and Gentile and reconciling man to God through the cross; by whom we have access to this grace (Eph 3:12).

1 3:19-22: This is theirs as well as fellow-citizens of the saints, built up on the foundation of the apostles and prophets, become a sanctuary of God in the spirit.

1 3:21: A digression on the "mystery," i.e., the revelation of the hidden character of God in the new covenant, which man may grasp it. The "mystery" is that all men, Jews and Gentiles, are co-heirs and co-partners of the promises of the new covenant.

1 3:21: Paul is a minister, to whom has been given the stewardship of this mystery, unfold to all creatures God's wisdom, in Christ (with regard to what is written in the epistle 1:18-19).

1 3:22-3: Prayer that they may live up to their opportunities (vs 14-19).

1 4:1-6: The outcome of this privilege, the fulfillment of the Divine purpose, must show itself in unity of life in the Christian fellowship.

1 4:7-16: The different gifts which the Christians have are for the building up of the church into that perfect unity which is found in Christ.

1 4:17-24: The spiritual darkness and corruption of the old gentile life set over against the enlightenment and purity and holiness of the new life in Christ.

1 5:1-6: Special features of the Christian life, arising out of the union of Christians with Christ and making for the fellowship in the church. On the side of the individual: sins in word and temper (4:25-26); the power of temptation (5:1-6); the conduct of the Christian and the path of love (5:1-6); the general behavior (15:16-20); on the side of social relations: husband and wife exemplified in the relation of Christ and the church (vs 25-33); children and parents (6:1-4); servants and masters (vs 5-9).

1 5:8-14: The Christian warfare, its foes and armor and weapons.

1 6:1-24: Conclusion.

VII. Teaching. — The keynote to the doctrinal basis of the epistle is struck at the very outset. The hymn of praise centers in the thought of God, the Father of Our Lord Jesus Christ. It is to Him that the blessing is due, to Him, who had chosen us from the beginning, in whom there is redemption (1:3-7). God as the very heart and soul of every thing "light of the world." Our Lord Jesus Christ (1:3).

4:6: He is the Father from whom all revelation comes (1:17), and from whom every human family derives its distinctive characteristics (15:15). But He is not only Father in relation to the universe: He is the Head over all (1:24); to the church (vs 9-10); of the children of Our Lord Jesus Christ (1:3). The eternity of Our Lord is distinctly asserted (vs 4-5) as of one existing before the foundation of the world, in whom everything heavenly as well as earthly is united, summed up (vs 10-16).

5:18: He is the Messiah (the Beloved 1:6) is clearly a Messianic term, as the voice from heaven at Christ's baptism, "This is my beloved Son, in whom I am well pleased," shows (Mt 3:17). In Him we are quickened (2:5). He is made perfect in love (vs 10-11). He died on the cross (ver 16), and by His blood (1:7) we have redemption (4:30), and reconciliation with God (2:16). He whom God

raised from the dead (1:20), now is in heaven (1:20; 4:8) from which place He comes (4:8), bringing gifts to men. (This interpretation makes the descent follow as an aspect, and not the return of Christ through His gifts of the Spirit which He gave to the church.) He who is in heaven fills all things (ver 10); and, from a wealth which is unsearchable (3:8), as the Head of the church (1:22), pours out His grace to free us from the power of sin (2:1). To this end He endues us with His Spirit (3:16). This teaching about God, Father, Son and Holy Spirit, is no abstract theorizing. It is all intensely practical, having at its heart the purpose of God from the ages, which we saw above, is to restore again the unity of all things in Him (1:9-10); to heal the breach between man and God (2:16.17); to break down the separation between Jew and Gentile, and to abolish the enmity not only between them, but between them and God. This purpose of God is to be accomplished in a visible society, the one church, built upon the foundation of the apostles and prophets (vs 20), of which Jesus Christ is the head of the corner, into which we are to be grafted in holy baptism, where they own one Lord, hold to one faith, in one God and Father of all who is above all and through all (4:1-7).

The teaching as to the church is one of the most striking elements of the epistle. In the first place we have the idea that the church is the body of Christ who has already been discussed. The epistle sees the whole Christian community throughout the world bound together into a unity, one fellowship, one body. He has risen to a higher vision than man had ever had before. But there is a further teaching in the epistle. Not only is the church throughout the world one body, but it is the body of Christ who is its Head (1:21). He has, as Lightfoot suggests, the same relation to the church which in vs 10 He has to the universe. He is its Head, "the inspiring, ruling, guiding, combining, sustaining power, the mainspring of its activity, the center of its unity and the seat of its life." But the relation is still closer. It, as the evidence adduced would necessitate, one accepts J. Armitage Robinson's explanation of πληρόμα, as that without which a thing is incomplete (Eph 255), then the church, in some wonderful mystery, is the complement of Christ, apart from which He Himself, as the Christ, lacks fulness. We are needed by Him, that so He may become all in all. He, the Head of restored humanity, the Second Adam, needs His church, to fulfill the unity which He came upon earth to accomplish (of Stone, Christian Church, 85, 86).

Still further, we find in this epistle the two figures of the church, the Temple of the Spirit (2 21 ff), and the Bride of Christ (5 23 ff). Under the latter figure we find the marriage relation of the Lord to Israel, which runs through the O.T. (Hos 3:10, ed.), applied to the union between Christ and the church. The signification of the close tie that binds them, the self-sacrificing love of Christ, and the self-surrender of obedience on the part of the church; and the object of this is that the church may be free from any blemish, holy and spotless. In the figure of the Temple, which is an expansion of the earlier figure in 1 Cor 3:16; 2 Cor 6:16, we see the thought of a spiritual building, a sanctuary, into which all the diverse elements of the churches grow into a compact unity. These figures sum up what the church is, and define which the Divine purpose finds its fulfillment. The progress forward to that fulfillment is due to the combined effort of God and man. "The church, the society of Christian men . . . is built and yet grows. We need to cooperate in its development" (Westcott). Out of this doctrinal development the apostle works out
the practical life by which this Divine purpose can find its fulfillment. Admitted into the fellowship of the church by baptism, we become members one of another (Gal. 3:28). It is on this basis that he urges human brotherhood at the entrance of intercourse with each other, and pleads for gentleness and a forgiving spirit (vss. 25-32). As followers of God we are to keep free from the sins that spring from pride and self-indulgence and any fellowship with the spirit of evil (vs. 1-14). Our life is to be lived as seeking the fulfillment of God's purpose for all the relationships of life (5:15-6:9). All is to be done with the full armor of the Christian soldier, as is fitting for those who fight spiritual enemies (6:10ff.).

The epistle is primarily practical, bringing the significance of the great revelation of God's will to the everyday duties of life, and lifting all things up to a higher level which finds its ideal in the indwelling of Christ in our hearts, out of which we may be filled with all the fulness of God (3:17-19).

**LETTER TO THE EPHESIANS**


**CHARLES SMITH LEWIS**

Ephesus, of the Hellenistic world, is a city of the Roman province of Asia, near the mouth of the Cayster river, 3 miles from the western coast of Asia Minor, and opposite the island of Samos. With an artificial harbor accessible to the largest ships, and rivaling the harbor at Miletus, standing at the entrance of the valley which reaches far into the interior of Asia Minor, and connected by highways with the chief cities of the province, Ephesus was the most easily accessible city in Asia, both by land and sea. Its location, therefore, favored its religious, political and commercial development, and presented a most advantageous field for the missionary labors of Paul. The city stood upon the sloping sides and at the base of two hills, Prion and Coressus, commanding a beautiful view of the city, and with its climatic zone, and the soil of the valley was unusually fertile.

Tradition says that in early times near the place where the mother goddess of the earth was born, the Amazons built a city and a temple in which they practiced a kind of idolatry. In this little truth of our history bearing at different times the names of Samornia, Trachea, Ortygia and Ptelea, flourished until in the early Gr days it aroused the cupidity of Androclus, a prince of Athens. He captured it and made it a Gr city. Still another tradition says that Androclus was its founder. However, under Gr rule the civilization gradually supplanted that of the Orientals, the Gr language was spoken in place of the Asiatic; and the Asiatic goddess of the temple assumed more or less the character of the Gr Artemis. Ephesus, therefore, and all that pertained to it, was a mixture of oriental and Gr. Though the early history of the city is obscure, it seems that at different times it was in the hands of the Carians, the Leleges and Ionians; in the early historical period it was one of a league of twelve Ionian cities. In 560 BC it came into the possession of the Lydians; 3 years later, in 557, it was taken by the Persians; and during the following years the Greeks and Persians were constantly disputing for the city. Finally, Alexander the Great took it; and at his death it fell to Lysimachus, who gave it the name of Arsinoc, from his second wife. Upon the death of Attalus II (Philadelphus), king of Pergamos, it was bequeathed to the Rom Empire; and in 190, when the Rom province of Asia was formed, it became a part of it. Ephesus and Pergamos, the capital of Asia, were the two great rival cities of the province. Though Pergamos was the center of the Rom religion and of the government, Ephesus was more accessible, the commercial center and the home of the native goddess Diana; and because of its wealth and situation it gradually became the chief city of the province.

It is to the temple of Diana, however, that its great wealth and those immense are largely due. Like the city, it dates from the time of the Amazons, yet what the early temple was like we now have no means of knowing, and of its history we know little excepting that it was seven times destroyed by fire and rebuilt, each time on a scale larger and grander than before. The wealthy king Croesus supplied it with many of its stone columns, and the present from all the parts of the world has been brought to the temple. In time the temple possessed valuable lands; it controlled the fisheries; its priests were the bankers of its enormous revenues. Because of its strength the people stored there their money for safe-keeping; and it became to the ancient world practically all that the Bank of England is to the modern world.

In 356 BC, on the very night when Alexander the Great was born, it was burned; and when he grew to manhood he offered to rebuild it at his own expense; if his name might be inscribed upon its portals. The priests of Ephesus were unwilling to permit, and they politely rejected his offer by saying that it was not fitting for one god to build a temple to another. The wealthy Ephesians themselves undertook its reconstruction, and 220 years passed before its final completion.

Not only was the temple of Diana a place of worship, and a treasure-house, but it was also a museum in which the best statuary and most beautiful paintings were preserved. Among the paintings was one by the famous Apelles, a native of Ephesus, representing Alexander the Great hurling a thunderbolt. It was also a sanctuary for the criminal, a kind of city of refuge, for none might be arrested for any crime whatever when within a bowshot of its walls. Not far from the temple a village in which the thieves and murderers and other criminals made their homes. Not only did the temple bring vast numbers of pilgrims to the city, as does the Kaaba at Mecca at the present time, but it employed hosts of people apart from the priests and priestesses; among them were the large number of artisans who manufactured images of the goddess Diana, or shrines to sell to the visiting stranger.

Such was Ephesus when Paul on his 2d missionary journey (Acts 18:19-21) first visited the city, and when, on his 3d journey (19:8-10; 20:31), he remained there for two years preaching in the synagogue (19:8,10), in the school of Tyrannus (19:9) and in private houses (20:20). Though Paul was probably not the first to bring Christianity to Ephesus, for Jews had long lived there (2:9; 6:9), he was the first to make progress against the worship of Diana. As the fame of his teachings was carried by the pilgrims to his possession. From Asia to Rome the Great took it; and at his death it fell to Lysimachus, who gave it the name of Arsinoc, from his second wife. Upon the death of Attalus II (Philadelphus), king of Pergamos, it was bequeathed to the Rom Empire; and in 190, when the Rom province of Asia was formed, it
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apotheosis of John. Finally in 262 AD, when the temple of Diana was again burned, its influence had so far departed that it was never again rebuilt. Diana was deserted by her Roman friends and was called a Christian city, and in 341 AD a council of the Christian church was held there. The city itself soon lost its importance and decreased in population. The sculptured stones of its great buildings, which were no longer in use and were falling to ruins, were carried away to Italy, and esp. to Constantinople for the great church of Saint Sophia. In 1308 the Turks took possession of the little that remained of the city, and deported or murdered its inhabitants. The Cayster river, overflowing its banks, gradually covered with its muddy deposit the spot where the temple of Diana had once stood, and at last its very site was forgotten.

The small village of Ayasaluk, 36 miles from Smyrna on the Aidin R.R., does not mark the site of the ancient city of Ephesus, yet it stands nearest to its ruins. The name Ayasaluk is the corruption of three Gr words meaning "the Holy Word of God." Passing beyond the village one comes to the ruins of the old aqueduct, the fallen city walls, the so-called church of St. John or the baths, the Turkish fort which is sometimes called Paul's prison, the huge theater which was the scene of the riot of Paul's time, but which now, with its marble torn away, presents but a hole in the side of the hill Proceeding, Mr. J. T. Wood, for the British Museum, obtained permission from the Turkish government to search for the site of the lost temple of Diana. During the eleven years of his excavations at Ephesus, $80,000 were spent, and few cities of antiquity have been excavated or buildings behind which the visitor can explore. The city wall of Lysimachus was found to be 36,000 ft. in length, inclosing an area of 1,027 acres. It was 10½ ft. thick, and strengthened by towers at intervals of 100 ft. The six gates which pierced the wall are now marked by mounds of rubbish. The sites and dimensions of the various public buildings, the streets, the harbor, and the foundations of many of the private houses were ascertained, and numerous inscriptions and sculptures and coins were discovered. Search however, did not reveal the site of the temple until January 1, 1870, after six years of faithful work. Almost by accident it was then found in the valley without the city walls, several feet below the present surface. It had been destroyed, and such articles as are preserved of Mr. Wood to reconstruct the entire temple plan. The temple was built upon a foundation which was reached by a flight of ten steps. The building itself was 425 ft. long and 220 ft. wide; each of its 127 pillars which supported the roof of its colonnade was 60 ft. high; like the temples of Greece, its interior was open to the sky. For a further description of the temple, see Mr. Wood's excellent book, Discoveries at Ephesus. E. J. Banks

EPHAL, c'fal (ἐφάλ, epēhāl, "judgment"): A descendant of Judah (1 Ch 2 37).

EPHOD, c'fod (ἐφός [28 t], ἐφόδ [20 t], ἐφόδος; LXX ἐπόδοι, ἐποίμι, ἐποίδ, ἐπόδθ, ἐφόδ, ἐφόδος, ἐφόθ, ὀπόθ, ὀποθάδ, στᾶο ἐξαλλος, στᾶο ἐξαλλος, στᾶο ἐποῦνθ, στᾶο ὑπονθ); (1) A sacred vestment originally designed for the high priest (Ex 28 4 ff.; 39 2 ff.), and made of gold, blue, and purple, and scarlet, and fine twined linen, held together by two shoulderpieces and a skilfully woven band which served as a girdle for the ephod. On the shoulderpieces were two onyx stones engraved with the names of the twelve tribes of Israel. It is not known whether the ephod extended below the hips or only to the waist. Attached to the ephod by chains of pure gold was a breastplate containing twelve precious stones in four rows. Underneath the ephod was the blue robe of the ephod extending to the hem of the priest. This robe of the ephod contained thus a garment comprising, in addition to the long robe proper, the ephod with its shoulderpieces and the breastplate of judgment.

(2) From the historical books we learn that ephods were worn by persons other than the high priest. Thus the boy Samuel was girded with a linen ephod while assisting the aged high priest (1 S 2 18); the priests at Nob, 85 in number, are described as men wearing a linen ephod (32 18); and David was girded with a linen ephod when he danced in the procession that brought the ark into Jerusalem (2 S 6 14). The ephod was considered appropriate for the king on this solemn and happy occasion; but it would be reading into the narrative more than it contains to infer that lay worippers were regularly clothed with the ephod; nor are we to suppose that priests other than the high priest were accustomed to wear ephods as rich and elaborate as that of the high priest. Abiathar, who was made high priest after the assassination of his father by Doeg, probably brought to the camp of David the ephod worn by the high priest in his ministrations at Nob (1 S 23 6), and through this ephod David sought in certain crises to learn Jehovah's will (32 9; 37 7). Some have argued that the ephod, which Abiathar brought in his hand, was an image rather than a priestly garment, but there seems no sufficient reason for regarding it as other than a vestment for the high priest. The ephod, however, which Abiathar presents, and the ephod which Solomon was girded with in a cloth may well have been a garment suspended from the wall or itself wrapped in a protecting cloth (31 9).

(3) The ephod mentioned in Jgs 17 5; 18 14 f.; Hos 3 4 is associated with teraphim and other idolatrous images. We may frankly confess that we do not know the shape, size and use of the ephod in these cases, though even here also the ephod may well have been a priestly garment. The same remark holds good of the ephod made by Gideon, and which became an object of idolatrous worship in Israel (Jgs 8 27). It has been argued that a vestment would not cost seventeen hundred shekels of gold. Possibly Gideon set up an apparatus of worshipping and worship containing a girdle which Michal began with the promise to make a graven image and a molten image, and afterward added an ephod and teraphim (17 1–5). Moreover, if gems and brilliants were put on Gideon's ephod, who can say that it did not cost seventeen hundred shekels?


JOHN RICHARD SAMPEY

EPHOD, ἐφόδ (ἐφόδ, ἐφοδᾶ): Father of Haniel, prince of Manasseh (Nu 24 23).

EPIRHATHA, c'f-th'a, ef-h'a (Epērhthēa, Ephyrathâ): Aram. word used by Christ (Mt 7 34), the 'Ethpa'im imper. of Aram, pethah (Heb pēthāh), translated, "Be thou!" opened"; cf. Is 35 5. The Aram. was the sole language of Pal. (II Pet 1, Hg 9) and its use shows that we have here the graphic report of an eyewitness, upon whom the dialectic form employed made a deep impression. This and the corresponding act of the touch with the moistened finger is the foundation of a corresponding ceremony in the Roman Catholic formula for baptism.

1. **The Patriarch**
   - He and his brother Manassesh were adopted by Jacob, and ranked as his own sons, each becoming the ancestor of a tribe in Israel. In blessing his grandchildren, despite their father’s protest, Jacob preferred the younger, foreshadowing the future eminence of his descendants (Gen 41 50 ff; 48 20 ff). In the Blessing of Jacob, however, the two are included under the name Joseph (v. 17).

   - At the first census on leaving Egypt, Ephraim’s men of war numbered 40,500; and at the second census they are given as 52,500 (Nu 1 33; 26 37). See, however, art. Numbers.

   - The head of the tribe along the Exodus was Elissahama, son of Ammihud (1 10). With the standard of the tribe of Ephraim on the W. of the tabernacle in the desert march were Manassesh and Benjamin (2 15 ff).

   - The Ephraimites among the spies was Hoshea (i.e. Joshua), the son of Nun (13 8). At the division of the land Ephraim was represented by prince Kemuel, son of Shiptan (34 24). The future power of this tribe is again foreshadowed in the Blessing of Moses (Dt 33 17). A notable member was Jehovah, whose faith and courage had distinguished him among the spies, succeeded to the chief place in Israel. It was natural that the scene of national assemblies, and the center of the nation’s worship, should be chosen within the land occupied by the children of Joseph, at Shechem and Shiloh respectively.

   - The leadership of Ephraim was further emphasized by the rule of Samuel. From the beginning of life in Pal they enjoyed a certain prestige, and were very active on the point of honor (Jgs 7 24; 8 1; 12 1 ff). Their acceptance of and loyalty to Saul, the first king chosen over Israel, may be explained by his belonging to a Rachel tribe, and by the close and tender relations existing between Joseph and Benjamin.

   - But they were never reconciled to the passing of the scepter to Judah in the person of David (2 S 2 8 ff). That Israel would have submitted to the sovereignty of Abasol, any more than to that of David, is not to be believed; but his revolt furnished an opportunity to deliver his tribes from the power of the southern tribe (15 13). Solomon’s unwisdom and the gross folly of Rehoboam in the management of the northern tribes fanned the smoldering discontent into a fierce flame. This may be the work of the Jebel Jeruham; and from the day of the disruption till the fall of the Northern Kingdom there was no dispute the supremacy of Ephraim, the names Ephraim and Israel being synonymous.

   - The most distinguished of Ephraim’s sons were Joshua, Samuel and Jeroboam I.

2. **The Tribe**
   - The central part of Western Pal fell to the children of Joseph; and, while the boundaries of the territory allotted to Ephraim and Manassesh respectively are given in Josh 16; the Canaanites in certain cities of both divisions were not driven out. It was probably thought more profitable to enslave them (16 10; 17 13). The boundaries of Ephraim cannot be followed with accuracy, but roughly, they were as follows: The southern boundary, agreeing with the northern border of Benjamin, started from Bethel, and passed down westward by nether Beth-horon and Gezer toward the sea S.; in 2 K 18 30 it tops at upper Beth-horon; it turned northward to the southern bank of the brook Kanah (אֲדַנַּה, *Wady Kana*), where it ran eastward (17 10) to Michmethath (the plain of Mukhneth); thence it went northward along the western edge of the plain to Shechem. It then bent eastward and southward past Taanath-shiloh (אֲרַנה, Janoah (Yanun)) to Ataroth and Naarah (unidentified) and the Jordan (16 7). From Ataroth, which probably corresponds to Ataroth-addar (see ver 5), possibly identical with Rabbath, the southern border passed up to Bethel. Along the eastern front of the land thus defined there is a steep descent into the Jordan valley. It is torn by many gorges, and is rocky and unfertile. The long slopes toward the westward, however, furnish much of the finest land in Pal. Well watered as it is, the valleys are beautiful in season with cornfields, vineyards, olives and other fruit trees. The uplands are accessible at many points from the maritime plain; but the great avenue of entrance to the country runs up *Wady el-'Ash-Sha‘ir*, or Bethul, whence, threading the pass between Gerizim and Ebal, it descends to the Jordan valley. In this favored region the people must have lived in the main a prosperous and happy life. How appropriate are the prophetic allusions to these conditions in the days of Ephraim’s moral decay (Isa 28 14; Jer 31 18; Hos 9 13; 10 11, etc!)

W. Ewing

Ephraim, **Forest of**, *e'phrā-im* (ציַם, *ephra'ym*): the word *ya'ar* (Heb) probably agrees in meaning with the Arab. *wâr*, which indicates a rough country, abounding in rocks, stones and scrub, with occasional trees; not a “forest,” as we understand the term. Here Abasol was defeated and slain (2 S 18 6 ff, AV “wood of Ephraim”).

It must be sought, therefore, E. of the Jordan, in the neighborhood of Mahanaim; but no identification is yet possible.

Ephraim, **Gate of**. See Jerusalem.

Ephraim, **Mount of**, *e'phrā-im* (רייַת, *ye'ar*): *Khirbet el-'Ash-Sha‘ir*, or Bethul, the town of Abasol, was a district in Samaria mentioned in 1 Mac 11 34; Ant, XIII, iv, 9.

The town near the wilderness to which Jesus retired after the raising of Lazarus (Jn 11 54). This probably corresponds to Ephraim of Onom (s.v. *’Atar*), 2 K 18 30, 8 miles N. of Jerus, and therefore to be sought somewhere in the neighborhood of Sinjil and el-Lubbân. Connected with this may have been the name *Aphlaim*, a district in Samaria mentioned in 1 Mac 11 34; Ant, XIII, iv, 9.

Ephraim, **Woods of**. See Forest of.

Ephraimites, *e'fra-im-it* (ציַם, *ephra'ym*), sing. *e'phrā-im* (רָחַל, *’râchāl*): A member of the tribe of Ephraim (Josh 16 10, etc). See also Ephrāthite.
Ephrathite, e'frath-it, e'frath-it. See Ephrath.

Ephrath, e'frath (אֶפְרָת, 'ephrah; 'Ephrāhīm, 'Ephrāhīm; Gen 35:16; 48:7) EPHRATH-MATTH, e'ra-tha, e-ruth (אֶפְרָת-מַתְת, 'ephrah-məth, 'ephrah-məthōh, in the other references: Jos 15:59 [in added verb of LXX only]; Ruth 4:11; 1 Ch 2:19:24:50; Ps 132:6; Mic 5:2, AV "Ephrahath":) The name either of Bethlehem itself or of a district in which Bethlehem was situated. A man of this place was called an Ephrathite (Ruth 1:2; 1 S 17:12). It is held by many authorities that the Ephrath where Rachel was buried (Gen 35:16; 48:7) was a different place, the words "the same is Bethlehem" being a gloss. The reading in Ps 132:6 is doubtful; RV has "Ephrahim."

E. W. G. Masterman

Ephron, e'frōn (אֶפְרוֹן, 'eϕrōn, "lawnlike"): The Hittite of whom Abraham bought the field and cave of Machpelah (Gen 23:8 ff; 25:9; 49:30). The transaction was conducted in true oriental fashion, with excessive courtesy, but the large sum of 400 shekels' weight of silver was in the end required (cf 33:19; 1 K 16:24). See also Money; Money, Current.

Ephron, e'frōn (אֶפְרוֹן, 'eϕrōn; 'Ephrān, Ephron): (1) 2 Ch 13:19: "And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephron with the towns thereof." Another reading is "Ephrahim" (RVm). This is thought by many to be identical with Ophrah (אֹפְרָה, 'opherāh, Josh 18:23) and perhaps with Ephraim (אֶפְרָי אָם, 'eφRAY-im, 2 S 13:23) which both have been localized at the lofty town of Ta'isibeh.

(2) A city E. of the Jordan between Carmion (Asheroth-karnaim) and Scythopolis (Beisaen): "Then Judas gathered together all the Israelites that were in the country... Now when they came unto Ephron (this was a great city in the way as they should go, very well fortified) they could not turn from it either on the right hand or on the left, but they must needs pass through the midst of it" (1 Macc 8:45:46 AV; Ant, XII, viii, 5; also 2 Macc 12:27). Buhl and Schuchard propose Kaph Wady el Ghofr, a ruined tower which completely commands the deep Wady el Ghofr, but the ruins appear to be scanty.

(3) Mt. Ephron: The border of Judah is described (Josh 15:9): "It went out to the cities of Mount Ephron." The position will depend on that of Nephoth and of Kiriath-jearim.

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The Epicureans with the Stoics (q.v.) encountered Paul in Athens (Acts 17:18). They were the followers of Epicurus, a philosopher who was born in Samos in 341 BC, and who taught first in Asia Minor and afterward in Athens till his death in 270 BC. His system, unlike most philosophers, maintained its original form, with little development or dissent, to the close of its course. The sect of Paul's opponents of this school may therefore be gathered from the teaching of Epicurus.

The conditions for the rise of Epicureanism and Stoicism were political and social rather than intellectual. Speculative thought was

1. Social and Political Causes: the end reached its zenith in the great constructive ideals of Plato, and the encyclopaedic system of Aristotle. Criticism of these would necessarily drive men back upon themselves to probe deeper into the meaning of experience, as Kant did in later times. But the conditions were not propitious to pure speculation. The breaking up of the Gr city-states and the loss of Gr independence had filled men's minds with a sense of insecurity. The institutions, laws and customs of society, which had hitherto sheltered the individual, now gave way; and men demanded from philosophy a haven of rest for their homeless and weary souls. Philosophy, therefore, became a theory of conduct and an art of living.

Epicurus deprecated the pursuit of knowledge for its own sake, whether as philosophy or science, and directed his inquiries to the two practical questions: What is the aim of life? and How to attain to it? Philosophy he defined as "a daily business of speech and thought to secure a happy life."

His ethical teaching is therefore the central and governing factor of Epicurus' philosophy. It belongs to the type generally described as

2. Egoistic as Epicolic Hedonism. The same general principles had been taught by Aris-tippus and his school, the Cyrenaics, a century earlier, and they were again revived in the 17th cent. in England by Thomas Hobbes.

The aim and end of life for every man is his own happiness, and happiness is primarily defined as pleasure. "Wherefore we call pleasure the Alpha and Omega of a blessed life. Pleasure is our first and kindred god. It is the starting-point of every choice and of every aversion, and to it we come back, insamuch as we make feeling the rule by which to judge every good thing" (Epicurus, Letter to Menaeceus). So far Epicurus might seem to be simply repeating the view of the Cyrenaics, but there are important differences. Aristippus held the pleasure of the moment to be the end of action; but Epicurus taught that life should be so lived as to secure the greatest amount of pleasure during its whole course. And in this larger outlook, the pleasures of the mind came to occupy a larger place than the pleasures of the body. For happiness consists not so much in the satisfaction of desires, as in the suppression of wants, and in arriving at a state of independence of all circumstances, which secures a peace of mind that the privations and changes of life cannot disturb. Man's desires are of various kinds: "Some are natural, some are groundless; of the natural, some are necessary as well as natural, and some are natural only. And of the necessary desires, some are necessary if we are to be happy, some if the body is to be rid of uneasiness, some if we are even to live." Man's aim should be to suppress all desires that are unnecessary, and esp., such as are artificially produced. Learning, culture, civilization and the distractions of social and political life are proscribed, much as they were in the opposite school of the Cynics, because they produce many desires difficult to satisfy, and do disturb the peace of the mind. The Epicurean is therefore compared to that of Rousseau and even of Buddha. Like the former, Epicurus enjoins the withdrawal of life from the complexities and perplexities of
civilization, to the bare necessities of Nature, but he stops short of the doctrine of Nirvana, for life and the desire to live he regards as good things. He even rises above the superficial resemblance to that of his opponents, the Stoics. The end of

3. Back to Nature

nature ataraxia, pleasure begets become. It is supposed, He seeks the peace of mind in his affirmation of the mastery of mind over adverse circumstances. "Though he is being tortured on the rack, the wise man is still happy.

Epicurus' definition of the end of life and of the way to it bears a superficial resemblance to that of his opponents, the Stoics. The end

4. Ataraxia sought by both is ataraxia, 'imper- turbability,' a peace of mind that transcends all circumstances, and the way to it is the life according to Nature. But Nature for Epicurus is purely physical and material, and the utmost happiness attainable is the complete absence of pain.

He justly protests against the representation of his teaching as gross and immoral. "When we say, then, that pleasure is the end and

5. Pleasure aim, we do not mean the pleasures of Is the Ab- sence of Pain seeking them through ignorance, prejudice or willful misrepresentation. By pleasure we mean the absence of pain in the body and trouble in the soul" (Letter to Menoeceus). His own life was marked by a simplicity verging on asceticism, and by kindly consideration for his friends. But the theory was capable of serving the purposes of worse men to justify license and selfishness.

Justice and ordinary morality were recognized in the system as issuing from an original social com- pact, such as Hobbes did, so Rousseau.

6. Social Contract

and resting upon the self-interest and happiness of individuals who entered into the compact the better to gain those ends. Ordinary morality has therefore no stronger sanction than the individual's desire to secure his own happiness. Against public violations of the moral code, the sanction finds its agent in the social order and the penalties it inflicts; but the only deterrent from secret immorality is the fear of being found out, and the necessarily dis- tinct character of such fear itself. Friendship, the supreme virtue of Epicureanism, is based upon the same calculating selfishness, and is to be cultivated for the happiness it bestows to its owners. The fundamental defect of the system is its extreme individualism, which denies any value of their own to the social virtues, and in the negation of the larger activities of life.

Epicurus had no interest in knowledge for its own sake, whether of the external world, or of any ultimate or supreme reality. But he found men's minds full of ideas about the world, immortality and the gods, which disputed their peace and filled them with vain desires and fears. It was therefore necessary for the practical mold of his philosophy to find a theory of the things outside of man that would give him tranquility and serenity of mind.

This is done in his atomic theory of the world. The original constituents of the universe, of which no account could be given, were atoms, the void, and motion. By a fixed law or fate, the atoms moved through the void, so as to form the world as we know it. The same uniformity of all that exists. Epicurus modified this system so far as to admit an initial freedom to the atoms, which enabled them to follow the laws of their own nature. They, as they fell like rain through space, and so to injure, combine and set up rotatory motions in which the worlds, which that is in them, came into being.

He did not follow the idea of freedom in our sense, and man beyond the exigencies of his theory, and the thoroughly materialistic nature of his universe precluded him from deducing a moral realm. By this theory he gets rid of the causes of fear and anxiety that disturb the human mind. Teleology, providence, a moral order of the universe, the artificer-of-fate in the giving of fate, the possibility, bell, reward and punishment after death, are all excluded from the universe where atoms and space do everything. The soul, like the body, is made of atoms, but of a smaller or finer texture. In death, the one like the other desises and goes into nothing.

From the same premises one would expect the com- plete denial of any Divine beings. But it is a curiosity to observe that a system that abstracts the theory of knowledge should require the affirmation of the nature of the gods, and of the way in which Nature provided for them. "For the theory of the gods assumes necessarily in itself the fact of necessity enjoy immortality with supreme re- pose, far removed and withdrawn from our concerns; since it exempt from every kind of danger, strong in its own resources, not wanting aught of us, it is obviously enjoyed by favorable gods (Lucretius). All religion is banned, though the gods are retained. Epicureanism is the first system that shows the common sense in the theory of gods. He was impressed by the fact that "a steadfast unanimity continued to prevail among all men without exception" that gods exist. "A consciousness of god- ness does not allow him to deny the exist- ence of God altogether. Hence his attempt to explain the gods as not to infringe with his general theory" (Wallace, Epicureanism, 209).

During his lifetime, Epicurus attracted a large following to his creed, and it continued to flourish far down into the Christian era. It was presented to the Rom world by the poet Lucretius in his poem De natura rerum, which is still the chief source for the knowledge of it. One OT writer, the author of Eccle, may have been influenced by its spirit, though he did not adopt all its ideas.

The personal charm and engaging character of Epicurus himself drew men to him, and elevated him into the kind of prophet that people would personify the teaching of the school, of success as was the custom of all schools of philosophy. The system was clear- cut and easy to understand, yet has left men, for the most part, offered a plausible theory of life such as could not follow the profounder and more difficult speculations of other schools. Its moral teaching found a ready response in all that was worldly, commonplace and self-seeking in men, that had lost their high ideals and great enthusiasms. Above all it deliv- ered men from the terrors of a dark superstition that had taken the place of religion. It is a remark- able revelation of the inadequacy of Gr religion that Euticus should have relegated the gods of the visible world, without any sense of loss, but only the relief of a great deliverance.

It was inevitable that the teaching of Paul should have brought this school up against him. He came to Athens teaching a God who had been previously declared to be evil and died to accomplish the utmost self- sacrifice, who had risen from the dead and returned to live among men to guide and fashion their lives, and who had promised a judgment according to their deeds reward or punish them in a future world. To the Epicurean this was the revival of all the ancient and hated superstitions. It was
not only but impiously; for Epicurus had taught that "not the man who denies the gods worshipped by the multitude, but he who affirms of the gods that they do not multitude believe about them, is truly impious."

Literature.—Hicks, Stoic and Epicurean (whose translations are adopted in all quotations in this art.); Zeller, Stoics, Epicureans and Sceptics; Wallace, Epicureanism; Lucrètius, De natura rerum. T. Rees

EPISLESY, e'pis-le-si. See Lunatic.

EPIPIHANES, ep'ii-pan's. See Antiochus IV.

EPHIPH, ep'ih-fi (Epaphi, Epiphis): Name of a man mentioned in connection with Pachon in 3 Mac. 6 38. See Times.


A written communication; a term inclusive of all forms of written correspondence, personal and official, in vogue from an early antiquity. As applied to the twenty-one letters, which constitute well-nigh one-half of the NT, the word "epistle" has come to have chiefly a technical and exclusive meaning. It refers, in common usage, to the communications addressed by five (possibly six) NT writers to individual or collective churches, or to single persons or groups of Christian disciples. Thirteen of these letters were written by St. Paul; three by St. John; two by St. Peter; one each by St. James and St. Jude; one—the epistle to the Hebrews—by an unknown writer.

As a whole the Epistles are classified as Pauline, and Catholic, i.e. general; the Pauline being divided into two classes: those written to churches and to individuals, the latter being known as Pastoral (1 and 2 Tim., Titus, Philem); some also including Philo's see Lange on Romana, Am. ed. 16.

The fact that the NT is so largely composed of letters distinguishes it, most uniquely, from all the other sacred writings of the world. The Scriptures of other oriental creeds are known as the Torah, the Tripitaka, the Koran, the writings of Confucius—lack the direct and personal address altogether. The Epistles of the NT are specifically the product of a new spiritual life and era. They deal, not with truth in the abstract, but in the concrete. They have to do with the soul's inner experiences and processes. They are the burning and heart-throbbing messages of the apostles and their confrères to the fellow-Christians of their own day. The chosen disciples who witnessed the events following the resurrection of Jesus and received the power (Acts 1 8) bestowed by the Holy Spirit on, and subsequent to, the Day of Pentecost, were spiritually a new order of men. The only approach to them in the spiritual history of mankind is the ancient Hebrew prophets. Consequently the Epistles, penned by men who had experienced a great redemption and the marvelous intellectual emancipation and quickening that came with it, were an altogether new type of literature. Their object is personal. They relate the vital truths of the resurrection era and the fundamental principles of the new teaching, to the individual and collective life of all believers. This specific aim accounts for the form in which the apostolic letters were written. The logic of this practical aim appears conspicuously in the orderly Epistles of St. Paul who, after the opening salutation in each letter, lays down in a series his thought and the reasons for teaching, in order and by degrees, the doctrinal basis on which he builds the practical duties of daily Christian life. Following these, as each case may require, are the personal messages and affectionate greetings and directions, suited to this familiar form of address.

The Epistles consequently have a charm, a directness, a vitality and power unknown to the other sacred writings of the world. Nowhere are they equaled or surpassed except in the personal instructions that fell from the lips of Jesus. Devoted exclusively to experimental and practical religion they have, with the teachings of Christ, become the text-book of the spiritual life for the Christian church in all subsequent time. For this reason "they are of more real value to the church than all the systems of theology, from Origen to Schleiermacher" (Schaff on St. Paul's Epistles, Hist of Christian Church, 741). No writings in history so unfold the nature and processes of the redemptive experience. In St. Paul and St. John, esp., the pastoral instinct is ever supreme. Their letters are too human, too personal, too practical to be formal documents. They throb with passion for truth and love for souls. Their directness and affectionate intensity convert their authors into prophets of truth, preachers of grace, lovers of men and missionaries of the cross. Hence the value as spiritual biographies of the writers is immeasurable. As letters they are the most spontaneous and the freest form of writing, the NT Epistles are the very life-blood of Christianity. They present theology, doctrine, truth, appeal, in terms of life, and pulsate with a vitality that will be fresh and re-creative till the end of time. (For detailed study of their chronology, contents and distinguishing characteristics, see arts. on the separate epistles.)

While the NT Epistles, in style and quality, are distinct from and superior to all other lit. of this class, they nevertheless belong to a form of personal and written address in common to all ages. The earliest known writings were epistolary, unless we except some of the proverbs and parables of oriental literature, and inscriptions of the ancient Bab and Assyrian kings. Some of these royal inscriptions carry the art of writing back to 3800 BC, possibly to a period still earlier (see O. Renan, Kent's Historical Series, 42-43, secs. 40-41), and we may therefore light to "an immense mass of letters from officials to the court—correspondence between royal personages or between minor officials," as early as the reign of Khammurabi of Babylon, about 2275 BC (ib. 38). The civilized world was astonished at the extent of this international correspondence as revealed in the Am Tab (1450 BC), discovered in Egypt in 1887, among the ruins of the palace of Amenophis IV. This mass of political correspondence is thus approximately synchronous with the Hebrew exodus and the invasion of Canaan under Joshua.

As might be expected, then, the OT abounds with evidences of extensive epistolary correspondence in and between the oriental nations.

4. Letters. That a postal service was in existence in the OT is evident from the Hebrew term דִּבָּרָא (tábr), rǎ'ām, signifying "runners," and used of the mounted couriers of the Persians who carried the royal edicts to the provincial governors. The one extraordinary case in which this courier service in the OT occurs is Est 3 13-15: 8 10.14 where King Ahasuerus, in the days of Queen Esther, twice sends royal letters to the Jews and
straps of his entire realm from India to Ethiopia, on the swiftest horses. According to Herodotus, these were usually stationed, for the sake of the greatest safety, in the strongholds of the allies. Sennacherib's letters to Ephraim and Manasseh were sent in the same way (2 Ch 30 16.10). Other instances of epistolary messages or communications in the OT are David's letter to Joab concerning Uriah and sent by him (2 S 11 14.15); Jezebel's, to the elders and nobles of Jezreel, sent in Ahab's name, regarding Naboth (1 K 21 8.9); the letter of Ben-hadad, king of Syria, to Jehoram, king of Israel, by the hand of Naaman (2 K 5 5–7); Jehu's letters to the rulers of Jezreel, in Samaria (2 K 10 12.6.7); Sennacherib's letter to Hezekiah, king of Judah (2 K 18 14; Isa 37 14; 2 Ch 32 17), and also that of Merodach-baladan, accompanied with a gift (2 K 20 12; Isa 39 1). Approaching the NT epistle in purpose and spirit is the letter of earnest and loving counsel sent by Jeremiah to the exiles in Babylon. It is both apostolic and pastoral in its prophetic fervor, and is recorded in full (Jer 29 1.4–32) with its reference to the bitterly hostile and jealous letter of Shemiah, the false prophet, in reply.

As for the way the New Testament was framed, the Bab captivity must have been a great stimulus to letter-writing on the part of the separated Hebrews, and between the far East and Pal. Evidence of this appears in the histories of Ezra and Nehemiah, e.g. the correspondence, based largely on the struggle between the enemies of the Jews at Jerusalem and Artaxerxes, king of Persia, written in the Syrian language (Ezr 4 7–23); also the letter of Tattenai (AV “Tanattai”) the governor to King Darius (Ezr 5 6–17); that of Hanani (2 K 12; 2 Chr 13 6) to Asaph, keeper of the royal forest (Neh 2 8); finally the interchange of letters between the nobles of Judah and Tobiah; and those of the latter to Nehemiah (Neh 6 17.19; so Sanballat ver 5).

The OT Apoc contains choice specimens of personal and official letters, approaching in literary form the epistles of the NT. In each case they begin, like the latter, in true epistolary form with a salutation; the corresponding phrase tends for example, between the enemies of the Jews at Jerusalem and Artaxerxes, king of Persia, written in the Syrian language (Ezr 4 7–23); also the letter of Tattenai (AV “Tanattai”) the governor to King Darius (Ezr 5 6–17); that of Hanani (2 K 12; 2 Chr 13 6) to Asaph, keeper of the royal forest (Neh 2 8); finally the interchange of letters between the nobles of Judah and Tobiah; and those of the latter to Nehemiah (Neh 6 17.19; so Sanballat ver 5).

5. Letters in the Apocrypha

(a) “greeting” or “sendeth greeting” (1 Mace 11 30.32; 12 6.20; 15 2.16), and in two instances close with the customary “Fare ye well” or “Farewell!” (2 Mace 11 27–33, 34–38; cf 2 Cor 13 11), so universally characteristic of letter-writing in the Hellenistic era.

The most magnificent and perfect example of official correspondence in the NT is Claudius Lysias’ letter to Felix regarding St. Paul (Acts 23 25–30). Equally complex in form is the letter, sent, evidently in duplicity, by the apostles and elders to their gentile brethren in the provinces of Asia (Acts 15 23–29). In these two letters we have the first, and with Jas 1 1, the only, instance of the Gr form of salutation in the NT (xαλαλαγε, χαιρετησαι). The latter is by many scholars regarded as probably the oldest letter in epistolary form in the NT, being in purport and substance a Pastoral Letter issued by the Apostolic Council of Jerusalem to the churches of Antioch, Syria and Cilicia. It contained instructions as to the basis of Christian fellowship, similar to those of the great apostle to the churches under his care.

The letters of the high priest at Jerusalem commending Saul of Tarsus to the synagogues of Damascus are another example, written in a different introduction (Acts 9 2; 20 25; cf 28 21; also 18 27). As a Christian apostle St. Paul refers to this common use of “epistles of commendation” (2 Cor 3 1; 1 Cor 16 3) and himself made happy use of the same (Rom 16 15); he also mentions receiving letters, in turn, from the churches (1 Cor 7 1).

Worthy of classification as veritable epistles are the letters, under the special guidance of the Holy Spirit, to the seven churches of Asia (Rev 2 1–3; 3 1–22). In fact every letter in the NT is a letter in the epistolary form, beginning with the benedictory salutation of personal and apostolic address, and closing with the benediction common to the Pauline epistles. This again distinguishes the NT lit. in spirit and form from all other sacred writings, being almost exclusively direct and personal, whether in vocal or written address. In this respect the gospels, histories and epistles are alike the product and exponent of a new spiritual era in the life of mankind.

This survey of epistolary writing in the far East, and esp. in the OT and NT periods, is not intended to obscure the distinction between the letter and the epistle. A clear line of demarcation separates them, owing not merely to differences in form and substance, but to the exalted spiritual mission and character of the apostolic letters. The characterization of a letter as more distinctly personal, confidential and spontaneous, and the epistle as more general in aim and more authoritative in spirit, is a distinction that accounts only in part for the classification. Even when addressed to churches Paul's epistles were as spontaneous and intimately and affectionately personal as the ordinary correspondence. While in most instances it is possible to detect the hand of the epistolary writers of the NT ever anticipated such extensive and permanent use of their letters as is made possible in the modern world of printing. The epistles of the NT are lifted into a distinct category by the divine source and authority, and have given the word epistle a meaning and quality that will forever distinguish it from letter. In this distinction appears that Divine element usually defined as inspiration: a vitality and spiritual endowment which keeps the writings of the apostles permanently "living and powerful," where those of their successors pass into disuse and obscurity.

Such was the influence of the NT Epistles on the lit. of early Christianity that the patristic and pseudoepigraphic writings of the next century assumed chiefly the epistolary form. In letters to churches and individuals the apostolic Fathers, as far as possible, reproduced their spirit, quality and style. See Epistle.

Pseudo-epistles extensively appeared after the patristic era, many of them written and circulated in the name of the apostles and apoc-

tolitic Fathers. See Apocryphal Epistles.

9. Apocryphal Epistles—This early tendency to hide ambitious or possibly heretical writings under apostolic authority and Scriptural guise may have accounted for the anathema pronounced by St. John against all who should attempt to substitute another for the inspired (Rev 22). In fact, the entire Book of Rev is marked up as “epistle from Laodicea,” now lost, doubtless written by St. Paul himself to the church at Laodicea, and to be returned by it in exchange for his epistle to the church at Colosee.

Dwight M. Pratt

**EPISTLES, CAPTIVITY.** See Philo, Epistle to.
EPHESIANS, THE PASTORAL. See Pastoral Epistles.

EPISTLES, SPURIOUS, sptri'us. See Apocryphal Epistles.

EQUAL, ἑκκλωτή (isos, iousa): In Ezek (18 25. 29; 33 17 20), "The way of the Lord is not equal," translates Heb גдовון for לָטֹכֶה, “to weigh,” and means "is not adjusted to any fixed standard," "arbitrary," “fitful," and, therefore, "not equitable, fair, or impartial" (LXX ‘is not set straight’). Cf same Heb word in 1 S 2 3, where the Lord is said to have "called God his own Father" (Gk ἐκκλωσεν πατέρα, i.e. His Father in a peculiar and exclusive sense; cf ἢδον haiso of Rom 8 32, applying the same adj. to the Son in His relation to the Father, i.e. His Son in a sense in which no one else can claim the title). They correctly interpreted the language of Jesus as declaring that He was the Son of God in a way that put Him on an equality with God. The charge against Him is not that He said that He was "like" (himation), but that He was "equal" (isos), i.e. of the same rank and authority.

H. E. Jacobs

EQUALITY, ἑκκλωτήτι (tegrnη, isodetw): In 2 Cor 8 14, lit. "out of equality," i.e. "in equal proportion" or "that there may be equality." In Phil 2 6, it occurs in a paraphrase of Gr τῷ εἰκονίζεται ἵσα θεό, "the being on an equality with God." In this much-discussed passage, ἵσα, according to a not unusual Attic idiom, is construed adverbially (see Meyer on passage), meaning, therefore, not 'the being equal' (AV), which would require ἵσαν, but "the having equal prerogatives and privileges." The personal equality is one thing; the equality of attributes is another, and it is the latter which is here expressed (Lightfoot). The "being on an equality with God," and the "having equal prerogatives" are both deductions from the possession of the "form of God." The thought is that if He who had "the form of God" had under all circumstances exercised His Divine attributes, He would have been employing only what belonged to Him, and would in no way have derogated from what belongs only to God. We regard this as referring to the incarnate Son in His historical manifestation.

H. E. Jacobs

EQUITY, ekwi'ti: Is synonymous with "uprightness," which is found in Prov 17 26; Isa 59 14; Mal 2 6 in place of AV "equity." Ecol 2 21 has "skifulness" and RVm "success" for AV "equity." The context favors this tr of ἕκατον, kishron, which is derived from κῆςη, kēshēr, "to succeed." Equity is the spirit of the law behind the letter; justice is the execution of the spirit of equity; honesty is the general everyday use of justice or fairness, equity being the interior or abstract ideal. The Court of Equity overrides the Court of Common Law, deciding not upon terms, but the spirit of the deed.

M. O. Evans

ER, ʿār (ʾr, ʿer, "watcher"); ʾḤp, ʾĒr: (1) The eldest son of Judah, the son of Jacob, by Shua the Canaanite. Judah took for him a wife named Tamar. It is recorded that Er "was wicked in the sight of Jeh; and Jeh slew him" (Gen 38 3 6 7; 45 12). (2) "Er the father of Lecab" is mentioned among "the sons of Shelah the son of Judah" (1 Ch 4 21). (3) An ancestor of Jesus in St. Luke's genealogy in the 7th generation before Zerubbabel (Lk 3 28).

ERA, ἐτά: We find no definite era in use in OT times, and such usage does not appear until we reach the period of the Maccabees. There are some references to important events that might have served as eras had they been generally accepted and constantly employed. Such was the Exodius; and this is referred to as the starting-point in fixing the date of the building of Solomon's temple (1 K 6 1), and also for the date of Aaron's death (Nu 33 38). An earthquake is referred to by Amos (1 1) as a well-known event by which to date the beginning of his prophetic career; and Ezekiel in two passages refers to the captivity of Judah as a date for marking certain events in his life. Of these the Exodus would have been the most appropriate event to use as an era, since it marked the birth of the Hebrew nation; but the universal custom of antiquity was to date from the regnal years of the kings, as we see in the history of Egypt and Babylonia and Assyria; this custom was followed by the Hasmoneans as well as the Romans, and was continued down to the Captivity. After the return of the Jews they naturally adopted the regnal years of the Pers kings, under whose rule they were, until the overthrow of the kingdom by Alexander. After this event, the era most widely in use was the Seleucid king, which began in 312 BC, and must have been familiar to the Jews, and we have evidence that they made use of it. When Simon the Maccabees secured the independence of the Jews from the Seleucid king, Demetrius II, in 141 140, they began to date their instruments and contracts from this event as is stated in 1 Maco 13 41 42; and we find that the year of their independence is fixed by reference to the Seleucid era, the first year of Simon being the 170th of that era (see Jos, Ant, XIII, vi, 7). After this they used the era of Simon, dating by his regnal years; but whether they used this as a permanent era during the Absonian Dynasty or dated simply from one of their key events we do not at present know. There is no doubt that the Seleucid era continued to be used throughout the country for several centuries after the downfall of the Seleucid kingdom, as we have abundant evidence from inscriptions. When the Romans took possession of Syria and Pal, their era was of course employed by Rom officials, but this did not prevail among the people. The dynasty of the Herods sometimes employed their own regnal years and sometimes those of the emperors, as appears from their coins. The Jews must have been familiar with the era employed by some of the Phoen towns, such as Tyre and Sidon. Tyre had a local era which began in 126 BC, and Sidon one beginning in 112 BC; and most of the towns on the coast used the era of Alexander, dating from the battle of Issus, until the establishment of the Seleucid era. The Jews would be familiar with these from their commercial connections with the coast towns, but we do not know that they used them. They did not adopt the era of the Creation until after the time of Christ. It was fixed at 4,000 years before the destruction of the later temple, or 3760 BC.

H. Porter

ERAN, ʿarān (ʾr, ʿrān, "watcher," "watchful"); ʾĒrān, ʾĒrān; The son of Eprhim's oldest son Shuthelah (Nu 26 36). Enarites, the descendants of Eran (ib).
ERASTUS, ě-ras’tus ("Erastos, Eratos, "beloved"): The name occurs three times, each time denoting a companion of Paul.

1. Erastus was sent with Timothy from Ephesus into Macedonia while Paul remained in Asia for a while. They are designated "two of them that ministered unto him" (Acts 19:22).

2. "Erastus the treasurer of the city" sent greetings to the Christians in Rome (Rom 16:23). He was apparently an important person in the Corinthian community, and with Gaius probably represented that church in these fraternal relations with the Roman community.

3. Erastus is one who, in 2 Tim 4:20, "remained at Corinth."

We have no means of discovering whether one or more than one person is meant in these references. A. C. Headlam ("HDB, s.v.") thinks it improbable that one who held an office implying residence in one locality should have been one of Paul's companions in travel. On the other hand Paul may be designating Erastus (Rom 16:23) by an office he once held, but which he gave up to engage in mission work.

S. F. HUNTER

ERECHE, ě-rēk, ěrēk (ΤΣ, ερῆχ; Ὑπέρ, ὘ρή): The second of the cities founded by Nimrod, the other being Babel. (Gen 10:10). The derivation of the name is well known, Erēc being the Sem-Bab Uruk, from the Sumerian Uruq, a word meaning "seat," probably in the sense of "presidential seat." The character with which it is written enters into the composition of the Babylonian names of Larsa and Ur of the Chaldees.

Its identification with Urka, on the left bank of the Euphrates, half-way between Hillah (Babylon) and Korna, is beyond a doubt. It is 3. Position thought that the Euphrates must have flowed nearer to the city in ancient times, as the Gilgamesh legend relates that that hero and his companion Enkidu washed their hands in the stream after having killed the divine bull sent by the goddess Ishtar to destroy them. The shape of the ruin is irregular, the course of the walls of the N.E. having been seemingly determined by that of the Nile canal (Shatt-en-Nil), which flowed on that side. The extreme length of the site from N. to S. is over 3,000 yds., and its width about 2,800 yds. This space is very full of remains of buildings; and the foundations of the walls, with their various gateways, walls and defences, are traceable even now.

Two great deities, Ishtar and Nanna, were worshipped in this city, the temple of the former being E-anna, "the house of heaven!" (or of Anu, in which case it is probable that the god of the heavens, Anu, was also a patron of one of the patrons of the city). Their shrine dedicated to Ishtar is apparently on Adu-driqqa or red-mats, and so called on account of the layers of matting at intervals of 4 or 5 ft. This is the great temple-tower (ziqurtal) of the place, called E-gipara-imenina, "the house of 7 enclosures." The remains are situated in a large courtyard measuring 350 ft. by 270 ft. As in the case of other Bab enclosures, the corners are directed toward the cardinal points, and its height is about 100 ft, above the desert-plain.

As Erech is mentioned with Babylon, Niffer (Calneh) and Eridu, as one of the cities created by Merodach (Nimrod), it is clear that it was clasped with the other ancient cities in Babylonia. It was the city of Gilgames, the half-mythical king of the earliest period, who seems to have restored the walls and temples. Its earliest known ruler of historical times was Ereshkigal, about 4200 BC. The celebrated shrine of Istār on E-gipara. Another great ruler of the early period was Sin-gash, king of Erech, who was a patron of E-anna, and when he restored this shrine, he endowed it with grain, wool, oil and 1 shekel of gold. There seems also to have been a shrine to Nergal, god of war, which was restored by King Sîn-gamal. About 2280 BC Kudur-Nan-hundu, the Elamite king, plundered the city, and carried off the statue of the goddess Nanna, which was only restored to its place by Aššur-bani-āššu, the Assyrian king, about 635 BC. Samsu-iluna seems to have surpassed his father Ḥammurabi (Amraphel) in the restoration of the city, temples, and other buildings; and we must not forget Erech were Nebuchadrezzar and Nabonidus.

Many tablets have been found on the site, and give promise of interesting discoveries still to come.

5. Literature. Erech was the capital of the hero-king Gilgames, whose name became an expression of the wide world, spoke with the Bar of the city, blood flowed like water in Ebar, the house of Istār's oracle, and the enemy heaped up fire in all the goddess' lands as one heaps up embers.

The consideration in which the city was held is made plain by the geographical lists, from which it would seem that it had no less than 11 names, among them being Ibab or Iliaq, Tia-anna, "the heavenly grove"; other names were Ub-imina, "the 7 regions"; Uzugaro-ismina, "the 7 enclosures"; and Uruk-sarpat, "Erech of the folds" (the name which it always bears in the Gilgamesh legend), given to it either on account of its being a center where pastoral tribes gathered, or because of the flocks kept for sacrifice to its deities.

Besides the inscriptions of the kings already mentioned, tablets of the reigns of Nabopolassar, Nebuchadrezzar, Nabonidus, Cyrus, Darius and some of the Seleucids have also been found on the site. In the ruins of the town and the country around, Late Date numerous glazed earthenware (slippered or unfired) coffin and other vessels, used for and in connection with the burial of the dead, occur. These are mostly of the Parthian period, but they imply that the place was regarded as a necropolis, possibly owing to the sanctity attached to the site.

LITERATURE: Schrader, K. A. T.; Loftus, Chaldaea and Susiana, 102 ff; Fried, Deltz., Wo lag das Paradies? 221 ff; Zeitzhofer, Babylonien in seinen wichtigsten Regierungszeiten, 45 ff.

T. G. PINCHES

ERI, ě’rī, Erites, ěrīts (יוֹרֵי, ’ehri, "watcher"): The fifth of the seven sons of Gad (Gen 46:16; Nu 26:10). Patronymic, Erites (ib.), a clan of Gad.

ERI-AKU, er-i-a-kū’, ěr-i-kū’: This is the probable Sumerian reading of the well-known Bab-
1. The Name and Titles of Eri-Aku, the whole term "servant of the Moon-god" (Sem wardu or ardú) and the group standing for the Moon-god Sin (written En-zu=Zu-en), otherwise Aku, the whole family of his descendants and their territorially defined possessions, are generally considered to be of a Solomonic etymology (Ellasses—cf that art.), generally identified with the Arrichi (q.v.) of Gen 14:9. Several Assyriologists read the name with the Sem Bab pronunciation of Warad-Sin; and, if this be correct, there would be a certain amount of doubt as to the generally received identification; though this, on the other hand, might simply prove that the ancient Hebrews obtained their transcription from a Sumerian source.

In addition to a number of contract-tablets, the following inscriptions mentioning Eri-Aku or Warad-Sin are known:

2. Inscriptions Mentioning Eri-Aku or Warad-Sin:

(1) A dedication, by Kudur-mabuk, "father of Martu" (Amarra, the land of the Amorites), son of Simiti-Sihhak, Eri-Aku of some sacred object to the Moon-god Nannar, for his own life and that of Eri-Aku, his son, the king of Larsa.

(2) A dedication, by Eri-Aku, to Istar of Hallabu, for his own life and that of his father and begetter Kudur-mabuk; the text records the restoration of Istar's sanctuary.

(3) A dedication, by Eri-Aku, to the god Nannar, for the preservation of his own life and that of his father, Kudur-mabuk. The restoration of several temples is referred to.

(4) An inscription of Eri-Aku, "the powerful man," the nourisher of Ur [of the Chaldees], the king of Larsa, the king of Sumer and Akkad; son of Kudur-mabuk, the father of Emutbala. The text records that he raised the wall of Ur, called "Nannar is the consolidator of the foundations of the land," high like a mountain.

(5) A dedication by Eri-Aku to Nin-insina (titles as above). It records the building of the temple Esu-nam-talulu, for his own life, and the life of Kudur-mabuk, the father of his begetter.

3. The Nationality of Eri-Aku, who would seem, from the motives of family policy, to have given his sons Sumerian and Sem Bab names; and it is noteworthy that he did not retain the rule of Larsa for himself, but delegated it to his offspring, keeping for himself the dominion of Emutbala and, as his own inscription shows, the land of the Amorites. With regard to these it may be noted, that the expression adda, "father," probably means simply "administrator." Eri-Aku seems to have died while his father was still alive, and was succeeded by Rim Sin, who, as Francois Thureau-Dangin points out, was the eldest son of Eri-Aku, who, as the king of Larsa, inherited the reign of Rim Sin by a dedication; but there seems to be no inscription in which Rim Sin makes a dedication for the life of his father, implying that Kudur-mabuk died soon after his second son came to the throne. And here the question of the identification of Eri-Aku with Elamite.-Eri-Aku, Elamite claim consideration. This name occurs on certain tablets of late date from Babylonia, and is coupled with a name which may be read Kudur-lagalgunu (for Kudur-lagalgunu, i.e. Chedorlaomer), and Tudduḫu, the sword. These inscriptions are very mutilated, but from the smaller one it would seem that Eri-Aku had a son named Durmahalāni, who ravaged some district, and stolen the sword. But it is more likely that the son of Larsa than that of Elam was the begetter of the sword. There is a possibility that the sword is known from the earlier and later periods.

5. Is Eri-Aku to Be Identified with an old man and child were slain with the sword. If the events recorded belong to this period, they may have taken place after the death of Eri-Aku (-Eku, -Ekus), but before that of Kudur-lagalgunu. It is to be noted that, in accordance with Elamite usage, the son did not pass to the eldest son after a king's death, but to the king's eldest brother. In Elam this led to endless conflicts, and the same probably took place in Larsa until incorporated with the states of Babylonia.

The fact that the history of Kudur-lagalgunu forms the subject of a poetic legend suggests that the texts mentioning these kings may have belonged to a kind of historical romance, of which Chedorlaomer (Amarra), Eri-Aku, and Tuduḫu are the heroes—and, in truth, this is implied by their style. That they are utterly apocryphal, however, remains to be proved.

Literature.—See "Inscriptions and Records Referring to Babylonia and Elam," etc. Journal of the Victoria Institute, 1895-96 (also separately); and the arts. Chedorlaomer and Elam, sec. 13 (5).

T. G. PINCHES

ERR, ër, ERROR, er’ér;
To err is in the OT the tr of ʿázū, ʿshāḥād, and ʿṭāḥ, both of which mean to wander, to go astray. We have ʿshāḥād in Gen 41:33, "I have played the fool, and have erred!"; Job 19:4, "Mine error remaineth with myself," i.e. "is my own concern," or, perhaps, "only injures myself!"; Ps 119:18; Isa 35:7 AV (thrice); ʿṭāḥ, Ps 56:10; Prov 14:22; Isa 35:8. It means also "to cause to err" (Isa 3:12; 30:28, "a bridle that causeth to err"); Jer 22:13:32; "Their lies [i.e. the unreal deities, creatures of their own imagination] have caused them to err," Am 2:4.

In the NT the word is generally ʾπερράκω, πλανο-δαι, "to wander" (Mt 12:24,7; He 3:10; Jas 5:19)osaicēs, "to miss the mark," to swerve," occurs twice (1 Tim 6:21; 2 Tim 2:18).

Error in the OT represents various words: ʿshāḥād, "to err," "to wander," "to go astray," "oversight" (Eccl 5:6; cf Prov 20:25 and see Inquiry); ʿmāʾshāḥād, with the same meaning, "wandering" (Job 19:4; cf Ps 19:12); ʿšāl, "rashness," "mistake" (2 S 6:7, "God smote him there for his error," RV "rashness"); ʿšālāḥ, "a mistake" (Dn 6:4); ʿṭāḥ, "injury" (Isa 32:6).

In the NT we have ʾπλάνω, wandering (Rom 1:27; Jas 5:20; 1 Jn 4:6; Jude ver 11, "the error of Balaam"); ἀγνοεῖν, "to be ignorant" (He 9:7, m or Gr "ignorance", Par ʿšālāḥ, "to wander" (Prov 20:1) RV has "ereth," m "or rekeah," for "them that are out of the way" (He 5:2), "the ignorant and erring"; for "deceit" (1 Thess 2:3), "error."); "the Eng. word "error" has the same original meaning as the Heb and Gr main words, being derived from error, "to wander." "To err is human," but there are errors of the heart as well as the head. The familiar phrase just quoted seems to have its equivalent in the marginal rendering of Gen 6:3, "the going astray they are flesh." Errors through ignorance are Eri-Aku Recognized from errors of the heart and wilful errors (Lev 5:18; Nu 15:22; Ezk 45:20).
ESARHADDON, ęsar-hadôn (ܐܫܪܗܕܘܢ, 'Esarhaddon; Assy. Ahur-ab-iddina, "Ashur hath given a brother"): During his lifetime, Sennacherib, king of Assyria, made his favorite son, Esarhaddon (681-669 BC) his heir to the throne of Assyria, and although he was not the eldest son, he decreed that he should become the legal heir to the throne of Assyria. Sennacherib, having slain in 681, apparently by two of his sons, who are called in the OT Adrammelech and Sharezer (2 K 19 37), Esarhaddon proceeded to Nineveh, where the rebellion which followed the death of his father collapsed, having existed for about a month and a half. The OT informs us that the murderers of his father fled to Armenia. This is corroborated by the inscriptions which say that at Mecn, in the land of Hamathbat, which can be said to be in Armenia, Esarhaddon fought the rebels and defeated them; whereupon he was proclaimed king. His father had been so dispossessed by Babylon that he had attempted to annihilate the city by making it a swamp. Esarhaddon, however, having been infatuated with the ancient culture of the Babylonians, adopted a conciliatory attitude toward the people. Immediately he planned to restore the city on its old foundations, but the work were laid with impressive ceremonies, and in every way he endeavored to ameliorate the inhabitants by his gracious deeds. Even at Nippur evidences of his work in restoring the ancient shrine of E-li are seen. The king of Assyria and became his vassals, among them being Manasseh of Judah, were required to furnish building materials for his operations in Babylonia. His work in that land explains why the Judaeans king was incarcerated at Babylon (Ob 23-11) instead of Assyria. Esarhaddon was first compelled to defend the kingdom against the inroads of the hordes from the North. The Gimarrā (perhaps referring to Gomor of the OT), who were called Manda, seemed to pour into the land. A decisive victory was finally gained over them, and they were driven back into their own country. Afterward, the Medes and the Chaldaeans were also subjugated. He then directed his attentions toward the West. Sidon having revolted against him (Esarhaddon 41), he captured it, which after three years was finally captured and destroyed. He built another city upon the same site, which he called Kar-Esarhaddon, and endeavored to revivify its commerce. And, as is mentioned in the inscriptions, he rescued the city of Samaria (Samaria) with captives from Elam and Babylonia.

The capture of Tyre was also attempted, but, the city being differently situated, a siege from the land was insufficient to bring about submission, as it was impossible to cut off the commerce by sea. The siege, after several years, seems to have been lifted. Although on a great monolith Esarhaddon depicts Ba'al, the king of Tyre, kneeling before him with a ring through his lips, there is nothing in the inscriptions to bear this out. Siege to the city.

His work in Canaan was preparatory to his conquest of Egypt. Tirhakah, the Ethiopian king of Egypt, was attacked on the borders, but no victory was gained. Several years later he crossed the borders and gained a decisive victory at Ichzupri. He then proceeded to lay siege to Memphis, which soon capitulated; and, Egypt, to the confines of Nubia, surrendered to Assyria. Esarhaddon reorganized the government, and even changed the names of the cities. Nineteen years later, in 668, he invaded Egypt. In 668, Egypt revolted and Esarhaddon, while on his way to put down the revolt, died. He had arranged that the kingdom be divided between two of his sons: Ashurbanipal was to be king of Assyria, and Shamash-shum-ukin was to reign over Babylonia. The nobles decreed, however, that the empire should not be divided, but Shamash-shum-ukin was made viceroy of Babylonia.

ESAU, ęsō (ܐܣܘ, 'Esau); (Heb. Esau): Son of Isaac, twin brother of Jacob. The name was given on account of the hairy covering on his body at birth: "all over like a hairy garment" (Gen 25 25). There was a prenatal foreshadowing of the relation his descendants were to sustain to those of his younger brother, Jacob (ver 23). The moment of his birth also was signalized by a circumstance that betokened the same destiny (ver 26).

The young E. was fond of the strenuous, daring life of the chase—he became a skilful hunter, "a man of the field" (vel sīḥēk). His father warmed toward him rather than toward Jacob, because E.'s hunting expeditions resulted in meats that appealed to the old man's taste (ver 25). Returning hungry from one of these expeditions, however, E. exhibited a characteristic that marked him for the inferior position which had been foretold at the time of his birth. Enticed by the pottage which Jacob had boiled, he could not deny himself, but must, at once, gratify his appetite, though the calm and calculating Jacob should drink the birdbright soup at twice the price (vs 30-34). Impulsively he snatched an immediate and sensual gratification at the forfeit of a future glory. Thus he lost the headship of the people through whom God's redemptive purpose was to be wrought out in the world, no less than the mere secular advantage of the firstborn son's chief share in the father's temporal possessions. Though E. had so recklessly disposed of his birthright, he afterward would have secured from Isaac the blessing that appertained, had not the cunning of Reubenah provided for Jacob. Jacob, to be sure, had some misgiving about the plan of his mother (Gen 27 12), but she reassured him; the deception was successful and he secured the blessing. Now, too late, E. bitterly realized somewhat, at least, of his loss, though he blamed Jacob altogether, and himself not at all (vs 34-36). Hating his brother on account of the grievance thus held against him, he determined upon fratricide as soon as his father should pass away. But Jacob, having foreseen it, sent Jacob to Haran, to abide with his kindred till E.'s wrath should subside (vs 42-45).

E., at the age of forty, had taken two Hittite wives, and had thus displeased his parents. Reubenah had then appealed to E. to use his influence with Canaanitish women. Accordingly, he married a kinswoman in the person of a daughter of Ishmael (Gen 28 6 9). Connected thus with the "land of Seir," and by the fitness of that land for one who was to live by the sword, E. was dwelling there when Jacob returned from Mesopo-tamia. While Jacob dreaded meeting him, and took great pains to propitiate him, and made careful preparations against a possible hostile meeting, very earnestly seeking Divine help, E., at the head of four hundred men, graciously received the brother against whom his anger had so hotly burned. Though E. had thus cordially received Jacob, the latter was still doubtful about him, and, by a sort of duplicity, managed to become separated from him, E. returning to Seir; Jacob crossed over the land, and after again at the death of their father, about twenty years later (Gen 35 29). Of the after years of his life we know nothing.

E. was also called Edom ("red"), because he said to Jacob, "Feed me, I pray thee, with that same red pottage" (Gen 25 8). The land in which he es-
established himself was "the land of Seir," so called from Seir, ancestor of the Horites whom E. found there; and called also Edom from E.'s surname, and, it may be, too, from the red sandstone of the country (Sayce).

"Esau" is sometimes found in the sense of the descendants of E., and of the land in which they dwelt (Dt 2 5; Ob vs 6. S. B.S. 19).

E. J. FORRESTER
ESAY, κατολύον, OF THE OLD TESTAMENT:

I. Fundamental Ideas

A) Scope of Article
B) Dr. Charles's Work

ESCHATOLOGY, κατολύον, of the Old Testament:

I. Fundamental Ideas

1. Idea of God
2. Idea of Man
3. Sin and Death
4. Redemption
5. The Religious Hope—Life and Resurrection

II. Conceptions of the Future Life—Sheol

1. Had Israel No Belief in a Future Life? (1) Reserv
2. A Different S.
3. The Hebrew Sheol

III. The Religious Hope—Life and Resurrection

a) Deity and Grace—Moral Distinctions
b) Religious Hope of Immortality
1. Sheol, Life, Death, Connected with Sin
2. Religious Root of House of Immortality Not Necessarily Late
3. Hope of Resurrection (1) Not a Late or Foreign Doctrine (2) The Psalm (3) The Book of Job (4) The Prophets (5) Daniel—Resurrection of Wicked

IV. The Idea of Judgment—the Day of Jehovah

1. Day of Jehovah (1) Relation to Israel (2) To the Nations
2. Judgment Beyond Death (1) Incompetencies of Moral Administration (2) Prosperity of Wicked (3) Suffering of Righteous with Wicked (4) Submission beyond Death

V. Later Jewish Conceptions—Apocalyptic, Apo
calyptic Literature

1. Sources
2. Description of Views


LITERATURE

Eschatology of the OT (with Apocalyptic and Apocalyptic Writings).—By "eschatology," or doctrine of the last things, is meant the ideas entertained at any period of the future life, the end of the world, resurrection, judgment; in the NT, the Parousia, and the eternal destinies of mankind. In this art. it is attempted to exhibit the beliefs on these matters contained in the OT, with those in the Jewish apocalyptic and apocalyptic writings that fill up the interval between the OT and the NT.

The subject here treated has been dealt with by many writers (see "literature" below); by none more learnedly or ably than by Dr. R.

B) Dr. H. Charles in his work on Heb, Jewish Charles's and Christian eschatology (A Critical Work in Israel, in Judaism, and in Christianity). The present writer is, however, unable to follow Dr. Charles in many of his very radical critical positions, which affect so seriously the view taken of the literary evidence, and of the develop-

ment of Israel's religion; is unable, therefore, to follow him in his interpretation of the religion itself. The subject, accordingly, is discussed in these pages from a different point of view from that of Charles.

Individual religion in Israel.—One special point in which the writer is unable to follow Dr. Charles in his treatment, which may be noticed at the outset, is in his view—now so generally favored—that in the time of the Exile religion was not an individ-

ual—that Jeh was thought of as concerned with the well-being of the people as a whole, and not with that of its individual members. "The individual was not the religious unit, but the family or tribe" (op. cit., 82) how anyone can entertain this idea in face of the plain indications of the OT itself to the contrary is to present the writer a mystery. There is, indeed, throughout the OT, a solidarity of the individual with his family and tribe, but not at any point to the exclusion of a personal relation to Jeh, or of individual moral and religious responsi-

bility. The pictures of piety in the Book of Gen are nearly all individual, and the narratives contain-

ing them are, even on the critical view, older than the 9th or 10th centuries. Belief in the personal—Non-Mythological—

individual, who is the subject, of the writers of the history, individuals; Moses, Joshua, Caleb, are individuals; the deeds of individuals are counted to them for righteousness; the sins of others slay them. If there had been ten righteous persons in Sodom, it would have been spared (Gen 18 32). It was as an individual that David sinned; as an individual he repented and was forgiven. Kings are judged on the character. It is necessary to lay stress on this at the beginning; otherwise the whole series of the OT conceptions is distorted.

I. Fundamental Ideas.—The eschatology of the OT, as Dr. Charles also recognizes, is dependent on, and molded by, certain fundamental ideas in regard to God, man, the soul and the state after death, in which lies the peculiarity of Israel's religion. Only, these ideas are differently apprehended here from what they are in this writer's learned work.

In the view of Dr. Charles, Yahveh (Jehovah), who under Moses became the God of the Heb tribes, was, till the time of the prophets, simply a national God, bound up with the land of God and with this single people; therefore, "possessing neither interest nor jurisdic-

tion in the life of the individual beyond the grave. . . . Hence, since early Yahwism pos-

essed no eschatology of its own, the individual Israelite was left to his hereditary heathen beliefs. These beliefs, we find, were elements of "Ancestor Worship" (op. cit., 52; cf. 35). The view taken here, on the contrary, is, that there is no period known to the OT in which Jeh—whether the name was older than Moses or not need not be discussed —was not recognized as the God of the whole earth, the Creator of the world and man, and Judge of all nations. He is, in both Gen 1 and 2, the Creator of the first pair from whom the whole race springs; He judged the whole world in the Flood; He chose Abraham to be a blessing to the families of the earth (Gen 12 3); His universal rule is acknowledged (Gen 18 25); in infinite grace, displaying His power over Egypt, He chose Israel to be a people to Himself (Ex 19 5–6). The ground for denying jurisdic-

tion over the world of the dead thus falls. The word of Jesus to the Sadducees is applicable here: "Have ye not read . . . I am the God of Abraham, and the God of Isaac, and the God of Jacob?" (Mt 22 29). God is not the God of the dead, but of the living (Mt 22 32). The resurrection in answer to prayer point in the same direction (1 K 17 21 ff; 2 K 4 34 ff; cf Ps 16 10; 49 15, etc; see further below).
According to Dr. Charles, the OT has two contradictory representations of the constitution of man, and of the effects of death. The older or pre-prophetic view distinguishes between soul and body in man as surviving death (this is not easily reconcilable with the other proposition [p. 37] that "soul or nephesh is identical with the blood", and as retaining a certain self-consciousness, and the power of speech and movement of soul (pp. 39 ff.). This view is in many respects identical with that of ancestor worship, which is held to be the primitive belief in Israel (p. 41). The other and later view, which is thought to follow logically from the account in Gen 2 7, supposes the soul to perish at death (pp. 41 ff.). We read there that "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. The 'breath of life' (nephesh hayyim) is identified with the "spirit of life" (ruah hayyim). In Gen 6 17, and is taken to mean that the soul has no independent existence, but is "really a function of the material body when quickened by the [impersonal] spirit" (p. 42). According to this view the degeneration of soul (pp. 43 f). This view is held to be the parent of Sadduceism, and is actually affirmed to be the view of Paul (pp. 43-44, 409)—the apostle who repudiated Sadduceism in this very article (Acts 23 6-9).

Body, soul and spirit.—The above view of man's nature is here rejected, and the consistency of the OT doctrine affirmed. The Bib. view has nothing to do with ancestor worship (cf. Dr. Charles's Book of Genesis, pp. 135-36). In Gen 1 26-27 man is created in God's image, and in the more anthropomorphic narrative of Gen 2 7, he becomes "a living soul" through a unique act of Divine inbreathing. The soul (nephesh) in man originates in a Divine inspiration (cf Job 32 8; 33 4; Isa 42 5), and is at once the animating principle of the body (the blood being its vehicle, Lev 17 11), with its appetites and desires, and the seat of the self-conscious personality, and source of rational and spiritual activities. These are higher activities of the soul which, in the OT, are specially called "spirit" (ruah). Dr. Charles expresses this correctly in what he says of the supposed earlier view ("the ruah had become the soul of the body in man, p. 46; see more fully the writer's God's Image in Man, 47 ff.). There is no ground for deducing "annihilation" from Gen 2 7. Everywhere in Gen man is regarded as formed for living fellowship with God, and capable of knowing, worshipping and serving Him. Sec Soul; Spirit.

It follows from the above account that man is regarded in the OT as a compound being, a union of body and soul (embracing spirit), both being elements in his one personality. His death was not to death, but to life—not life, however, in separation of the soul from the body (disembodied existence), but continued embodied life, with, perhaps, as its sequel, change and translation to higher existence (thus Enoch, Elijah; the saints at the Parousia). This is the true original idea of immortality for man (see Immortality). Death, accordingly, is not, as it appears in Dr. Charles, a natural event, but an abnormal event—a mutilation, separation of two sides of the soul, being never intended to be separated—due, as the Scripture represents it, to the entrance of sin (Gen 2 17; 3 19.22; Rom 5 12; 1 Cor 15 21.22). It is objected that nothing further is said in the OT of a "Fall," and a subjection of man to death as the result of sin. In truth, however, the whole picture of mankind in the OT, as in the NT, is that of a world turned aside from God, and under His displeasure, and death and all natural evils are ever to be connected in relation to the redemption of the body (Alliston, Allot. Theor. 368, 376 ff.; God's Image in Man, 198 ff, 249 ff.). This alone explains the light in which death is regarded by holy men; their longing for deliverance from it (see below); the hope of resurrection; the place which resurrection has in the redemption of the body (Rom 8 23 ff); after the pattern of Christ's resurrection (Phil 3 21), has in the Christian conception of immortality.

II. Conceptions of the Future Life—Sheol.—It is usual to find it contended that the Israelites, in contrast with other peoples, had not the conception of a future life till near the time of the Exile; that then, and after, there was a through the teaching of the prophets Future Life? and the discipline of experience, ideas of individual immortality and of judgment to come first arose. There is, however, a good deal of uncertainty of language, if not confusion, of thought, in such statements. It is true that there is development in the teaching on a future life, true also that important changes ensue inevitably at death, that is, when the spirit is withdrawn (p. 43). A future life is held to be the parent of Sadduceism, is actually affirmed to be the view of Paul (pp. 43-44, 409)—the apostle who repudiated Sadduceism in this very article (Acts 23 6-9).

I. Reserve on This Subject: Israel and Egypt in regard to the future, and the hopes Promises and Largely Wards of righteousness and penalties Temporal of transgression—were chiefly temporal. The sense of individual responsibility, as was shown at the commencement, there certain weaknesses in the theory. It was pointed out that the feeling of corporate existence—the sense of connection between the individual and his descendants—was strong, and the hopes held out to the faithful had respect rather to multiplication of seed, to the restoration of the fortunes of man, to temporal existence (never without piety as its basis) on earth, than to a life beyond death. The reason of this and the qualifications needing to be made to the statement will afterward appear; but that the broad facts are as stated every reader of the OT will perceive for himself. Abraham is promised that his seed shall be multiplied as the stars of heaven, and that the land of Canaan shall be given them to dwell in (Gen 12 1-3; 15); Israel is encouraged by abundant promises of temporal blessings (Dt 11 8 ff; 28 1-14), and warned by the most terrible temporal curses (28 15 ff); David has pledged to him the sure succession of his house as the reward of obedience (2 S 7 11 ff). So in the Book of Job, the patriarch's fidelity he is rewarded with return of his prosperity (ch 42). Temporal promises abound in the Prophets (Hos 2 14 ff; 14; Isa 1 19.26; 35, etc); the Book of Prov likewise is full of such promises (3 18 ff, etc).

All this makes it not the case that the Israelites had no conceptions of, or beliefs in, a state of being beyond death, or believed the death of the body to be the extinction of existence. This was very far from being the case. A hope of a future life it would be wrong to call it, for there was nothing to suggest hope, joy or life in the good sense, in the
ideas they entertained of death or the hereafter. In this they resembled most peoples whose ideas are still primitive, but to whom it is a future State not a State at all. They stand as yet, though with
Then differences to be afterward pointed out, were
Denied on the general level of Sem peoples in their conceptions of what the future state was. This, also, the view taken by Dr. Charles. He recognizes that early Israelites thought attributed a "comparatively large measure of life, movement, knowledge and likewise power [?] to the departed in Sheol" (op. cit., 41). A people that does this is hardly destined to all notions of a future state. This question of Sheol now demands more careful consideration. Here again our differences from Dr. Charles will reveal themselves.

Belief non-mythological.—It would, indeed, have been amazing had the Israelites, who dwelt so long in Egypt, the Pharaoh's slave (some find the word life, been wholly destitute of ideas on that subject. What is clear is that, as already observed, they did not adopt any of the Egyptian notions into their religion. The simplicity of their belief in the God of their fathers kept them from giving up their ideas in the importation of mythological elements into their faith. The AEGYPTIANS may be said, indeed, to answer broadly to the Heb Sheol; but there is nothing in Israelitish thought to correspond to Osiris and his underworld in the Amenti, or the adventures and perils of the soul thereafter. What, then, was the Heb idea of Sheol, and how did it stand related to beliefs elsewhere?

That the soul, or some conscious part of man for which the name may be allowed to stand, does not perish at death, but passes into another state of existence, commonly called hereafter or abode of the dead, is an idea current in all ancient religions, even the most highly developed. The Egyptian belief in Amenti, or home of the dead, was enshrined in the Book of the Dead, which is a collection of religious texts and spells for the afterlife. The concept of a future state, or "life after death," is a fundamental idea in many religious traditions.

3. Survival of Conscious Part

Religious and Theological Conceptions of Sheol.—Sheol is often referred to as the "shadow of death" or "darkness," and is commonly understood as a place of punishment and isolation. It is described as a place where the wicked are consigned after death. However, the concept of Sheol is not limited to a negative afterlife, as it is also associated with ideas of transmigration and rebirth in certain religious traditions.

4. The Hebrew Idea of Sheol

The Hebrew word for "Sheol" is variously translated as "hell," "grave," or "deep well." It is often used metaphorically to describe the state of the dead. The Hebrew concept of Sheol is not as clearly defined as the Greek concept of Hades or the Christian concept of the afterlife. It is a complex idea, influenced by both natural and supernatural elements. The Hebrew concept of Sheol is not as developed as the Christian and Greek concepts, and it is often used in a more metaphorical sense.

III. The Religious Hope—Life and Resurrection

—Such is Sheol, regarded from the standpoint of nature; a somewhat different aspect

a) Nature is presented when it is looked at from a moral point of view. The idea of retribution seems absent. Reward and punishment are in this world; not in the state beyond. Yet, one must beware of drawing too sweeping conclusions even here. The state, indeed, of weakened consciousness and slumberous inaction of Sheol does not admit of much distinction, and the thought of exchanging the joys of life for drear existence in the grave conditions of Sheol has appealed the stoutest hearts, and provoked sore and bitter complaints. Even the Christian can bewail a life brought to a sudden and untimely close.
But even on natural grounds it is hardly credible that the pious Israelite thought of the state of the godly gathered in peace to their people as quite the same as that experienced under the ban of God's anger, and went down to Sheol having bear his humanity. There is a pregnancy not to be overlooked in such expressions as, "The wicked shall be turned back unto Sheol" (Ps 9 17), a "lowest Sheol" unto which God's anger burns (Dt 32 22), "uttermost parts of the pit" (Isa 14 15; Ezek 32 23) to which the proud and haughty in this life are consigned.

Dr. Charles goes so far as to find a "penal character of Sheol" in Pss 49 and 73 (op. cit., 74). Consolation breathes in such utterances as, "Mark the perfect man and the old man: for there is a happy end to the man of peace" (Ps 37 37), or (with reference to the being taken from the evil to come), "He entereth into peace; they rest in their beds, each one that walketh in his uprightness" (Isa 67 2; cf ver 21: "There is no peace, saith my God, to the wicked"). Even Balaam's fervent wish, "Let me die the death of the righteous, and let my last end be like his" (Num 23 10), seems weakened when interpreted only of the desire for a peaceful and godly life, for not too much into OT expressions; the tendency at the present time would seem to be to read a great deal too little (P. Fairbairn, Typology of Scripture, I, 173 ff, 422 ff, may profitably be consulted).

To get at this true sense and meaning of the hope of immortality in the OT, however, it is necessary to go much farther than the idea of any b) Religious happier condition in Sheol. This dispite of mal region is never there connected Immortality with ideal and religious "immortality" in any form. Writers who suppose that the hopes which find utterance in passages of Ps and Prophets have any connection with existence in Sheol are on an altogether wrong track. It is not the expectation of a happier condition in Sheol, but the hope of deliverance from Sheol, and of restored life and fellowship with God, which occupies the mind. How much this implies deserves careful consideration.

It has already been seen that, in the OT, Sheol, like death, is not the natural fate of man. A connection with sin and judgment is implied in it. Whatever Sheol might be Like Death, connected Nothing to the popular, unthinking mind, to the reflecting spirit, that is, the great sin-element in the religion of Jeh, it was a state wholly contrary to man's true destiny. It was, as seen, man's dignity in distinction from the animal, that he was not created under the law of death. Disembodied existence, which is of necessity enfeebled, partial, imperfect existence, was no part of the Divine plan for man. His immortality was to be in the body, not out of it. Separation of soul and body, an after-existence of the soul in Sheol, belonging to the doom of sin. Dr. Salmond fully recognizes this in his discussion of the subject. "The penal sense of death colours all the OT says of man's end. It is in its thoughts where it is not in its words" (op. cit., 158; see the whole passage; cf also Oehler, Theol. of the OT, 243 ff; ET; A. E. Davidson, Theol. of the OT, 432 ff, 439 ff). The true type of immortality is therefore to be seen in cases like those of Enoch (Gen 5 24; cf He 11 5) and Elijah (2 K 2 11); of a bare "immortality of the soul," as Scripture has nothing to say on all hands conceded that, so far as the hope of immortality, in any full or real sense, is found in the OT, it is connected with religious faith and hope. It has not a natural, but a religious, root. It springs from the believer's trust and confidence in the living God; from his conviction that God—his God—who has bound him to Himself in the bonds of an unchanging covenant, whose everlasting arms are underneath him (Dt 33 27; cf Ps 90 1).

2. Religious, will, not destroy him even in Sheol Root of _—_ with him. Faith of Hope him victory over its terrors (of A. B. Immortality Davidson, Comm. on Job, 293-95; Salmond, op. cit., 175). Life is not bare existence, it consists in God's favor and fellowship (Ps 16 11; 20 5; 63 3). The relevant passages in Ps and Prophets will be considered after. Only, it is contended by the newer school, this hope of immortality belongs to a late stage of Israel's religion—to a period when, through the development of the monotheistic idea, the growth of the sense of individuality, the acute feeling of the contradictions of life, this great "venture" of faith first became possible. One asks, however, Was it so? Was this hope so entirely a matter of "intuitions, ventures, and forecasts of devout souls in moments of deepest experience or keenest conflict," as this way of considering the matter represents?

Not necessarily late.—That the hope of immortality could only exist for strong faith is self-evident. But did strong faith come into existence only in the days of the prophets or the Exile? Has it already been taken to the assumption that monotheism was a late growth, and that individual faith in God was not found in early times. It is not to be granted without a surmise that the commonly alleged, the Psalms and the Book of Job, which express this hope, are post-exilian products. If, however, faith in a covenant-keeping God is of earlier date—if it is present in patriarchal and Mosaic days—the question must. Why do we see no evidence from similar hopes? but rather, How should it be prevented from doing so? If a patriarch like Abraham truly walked with God, and received His promises, could he, any more than later saints, be wholly distrustful of God's power to keep and deliver him in and from Sheol? It is hard to credit it. It is replied, there is no evidence of such hope. Certainly these ancient saints did not write psalms or speak with the tongues of prophesies. But is there nothing in their quiet and trustful walk, in their tranquil deaths, in their sense of uncompleted promises, in their pervading confidence in God in all the vicissitudes of life, to suggest that they, too, were able to commit themselves into the hands of God in death and trusped that God was or would ultimately be, well with them in the future? Thus at least Jesus understood it (Mt 22 32); thus NT writers believed (He 11 13.14). Faith might falter, but in principle, this hope must have been bound up with faith from the beginning.

This raises now the crucial question, What shape did this hope of immortality assume? It was not, as already seen, an immortality enjoyed in Sheol; it could only then be a hope connected with him, and this hope was the power of Sheol—in essence, whether precisely formulated or not, a hope of resurrection. It is, we believe, because this has been overlooked, that writers on the subject have gone so often astray in their discussions on immortality in the OT. They have thought of a blessedness in the future life of the soul (thus Charles, op. cit., 76-77); whereas the redemption the Bible speaks of invariably embraces the whole personality of man, body and soul together. Jesus may be remembered, thus interprets the words, "I am the God of Abraham," etc (Mt 22 32), as a pledge not simply of continued existence, but of resurrection. This accords with what has been seen of the connection of death and sin together; but in the case of the immortality man would have enjoyed, had he not sinned, would have been
an immortality of his whole person. It will be seen immediately that this is borne out by all the passages of hope of immortality in the OT. These never contemplate a mere immortality of the soul, but always imply resurrection.

(1) Not a late or foreign doctrine.—If the above is correct, it follows that it is a mistake to place the belief in resurrection so late as is often done, still more to derive it from Zoroastrianism (thus Cheyne, Origin of Psalmer, loc. viii) or other foreign sources. It was a genuine corollary from the fundamental Israelitish beliefs about God, man, the soul, sin, death, redemption (eastward, or the immemorial, and the unceasing effort of the child of God to accomplish its end), and gives expression to the extremely unanswerable question, “Oh that thou wouldest hide me in Sheol, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a time and remember me. . . . Thou wouldest call and I would answer thee: thou wouldest have desire to the work of thy hands” (vs 13–15; m reads “Thou shalt call,” etc.). Dr. A. B. Davidson says, “To his mind this involves a complete return to life again of the whole man” (Cambridge Comm. on Job, in loc.). This must be taken the splendid outburst in 19:25–27, “I know that my Redeemer liveth,” etc., which, whatever doubts may attach to the precise rendering of certain clauses, undoubtedly expresses a hope not inferior in strength to that in the verse just quoted.

(4) The Prophets.—The presence of the idea of resurrection in the Prophets is not doubted, but the passages are put down as exilic or pre-exilic times, and are explained of ‘spiritual’ or ‘national,’ and not personal, immortality (of individual). This view is often found as a principle in Book of Daniel, which Cheyne grants this regarding the passages in Isa. 25:6–8; 26:19: “This prospect concerns not merely the church-nation, but all of its believing members, and indeed all, whatever Jews are, who submit to the true king, Jeh” (op. cit., 402). There is no call for putting the remarkable passages in Hos.—After two days will he revive us: on the third day he will raise us up, and we shall live before him” (2:23). “I will raise them up from the pit of Sheol: I will redeem them from death: O death, where are thy plagues? O Sheol, where is thy destruction?” (13:14)—later than the time of that prophet. In them the idea of resurrection is already fully present; as is shown in the picture in Ezek 37:1–10 of the valley of dry bones. The climax is, however, reached in Isa 25:6–8; 26:19, above referred to, from which the individual element cannot be excluded (cf Salmond, op. cit., 211–12: “The theme of this great verse, 25:19, therefore, is a personal, not a corporate resurrection”).

(5) Daniel—resurrection of wicked.—Finally, in the OT we have the striking statement in Dan 12:2, “And many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that are wise and instructed to the utmost shall shine as the brightness of the firmament,” etc. The peculiarity of this passage is, that in it, for the first time, is announced a resurrection of the wicked as well as of the righteous (of cf. the NT Jn 5:28–29; Acts 24:15; Rev 20:12 f). The word “many” is not to be understood in contrast with “all,” though probably only Israel is in view. The event is connected with a “time of trouble” (ver 1) following upon the overthrow of Antichus, etc. The spiritual problem is, How did this conception of the resurrection of the wicked come about? The resurrection of the righteous, it has been seen, is a corollary from the covenant-faithfulness of Jeh.
But this does not apply to the wicked. Whence then does the idea come? It is given as a revelation, but even revelation connects itself with existing ideas and experiences. The resurrection of the wicked, certainly, does not arise, like that of the righteous, from the consciousness of an indissoluble union with God, but it may well arise from the opposite conviction of the judgment of God. As the sense of individuality grows strong—and it is granted that the teaching of the prophets did much to strengthen that feeling—and the certainty of moral retribution developed, it was inevitable that this should react on the conception of the future, in making it as certain that the wicked should be punished, as that the good should be rewarded, in the world to come. Naturally too, as the counter-part of the other belief, this shaped itself into the form of a resurrection to judgment. We are thus brought, as a last step, to consider the idea of judgment and its effects as found in the prophetic teaching.


It was seen that, under Moses, the promises and threatenings of God were mainly concerned to prepare and to show that the sense of distinctions in Sheth, though not absent, was vague and wavering. Reality Through temporal dispensations men were trained to faith in the reality of moral retribution, and the judgments of God on nations and individuals were still primarily viewed as pertaining to this life, there gradually shaped itself a further idea—that of an approaching consummation of history, or Day of Jehovah, when God's enemies would be completely overthrown. His righteousness fully vindicated and His kingdom established in triumph throughout the earth. The development of this idea may now briefly be exhibited. In this relation, it need only be stated that the writer does not follow the extraordinary mingling of the prophetic texts by certain critics, accepted, though with some misgiving, by Dr. Charles. The "Day of Jehovah," in the prophetic writings, is conceived of, sometimes more generally, as denoting any great manifestation of God's power in judgment or salvation (e.g. the locusts in Joel 2), sometimes more eschatologically, of the final crisis in the history of God's kingdom, as involving the overthrow of all opposition, and the complete triumph of righteousness (e.g. Isa 2 2-5; Joel 3; Am 9 11 ff; Zec 14, etc.). The two things are not unconnected; the one is the prelude, or anticipatory stage, of the other. That feature of prophetic vision sometimes spoken of as the absence of perspective is very conspicuous in the fact that chronology is largely disregarded, and the "Day of Jehovah" is seen looming up as the immediate background of every great crisis, in which the nation may for the time be involved (Assyrian invasions; Bab captivity; Maccabean persecution). The one thing ever certain to the prophet's mind is that the "Day" is surely coming—it is the one great, dread, yet for God's people joyful, event of the future—but the steps by which the goal is to be reached are only gradually revealed in the actual march of God's providence.

(1) Relation to Israel.—The "Day" is in its primary aspect a day of judgment (Isa 2 12); not, however, confined to the judgments only on the adversaries of Israel (Am 5 18 ff). Israel itself would be the first to experience the strokes of the Divine chastisement: "You only have I known of all the families of the earth. THEREFORE will I visit you all for your iniquity" (Am 3 2). God's judgments on Israel, while retributive, were also purifying and sifting; a "remnant" would remain, who would be the seed of a holier community (Isa 6 13; Am 9 9; Zeph 3 13,20, etc.). The Book of Hose beautifully exhibits this aspect of the Divine dealings.

(2) To the nations.—Of wider scope is the relation of the "Day" to the gentile world. The nations are used as the instruments of God's judgments on Israel (Assyrians, Chaldaeans, Persians), but they, too, would in turn be judged by Jehovah (cf. the prophecies against the nations in Isa, Jer, Ezek, Nah, Hab, etc.). The end would be, although this does not fully appear in every prophet, that a remnant of the heathen also would turn to Jehovah, and be rescued from the judgment (Zec 14 10). More generally, an extension of the kingdom of God would take place till the earth was filled with God's glory (e.g. Isa 2 2-5, with Mic 4 1-5; Isa 42 4; 60; 66 7-9; Jer 12 14-16; 16 19-21; Ezek 16 53-55). God will turn the captivity of Sodom and her daughters; Am 9 11; Hab 2 14; cf Ps 22 27-31; 60 2.5; 86 9; 87. These events, in prophetic speech, belong to "the latter days" (Isa 2 2; Jer 48 45; Ezek 38-39; Hos 3 5; Mic 4 1). In Daniel, Jehovah's great power is shown, and the "Day of the Lord," in the eschatological sense, is represented as broken in pieces by the kingdom of heaven, symbolized by a stone cut out of the mountain without hands (Dan 2 44.45; cf 7 27). The kingdom is given by the Ancient of Days to one "like unto the Son of Man." (Dan 7). Zechariah, the post-exilic prophets, share in these glowing hopes (Hag 2 5-7; Zec 2 10; 8 20-23; 14 16). In Mal is found one of the noblest of all the prophetic utterances: "From the rising of the sun even unto the going down of the same shall be great among the Gentiles," etc (1 11); and prophecy closes with the announcement of Him, Jehovah's messenger, by whom this "great and terrible day of Jehovah" is to be brought in (Mal 4).

The purview, in what is said of the "Day of Jehovah," is thus seen to be confined to earth, though the references to resurrection, and the passages in the close of Isa (66 17; 66 22) about "new heavens and a new earth" imply a further vista. The hope of immortality,—of resurrection life,—in the case of the righteous has already been considered. But what of judgment after death in the case of the wicked? Only dim and enigmatical are the statements, involving God's proprietary claims, in the earlier doctrine of Sheth. There are frequent references to "judgment" in the Pss, sometimes on the world (e.g. 96 13; 98 9; cf 50), sometimes on individuals (e.g. 1 5), but it is doubtful if any of them look beyond earth. Yet many things combined to force this problem on the attention.

(1) Incompleteness of moral administration.—There was the sharpening of the sense of individual responsibility in the prophetic age (Jer 31 29-30; Ezek 18 2 f), which the nation may for the time be involved (Assyrian invasions; Bab captivity; Maccabean persecution). The one thing ever certain to the prophet's mind is that the "Day" is surely coming—it is the one great, dread, yet for God's people joyful, event of the future—but the steps by which the goal is to be reached are only gradually revealed in the actual march of God's providence.

(2) Prosperity of wicked.—There was the special difficulty that the wicked did not always seem to meet with the punishment due to their misdeeds in time. On the other hand, it was thought of as a prophecy of the four kingdoms, these were also to flourish, to have success in their schemes, to triumph over the godly, who were afflicted and oppressed. This was the enigma that so painfully exercised the minds of the psalmists (Psa 10 17, 37, 49, 73, etc). The answer to this was found in the thought that the prosperity of the wicked did not endure. It came to a sudden end (Psa 37 35,36; 73 18-20), while the
righteous had a sure compensation in the future
(Ps 17 15; 49 15; 73 24, etc.) It was not, however,
any going back to the days of the 21st cent. BC for
both. Late Jewish and Christian additions are
recognized in the latter. Formerly Dr. Charles
dated Jub "before 10 AD." The chief dispute
relates to chs 37–70 (the "Semiticides") of the Book
of En. Three important sections are by Semitic
(Dr. Stanton, etc.) to be post-Christian (end of 1st
cent. AD)—a view to which we incline; Dr. Charles
and others place them in the 1st cent. BC. Most
of the remaining portions of the book are assigned
to dates in the first 2 centuries AD. The above
should be added the notices of Jewish opinions in Jos.

(3) Rabbinical writings.—For rabbinical ideas,
we are chiefly dependent on the Talmudic writings
and the Tgs—sources whose late character makes
their witness often doubtful (see Talmud; Tan-
quus). It is only possible to summarize very briefly
the varying and frequently conflicting conceptions on
exchatological subjects to be gleaned from this
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litudes, and throughout En 91 104, Sheol and
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V. Later Jewish Conceptions.—Apocryphal,
Apocalyptic, Rabbinical.—The sources of our
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(1) Apocrypha.—The books of the OT Apoc
(see Apocrypha), taken over, with the exception of
2 Esd, from the LXX (1 2 Esd, but is speaking of
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(2) Apocalyptic literature (see art. under that head,
Pi, i, 11, 11).—The remains of this lit. consist of the
Sib Or (oldest parts, Book III, from 2d cent. BC), the
Book En (see below), the Ps Sol (70–40 BC), with
the Ps Sol 2d cent. BC (1 David 190 AD), the Book of Jub, and
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Asc Isa (before 50 AD). A good deal turns on the
dating of some of these books. Several (Apoc
Bar, Ass M,Asc Is, with 4 Esd) are post-Christian.

The Book of Jub and XII P have also usually been
regarded as such, but Dr. Charles argues for dates
in the time of the 21st cent. BC for both. Late Jewish and Christian additions are
recognized in the latter. Formerly Dr. Charles
dated Jub "before 10 AD." The chief dispute
relates to chs 37–70 (the "Semiticides") of the Book
of En. Three important sections are by Semitic
(Dr. Stanton, etc.) to be post-Christian (end of 1st
cent. AD)—a view to which we incline; Dr. Charles
and others place them in the 1st cent. BC. Most
of the remaining portions of the book are assigned
to dates in the first 2 centuries AD. The above
should be added the notices of Jewish opinions in Jos.

(3) Rabbinical writings.—For rabbinical ideas,
we are chiefly dependent on the Talmudic writings
and the Tgs—sources whose late character makes
their witness often doubtful (see Talmud; Tan-
quus). It is only possible to summarize very briefly
the varying and frequently conflicting conceptions on
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are raised; elsewhere all the righteous are raised and none of the wicked (En 61:5; 90:33; Ps Sol 3:16); sometimes there is to be a resurrection of all, just and unjust (En 61:12). 2 Mac. dwells much on this, which seems to embrace all Israel (3:16; 13:9; 7:9:14-23). As each reservoir tile there is no resurrection (7:14:36). In En 90:38, the bodies of the righteous are described as "transformed" in the resurrection (cf. the "Similitudes," 39:7-61:4; 62:15). The doctrine of the resurrection (universal) is taught in the Apoc Bar 30:2-5; 60, 61, and in 4 Esd 7:32-37. In Jos the Pharisees are said to have believed in the resurrection of the righteous only (Ant, XVIII, i, 3). This does not coincide with Paul’s statement in Acts 24:15.

(5) Judgment.—The reality of a final judgment, supervening upon the intermediate judgment in Sheol, is strongly affirmed in most of the apocalyptic books. The Book of En speaks much of this final judgment. It describes it as "the great day," "the righteous judgment," "the great day of judgment," "the last judgment," "the judgment of all eternity" (10:6:12, 16:1; 19:1; 22:4:11, 26:4; 90:26:27, etc.). Wicked angels and men are judged, and sentenced as Gehenna without a chance.

The Messiah: An interesting point is the relation of the Messiah to this judgment. With the exception of 4 Esd, the apocalyptic books are silent on the Messiah. In the apocalyptic books the Messiah does appear, but not always in the same light. In the Sib Or (3), Ps of Sol (17, 18), Apoc Bar (39, 40) and in 4 Esd (13:32f) the appearance of Messiah is associated with the overthrow and judgment of the ungodly worldly powers; in the older portions of En (90:16-25) God Himself executed the judgment, and it seems as if the Messiah does not appear till after. In the sec. of En, chs 37-70, on the other hand, the Messiah appears definitely as the judge of the world, and titles resembling those in the NT, "the Righteous One" (30:2; 63:6), "the Elect One" (40:5; 46:3, 4, etc.), above all, "the Son of Man" (46:2-4; 48:2, etc.), are given Him. It is these passages which suggest Christian influence, especially as the conception is not found elsewhere in pre-Christian Apocalyptic and the Book of John, which referring otherwise to En, makes no mention of these passages. Yet another idea appears in later Apocalypse, that, viz. of a limited reign of Messiah, after which take place the resurrection and judgment. 4 Esd has the usual secondary notion that, after a reign of 400 years, the Messiah dies (7:28:29). God in this case is the judge.

(6) The Messianic age and the Gentiles.—The Messianic age, when conceived of as following the judgment (the older view), is unlimited in duration, has Jesus for its center, and includes in the scope of its blessing the converted Gentiles (Sib Or 3:689-726; En 90:30:37; cf 48:5; 63:1; Ps Sol 17:32-35). The righteous dead of Israel are raised to participate in the kingdom. Already in En 90:28:29 is found the idea that the new Jesus is not the earthly city, but a city that comes down from heaven, where, as in 4 Esd, the Messianic reign is limited, the blessed Life after resurrection is transferred to heaven.

(7) Resurrection.—Little is to be added from the rabbinical conceptions, which, besides being difficult to ascertain precisely, are exceedingly confused and contradictory. Most of the ideas above mentioned appear in rabbinical teaching. With the development of nationalistic and world-power conceptions in later rabbinism the appearance of "Armilus"—an Antichrist. The reign of Messiah is generally viewed as limited in duration—400 years (as in 4 Esd), and 1,000 years being mentioned (of Schürer, Hist of Jewish People, Div II, Vol II, 179, ET): At its close takes place a renovation of the world, resurrection (for Israelites only, certain classes being excluded), judgment, and eternal heavenly happiness for the righteous. The punishments of the wicked appear mostly to be regarded as eternal, but the view is also met with of a limited duration of punishment (see authorities in Schürer, op. cit., 183; Edersheim, Jesus the Messiah, app. XIX, and other works noted in "Literature" below).


JAMES OUR

ESCHATOLOGY, es-ka-tol’i-j, of the NEW TESTAMENT:

I. DOCTRINAL AND RELIGIOUS SIGNIFICANCE

II. GENERAL STRUCTURE

III. COURSE OF DEVELOPMENT

V. THE PAROUSIA

VI. THE RESURRECTION

VII. THE CHARGE OF THOSE LIVING AT THE PAROUSIA

VIII. THE JUDGMENT

IX. THE CHRISTIAN RESIDENCE STATE

X. THE INTERMEDIATE STATE

LITERATURE

1. DOCTRINAL AND RELIGIOUS SIGNIFICANCE.—The subject of eschatology plays a prominent part in NT teaching and religion. Christianity in its very origin bears an eschatological character. It means the appearance of the Messiah and the inauguration of His work; and from the OT point of view these form part of eschatology. It is true in Jewish apocalyptic theology there is not always included in the eschatological age proper, but often regarded as introductory to it (cf Weber, Judische Theol., 371ff). And in the NT also this point of view is to some extent represented, inasmuch as, owing to the great variety of the NT and the only partial fulfillment of the prophecies for the present, that which the OT depicted as one synchronous movement is now seen to divide into two stages, viz. the present Messianic age and the consummate state of the future. Even so, however, the NT draws the Messianic period into much closer connection with the strictly eschatological process than Judaism. The distinction in Judaism rested on a consciousness of difference in quality between the two stages, the content of the Messianic age being far less spiritually and transcendentally conceived than that of the final state. The NT, by spiritualizing the entire Messianic circle of ideas, becomes keenly alive to its affinity to the content of the highest eternal hope, and consequently tends to identify the two, to find the age to come anticipated in the present. In some cases this assumes explicit shape in the belief that great eschatological transactions have already begun to take place, and that believers have already attained to at least partial enjoyment of theMessianic privileges. Thus the present kingdom in Our Lord's teaching is one in essence with the final kingdom; according to the discourses in John eternal life is in principle realized here; with Paul there has been a prelude to the
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last judgment and resurrection in the death and resurrection of Christ, and the life in the Spirit is the first-fruits of the heavenly state to come. The strong sense of this may even express itself in the paradox that the Jewish eschatological state has arrived and the one great incision in history has already been made (He 2 3:5; 9 11; 10 1; 12 22-24). Still, even where this extreme consciousness is reached, it nowhere supersedes the other more common representation, according to which the present state continues to lie this side of the eschatological crisis, and, while directly leading up to the latter, yet remains to all intents a part of the old age and world-order. Believers live in the "last days," upon them "the ends of the ages are come," but "the last days," "the consummation of the age," still lies in the future (Mt 13 39.40.49; 24 3: 28 20; Jn 6 39.44.54; 12 48; 1 Cor 10 11; 2 Tim 3 1; He 1 2; 9 26; Jas 5 3; 1 Pet 5 1.20; 2 Pet 3 3; 1 Jn 2 18; Jude ver 18).

The eschatological interest of early believers was no mere fringe to their religious experience, but the very heart of its inspiration. It expressed and embodied the profound supernaturalism and soteriological significance of the Christian adventure: the new world was not to be the product of natural development but of a Divine interposition arresting the process of history. And the deepest motive of the longing for this world was a conviction of the abnormal quality of the present time, a sense of sin and evil. This explains why the NT doctrine of salvation has grown up to a large extent in the closest interaction with its eschatological teaching. The present experience was interpreted in the light of the future. It is necessary to keep this in mind for a proper appreciation of the generally prevailing hope that the return of the Lord might come in the near future. Apocalyptic calculation had less to do with this than the practical experiences that the earnest of the supernatural realities of the life to come was present in the church, and that therefore it seemed unnatural for the full fruition of these to be long delayed. The subsequent reeding of this acute eschatological state has something to do with the gradual disappearance of the miraculous phenomena of the apostolic age.

II. General Structure.—NT eschatology attaches itself to the OT and to Jewish belief as developed on the basis of OT prophecy. It created on the whole no new system or new terminology, but rather incorporates much that was current, yet so as to reveal by selection and distribution of emphasis the essential newness of its spirit. In Judaism there existed at this time two distinct types of eschatological outlook. There was the ancient national hope which revolved around the destiny of Israel. Alongside of it existed a transcendental form of eschatology with cosmical perspective, which had in view the destiny of the universe and of the human race. The former of these represents the original form of OT eschatology, and therefore occupies a legitimate place in the beginnings of the NT development, notably in the revelations accompanying the birth of the Saviour, and in the earliest (synoptical) preaching of John the Baptist. There entered, however, into it, as held by the Jews, a considerable element of individual and collective exodaeism, and it had become identified with a literalistic interpretation of prophecy, which did not sufficiently take into account the typical import and poetical character of the latter. The other scheme, while to some extent the product of subsequent theologico-developmental, lies prefigured in certain later prophecies, esp. in Dn, and, far from being an imitation of that of its former, is rather as some at present maintain, represents in reality the true development of the inner principles of OT prophetic revelation. To it the structure of NT eschatology closely conforms itself. In doing this, it discards the impure motives and elements by which even this relatively higher type of apocalyptic writings a compromise is attempted between these two schemes after this manner, that the carrying out of the one is merely to follow that of the other, the national hope first receiving its fulfillment in a provisional Messianic kingdom of limited duration (400 or 1,000 years), to be superseded at the end by the eternal state. The NT does not follow the Jewish theology along this path. Even though it regards the present work of Christ as prefigured to the consummate order of things, it does not separate the two in essence or quality, it does not exclude the Messiah from a supreme place in the coming world, and does not expect a temporal Messianic kingdom in the future as distinguished from Christ's present spiritual reign, and as preceding the state of eternity. In fact the figure of the Messiah becomes central in the entire eschatological process, far more than is the case in Judaism. All the stages in this process, the resurrection, the judgment, the eschatological state, have according to the NT, receive the impress of the absolute significance which Christian faith ascribes to Jesus as the Christ. Through this Christocentric character NT eschatology acquires also far greater unity and simplicity than its Jewish counterpart. The two eschatological schemes. Everything is practically reduced to the great ideas of the resurrection and the judgment as consequent upon the Parousia of Christ. Much apocalyptic embroidery to which no spiritual significance attaches has diminished. While the overheated phantasy tends to multiply and elaborate, the religious interest tends toward concentration and simplification.

III. Course of Development.—In NT eschatology teaching a general development in a well-defined direction is traceable. The starting-point is the historic-dramatic conception of the two successive ages. These two ages are distinguished as hEidos ho aiôn, ho nín aiôn, ho en eiswla aiôn, "this age," "the present age" (Mt 13 22; 13 22; Lk 16 8; Rom 15 2; 1 Cor 1 20; 2 6: 3: 18; 2 Cor 4 4; Gal 1 4; Eph 1 21; 2 2; 6: 12; 1 Tim 6 17; 2 Tim 4 10; Tit 2 12), and ho aiôn ekheías, ho aiôn meión, ho aiôn enorhómenos, "that age," "the future age," "that age of God," "the age to come," "that age coming," "the future age" (Mt 13 22, 25; Lk 16 8; Eph 2 7; He 8 5). In Jewish lit. before the NT, no instances of the developed antithesis between these two ages seem to be found, but from the way in which it occurs in the teaching of Jesus and Paul it appears to have been current at that time. (The oldest undisputed occurrence is a saying of Johanan ben Zakkay, about 80 AD.) The contrast between these two ages is (esp. with Paul) that between the evil and transitory, and the perfect and abiding. Thus to each age belongs a character of things, a general order of things, and so the distinction passes over into that of two "worlds," in the sense of two systems (in Heb and Aram. the same word 'ôlâm, 'âlam, does service for both; in Gr aiôn usually renders the meaning "age," occasionally "world" [He 1 2; 11 3], kósmos meaning "world"; the latter, however, is never used of the future world). Cf Dlaman, Die Worte Jesu, 1, 132-46. Broadly speaking, the development of NT eschatology consists in this, that the two ages are increasingly recognized as answering to two spheres of being which coexist from of old, so that the coming of the new age assumes the character of a revelation and extension of the eternal order of things, rather than replacement of that of its former. Inasmuch as the coming world stood for the perfect and eternal, and in the realm of heaven such a perfect, eternal
order of things already existed, the reflection inevitably arose that these two were in some sense identical. But the new significance which the antithesis assumes does not supersede the older historical character. The present crisis is interposed in the course of the lower as to bring the conflict to a crisis. The passing over of the one contrast into the other, therefore, does not mark, as has frequently been asserted, a recession of the eschatological warning. There is left, however, much that has been brought from the future to the present life. Esp. in the Fourth Gospel this "de-eschatologizing" process has been found, but without real warrant. The apparent basis for such a conclusion is that the realities of the future life are so vividly and intensely felt to be existent in heaven and from there operative in the believer's life, that the distinction between what is now and what will be hereafter enjoyed becomes less sharp. Instead of the supersEDURE of the eschatological, this means the very opposite, viz. its most real anticipati

But the same foreshortening of the perspective is also carried over from the OT into the NT delineation of general eschatology. The NT method of depicting the future is not chronological. Things lying widely remote in the historical scheme of things are brought together in the NT in a way that the life of Parousia is depicted. The interlude of history and the temporary as by it drawn closely together. This law is adhered to doubtless not from mere limitation of subjective human knowledge, but by reason of adjustment to the general method of prophetic revelation, a method which was a part of the very "parousia".

V. The Parousia.—The word denotes "coming," "arrival." It is never applied to the incarnation of Christ, and could be applied to His second coming only, partly because it had already become a fixed Messianic term, partly because there was a point of view from which the future appearance of Jesus appeared the sole adequate expression of His Messianic dignity and glory. The explicit distinction between "first advent" and "second advent" is not found in the NT. It occurs in Test. XII 2; Test. Abr. 92 16. In the NT it is approached in He 9 28 and in the use of ἐπίφανεία for both the past appearance of Christ and His future manifestation (2 Thess 2 8; 1 Tim 6 14; 2 Tim 1 10; 4 1; Tit 2 13 11,13). The second advent is more or less colored by the consciousness of the present bodily absence of Jesus from His own, and consequently suggests the thought of His future abiding presence, without, however, formally coming to mean the same as the Saviour's presence with believers (1 Thess 4 17). Parousia occurs in Mt 24 33 39; 1 Cor 16 23; 1 Thess 2 19; 3 13; 15; 5 23; 2 Thess 2 1 1 18; Jas 5 7 8; Pet 1 16; 3 14 2; 1 Jn 2 28. A synonymous term is apokalypsis. The Parousia was so closely linked with Christian origin, presupposing the preexistence of the Messiah in hidden form previous to His manifestation, either in heaven or on earth (cf. Apoc Bar 29 3; 30 1; 4 Ezr [2 Esd] 7 28; Test. XII 1, Test. Levi 18; Jn 7 27; 1 Pet 4 20). It could be adopted by Christians because Christ had been withdrawn into heaven and would be publicly demonstrated the Christ on His return, hence used with special reference to enemies and unbelievers (Lk 17 30; Acts 3 21; 1 Cor 1 8; 15 41). Another synonymous term is "the day of the [Our] Lord," "the day," "that day," "the day of Jesus Christ." This is the rendering of the well-known OT phrase. Though there is no reason in the NT to suppose that the day of Parousia should not be Christ, the possibility exists that in some cases it may refer to God (cf. "day of God" in 2 Pet 3 12). On the other hand, what the OT with the use of this phrase predicates of God is sometimes in the NT purposely transferred to Christ. "Day," while employed with the parousia generally, is, as in the OT, mostly associated with the judgment, so as to become a synonym for judgment (cf Acts 2 27; 1 Cor 4 9). The phrase is found in Mt 7 22; 24 36; Mk 13 32; Lk 12 17; 24 21; 21 34; Acts 2 20; Rom 13 12; 1 Cor 1 5; 5 13; 5 5; 2 Cor 1 14; Phil 1 6; 2 16; 1 Thess 5 2 4 (cf vs. 5 5); 2 Thess 2 2; 2 Tim 1 12; 18; 4; He 10 25; 2 Pet 3 10.

The parousia is preceded by certain signs heralding its approach. Judaism, on the basis of the OT, had worked out the doctrine of the "woes of the Messiah," ἡ χρήμα ἡ ἁμαρτία, the calamities and afflictions, the judgment and the beginning of the coming age being interpreted as birth pains of the latter. This is transferred in the NT to the parousia of Christ. The phrase occurs only in Mt 24 8; Mk 13 8, the idea, in Rom 8 22, and allusions to it occur in 1 Cor 7 26; 1 Thess 3 3; 5 3.
Besides these general “woes,” and also in accord with Jewish doctrine, the appearance of the Anti-christ is made to precede the final crisis. Without Jewish form the parousia is preparatory to it, the pouring out of the Spirit, the destruction of Jerusalem and the temple, the conversion of Israel and the preaching of the gospel to all the nations. The problem of the sequence and interrelation of these several precursors of the end is a most difficult and complicated one and, as would seem, at the present not ripe for solution. The “woes” which in Our Lord’s eschatological discourse (Mt 24; Mk 13; Lk 21) are mentioned in more or less close connection with Jewish prophecies of: (1) widespread earthquakes and famines, “the beginning of travail”; (2) the great tribulation; (3) commotions among the heavenly bodies; of Rev 6 2-17. For Jewish parallels to these, cf Charles, Eschatology, 526, 327.

Because of this element which the discourse has in common with Jewish apocalypses, it has been assumed by Colani, Weissenbach, Weisszeker, Wendt, et al., that here two sources have been welded together, an actual prophecy of Jesus, and a Jewish or Jewish-Christian apocalypse from the time of the Jewish War 68-70 (HE, III, 5, 3). In the text of Mk this so-called “small apocalypse” is believed to consist of vs 7.8.14-20.24-27.30.31. But this hypothesis mainly springs from the disconnection to suppose that Jews are presupposing expectations, and the entirely unwarranted assumption that He must have spoken of the end in purely ethical and religious terms only. That the typically Jewish “woes” bear no direct relation to the disciples and the faithful is not an insufficient reason for declaring the prediction of them unworthy of Jesus. A contradiction is pointed out between the two representations, that the parousia will come suddenly, unexpectedly, and that it will come heralded by these signs. Esp. in Mk 13 30-32 the contradiction is said to be pointed. To this it may be replied that even after the removal of the assumed apocalypse the same twofold representation remains present in what is recognized as genuine discourse of Jesus, viz. in Mk 13 28-29 as compared with vs 32.33-37 and other similar admonitions to watchfulness. A real contradiction between vs 30 and vs 2 does not exist. Our Lord could consistently affirm both: “This generation shall not pass away, till all these things be accomplished, and of that day or that hour knoweth no one.” To be sure, the solution should not be sought by understanding “this generation” of the Jewish race or of the human race. It must mean, according to ordinary usage, the then living life or the time of the Jewish people. Nor does it help matters to distinguish between the prediction of the parousia within certain wide limits and the denial of knowledge as to the precise day and hour. In point of fact the two statements do not refer to the same matter at all. “That day or that hour” in vs 32 does not have “these things” of vs 30 for its antecedent. Both by the demonstrative pronoun “that” and by “but” it is marked as an absolute self-explanatory conception. It simply signifies as elsewhere the day of the Lord, the day of judgment. Of “these things,” the exact meaning of which phrase must be determined from the foregoing. Jesus declares that they will come to pass within that generation; but concerning the parousia, “that [great] day.” He declares that no one but God knows the time of its occurrence. The correctness of this view is confirmed by the preceding parable, Mk vs 28.29, where in precisely the same way “these things” and the parousia are distinguished. The question remains how to constitute the parousia among the “all these things” (Mt vs 33.34, Mk vs 30, “all things” (Lk vs 32) is intended to cover of what is described in the preceding discourse. The answer will depend on what is there represented as belonging to the precursors of the end, and what as strictly constituting part of the end itself; and on the other question whether one or several of the signs are only premonitory signs, or refers to two crises each of which will be heralded by its own series of signs. Here two views deserve consideration. According to the one (advocated by Zahn in his Comm. on Mt, 532-66) the signs cover only Mt 24 4-14. What is related afterwards, viz. “the abomination of desolation,” great tribulation, false prophets and Christs, commotions in the heavens, the sign of the Son of Man, all this belongs to “the end” itself, in the absolute sense of the last parousia and excepted from the prediction that it will happen in that generation, while included in the declaration that only God knows the time of its coming. The destruction of the temple and the holy city, though not explicitly mentioned in vs 4-14, would be included in what is there said of wars and tribulation. The prediction thus interpreted would have been literally fulfilled. The objections to this view are: (1) It is unnatural thus to abridge what is related in vs 15-26 under “the end.” From a formal point of view it does not differ from the phenomena of vs 4-14 which are “signs.” (2) It creates the difficulty, that the existence of the temple and the temple-worship in Jerusalem may be described as being long before the parousia. The “abomination of desolation” taken from Dan 11 13; 9 27; 11 31; 12 11; of Sir 49 2—according to some, the destruction of the city and temple, better a desecration of the temple-site by the setting up of the abomination, is spoken before the parousia. The “apocalyptic” character of this desecration, as a result of which it becomes desolute—and the flight from Judaea, are put among events which, together with the parousia, constitute the end of the world. This would seem to involve chiliasm of a very pronounced sort. The difficulty recurs in the strictly eschatological interpretation of 2 Thess 3 4, where “the man of sin” (see Sin, Man of) is represented as sitting in “the temple of God,” and in Rev 11 1.2, where “the temple of God” and “the altar” and “the court which is without the temple” and “the holy city” figure in an episode inserted between the sounding of the trumpet of the sixth angel and that of the seventh. On the other hand it ought to be remembered that eschatological prophecy may be encapsulated, and stereotyped formulas, which, precisely because they are fixed and applied to all situations, cannot always bear a literal sense, but must be subject to a certain degree of symbolical and spiritualizing interpretation. The premonitory meaning of the temple by Antichus Epiphanes may have furnished the imagery in which, by Jesus, Paul and John, anti-Christian developments are described of a nature which has nothing to do with Israel, Jesus or the temple, lit. understood. (3) It is not easy to conceive of the preaching of the gospel to all the nations as falling within the lifetime of that generation. It is true Rom 1 13; 10 18; 15 19-24; Col 1 6; 1 Tim 3 16; 2 Tim 4 17 might be quoted in support of such a view. In the statement of Jesus, however, it is definitely predicted that the preaching of the gospel to all the nations not only must happen before the end, but that it straightway precedes the end: “Then shall the end come” (Mt 24 14). To distinguish between the preaching of the gospel to all the nations and the completion of the gentle mission, as Zahn proposes, is artificial. As over against these objections, however, it must be admitted that the grouping of all these later phenomena before the end (Mt vs 21), all the easier avoids the difficulty arising from “immediately” in Mt 24 29 and from in “those days” in Mk 13 24.

The other view has been most lucidly set forth
by Briggs, *Messiah of the Gospels*, 132-65. It makes Jesus' discourse relate to two things: (1) the destruction of Jerusalem and the temple; (2) the end of the world. The disciples are informed with respect to two points: (1) the time; (2) the signs. In the answer to the time, however, the two things are not sharply distinguished, but united into one prophetic perspective, the parousia standing out more conspicuously. 

The definition of the time of this complex development is: (a) negative (Mk 13 5-8); (b) positive (vs 9-13). On the other hand in describing the signs Jesus discriminates between (a) the signs of the destruction of the temple (Mk 13 1-8) and (b) the signs of the parousia (vs 24-27). This view has in its favor that the destruction of the temple and the city, which in the question of the disciples figured as an eschatological event, is recognized as such in the answer of Jesus, and not alluded to after a mere incidental fashion, as among the signs. Esp. the version of Lk 21 20-24 proves that it figures as an event. This view also renders easier the restriction of Mk 13 30 to the first event and its signs. It places "the abomination of desolation" in the period preceding the national catastrophe. The view that the two events are successively discussed is further favored by the movement of thought in vs 32 ff. Here, after the Apocalyptic has been brought to a close, the narrative returns to the earthly aspects, and, in the same order as was observed in the prophecy, *first*, the true attitude toward the national crisis is defined in the parable of the Fig Tree and the solemn assurance appended that it will happen in this generation (vs 32); the true perspective toward the parousia is defined (vs 32-37). The only serious objection that may be urged against this view arises from the close concatenation of the section relating to the national crisis with the section relating to the parousia (Mt 24 29; "immediately after those days"; Mk 13 24: "in those days"). The question is whether this mode of speaking can be explained on the principle of the well-known fore-shortening of the perspective of prophecy. It cannot be a priori denied that this peculiarity of prophetic vision may have here characterized also the outlook of Jesus into the future which, as ver 32 shows, was the prophetic outlook of His human nature, as distinct from the Divine omniscience. The possibility of a sequence in perspective with chronological succession is in the present case guarded against by the statement that the gospel must first be preached to all the nations (of Acts 3 19.25.26; Rom 11 25; Rev. 6 2) before this and can come that no one knows the time of the parousia except God, that there must be a period of desolation after the city shall have been destroyed, and that the final coming of Jesus to the people of Israel will be a coming not of judgment, but in one in which they shall hail Him as blessed (Mt 23 38.39; Lk 13 34.35), which presupposes an interval to account for this changed attitude (cf Lk 21 24: "until the times of the Gentiles be fulfilled"). It is not necessary to carry the distinction between the two crises joined together here into the question as put by the disciples in Mt 24 3, as if "when shall these things be?" related to the destruction of the temple exclusively, as the other half of the question speaks of the coming of Jesus and the end of the world. Evident in both is the universal (or cosmical) point of view (compactly considered) and the signs are distinguished. "These things" has its antecedent not exclusively in ver 2, but even more in 23 38.39. The disciples desired to know not so much when the calamitous national catastrophe would happen but what the subsequent coming of the Lord would take place, which would put a limit to the distressing results of this catastrophe, and bring with it the re-acceptance of Israel into favor. This explains also why Jesus does not begin His discourse with the national crisis. The parousia, the coming of the Son of Man, is to occur after the parousia, to define negatively and positively the time of the latter, and that for the purpose of warning the disciples who in their eagerness for the ultimate issue were inclined to forestall the preceding calamitous development. That Jesus could actually join together the national and the cosmical crises appears from other passages, such as Mt 10 23, where His interpretation for the deliverance of the fugitive disciples is called a "coming" of the Son of Man (Mt 14 28). The coming of the Son of Man in His kingdom (Mt), or a coming of the kingdom of God with power (Mk), or a seeing of the kingdom of God (Lk) is promised to some of that generation. It is true these passages are frequently referred to the parousia, because in the immediately preceding context the latter is spoken of. The connection of thought, however, is not that the parousia and this promised coming are identical. The proximate coming is referred to as an encouragement toward faithfulness and self-sacrifice, just as the reward at the parousia is mentioned for the same purpose. The conception of an earlier coming also receives light from the confession of Jesus at His trial (Mt 26 64); where the possibility to see the Son of Man in the clouds of heaven and to the sitting at the right hand of God; cf Mk 14 62; Lk 22 69). The point of the declaration is, that He who now is condemned will in the near future appear in theophany for judgment upon His judge. The closing discourses of Jn also have the conception of the coming of Jesus to His disciples in the near future for an abiding presence, although here this is associated with the advent of the Spirit (Jn 14 18.19.21.26; 16 19.22.23). Finally the same idea recurs in Rev, where it is equally clear that a preliminary visitation of Christ and not the parousia for final judgment can be meant (3 5.16; 3 320; cf also the pl. "one of the days of the Son of man" in Lk 17 22).

To the events preceding the parousia belongs, according to the uniform teaching of Jesus, Peter and Paul, the conversion of Israel (Mt 3 1-10; Lk 3 1-6; Acts 1 19). This event is closely related to the "refreshing" and "the times of restoration of all things" is made dependent on the [eschatological] sending of the Christ to Israel), and this again is said to depend on the repentance and conversion and the blotting out of the sins of Israel; Rom 11, where the problem of the unbelief of Israel is solved by the twofold proposition: (1) that there is even now among Israel an election according to grace; (2) that in the future there will be a comprehensive conversion of Israel (vs 5.25-32).

Among the precursors of the parousia appears further the Antichrist. The word is found in the NT in 1 Jn 2 18.22; 4 3; 2 Jn ver 7 only, but the conception occurs also in the Synoptics, in Paul and in Rev. There is no instance of its earlier occurrence in Jewish lit. Antis may mean "in place of" and "against"; the former includes the latter. In Jn it is not clear that the heretical tendencies or hostile powers connected with the anti-Christian movement are the subject of a false claim to the Messianic dignity. In the Synoptics the coming of false Christs and false prophets is predicted, and not merely as among the nearer signs (Mt 16 6), but also in the remote eschatological period (vs 22). With Paul, who describes it otherwise than in the Synoptics, the conception is clearly the developed one of the counter-Christ. Paul ascribes to him an apobasispeia as he does to
Christ (2 Thes 2 6.8); his manner of working and its pernicious effect are set over against the manner in which God acts in the destruction of the beast forks (v 9–12). Paul does not treat the idea as a new one; it must have come down from the OT and Jewish eschatology and have been more fully developed by NT prophecy; cf in Dnl 7 20; 8 10.11 the supernaturally magnified figure of the great enemy. According to Gunkel (Schöpfung und Chaos, 1895) and Bousset (Der Antichrist in der Überlieferung des Judentums, des NT und der alten Kirche, 1875) the origin of the conception of a final struggle between God and his enemy must be sought in the ancient myth of Chaos conquered by Marduk; what had happened at the beginning of the world was transferred to the end. Then this was anthropomorphized, first in the form of a false Messiah, later in that of a political tyrant or oppressor. But there is no need to assume any other source for the idea of a last enemy than OT eschatological prophecy (Ezk and Dnl and Zec). And no evidence has so far been adduced that the Pauline idea of a counter-Messiah is of pre-Christian origin. This can only be maintained by carrying back into the older period the Antichrist tradition as found later among Jews and Christians. It is reasonable to assume in the present state of the evidence that the idea of the great eschatological enemy and that of the counter-Messiah, is a product of Christian prophecy. In fact even the conception of a single last enemy does not occur in pre-Christian Jewish lit.; it is found for the first time in Apoc 4 12, which changes the general conception of 4 Ear (one) to this effect. Even in the eschatological discourse of Jesus the idea is not yet unified, for false Christes and false prophets in the plural are spoken of, and the instigation (hence the name) is by Satan, the head of the great enemy. If any such presupposed, remains in the background. In the Epistle of Jn the same plural representation occurs (1 Jn 2 18.22; 2 Jn ver 7), although the idea of a personal Antichrist in whom the movement culminates is not only familiar to the author and the reader (1 Jn 2 18, "as ye heard that antichrist cometh"), but is also accepted by the writer (4 3, "This is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already"); cf 2 Thes 2 7, "The mystery of lawlessness doth already work").

Various views have been proposed to explain the concrete features of the Pauline representation in 2 Thes 2 and that of Rev 13 and 17. According to the places where the development of the Rom empire will be placed until after Rev 18; 18 3. But Paul, as in his other writings, assumes an earlier date, 3rd cent. 3rd cent. 1869, Paul has in mind the person whom the Jews will acclaim as their Messiah. The idea would then be the precipitate of Paul's experience of hostility and persecution from the part of the Jews. He expected that this Jewish Messianic pretender would, helped by Satanic influence, overthrow the Rom power. The continuance of the Rom power is "that which restrains," or as embodied in the emperor, "one that restraineth now" (2Thes 2 6–7). (For an interesting view in which the rôle played by these two powers are reversed, cf Warfield in Expos, 3d ser., IV, 30–44.) The objection to this is that "the lawless one," not merely from Paul's or the Christian point of view, but in his own awed in- tent, opposes and exalts himself against all that is called God or worshipped. This no Jewish pre- tender to the Messiahship could possibly do: his very Messianic position would preclude it. And the conception of a counter-Christ does not necessarily refer to the idea of Messiahship in Paul's mind has been raised far above its original national plane and assumed a universalistic character (cf Zahn, Einleitung in das NP, I, 171). Nor does the feature that according to ver 4, "the lawless one" will take his seat in the temple favor the view in question, for the description and later similar experiences may well have contributed to the figure of the great enemy the attribute of desecrator of the temple. It is not necessary to assume that by Paul this was understood literally; it must mean no more than that the Antichrist will usurp for himself Divine honor and worship. Pa- triotic and later writers gave to this feature a chilias- tic interpretation, referring it to the temple which was to be rebuilt in the future. Also the allegorical usage of the temple of the Christian church has found advocates. But the terms in which "the lawless one" is described exclude his voluntary identification with the Christian church. According to a second view the figure is not a Jewish but a pagan one. Kern, Baur, Hilgenfeld and many others, assuming that 2 Thes is post-Pauline, connect the prophecy with the at-one-time current expectation that Nero, the great persecutor, would return from the East or from the dead, and, with the help of Satan, set up an anti-Christian kingdom. The same expectation is assumed to underlie Rev 13 3.12.14 (one of the heads of the beast smitten unto death and his death stroke healed); 17 8.10.11 (the beast that was, and is not, and is about to come from the abyss). As to Paul's description, there is nothing in it to make us think of a Nero reappearance or revived. The parousia (one) of the lawless one does not imply it, for parousia as an occurrence is not "return" but "advent." The Antichrist is not depicted as a persecutor, and Nero was the persecutor par excellence. Nor does what is said about the "mending" or the "hinderer" suit the case of Nero, for the latter should be a "false" or "not real," if any, which hold back Nero's reappearance. As to Rev, it must be admitted that the rôle here ascribed to the beast would be more in keeping with the character of Nero. But, as Zahn has well pointed out (Einleitung in das NP, II, 617–20), this interpretation is incompatible with the date of Rev. This book must have been written at a date when the earlier form of the expectation that Nero would reappear still prevailed, viz. that he would return from the East to which he had fled. Only when too long an interval had elapsed to permit of further belief in Nero's still being alive, was this changed into the superstition that he would return from the dead. But this change in the form of the belief did not take place until after Rev 18; 18 3. Consequently, if the returning Nero did figure in Rev, it would have to be in the form of one reappearing from the East. As a matter of fact, however, the beast or the king in which Nero is found is said by Rev 18 1; 4 8 to have been smitten unto death and headed of the death stroke, to come up out of the sea or the abyss, which would only suit the later form of the expectation. It is therefore necessary to dissociate the description of the beast and its heads and horns entirely from the details of the succession of the Rom empire; the prophecy is more grandly staged; the description of the beast as par- taking of several animal forms in 13 2 refers back to Dnl, and here as there must be understood of the one world-power in its successive national mani- festations, which already excludes the possibility that a mere succession of kings in one and the same empire can be thought of. The one of the heads smitten unto death and the death stroke healed must refer to the last of the seven preceding kings. Therefore in one of its phases, but afterward to revive in a new phase. Hence here already the healing of the death stroke is predicted, not merely of one of the heads, but also of the beast itself (cf 13 3 with 13}
12) And the same interpretation seems to be required by the mysterious statements of ch 17, where the woman sitting upon the beast is the metropolis of the world-power, changing its seat together with the latter, yet so as to retain, like the latter in all its transformations, the same character whence she bears the same name of Babylon (ver 5). Here as in ch 13 the beast has seven heads, i.e. passes through seven phases, which idea is also expressed by the representation that these seven heads are seven kings (ver 10); for, as in Dnl 7, the kings stand not for individual rulers, but for kingdoms, phases of the world-power. This explains why in ver 11 the beast is identified with one of the kings. When here the further explanation, going beyond ch 13, is added, that the beast was and is not and is about to come up out of the abyss (ver 8), and in vs 10.11 that of the seven kings five are fallen, one is, the other is not yet come, and when he comes must continue a little while, to be followed by the eighth, who is identical with the beast that was and is not, and with one of the seven, the only way to reconcile these statements lies in assuming that "the beast," while in one sense a comprehensive figure for the world-power in all its phases, can also in another sense designate the supreme embodiment and most typical expression of the power in the past; in respect to this acute phase the beast was and is not and is to appear again, and this acute phase was one of seven successive forms of manifestation, and in its reappearance will add to this number the eighth. Although the most visible scene in the employment of the figures thus results, this is no greater than when on the other view Nero is depicted both as "the beast" and as one of the heads of "the beast." Which concrete monarchies are meant by these is of prime importance. For a suggestion of Zahn, op. cit., II, 624: (1) Egypt; (2) Assyria; (3) Babylon; (4) the Medo-Pers power; (5) the Graco-Alexandrian power; (6) the Rom power; (7) a short-lived empire to succeed Rome; (8) the eighth and last phase, which will reproduce in its acute character the fifth, and will bring on the scene the Antichrist, the counterpart and, as it were, reincarnation of Antiochus Epiphanes. The see evidently has his present in the same phase of the beast, and this renders it possible for him to give in 17 9 another turn to the figure of the seven heads, interpreting it of the seven mountains on which the woman sits, but this apocalyptic looseness of hand is objectionable to the view just outlined, since on any view the two incongruous explanations of the seven heads as seven mountains and seven kings stand side by side in vs 9 and 10. Nor should the mysterious number of 666 in 13 18 be appealed to in favor of the reference of the beast to Nero, for on the one hand quite a number of other equally plausible or implausible solutions of this riddle have been proposed, and on the other hand the interpretation of Nero is open to the serious objection, that in order to make out the required number from the letters of Nero's name this name has to be written in Heb characters and that with scriptio defectiva of Kesar (Nerón Késar) instead of Késar, the former of which two peculiarties is out of keeping with the usage of the book elsewhere (cf Zahn, op. cit., II, 622, 624, 625, where the chief proposed explanations of the number 666 are recorded). Under the circumstances the interpretation of the figure of the beast and its heads must be allowed to pursue its course independently of the number 666, and regard to which no certain conclusion appears attainable.

The following indicates the degree of definiteness to which, in the opinion of the writer, it is possible to go in the interpretation of the prophecy. The terms in which Paul speaks remind of Daniel's description of the "little horn." Similarly Rev attaches itself to the imagery of the beasts in Dnl. Both Paul and Rev also seem to allude to the self-deification of rulers in the Hellenistic and Rom world (cf ZNTW, 1904, 385 f). Both, therefore, appear to have in mind a politically organized world-power under a supreme head. Still in both cases this power is not viewed as the climax of enmity against God on account of its political activity as such, but distinctly on account of its self-assertion in the religious sphere, so that the whole conception is lifted to a higher plane, purely spiritual standards being applied in the judgment expressed. Paul so thoroughly applies this principle that in his picture the seductive, deceptive aspect of the movement in the sphere of false teaching is directly connected with the person of "the lawless one, himself (2 Thess 2 9–12), and not with a separate organ of false prophecy, as in Rev 13 11–17 (the second beast). In Rev, as shown above, the final and acute phase of anti-Christian hostility is clearly distinguished from its embodiment in the Rom empire and separated from the latter by an intermediate stage. In Paul, who stands at a somewhat earlier point in the development of NT prophecy, this is not so. The Rom world-power is the "mystery of lawlessness" is already at work in his day, but this does not necessarily involve that the person of "the lawless one," subsequently to appear, must be connected with the same phase of the world-power in the past. In Paul, on the other hand, "the lawless one" is already at work, since the succeeding phases being continuous, this will also insure the continuity between the general principle and its personal representative, even though the latter should appear as a latter of minor importance. Whether or not Paul has in mind a person or a world-power is not to determine how far Paul consciously looked beyond the power of the Rom empire to a later organization as the vehicle for the last anti-Christian effort. On the other hand, that Paul must have thought of "the lawless one," as already in existence at that time cannot be proven. It does not follow from the parallelism between his "revelation" and the parousia of Christ, for this "revelation" has for its correlate simply a previous hidden presence for a long time as of the beast, and this extending to Paul's time or the time of the Rom empire, far less a preexistence, like unto Christ's, in the supernatural world. Nor is present existence implied in what Paul says of "the lingering power." This, to be sure, is an objection, but whether such a thing exists at that time, but the restraint is not exerted directly upon "the lawless one," it relates to the power of which he will be the ultimate exponent, when this power, through the removal of the restraint, develops freely, his revelation follows. According to ver 9 his "parousia is according to the working of Satan," but whether this puts a supernatural aspect upon the initial act of his appearance or relates more to his subsequent presence and activity in the world, which will be attended with false powers and signs and lying wonders, cannot be determined with certainty. But the element of the supernatural is certainly there, although it is evidently erroneous to conceive of "the lawless one" as an incarnation of Satan, literally speaking. The phrase "according to the working of Satan" excludes this, and "the lawless one" is a true human figure, "the man of sin" (or "the man of lawlessness," according to another reading, cf the distinction between Satan and "Satan" in Dnl 3 5, 20 10, ver 8. The "power" and "signs" and "wonders" are not merely "seeming"; the genitive paideus is not intended to take them out of the category of the supernatural, but simply means that what they are intended to accredit is a lie, viz. the Divine dig-
nity of "the lawless one." Most difficult of all is the determination of what Paul means by the hindering power or the hinderer in ver 7. The most common view refers this to the Rom authority as the basis of civil order and protection, but there are serious objections to this. If all base daters of the Antichrist in any way with the Rom power, he cannot very well have sought the opposite principle in the same quarter. And not only the hindering power but also the hindering person seems to be a unit, which latter does not apply to the Rom empire, which had a succession of rulers. It is further difficult to dismiss the thought that the hindering principle or person must be more or less supernatural, since the supernatural factor in the work of "the lawless one" is so prominent. For it is something attractive in the old view of von Hofmann, who assumed that Paul borrowed from Dnl, besides other features, also this feature that the historical conflict on earth has a supernatural background in the word of "the lawless one" is so prominent. It is not possible to define precisely, however, is impossible. Finally it should be noticed that, as in the eschatological discourse of Jesus "the abomination of desolation" appears connected with an apostasy within the church, which latter does not apply to the Antichrist, so Paul joins to the appearance of "the lawless one" the destructive effect of error among many that are lost (2 Thess 2 9–12). The idea of the Antichrist in general and that of the apostasy in particular reminds us that we may expect an uninterrupted progress of the Christianization of the world until the parousia. As the reign of the truth will be extended, so the forces of evil will gather strength, esp. toward the end. The universal sway of the kingdom of God cannot be expected from a human effort alone; it requires the eschatological interposition of God.

In regard to the manner and attendant circumstances of the parousia we learn from 2 Thess 2 7–12 that it will be widely visible, like the lightning (Mt 24 27; Lk 17 24; the point of comparison does not lie in the suddenness); of the unbelieving it will come unawares (Mt 24 22; Lk 17 26; 32; 1 Thess 5 2–3). A sign will precede, "the sign of the Son of Man," in regard to the nature of which nothing can be determined. Christ will come "on the clouds," in clouds. "In a cloud," with great power and glory (Mt 24 30; Mk 13 26; Lk 21 27); attended by angels (Mt 24 31 [cf 13 41; 16 27; Mk 8 38; Lk 9 26]; Mk 13 27; 2 Thess 1 7).

VI. The Resurrection.—The resurrection coincides with the parousia and the arrival of the future age (Lk 20 35; Jn 6 40; 1 Thess 4 16). From 1 Thess 3 13; 4 16 it has been inferred that the dead arise before the descent of Christ from heaven is complete; the sounds described in the later passage are then interpreted as sounds accompanying the descent (cf Ex 19 16; Isa 27 13; Mt 24 31; 1 Cor 15 52; He 12 19; Rev 10 7; 11 15; "the trump of God" = the great eschatological trumpet). The two words for the resurrection are egeirein, "to wake," and anastdoi, "to raise," the latter less common in the active than in the intransitive sense.

The NT teaches in some passages with sufficient clearness that all the dead will be raised, but the emphasis rests to such an extent on the resurrection of the righteous of the New Creation, esp. in Paul, where it is closely connected with the doctrine of the Spirit, that its reference to non-believers receives little notice. This was already partly so in the OT (Jas 2 9; Dnl 12 2). In the intervening Jewish lit. the doctrine varies; sometimes a resurrection of the martyrs alone is taught (En 90); sometimes of all the righteous dead of Israel (Ps Sol 3 10ff; En 91–94); sometimes of all the righteous and of some wicked Israelites (En 1–38); sometimes of all the righteous and all the wicked (4 Ezra 2:45; 7:22), which latter view is introduced to the Pharisees the doctrine that only the righteous will share in the resurrection. It ought to be noticed that these apocalyptic writings which affirm the universality of the resurrection present the same phenomena as the NT, viz. that they contain passages which so exclusively reflect upon the resurrection in its bearing upon the destiny of the righteous as to create the appearance that no other resurrection was believed in. Among the Pharisees probably a diversity of opinion prevailed on this question, which Jos will have obliterated. Our Lord in His argument with the Sadducees proves only the resurrection of the pious, but does not exclude the other (Mk 12 20–27); "the resurrection of the just" in Lk 14 14 may suggest a twofold resurrection. It has been held that the phrase, ἡ αναστασία ἡ ἐκ νεκρῶν (Lk 20 35; Acts 4 2), always describes the resurrection of a limited number from among the dead, whereas ἡ αναστασία τῶν ἁγίων (Lk 21 31) may refer to either resurrection (Plummer, Comm. on Lk 20 35), but such a distinction breaks down before an examination of the passages.

The inference to the universality of the resurrection sometimes drawn from the universality of the judgment is scarcely valid, since the idea of a judgment of disembodied spirits is not inconceivable and actually occurs. On the other hand the punishment of the judged is explicitly affirmed to include the body (Mt 5 29), so that the term "resurrection" is ever in the NT eschatologically employed without reference to the body, of the quickening of the spirit simply (against, Fries, in ZNTW, 1900, 291ff). The sense of our Lord's argument with the Sadducees does not require that the patriarchs were at the time of Moses in possession of the resurrection, but only that they were enjoying the covenant-life, which would in due time inevitably issue in the resurrection of their bodies.

The resemblance (or "equality") of the resurrection (Mt 22 23; Lk 20 35) does not consist in the disembodied state, but in the absence of marriage and propagation. It has been suggested that Hebrews contains no direct evidence for a bodily resurrection (Charles, Eschatology, iv, 582, but of 11 24f, 26f). The spiritualism of the episte points, in connection with its Pauline type of teaching, to the conception of a pneumatic heavenly body, rather than to a disembodied state.

The NT confines the event of the resurrection to a single epoch, and nowhere teaches, as chiliasm assumes, a resurrection in two stages, one, at the parousia, of saints or martyrs; and a second one at the close of the millennium. Although the doctrine of a temporary Messianic kingdom, preceding the consummation of the world, is of pre-Christian Jewish origin, it had not been developed in Judaism to the extent of assuming a repeated resurrection; the entire resurrection is always placed at the end. The passages to which this doctrine of a double resurrection appeals are chiefly Acts 3 19–21; 1 Cor 15 23–28; Phil 3 9–11; 1 Thess 3 14–18; 2 Thess 1 5–12; Rev 20 1–6. In the first-named passage Peter uses the word anastasin for the resurrection when Israel shall have repented and turned to God. The arrival of these coincides with the sending of the Christ to the Jews, i.e. with the parousia. It is argued that Peter in ver 21, "whom the heavens must [present tense] receive until the times of restoration of all things," places after this coming of
Jesus to His people a renewed withdrawal of the Lord into heaven, to be followed in turn, after a certain interval, by the restoration of all things. The time sequence of resurrection is thus consistent with the millennium with Christ present among His people. While this interpretation is not grammatically impossible, there is no room for it in the general scheme of the Petrine eschatology, for the parousia of Christ is elsewhere represented as bringing not a provisional presence, but as bringing in the day of the Lord, the day of judgment (Acts 2 17–21). The correct view is that the “seasons of refreshing” and “the times of restoration of all things” are identical; the latter phrase relates to the prospects of Israel as well as to the former, and should not be understood in the later technical sense. The present tense in ver 21, “must receive,” does not indicate that the reception of Christ into heaven still lies in the future, but formulates a fixed eschatological principle, viz. that after His first appearance the space must be withdrawn into heaven till the hour for the parousia has come.

In 1 Cor 15 23–28, the resurrection of Christ is distinguished, and it is urged that the promise lies “in their hearts” (ver 25), i.e. “in their behaviour.” But there is no reference here upon non-believers at all, the two “orders” are Christ, and they that are Christ’s. “The end” in ver 24 is not the final stage in the resurrection, i.e. the resurrection of non-believers, but the end of the sequence of eschatological events. The kingdom of Christ which comes to a close with the end is not a kingdom beginning with the parousia, but dates from the exaltation of Christ; it is “the New Paul” not future but already in operation.

In 1 Cor 15 22–28 it is not that the readers had worried about a possible exclusion of their dead from the provisional reign of Christ and from a first resurrection, but that they had sorrowed even as the Gentiles who had no hope, i.e. they had doubted the fact of the resurrection as such. Paul accordingly gives them in ver 14 the general assurance that in the resurrection of Jesus that of believers is guaranteed. The vb. “precede” in ver 15 does not imply that there was thought of precedence in the enjoyment of glory, but is only an emphatic way of affirming that the dead will not be one moment behind in inheriting the living the blessedness of the parousia. In ver 17, “so shall we ever be with the Lord,” i.e. “evermore” is the conception of the provisional kingdom. 2 Thess 1 5–12 contains merely the general thought that sufferings and glory, persecution and the inheritance of the kingdom are linked together. There is nothing to show that this glory and kingdom are ought else but the final state, the kingdom of God (ver 5).

In Phil 3 9–11, it is claimed, Paul represents attainment to the resurrection as dependent on special effort on his part, therefore as something not in store for all believers. Since the general resurrection pertains to all, a special grace of resurrection must be meant, i.e. inclusion in the number of those to be raised at the parousia, at the opening of the millennial kingdom. The answer to this is, that it was quite possible to Paul to make the resurrection as such depend on the believer’s progress in grace and conformity to Christ, seeing that it is not an event out of all relation to his spiritual development, but the climax of an organic process of transformation begun in this life. An organic process of all of all is alluded to the parousia (cf for the Pauline passage Vos, “The Pauline Eschatology and Chiliasm,” PTR, 1911, 26–60).

The passage Rev 20 1–6 at first sight much favors the conception of a millennial reign of Christ, partially in the context of the martyrs, brought to life in a first resurrection and marked by a suspension of the activity of Satan. And it is urged that the sequence of visions places this millennium after the parousia of Christ narrated in ch 19. The question of historic sequence, as in Rev 20, should be handled. In other parts of the book the principle of “reincarnation,” i.e. of cotemporaneous of things successively depicted, seems to underlie the visions, and numbers are elsewhere in the book meant symbolically. These facts leave open the possibility that the thousand years are synchronous with the earlier developments recorded, and symbolically describe the state of glorified life enjoyed with Christ in heaven by the martyrs during the intermediate period preceding the parousia. The term employed do not suggest an anticipated bodily resurrection. The speeks of “souls” which “lived” and “reigned,” and finds in this the first resurrection. The scene of this life and reign is in heaven, where also the “souls” of the martyrs are beheld (6 9). The words “this is the first resurrection” may be a pointed disavowal of a more realistic (chiliastic) interpretation of the same phrase. The symbolism of the thousand years consists in this, that it contrasts the glorious state of the martyrs at their ascension of the parousia and the earthly reign of Christ, as played by Satan toward the end in bringing up against the church still other forces not hitherto introduced into the conflict. In regard to a book so enigmatical, it were presumptuous to speak with any degree of precision; it is not that the world is divided among the ideas of the millennium from the eschatological teaching of the NT elsewhere ought to render the exegete cautious before affirning its presence here (cf Warfield, “The Millennium and the Apocalypse,” PTR, 1904, 599–617).

The resurrection of believers bears a twofold aspect. On the one hand it belongs to the forensic side of salvation. On the other hand it belongs to the pneumatic transforming side of the saving process. Of the former, traces appear only in the teaching of Jesus (Mt 5 9; 22 29–32; Lk 20 33–39). Paul clearly ascribes to the believer’s resurrection the same subjective significance as to that of Christ (Rom 8 10–23; 1 Cor 15 30–52.55–58). Far more prominent with him is, however, the other, the pneumatic interpretation. Both the origin of the resurrection life and the continuance of the resurrection state are dependent on the Spirit (Rom 8 10–11; 1 Cor 15 45–49; Gal 6 8). The resurrection is the climax of the believer’s transformation (Rom 8 11; Gal 6 8). This part ascribed to the Spirit in the resurrection is not to be explained from what the OT teaches about the Spirit as the source of physical life, for to this the NT hardly ever refers; it is rather to be explained as the correlate of the general Pauline principle that the Spirit is the determining factor of the heavenly state in the coming soon. This pneumatic character of the resurrection also links together the resurrection of Christ and that of the believer.

This idea is not yet found in the Synoptics; it finds expression in Jn 5 22–29; 11 25; 14 6.19. In early apocalyptic teaching a trace of it may be found in Acts 4 2. What is clear in the NT is that it traces from the beginning as a well-established principle. The continuity between the working of the Spirit here and His part in the resurrection does not, however, lie in the body. The resurrection is not the culmination of the preceding life, but the renewal and development of this life unfolds. There is no preformation of the spiritual body on earth. Rom 8 10.11; 1 Cor
Equally, the manifestation of the life of Jesus in the body or in the mortal flesh refers to the preservation of bodily life in the midst of deadly perils. Equally without support is the view that at one time Paul placed the investiture with the new body immediately after death. It has been assumed that this, together with the view that Christ will not make the last stage a retracted development of Paul's eschatological belief. The initial stage of this process is found in 1 Thessalonians: the resurrection is that of an earthly body. The next stage is represented by 1 Cor. the future body is pneumatic in character, although not to be reckoned until the parousia. The third stage removes the inconsistency implied in the preceding position between the character of the body and the time of its reception, by placing the latter at the moment of death (cf. 2 Cor., Rom., Col.), and by extreme flight of faith the view is even further approached that the resurrection body is in process of development now (Teichmann, Charles). This scheme has no real basis of fact. 1 Thessalonians does not teach an eschatological theory (cf. 4:14). The second stage given is the only truly Pauline one, nor can it be shown that the apostle ever abandoned it. For the third position named finds no support in 2 Cor. 1:10; Rom. 8:19; Col. 3:4. The progress of the doctrine from (4:10-18) is not contested and cannot here be given in detail. Our understanding of the main drift of the passage, put into paraphrase, is as follows: we feel assured of the eternal weight of glory (4:17), because we know that we shall receive, after our earthly tent-body shall be dissolved (aor. subj.), a new body, a supernatural house for our spirit, to be possessed eternally in the heavens. Assurance of this lies in the heightened form which our desire for this future state assumes. For it is not mere desire to obtain a new body, but specifically to obtain it as soon as possible, without an intervening period of nakedness, i.e. of a disembodied state of the spirit. Such would be possible, if it were given us to survive till the parousia, in which case we would be clothed upon in the parousia (5:23). The new body, not having to be put off first, will be put on new; but the new body will be consummated upon the old, so that no "unclothing" would have to take place first, what is most natural and intended not as an object, but as a person, and in which we shall live, is in the apostle's mind, for what is sown in the body: it dies and is quickened in its entirety. Esp. the turn given to the figure in vs. 37—that of a naked grain putting on the plant as a garment—proves that it is neither a natural nor a symbolic or metaphorical view, but a natural state, a degree of identity or link of continuity between the two bodies. The "bare grain" is the body, not the spirit, as some would have it (Teichmann), for it is said of the seed that it dies; which does not apply to the Pneuma (cf. also vs. 44). The fact is that in this entire discussion the subjective spirit of the believer remains entirely out of consideration; the matter is treated entirely from the standpoint of the body. So far as the Pneuma enters into it, it is the objective Spirit, the Spirit of Christ. As to the time of the sowing, some writers take the view that this corresponds to the entire earthly life, not to the moment of burial only (so already Calvin, recently Teichmann and Charles), in vs. 42.43 there are points of contact for this, inasmuch as esp. the three last predicates "in dishonor," "in weakness," "a natural body," seem more applicable to the living than to the dead body. At any rate, if the conception is thus widened, the act of burial is certainly included in the sowing. The objection arising from the difficulty of forming a conception that the body is further met in vs. 39 and 41, where Paul argues from the multitude of bodily forms God has at His disposal. This thought is illustrated from the ani-
VII. The Change of Those Living at the Parousia.

—This is confined to believers. Of a change in the body of non-believers found living or raised at the parousia the NT speaks neither. Only in Phil. 3 20.21 is the NT referring to this subject. The one point which is discussed is the change that takes place when the heavenly, or dead, person is raised to life (cf. 1 Cor 15 47); "of" or "from heaven" does not designate heavenly material, for even here, by not giving the opposite to chōkōn, "earthly," Paul avoided the question of substantiality. A "psychical" body is not, as many assume, a body made out of pneuma as a higher substance, for in that case Paul would have had pneumatōn ready at hand as the contrast to chōkōn. Only negatively the question of substance is touched upon in ver 30: "Flesh and blood cannot inherit the kingdom of God," but the apostle does not say what will take their place.

Of further, for the non-substantial meaning of pneumatōn, Rom 15 27; 1 Cor 9 11; 10 34; Eph 1 3; 5 19; 6 12; Col 1 9. The only positive thing which we learn in this direction is formal, viz. that the resurrection body of the believer will be the image of that of Christ (ver 49).

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Eschatology of NT

The parousia is the next stage of history. It is the deliverance of the believer from the power of the flesh and the death of sin, the joyous event of the second advent of Christ as the Judge of the living and the dead (cf. 1 Cor 1 27). It is an event that is happenings on the earth, but it is not an event that is happening now. It is a future event, and it is a future event that is closely related to the second advent of Christ. It is a future event that is closely related to the second advent of Christ.

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The Acts 20-286). The Corinthians 12.46; 13 Thess 41.49; 7.15; 1; in Cor 3; 11). 2 12; 29; 5; 14; 7. these last judgment is changed into "the day of Jehovah," (1 Cor 5: 5; 2 Cor 1 14; 1 Thess 5 2; 2 Pet 3 10). In the sense of the final assize the judgment does not in earlier Jewish eschatology belong to the functions of the Messiah, except in Ex 61 3; 56 4; 61 8f; 62 1 6; 39 Lk 17 6. In this sense the Messiah appears as judge (4 Ex [2 Eed 13]; Apoc Bar 72 2 [c Sib Or 3 286]). In the more realistic, less forensic, sense of an act of destruction, the judgment forms part of the Messiah's work from the day of the Baptist and still more by Paul (3 Mt 10.11.12=Lk 3 16.17; 2 Thess 8.10.12). The one representation passes over into the other. Jesus always claims for Himself the judgment in the strictly forensic sense, but He reserves to His people the right to forgive sin (Mk 2 5.10). In the Fourth Gospel, it is true, He denies that His present activity involves the task of judging (Jn 8 15; 12 47). That this, however, does not exclude His eschatological appearance (apocalyptic, as in Mt 22.27.28, and the article in ver 22 "the whole judgment," which proves the reference to the last day). But even for the present, though not directly, yet indirectly by His appearance and message, Christ according to Him judges in a long-seen judgment according to a passage, which culminates in His passion and death, the judgment of the world and the Prince of the world (13 11; 14 30; 16 11). A share of the judgment is assigned to angels and to the saints (Mt 13 29; 41 49; 16 27; 24 31 25 31; 1 Thess 3 13; 2 Thess 1 7; Jude ver 14 f). In regard to the angels this is purely ministerial; of believers it is affirmed only in Cor 1 6 1-3 that they will have something to do with the act of judgment itself, passages like Mt 19 28; 20 23; Lk 22 30; Rev 5 21 do not refer to the judgment proper, but to judging in the sense of "reigning," and promise certain saints a preeminent position in the kingdom of glory. The judgment is expressed in life and death, in London, Sidon, Tyre, as well as the Galilean cities (Mt 11 22.24); all nations (25 32; Jn 5 29; Acts 17 30.31; Rom 2 6.18; 2 Cor 1 10). It also includes the evil spirits (1 Cor 6 5; 2 Pet 4; Jude ver 6). It is applied judicially to all, living and dead, and not only in the case of non-believers; of believers also the works will come under consideration (Mt 26 34 f; 1 Cor 4 5; 2 Cor 10 10; Rev 22 12). Side by side with this, however, it is taught already in the Synoptics that the decisive factor will be the acknowledgment of individuals by Jesus, which in turn depends upon the attitude assumed by them toward Jesus here, directly or indirectly (Mt 7 23; 19 28; 25 35-45; Mk 8 38). By Paul the principle of judgment according to works is extended, not merely hypothetically as a principle preceding and underlying every soteriological treatment of man by God (Rom 2), and therefore applying to non-Christians for whose judgment no other standard is available, but also as remaining in force for Christians, who have already, under the soteriological régime of grace, received absolute, eternal acquittal in justification. This raises a twofold problem: (a) why justification does not render a last judgment superfluous; (b) why the last judgment in case of Christians saved by grace should be based on works. In regard to (a) it ought to be remembered that the last judgment differs from justification in that it is not a private transaction in foro conscientiae, but public, in foro mundi. Hence Paul emphasizes this element of publicity (Rom 2 16; 1 Cor 3 15; 5 10). It is in 3 Cor 5 10). This God the Father always assumes the author of justification, whereas as a rule Christ is represented as presiding at the assize of the last day. As to (b), because the last judgment is not a mere private but a public transaction, something more must be taken into account than that God, by which the individual eternal destiny may hinge. There can be disagreement of works and yet salvation (1 Cor 3 15). But the trial of works is necessary for the sake of the vindication of God. In order to be a true test lawfully exhibits and announces the complete overthrows of sin in man, and the complete working out in him of the idea of righteousness, including not merely his acquittal from the guilt, but also his deliverance from the two great enemies of righteousness, the condemnation, and his righteousness of life. In order to demonstrate this comprehensively, the judgment will have to take into account three things: faith (Gal 5 5), works done in the Christian state, sanctifications. Besides this it may be true that the judgment also appears as the measure of gracious reward (Mt 5 12.46; 6 1; 10 41.42; 19 28; 20 1-16; 25 14-45; Mk 9 41; Lk 6 23.35; 1 Cor 3 8.14; 9 17.18; Col 2 18; 3 24; He 10 30). These works, however, are judged either mechanically or conventionally. In Judaism, for Paul speaks by preference of "work" in the singular (Rom 2 7.15; 1 Cor 3 13; 9 1; Gal 4 6; Eph 4 12; Phil 1 22.2; 1 Thess 3 3; 2 Thess 1 1). And this one or another product of "work" is treated back to the root of faith (1 Thess 1 3; 2 Thess 1 11, where the gen. pisteos is a gen. of origin), and Paul speaks as a rule not of pisteis but of pisteis, i.e. of the practice, the systematic doing, of that for which it is good.

The judgment assigns to each individual his eternal destiny, which is absolute in its character either of blessedness or of punishment, though admitted of degrees within these two states. Only two groups are recognized, those of the condemned and of the saved (Mt 25 35.34; Jn 5 29); no intermediate group with as yet undetermined destiny anywhere appears. The degree of guilt is fixed according to the knowledge of the Divine will possess in the person (Jn 3 36; 12 47.48; Jn 15 22.24; Rom 2 12; 2 Pet 2 20-22). The uniform representation is that the judgment has reference to what has been done in the embodied state of this life; nowhere is there any mention of a reconditio animae, and that with the intermediate state as contributing to the decision (2 Cor 5 10). The state assigned is of endless duration, hence described as aionios, "eternal." While this adjective etymologically need mean no more than "what extends through a certain season or period of time," yet its eschatological usage correlates it everywhere with the "coming age," and this age being endless in duration, every state or destiny connected with it partakes of the same character. It is therefore the case that it is hypothetically impossible to give a relative sense to such phrases as par aionion, "eternal fire" (Mt 18 8; 25 41; Jude ver 7), kóiasis aionios, "eternal punishment" (Mt 25 46), diatres aionios, "eternal destruction" (2 Thess 1 9), kriasis aionios or krima aionion, "eternal judgment" (Mk 3 29; He 6 2). This is also shown by the figurative representations which unfold the import of the adj.: the "unquenchable fire" (Mt 3 12), "the never-dying worm" (Mk 9 43-48), "the smoke of their torment shall never rise for ever and ever" (Rev 4 9), "tormented day and night forever and ever" (Rev 20 10). The endless duration of the state of punishment is also required by the absolute eternity of its counterpart, zôi aionios, "eternal life" (Mt 25 46).
In support of the doctrine of conditional immortality it has been urged that other terms descriptive of the fate of the condemned, such as ἀπόλεια, "perdition," ἐκκόλοθος, "corruption," σφαγή, "destruction," ἀποκατάστασις, "restoration," point rather to a cessation of being and point to a state of corruption instead of destruction. The interpretation of these terms, which everywhere in the OT and the NT designate a state of existence with an undesirable content, never the pure negation of existence, just as "life" in Scripture describes a positive mode of being, never more existence as such. Perdition, corruption, destruction, death, are predicated in all such cases of the welfare or the ethical spiritual character of man, without implying the annihilation of his physical existence. No more support can be found in the NT for the hypothesis of an apokatastasis pàdonin, "restoration of all things," i.e. universalism implying the ultimate salvation of all men. The phrase occurs only in Acts 3:21, where, however, it has no biblical reference but relates to the fulfillment of the promises to Israel. Jews used it of the restoration of the Jews to their land after the Captivity, Philo of the restoration of inheritances in the year of jubilee (cf. Mal 4:6; Mt 17:11; Mk 9:12; Acts 1:6). Absolute universalism has never been proposed as a state of existence. Although Romans 8:17; 1 Cor 15:22, 58; Eph 1:10; Col 1:20, but in all these passages only a cosmic or universal salvational meaning can be found, not the doctrine of the salvation of all individuals, which latter would bring the statements in question in direct contradiction to the more explicit deliverances of Paul elsewhere on the principle of predestination and the eternity of the destiny of the wicked.

IX. The Consummative State.—Side by side with the phrase "kingdom of God" designates the consummative state, as it will exist for believers after the judgment. Jesus, while making the kingdom a present reality, yet continues to speak of it in accordance with its original eschatological usage as "the kingdom" which lies in the future (Mt 13:43; 56:34; 26:29; Mk 9:47; Lk 12:32; 13:28-29; 21:31). With Paul the phrase bears preponderantly an eschatological sense, although occasionally he uses it of the present state of believers (Mt 10:36; 1 Cor 4:20; 6:9-10; 15:24, 50; Gal 5:21; Eph 5:5; Col 1:3; 4:11; 1 Thess 2:12; 2 Thess 1:5; 2 Tim 4:18). Elsewhere in the NT the eschatological use occurs in He 12:28; Jas 2:5; 2 Pet 1:11; Rev 11:15. The idea of "the kingdom" is universal, non-political, which does not exclude that certain privileges are spoken of with special reference to Israel. Although the eschatological kingdom differs from the present kingdom largely in the fact that it will receive an external, visible embodiment, yet this does not hinder that even in it the core is constituted by those spiritual realities and relations which make the present kingdom. Still it will have its outward form as the doctrine of the resurrection and the regenerated earth. Hence the expressions in which Jesus speaks of it, such as eating, drinking, reclining at table, while not to be taken sensually, should not on the other hand be interpreted allegorically, as if they stood for wholly internal spiritual processes: they evidently point to, or at least include, outward states and activities, of which our life in the present state is some analogy, but on a higher plane of which it is at present impossible to form any concrete conception or to speak otherwise than in figurative language. Equivalents to "the kingdom" is "earth," "world," the "age," while the kingdom, "life" remains in the Synoptics an exclusively eschatological conception. It is objectively conceived: the state of blessedness the saints will exist in; not subjectively as a potency in man or a process of development (Mt 7:14; 18:8-9; 19:16-29; 25:46; Mk 10:30). In Jn "life" becomes a present state, and in connection with this the idea is subjectivized, it becomes a process of growth and expansion. Points of contact for this in the Synoptics may be found in Mt 8:27; 11:22; 24:14. In one view, however, it may be interpreted as "eternal," the reference is not exclusively to its eternal duration, but the word has, in addition to this, a quotable connotation; it describes the kind of life that belongs to the consummate state (cf. the use of the adj. with other nouns in this sense: 2 Cor 5:1; 2 Tim 2:10; He 5:9; 9:12; 15:2; Pet 1:11, and the unfolding of the content of the idea in 1 Pet 4). With Paul "life" has sometimes the same eschatological sense (Rom 2:7; 5:17; Tit 1:2; 3:7), but most often it is conceived as already given in the present state, owing to the close association with the Spirit (Rom 6:11; 7:4-5; 8:6.9.11; Gal 2:19; 6:5; Eph 4:18). In its ultimate analysis the Pauline conception of "life," as well as that of Jesus, is that of something dependent on communion with God (Mt 23:27=Lk 20:38; Rom 8:6.7; Eph 4:18). Another Pauline conception associated with the consummate state, is "Captivity," which is sometimes used to describe the state of existence conceived as a reflection of the glory of God, and it is this that to the mind of Paul gives it religious value, not the external radiance in which it may manifest itself as such. Hence the element of "honor" is attached to it (Rom 8:21; 23; 1 Cor 15:43). It is not confined to the physical sphere (2 Cor 3:18; 4:16-17). The outward dōxa is prized by Paul as a vehicle of revelation, an exponent of the inward state of acceptance with God. In general Paul conceives the final state after a highly theocratic fashion (1 Cor 15:28); it is the state of immediate vision of and perfect communion with God and Christ; the future life alone can bring the perfected sonship (Rom 6:10; 8:23-29; cf. Lk 20:30; 2 Cor 4:4; 6:7.8; 13:4; Phil 1:23; Col 2:13; 3:3.4.1; Thess 4:17).

The scene of the consummate state is the new heaven and the new earth, which are called into being by the resurrection of Jesus (2 Pet 3:13). Thus the new heaven and the new earth are the consummation of the new age, and by the new heaven and the new earth the consummation of the present age is meant (Mt 5:18; 19:28; 24:35; 1 Cor 7:31; He 1:12; 12:26.27; 2 Pet 3:10; 1 Jn 2:17; Rev 21:1, in which last passage, however, some exegesis understand the city to be a symbol of the church, the people of God). The idea of the substitution of the present world is not taught (cf. the comparison of the future world-configuration with the Deluge in 2 Pet 3:6). The central abode of the redeemed will be in heaven, although the renewed earth will remain accessible to them and a part of the inheritance (Mt 5:5; Jn 14:2.3; Rom 8:18-22; and the closing visions of the Apocalypse).

X. The Intermediate State.—In regard to the state of the dead, previously to the parousia and the resurrection, the NT is far less explicit than in its treatment of what belongs to general eschatology. The following points may here briefly be noted.

(1) The state of death is frequently represented as a "sleeping," just as the act of dying as a "falling asleep" (Mt 9:24; Jn 9:4; 11:11; 1 Cor 7:39; 11:30; 15:21; 6:23.25; 1 Thess 4:13.15; 2 Pet 3:4). This usage, while also purely Gr, rests on the OT. There is this difference, that in the OT it is already in the eschatological and apocalyptic books the conception is chiefly used with reference to the righteous dead, and has associated with it the thought of their blessed awaking in the resurrection, whereas in the OT it is indiscriminately applied to all the dead and without such connotation. With Paul the word always occurs of believers. The
representation applies not to the "soul" or "spirit," so that a state of unconsciousness until the resurrection would be implied. The personification of the personification of the word, "dead," the hypothesis of a second coming is that as one who sleeps is not alive to his surroundings, so the dead are no longer en rapport with this earthly life. Whatever may have been the original implications of the word, it plainly had become long before the NT period a figurative mode of speech, just as ἐγερέω, "to wake," was felt to be a figurative designation of the act of the resurrection. Because the dead are asleep to our earthly life, which is mediated through the body, it does not follow that they are unconscious of other relations to the life of the other world, that their spirits are unconscious. Against the unconsciousness of the dead of Lk 16 23; 23 43; Jn 11 25-26; Acts 7 59; 1 Cor 15 5; Phil 1 23; Rev 6 9-11; 7 9. Some have held that the NT speaks for Paul against humanism employed in order to avoid the terms "death" and "to die," which the apostle restricted to Christ. 1 Thess 4 16 shows that this is unfounded.

(2) The NT speaks of the departed after an anthropomorphic way even though they were still possessed of bodily organs (Lk 16 23; 23 43; Rev 6 11; 7 9). That no inference can be drawn from this in favor of the hypothesis of an intermediate body appears from the fact that God and angels are spoken of in the same manner and also from passages which more precisely refer to the dead as "souls," "spirits" (Lk 23 46; Acts 7 59; He 12 23; 1 Pet 3 19; Rev 6 9; 20 4).

(3) The NT nowhere endeavors to present the living to see and converse with the dead. Its representation of the dead as "sleeping" with reference to the earthly life distinctly implies that such converse would be abnormal and in so far discrepant from it, without explicitly superseding it, and also from the impossibility. Not even the possibility of the dead for their part taking knowledge of our earthly life is affirmed anywhere. He 12 1 does not necessarily represent the OT saints as "witnesses" of our race of "the dead in the sense of spectators in the literal sense, but perhaps in the figurative sense, that we ought to feel, having in memory their example, as if the ages of the past and their historic figures were looking down upon us (Lk 16 29; Acts 8 9; 13 6 ff; 19 13).

(4) As to the departed saints themselves, it is intimated that they have mutual knowledge of one another in the intermediate state, together with memory of facts and conditions of the earthly life (Lk 16 22). Nowhere is it intimated that this interest of the departed saints in our earthly affairs normally expresses itself in any act of intercession, not even of intercession spontaneously proffered on their part.

(5) The NT nowhere expresses that there is any possibility of a fundamental change in moral or spiritual character in the intermediate state. The doctrine of a so-called "second probation" finds in it no real support. The only passages that can with some semblance of warrant be appealed to in this connection are 1 Pet 3 19-21 and 4 6. For the exegesis of the former passage, which is difficult and much disputed, cf. Sceptics in Prison. Here it may simply be noted that the context is not favorable to the view that an extension of the opportunity of conversion beyond death is implied; the purport of the whole passage points in the opposite direction, the salvation of the exceedingly small number of eight of the generation of Noah being emphasized (3 20). Besides this it would be difficult to deny that spiritual opportunity should have been granted to this peculiar group of the dead, since the contemporaries of Noah figure in Scripture as examples of extreme wickedness. Even if the idea of a gospel-preaching with soteriological purpose were actually found here, it would not furnish an adequate basis for it. It is difficult to close the probability for all the dead in general or for those who have not heard the gospel in this life. This latter view the passage is esp. ill fitted to support, because the generation of Noah had had the gospel preached to them before death. There is no indication that the transaction spoken of was repeated or continued indefinitely. As to the second passage (1 Pet 4 6), this must be taken by itself and in connection with its own context. The assumption that the sentence "the gospel was preached to spirits" refers even to those of Noah determination by the earlier passage in 3 19-21, has exercised an unfortunate influence upon the exegesis. Possibly the two passages had no connection in the mind of the author. For explaining the reference to Gehenna, which is never named in preceding verse is fully sufficient. It is there stated that Christ is "ready to judge the living and the dead." "The living and the dead" are those who will be alive and dead at the resurrection. To this the apostle adds that Christ will be the judge of both. But that the gospel was preached to the latter in the state of death is in no way indicated. On the contrary the telic clause, "that they might be judged according to men in the flesh," shows of the intermediate state. The judgment according to men in the flesh that has befallen them is the judgment of physical death. If a close connection between the passage in ch 3 and that in ch 4 did exist, this it involves "nakedness" for the soul, which condition, however, does not exclude a relatively high degree of blessedness in fellowship with Christ (2 Cor 5 2-4.6.8; Phil 1 28). In the same manner the dead have therefore a part in the parousia, because the intermediate state and the age to come is plainly taught. For on the one hand the eternal punishment is related to persons in the body (Mt 10 28), and on the other hand it is assigned to a distinct place (Geheima), which is neither named in connection with the torment of the intermediate state. This term occurs in Mt 5 22.29.30; 10 28=Lk 12 5; 18 9; 23 33; Mk 9 43.45.47; Jas 3 6. Its opposite is the eschatological kingdom of God (Mk 9 44). The term to the dead has in it an idea that is associated with the torment of evil spirits (Lk 8 31; Rom 10 7; Rev 9 1.2.11 7; 20 1), and in regard to it no such clear distinction between a preliminary and final punishment seems to be drawn (cf also the vb. tartarosin, "to bind in Tartarus"; of evil spirits in 2 Pet 2 4). Where the sphere of the intermediate state is locally conceived, this is done by means of the term Hades, which is the equivalent of the OT She'ol. The passages where this occurs under Mt 16 18; Lk 16 23; Acts 2 27.31; 1 Cor 15 55 (where read "death"); Rev 1 18; 6 8; 20 13.14). These passages should not be interpreted on the basis of the Gk classical usage, but in the light of the OT
doctrines about She'ol.

Some of them blindly employ the word in the non-local sense of the state of death (Mt 16 18; possibly Acts 2 27.31; 1 Cor 15 55 [personified]; Rev 1 18; 6 8 [personified]; 20 13 [the tombs]). Theologically where the conception is local is Lk 16 23, and this occurs in a parable, where aside from the central point in comparison, no purpose to impart topographical knowledge concerning the world beyond death can be assumed. It is likely that this was popularly current. But even if the doctrine of Hades as a place distinct from Gehenna should be found here, the terms in which it is spoken of, as a place of torment for Dives, proves that the conception is not that of a general abode of neutral character, where without blessedness or pain the dead as a joint-company await the last judgment, which would first assign them to their separate eternal habitats. The parable plainly teaches, whether Hades be local and distinct from Gehenna or not, that the differentiation between blessedness and punishment in its absolute character (verse 26) is begun in it and does not first originate at the judgment (see further, HADES).

LITERATURE—Besides the articles on the several topics in the Bible dictionaries and in Cremer's Lexicon of NT Gr, and the corresponding chs in the handbooks on NT Theology, the following works and articles may be consulted: Bousset, Die Religion des Judenaltertums, 1906, esp. 233-346; id., Der Antichrist in der Ueberlieferung des Juden-Christentums, 1906; id., Die Propheten der alten Kirche, 1885; id., Vorl. zur Geschichte d. ap. St. Paul, 1885; Charles, Eschatology of the First Century, 1902; id., A Critique of the Doctrine of a Future Life, 1899; Cremer, Ueber den Zustand nach dem Tode, 1895; Grimm, Ueber die Stelle 1 Kor 15 20-28, 2177; Hauck, Die eschatologischen Ansagen Jesu in den synoptischen Evangelien, 1895; Kabisch, Eschatologie des Paulus in ihren Zusammenhängen mit dem Gesamtbegriff des Paulinismus, 1893; Kennedy, St. Paul's Conceptions of the Last Things, 1898; Kiepert, Christliche Eschatologie, 1886; Köppel, "Zur Paulinischen Lehre von der Auferstehung: Auslegung von 2 Kor 5 1-5", 1893; 1895; (the author defended his views in his comm. on 2 Cor); Köster, "Die Lehre des Apostels Paulus von der Auferstehung der Leiber", 1877; Ladd, "Lecti der letzten Dinge", 1885; Müller, Die Eschatologie Jesu, 1904; Oesterley, The Doctrine of the Last Things, 1908; Philippi, Die biblische und kirchliche Lehre vom Antichrist, 1877; Rinck, Vom Zustande nach dem Tode, 1885; Salmon, The Christian Doctrine of the Future, 1889; Schubert, Das Leben nach dem Tode, 1892; Sharman, The Teaching of Jesus about the Future According to the Synoptic Gospels, 1906; Stähelin, "Zur Paulinischen Eschatologie." JDT, 1874; Teschmann, Die Paulinischen Vorstellungen von Auferstehung und Gericht, 1896; Teichmann, Von der Existenz von Dampfmaschinen bis Acta, 1903; Waetz, "Ueber 2 Kor 5 1-4", JDT, 1892; Wetzel, "Ueber 2 Kor 5 1-4." 1880; Wennig, Die Begriffe Fleisch und Geist im biblischen Sprachgebrauch, 1878.

GEERHarDUS VOS

ESCHEW, es-chəw (κατακλίνω, ἐκκλίνω): Only 4 in AV (Job 1 18; 2 3; 1 Pet 3 11), in all of which ARV renders by the appropriate form of "turn away from."

ESDRAELON, es-drə-lən, PLAIN OF (אֵתְרִל, בֵּית הָרָה), in the divine names, various—"Esdrailon", "Esdralon", "Ezra'lon", Esdrelon, etc. 1. The Ḥep̄hā, Ezdrihon, "Ezeron", Esrdelon, Name Ḥep̄hā, Ezdrihon, Esrdelon, etc. The Gr name of the great plain in Central Pal (Josh 3 9; 7 3, etc.). It is known in Scripture by the Heb name "valley of Jerseel" (Josh 1 16; Josh 6 35, etc.) It is called "deep" in Josh 1 16; Josh 6 35 (which properly denotes "a depression" or "deepening") and is used more commonly of the vallies running eastward between Gilboa and Little Hermon. Bīg 'ah is the term usually employed (2 Ch 35 22, etc.), which accurately describes it, a level space surrounded by hills. The modern name is Merj ibn 'Amr, "meadow of the son of Amr." 2. Position and Description. It lies between Gilboa and Little Hermon on the E. and Mt. Carmel on the W. It is inclosed by irregular lines drawn from the latter along the base of the foothills of Nazareth to Tabor; from Tabor, skirted Little Hermon and Gilboa to Jenin, and from Jenin along the N. edge of the Samaritan uplands to Carmel. These sides of the triangle are, respectively, the forested highlands and wide pasture. At Jenin a bay of the plain sweeps eastward, hugging the foot of Mt. Gilboa. An offshoot passes down to the Jordan valley between Gilboa and Little Hermon; and another cuts off the latter hill from Tabor. The average elevation of the plain is about 200 ft. above the level of the Mediterranean. The Vale of Jerseel between Zer'in and Beisân, a distance of about 12 miles, descends nearly 600 ft., and then sinks suddenly to the level of the Jordan valley. The chief springs supplying water for the plain are those at Jenin and at Megiddo. The former are the most copious, and are used to create a "paradise" on the edge of the plain. Those at Megiddo drive mills and serve for irrigation, besides forming extensive marshes. The springs near Zer'in, three in number, "Ain Jalâd, possibly identical with the well of Harod, being the most copious, send their waters down the vale to the Jordan. The streams from the surrounding hills are gathered in the bed of the Kiahon, a great trench which zigzags through the plain, carrying the water through the gorge at Carmel to the sea. For the most of its course this sluggish stream is too low to be available for irrigation. The deep, rich soil, however, retains the moisture from the winter rains which fall in the year, the surface only, where uncovered by crops, being baked to brick in the sun. When winter sets in it quickly absorbs the rain, great breadth is being turned to soft mud. This probably happened in the battle with Sisera in the northern cavalry, founders in the morass, would be an easy prey to the active, lightly armed foot-soldiers. The fertility of the plain is extraordinary: hardly anywhere can the toil of the husbandman find a greater reward. The present writer has watched through crops of grain there, when from his seat on the saddle he could no more than see over the tops of the stalls. Trees do not flourish in the plain itself, but on its borders, e.g. at Jenin, the palm, the olive and other fruit trees prosper. The oak covers the slopes of the hills N. of Carmel.

GEERHarDUS VOS

"Gideon's Fountain" in the Plain of Esdraelon.

This wide opening among the mountains played a great part in the history of the land. This was due to the important avenues of communication between N. and S. that lay across its ample breadths. The narrow pass between the promontory of Carmel and the sea was not suitable for the transport of great armies: the safer
roads over the plain were usually followed. So it happened that here opposing hosts often met in deadly strife. Hardly an equal area of earth can so often have been lost and won in the wars of men. No doubt many conflicts were waged here in far-off times of which no record remains. The first battle fought in the plain known to history was that in which Sisera’s host was overthrown (Jgs 5 20). The divisions of the East were surprised and routed by Gideon’s 300 chosen men in the stretches N. of Zer’im (Jgs 7). Near the same place the great battle with the Philis was fought in which Saul and his sons, worsted in the plain, retired to perish on the heights of Gilboa (1 K 20). In the bed of the Kishon at the foot of Carmel Elijah slaughtered the servants of Baal (1 K 18 40). Dark memories of the destruction of Ahab’s house by the infuriatingly driving Jehu linger round Jeareel. Ahaziah, fleeing from the avenger across the plain, was overtaken and cut down at Megiddo (2 K 9). In the vale by Megiddo Josiah sought to stay the northward march of Pharaoh-necho, and himself fell wounded to death (2 K 23 30; 2 Ch 35 20 ff). The army of Hophra represented as gathered at Megiddo, the southern reaches of the plain (Jth 7 18 19). Much of the fighting during the wars of the Jews transpired within the circle of these hills. It is not unnatural that the inspiring seer should place the scene of war in ‘the going forth of God’ in the distant place of crimson in the history of his people—the place called in the Heb tongue ‘Har-Magedon’ (Rev 16 14 16).

Esdraelon lay within the lot of Issachar (Jos 19 17). The Canaanite inhabitants were formidable with their chariots of iron (17 16 18). The tribe does not appear to have prosecuted the conquest with vigor. Issachar seems to have resumed the tent life (Dt 33 18), and ignobly to have secured enjoyment of the good things in the land by stooping to ‘taskwork’ (Gen 49 14 f.).

Through many centuries the plain was subject to raids by the Arabs from the E. of the Jordan. The approach was open and easy, and the traffic attracted these great flock masters. The Romans introduced some order and security; but with the passing of the eastern empire the old conditions resumed sway, and until comparatively recent times the plain was left to the ravages of Arab invasion being by no means infrequent.

The railway connecting Haifa with Damascus and Mecca crosses the plain, and enters the Jordan valley near Betanin.

W. Ewing

ESDRAS, Esdras, the First Book of:

1. Name
2. Contents
3. Relation to Ch, Ezr, Neh
4. Versions
5. Date and Authorship

LITERATURE

In some of the Gr uncials (B, etc.) of the LXX the book is called ‘Esdras A, Esdras A (or Εσδρας, ο Α; Εσδρας, α), in the Syr (Glom); in the Eng. Biblical this is from Cod Sin (N) and in A its name is ‘O Teper, ὁ Πρεσβύτερος = The Priest, i.e. Ezra, who is emphatically the priest. It is also called 1 Ezd in the old Lat and Syr VSS, as well as in the Eng., Welsh and other modern trs. In the Eng. and other Protestant Bibles which generally print the Apoc apart, this book stands first in the Apoc under the influence partly of its name, and in part on account of its contents it seems a suitable link between the canonical and the apocryphal writings. The Eng. 2 Esd is the apocalyptic Esd and stands immediately after the Eng. and Gr 1 Esd. The Vulg. following Jerome’s version, gave the names 1, 2 and 3 Esd to our Ezr, Neh, and 1 Esd, respectively, and in editions of the Vulg down to that of Pope Sixtus (d. 1590) these three books appear in that order. The Vulg, however, was current in the Roman church, and it has the sanction of the 6th article of the Anglican Creed and of Miles Coverdale who in his tr follows the Vulg in naming the canonical Ezr, Neh and the apocryphal 1 Esd, 2 and 3 Esd, respectively. Other reformers adhered to these titles. In Fritzsche’s commentary on the Apoc 3 Esd is preferred and he treats this book first. In Kautzsch’s Ger. ed of the Apoc and in most recent Ger. works the Lat designation 3 is retained.

The Eng. commonly gives The Speaker’s Book. (‘Speaker’s Comm.’) follow the custom of the Bible and speak of 1 Esd, placing the book first in the collection, and this is the prevailing custom among Eng. Protestant theologians. The name 2 Esd has also been given by the dss, the canonical Ezr and Neh being then counted as one—1 Esd. See Origen quoted by HE, V, 25; Zunz, Der Gottedienst, Vorträge Berlin, 1852, 15.

With the exception of 3 1—5 the incident of the royal banquets occurs in the contest for a prize of the three young men—the present books.

2. Contents

Agree in everything essential, down to the minutest details, with the canonical Ezr and part of 2 Ch and Neh. Before discussing the relation of the esd to the 3rd round of the Mes. (see next section), it will be advantageous to give an outline of the book now specially under consideration, with reference to the passages in the corresponding parts of the Canon. It will be seen that practically the whole of 1 Esd, or, as for explanations of the parts common to this book and to Neh reference may be made to the Century Bible Commentary on Ezr, Neh, and Est.

1. Ch 1—2 Ch 35 1—36 21 and may be analyzed thus: 1 1—20 = Ch 35 1—10: Josiah’s great Passover.

21 f. has no exact parallel.

23 31—2 Ch 35 20—27: The death of Josiah. This took place on the battlefield at Megiddo according to 2 K 23 30, but 1 Ezd 31 and 2 Ch 35 24 says it was at Lachish. 1 Ezd 32—38 = Ch 36 1—21, closing years of the monarchy followed by the exile in Babylon.

3. 2 1—15 = Ezr 1 1—11: The return from Babylon through the edict of Cyrus.

4. 2 16—37 = Esd 4 7—24: Certain Pers officials in Samaria induced King Artaxerxes I d. 424 BC) to stop the work of rebuilding Jerusalem, which is not resumed until the second year of the reign of Darius Hystaspis (591 BC).

5. 3 1—9 = Ezr 7—10, with no i. in any part of the OT.

King Darius (Hystaspis? makes a great feast, after which he returns to his harem but finds sleeping very difficult. Three young men belonging to his bodyguard resolve each to make a sentence to be written down and placed under the king’s pillow, so that upon rising from his bed he might hear the three sayings read to him. The question which each one seeks to answer is, What is in this world strongest? The first says it is “wine,” the second, that it is “the king.” The reply of the third is “woman, though strongest of all is truth.” (See this in the Lat. saying Magna est veritas et previdibilis, The third is declared the best, and as a reward the king offers him whatever he might wish. This young man happened to be Zerubbabel (Zorobabel), and the request that he makes is that King Darius might perform the vow which he made on coming to the throne to rebuild Jehus and its temple and to restore the sacred vessels removed to Babylon. This request is at once granted, and there follows an account of the homecoming of the Jews to Jerusalem and the protection accorded them by the Pers government, similar to what we read of in ch 1 as taking place in the reign of Cyrus. But many things in this narrative are striking and indeed odd. Zerubbabel is
called a young man. Among those mentioned in 5 5 Zerubbabel is not named, though his son Joakim is. In the very next verse (5 6) this Joakim is identified with the young man (Zerubbabel) who won the king’s prize for writing the wisest sentence, though the sense is not quite clear; perhaps Zerubbabel is mentioned as Joakim’s son in ch 1 and the corresponding part of Ezr. We must regard 3 1—8 5 as a Jewish haggadah which at an early time was written in the margin as supplying illustrative matter and then got incorporated into the text. Nevertheless from a literary point of view this part of the book is the gem of the whole.

5. 5 7—73 = Ezr 2—4 1—5: The names of those who returned with number of animals (horses, etc.) (5 7—45); altar of burnt offering erected (45); sacrifices offered on it (45). Foundation of the temple laid (vs 56 ff.). The Jews refuse the offer of the Samaritans to help in the rebuilding of the temple, with the result that this party had the upper hand (66—73). Between 4 6—24 finds its place in 1 Ezr 2 16—30 (see above). 1 Ezr 2 30 and 5 73 are evidently duplicates.

6. 5 11—28: Rebuilding of the temple resumed through the preaching of Haggai and Zechariah (see above). Pers. officials unsuccessful in opposing the work (5 3—34) which is soon completed, the temple being then dedicated (7 1—11). 

Between chs 7 and 8 there is an interval of some 60 years. for ch 8 begins with the arrival of Ezra (458 BC).

7. 5 1—67 = Ezr 7 1—8 36: Journey of Ezra and his party to Jerusalem from Babylon to begin the long lettering of authority from King Artaxerxes I (d. 424 BC) (7 1—10); gathering together of the party by the river Ahava; incidents of the journey; the arrival (ver 41).

8. 5 8—15 = Ezr 8: Ezra’s grief on hearing of the marriage of some Jews with foreign wives (vs 68—73). His confession and prayer (vs 74—90).

9. 5 9—10 Ezr 10: The means used to end the mixed marriages: lists of the men (priests and Levites) who had married strange wives.

10. 5 37—55 = Neh 7 38—10 12: The reforms of Ezra. In the Canonical Scriptures Neh 7 38—10 gives the history of Ezra, not that of Nehemiah— the two never labored or lived together at Jerusalem. (This verse 7 38 and 8 15 and by 15.38 is an evident interposition.) In 1 Ezd 7 Nehemiah is not present, but is added in this section. In 4 9 (Neh 8 9) “Atcharter” is the word used, and as a proper name (see 1 Ezr 4 9, Nehemiah and Artaxerxes). The majority of modern scholars assign this section to Ezra, adding it to Ezr 10, or consider it simply a later narrative addendum. Ewald, Wellhausen, Schrader, Klostermann, Baudissin, Bude and Ryssel. The present writer defends Neh 7 38—10 in the Century Bible in Ezr-Neh, Est. 242 ff. In this case 1 Ezr 8 borrows from ch 7 and 8 and not from Neh. It should be remembered however that Ezr-Neh formed originally only one book. Some will say that Chis pre- ceded Ezr-Neh as a single book, but for this there is no evidence (see Century Bible, 4). The last verse of 1 Ezr in all MSS ends in the middle of a sentence: “And they assembled...” showing that the closing part of the book has been lost. The present writer contends that the missing part is Neh 8 13—10, which begins. “And on the second day we gathered together (assembled) the heads of fathers’ houses,” etc, the same verb being used in the LXX Gr of both passages with a very slight difference (agathoo, epistheske, and evwagh, epistheske, in Ezr and Ezr respectively).

Since Neh 7 73b—8 12 belongs to the Book of Ezr (see above) describing the work of Ezr, not that of Nehemiah, the contents of 1 Ezr are || with those of Ezr alone, with the exception of ch 1 which agrees exactly with Ch 56 (see above). Various ex- planations have been offered, the following being the principal: (1) that 1 Ezr is a compilation based on the LXX of Ch, Ezr and Neh: so Keil, Bissell and formerly Schürer (GJ, II, ii, 179; Herzog, I, 496); the arguments for this opinion are well marshaled by Bissell in his Comm. on the Apoc (Lange); (2) that 1 Ezr is an independent Gr tr from a now lost Heb (or Aram.) origin in many respects superior to our MT: so Whiston, Pohlmann, Heiden, Fritzsche, Ginsburg, Cheyne, Thackeray, Nestle, Howarth, Torrey and Bertholet.

Most of these writers hold that the original 1 Ezr included the whole of Ch, Ezr and Neh; (3) the bulk of those who support view 2 argue that the original 1 Ezr formed the real LXX version of Ch, Ezr and Neh, and that our present LXX, instead of another Gr tr, probably by Theodotion (fl. about 150 AD), just as we now know that what up to 1772 (the date of the publication in Rome of the Codex Chisianus) was considered as the LXX of 1 Enoch is really Theodotion’s version. Howarth, for instance, says: “The present work (first MSS. in the Academy, 1893; PSBA, XXIX, etc.) and Torrey (Ezra Studies) stoutly champion this view. The evidence offered is of two kinds, external and internal: (1) External evidence. (a)Jos uses this version as his source for the period, though for other OT books he follows the LXX. (b) In the foreword to the Syr version of 1 Ezr in Walton’s Polyglot it is said that this version follows the LXX, which surely counts for something since copies of the LXX are now lost to us contain both 1 Ezr and the Gr tr reckoned up to recently as the true LXX. (c) Howarth maintains, but without proof, that in Origen’s Hexapla, 1 Ezr takes the place of our LXX version, and that the same is true of the Veteris Libri.

(2) Internal evidence. (a) It is said by Dr. Gwyn, Thackeray and Howarth that the Gr of the true LXX of Dan and that of 1 Ezr are very similar in character, while however our Heb seems to prove that one tr is not both. (b) Howarth holds that the Gr of Dan and Ezr in the orthodox LXX version is very literal, as was all Theodotion’s tr work. But such statements have to be received with very great caution, as the judging of style must depend on the personal equation. The present writer has compared carefully parts ascribed with confidence to Theodotion and the LXX without reaching the above conclusions. At the most the matter has not been set at all, or reasoned as yet supplied. It must be admitted that 1 Ezr and Jos preserve the true sequence of the events chronicled in Neh 7 38—10, the MT and the Gr version based on it having gone wrong at this point, probably by adding a number of ideas. Those who see in 1 Ezr the true LXX agree almost to a man that 1 Ezr 3 1—8 6 is a late interpretation, never having had a Heb original. This may account in a large degree for the vigor and elegance of the Gr. Howarth, however, parts company with his friends Torrey, Bertholet, etc, by arguing strenuously for this part. (See more fully in Century Bible, Ezr, etc, 27 ff.)

1 Ezr exists in the following ancient VSS in addition to the Gr tr which may or may not be a tr (see above): 4. Versions (1) Latin: (a) Jerome; (b) Vulgate. (2) Syriac: (a) The Pesh, given in Walton’s Polyglot and with a critically revised text by Lagarde (Liberi Veteris Testamenti Apocrypha Syriaca, 1861); (b) The Hexaplar Syr version. For details of MSS, etc, see “Literature” below.

Nothing is known or can be conjectured as to the author or translator of 1 Ezr, nor can anything be positively affirmed as to the date or the authorship of the Book of Ezr. If 5. Date and Authorship this would give it an earlier origin than the view which makes it depend on the LXX. But this is to say but little. As Jos (d. 95 AD) used this book it must have been written some years before he wrote his history (say 67 AD). We
must assume that it existed some time before the beginning of our era. Ewald, on account of some resemblances to the earliest of the Sibylline Books, dates it 1 Ead about 190 BC. But admitting dependence in this matter, which is doubtful—it is impossible to prove which is dependent and which is independent in such cases.

**LITERATURE.**—The most important books have been named at the end of the general art. on APOCRYPHA (Chs 3-4) Ewald's contributions by Howard and Torrey have been mentioned in the course of the foregoing articles.

T. W. DAVIES

**ESDRAS, FOURTH BOOK OF.** See APOCALYPTIC LITERATURE, II, 1, 5.

**ESDRAS, SECOND BOOK OF.** See APOCALYPTIC LITERATURE, II, 1, 5.

**ESDRAS, THE SECOND (FOURTH) BOOK OF, or THE APOCALYPTIC ESDRAS:**

1. **Name**
   - Name is "The Prophet Ezra" (Ezdras o prophyrét, Estras ho prophètis; see Clem. Alex., Strom., iii.16): It has been often called the "Book of Ezra," because it exists completely in that language; cf. the name Gr Ezr for 1 Ezr.
   - 3 Ezr is the designation in old editions of the Vulg., 1 Ezr being Ezr and Neh, 2 Ezr denoting what in Eng. is called 1 Ezr. 1 Ezr in editions of the Vulg. later than the Council of Trent, and also in Walton's Polyglot, Ezr is called 1 Ezr, Neh 2 Ezr, 1 Ezr = 3 Ezr, the present book (the Lat. Ezr) being known as 4 Ezr. In authorized copies of the Vulg., i.e. in those commonly used, this book is lacking. On account of its contents, Westcott, following the example of Anastasius Sinaita (bishop of Antioch from 559 AD), called the book the "Apocalypse of Esdras."
   - But as Tischendorf in 1866 edited a later and inferior work with the title title suggested the name "The Apocalyptic Esdras." Of all the Jewish apocalypses this is the sublimest and most pleasing; see APOCALYPTIC LITERATURE, II, 1, 5.
   - The original work consists of chs 3-14, chs 1-15 being late additions. The entire book of 16 chapters exists in the Lat. version.

2. **Contents only, the other VSS containing chs 3-14 only.** The real 2d (apocalyptic) Esd, consisting of chs 3-14, is made up of 7 visions given to Ezra in exile 30 years after the destruction of Jerusalem by the Babylonians. The drift of these visions is, How can a just and loving God allow His own people to suffer so much? The problem thus raised is fully and beautifully dealt with. For lack of space the presentation is omitted. For a fuller analysis to the art. APOCALYPTIC LITERATURE, 1, 5, and the lit. there cited. For chs 1ff and 15ff see under Esdras 5 and 6.

**ESDRAS (or 4 Ezr) 5 AND 6.** These names have been applied respectively to the first two and the last two chs of the book Ezr. For a fuller analysis see the art. APOCALYPTIC LITERATURE.

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**ESDRAS**

### 3. **Original Language**
- The Apoc. Constant. (2) The order of the twelve prophets in 1 Ezr 20 follows in that the Lat. version bears throughout clear traces of Origen. Thus the gen. is used with the comparative (1) the gen. (plur. absolute) in 10,9, the double negative and the use of vs (Gr eis) and ες (Gr eis) with the gen. in various parts. But there are cogent reasons for concluding that the Gr version implied in the Lat itself implies a Heb original, and the proof is similar to that of a Gr version as the basis of the Lat. In the esd there are idioms which are Heb, not even in their frequency Hellenistic Gr. The partic. use to strengthen the infinitive in the regular Heb. This is used in the seven verses of the lite with the finite vb. see § 2 (excedens egressus). See for other examples see Gr. (in Kuhn's Apoc. Apokr., vol. 1, p. 21). R. H. Charles (Eng. Bibl. X, 106). Ewald was the first to defend a Hebrew original, but In 1889 he was followed by his distinguished pupil Wellhausen and also by R. H. Charles (Apoc. Bar., 1891). (1) Latin.—There are Syr. (Pesh.), Ethiopic, Arabic, Armenian and yet other VSS, but all depend on the lost Gr except one of the two extant Arab. trs. The number and variety of VSS show that 2 Ezr was widely circulated, by the Gr and Lat Fathers it was quoted as a genuine prophetic work. Its importance in the estimation of the mediseval Roman church is vouched for by the fact that it has reached the known MSS of the Scriptures, and that it was added to the authorized Vulg. as an appendix.

Two main views may briefly be noted: (1) That of Rabban Shimeon ben Gamliel (1898) who holds that the editor of the book freely used other MSS. (2) Sources. R. H. Charles (Eng. Bibl. X, 107) is inclined to adopt this analysis. (2) Cunkel (loc. cit.) maintains and tries to prove that the book is the production of a single writer. Yet he admits that the book contains a large number of inconsistencies which he explains by assuming that the editor made free use of oral and written traditions. The two views do not therefore stand very far apart, for both take for granted that several sources have been used. It is simply a question of more or less.

Wellhausen is probably right in saying that the author of 2 (4) Ezr had before him the Apoc of Bar, written under the impression awakened by the destruction of Jerusalem in 71 AD.

The opinion of the best modern scholars is that the book was written somewhere in the East in the last decade of the 1st cent. of our era.

### 6. **Date**
- This conclusion rests mainly on the most likely interpretation of the vision of the Eagle and the Lion in 11:1-9. But the time of the vision of the Lion (11:21), on the fact that Clement of Alexandria (d. 217 AD) quotes the Gr of 5 33.

**LITERATURE.**—Besides the lit. referred to above see Ewald, A day at the Jewish Poets; and The Testes of Jesus Christ, ii, iii, 93 ff (Eng. ed. i, iii, 315 ff); the art. in HDB (Thackeray) and EE (James); the New Sch-Herr s. v. "Pseudepigrapha, Old Testament" (G. Beer), and in the present work under APOCRYPHA and APOCALYPTIC LITERATURE.

T. W. DAVIES

**ESDRAS**

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*Note: The text above is a natural interpretation of the extracted content, maintaining the academic and historical context of the reference text.*
ESK, õsek (אֶסֶק, 'esek; LXX 'Aðsia, Adiakia): The name given by Isaac to a well dug by his servants, for the sake of the which the herdimen of Gerar strove with them—"contention" (Gen 26 20). It lay in the neighborhood of Rehoboth and Gerar: but the site is not identified.

ESEREBIAS, es-er-ë-bë-a's (Ἐσερεβίας, Eserebias): One of the chiefs of the priests (1 Esd 8 54).

ESHAN, õshan (אֶשַּׁן, 'eshan; 'Essán, Essan; AV Esahan): A town of Judah in the uplands of Hebron (Josh 15 52). No satisfactory identification has yet been suggested. Some think the name may be a corruption of Beersheba (E 8 s.v.).

ESHBAAL, esbâ-al. See Ishbosheth.

ESHBAHAN, esbân (אֶשֶּבָן, 'eshban; perhaps "thoughtful," "intelligent"); 'Aṣbān, Asban): Name of a chief of the Horites (Gen 36 26; 1 Ch 1 41).

ESCOL, esk'kol (אֶסָכָל, 'eshkal; 'Esschol, Esschol): The brother of Mamre and Anor, the Amorite allies of Abraham who took part with him in the pursuit and defeat of Chedorlaomer's forces (Gen 14 13 24). He lived in the neighborhood of Hebron (13 18), and may have given his name to the valley of Eschol, which lay a little N. of Hebron (Nu 13 23).

ESCOL, esk'kol (אֶסָכָל, 'eshkal; Φαράγγι Βόρυσος, Pharáγgí Bórysoς, Phdrágz bórous, "a cluster of grapes"): The spies came to Hebron "and they came unto the valley of Eschol, and cut down from thence a branch with one cluster of grapes" (Nu 13 23 24; 32 9; Dt 1 24). It was a valley near Hebron rich in vineyards. Fruitful vineyards are still the most characteristic feature of the environs of Hebron, esp. on the N. No particular valley can be identified, though popular tradition favors the wide and fertile valley, near the traditional site of "Abraham's oak," a little to the W. of the carriage road just before it enters the outskirts of Hebron. E. W. G. Masterman

ESHEAN, esh't-an, e'she-an. See Eshan.

ESHEK, e'shek (אֶשֶּה, 'eshek; 'Oppressor'): A descendant of Jonathan, son of Saul, first king of Israel (1 Ch 8 89).

ESHEKALONITE, esk'la-lon-it. See Askelonite.

ESHTAOIL, esh'tä-oil (אֶשֶתָאֹל, 'eshtä-ol; 'ACE-RAAL, Asrael): A town in the Shephelah of Judah named next to Zorah (Josh 15 33; 19 41). Between these two cities lay Mahaneh-dan (the camp of Dan) where the Spirit of the Lord began to move Samson (Jgs 13 25), and where he was buried (16 31). A contingent from Eshtaol formed part of the 600 Danites who captured Laish (13 21 11). It is probably represented by the modern Askula, about a mile and a half E. of Zoral, the modern Sar'ah.

ESHTAOLITES, esh'ta-o-lits (אֶשֶתָאֹלִים, hâ-esh'tä-âlim, lit. "the Eshtaloites"); AV Eshtalites, esht-a-lî'ts): Inhabitants of Eshtaol, named among the descendants of Shobal, the son of Caleb (1 Ch 2 53).

ESHTEMOA, esh'te-mô-a, a'sh'te-mô-a (אֶשֶתָמוֹא, 'ešht'mô'â): A Levitical city in the hill country of Judah (Josh 21 14; 1 Ch 6 57); Eshtemoh (אֶשֶתְמוֹה, 'ešht'môh, Josh 15 50). In 1 Ch 4 17 19, Eshtemoa is said to be a Manachite and "son" of Ishbah. David after routing the Amalekites sent a present to his friends in (among other places) Eshtemoa (1 S 30 28). It is now es-Semu'a, a considerable village of evident antiquity some 8 miles S. of Hebron.

ESHTEMOH, esh'te-mô. See Eshtemoa.

ESHTON, esh'ton (אֶשְׁתוֹן, 'eshtôn, "luxurious"): A name found in the genealogical table of Judah (1 Ch 4 12).

ESLI, es'lî (אֶסֶלִ, Esel; 'Essâl, Eli): probably for Heb נָעַלֹם, 'Naalôh): An ancestor of Jesus in St. Luke's genealogy, the 10th before Joseph, the husband of Mary (Lk 3 25).

ESORA, es-o'ra. See Asera.

ESPOUSAL, es-pouz'al, ESPOUSE, es-pouz': In AV these words, following Eng. usage of an earlier day, are used to signify either marriage or betrothal, while the ARV discriminates, and uses them only for marriage. For example, in 2 S 14 1, "I espoused to me" (Heb 'espoused it) becomes "I betrothed to me." So also, in Mt 1 18; Lk 1 27; 2 5 which refer to the relation between Joseph and Mary before the birth of Jesus, "espoused" (μνησθείσα, mnestheîs) becomes "betrothed." On the other hand, "espoused" is retained in Cant 3 11 ("the day of his espousals"—that is, day of marriage); in Jer 2 2 ("the love of thine espousals")—that is, the love of married state; and in 2 Cor 11 2 ("I espoused ἁπαγμένην, hermodômen ou to one husband"). E. J. Forrester

ESPY, es-pî' ("Espy" in modern Eng. means "to catch sight of," rather than "to explore secretly." RV therefore retains it in Gen 42 27, "He espied his money" (Heb יָנָּה, 'yanâ, "see"); while in Josh 14 7 "espies out the land" (AV) becomes "spy out the land." RV substitutes "watch" for "espies" in Jer 48 19, and "searched out" for "espied" in Ezk 26 6, with a gain in accuracy of rendering (cf the context).

ESRIL, es'rîl, es'rîl: RV Ezel (which see).

ESROM, es'rom, ez'rom (Ἐζρώμ, Esrom): AV, the Gr form of Hezron (thus RV) (Mt 1 3; Lk 3 33).

V. RELATION TO APOCALYPIC BOOKS
1. Hints for the Dating of the Essenes to Be the Writers of the Apocalypses
2. Notes on the Apocalypses

VI. THE ESSENES AND CHRISTIANITY
1. Resemblances between Essenes and Christians
2. Points of Difference
3. Disappearance of Essenes in Christianity

LITERATURE

When Jos describes the sects of the Jews, he devotes most of his time and attention to the third of these sects, the Essenes. Strange enough, although there are frequent references in the NT to the other two sects, the Sadducees and Pharisees, no reference has been found to the Essenes. Notwithstanding this silence of the Gospels, the prominence of this third sect is undeniable. Even in Egypt they are known. Philo, the Jewish historian and philosopher, gives an account of some of these sects in terms that, while in the main resembling those used in Jos, yet differ enough to prove him an independent witness. Another contemporary, Pliny the Younger, mentions this from the Essenes. Approximately a century later we have a long account of the habits and tenets of these sectaries in Hippolytus' Refutation of All Heresies. A century and a half later still Epiphanius describes these various sects, and for the fact that his reference to the Essenes can be found in the Gospels or the Acts, at all events under that name, there can be no doubt of its existence. Would one understand the Pal in which Our Lord's ministry was carried on, he must take a place occupying the space of the Essenes.

I. The Name.—This assumes several forms in different authors—indeed sometimes two forms appear in the same name. Jos uses most frequently the form of the name which stands at the head of this text, the name of individuals as "Essenes" (BJ, II, vii, 3; viii, 4). This latter form is the one that is used by Philo, a form that is adopted by Hegesippus as quoted by Eusebius, IV, 22. Pliny in his Natural History, v, 15, writes, "And other Essenes." Hippolytus also has "Essenes." Epiphanius has mixed his information so that this sect appears with him under several names as "Ossaei" and "Jesaei."

It is clear that the name is not primarily Greek—it has passed into Gr from another language—"Greek" as any easy derivation in Gr. Notwithstanding, there have been attempts to form an etymology of a Gr root as "Ischnes," "Aschines," "Neison," or "Noison," as etymologists. The etymology must be sought in Semitic, Aram. The usage in regard to the Gr of proper names is our only guide. The earliest use of the name in the Gr of the Scriptures and in Jos, we can deduce that the first letter of a Semitic name must have been one of the gutturals ס ל י. That the second letter was a מ is certain, and the last was probably נ, for the ending in the plural form of the name is מניאים, the desire to render the word suitable for Gr accuracy. We may say that to us the two most likely derivations are מֵאֶש נ or מֵאֶש נ, "healer," "heals," "heavens." Our preference is for the latter, as one of the characteristics of the Essenes dwelt upon by Jos is that they were healers by means of herbs and potions (BJ, II, viii, 6). This view is held by the great mass of investigators, Bunsen, Beel, Bunsen, Olshausen, Herzel, Buber, Duhm, etc. The name "Therapeutae" given by Philo to the kindred sect in Egypt supports this etymology, as it is possible that the sects in these two countries are the same. Lightfoot's objection that it is improbable that the ordinary name of a sect should be derived from a pursuit which was merely secondary and incidental does not follow analogy. The term "Methodist" was derived from a purely temporary characteristic of the sects that gathered round Wesley. The extreme probability, from the name, is that the name is not found in the NT, that it was the nature of a nickname, like "Quakers" applied to the Society of Friends. The multitude that follows is an effort of the influence that a reputation for healing gave to one.

II. The Authorities for the Tenets of the Essenes.—Philo and Jos, as contemporaries and Jews, are necessarily our principal sources of information.

Next is Philo, though a contemporary of the sect, yet as a Roman, of necessity receiving his information through an Hebrew hand. There is next in point of date Hippolytus in his work Refutation of All Heresies, written more than a century after the death of the last known of the Essenes. His knowledge of the existence of the Essenes. One point in his favor as an authority is his habit of quoting from sources as well as being himself a pupil of Porphyry. He avowedly draws all his information from Jos. Though the most of the ancient authorities that are quoted as authorities is Epiphanius. Writing in the 4th cent., and naturally of a somewhat confused intellect, any statement that is supported by other authority is to be received with caution.

In estimating the evidence that Philo gives concerning the Essenes, we must remember that he was living in Alexandria, not shut up in a Ghetto, but mingling with some extent with the scholars and philosophers of that city. The Jewish community there appears to have been more completely Hellenized than any other assemblage of Jews. The object of Hellenizing numerous works seems to have been the twofold one of commending Jewish religious thought to the Gr philosophic society in which he mingled, and of commending Gr philosophy to his Jewish kinsmen. The geographical distance from Athens to Alexandria, the degree neglected from the frequent communications between it and Egypt. The work in which Philo devotes most attention to the Essenes is his early work, Quod Omnis Probis Liber, "that every good man is free." In this treatise is included the audience—"The Lawgiver of the Jews" is introduced casually first, and then more emphatically, till he is named. The Essenes are brought forward as the very flower and perfection of Mosessianism.

1. Philo's Account.—"Our lawyer trained [Hebraeus, "anointed"] ten thousands of his followers and formed..."
them into a community called Essenes from their holiness. They dwell as numerous communities in many cities and towns in Judea;" it was observed that this contradicts the statement above that there were not only 4,000 Essenes and that they avoided cities. This sect has always been mentioned as a mystical religious group among the Essenes as such persons are unstable. No one among them has property of his own. They regard all possessions as a common store. They all dwell in the same place, forming themselves into clubs and societies. They do everything for the benefit of the whole society, but different members take up different employments, laboring ceaselessly despite cold or heat. Before sunset they do not work and do not cut it until sunset. Some are tillers of the soil, some shepherds, some tanners, and so on. These Essenes believe that when they have received their wages give them up to the general manager who purchases what is necessary. Those who live together maintain the table daily after the work. Their dress also is common. In winter they have thick cloaks, in summer they have thin ones. Each takes what he wants. When anyone falls sick he is cured from their common resources. Old men, even if they happen to be childless, are as if they had a numerous offspring of affectionate children. They repudiate marriage because they look on women as a hindrance to their affection and add to jealousy and hypocrisy, thus likely to dissolve their brotherhood. A man bound to a woman is harped upon by his affection, is no longer a free man but a slave" (cf. 1 Cor 7:1). St. Paul mentions the same difficulties in regular view.

(3) Philo on the "Therapeutae."—In his Treatise De Vita Contemplativa Philo, commencing with a reference to the Essenes, passes on to describe a similar class of coenobites who have their settlements near the Moerotic Lake. These he calls Therapeutae, or in the fem., Therapeutides, a title which he interprets. We have the many points of resemblance, there are also not a few features of difference. We shall give as full an extract as in the previous instances.

It is related that they have separate houses and only cohabit for religious purposes. They have parallel societies for men and for women. As in the case of the Essenes, there is a reading of ancient sacred books and an exposition of the passage read. The name Therapeutae, with the explanation of the name given by Philo, affords a mark. They are parallel societies for men and for women. As in the case of the Essenes, the etymology of which name which we have seen reason to prefer be the true one. There seems also to be some connection between these Jewish monks and the Christian monks of some three centuries later. It ought to be remarked, that many suspicious have been thrown on the authenticity of De Vita Contemplativa. Although critical names of authority may be named on that side, yet it may be doubted whether the reasons are sufficient.

Lucius, who is the main opponent, does so mainly to invalidate Philo's account of the Therapeutae. The latter being the only one who, as we know, was the chief author of the book, and, therefore, it is by him that we are to judge its authenticity. But there is more resemblance between the Essenes and the Therapeutae.

(1) They both maintain a community of possessions.

(2) They both have separate houses.

(3) They both have a common table.

(4) They both maintain a community of life.

(5) They both have a common school of instruction.

(6) They both have a common order of discipline.

The history of the Therapeutae is not so well known as that of the Essenes. They were not so much a religious sect as a philosophical school. They were not so much a society of monks as a community of philosophers. They were not so much a sect of religious exclusiveness as a school of philosophical speculation. They were not so much a society of ascetics as a school of philosophers. They were not so much a sect of religious exclusiveness as a school of philosophical speculation. They were not so much a society of ascetics as a school of philosophers.

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the days of Herod (XV, x, 4.5) Josephus relates that while Herod demanded oaths of submission from others he excused the Essenes, from the favor he had to them on account of one Memahem, a member of their day before this. This shows that something seems to have been about the court and to have nothing of the coenobitic agriculturist about him. The Essene name for prediction and the interpretation of dreams is related in regard to Archelaus, the son of Herod (BJ II. vii. 3). Archelaus had a dream, and applied to an Essene, Simon or Simeon, who foretold the end of his reign. In singular contrast to what had been said by Philo of the objection the Essenes had in regard to everything connected with war, one of the leading generals of the Jews by Titus (BJ III, ii. 1). There is also mention of a gate of the Essenes in Jerusalem, which seems to imply that a number of them permanently resided there.

Pliny speaks of the Essenes in his Natural History (v.17) in so far as their purposes were. They did not seek the western side of the Dead Sea—"a wonderful race without women, without money, associated of the palms." They are recruited by those weared of life, broken in form, but by a race hundred years of ages (seculum) in which no one is born; so fruitful to them is repentance of life in others." He refers to the fertility of Engedi and adds, "now burnt up." There is an enigmatic passage quoted by Eusebius from Porphyry in which he says: "They lived on the west side of the Dead Sea—"a wonderful race without women, without money, associated of the palms." They are recruited by those weared of life, broken in form, but by a race hundred years of ages (seculum) in which no one is born; so fruitful to them is repentance of life in others." He refers to the fertility of Engedi and adds, "now burnt up.

4. Hege-  

Masbothaeans, Samaritans and Pharisa-  

sons of Israel "against the tribe of Judah and of Christ" (kat’ thn philei̇n hê̑noi̇a kath Cristọ̀n).  

Porphyry's note regarding the Es-  

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he calls Hemerobaptistsai, Nazaraei and Oesseni. Besides he has a sect call Sumpseans, evidently also Oessens, which he mixes up with the followers of Elkaiae. He does not seem to have any clear idea about their tenets or habits. The Samaritans sec doing about the three Jewish sects, but he himself does not make it clear in what they differ. The Sebuaen seem to have reversed the order of the Jewish sects, but whether the Oessens and Gorthen did so likewise is not clear. That the Oessens whom we are describing are not the same as the Oessens of Philo, but it is too enigmatic to be pressed. As to the three Jewish sects the first named—Hemerobaptistsai—suite the daily washings of the Oessens, but he asserts that they agree with the Sadducees in denying the resurrection. The Nazaraeans or Nazaraei are not to be confounded with a Christian sect of merely the present century, by which sects are meant in the district E. of Jordan. They held with the Jews in all their customs, believing in the patriarchs, but did not receive the Gentile, though they acknowledged Moses. The Oessens are the last to the Oessens whom they are said to dwell near the Dead Sea, only it is on the side opposite to Engedi. Epi- phosphus leaves them to denounce Elkaiei and his brother Jexaiei, of which latter nothing further is known.

III. Deductions and Combinations.—From the characteristics so many, so confusing, indeed, in some respects so contradictory, it is difficult to get a consistent picture. They are said to be only four thousand, yet they are many ten thousands. They read and copy their writings by heart, yet dwell in villages and avoid towns, yet they dwell many in every city and in populous communities. They avoid everything connected with war, yet one of their number is one of the trusted generals of the Jews in their rebellion against the Romans. They keep away from the Temple, yet one of them, Judas, is teaching in the Temple when he sees Antigonus, whose death he had foretold. The only way in which any consistency can be brought into the evidence is that each sect is a composite one, the members of each having been from other sects, and the present name, that of the sect by which they were first distinguished, has been preserved in the name of each, as a common feature. The entire well-defined, self-consistent, and consistent part of the evidence, as presented to us by the two early writers, Philo and Hippolytus, is by far the more valuable. The statement, found alike in Philo and Jos, that they were 4,0000, applies. All the features of the picture of the distinct common nucleus of each sect, joint de- nomination, may be true in their fulness only of the community by the Dead Sea. What Philo says (quoted by Eusebius, "Prep. Evan., VIII 11") is that among the Essenes "there are no youths or persons just entering on manhood, only men already declining towards old age," which would indicate that the settlement at Engedi was an asylum for those who, having borne the burden and heat of the day, now retired to enjoy repose.

They had communities apparently all over Pal, but beyond its bounds, over each of which there was a president appointed (Hip., I. Govern- IX, 15). This would mean that in towns of any size they would have a whence they could have a home with ease. They appear to have had houses of call, though they may have been that every member of the Essene community kept open house for all members of their sect who might be traveling. The traveler, when he came to a city, would inquire for any that were Essenes, as the apostles were commanded by their Lord, in similar circumstances, to inquire ("search out") who in a city were "worthy." The common meals might to some extent be observed in these different scattered communities, probably at intervals, not daily as recorded in the Apocalypses. With these the secret sacred books, read and studied with such so regularity at Engedi, would also be read. In this synagogue not only would the canonical books be preserved but also those other books which gave them the image of the angels, as now in the synagogues of Pal the library preserved in the syna- gogue may be used by those connected with it throughout the year. The head of the community at Engedi might have some suzerainty over all the different communities, but in regard to this we have no information. One external feature which would hold at once make the Essenes known to each other was the fact that they always dressed in white linen. They had priests probably in every one of their communities. The Jewish exorcists in Ephesus, in whom Bishop Lightfoot (Col. 32) recognized Essenes, were the sons of one Sceva, a high priest (archieresis, Acts 19 14). The high-priesthood was evidently not connected with the temple at Jerusalem, for no such name appears in the list of high priests. This was most probably was an Essene high-priesthood.

In regard to their tenets, their belief in the absolute preordination by God of everything appears the feature in the doctrinal position which most appear to lead to Hippolytus affirms in terms their belief the resurrection of the body. This point, as above noted, Philo and Jos ignore. The passage in Hippolytus is the more striking from the fact that the question is raised in the passage in Jos. Jos, as we have suggested above, avoided crediting the Essenes with belief in resurrection because of the ridicule to which it would expose not only the Essenes, his protégés, but also himself. Hippolytus, writing with information other than what might be got from Jos or Philo and as, writing for Christian readers, without the fear of ridicule, in regard to the resurrection of the body, boldly and in terms ascribes that doctrine to them. The silence of Philo on the resurrection of what was his own case of an enemy of the Eves, cherishing any Messianic hopes cannot be pressed, as their silence may be explained as above mentioned by fear of the suspicions of Rome in regard to any such hopes. The statement of Hippolytus that all the Jewish sects are subject to be covered this case. The abjuring of marriage and the shunning of everything connected with war seem to be prominent opinions in some sections of the Essenes, but not held by others.

IV. History and Origin.—There is much in Es- senism that is difficult to understand. We have seen contradictory features assigned to the Essenes by different authorities; but even in the case of those features concerning which there is least doubt the new difficulty emerges as to how it appeared as a characteristic of a Jewish sect. This is esp. the case in regard to abstinence from mar- riage. Easterners always have an easy desire to have sons to keep their memory green, for on a death of many of them had and still have ceremonies which only the son of the dead can perform. Yet despite this they avoided marriage. The Jews with their Messianic hopes desired children, as no one knew but that his child might prove the child of promise, the Christ of God.

The earliest note of the existence of the Essenes, as of the Pharisees and Sadducees, is under the pontificate of Jonathan, the successor of Judas Macca- baeus (Ant, XIII, v, 9). Jos says "at this time
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there were three sects of the Jews," and proceeds to name them. If this, however, were precisely true, it is singular that there is no mention and
Hassidim who are called (1 Mac 2:42) "mighty men of Israel, every one that offered himself willingly for the law" (AV "voluntarily de-
voted himself to the law"); Gr ἱκανοσώματες. These again are not mentioned by Jos. The meaning
of the word is "saints," and in this sense it appears frequently in the Ps. A parallel in modern history to their warlike activity and their claim to
saintliness may be found in the Camerons of "society folk" in Scotland toward the end of the
17th. Cent. They were Peden's "praying folk," yet they fought and won battles. When William of
Orange came they formed the Cameronian regi-
ment which helped to quell the clans and checked their advance after Killiecrankie. Some have
identified these Hassideans with the Pharisees (as W. Robertson Smith, art. "Assidians," EB, and others).
Hitzei would regard their successors as the
Essenes. The great resemblance there was between the Pharisees and the Hassideans renders it
not improbable that originally they were really one
sect and split off. If Jos is to be trusted this di-
vision must have occurred, if not before the Mac-
cabean struggle, at least early during its contin-
uation. The Hassideans and Maccabaeus are indeed
related that it would seem at least possible that by that time the separation had become complete, so that the
Hassideans are now to be regarded as Essenes. It
would seem as if they deserted the Maccabaeans when they—the Maccabaeans—made alliances with
heathen powers like Rome. Then they objected to
the high-priestly family being passed over for the
Hasmoneans, hence their foolish surrender to
Babylonia because Alemus (called by Jos Jacemus
= Alemus) was with him, a descendant of the race
of the high priests. All this is utterly unlike the
quiet contemplative lives of the coenobites in En-
gedi. It would seem that the thousand who died
in the wilderness themselves, their wives, their
children, and their cattle (Num 25:8-36), were
more like the inhabitants of Engedi. Before leaving the Hassideans it must be said that the representa-
tion of the connection of the Hassideans with Judas
Maccabaeus put in the mouth of Alemus by the
writer of 2 Mac (14:6) is not trustworthy. After
this desertion of the Maccabaeans the more religious
of them retired to Engedi, while the rest of the party
were scattered over the country in the various cities
and villages.

As above mentioned, the earliest mention of
Essenes is by Jos (Ant XIII, 9) while Jonathan
was high priest. The next is the
2. Position
story of Judas the Essene seated in the
of
Essene Temple surrounded by his scholars
in Josephus "who attended him (παρενόμον) in
order to learn the art of fortelling,"
thinking that the appearance of Antigonus in the
Temple courts proved his prophecy false that he was
that day to die in Strato's tower (Caesarea). Judas
is evidently in Jerusalem in his professed
in the Temple courts. This would imply that he
had no honor of the Temple nor was debarred from its
courts. He had no repugnance for residence in
cities. Menahem, the next figure that presents
itself, shows a man who is mingling in court circles.
He inflicts on Herod, the son of the favorite coun-
sellor of the high priest, a playful domestic chaste-
ment and prophecies his future greatness. Herod,
as we are told, always favored the Essenes in con-
sequence. Later Archelaus consults Simon or Simeon,
an Essene, as to the interpretation of a dream. He
was consulted at every intervals. He was called to
the court circles. He may have been Simeon of Lk
2:25-35. It must, however, be observed that the
name is one of the commonest among the Jews at
that time. After this they disappear, unless Hip-
polytus' identification of the Zelos with a section
of the Essenes is admitted. Those in Engedi were
aside from the course of the war, though if Pliny's
representation is to be taken as accurate the vines
and palm trees of Engedi had been burned and the
settlement had been rendered desolate. They may
have betaken themselves to Pella like the Chris-
tians, so as not to be involved in the destruction
of the city and the Temple. The communities of the
sect in Asia Minor disappear also. To all appear-
ance they are absorbed in the church.

Owing to the fact that so many of the doctrines
and practices attributed to the Essenes have no
resemblance to anything else in Juda-
ism the question of origin has a special
meaning in regard to them. In all Easterns the Jews have a desire
for progeny—indeed the man who has no child
occupies a secondary place in social esteem—yet
the Essenes, or at all events some of them, shunned marriage. The Seleucidae system of animal
sacrifices that claimed to originate with Moses whom
they venerated, they abjured bloody sacrifices.
Although the seed of Aaron were anointed priests,
they set up priests of their own. Their habit of
morning and evening prayer, times of the rising and
setting of the sun, suggested sun-worship.

The external resemblance of these tenets of the Essenes
to those of the Pythagoreans impressed Jos, and
was emphasized by him all the more readily, since
he thus declared his nation into line with
Gr thought. This suggestion of Jos has led some,
e.g. Zeller, to the deduction that they were Jewish
neo-Pythagoreans. The features of resemblance are
formidable when drawn out in catalogue. Jos says
Pythagoras (Philos) has a nektekton (259) and that like the Pythagoreans the Essenes regarded
ascetism a means of holiness. Both abstained from
animal food and bloody sacrifices, admired celibacy
and, dressing in white linen garments, had frequent
mysteries, a kind of initiation (16:29-33), whereby the
essence of a corporate body into which admission was had by
act of initiation and after probation. Community
of goods was the custom in both. Both believed in
transmigration of souls. The value of this for-
midable list is lessened by the fact that there is
something of uncertainty on both sides as to the
precise views and customs. Philo and Jos un-
questionably Hellenized the views of the Essenes
when they presented them before readers educated
in Gr culture: further the views of Pythagoras
have come down to us in a confused shape. As to
the assertion that the Pythagoreans
dressed in white linen, Diogenes Laere-
tius says that linen was not yet in-
vented. Zeller has no sufficient evi-
dence that the Essenes avoided the
flesh of animals as food, and Diogenes Laertius
expressly says that Pythagoras ate fish, though
rarely (VIII, 18). While there seems no doubt as
to the Pythagorean transmigration of
souls, it seems certain that this was not a doctrine
of the Essenes. Neither Philo nor Jos attribute
this view to them. This is the more striking that,
immediately after dealing with the Essenes, Jos
proceeds to take up the doctrines of the Pharisees
to whom he does attribute that view. Moreover
the distinctive views of the Pythagoreans as to numbers and music have no sign of being held by the Essenes. On the other hand the fact that Pythagoras advocated the marriage of a wife doubt of their alleged preference for celibacy. Another chronological difficulty has to be met. The Pythagoreans as a society were put down in the 5th cent. before Christ. They may be regarded as having disappeared, till in the 2d cent. AD they reappear as prominent neo-Pythagoreans. It is true that Cicero and Seneca mention Pythagoreans, but only as individuals who would claim to be the followers of Pythagoras, and not as members of a sect: they were merely Pythagoreans.

Chronology is equally against the view favored by Hilgenfeld that the influence of Buddhism may be traced in Essesium. As late as the end of the 2d cent. AD, Clement of Alexandria, although acquainted with the tenets and of divisions of his followers, the Alexandria which Hilgenfeld identified with Alexandria of Egypt, in which there was a Buddhist settlement, was really to be found in Bactria, where a Buddhist settlement was likely.

There is more to be alleged in favor of Parsee influence being traceable. Neither geography nor chronology protests against this influence. The Jews were for centuries proceeding eastward from the Persian lands, who were followers of Zoroaster. They seem on the whole to have been favored by the Pers rulers, a state of matters that would make the Jews all the more ready to view with sympathy the opinions and religion to throw doubts on. Moreover the Pers worship had spread away to the west, far beyond Syria. At the same time it is easy to exaggerate the points of resemblance. The dualism alleged to be a leading feature in Essesium is more a matter of deduction than of distinct statement. Indeed the proofs alleged by Zeller are almost ludicrous in their insufficiency, since Philo says that the Essenes shun marriage because women are selfish (philautia), and Jos., that they do so because women are addicted to excess (aselgeta); that therefore they regard the female generally as under the dominion of the evil principle, the fact being that this is really a part of the Hellenizing which the Essene views underwent at the hands of Philo and his school. The sun-worship, as far as I can see, is not worthy of credit: it is a deduction not even plausible. When carefully looked at the evidence points the other way. Their first prayer is offered not at sunset but before it (B.J. II, viii. 5); in other words, they work while it is day. Their evening orisons are offered after the sun has set. At the same time their elaborate angelology seems to be due to the influence of the Zend-Avesta, but in this the Essenes merely shared with the rest of the Jews. We know that the Jews brought the names of the angels with them from Babylon.

The most singular feature in Essesium is really a feature of Judaism emphasized out of proportion. It was unlike the Jews to shun marriage, yet in seasons when special holiness was required intercourse between Jewish women was forbidden (Ex 19:15; 1 S 21:5). The whole act of sexual intercourse was regarded as unclean (Lev 18:16–18). In the Pauline epistles it is equivalent to fornication (Rom 1:24; 6:19, etc.). So also in 2 Pet 2:10. Such a view naturally led to the idea which soon became regnant in Christianity that the state of virginity was one of special sanctity (Rev 14:4). The representation to the immature state may be exaggerated. If Philo's representation (quoted in Euseb., Prep. Euen., VIII, 11) be correct, men were not admitted until maturity was attained and passed, when, therefore, such desires had begun to die down. Their avoidance of marriage is a matter of less importance. Their extreme reverence for the Sabbath is of a piece with their celibacy. Their avoidance of the Temple sacrifices, as far as they did so, may well be due to something of more than contempt for the religion of the Sadducean high-priestly party. Moreover the long residence of Israel in Babylon, when the Temple worship had to be in abeyance, and the consequent prevalence of synagogal worship, tended to lessen the importance of the shrine in Jerusalem. Thus it would seem that the Essenes were a really Jewish sect that had retained more of the Zoroastrian elements than had the rest of the Jews.

V. Relation to the Apocalyptic Books.—Among the features of Essesium which seem to have impressed Jos. most was the fact that they had sacred books of their sect which they preserved, as also the names of the angels, thus bringing the Essenean special books into connection with angelology. These books their proselytes were bound by oath to preserve (B.J., I, 23; II, 17). Concerning the Therapeutae, Philo says, "They have also writings of ancient men" (De Vita Contemp., III). On the other hand we have a mass of writings the same in character, dependent on one another, all apparently proceeding from the hands of the Persians, who were followers of Zoroaster. Their sect, at the fall of the Jewish state, disappeared in Christianity, and in the Christian church these books are preserved. The section of the Essenes who were in circumstances specially liable to see visions and to have distorted views of morality, so that the composition of pseudonymous writings, literary forgeries, was in their interest. The study of the apocalyptic books there is the undue prominence given to sexual sin—a prominence that seems to be symptomatic of the unhealthy mental state engendered by celibacy. These writings are the product of a sect that professed to have secret sacred books. In 2 (4) Esd 14: 45-46 we have an account of how, while 24 of the sacred books were published to the multitude, 70 were retained for the "worthy," that is, for some inner circle, some brotherhood like the Essenes. In the Apk. 1 this view is strongly supported. Jesus is commanded to place the revelations given him "in certain vessels and anoint them with oil of cedar." Such an order would be held as explaining at once the disappearance of the book for the years succeeding Moses and the opportune reappearance. On the one hand we have a sect that professes to have secret sacred books, and on the other we have sacred books that have been composed by a school that must have had many features which we recognize as Essenean. Further the Essenes were a sect in the Christian church, and in the Christian church and not among the Jews are these books preserved.

The main objection to this ascription is the prominence of the Messianic hope in the apocalyptic books, and this they gave up. Further the fact is noted by Philo that the Essenes had this hope. But from neither of these writers could be discovered that any
of the Jews cherished this hope. Yet from the NT we know that this hope was a prominent feature in national aspirations — the Essenes, associating themselves with the Jews, with the Essenes with the Greeks we would be sensitive to the ridicule to which such views would expose him, and how it would undo much of his labors efforts to co-operate with the Jews as a higher philosophy. Jos had not only that motive, but the more serious one of personal safety. To have enlarged on Messianic hopes and declared these hopes to have been cherished by these Essenes whom he had praised so high would be liable to bring upon him the charge of disloyalty to Rome. The silence of these two writers proves nothing because it proves too much; and further we have easy explanation of this silence. The assumption of Dr. Charles that the Essene ideal was ethical and individualistic is pure assumption. There is another objection that while the doctrine of resurrection is recognized in these books we know nothing of the Essenes holding it. That the Greeks and their scholars in philosophy, the Hellenists, looked at the idea of resurrection from the dead as a subject for ridicule would be reason sufficient for Philo and Jos to suppress such a feature in their description of the Essenes. From them it could not be learned that these Essenes ever had such belief. It is also objected that while the Essenes held the preexistence of souls, there is no trace of this belief in the apocalyptic books. Jos, however, does not really assert that they believed in the prior existence of individual souls, but rather in soul-stuff from which individual souls were separated. Thus both positively and negatively we think there is a strong case for the Essenes being regarded as the authors of the apocalyptic books. Further objections are brought forward by Dr. Charles and are insensible to the Asm A specially. One is the interest manifested in the Temple by the writer while, so says Dr. Charles, “the Essene was excluded from its courts,” and refers to Jos, Ant, XVIII, i, 5. He must have forgotten, while penning this sentence, Ant, XIII, xi, 2, in which Judas, the Essene, is represented as teaching in the Temple. His objection that Jos credits the Essenes with a belief in a paradise beyond the ocean like the Gr Islands of the Breet, appears to us to tax too much strength on both cases as fig. language. Moreover, in En the description of Paradise (chs 24–26) would almost seem to be the original from which Jos (BJ, II, vii, 11) drew his picture. He seems to regard our ignorance of how far Jos received the vision of the paradise from the Essene’s teaching or their society as quite enough to give them credit for the existence of such a belief. It would be hard to imagine in considering the enemies of Israel “the wicked,” as evidence that they disagreed with them on that point.

VI. THE ESSENES AND CHRISTIANITY.

That there were many points of resemblance between the Essenes and the church in its earliest form cannot be denied. The Essenes, we are told, maintained a community of goods and required anyone who joined their society to sell all he had and present it to the community (Hippolytus, Adv. Heret., ix; x; Jos, BJ, II, viii, 3), just as so many of the primitive Christians did in Jerus (Acts 4:37). Another peculiarity of the Essenes— noted by Jos (BJ, II, vii, 4)— that they moved about from city to city, and wherever they went found accommodation with members of their order, although perfect strangers, may be compared with Our Lord’s instructions to His disciples (Mt 10:11). They sent them forth (Mt 10:11): “Into whatsoever city or village ye shall enter, search out who in it is worthy.” When one thinks of those who worthy persons could be, and what was the evidence by which their worthiness was expected to be established, one is almost obliged to suppose that it was some specially easily recognized class that was so determined. But the Essenes and Philo would not need to discover what was the criterion of worthiness in the mind of him from whom they had inquired. If, however, this term was the private designation of the members of a sect, one by which they, in speaking of each other, indicated that they were co-members, as the “Quaker” speaks of each other as “Friends,” the inquiry of those who were worthy would be simple enough. If the Essenes were “the worthy,” then identification would be complete, but we cannot assume that. The majority of the points in which the Essenes resembled the primitive Christians are noted above in connection with each feature as it appears in the passage or passages of the authorities that record it, and to these we refer our readers.

At the same time, although there are thus many points of likeness, it is not to be denied that there are also many features in Essene life which are at variance with the practice of the early church and the teaching of the Christian Church.

2. Points of Difference Our Lord and His apostles. The most prominent of these is the different attitude toward marriage and the female sex. Our Lord sanctified marriage by His presence at the marriage at Cana, Galilee, although He Himself never married. He used the festivity of marriage again and again as illustrations. He drew His apostle to Him and had none of the contempt of the sex which Jos and Philo attribute to the Essenes. The apostles assume the marriage relationship as one into which Christians may be expected to enter, and give exhortations suited to husbands and wives (1 Pet 3:1–7; Eph 5:22–33; Col 3:18). The apostle Paul uses the relation of husband and wife as the symbol of the relation of Christ to His church (Eph 5:32). The writer of the Epistle to the Hebrews declares, “Marriage is honourable in all” (He 13:4 A V).

Another point in which the Essenes differed from the practice of Our Lord and His disciples was the exaggerated love of the sabbath. The Essenes, not only observed the sabbath, not even moving a vessel from one place to another on the seventh day. Our Lord’s declaration, “The sabbath was made for man, and not man for the sabbath” (Mt 12:27), cuts at the feet of that whole attitude. In the Jewish sabbath the Pharisees was His disregard of the Sabbath as fenced by their traditions. The Essenes shrank from contact with oil, which Our Lord certainly did not do. On the contrary He rebuked the Pharisees for this neglect (Lk 7:46). He was twice anointed by women, and in both cases commended the deed. The purely external and material bulked largely in the opinions of the Essenes. Our Lord emphasized the internal and spiritual. Many have held and do hold that Our Lord was an Essene. If at the beginning of His career He belonged to this sect He must have broken with it long before the end of His ministry.

Why Our Lord never meets the Essenes. — There are some phenomena which, irrespective of these resemblances and differences, have a bearing on the relation between Esseneism and Christianity. The first is the fact that Our Lord, who met so many different classes of the inhabitants of Pal—Pharisees and scribes, Herod, Jews, Gentiles, publicans, Samaritans, Greeks—never is recorded to have had anything to do with an Essene. The common answer, which satisfied even Bishop Lightfoot, is that they were few and lived so retired that it was no marvel that He never
encountered any of them. They had little or no effect on the national life. The mistaken answer is due to forgetting that though they were called "Gnostics," and even say the Essenes were 4,000 they also declare that they were "many in every city," that there were "ten thousands of them." Our Lord must have met them; but if the name "Essene" was a designation given from without like "Quakers," then they may appear in the Gospels under another name. There is a class of persons three times referred to—those "that waited for the consolation of Israel" (Lk 2 25 AV), "looking for the redemption" (2 38), "waited for the kingdom of God" (Mt 5 5; 10 16; Lk 23 45 AV). There are thus Simeon and Anna at the beginning of his earthly life, and Joseph of Arimathaea at the end, connected with this sect. If, then, this sect were the Essenes under another name, the difficulty would be removed. If, further, in any sense our Lord belonged, or had belonged, to the Essenes, then as He would be perpetually meeting and associating with them, these meetings would not be chronicled. A man cannot meet himself. If they are the authors of the apocryphal books, as we contend, then the title "waiters for the kingdom of God" would be most suitable, full as these books are of Messianic hopes. If this opinion is correct our Lord's assumption of the title "Son of Man" is significant in connection with the prominence given to this title in the Enoch books.

Another significant phenomenon is the disappearance of Essenes in Christianity. Bishop Lightfoot, in his dissertation on the Colossians (Comm., Col, 21–111) proves that it was Essenes. These Essenes must have been baptized into Christ, or they could not have got entry into the Christian communities and thus be "sons of Christ from heathenism." But that is not the only heresy that is connected with the Essenes. The Ebionites seem to have been Essenes who had passed over into Christianity. In the Apos Const the Ebionites and Essenes are brought into very close connection. Epiphanius, in his confused way, mixes up the various names under which the Essenes appear in his works with a certain Elcana, a connection also to be found in Hippolytus, an earlier and better author, who declares that a Christian, His leading follower, Alciabides, appeared in Rome and was resisted by Hippolytus. The Clementine Homilies, a religious novel of which St. Peter is the hero, has many Essene features. It is assumed to be Ebionite, but that only means the evidence that the Essenes had become Christians all the more convincing. The Ebionites were Christians, if defective in their views, and the presence of Essene features in a work proceeding from them emphasizes the identity. See Ebionism.

4. Monachism. Our Lord prayed "not that the disciples may be taken "out of the world," but that they be kept "from the evil" (Jn 17 15), implying that they were not to retire into solitude, and that the apostle Paul regards it as demonstrating the futility of our possible interpretation of an exterior retreat that it would imply that the disciples "must needs go out of the world" (1 Cor 5 10); yet the monks did retire from the world and regarded themselves as all the holier for so doing, and were regarded so by others. The apostle Paul decries the tendency to "mix" one of "the doctrines of demons," yet very soon asceticism, in and virginity was regarded as far holier than the married state. Retirement from the world and asceticism were the two cardinal characteristics of Monachism. Despite the close relationship of asceticism to the Essene and Ebionite schools, within little more than a century after Our Lord's ascension Monachism began to appear, and prevailed more and more and continues to this day. These characteristics, retreat from the world and asceticism, exemplified for both of which were marked features of Essenes. The wholesale entrance of the Essen sect into the church would explain this. On the other hand this wholesale passing over into Christianity of so intensely Jewish a sect implies a historic connection (1 Cor 9 1–23; 2 Cor 11 17–40; 1 Thess 2 13–33; 1 Tim 5 17–22; 2 Tim 2 25; 2 Tim 3 1–5 AV).

LITERTURE.—Sources: Philo, Jos, Pliny, Hegesippus, Porphyry, Hippolytus, Epiphanius. Secondary literature: Besides works specially on the Essenes, the following are mentioned: Franken, Die Essene, Landsberg; Lassen, Essene, Gudth. and portions of books, as Dalman, Mainst & Bibel. 1–88: Thomson, Books Which Influenced Our Lord, 74–122: Ritschl, Die Entwicklung der alttestamentlichen Kirche, 179–203; Lightfoot, Comm. on Col, 7–111. 347–417. There are several discussions of the Jessenism and the conclusions in the questions in order. Of these may be noted: Ewald, History of Israel, V, 370–71; Grätz, Geschichte der Juden, II, 567–93; Epp, Geschichte der Juden in der Nachchristlichen Zeit, 197 ff.; HDB; Jowett, RE: Schenkel, Bible-Lexicon; McClinton, Theological Dict. At the same time, while submitting these as a sample, and only as a sample, of the vast lit. of the subject, we agree in the advice given by F. C. Conybeare—in HDB, p. v. 'The student may be advised to read the very limited documentary sources relating to the Essenes and then to draw his own conclusions.' We feel the importance of this advice. The above perusal has shown us that most of these secondary writers have considered the Essenes exclusively the "cult" of a small group at Engedi to the neglect of the wider society. After the student has formed opinions from a careful study of the sources he may benefit by these last words.

J. E. H. THOMSON

ESTATE, es-tät': While AV uses both "estate" and "state" with the meaning of "condition," ARV distinguishes, using "estate" for the idea of condition, and "state" for position; and replaces "estate" of AV by more definite expressions in many cases. Cf Col 4 7 AV, "All my state shall Tychicus declare unto you," but ver 8, AV 'might know your estate'; RSV 'I only know our state' and AV and RV 'the low estate' (of the Lord's handmaiden); Mk 6 21, AV 'chief estates,' RV 'chief men'; Dn 11 7.20.21.38, AV 'his estate,' RV 'his place,' both with in 'his office.'

F. K. FARR

ESTEEM, es-teem' (עָרָם, hāshāhḥ; ἱγγαμάς, hēgōmāi): "To esteem" means sometimes simply "to think" or "reckon"; in other connections it means "to regard as honorable or valuable. We have examples of both senses in the Bible. The word often rendered in the O.T. hāshāhḥ, meaning perhaps originally, "to bind," hence "combine," "think," "reckon" (Job 41 27 AV; Isa 29 16.17; 53 4; Lam 4 2). In Isa 53 3 we have the word in the higher sense, "We esteemed him not." This
sense is expressed also by 'arakh, “to set in array,” “in order” (Job 36 19, AV “Will he esteem thy riches?” ERV “Will thy riches suffice?” m “Will thy cry avail?” which ARV adopts as the text); also by ḥpshin, “to hide,” “to conceal” (Job 23 12, RV “there are the words of his mouth,” RV “treasured up”); kalāh, “to be light,” is treated “lightly esteemed” (1 S 18 23, “I am a poor man, and lightly esteemed”), also ḵālāl, same meaning (1 S 2 30, “They that despise me shall be lightly esteemed”). In the NT, hēgōmalai, “to lead out,” is used in the sense of “counting honorable,” etc (Phil 2 3, RV “counting”; 1 Thess 5 13; perhaps Heb 11 26, but RV has simply “accounting”); kriōn, “to judge,” is used in the sense of “to reckon” (Rom 14 14, RV “accounteth”); ἀρχηγός, “high,” “exalted,” is rendered “highly esteemed” in Lc 16 15 AV, but in RV “excited”; ezōnthēnēo, “to think nothing of,” is treated “least esteemed” (1 Cor 6 4 AV, RV “of no account”).

The following changes in RV are of interest: for “He that is despised and hath a servant, is better than he that honoreth himself and lacketh bread” (Froy 12 9), “Better is he that is lightly esteemed,” for “Better is he than both they, which hath not yet been” (Eccl 4 3), “Better them both did I esteem him,” in “Better than they both is he!”, for “Surely your turning of things upside down shall be esteemed as the potter’s clay” (Isa 29 16), “You shall turn things upside down” (m “Oh your perversity!”), “Shall the potter be esteemed [ERV “counted”] as clay,” etc—in this connection a forcible argument of the necessary possession of knowledge by the Creator of man.

W. L. WALKER

ESTHER, esēr (アシュテル, Esther, the Sanskrit stri, the Gr ἄστυρ, așter, “a star,” ἄστυς, ἄστερ), Esther was a Jewish orphan, who became the queen of Xerxes, in some respects the greatest of the Persian kings. She was brought up at Susa by her cousin Mordecai, who seems to have held a position among the lower officials of the royal palace. Vashti, Xerxes’ former queen, was disdained; and the most beautiful virgins from all the provinces of the empire were brought to the palace of Susa that the king might select her successor. The choice fell upon the Jewish maiden. Soon after her accession a great crisis occurred in the history of the Jews. The entire people was threatened with destruction. The name of Esther is forever bound up with the record of their deliverance. By a course of action which gives her a distinguished place among the women of the Bible, the great enemy of the Jews was destroyed, and her people were delivered. Nothing more is known of her than is recorded in the book which Jewish gratitude has made to bear her name.

The change in the queen’s name from Hadassah (חַדָּשָׁה), “a myrtle,” to Esther, “a star,” may possibly indicate the style of beauty by which the Persians were famous.

Change of Name

The narrative displays her as a woman of clear judgment, of magnificent self-control, and capable of the noblest self-sacrifice. See ESTHER, BOOK OF.

JOHN UNQUHART

ESTHER, BOOK OF:

1. The Canonicy of Esther
2. Its Authorship
3. Its Contents
4. Its Uses
5. The Greek Additions
6. The Attacks upon the Book
7. Some of the Objections
8. Confirmations of the Book

This book completes the historical books of the OT. The conjunction “and,” with which it begins, is significant. It shows that the book was designed for a place in a series, the linking it on to a book immediately preceding, and that the present arrangement of the Heb Bible differs widely from what must have been the original order. At 1 S 20, for instance, the sentiment of the Heb is that the writer of this book was not so much concerned with the historical facts as with the connection whatever; and this tell-tale “and,” like a body-mark on a lost child, proves that the book has been wrangled away from its original connection. There is no reason to doubt that the order in the Septuagint follows that of the Heb Bible of the 3rd or the 4th cent. BC, and this is the order of the Vulg., of the Eng. Bible, and of VSS. The initial T is absent from Gen, Dt, 1 Ch and Neh. The historical books are consequently arranged, by the insertion and the omission of T, into these four divisions: Gen to Nu; Dt to 2 Kt; 1 Ch to Ezr; Neh and Est.

Of the canonicity of the book there is no question. That there was a distinct guardianship of the Canon by the Jewish priesthood has been figured from the remotest dates. In the temple spoils in the triumph of Vespasian. The peculiarities of the Heb text also prove that a copy of this book reached the Jewish synagogue and was recognized, as a distinct standard copy. In the Jewish Canon Est had not only a recognized, but also a distinguished, place. The statement of Junius in the 6th cent. AD that the canonicity of Est was doubted by some in his time has no bearing on the question. The high estimation of the book current among the ancient Jews is evident from its titles. It is usually headed “Megillah Esther” (the volume of Est), and sometimes “Megillah” (the volume). Masoretic adds that the wisdom among the Jews prove to the Jews that the book was dictated by the Holy Spirit, and adds: “All the books of the Prophets, and all the Hagiographa shall cease in the days of the Messiah, except the volume of Est; and, lo, that shall be as stable as the Pent, and as the constitutions of the oral law which shall never cease.”

By whom was the book written? This is a point in regard to which no help is afforded us either by the contents of this book or by any reliable tradition. Mordell, who

2. Its Authorship claims have been strongly urged by some, is excluded by the closing words (10 3), which sum up his life work and the blessings of which he had been the recipient. The words simply that when the book was written, that great Israelite had passed away.

Light is thrown upon the date of the book by the closing references to Ahasuerus (10 2): “And all the acts of his power and of his might, and toward the other provinces, were written in the book of the chronicles of the kings of Media and Persia.” The entire history, therefore, of Xerxes was to be found in the state records when the book was written. In other words, Xerxes had passed away before it saw the light. That monarch was assassinated by Artabanus in 465 BC. This gives us, say 460 BC, as the highest possible date. The lowest possible date is the overthrow of the Pers empire by Alexander in 332 BC; for the royal records of the Median and Pers kings are plainly in existence and accessible, which they would not have been had the empire been overthrown.

The book must have been written, therefore, some time within this interval of 128 years. There is another fact which narrows that interval. The initial word shows that Est was written after Neh, that is, after 430 BC. The interval is consequently reduced to 98 years; and, seeing that the Pers dominion was plainly in its pristine vigor when Est was written, we cannot be far wrong if we regard its date as about 400 BC.
The book is characterized by supreme dramatic power. The scene is "Shushan the palace," that portion of the ancient Elamite capital 4. Its which formed the fortified residence Contents of the Pers kings. The book opens and closes with the description of a high festival. All the notabilities of the kingdom are present, together with their retainers, both small and great. To grace the occasion, Vashti is summoned to appear before the king's guests; and, to the dismay of the great assembly, the queen refuses to obey. A council is immediately summoned. Vashti is degraded; and a decree is issued that every man bear rule in his own house (ch. 1). To find a successor to Vashti, the fairest damsels in the empire are brought to Shushan; and Hadassah, the cousin and adopted daughter of Mordecai, is of the number. The chapter (2) closes with a notice of two incidents: (1) the coronation of Hadassah (now and henceforth named "Esther") as queen; (2) Mordecai's discovery of a palace plot to assassinate the king. Ch. 3 introduces another leading personage, Haman, the son of Hammedatha, whose seat the king had set "above all the princes that were with him." All the king's servants who are at the king's gates prostrate themselves before the powerful favorite. Mordecai, who is hardly a God-fearing Jew, refrains. Though expostulated with, he will not conform. The matter is brought to Haman's notice for whose offended dignity Mordecai is too small a sacrifice. The whole Jewish people are ordered, amongst other things, to fast a lucky day for their extermination. The king's consent is obtained, and the royal decree is sent into all the provinces fixing the slaughter for the 13th day of the 12th month. The execution of the decree is followed by universal mourning among the Jews (ch. 4). News of Mordecai's mourning is brought to Esther, who, through the messengers she sends to him, is informed of her own and her people's danger. She is urged to save herself and them. She eventually decides to seek the king's presence at the risk of her life. She presents herself (ch. 5) before the king and is graciously received. Here we breathe the atmosphere of the place and time. Everything depends upon this scene in which Esther does not attempt too much at first: she invites the king and Haman to a banquet. Here the king asks Esther what her petition is, assuring her that it shall be granted. In reply she requests his and Haman's participation at a banquet the following day. Haman goes forth in high elation. On his way home he passes Mordecai, who "stood not up nor moved for him." Haman passes on filled with rage, and unobscorns himself to his wife and all his friends. They advise that a stake, fifty cubits high, be prepared for Mordecai's impalement; that on the morrow he obtain the royal permission for Mordecai's execution; and that he then proceed with a merry heart to banquet with the queen. The stake is made ready. But (ch. 6) that night Xerxes cannot sleep. The chronicles of the kingdom are read before him. The reader has come to Mordecai's discovery of the plot, when the king asks what reward was given him. He is informed that the service had received no acknowledgment. It is now early morning, and Haman is waiting in the court for an audience to request Mordecai's life. He is summoned to the king's presence and asked what should be done to the man whom the king desires to honor. The king, thinking only of himself, he suggests that royal honors be paid him. He is appalled by the command to do so to Mordecai. Hurrying home from his lowly attendance upon the hated Jew, he has hardly time to tell the mournful story to his wife and friends when he is summoned to Esther's banquet. There, at the king's renewed request to be told her desire, she begs life for herself and for her people (ch. 7). The king asks in astonishment, who he is, and where he is, who dared to injure her and them. The reply is that Haman, the enemy. Xerxes, filled with indignation, rises from the banquet and passes into the palace garden. He returns and discovers that Haman, in the madness of his fear, has thrown himself on the queen's couch, begging for his life. That act seals his doom. He is led away to be impaled upon the very stake that had prepared for the Jew. The seal of the kingdom is transferred to Mordecai (ch. 8). Measures are immediately taken to avert the consequence of Haman's plot (chs 9-10). The result is deliverance and honor for the Jews. These resolve that the festival of Purim should be instituted and be ever after observed by Jews and proselytes. The decision was confirmed by letters from Esther and Mordecai.

The Sept. as we now have it, makes large additions to the original text. Jerome, keeping to the Heb text in his own tr. has added these at the end. The amount to nonsense and there is nothing in them to reward perusal. Their age has been assigned to 100 B.C. by those who is not the indication they afford of the antiquity of the book. There has been long controversy as to the perplexes the Heb mind with the absence of the name of God and any reference to divine worship. Full amends are made in the additions.

The opponents of the Book of Est may undoubtedly boast that Martin Luther headed the attack. In his Table-Talk he declared that he was so hostile "to the Book of Est that I would not even pass it upon the table. It is a book of heathenish naughtiness." His remark in his reply to Erasmus shows that this was his deliberate judgment. Referring to Est, he says that, though the Jews have it in their Canon, "it is more worthy than all" the apocryphal books "of being excluded from the Canon." That repudiation was founded, however, on no historical or critical grounds. It rested solely upon an entirely mistaken judgment as to the tone and the intention of the book. The Jew was already well known to have been carried farther by Ewald, who says: "We fall here as if from heaven to earth; and, looking among the new forms surrounding us, we seem to behold the Jews, or indeed the small men of the present day in general, acquiescing in what now do." Nothing of all this, however, touches the historicity of Est.

The modern attack has quite another objective. Semler, who is its real fons et origo, believed Est to be a work of pure imagination, and as establishing little more than the pride and arrogance of the Jews. DeWette says: "It violates all historical probability, and contains striking difficulties and many errors with regard to Pers manners, as well as just reference to them," Dr. Driver maintains that judgment. "The writer," he says, "shows himself well informed on Pers manners and institutions; he does not commit anachronisms such as occur in Tob or Jdb; and the character of Xerxes as drawn by him is in agreement with history." The controversy shows, however, no sign of approaching settlement. Th. Nödeke (EB) is more violent than De Wette. "The story," he writes, "is in fact a tissue of improbabilities and impossibilities." We shall long believe that the charges urged by him and others and then at the recent confirmations of the historicity of Esther.

(1) "There is something fantastic, but not altogether unskilful," says Nödeke, "in the touch whereby Mordecai and Haman are made to inherit
an ancient feud, the former being a member of the family of King Saul, the latter a descendant of Agag, king of Amalek." It is surely unworthy of a scholar to make of the book responsible for a Jewish conception 'Amalek.' The description in it of either King Saul or Agag, king of Amalek, and not the most distant allusion to any inherited feud. "Kish, a Benjamite" is certainly mentioned (2 5) as the great-grandfather of Mordecai; but if this was also the father of Saul, then the first of the Israelitish kings was a sharer in the experiences of the Bab captivity, a conception which is certainly fantastic enough. One might ask also how an Amalekite came to be described as an Agagite, and how a certain king, who was cut in pieces, became the founder of a tribe. But any semblance of a foundation which that rabbinic conceit ever had was swept away years ago by Oppert's discovery of "Agag" in one of Sargon's inscriptions as the name of a district in the Pers empire. "Haman the son of Hammedatha the Agagite" means simply that Haman or his father had come from the district of Agag. (2) The statement that 2 5.6 represents Mordecai as having been carried away into captivity with Jesus, and as being therefore of an impossible age, is unworthy of notice. The relative "who" (2 6) refers to Kish, his great-grandfather. (3) "Between the 7th and the 12th years of his reign, Xerxes' queen was Astadrus; and cruelly driven (Herod. vi. 114; ix. 112), who cannot be identified with Esther, and who leaves no place for Esther beside her" (Driver). Scaliger long ago identified Esther with Amestris, an identification which Prideaux rejected on account of the cruelty which Herodotus has attributed to that queen. Dr. Driver has failed to take full account of one thing—the striking fact that critics have leveled this charge of cruelty against the ancient Persian court. How it is quite possible that Esther, moving in a world of merciless intrigue, may have had to take measures which would form a foundation for the tales recorded by the Ch historian. (4) The aim of the book is said to be the glorification of the Jews. But, on the contrary, it is a record of the history of the Jews from a skilfully planned extirpation. (5) The description of the Jews (3 8) as "dispersed among the peoples in all the provinces" of the kingdom is said to be applicable to the Pers period. That argument is founded upon an ignorance of the ancient Jewish world investigation is daily correcting. We now know that before the time of Est Jews were settled both in Eastern and in Southern Egypt, that is, in the extreme west of the Pers empire. In the troubles at the end of the 7th and of the 6th cent. BC, multitudes must have been dispersed, and when, at the latter period, the ties of the fatherland were dissolved, Jewish migrations must have vastly increased. (6) The Heb of the book is said to belong to a much later period than that of Xerxes. But it is admitted that it is earlier than the Heb of Ch; and recent discoveries have shown decisively that the book belongs to the Pers period. (7) The suggestion is made (Driver) "that the danger which threatened the Jews was a local one," and consequently, that the book, though possessed of a historical basis, is a romance. But against that are the facts that the observance of the feast has from the first been universal, and that it has not been observed in the midst of a foreign empire in any one place than in the others. (8) There is no reference to it, it is urged, by Ch, Ezr or Ben Sira (Eccles). But Ch ends with the proclamation of Cyrus, granting permission to the Jews to return and to rebuild the Temple. There is little to be wondered at that it contains no reference to events which happened 60 years afterward. In Ezr, which certainly covers the period of Esther, reference to the events with which she was connected is excluded by the plan of the work. It gives the history of the return, the first part under Zerubbabel in 529-520 BC, the second under Xerxes in 520-486 BC. The events in Ezr (which were embraced within a period of a few months) fell in the interval and were connected with neither the first return nor the second. Here again the objector is singularly oblivious of the true nature of the book to which he refers. There is quite as little force in the citation of Ecclus. In dealing with this time Ben Sira's eye is upon Jesus. He magnifies Zerubbabel, "Jesus the son of Josedek," and Nehemiah (48 11-13). Even Ezra, to whom Jesus and the Jewish state owed so much, finds no mention. Why, then, should Esther and Mordecai be named who seem to have had no part whatever in rebuilding the sacred city? (9) The book is said to display ignorance of the Pers empire in the statement that it was divided into 127 provinces, whereas Herodotus tells us that it was partitioned into 20 satrapies. But there was no such finality in the number, even of these great divisions of the empire. Darius in his reign divided Hebrew into 23 provinces, and Xerxes afterward as 23, and in a third enumeration as 29. Herodotus himself, quoting from a document of the time of Xerxes, shows that there were then about 60 nations under the dominion of Persia. The objector has also noticed that the mrdinah ("province") mentioned in Est (1 1) is not a satrapy but a subdivision of it. Judaea is called a mrdinah in Ezr 2 1, and that was only a small portion of the 5th satrapy, that, namely, of Syria. But the time is past for objections of this character. Recent discoveries have proved the marvelous accuracy of the book. "We find in the Book of Esther," says Lenormant (Ancient Hist of the East, II, 115), "a most animating picture of the court of the Pers kings, which enables us, better than anything contained in the classical writers, to penetrate the internal life and the details of the organization of the central government established by Darius." These discoveries have removed the discussion to quite another theory, the history being saved from a skilfully planned extirpation. Since Grotefend in 1802 read the 8. Conf. name of Xerxes in a Pers inscription tions of and found it to be, letter for letter, the Book the Ahasuerus of Est, research has ameliorated the character of the book. It has proved, to begin with, that the late date suggested for the book cannot be maintained. The language belongs to the time of the Pers dominion. It is marked by the presence of old Pers words, the knowledge of which had passed away by the 2nd cent. BC, and has been recovered only through the decipherment of the Pers monuments. The Sept translators were unequainted with them, and consequently made blunders which have been repeated in our own AV and in other ts. We read (Est 1 5.6 AV) that "in the court of the garden of the king's palace," "were white, green, and blue hangings, fastened with cords of fine linen and purple," etc. As seen in the ruins of Persepolis, a marked feature in the Pers palace of the period was a large space occupied by pillars which were covered with awnings. It may be noted in passing that these were situated, as the book says, in the court of the palace garden. But our knowledge is entirely in the dark as to how it now read: "there was an awning of fine white cotton and violet, fastened with cords of fine white linen and purple." White and blue (or violet) were the royal Pers colors. In accord with this we are told that Mordecai (1 15) "went forth from the presence of the king in royal apparel of blue and
white." The highly organized postal system, the king’s scribes, the keeping of the chronicles of the kingdom, the rigid and elaborate court customs, are all characteristic of the Persia of the period. We are told of Darius obtained by Haman that "in the month of Adar, King Ahasuerus, ... sealed with the king’s ring" (or signet). It was not signed but sealed. That was the Pers custom. The seal of Darius, Xerxes’ father, has been found, and is now in the British Museum. It bears the figure of the king shooting arrows at a lion, and is accompanied by an inscription in Pers, Susian and Assy: "I, Darius, Great King." The identification of Ahasuerus, made by Grotfend and which subsequent discoveries amply confirmed, placed the book in an entirely new light. As soon as that identification was assured, previous objections were changed into confirmations. In the alleged extravagances of the monarch, scholars saw then the Xerxes of history. The gathering of the nobles of the empire in "the third year of his reign" (1:3) was plainly the historical assembly in which the Grecian campaign was discussed; and "the seventh year," in which Esther was made queen, was that of his return from Greece. The book implies that Susian was the palace of the kings, and that was so. The proper form of the name as shown by the inscriptions was "Shushan"; "Shushan the Palace" indicates that there were two Susas, which was the fact, and bith (‘palace’) is a Pers word meaning fortress. The very rigid etiquette of the palace, to which we have referred, and the danger of entering unbidden the presence of the king have been urged as proof that the book is a romance. The contrary, however, is the truth. "The palace among the Persians as the Lenormandai... was quite inaccessible to the multitude. A most rigid etiquette guarded all access to the king, and made it very difficult to approach him... He who entered the presence of the king, without having previously obtained permission, was punished with death" (Ancient Hist of the East, II, 113-14; cf Herodotus i.99). But a further, and peculiarly conclusive, testimony to the historical character of the book is afforded by the recovery of the palace of Xerxes at Susa. An inscription of Artaxerxes Mnemon found at Susa tells us that it was destroyed by fire in the days of Artaxerxes Longimanus, the son and successor of Xerxes. Within some 30 years, therefore, from the time of Esther, the palace of Xerxes was a ruin. Nevertheless, the references in the book are in perfect accord with the plan of the great structure as laid bare by the recent Fr. excavations. We read (ch 4) that Mordecai, clad in sackcloth, walked in "the broad palace of the city, which was before the king’s gate." The ruins show that the House of the Women was on the E. side of the palace next to the city, and that a gate led from it into "the street of the city." In 6:1, we read that Esther "stood in the inner court of the king’s house, over against the king’s house." "The king," we also read, "sat upon his royal throne in the royal house, over against the entrance of the house," and that from the throne he "saw Esther the queen standing in the court." Every detail is exact. A corridor led from the House of the Women to the inner court; and at the side of the court opposite to the corridor was the hall, or throne-room of the palace. Exactly in the center of the farther wall the throne was placed and from that lofty seat sitting an intervening screen, saw the queen waiting for an audience. Other details, such as that of the king’s passing from the queen’s banqueting-house into the garden, show a similarly exact acquaintance with the palace as it then was. That is a confirmation of the force of which it is hard to overestimate. It shows that the writer was well informed and that his work is characterized by minute exactitude.

The utter absence of the Divine name in Est has formed a difficulty even where it has not been urged as an objection. But that is plainly part of the Divine designation written, and it is contained throughout in regard to prayer, praise and every approach toward God. That silence was an offence to the early Jews; for, in the Sept additions to the book, there is profuse acknowledgment of God both in prayer and in praise. But it must have struck the Jews of the time and the official custodians of the canonical books quite as painfully; and we can only explain the admission of Est by the latter on the ground that there was overwhelming evidence of its Divine origin and authority. Can this rigid suppression be explained? In the original arrangement of the OT canonical books (the present Heb arrangement is post-Christian), Est is joined to Neh. In 1805 I made a suggestion which I still think worthy of consideration: More than 60 years had passed since Cyrus had given the Jews permission to return. The vast majority of the people remained, nevertheless, where they were. Some, like Nehemiah, were restrained by official and other reasons; and other had been declined to make the necessary sacrifices of property and of rest. With such as these last the history of God’s work in the earth can never be associated. In His providence He will watch over and deliver them: but their names and His will not be bound together in the record of the labor and the waiting for the earth’s salvation.

JOHN URQUHART

ESTHER, THE REST OF:

1. Name
2. Contents
3. Original language
4. Versions
5. Date

LITERATURE

Introductory.—The Book of Est in the oldest MSS of the LXX (B,A,N, etc) contains 107 verses more than in the Heb Bible. These additions are scattered throughout the book where they were originally inserted in order to supply the religious element appearing in the Hellenistic version of the Hagiographa. In Jerome’s version and the Vulg, which is based on it, the longest and most important of these additions are taken out of their context and put together at the end of the canonical book, making them into an extensive addition. In Eng, Welsh and other Protestant VSS of the Scriptures the whole of the additions appear in the Apoc.

In the EV the full title is “The Rest of the Chapters of the Book of Esther, which are found neither in the Hebrew, nor in the Chaldee.”

1. Name
Since in the LXX, including the editions by Fritzsche, Tischendorf and Swete, these chapters appear in their original context, they bear the separate title. The same is true of Brighten’s Eng. tr. of the LXX; but in Thompson’s the tr the whole of the Apoc is omitted, so that it is not strictly a tr of the whole LXX.

In Swete’s edition of the LXX the interpretations constituting “the Rest of Esther” (sometimes given as “Additions to Esther”) are designated by the capital letters of the alphabet, and in the following enumeration this will be followed. The several places in the Gr Bible are indicated in each case.

A (Lat, Eng., 11:2-12:8): Mordecai’s dream; how he came to honor. Precedes Est 1 1
B (Lat, Eng., 13 1-7): Letter of Artaxerxes. Follows Est 3 13
C (Lat, Eng., 13 8-14 19): The prayers of Mordecai and Esther. Follows Est 4 17
D (Lat, 15 4-19; Eng., 16 1-16): Esther visits
the king and wins his favor. Follows C, preceding immediately Est 5.


F (Lat. Eng., 10 4—11). Epilogue describing the origin of the Feast Purim. Follows Est 10 3. But besides the lengthy interpolations noticed above there are also in the LXX small additions omitted from the  and therefore from the Eng. Welsh, etc., Apoc. These short additions are nearly all explanatory glosses.

In the Century Bible (Ezr, Neh, Est) the exact places where the insertions occur in the LXX are indicated and noted through with the relevant passages of the canonical text. With the help thus given any Eng. reader is able to read the additions in their original setting. Unless they read in this way they are pointless and even in most cases senseless.

All scholars agree that "The Rest of Esther" was written originally in Gr. Both external and internal evidence bears this out. But the Gr. text has come down to us with two recensions which differ considerably.

3. Original Language

The commonly received text supported by the MSS B.A.N. and by Jos (Ant. xi, 1).

(2) A revision of (1) contained in the MSS 19, 93a and 108a. In the last two MSS both recensions occur. The difference has been ascribed to many recent scholars (Lagarde, Schürer, R. H. Charles) to Lucian. In his Libr. Vet. Test. Cann. Graece, Pare Prius, 1833 (all published), Lagarde gave up his theory, recognising critical notes on both. The two Gr. texts are also given by Frotscher (1871) and Swete (1891) in 4.

4. Versions

Of the MSS supported by these editions of the LXX, and also by Scholz in his Ger. Comm. on the Book of Est (1892).

For the ancient SS see "Esther Versions."

Practically all modern scholars agree in holding that "The Rest of Esther" is some decades later than the canonical book. In his communion.

5. Date on Est (Century Bible) the present writer has given reasons for dating the canonical Est about 130 BC. One could not go far astray in fixing the date of the original Gr of the Ad Est at about 100 BC. It is evident that we owe these interpolations to a Jewish zealot who wished to give the Book of Est a religious character. In his later years John Hyrcanus (135–105 BC) identified himself with the Sadducean or rationalistic party, thus breaking with the Pharisee or orthodox party to which the Maccabees had hitherto belonged. Possessed of these additions to the zeal aroused among orthodox Jews by the rationalizing temper prevailing in court circles. R. H. Charles (Enc Brit, xI, 1976) favors a date during the early (7) Maccabean period; but this would give the Ad Est an earlier date than can be ascribed to the canonical Est.

LITERATURE.—See the lit. cited above, and in addition note the following: Fritzsche, Exegetisches Handbuch zu den Apostrophes (1881), 67–108; Schürer, History of the Jewish People, II, III, 131 ff (Ger. edn. III, 449 ff); Ryssel (In Est 1), Apoc, 103 ff; Swete, Intro to the O.T in Gr, 257 ff, the art. in the principal Bible Dictionaries, including Jos Enc and Enc Brit. See also references. C. Davie.

ESTIMATE, es-ti-mât, ESTIMATION, es-ti-
mâ’shun (THY, ἔραξη, ἐραξ, ἔραξ), These words, meaning "to set in order," "valuation," are used in connection with the priestly services in Lev 5 15. 18; 6 6; 27 14, and frequently; Nu 18 16.

ESYELUS, es-é-é-lus (Ἠσυλος, Ασυ, Ἑσύλος, Ασύλος, Aσylo; AV Syelus): One of the governors of the Temple in the time of Josiah (1 Evod 1 8); called "Jehiel" in 2 Ch 26 58.

ETAM, e-tam (,tp, ἔταμ; A, Astâv, Apán, B, Atrân, Astân): (1) Mentioned in LXX along with Tekoa, Bethle- hem and Phlegor (Josh 15 59). In 2 Ch 11 6 it occurs, between Bethlehem and Tekoa, as one of the cities built “for defence in Judah” by Rebooboam. Jos writes that “there was a certain place, about 500 furlongs distant from Jerus where the king very pleasant it is in fine gardens and abounding in rivulets of water; whether he [Solomon] used to go out in the morning” (Ant, VIII, vili, 3). Mention of ‘Ain ‘Atâm, which is described as the most elevated place in Pal and afterwards in the Talm (Chāhâmt 54b), and in the Jer. Talm (Yoma 3 fol 41) it is mentioned that a conduit ran from ‘Atân to the Temple.

The evidence all points to ‘Ain ‘Atân, the lowest of the springs supplying the aqueduct running to Solomon’s pool. The gardens of Solomon described as being very lightly by tradition, at any rate—have been in the fertile valley below ‘Urlas. The site of the ancient town Etam is rather to be looked for on an isolated hill, with ancient remains, a little to the E. of ‘Ain ‘Atân. 1 Ch 4 3 may also have reference to this Etam.

(2) A town assigned to Simeon (1 Ch 4 32). Mentioned with En-rimmon (q.v.), identified by Conder with Khurbet ‘Aiṣâün in the hills N.W. of Beersheba.

(3) The rock of Etam, where Samson took up his dwelling after slitting the Philis "hip and thigh with a great slaughter" (Jgs 16 8.11), was in Judah but apparently in the low hill country (ib). The rocky hill on which lies the village of Beit ‘Atân, near ‘Arak (Zorah), was in the Galile (Scher 1911) but unless (3) is really identical with (1), which is quite possible, the cavern known as ‘Arak Isma’in, described by Hanauer (PEFS, 1886, 25), suits the requirements of the story better. The cavern, high up on the northern cliffs of the Wady Isma’in, is a noticeable object from the railway as the train enters the gorge.

E. W. G. MASTERMAN

ETERNAL, étér-nal (tav, ‘ôlâm; αἰών, αἰωνίος, from αἰών, αἰωνίος); The word "eternal" is of very varying import, both in the Scriptures and out of them. In the OT, the Heb word ‘ôlâm is used for "eternity," sometimes in the sense of unlimited duration, sometimes in the sense of a cycle or an age, and sometimes, in later Heb, in the signification of the Heb ‘ôlâm has, for its proper NT equivalent, αἰών, as signifying either time of particular duration, or the unending duration of time in general. Only, the Heb term primarily signified unlimited time, and only in a secondary sense represented a definite or specific period. Both the Heb and the Gr terms signify the word itself, as it moves in time.

In the NT, αἰών and αἰωνίοι are often used with the meaning "eternal," in the predominant sense of futurity. The word αἰών primarily signifies time, in the sense of age or Aionios generation; it also comes to denote all that exists under time-conditions; and, finally, superimposed upon the temporal is an ethical use, relative to the world’s course. Thus αἰὼν may be said to mean the whole or informing spirit of the world or cosmos—the total of things. By Plato, in his Timaeus, αἰὼν was used of the eternal Being, whose counterpart, in the sense-world, was Time. To Aristotle, in speaking of the world, αἰὼν is the ultimate principle which, in itself, summum- up all existence. In the NT, αἰών is found combined with prepositions in nearly three score and ten instances, where the idea of unlimited duration appears to be meant. This is the usual method of expressing eternity in the LXX. The αἰωνίοι of 2 Cor 14 18 must be eternal, in a temporal use or reference, else the antithesis would be gone.

In Rom 1 20 the word αἰών is used of Divine action and rendered in AV "eternal" (RV "ever-
last"").

3. Aionios

While the presence of the idea of eternal in these passages does not impair the fact that eternos and aionios are, in their natural and obvious connotation, the usual NT words for expressing the idea of eternal, and this holds strikingly true of the LXX usage also. For, from the idea of aeonian life, there is no reason to suppose the notion of duration excluded. The word aionios is sometimes used in the futurist signification, but often also, in the NT, it is concerned rather with the quality, than with the quantity or duration, of life. By the continuual attachment of aionios to life, in this conception of the spiritual or Divine life in man, the aeonian conception was saved from becoming sterile.

In the use of aion and aionios there is evidenced a certain enlarging or advancing import till they come to express the high and complex fact of the Divine life in man.


5. Eternal Nature. Of that eternal life Eternal Life—Eternity, as in God, has, since the time of Augustine and the Middle Ages been frequently conceived as an eternal Now. The Schoolmen were wont to adopt as a maxim that "in eternity is one only instant always present and persistent." This is but a way of describing eternity in a manner characteristic of succession of time; but eternal Deity, rather than an eternal Now, is a conception far more full of meaning for us.

To speak of God's eternity as an eternal Now—a present in the time-sense—involves a contradiction. For the eternal existence is

5. Defect of no more described by the notion of This View a present than by a past or a future. Such a Now or present presupposes a not-and, and raises all the old time-troubles, in relation to eternal; Time eternity, the form of God's life, His eternity meaning freedom from time. Hence it was extremely troublesome to the theology of the Middle Ages to have a God who was not in time at all, supposed to create the world at a point in the moment of the eternal Now, is a conception far more full of meaning for us.

1. Contrast with Time

2. In the OT

3. In the NT

4. The Eternal "Now"

5. Defect of This View

6. Philosophic View

7. Time Conceptions Inadequate

8. All Succession Present in One Act to Divine Consciences

9. Yet Connection between Eternity and Time

10. The Religious Attitude to Eternity

Eternity is best conceived, not in the merely negative form of the non-temporal, or immeasurable time, but positively as a timeless self-existence of the Absolute Ground of the universe. The flux of time grows first intelligible to us, only when we take in the thought of God as eternal—exalted above time.

Timeless existence—being or entity without change—is what we here mean by eternity, and not mere everlastingness or permanence through time. God, in His internal being, is raised above time; in His eternal absoluteness, He is exalted above temporal development, and grows, as the Scriptures say, no changeableness. The conception of eternity, as without beginning or ending, leaves us with a negation badly in need of filling out with reality. Eternity is not a mere negative idea; to make of eternity merely a being without change, is to make one of the most absurd projects of the ancient philosophers.

2. In the OT

3. In the NT

4. The Eternal "Now"

5. Defect of no more described by the notion of This View a present than by a past or a future. Such a Now or present presupposes a not-and, and raises all the old time-troubles, in relation to eternal; Time eternity, the form of God's life, His eternity meaning freedom from time. Hence it was extremely troublesome to the theology of the Middle Ages to have a God who was not in time at all, supposed to create the world at a point, as the moment of the eternal Now, is a conception far more full of meaning for us.

Spinoza, in later times, made the eternity of God consist in His infinite—which, to Spinoza, meant His necessary—existence. For contingent or durational existence would not, in Spinoza's view, be eternal, though it lasted always. The illusoriness or unreality of time, in respect of man's spiritual life, is not always very firmly grasped. This wavering or uncertain hold of the illusiveness of time, or of higher reality as timeless, is still very prevalent; so that the saying of Spinoza, as Browning projects the shadow of time into eternity, with rarely a definite conception of the higher life as an external and timeless essence; and although Kant, Hegel and Schopenhauer may have held to such a timeless view, it has by no means become a generally adopted doctrine so far, either of theologians or of philosophers. If time be so taken as unreal, then eternity must not be thought of as future, as is done by Dr. Ellis McTaggart and some other metaphysicians; but something that nothing could, in that case, be properly future, and eternity could not be said to begin, as is often done in everyday life.

The importance of the eternity conception is seen in the fact that neo-Kantian and neo-Hegelian thinkers alike have shown a general tendency to
regard time-conceptions as unfit, in metaphysics, for the ultimate explanation of the universe. Eternity, one may surely hold, must for this reason be excluded, for the eternal concept is Inadequate in time, with all of past, present or future, that lies within the temporal succession. But we are by no means entitled to say, as does Royce, that such wholeness or totality of the eternal constitutes the eternal, for the eternal belongs to quite another order, that, namely, of time-less reality. Eternity is not to be defined in terms of time at all. For God is to us the supra-temporal ens perfectissimum, but One whose timeless self-sufficiency and impassable aloofness are not such as to keep Him from being strength and helper of our temporal striving. Our metaphysical convictions must not here be of barren and unfruitful sort for ethical results and purposes.

Eternity is, in our view, the form of an eternal existence, to which, in the unity of a single insight, the infinite series of varying aspects or processes are, together-wise, as a cotton simile, present. But this, Present we have already showed, does not imply in One Act that the eternal order is thusly different, essentially, from the temporal; Consciousness time is not to be treated as a segment of eternity, nor eternity regarded as a temporal. The temporal cannot pass over into the eternal; for, an eternal Being, who should think all things as present, and yet view the time-series as a succession, must be a rather self-contradictory conception. For the Absolute Consciousness, time does not exist; the future cannot, for it, be thought of as beginning to be, nor the past as having ceased to be.

After all that has been said, however, eternity and time are not to be thought of as without connection. For the temporal presupposes the eternal, which is, in fact, its Connection positive ground and its perpetual possibility. These things are so, if only Eternity and Time for the reason that the Divine mode of existence does not contradict or exclude the human mode of existence. The continuity of the latter—of the temporal—has Time its guaranty in the eternal. The unconditioned eternality is left with the Divine with itself the limitations and conditions of the temporal. For time is purely relative, which eternity is not. No distinction of before and after are admissible in the eternity conception, hence we have no right to speak of time as portion, anything. Thus, whilewe maintain the essential difference between eternity and time, we, at the same time affirm what may perhaps be called the affinity between them. The metaphysics of eternity and its time-relations continue to be matter of proverbial difficulty, and both orders—the eternal and the temporal—had better be treated as concrete, and not left merely to abstract reflection. Our idea of the eternal will best be developed, in this concrete fashion, by the growth of our God-idea, as we more completely apprehend God, as actualized for us in His incarnate Son.

Thus, then, it is eternity, not as immeasurable time, but rather as a mode of being of the immortal, who is by progression recapitulating Himself in time, which we have here set forth. This is not to say that the religious consciousness has not its own need of the conception of God as being “from everlasting to everlasting,” as in Ps 89:12, and of His kingdom as “an everlasting kingdom” (Dan 4:3). Nor is it to make us suppose that the absolute and self-existent God, who so transcends all time-dependence, is thereby removed far from us, while, on the contrary, His very greatness makes Him the more able to draw near unto us, in all the plenitude of His love. Hence it is truly spoken in Isa 57 15, “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.” Hence also the profound truthfulness of sayings like that in Acts 17 27 28, “He is not far from each one of us: for in him we live, and move, and have our being. After all that has been said, our best knowledge of eternity, as it exists in God, is not developed in any metaphysical fashion, but after the positive and timeless modes of the spiritual life—the modes of trust and love.


JAMES LINDSAY

ETHAN, e'tham (ךתם, 'ethām; 'Oḇəḏ, Obōhm, Ex 13 20; Bobjāv, Bouthān, Nu 33 6 7; in 33 8 the LXX has a different reading, “in their wilderness,” showing another pointing for the word): The name means, “On the one hand,” “the extram,” “border of the Sex” (Gesenius, Lex., s.v.) which would agree with the Heb (Nu 33 8) where the “wilderness of Ethan” is noticed instead of that of Shur (Ex 15 22). E. of the Red Sea (see Sīrān). At Ethan (Nu 13 20), the Hebrews camped in the “edge,” or “the end,” of the desert W. of the sea that they were to cross (see Exodus). This camp was probably near the N. end of the Bitter Lakes, a marsh from Succoth. Brugsch (Hist. Egypt, II, 339) would compare Ethan with the Egypt Ḫetham ("fort"), but the Heb word has no guttural. The word Ḫetham is not the name of a place (see Pierret, Vocab. hieroglyph., 493), and more than one such “fort” seems to be noticed (see Pnīm). In the reign of Seti II a scribe’s name is given in a report mentions the pursuit of two servants, apparently from Zōan, to the fortress of I-ḥw-southward, reaching Ḫetham on the 3d day; but if this was the “Ḫetham of the Ramesses II,” or even that of “Minepēthāh,” it would not apparently suit the position of the fortress above Mindoi.

C. R. CONDER

ETHAN, e'tham (ךתם, 'ethān, “firm,” “enduring”; Τάδακα, Gotthān):
(1) A wise man with whom Solomon is compared (1 K 4 31). Called there “Ethan the Ezrahite,” to whom the title of Ps 89 ascribes the authorship of that poem.
(2) A “son of Kish,” or “Kishiah,” of the Merari branch of the Levites, and, along with He-man and Asaph, placed by David over the service of song (1 Ch 6 44; 16 17 19). See Jeduthun.
(3) An ancestor of Asaph of the Gershomite branch of the Levites (1 Ch 6 42).

ETHANIM, e'thamim (ךתמיים, ’eṯānīm): The seventh month of the Jewish year (1 K 8 2). The word is of Phoen origin and signifies “perennial,” referring to the lasting streams. It corresponds to September—October. See Calendar; Time.

ETHANUS, e-thā’nus, AV Ecanus (Apoc): One of the scribes who wrote for forty days at the dictation of Ezra (2 Esd 14 24).

ETHBAAL, e-thb’al, e-thb’al (אָתָבאל, “with Baal”): “King of the Sidonians,” and...
father of Jezebel, whom Ahab king of Israel took to wife (1 K 16 31).

ETHER, e'thêr, e'ther; 'Athê, Athêr: A town in Judah (Josh 16 42), near Libnah, assigned to Simeon (19 7). Kh. al 'Atr (identical in spelling with Ether) is possibly the site. It is near Beit Jibrin and is described as 'an ancient site; cisterns, foundations, quarried rock and terraces' (PEP, III, 261, 279).

ETHICS, eth'iks:

I. NATURAL AND FUNCTION OF ETHICS
1. Rise of Ethics
2. Ethics as a Science
3. A Normative Science
4. Relation to Cognate Sciences
   (a) Ethics and Metaphysics
   (b) Ethics and Psychology
5. Relation of Christian Ethics to Moral Philosophy
   (a) Not an Opposition
   (b) Philosophical Postulates
   (c) Method
6. Relation of Christian Ethics to Dogmatics
   (a) The Connection
   (b) The Distinction
   (c) Theological Postulates
    (1) The Christian Idea of God
    (2) The Christian Doctrine of Sin
    (3) The Responsibility of Man

II. HISTORICAL SKETCH OF ETHICS
1. Greek Philosophy
   (1) Sophists
   (2) Socrates
   (3) Plato
   (4) Aristotle
   (5) Stoics and Epicureans
2. Scholasticism
3. Reformation
4. Descartes and Spinoza
5. English Moralists
6. Utilitarianism
7. Evolutionary Ethics
8. Kant
9. German Idealists
   (1) Hegel
   (2) Wordsworth: Pleasure and Duty

III. PRINCIPLES AND CHARACTERISTICS OF BIBLICAL ETHICS
1. Ethics of the OT
   (a) Religious Characteristics of Hebrew Ethics
    (1) The Decalogue
    (2) Civil Laws
    (3) Ceremonial Laws
    (4) Prophecy
    (5) Books of Wisdom
   (b) Limitations of OT Ethics
    (1) As to Intent
    (2) As to Extent
2. Outline of NT Ethics
   (1) Ethics of Jesus and St. Paul
   (2) Character
   (3) Inwardness of Motive
   (4) Ultimate End
3. The Ethical Ideal
   (1) Holiness
   (2) Christlike
   (3) Brotherhood and Unity of Man
4. The Dynamic Power of the New Life
   (1) The Dynamic on Its Divine Side
   (2) The Dynamic on Its Human Side
5. Virtues, Duties and Spheres of the New Life
   (1) The Virtues
    (a) The Heroic Virtues
    (b) The Amiable Virtues
    (c) The Theological Virtues
   (2) The Duties
    (a) Duties toward Self
    (b) Duties in Relation to Others
    (c) Duties in Relation to God
    (d) Spheres and Relationships
6. Conclusion

LITERATURE

In this article, which proposes to be of a general and introductory character, we shall first deal with the nature and function of ethics generally, showing its difference from and relation to other cognate branches of inquiry. Secondly, we shall sketch briefly the history of ethics so far as the various stages of its development bear upon and the way for Christian ethics, indicating also the subsequent course of ethical speculation. Thirdly, we shall give some account of Biblical ethics; treating first of the common moral ideas contained in the OT, and enumerating, secondly, the general principles and leading characteristics which underlie the ethical teaching of the NT.

I. Nature and Function of Ethics.—Ethics is that branch of philosophy which is concerned with human character and conduct. It deals with man not so much as a subject of knowledge, as a source of action. It has to do with life or personality in its inward dispositions, outward manifestations and social relations. It was Aristotle who first gave to this study its name and systematic form. According to the Gr signification of the term, it is the science of customs (ἡθική, ἡθόδος, from ἡθος, "custom," "habit," "disposition"). But inasmuch as the words "custom" and "habit" seem to refer only to outward manner of life, usages, the mere etymology would limit the nature of the inquiry. The same limitation exists in the Lat designation, "moral," since mores concerns primarily manners.

Men live before they reflect, and act before they examine the grounds of action. So long as there is a congruity between the habits of an individual or a people and the practical requirements of life, ethical questions do not occur. It is only when difficulties arise and new problems appear as to right and duty in which the existing customs of life offer no solution, that doubt awakes, and with doubt reflection upon the actual morality which governs life. It is when men begin to call in question their past usages and institutions and to readjust their attitude to old traditions and new interests that ethics appears. Ethics is not morality but reflection upon morality. When, therefore, Aristotle, following Socrates and Plato, employed the term, he had in view not merely a description of the outward life of man, but rather the sources of action and the objects as ends which ought to guide him in the proper conduct of life. According to the best usage the names Moral Philosophy and Ethics are equivalent and mean generally the rational explanation of our nature, actions and relations as moral and responsible beings. Ethics therefore may be defined as the systematic study of human character, and its function is to show how human life must be fashioned to realize its end or purpose.

But accepting this general definition, how, it may be asked, can we speak of a science of conduct at all? Has not science to do with necessary truths, to trace effects from as causes, to formulate general laws according to which these causes act, and to determine the necessary consequences? But is not character just that concerning which no definite conclusions can be predicted? Is not conduct, dependent as it is on the human will, just that which cannot be explained as the resultant of calculable forces? If the will is free then you cannot decide beforehand what line it will take, or predict what shape character must assume. The whole conception of a science of ethics, it is contended, must fail to the ground if we admit an invariable and calculable element in conduct. But this objection is based partly upon a misconception of the function of science and partly upon a too narrow classification of the sciences. Science has not only to do with cause and effect and the laws according to which phenomena actually occur. Science seeks to deal systematically with all truths that are presented to us; and there is a large class of truths not belonging indeed to the realm of
natural and physical events which, however, may be
studied and correlated. Ethics is not indeed con-
cerned with conduct, as something done here and now following from certain causes
in the past and succeeded by certain results in the
future. It is concerned with judgments upon conduct
—the judgment that such conduct is right or wrong
as measured by a certain standard or end. Hence
a distinction has been made between the physical
and the normative sciences, and what are called
normative sciences.

The natural or physical sciences are concerned
simply with phenomena of nature or mind, actual
and potential. The phenomena of nature
and classified. The normative sciences,
that on the other hand, have to do with
Science the facts in space or time, but with
judgments about these facts, with cer-
tain standards or ends (norms, from norma, "a
rule") in accordance with which the facts are to
be valued. Man cannot be explained by natural
law. He is not simply a part of the world, a link
in the chain of causality. When we reflect upon
his life and his relation to the world we find that
he is conscious of himself as an end and that he
is capable of forming purposes, of proposing new
ends and of directing his thoughts and actions
with a view to the attainment of these ends, and
man as an end or purpose thus forms a norm
for the regulation of life; and the laws which must be observed for the
attainment of such an end form the subjects of a
normative science. Ethics therefore has to do with the right or wrong
and is concerned primarily with the laws which regu-
late our judgments and guide our actions.

Man is of course a unity, but it is possible to view
his self-consciousness in three different aspects, and
these are constituted: first, an intellectual and sub-
cognitive volitional element. Roughly corre-
Sciences sponding to these three aspects, one
in reality but separable in thought,
there arise three distinct though interdependent mental sciences: metaphysics, which has to do with
man's relation to the universe of which he forms a
part; psychology, which deals with the nature, con-
stitution and evolution of his faculties and feelings
as a psychological being; and ethics, which treats of him
as a volitional being, possessing will or determining activity.

(1) Ethics and metaphysics.—Ethics, though dis-
tinct from, is closely connected with metaphysics on
the one hand, and physics on the other. For we take metaphysics in its widest sense as including
natural theology and as positing some ultimate end
to the realization of which the whole process of the
world is somehow a means, we may easily see how
it is a necessary presupposition or basis of ethical inquiry.
The world as made and governed by and
for an intelligent purpose, and man as a part of it,
having his place and function in a great teleological
cosmos, are postulates of the moral life and must
be accepted as a basis of all ethical study. The
 distinction between ethics and metaphysics did not
arise at once. In early Greek philosophy they were
closely united. Even now the two subjects cannot
be completely dissociated. Ethics invariably runs back into metaphysics, or at least into the-
ology, and in every philosophical system in which the
universe is regarded as having an ultimate end or good, the good of human beings is conceived as identical with or included in the universal good (see
Ziegler, Gesch. der Christlischen Ethik; also Sidgwick, History of Ethics).

(2) Ethics and psychology.—On the other hand ethics is closely associated with, though distinguish-
able from, psychology. Questions of conduct inev-
itably lead to inquiries as to certain states of the
agent's mind, for we cannot pronounce an action morally good or bad, as something done here and now following from certain causes in the past and succeeded by certain results in the future. It is concerned with judgments upon conduct—the judgment that such conduct is right or wrong as measured by a certain standard or end. Hence a distinction has been made between the physical sciences and what are called normative sciences.

3. A Normative Science

The natural or physical sciences are concerned simply with phenomena of nature or mind, actual and potential. The phenomena of nature and classified. The normative sciences, on the other hand, have to do with Science the facts in space or time, but with judgments about these facts, with certain standards or ends (norms, from norma, "a rule") in accordance with which the facts are to be valued. Man cannot be explained by natural law. He is not simply a part of the world, a link in the chain of causality. When we reflect upon his life and his relation to the world we find that he is conscious of himself as an end and that he is capable of forming purposes, of proposing new ends and of directing his thoughts and actions with a view to the attainment of these ends, and man as an end or purpose thus forms a norm for the regulation of life; and the laws which must be observed for the attainment of such an end form the subjects of a normative science. Ethics therefore has to do with the right or wrong and is concerned primarily with the laws which regulate our judgments and guide our actions.

Man is of course a unity, but it is possible to view his self-consciousness in three different aspects, and these are constituted: first, an intellectual and subcognitive volitional element. Roughly corresponding to these three aspects, one in reality but separable in thought, there arise three distinct though interdependent mental sciences: metaphysics, which has to do with man's relation to the universe of which he forms a part; psychology, which deals with the nature, constitution and evolution of his faculties and feelings as a psychological being; and ethics, which treats of him as a volitional being, possessing will or determining activity.

(1) Ethics and metaphysics.—Ethics, though distinct from, is closely connected with metaphysics on the one hand, and physics on the other. For we take metaphysics in its widest sense as including natural theology and as positing some ultimate end to the realization of which the whole process of the world is somehow a means, we may easily see how it is a necessary presupposition or basis of ethical inquiry. The world as made and governed by and for an intelligent purpose, and man as a part of it, having his place and function in a great teleological cosmos, are postulates of the moral life and must be accepted as a basis of all ethical study. The distinction between ethics and metaphysics did not arise at once. In early Greek philosophy they were closely united. Even now the two subjects cannot be completely dissociated. Ethics invariably runs back into metaphysics, or at least into theology, and in every philosophical system in which the universe is regarded as having an ultimate end or good, the good of human beings is conceived as identical with or included in the universal good (see Ziegler, Gesch. der Christlischen Ethik; also Sidgwick, History of Ethics).

(2) Ethics and psychology.—On the other hand ethics is closely associated with, though distinguishable from, psychology. Questions of conduct inevitably lead to inquiries as to certain states of the agent's mind, for we cannot pronounce an action morally good or bad, as something done here and now following from certain causes in the past and succeeded by certain results in the future. It is concerned with judgments upon conduct—the judgment that such conduct is right or wrong as measured by a certain standard or end. Hence a distinction has been made between the physical sciences and what are called normative sciences.

5. Relation of Christian Ethics to the Natural and Historical Sciences

Christian ethics is the science of morals conditioned by Christianity, and when we consider the problems which it discusses the sympathy and, or the implications of the moral life as dominated by the Supreme Good which Christians believe to have been revealed in and through the life and teaching of Jesus Christ. Christian ethics is thus a branch of particular application of general ethics. So far from being opposed to moral philosophy it is the inevitable outcome of the evolution of thought. For if the revelation of God through Christ is true, then it is a factor, and the greatest
in life and destiny, which must condition man’s entire outlook and give a new value to his aims and duties.

(1) Not an opposition.—In Christianity we are confronted with the motive power of a great Personality entering into the current of human history, and by His works, that place can be indicated only by starting from the ethical ideal embodied in Christ, and working out from that point a code of morality for the practical guidance of the Christian life. But while this truth gives to Christian ethics its distinctive character and preeminent worth, it neither throws discredit upon philosophical ethics nor separates the two sciences by any hard-and-fast lines. They have much in common. A large domain of conduct is covered by both. The so-called pagan virtues have their worth for Christian character and are in the line of Christian virtues. Man even in his natural state is constituted for the moral life and is not without some knowledge of right and wrong (Rom 1 20). The moral attainments of the ancient pagans were simply different, but it is of the same kind under every system. Purity is purity, and benevolence benevolence, and both are excellences, whether manifested in a heathen or a Christian. While therefore Christian ethics takes its point of departure from the revelation of God and the manifestation of man’s possibilities in Christ, it accepts and uses the results of moral philosophy in so far as they throw light upon the fundamental facts of human nature. As a system of moral Christianity claims to be inclusive, it takes cognizance of all the data of consciousness, and assumes all ascertained truth as its own. It completes what is lacking in other systems in so far as their conclusions are based on an incomplete survey of facts. Christian morals, in short, deal with personality in its highest ranges of moral power and spiritual consciousness, and seek to interpret life by its greatest possibilities and loftiest attainments as they have been revealed in Christ.

(2) Philosophical postulates.—What has been said and other distinctive features of Christian morals may be noted, of which philosophical ethics takes little or no account:

(a) Christian ethics assumes a latent spirituality in man awaiting the Spirit of God to call it forth. “Here,” says Newman, “God makest thou a new heart.” There is a natural capacity for ethical life which man’s whole constitution points. Matter itself may be said to exist ultimately for spirit, and the spirit of man for the Holy Spirit (cf. Roth, Theologische Ethik, 1, 459). No theory of man’s physical beginning can interfere with the assumption that man stands upon a moral plane and is capable of a life which shapes itself to spiritual ends. Whatever be man’s history—whether he has been made in God’s image, and he bears the Divine impress in all the lineaments of his body and soul. His degradation cannot wholly obliterate his nobility, and his actual corruption bears witness to his possible holiness. Christian morality is therefore nothing else than the morality prepared from all eternity, and is but the highest realization of that which heathen virtue was striving after. This is the Pauline view of human nature. Jesus Christ, according to the apostles, is the image of the invisible God, and man’s only hope of the whole creation. Everywhere there is a capacity for Christ. Man is not simply what he now is, but all that he is yet to be (1 Cor 15 47-49).

(b) Connected with this peculiarity is another which further differentiates Christian ethics from philosophical—the problem of the re-creation of character. Speculative systems do not advance beyond the formation of moral requirements; they prescribe what ought ideally to be done or avoided. Christian ethics, on the other hand, is concerned with the question, By what power can I achieve the right and the good? (cf Otley, Christian Ideas and Ideals, 22). It regards human nature as in need of renewal and recovery. It points to a process by which the human character can be restored and transformed. It claims to be the power of God unto salvation to everyone that believeth (Rom 1 16). Christian ethics thus makes the twofold assumption, and in this its contrast to philosophic ethics is disclosed, that the ideal of humanity has been revealed in Jesus Christ and that in Him also there is supplied a power by which man may become his true self, all that his natural life gives promise of and potentially is.

(3) Method.—Passing from a consideration of the data of Christian ethics to its method, we find that here again there is much that is common to philosophy and Christian morals. The method in both is the rational method. The Christian ideal, though given in the only "Law and the Prophets," Darwin may differ in content, but it is of the same kind under every system. Purity is purity, and benevolence benevolence, and both are excellences, whether manifested in a heathen or a Christian. While therefore Christian ethics takes its point of departure from the revelation of God and the manifestation of man’s possibilities in Christ, it accepts and uses the results of moral philosophy in so far as they throw light upon the fundamental facts of human nature. As a system of moral Christianity claims to be inclusive, it takes cognizance of all the data of consciousness, and assumes all ascertained truth as its own. It completes what is lacking in other systems in so far as their conclusions are based on an incomplete survey of facts. Christian morals, in short, deal with personality in its highest ranges of moral power and spiritual consciousness, and seek to interpret life by its greatest possibilities and loftiest attainments as they have been revealed in Christ.
The distinction has sometimes been expressed by saying that dogmatics is a theoretical, while ethics is a practical science. It is true that ethics stands nearer to everyday life and deals with methods of practical conduct, while dogmatics is concerned with beliefs about things of a more esoteric or speculative nature. But on the other hand, ethics discusses thoughts as well as actions, and is interested in inner judgments not less than outward achievements. There is a practical side to all doctrine; and there is a theoretic side of all morals. In proportion as dogmatic theology becomes divorced from practical interest there is a danger that it may become mere pedantry. Even the most theoretic of sciences, metaphysics, while, as Nosalis said, it bakes no bread, has its justification in its bearing upon life. On the other hand, ethics would lose all scientific value and would sink into a mere enumeration of duties if it had no dogmatic basis and did not draw its motives from beliefs. The common statement that dogmatics shows what we should believe and ethics what we should do is only approximately true and is inadequate. For moral laws and precepts are also objects of faith, and what we should believe involves a moral requirement and has a moral character.

In sin have been said. According to Schleiermacher, Christliche Lehre, I–24. Recent Christian moralists (Dorner, Martensen, Wuttke, Haering, Lemme) tend to accentuate the distinction and claim for them a separate discussion. The ultimate connection cannot indeed be overlooked without loss to both. It leads only to confusion to talk of a creedless morality, and the attempt to deal with moral questions without reference to their dogmatic implication will not only rob Christian ethics of its distinctive character and justification, but will reduce the exposition to a mere system of emotionalism. Dogmatics and ethics may be regarded as interdependent and mutually serviceable. On the one hand, ethics avails dogmatics from it, by no means neglects their differences (cf Schleiermacher, Christliche Lehre, I–24). Recent Christian moralists (Dorner, Martensen, Wuttke, Haering, Lemme) tend to accentuate the distinction and claim for them a separate discussion. The ultimate connection cannot indeed be overlooked without loss to both. It leads only to confusion to talk of a creedless morality, and the attempt to deal with moral questions without reference to their dogmatic implication will not only rob Christian ethics of its distinctive character and justification, but will reduce the exposition to a mere system of emotionalism. Dogmatics and ethics may be regarded as interdependent and mutually serviceable. On the one hand, ethics avails dogmatics from it, by no means neglects their differences (cf Schleiermacher, Christliche Lehre, I–24).

(2) The distinction.—While both sciences form the complementary sides of theology, and stand in the relation of mutual service, ethics presupposes dogmatics and is based upon its postulates. Dogmatics presents the essence, contents and object of the religious consciousness; ethics presents this consciousness as a rule of conduct for determining the human will (Wuttke). In the one, the Christian life is regarded from the standpoint of dependence on God; in the other, from the standpoint of human freedom. Dogmatics deals with faith in relation to God; ethics considers it rather in its relation to man as a human activity, and as the organ of conduct (cf Lemme, Christliche Ethik, I, 15). Dogmatics shows us how our adoption into the kingdom of God is the work of Divine love; ethics shows us how this knowledge of Divine love is the bond which unites God and our neighbor and must be worked out through all the relationships of life (cf Haering).

(3) Theological postulates.—From this point of view we may see how dogmatics supplies to ethics certain postulates which may briefly be enumerated.

(a) Ethics assumes the Christian idea of God. God is not merely a force or even a creator as He is presented in philosophy. Divine power must be qualified by what we term the moral attributes of God. We do not deny His omnipotence, but we look beyond to the "the love that tops the thrones," the Christ whom we recognize as the amplitude in God's moral qualities: (a) benevolence or kindness; (b) more deeply ethical and in seeming contrast to His benevolence, Divine justice—not mere blind benevolence but a kindness which is wise and discriminates (cf Butler); (c) highest in the scale of Divine attributes, unifying in one comprehensive quality kindness and justice, stands Divine love or grace. The God whom dogmatics postulates to ethics is God in Christ.

(b) Ethics again presupposes the Christian doctrine of sin. It is not the province of ethics to discuss the origin of evil or propound a theory of sin. But it must see to it that the view it takes is consistent with the truths of revelation and in harmony with the facts of life. A false and inherited conception of sin is as detrimental for ethics as it is for dogmatics, and upon our doctrine of evil depends very largely our view of life as to its difficulties and purposes, its trials and triumphs. Three views of sin have been held. According to an ancient Greeks sin is simply a defect or shortcoming, a missing of the mark (aporia, hamartia, the active principle, or aporia, hamartienia, the result); according to others, it is a disease, a thing latent in the constitution of the individual, inherent in the flesh and resulting from heredity and environment (see Evolution).

While there is truth in both of these views, by themselves, each separately, or both in combination, is defective. They do not sufficiently take account of the personal self-determinative element in all sin. It is a misfortune, a fate from which the notion of guilt is absent. The Christian view implies these conceptions, but it gives the truth of the matter in a form which is distinct and which gives to them their value. Sin is not merely a negative thing, it is something positive, an inward dominating force. It is not merely an imperfection, or want; it is an excess, a trespass. It is not simply an inherent malady; it is a self-chosen perversion. It is not inherent in the flesh or animal impulses and physical passions: it belongs rather to the mind and will. Its essence lies in selfishness. It is the deliberate choice of self against the holiness of God, as the deliberate choice of self and the wilful perversion of all the powers of man into instruments of unrighteousness.

(c) A third postulate arises as a consequence from the Christian view of God and the Christian view of sin, viz. the responsibility of man. Christian ethics treats every man as accountable for his thoughts and actions, and therefore capable of choosing the good as revealed in Christ. While not denying the sovereignty of God or minimizing the mystery of evil, the Christian recognizes the universality of sin, Christianity firmly maintains the doctrine of human freedom and accountability. An ethic would be impossible if, on the one side, grace were absolutely irresistible, and if, on the other, sin were necessitated, if at any single point wrongdoing were inevitable. Whatever be our doctrine on these
subjects, ethics demands that freedom of the will be safeguarded. At this point an interesting question emerges as to the possibility, apart from a knowledge of Christ, of choosing the good. Difficult as this question is, one feels that it was among the greatest of the early Fathers and philosophers, and probably the more just, view is that we cannot hold mankind responsible unless we accord to all men the larger freedom. If non-Christians are fated to do evil, then no guilt can be imputed. History shows that a love for goodness has sometimes existed, and that many isolated acts of purity and kindness have been done, among people who have known nothing of the historical Christ. The NP recognizes degrees of depravity in nations and individuals and a measure of noble aspiration and earnest effort in ordinary human nature. St. Paul plainly assumes some knowledge and performance on the part of the heathen, and though he denounces their immorality in unsparing terms he does not affirm that pagan society was so utterly corrupt that it had lost all knowledge of moral good.

II. Historical Sketch of Ethics.—A comprehensive treatment of our subject would naturally include a historical sketch of the times to the present. For ethics as a branch of philosophical inquiry partakes of the historical development of all thought, and the problems which it presents to our day can be rightly appreciated only in the light of certain categories and concepts—such as end, good, virtue, duty, pleasure, egoism and altruism—which have been evolved through the successive stages of the movement of ethical thoughts. All we can attempt here, however, is the baldest outline of the different epochs of ethical inquiry and indicating the preparatory stages which lead up to and find their solution in the ethics of Christianity.

1. Greek Philosophy.—All the great religions of the world—India, Persia and Egypt—have had their ethical implications, but these have consisted for the most part of loosely connected moral precepts or adages. Before the golden age of Gr philosophy there were no ethics in the strict sense. The moral conscience of the Greeks takes its rise with the Sophists, and particularly with Socrates, who were the first to protest against the long-established customs and traditions of their land. The so-called “wise men” were in part moralists, but their sayings are but chance sayings and their positions are not systematic. Philosophy proper occupied itself primarily with purely metaphysical or ontological questions as to the nature of being, the form and origin and primal elements of the world. It was only when Gr religion and poetry had lost their hold upon the cultured and the beliefs of the past had come to be doubted, that questions as to the meaning of life and conduct arose.

2. Socrates.—Already the Sophists had drawn attention to the vagueness and inconsistency of common opinion, and had begun to teach the art of conduct, but it was Socrates who, as it was said, first brought philosophy down from heaven to the sphere of the earth and directed men’s minds from merely natural things to human life. He was indeed the first moral philosopher, inasmuch as, while the Sophists talked about justice and law and temperance, they could not tell, when pressed, what these things were. The first task of Socrates, therefore, was to expose human ignorance. All our confusion and disputes about good and evil, says Socrates, come from want of clear knowledge. He aimed, therefore, at producing knowledge, not merely for its own sake, but because he believed it to be the ground of all right conduct. Nobody does wrong willingly. Let a man know what is good, that is, what is truly beneficial, and he will do it. Hence the famous Socratic dictum, “Virtue is knowledge and vice is ignorance.” With all his intellectualism Socrates was really a hedonist, believing that pleasure was the ultimate end of life. For it must be Augustine who said, “The love of knowledge of virtue as distinct from interest. Everyone naturally seeks the good because the good is really identified with his happiness. The wise man is necessarily the happy man, and hence “to know one’s self” is to know the secret of well-being.

3. Plato.—While Socrates was the first to direct attention to the nature of virtue, his one-sided and fragmentary conception of it received a more systematic treatment from Plato, who attempted to define the nature and end of man by his place in the cosmos. Plato thus brought ethics into intimate connection with metaphysics. He conceived an ideal world in which everything earthly and human had its prototype. The human soul is derived from the world-soul and, like it, is a mixture of two elements. On the one side, in virtue of reason, it participates in the world of ideas, or the life of God; and on the other, by virtue of its animal impulses, it partakes of the world of decay, the corporeal world. These two dissimilar parts are connected by an intermediate element, the thumos, embracing courage, the love of honor and the affections of the heart—a term which may be translated by the will. The constitution of the inner man is manifested in his outward organization. The head is the seat of reason, the breast of the heart and the affections, and the lower part of the body of the organs of animal desire. If we ask, Who is the just man? Plato answers, The man in whom the three elements just mentioned harmonize.

4. Aristotle.—The ethics of Aristotle, while it completes, does not essentially differ from that of Plato. He is the first to treat of the subject formally as a science, which assumes in his hands a division of politics. For, as he says, man is really “a social animal”; and, even more decisively than Plato, he treats of man as a part of society. Aristotle begins his great work on ethics with the discussion of the chief virtues and vices, and the means of attaining the mean, or well-being. Happiness does not consist, however, in sensual pleasure, or even in the pursuit of honor, but in a life of well-ordered contemplation, “an activity of the soul in accordance with reason” (Nic. Eth., I, ch v). But to reach the goal of right
thinking and right doing, both favorable surround-
ings and proper instruction are required. Virtue
is not virtue until it is a habit, and the only way
to become virtuous is to practise virtue. It will
therefore be the business of Aristotle to stress the
emphasis of Socrates and Plato upon knowledge by
the insistence upon habit. Activity must be com-
bined with reason. The past and the present,
environment and knowledge, must both be acknow-
ledged as elements in the making of life. The virtues
are thus habits, but habits of deliberate choice.
Virtue is therefore an activity which at every point
seeks to strike the mean between two opposite ex-
cesses. Plato's list of virtues had the merit of
simplicity, but Aristotle's, though fuller, lacks sys-
tem in its reference to a balance of right actions which
are determined in reference to two extremes. One
defect which strikes a modern is that among the
virtues benevolence is not recognized except ob-
scurely as a form of liberality; and in general the
gentler self-sacrificing virtues so prominent in Chris-
tianity have no place. The virtues are chiefly
aristocratic and are impossible for a slave. Again
while Aristotle did well, in opposition to previous
philosophers, to recognize the function of habit, it
must be pointed out that habit of itself cannot make
a man virtuous. Mere habit may be a hindrance
and not a help to higher attainment. You cannot
reduce morality to a succession of customary acts.
But the idea that Aristotle determined a balance of virtue
is that he regards the passions as wholly irrational
and immoral. He does not see that passion in this
sense can have no meaning. If you have too
much of a good thing, you cannot have even a little
of a bad thing. In man the desires and impulses
are never purely irrational. Reason enters into all
his appetites and gives to the body and all the
physical powers an ethical value and a moral use.
We do not become virtuous by curbing the passions
but by transforming them into the vehicle of good.
Aristotle, not less than Plato, is affected by the
special duality which makes an antithesis between reason
and impulse, and imparts to the former an external
supremacy.

(5) Stoics and Epicureans.—The two conflicting
elements of reason and impulse which neither Plato
nor Aristotle succeeded in harmonizing ultimately
gave rise to two opposite interpretations of the
moral life. The Stoics selected the rational nature as
the object of their worship to the ethical sense, but they
gave to it a supremacy so rigid as to threaten the
extinction of the affections. The Epicureans, on the
other hand, seizing the doctrine that happiness is
the chief good, so accentuated the emotional side of
nature as to open the door for all manner of sensual
enjoyment. Both agree in determining the happi-
ness of the individual as the final goal of moral con-
duct. It is not necessary to dwell upon the particu-
lar tenets of Epicurus and his followers. For though
both his materialism and Stoicism, as representing the
chief tendencies of ethical inquiry, have exercised
incalculable influence upon speculation and practical
moral of later ages, it is the doctrines of Stoicism
which have more specially come into contact with
Christianity.

(6) Stoicism.—Without dwelling upon the stoic
conception of the world, according to which the
universe was a whole, interpenetrated and controlled
by an inherent spirit, and the consequent view of life
as proceeding from God and being in all its parts
—interpenetrated and controlled by the Divine, we may note that the Stoics, like
Plato and Aristotle, regarded the realization of
man's natural purpose as the true well-being or
highest good. This idea they formulated into a
principle of life: living, according to Nature, as the wisdom
man, he who strives to live in agreement with his
rational nature in all the circumstances of life. The
law of Nature is to avoid what is hurtful and strive
for what is appropriate; and pleasure arises as an
accompaniment when a being obtains that which is
fitting. Pleasure and pain are, however, to be re-
garded as means to the one-sided end to be
met by the wise man with indifference. He
alone is free, the master of himself and the world,
who acknowledges the absolute supremacy of reason
and makes himself independent of earthly desires.
This life of freedom is open to all, for all men are
equal, members of one great body. The slave may
be as free as the consul and each can make the world
his servant by living in harmony with it.

There is a certain sublimity in the ethics of Sto-
icism. It was a philosophy which appealed to noble
minds and "it inspired nearly all the great charac-
ters of the early Roman empire and nerved every
attempt to maintain the dignity and freedom of the
human soul" (Lecky, History of European Morals,
1, ch. ii). We cannot, however, be blind to its defects.
With all their talk of Divine immanence and provi-
dence, it was nothing but an impersonal destiny
which the Stoics recognized as governing the uni-
verse. "Harmony with Nature" was simply a
means of preventing Stoicism to moral
the glorification of reason, even to the extent of sup-
pressing all emotion. It has no real sense of sin.
Sin is un-reason, and salvation lies in the external
control of the passions, in indifference and apathy
and a paradise of thought. The desire of the
duality of the Stoics is that they emphasized inner moral
integrity as the one condition of all right action
and true happiness, and in an age of degeneracy
insisted on the necessity of virtue. In its preference
for the joys of the inward and its secularism of the
light of sense; in its emphasis upon duty and its
advocacy of a common humanity, together with its
belief in the direct relation of each human soul to
God, Stoicism, as revealed in the writings of
Seneca, Marcus Aurelius and an Epicurus, not
only showed how high paganism at its best could
reach, but proved in a measure a preparation for
Christianity with whose practical tenets, in spite of
its imperfections, it had much in common.

(7) Stoicism and St. Paul.—That there are re-
markable affinities between Stoicism and Pauline
ethics has frequently been pointed out. The
similarity both in language and sentiment can scarcely
be accounted for by mere coincidence. There were
elements in Stoicism and St. Paul which both
have not have dreamt of assimilating, and features with
which he could have no sympathy. The pantheistic
view of God and the material conception of the
world, the self-conscious pride, the absence of all
sense of sin and need of pardon, the temper of
apathy and the unnatural suppression of feelings—
these were features which could not but rouse
in the apostle's mind strong antagonism. But on the
other hand there were certain well-known charac-
teristics of a Socratic origin in Stoicism which may
be considered as the goal of humanity.

It will be possible only to sketch in a few rapid
strokes the subsequent development of ethical
thought. After the varied life of the
early centuries had passed, Christian

2. Scholas-

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Philosophy; cf Hatch, Hübbert Lectures) and latterly, of Scholasticism. Christian truth stiffened into a cumbersome catalogue of ecclesiastical observances.

In the early Fathers (Barnabas, Clement, Origen, Gregory and others) were hardly distinguished. Cyprian discussed moral questions from the standpoint of church discipline.

The first real attempt at a Christian ethic was made by Ambrose, whose treatise on the Duties is an imitation of Cicero’s work of the same title. Even Augustine, notwithstanding his profound insight into the nature of sin, treats of moral questions incidentally. Perhaps the only writers among the schoolmen, excepting Alcin (Virtues and Vices), who afford anything like elaborate moral treatises, are Abelard (Ethica, or Scito to Ipsum), Peter Lombard (Sentences), and, above all, Thomas Aquinas (Summa, II).

Emancipation from a legal dogmatism first came with the Reformation which was in essence a moral revival. The relation of God and man came to be re-stated under the inspiration of Bib. truth, and the value and rights of man as man, so long obscured, were disclosed. The conscience was liberated and Luther became the champion of individual liberty.

Descartes and Spinoza.—The philosophical writers who most fully express in the domain of pure thought the protestant spirit are Descartes and Spinoza, with whom speculation with regard to man’s distinctive nature and obligations took a new departure. Without following the fortunes of philosophy on the continent of Europe, which took a pantheistic form in Germany and a materialistic tone in France (though Rousseau directed the thought of Europe to the constitution of man), we may remark that in England thought assumed a practical complexion, and on the basis of the inquiries of Locke, Berkeley and Hume into the nature and limits of the human understanding, the questions as to the source of moral obligation and the faculty of moral judgment came to the front.

British moralists may be classified mainly according to their views on this subject. Beginning with Hobbes we have...

4. English man was naturally selfish and that all his actions were self-regarding, Cudworth, More, Wallaston, Shaftesbury, Hôtelouin, Adam Smith and others discussed the problem. The whole rational of individual and social virtues, agreeing generally that the right balance between the two is due to a moral sense which, like taste or perception of beauty, guides us in things moral. All these intuitional writers fall back upon a natural selfish instinct. Selfishness, disguise as it we may, or, as it came to be called, utility, is really the spring and standard of action. Butler in his contention for the supremacy and uniqueness of conscience took an independent but scarcely more logical attitude. Both he and all the later British moralists, Paley, Bentham, Mill, suffer from a narrow, artificial psychology which conceives of the various faculties as separate and independent elements lying in man.

Utilitarianism is a scheme of consequences which finds the moral quality of conduct in the effects and feelings created in the subject. With all their differences of detail the representativeness of the theory are at one in regarding as a happiness. Bentham and Mill made the attempt to deduce benevolence from the egoistic starting-point. “No reason can be given,” says Mill (Utilitarianism, ch iv), “why the general happiness is desirable except that each person . . . . desires his own happiness . . . . and the general happiness therefore is a good to the aggregate of all persons.” Late utilitarians, disdissified with this non sequitur and renouncing the dogma of personal pleasure, maintain that we ought to derive universal happiness from ethical reasoning. (Sidgwick, Methods of Ethics, iii, ch ii.) But what, we may ask, is this reason, and why should I listen to her voice?

6. Evolutionary Ethics. The natural instincts and impulses to social good, though existent in a rudimentary animal form, have been evolved through environment, heredity and social institutions to which man through his long history has been subject. But this theory only carries the problem farther back, for, as Green well says (Proleg, to Ethics), “that countless generations should have passed during which a transmitted organism was progressively modified by reaction on its surroundings till an eternal consciousness could realize itself . . . . might add to the wonder, but it could not alter the result.”

The great rival of the pleasure-philosophy is that which has been called “duty for duty’s sake.” This position was first taken by Kant whose principle of the “Categorical Imperative” utterly broke down the theory of “pleasure for pleasure’s sake.” For Kant, conscience is simply a reflection of duty, and its laws by him are reduced to unity. Reason, though limited in its knowledge of objects to phenomena of the sense, in the region of practice transcends the phenomenal and attains the real. The autonomy of the will carries us beyond the phenomenal into the supersensible world. Here the “Categorical Imperative” or moral law utters its “thou shalt” and prescribes a principle of conduct irrespective of desire or ulterior end. In accordance with the nature of the Categorical Imperative, the formula of all morality is, “Act from a maxim at all times fit for law universal” (Kritik d. praktischen Vernunft...)

This principle is, however, defective. For while it determines what is right, it does not inform what is duty, it tells us nothing of the objective side, of the content of duty. We may learn from Kant the grandeur of duty in the abstract and the need of obedience to it, but we do not learn what duty is. Kant’s law remains, we might say, a formalism, without relation to the matter of practical life.

To overcome this abstraction, to give content to the law of reason and find its realization in the institutions and relationships of life and society, has been the aim of the later Idealists...

8. German Idealists. Idealistic philosophy which starts from Kant.

(1) Hegel.—Following Fichte, for whom morality is action according to the ideas of reason—self-consciousness finding itself in and through a world of deeds—Hegel starts with the Idea as the source of all reality, and develops the conception of Conscious Personality which, by overcoming the antithesis of impulse and thought, gradually attains to the full unity and realization of self in the consciousness of the world and of God. The law of Right or of all ethical ideal is, “Be a person and respect others as persons” (Hegel, Philosophie des Rechts, sec. 3l). These views have been worked out in recent and recent works of speculative ethics by Green, Bradley, Caird, McIntaggart, Harris, Royce, Dewey, Watson.

Man as a self is rooted in an infinite self or personality. Our individual self-consciousness is derived from and maintained by an infinite eternal and universal self-consciousness. Knowledge is,
therefore, but the gradual discovery of mind in things, the progressive realization of the world as the self-manifestation of an infinite Personality which unites in itself the divine and man. Hence morality is the gradual unfolding of an eternal purpose whose whole is the perfection of man.

(2) Watchwords: Pleasure and Duty.—We have thus seen that in the history of ethics two great rival watchwords have been sounded—pleasure and duty, or, to put it another way, egoism and altruism. Both have their justification, yet each taken separately is abstract and one-sided. The problem of ethics is how to harmonize without suppressing these two extremes, how to unite selfish duty and individual right in a higher unity. We have seen that philosophical ethics has sought a synthesis of these conflicting moments in the higher and more adequate conception of human personality—a personality whose ideals and activities are identified with the eternal and universal personality of God. Christianity also recognizes the truth contained in the several types of ethical philosophy which we have passed under review, but it adds something which is distinctively its own, and thereby gives a new meaning to happiness and to duty, to self and to others.

Christian synthesis: Christianity also emphasizes the realization of personality with all that it implies as the true good; man; but it shows us that “to be perfect as God is perfect.” He shows us that we only find ourselves as we find ourselves in others; only by dying do we live; and only through profound self-surrender and sacrifice do we become ourselves and achieve the highest good.

III. Principles and Characteristics of Biblical Ethics.—The sketch of the history of ethics just offered, brief as it necessarily is, may serve to indicate the ideas which have shaped modern thought and has pointed the way to the interpretation of the Christian view of life which claims to be the fulfillment of all human attempts to explain the highest good. We now enter upon the third division of our subject which embraces a discussion generally of Bib. ethics, dealing first with the ethics of the OT and next with the leading ideas of the NT.

The gospel of Christ stands in the closest relation with Heb. religion, and revelation in the NT fulfills and completes the promise given in the OT of Greece and Rome have contributed much to Christendom, and have helped to interpret Bible teaching with regard to truth and duty; but there is no such inward relation between them as that which connects Christian ethics with OT morality. Christ himself, and still more the apostle Paul, assumed as a substratum of his teaching the revelation which had been granted to the Jews. The moral and religious doctrines which were comprehended under the designation of “the Law” formed for them, as Paul said (Gal 3 24–25), a μαθήματα, παιδαγωγός, or servant whose function it was to lead them to the school of Christ. In estimating the special character of OT ethics, we are not concerned with questions as to authenticity and dates of the various books, or with the manifold problems raised by modern Bib. criticism. While not forgetting the very long period which these books cover, involving changes of belief and life and embracing successive stages of political society, it is possible to regard the OT simply as a body of writings which represent the successive ethical ideas of the Hebrews as a people.

(1) Religious character of Hebrew ethics.—At the outset we should be impressed by the fact that the moral ideal of Judaism was distinctly religious. The moral obligations were conceived as Divine commands and the moral law as a revelation of the Divine will. The religion was monotheistic. At first Jehf may have been regarded merely as a tribal Deity, but gradually this restricted view gave place to a wider conception of God as the God of all men, and as such He was presented by the later prophets. God was for the Jew the supreme source and author of the moral law, and throughout his history duty was embodied in the Divine will. Early in the Pentateuch the note of law is struck, and the fundamental elements of Jewish morality are embodied in the story of Eden and the Fall. God’s commandment is the criterion and measure of man’s obedience. Evil which has its source and head in a hostile though subsidiary power consists in violation of Jehf’s will.

(a) The Decalogue: First among the various stages of OT ethic must be mentioned the Mosaic legislation centering in the Decalogue (Ex 20; Dt 5). Whether the Ten Commandments issue from the time of Moses, or are a later summary of duty, they hold to the idea that the moral teaching of the OT. All, including even the 4th, are purely moral enactments. But they are largely negative, only the 5th rising to positive duty. They are also chiefly external, regulative of outward conduct, forbidding acts but not taking note of intent and desire. The 6th and 7th commandments protect the rights of persons, while the 8th guards outward property. Though these laws may have grown out of primitive customs, they are moral consciousness of mankind and as such are applicable to all times and all men, it is clear that they were at first conceived by the Israelites to be restricted in their scope and practice to their own tribe.

(b) Civil laws: A further factor in the ethical education of Israel arose from the civil laws of the land. The Book of the Covenant (Ex 20–23), as revealing a certain advance in political legislation and jurisprudence, is an essential part of the common law. Still the hard legal law of retaliation—“an eye for an eye and a tooth for a tooth”—discloses a barbarous conception of right. But along with the more primitive enactments of revenge and stern justice there are not wanting provisions of a kindlier nature, such as the law of release, the protection of the fugitive, the arrangements for the gleaner and the institution of the Year of Jubilee.

(c) Ceremonial laws: Closely connected with the civil laws mentioned above are the ceremonial enactments as an element in the moral life of Israel. If the civil laws had reference to the relation of man to his fellows, the ceremonial laws referred rather to the relation of man to God. The prevailing idea was that God, toward that to that of sanctification. The so-called Priestly Code, consisting of a number of ceremonial enactments, gradually took its place alongside of the Mosaic law, and was established to guard the being of God and the persons of the worshippers from profanation. These had to do (a) with sacrifices and offerings and forms of ritual which, while they typified and shadowed the ideas of spiritual sanctity, often degenerated into superstitious practices (cf Am 5 22–26; Hos 6 5; Isa 1 11–15); (b) commands and prohibitions with regard to personal deportment—“meats and drinks and divers washings.” Some of these had a sanitary significance; others guarded the habits of daily life from heathen defilement.

(d) Prophecy: The dominant factor of OT ethics lay in the influence of the prophets. They and not the priests were the great moralists of Israel. They are the champions of righteousness and integrity of political life, not less that of the individual. They are the witnesses for God and the ruthless denouncers of all idolatry and defection from Him. They comment upon the social vices
to which a more developed people is liable. They preach a social gospel and condemn wrongs done by
man to man. Government and people are sum-
momned to instant amendment and before the nation is
held up a lofty ideal. The prophets are not only
the preachers, but also the philosophers of the
people, and the direct man's minds to the spiritual and
ideal side of things, inveighing against worldliness
and materialism.

Under their reflection, theories as to the origin and
gnature of evil begin to emerge, and the solemnity
and worth of life are emphasized. While on the one
hand, it is shown that God works through
and, on the other the idea of a hereditary taint
of soul is developed, and it is shown that the conse-
quences of sin may affect even the innocent. A
man may inherit suffering and unequal penalties, not
apparently through any fault of his own, but simply
by reason of his place in the solidarity of the race.
Problems like these awaken deep perplexity which
finds a voice not only in the Prophets but also in
the Book of Job and in many of the Ps. The solution
is sought in the thought that God works through
evil, and by its effects evolves man's highest good.
These conceptions reach their climax in the Second
Isa., and particularly in ch 53. God is constantly
represented as longing to pardon and reinstate man in
the favor of Jehovah even up to the iniquity of mere cerem-
onial as well as the failure of all material means of
intercourse with Jeh are repeatedly dwelt upon as
preparing the way for the doctrine of salvation.
In the Book of Pss—the devotional manual of the
people—remarking the sinfulness of the Holy Land and
the nation at various stages of its development—the
same exalted character of God as a God of righteousness
and holiness, hating evil and jealous for devo-
tion, the same profound scorn of sin and the same
high esteem for the wise man are present.

(c) Books of Wisdom: Without dwelling at length on
the ethical ideas of the other writings of the OT— the Books of Wisd, Prov, Job, Eccl—we may
remark that the teaching is addressed more to
individuals than prophecy is; while not being par-
ticularly lofty it is healthy and practical, shrewd,
homely common sense. While the motives ap-
pealed to are not always the highest and have regard
frequently to earthly prosperity and worldly policy,
it must not be overlooked that moral truths through
are also frequently alluded with the fear of God, and
the right choice of wisdom is represented as the dictate
of piety not less than of prudence.

It is to the sapiential books (canonical and a-
phryal) that the closest attention should be paid; indeed,
the figures of the OT—the wise man and the fool.
The wise man is he who orders his life in accordance
with the laws of God. The fool is the self-willed
man, whose life, lacking principle, fails of success.
The nature of wisdom lies not in intellectual knowl-
edge so much as in the control of passion and the
prudent regulation of desire. The idea of human
wisdom is connected in these books with the sub-
lime conception of Divine wisdom which colors both
them and the Pss. In one of the finest passages,
Wisdom is personified as the counsellor of God in
the creation of the world (Prov 8; Wisd 10; Job
28), or the guide which guards the destinies of man
(Wisd 10 15 ff.).

If the sapiential books are utilitarian in tone the
Book of Eccl is pessimistic. The writer is impressed
with the futility of life. Neither pursuit of know-

edge nor indulgence in pleasure affords satisfaction.
All is vanity. Yet there is an element of submission
in this book which only escapes despair by a great
and stolid incalculation of obedience to Divine com-
wander.

(f) Apocryphal books: In an art. on the Ethics
of the Bible some allusion ought to be made to the
spirit of the apocryphal books, reflecting as they do
the ideas of a considerable period of Jewish history
immediately before and contemporaneous with the
advent of Christ. While in general there is a dis-
tinct recognition of true moral life and a high regard
for the moral law, there is no system of ethics nor
even a prevailing ethical principle in these books.
The collection presents the ideas of no one man or
party, or even of one period or locality. The moral
ideas of each book require to be considered sepa-
ately (see special arts.), and they ought to be
studied in connection with the philosophy of Philo
and generally with the doxology of Alexandria
upon which they exercised considerable influence.
The Wisdom of Solomon is supposed by Philo
erides and others to have affected the Hellenic complex
of Paul's thought and also to have colored the stoic
philosophy.

The apocryphal books as a whole do not give
prominence to the idea of an ancient covenant and
are not dominated by the notion of a redemptive
climax to which the other OT books bear witness.
As a consequence their moral teaching lacks the
spirituality of the OT; and there is an insistence
upon outward works rather than inward disposition
as essential to righteousness. While wisdom and
justice are commended, there is a certain self-sat-
iety in the favor of the Israelite, and on the part
of the few select spirits which attain to virtue, a
responding disengagement of and even
contempt for the folly of the many. In Sir esp.
this tone of self-righteous complacency is observable.
There is a manifest lack of humility and sense of sin,
while the attainment of happiness is represented as
the direct result of personal virtue (Sir 14 14 ff.).

The Book of Wisd shows traces of neo-Platonic
influences and recognizes the four Platonic virtues
(7 7), and the Book of Ecclesiates (Wis 9 12 ff.) attributes the causes of evil to other
sources than the will, maintaining the G dualism of
body and soul and the inherent evil of the physi-
nature of man. The Book of Jdth presents in
narrative form a highly questionable morality. On
the whole it must be recognized that the moral
teaching of the Apoc is much below the best teach-
ing of the OT. While Sir gives expression to a true
piety, it manifests its want of depth in its treatment
of sin and in moral practice is also frequently allied
with the fear of God, and the right choice of wisdom is represented as the dictate
of piety not less than of prudence.

(2) Limitations of OT ethics.—In estimating the
ethics of the OT as a whole the fact must not be
forgotten that it was preparatory, a stage in the
progressive revelation of God's will. We are
not surprised, therefore, that, judged by the absolute
standard of the NT, the morality of the OT comes
short in some particulars. Both in intent and ex-
tent, in spirit and in scope, it is lacking.

(a) As to intent: The tendency to dwell upon the
sufficiency of external acts rather than the necessity
of inward disposition, may be remarked; though
as time went on, particularly in the later Prophets
and some of the Ps, the need of inward purity is
insisted upon. While the ideal both for the
nation and the individual is an exalted one—'Be ye holy
for I am holy'—the aspect in which the character
of God is represented is sometimes stern if not repellent (Ex 24; Nu 14 18; Gen 18; 2 S 24 17).

But at the same time there are not wanting more
tender features (Isa 1 17; Mic 6 8), and the Di-
Vin. Fatherhood finds frequent expression. Even though the word is seldom used in the ceremonial law stern, a gentler spirit shines through many of its provisions, and protection is afforded to the wage-earner, the poor and the dependent, while the regulations regarding slaves and foreigners and even lower animals is merciful (Dt 24:14,16; Jer 22:13:17; Mal 3:5; Dt 25:4).

Material motives: Again we have already remarked that the motives to which the OT appeals are often mercenary and material. Material prosperity places an important part as an inducement to moral conduct, and the good which the pious patriarch contemplates is earthly plenty, something which will enrich himself and his family. At the same time we must not forget that the revelation of God's purpose is progressive, and His dealing with men is progressive. There is naturally therefore a certain accommodation of the Divine law to the various stages of moral apprehension of the Jewish people, and on the human side a growing sense of the meaning of life as well as an advancing appreciation of the nature of righteousness. Gradually the nation is being carried forward by the promise of material benefits to the spiritual blessings which they enshrine. If even in the messages of the prophets there is a promise not related to material benefits, we must remember the character of the people they were dealing with—a people wayward and stubborn, whose imaginations could scarcely rise above the material and the temporal. We must judge prophecy by its time and place and see that these penalties and rewards which undoubtedly occupy a prominent place in OT ethics were but goads to spur the apathetic. They were not ends in themselves, nor mere arbitrary promises or threats, but instruments subervient to other ideals.

(6) As to extent: With regard to the extent or application of the Heb ideal it must be acknowledged that here also OT ethics is imperfect as compared with the universality of Christianity. God is represented as the God of Israel and not as the God of all men. It is true that a prominent commandment given to Israel is that which Our Lord inserted: "Thou shalt love thy neighbor as thyself" (Lev 19:18). The extent of the obligation, however, seems to be restricted to the Jewish nation in its temporal and moral unity, the Jewish religion. No one can read the Epistles without perceiving the ethical character of a large portion of their teaching and noticing how even the great theological principles which Paul enunciates have a profound moral import. Nor does it seem to us that there is any essential difference in the ethical teaching of Christ and that of the Apostle.

(2) Character.—Both lay emphasis on character, and the great words of Christ are the great words of Paul. The inmost spring of the new life of love is the same for both. The great object of the Pauline ethic is to place man emptied of self in a condition of receivableness before God. But this idea, fundamental in Paul, is fundamental also in the teaching of Jesus. It is the very first law of the kingdom. "He that would enter in must be humble." The text reads: "Blessed are the poor in spirit." If we analyze this great saying it surely yields the whole principle of the Pauline argument and the living heart of the Pauline religion. In perfect agreement with this moral there is any radical difference between Jesus and Paul to faith. With both it is something, more than mental assent or even implicit confidence in providence. It is the spiritual vision in man of the ideal, the inspiration of life, the principle of conduct.

(3) Inwardness of motive.—Again the distinctive note of Christ's ethic is the inwardness of the moral law as distinguished from the externality of the ceremonial law. Almost in identical terms Paul insists upon the need of inwardness, the purity of the inner man of the heart. Once more both lay emphasis upon the fulfillment of our duties to our fellow-men, and both are at one in declaring that man owes to others an even greater debt than duty. Christ's principle is, "Thou shalt love thy neighbor as thyself"; Paul's injunction is "Owe no man anything but to love one another." Christ transforms morality from a routine into a life; and with Paul also goodness ceases to be a thing of outward rule and becomes a necessity of the soul. For both all virtues are but the various expressions of a single vital principle. "Love is the fulfilling of the law." The dynamic of devotion according to Christ is, "God's love toward us"; according to Paul, "the love of Christ constraineth us."
Ideal of life: And if we turn from the motive and spring of service to the purpose of life, again we find substantial agreement: "Be ye perfect as your Father in heaven is perfect," is the standard of Christ; to attain to the perfect life—"the prize of the high calling of God in Christ"—is the aim of Paul.

(4) Ultimate end.—Nor do they differ in their conception of the ultimate good of the world. Christ's ethical ideal, which He worked for as the realization of the object of His mission, was a re-deemed humanity, a re-establishment of human society, which He designated "the kingdom of God." Paul with his splendid conception of humanity sees that kingdom typified and brought into being in the Risen Life of His Lord. It is by growing up in all things unto Him who is the Head that the whole body will be perfected in the perfection of its members. And this is what Paul means when he sums up the goal and ideal of all human life and endeavor—"till we all attain . . . unto a full growth, man unto . . . the fulness of Christ!" (Eph 4 13). Paul everywhere acknowledges himself to be a pupil of the Master and a teacher of His ways (1 Cor 4 17). With this subject he has been led to bear witness that in their hidden depths and in their practical life the precepts of the apostle are in essential agreement with those of the Sermon on the Mount, and have a common purpose—the presenting of every member be perfected before God (cf Alexander, Ethics of St. Paul).

The ethical ideal of the NT is thus indicated. The chief business of ethics is to answer the question, What is man's supreme good? For what should man live? What is the ideal of life? A careful study of the NT discloses three main statements implied in what Christ designates "the kingdom of God": man's highest good consists generally in doing God's will and more particularly in the attainment of likeness to Christ and in the realization of human brotherhood—a relation to God, to Christ and to man. The first is the pure white light of the ideal; the second is the ideal realized in the one perfect life which is viewed as standard or norm; the third is the progressive realization of the ideal in the life of humanity which is the sphere of the new life.

(1) Holiness as the fulfillment of the Divine will is, as we have seen, Christ's own ideal—Be ye perfect as your Father in heaven is perfect; and it is Paul's; as also we wish, even your perfection (2 Cor 13 11). The idea of righteousness and holiness as the attributes of God are the features of the kingdom of God or of heaven, the realization of which Jesus continually set forth as the highest aim of man; and running through all the epistles of Paul the constant refrain is that ye might walk worthy of God who hath called you unto His kingdom and glory. To walk worthy of God, to fulfill His will in all sincerity and purity, is for the Christian as for the Jew the end of all morality. Life has a supreme worth and sacredness because God is its end. To be a man is to fulfill in his own person God's idea of humanity. Before every man, just because he is man with the touch of the Divine hand upon him and his Maker's end to serve you, lies this ultimate goal of existence—the realization of the perfect life according to the idea of God.

(2) Christlikeness.—If Godlikeness or holiness is the end, Christlikeness is the norm or standard in which it is supposed in the Gospel. In Christianity God is revealed to us through Jesus Christ, and the abstract impersonal ideas of holiness and righteousness are transmuted into the features of a living personality whose spirit is to be reproduced in the lives of men. In two different ways Christ is presented in the NT as ideal. He is at once the Pattern and the Principle or Power of the new life.

(a) He is the Pattern of goodness which is to be reproduced in human lives. It would lead us to trench on the succeeding art. if we were to attempt here a portrayal of the character of Jesus as it is revealed in the Gospels. We only note that it is characteristic of the NT writers that they do not content themselves with imaginative descriptions of goodness, but present a living ideal in the historical person of Jesus Christ.

(b) He is also Principle of the new life—not example only, but power—the inspiration and cause of all to all who believe (John 4 19, 20). Paul says not, "Be like Christ," but "Have the mind in you which was also in Christ." The literal imitation of an example has but a limited reign. To be a Christian is not the mechanical work of a copyist. Kant goes the length of saying that "imitation finds no place in all morality" (Mepiphysics of Ethics, sec. ii). Certainly the imitation of Christ as a test of conduct covers a quite inadequate conception of the intimate and vital relation Christ bears to man. It has been a common notion that the one soul is complete only in the kingdom of the race. The social element is implied in Christ's idea of the Kingdom, and many of the apostolic precepts refer not to individuals but to humanity as an organic whole. The church is Christ's body of which individuals are the members, necessary to one another and deriving their life from the head. The gospel is social as well as individual, and the goal is the kingdom of God, the brotherhood of men.

Paul proclaims the unity and purpose of life before God of Greek and Roman, bond and free.

In the dynamic power of the new life we reach the central and distinguishing feature of Christian Ethics. Imposing as was the ethic of Greece, it simply hangs in the air. Plato's ideal state remains a theory only. Aristotle's "virtuous man" exists only in the mind of his creator. Nor was the Stoic more successful in making his philosophy a thing of actuality. Beautiful as these old-time ideals were, they lacked impelling force, the power to change dreams into realities. The problems which baffled Or philosophy it is the glory of Christianity to have solved. Christian ethics is not a theory. The good has been manifested in a life. The Word was made flesh. It was a new creative force—a spirit given and received, to be worked out and realized in the actual life of common men.

(1) The dynamic on its Divine side.—The problem with Paul was: How can men believe that good which has been embodied in the life and example of Jesus Christ? Without entering into the details of this question it may be said at once that the originality of the gospel lies in this, that it not only reveals the good, but discloses the power which makes the good possible in the hitherto unattempted
derivation of the new life from a new birth under the influence of the Spirit of God. Following his Master, when Paul speaks of the new ethical state of the believer he speaks of the new life in the Holy Spirit. It is an act of Divine creative power.

Without following out the Pauline argument we may say he connects the working of the Holy Spirit with two facts in the life of Christ, for him the most important in history—the death and resurrection of Our Lord. Here we are in the region of dogmatics, and it does not concern us to present a theory of the atonement. All we have to do with is the fact that between the new life and the old sin, which must be overcome and removed, both in the form of guilt and power, before reconciliation with God can be effected. The deed which alone meets the case is the sacrifice of Christ. In virtue of what Christ has achieved by His death a fundamentally new relationship exists. God and man are now in full moral accord and vital union.

But not less important as a factor in creating the new life is the resurrection. It is the seal and crown of the Spirit. Character is the certainty that He had risen that gave to Christ's death its sacrificial value. "If Christ be not risen ye are yet in your sins." The new creature is the work of Christ. But His creative power is not an external influence. It is an inner spirit of life. All that makes life indeed—an exalted, harmonious and completed existence—is derived from the Holy Spirit through the working of the crucified risen Christ.

(2) The dynamic on its human side. Possession of the Holy Spirit is an obligation. The force is given; it has to be appropriated. The spirit of Christ is not offered to free a man from the duties and endeavors of the moral life. Man is not simply the passive recipient of the Divine energy. He has to make it his own and work it out by an act of free resolution. When we inquire what constitutes the subjective or human element, we find in the NT two actions which belong to the soul entering upon the new world in Christ—repentance and faith. These are complementary and constitute what is commonly called conversion. Repentance in the NT is a turning away in sorrow and contrition from a life of sin and a breaking with evil under the influence of Christ. If repentance looks back and forses, faith looks forward and accepts. It is the outgoing of the whole man toward His Lord, the human power or energy by which the individual receives and makes his own the life in Christ. It is not merely to have faith, but to appropriate it. It is above all appropriating energy. It is the power of a new obedience. As the principle of moral appropriation it has its root in personal trust and its fruit in Christian service. Faith, in short, is the charactertistic attitude and action of the whole Christian personality in its relation to the spiritual good offered to it in Christ.

It but remains to indicate how this new power manifests itself in character and in practical conduct. Character is expressed in virtue, and duty and love are conditioned by station and relationships.

5. Virtues, Duties and Relationships.

Spheres of the Life

(1) The virtues. — The systematic enumeration of the virtues is one of the most difficult tasks of ethics.

Neither in ancient nor in modern times has complete success attended attempts at classification. Plato's list is too meager. Aristotel's lacks system and is marred by omission. Nowhere in Scripture is there offered a complete description of the virtues. But that by faith, bringing Christ's words and the apostolic precepts together we have a rich and suggestive cluster (Mt 6, 6; Gal 5 22,23; Col 3 12,13; Phil 4 8; 1 Pet 2 18,19; 4 7,8; 2 Pet 1 5–8; 1 Jn 3; Jude). We may make a threefold classification:

(a) The heroic virtues, sometimes called the cardinal, handiest virtues of wisdom, fortitude, temperance, justice. While these were accepted and dwelt upon, Christianity profoundly modified their character so that they became largely new creations. "The old moral currency was still kept in circulation, but it was gradually minted anew" (Strong).

(b) The amiable virtues, which are not merely added on to the pagan, but being incorporated with them, give an entirely new meaning to those already in the stock. Virtue now lay stress on the intellectual or heroic features of character, Christendom brings to the foreground the gentler virtues. Two reasons may have induced the Christian writers to dwell more on the self-effacing side of character: partly as a protest against the spirit of militarism and the worship of material power prevalent in the ancient world; and chiefly because the gentler self-sacrificing virtues more truly expressed the spirit of Christ. The one element in character which makes it beautiful and effective is love. But we must be ready to forget and forgive (Rom 12 20). "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you" (Eph 4 32).

(c) The theological virtues or Christian graces—faith, hope, charity. Some have been content to see in these three graces the summary of Christian excellence. They are fundamental in Christ's teaching and the apostolic combination of them may have had its basis in some lost word of the Master (Harkness). These graces cannot be separated. They are all of a piece. He who has faith has also love, and he who has faith and love cannot be devoid of hope. Love is the first and last word of apostolic Christianity. No term is more expressive of the spirit of Christ. Love was practically unknown in the ancient world. Pre-Christian philosophy exalted the intellect but left the heart cold. Love in the highest sense is true charity. It is the corner-stone of the gospel, and it was reserved for the followers of Jesus to teach men the meaning of charity and to find in it the law of freedom. It is indispensable to true Christian character. Without it no profession of faith or practice of good deeds has any value (1 Cor 13).

It is the fruitful source of all else that is beautiful in conduct. Faith itself works through love and finds in its activity its outlet and exercise. If character is formed by faith it lives in love. And the same may be said of hope. It is a particular form of faith which looks forward to a life that is to be perfectly developed and completed in the future. Hope is faith turned to the future—a vision inspired and sustained by love.

(2) The duties. — The duties of the Christian life it is enough to say that they find their activity in the threefold relationship of the Christian to self, to his fellow-men and to God. This distinction is not of course quite logical. The one involves the other. Self-love implies love of others and all duty may be regarded as due to God. The family and society are so inextricably bound together in the kingdom of love that neither can reach its goal without the other.
of the social organism. The state makes its will dominant through the voice of the people, and as the individuals are so the commonwealth will be.

Absoluteness, Inwardness and Universality.—In closing we may say that the three dominant notes of the NT are factorial, moral, and cosmic. All life is dominated by the service of God and all life is dominated by the Spirit of Christ. The uniqueness and originality of the ethics of Christianity are to be sought, however, not so much in the range of its practical application as in the unfolding of an ideal which is at once the pattern and foundation of the new life. That life, Christ in whom the perfect life is disclosed and through whom the power for its realization is communicated. Life is a force, and character is a growth which takes its rise in and expands from a hidden seed. Hence, in Christian ethics: all apathy, passivity, and reaction, which occupy an important place in the moral systems of Buddhism, Stoicism, and even mediseval Catholicism, play no part. On the contrary all is life, energy, and devotion to work, and the work, contained the germ of the subsequent renewal of Europe and still contains the potencies of conservative and political transformation.

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ETHICS, eth'iks, OF JESUS:

I. IN THE SYNOPSIS GOSPELS

1. The Blessings of the Kingdom of God

(a) Blessings of the Kingdom (b) Righteousness—its contrasts (c) Repeatability

2. The Character of the Subjects of the Kingdom

(a) Condition of Entrance (b) Christ's attitude to sin (c) Attainment of Righteousness (d) Repentance (e) Faith (f) Holy ‘prevailing’ to Christ (g) Imitation of Christ—Service

3. Commandments of the King

The Great Commandments (a) Love to God (b) Love to His Worship, etc (c) Duty to Man (d) Exemplified in Christ (e) The New Motives

II. IN THE FOURTH GOSPEL

1. Eternal Life

2. Its Source in God

3. Through the Son

4. Need of a New Birth

5. Nature of Faith

6. Fruits of Union with Christ

LITERATURE

I. In the Synoptic Gospels—If, following the custom prevalent at present, we adopt, as the general name for the teaching of Jesus in the Synoptists, the Kingdom of God, then the divisions of his ethical teaching will be: (1) the Blessings of the Kingdom, (2) the Character of the Subjects, (3) the Commandments of the King.

1. Nature of the kingdom—"The Kingdom of God" was not a phrase invented by Jesus. It was used before Him by the Baptist. Its popularity in the Carlyle line, for both Jesus and God prevail outside of this circle. For, as soon as He began to preach and to make known the sentiments which He included within this phrase, it became manifest that He and His contemporaries, under a common name, were thinking of entirely different things. They emphasized the first half of the phrase—'the kingdom'; He the second—'of God.' They were thinking of the external attributes of a kingdom—political emancipation, an army, a court subject, proving thus: He of the earth; they went on earth as it is done in heaven. Even He had felt, at one stage, the glamour of their point of view, as is manifest from the account of the Temptation in the Wilderness; but He had decisively rejected it, resolving not to commence with an external framework on a large scale, to be subsequently filled with character, but to begin with the individual, and trust to time and Providence for visible success. He triumph into Jesus proves that He never abandoned the claim to be the ful-ﬁlter of all the OT predictions about the kingdom of God; but His enemies not unnaturally interpreted the failure of that attempt as a final demonstration that their own conception and that which prevailed outside of this circle.

2. The Blessings of the Kingdom—The enemies of Jesus may be said to have carried out to the bitter end their conception of the kingdom of God, when they nailed Him to a tree and then burned Him to death. According to the opposite, He carried out His own conception of it too, and He never abandoned the practice of employing this phrase as a comprehensive term for all the blessings brought by Him to mankind. He used, however, other nomenclature for the same objects, such as Gospel, Peace, Rest, Life, Eternal Life, Blessedness. His exposition of the last of these, at the commencement of the Sermon on the Mount, is highly instructive. Seldom, indeed, has the structure of the Beatitudes been more clearly understood. Each of them is an equation, in which "blessed" stands on the one side and on other two magnitudes—the one contained in the subject of the sentence, such as 'the poor in spirit,' the meek,' and themselves about such dreams. But the Pharisees undoubtedly gave a large place in their minds to Messianic expecta-

3. Commandments of the King

The Great Commandments (a) Love to God (b) Love to His Worship, etc (c) Duty to Man (d) Exemplified in Christ (e) The New Motives

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LITERATURE

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as in "they that mourn"; but the other is so large a positive magnitude that the two together represent a handsome plus, which thoroughly justifies the predicate "blessed." It is remarkable that the first and the eighth of the reasons introduced by the beaten sages are the fundamental themes of the kingdom of heaven," justifying the statement that this is Christ's own name for the blessedness brought by Him to the world and the sentences between these, introduced in the same way, may be looked upon as epexegetic of this great phrase. They embrace such great conceptions as comfort, mercy, the inheritance of the earth, the vision of God and sonship, which are all certainly blessings of the kingdom; and the list does not finish without mentioning a great reward in heaven—an immortal hope, which is the greatest blessing of all.

(3) Righteousness—its contrasts.—If the preacher of the Sermon on the Mount was to expound at length any one of these bright conceptions, it might have been expected to be the kingdom of God itself; and this we should have desired. But the one to which this honor fell has still to be mentioned. It is "righteousness." In one of the Beatitudes the speaker had promised that to be filled with this should be part of the blessedness which He was to occasion, and He turned back to this conception and devoted the rest of His discourse to its interpretation. Nowhere else, in the reports of His preaching which have come down to us, is there to be found an exposition so sustained and thorough. There is no better way of describing a new thing, with which those who listen are unfamiliar, than to contrast it with something with which they are perfectly acquainted; and this was the method adopted by Jesus. He contrasted the righteousness with which the subjects of the kingdom were to be blessed with the figure of the righteous man familiar to them, first, in the discourses of the scribes, to which they were wont to listen in the synagogue, and secondly, in the example of the Pharisees, to whom they were wont to look up as the patterns of righteousness. It is well known what ample opportunities He found, by means of this felicitous disposition, for probing to the very depths of morality, as well as for maintaining with ridicule the inordinate pride in the honor in which they stood with the masses. The whole of this scheme is, however, exhausted long before the Sermon comes to a close; and the question is, whether, in the latter half of the Sermon, He still keeps up the position of righteousness by contrasting it with the ordinary course of the world. I am inclined to think that this is the case, and that the key to the latter half of the discourse is the contrast between righteousness and worldliness. This doctrine, at all events, which issues from the whole discussion is that the righteousness promised is distinguished by three characteristics—inwardness, as distinguished from the externality of those who believed morality to extend to outward words and deeds alone; secondly, not to the secret thoughts of the heart; secrecy, as distinguished from the ostentation of those who blew a trumpet before they were doing their alms; and naturalness, like that of the flower or the fruit, which grows spontaneously from a healthy root, without forcing. See Sermons on the Mount.

(4) Apocalyptic theories.—This substitution of righteousness for the kingdom in the greatest public discourse which has come down to us is a significant indication of the direction in which the mind of Jesus was; and as He had finished with the signs of His coming forth, He drew away from the notions and hopes of contemporary Judaism. It is evident that He was filling the idea of the kingdom more and more with religious and moral contents, and emptying it of political and material elements.

There are scholars, indeed, at the present day, who maintain that His conception of the kingdom was futuristic, and that He was waiting all the time for an apocalyptic manifestation, which never came. He was, they think, expecting the heavens to open and the kingdom to descend ready made to the earth, like the New Jerusalem in the Apocalypse. But this is to assume toward Jesus exactly the attitude taken up toward Him in His own day by Pharisees and high priests, and it degrades Him to the level of an apocalyptic dreamer. It ignores many sayings of His, of which the parable of the Mustard Seed may be taken as an example, which prove that He anticipated for Christianity a long development such as it has actually passed through; and it fails to do justice to many passages in His teaching where He speaks of the kingdom as already coming; for it is the latter the most remarkable is where He says, "The kingdom of God is within you" —a statement preceded by a distinct rejection of the notion of an apocalyptic manifestation; for the word "observation," which He employs in describing the way in which the kingdom is not to come, is an astronomical term, describing precisely such a phenomenon as He is supposed by such scholars as John Weiss and Schweitzer to have been expecting. The more it became evident to the Jews of the apocalyptic character of the New Jerusalem of the prophecy, the more one might have expected the prophets, and the more He might have expected them, to have been held to the education of the Twelve, that they might form the nucleus of His kingdom upon earth; and it was certainly not with apocalyptic visions that He fed the disciples on the Mount. This vision is the last of all the Beatitudes given by the Saviour; and the latter the most remarkable is where He says, "The kingdom of God is within you" —a statement preceded by a distinct rejection of the notion of an apocalyptic manifestation; for the word "observation," which He employs in describing the way in which the kingdom is not to come, is an astronomical term, describing precisely such a phenomenon as He is supposed by such scholars as John Weiss and Schweitzer to have been expecting. The more it became evident to the Jews of the apocalyptic character of the New Jerusalem of the prophecy, the more one might have expected the prophets, and the more He might have expected them, to have been held to the education of the Twelve, that they might form the nucleus of His kingdom upon earth; and it was certainly not with apocalyptic visions that He fed the disciples on the Mount. This vision is the last of all the Beatitudes given by the Saviour; and the latter the most remarkable is where He says, "The kingdom of God is within you" —a statement preceded by a distinct rejection of the notion of an apocalyptic manifestation; for the word "observation," which He employs in describing the way in which the kingdom is not to come, is an astronomical term, describing precisely such a phenomenon as He is supposed by such scholars as John Weiss and Schweitzer to have been expecting. The more it became evident to the Jews of the apocalyptic character of the New Jerusalem of the prophecy, the more one might have expected the prophets, and the more He might have expected them, to have been held to the education of the Twelve, that they might form the nucleus of His kingdom upon earth; and it was certainly not with apocalyptic visions that He fed the disciples on the Mount.

2. The Character of the Subjects of the Kingdom

(1) Conditions of entrance.—The righteousness described so comprehensively in the Sermon on the Mount is not infrequently spoken of as the condition of entrance into the kingdom of God; but this is altogether to misunderstand the mind of Jesus. The righteousness described by Him is the gift of God to those who are already inside the kingdom; for it is the supreme blessing for the sake of which the kingdom is to be sought; and the condition imposed on those who are outside is not the possession of righteousness, but rather a bottomless sense of sin. The recovery and the thought of the own lack of righteousness, the more ready are they for entrance into the kingdom. They must "hunger and thirst after righteousness." It has been remarked already that the description, in the Beatitudes, of the character of the kingdom is sometimes of a negative character; and indeed, this is the account in the teaching of Jesus generally of those whom He attracts to Himself. They are drawn by a sense of boundless need in themselves and by the comprehension of an equivalent fulness in Him; He calls those "that labor and are heavy laden," that He may give them rest.

(2) Christ's attitude to sin.—The first word of the prophetic message in the OT was always the denunciation of sin; and only after this had done its work did the vision of a good time coming rise on the horizon. The same was repeated in the message of John the Baptist; and it did not fail to reappear in the teaching of Jesus, though His mode of treating the subject was entirely His own. He did not, like the prophets, take up much time with convicting gross and open sinners. Perhaps He thought that this had been sufficiently done by His predecessors; or, perhaps He refrained because He understood the art of getting sinners to convict themselves. Yet, in the prophecy of the Book of Isaiah, He showed how profoundly He understood the nature and the course of the commonest sins. If, however, He thus spared transgressors who had no covering for their wickedness, He made up for this leniency by the rigor and even violence with which
He attacked those who hid their sins under a cloak of hypocrisy. Never was there a pathetic indignation like that with which He assailed such sinners in Mt. 23; and He shaped the same charges into an unforgettable picture in the parable of the Pharisee and publican, the one boasting, the other praying. He thus designated their antagonists; but in more parables than one it is possible that He had them in view. The Unjust Judge was probably a Sadducee; and so was the Rich Man at whose gate the beggar Lazarus was wont to sit. The sin of the Saducees, at all events, did not escape His prophetic animadversion. In Lk esp. He alludes with great frequency to worldliness and the love of money as cankers by which the children of the world are affected; and He evinces the same feeling toward the Sadducees of His time. It is a well-known fact that the popular notion of it, as containing a simple religion and an easy-going morality, is utterly mistaken; on the contrary, the righteousness sketched by the Preacher is far loftier than that ever experienced by any other people whatever. Not only, however, does He thus propose to conduct human beings to a platform of attainment higher than any attempted before, but He, at the same time, recognizes that He must begin with men lower than almost any others have allowed. It is here that the ethics of Jesus differ from those of the philosophers. He takes the task much more seriously; and, as the ascent from the one extreme to the other is much longer, so the means of reaching the goal are much more difficult. Philosophers, assuming that man is equal to his own destiny, lay the demands of the moral law before him at once, taking it for granted that he is able to fulfill them; but the path adopted by Jesus is more remote, and humbling. There are in it steps or stages which, in His teaching, it is easy to discern. 

(a) Repentance: The first of these is repentance. This was a watchword of all the prophets; after sin had been denounced, penitence was called for; and no promise of recompense was held out until that sin had been experienced. In the message of John the Baptist it held the same place; and, in one of the Gospels, it is expressly stated that Jesus began His ministry by repeating this watchword of His predecessor. Not a few of the most touching scenes of His earthly ministry exhibit penitents at His feet, the most moving of them all being that of the woman who was "a sinner"; and, in the parable of the Prodigal Son, we have a full-length picture of the process of repentance. 

(b) Faith: The second step is faith—a word of constant recurrence in the teaching of Jesus. In many cases it is connected with His healing ministry; but this was a parable of a more interior ministry for the soul. In many cases it formed a school of preparation for the other, as in the case of the man born of four, who was brought to Christ for the healing of his body, but was presented, in addition, with the demand of the forgiveness of sins. In healing him Jesus expressly claimed the power of forgiving sins; and, in His great saying at the institution of the Lord's Supper, He showed the connection which this was to have with His own death. 

(c) Imitation of Christ—Service: Instead of speaking of faith and of believing, Jesus frequently spoke of "coming" to Himself; and then followed the invocation to "follow" Him, which, accordingly, is the third stage. Following Him meant, in many cases, lit. leaving home and occupation, in order to accompany Him from place to place, as He journeyed through the land; and, as this involved sacrifice and self-denial, He frequently combined with following the invitation to take up the "cross." But by degrees this literal meaning dropped away from the invitation, or at least became secondary to that of imitation, which must be the only meaning when St. Paul, adopting the language of his Master, calls upon men and women to be "followers" of him, as he was of Christ. It is seldom that Jesus, in so many words, calls upon others to imitate Himself; indeed, He does so less frequently than St. Paul, whose important contradiction is largely over another favorite idea of His teaching, namely, Service. He who is able to serve others on a large scale is, in a sense, superior to those he serves, because he is furnished with the resources of which they stand in need; yet he places himself beneath them and forgets his own claims in ministering to their necessities. There are few of the utterances of Jesus in which the very genius of His ethical system is more fully expressed than that in which He contrasts greatness as it is commonly understood in the world with greatness as He conceives it and His followers must learn to conceive it: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not so be among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Of this difficult rule, He was able to add, He Himself had given, and was still to give, the most perfect illustration; for "even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mt. 20:25 ff AV.)

This reminds us that, while the character of the subjects of the kingdom is to be learned from the words of Jesus, it may be also derived from His example. That which He demanded from others He fulfilled in His own conduct; and thus the dry precepts of the moral law were invested with the living charm of a living personality. Brief as the records of His life are, they are wonderfully rich in instruction of this kind; and it is possible, by going through them with study and care, to form a clear image of how He bore Himself in all the departments of human life—the home, in the state, in the church, as a friend, in society, as a man of prayer, as a student of Scripture, as a worker, as a sufferer, as a
philanthropist, as a winner of souls, as a preacher, as a teacher, as a controversialist, and so on. This is the modern imitation of Christ—that of the details of His earthly existence—the Imitation of a Kempis was an imitation of the cosmical history of the Son of God. It is most of His Divine mission from heaven to the cross and back to the throne of the universe. See the writer's Imao Christi.

The great commandments.—In accordance with Scriptural usage, Jesus called by the name of “commandments” those actions which we commonly call “duties”, and He has made this part of our subject easy by reducing the commandments to two: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself” (Mt 22:37–39). He did not invent either of these commandments; for both occur in the OT (Dt 6:5; Lev 19:18). There, however, they lie far apart and are buried out of sight. The second of them was still more deeply buried under a misinterpretation of the scribes, to which reference is made in the Sermon on the Mount. Jesus rescued them from oblivion, showed the very and indissoluble connection between the sentiments which they enforce—love of God and love of man—which had been long and violently separated; and He lifted them up into the firmament of ethics, to shine forever as the sun and moon of duty.

(a) Love to God: It has been denied by some writers on Christian ethics that there can be any such thing as duties to God, and by writers on philosophical ethics love to God is not generally regarded as one of the duties. But the duty of man is concerned with all the objects, and esp. all the beings, he is related to; and to Jesus the outflow of man’s heart toward Him who is the author of his being and the source of all his blessings seemed the most natural of actions. “I love Je” was a sentiment to which mankind had risen even in the OT (Ps 116:1), where it corresponds with not a few expressions of the Divine love equally fervent; and it is not a figure of speech at all when Jesus demands love for His Father from heart and soul, strength and mind.

Love to God involves, however, love to what may be called the Things of God, toward which Jesus always manifested tenderness and honor. Those who are not genuinely minded, ecclesiastically minded, have, indeed, taken it for granted that Jesus was indifferent, if not hostile, to the things and actions by which the Almighty is honored; and it is often said that the only service of God which mattered in His eyes was the service of man. But, although, like the prophets before Him, Jesus exposed with withering rebuke the hypocrisy of those who put ritual in the place of righteousness, it requires no more than a glance at His sayings, and the other records of His life, to perceive that His mind was occupied no less with duties to God than with duties to men; indeed, the former bulk more largely in His teaching. The only arrangement of religion with which He seems out of sympathy is the Sabbath; but this was due to a peculiarity of the times; and it is quite conceivable that in other circumstances He might have been a strenuous supporter of Sabbath observance. If there had been in His day a Sadducean attempt to rob the people of the day of rest, He would have opposed it as strenuously, as He did the Pharisees. He attempted to make it a burden and a weariness to the common man. By declaring the Sabbath to have been made for man (Mk 2:27) He recognized that it was instituted at the beginning and intended for the entire course of man’s existence upon earth. With the other things of God, such as His House, His Word, and His Worship, He manifested sympathy equally by word and deed; He frequented both the Temple and the synagogue; so imbued was His mind with the lit. of the OT that He often, in His later teaching, employs the OT and its literature for the encouragement of His hearers, and He did not forget the OT, with its history and theology, having its figures and incidents perfectly at command; and by both precept and example He taught others to pray.

Nothing is commoner than the statement that Jesus had nootive or duty with the formation of the church, or the arrangement of its polity; but this is a subjective prejudice, blind to the facts of the case. Realized that the worship of the OT was passing away, but He was Himself to replace it by a better order. He did not merely breathe into the air a spirit of sweetness and light; if this had been all He did, Christianity would soon have vanished from the earth; but He provided channels in which, after His departure, His influence should flow to subsequent generations. Not only did He found the church, but He appointed the most important details of its organization, such as preaching and the sacraments; and He left the Twelve behind Him not only as teachers, but as those who were to be able to instruct other teachers. There are ecclesiastical arrangements which are worked in a spirit far removed from the love of God; and such are of course contrary to the mind of Christ; but the love of God, if it is strong, inevitably overflows into the things of God, and cannot, in fact, permanently exist without them.

(b) Duty to man: As has been hinted above, the sayings of Our Lord about the details of duty to man are less numerous than might have been expected, but what may be lacking in number is more than made up for by the originality and profoundness. Many single sayings, like the Golden Rule (Mt 7:12) and the lovely word about a cup of cold water given in the name of Christ (10:42), are revolutionary in the ethical experience of mankind; and so are such parables as the Good Samaritan, the Prodigal Son and the Unmerciful Servant. The commandment to love enemies and to forgive injuries (43–48), if not entirely novel, received a prominence it had never possessed before. The spiritual gifts of Jesus is the same: He seeks to redeem men from selfishness and worldliness and to produce in them a godlike passion for the welfare of their fellow-creatures. These they may bless with gifts of money, which may be required, still more with sympathy and helpfulness, but most of all with the gospel.

Besides such directions as to the behavior of man to man, there are also among the words of Jesus memorable maxims about the conduct of life in the family, in the state, and in society; and here again He taught even more by example than by precept. As son, brother and friend, He fulfilled all righteousness; but He also, as teacher, determined what righteousness was. Thus He opposed the laxity of the Sadducees and Pharisees to divorce, and He pointed to the pure ideal of Paradise. His conception of womanhood and His tenderness toward childhood have altered entirely the conceptions of men about these two conditions. He was a patriot, glorying in the beauty of His native Galilee and weeping over Jesus; and though, from birth to death, He was exposed to constant persecution from the constituted authorities, He not only obeyed these Himself but commanded all others to do the same. Nothing more than the sight of Jesus is unused, and, therefore, it lay deep in His system of thought to call upon everyone to contribute his part to the service of the body politic; but no less did He recognize the right of those who have done their part of the general task to share in the fruits
of industry; "for the laborer is worthy of his hire" (Lk 10 7).

Priceless, however, are the commandments of Jesus in regard to the things of man, as well as in regard to the things of God. It is in these things which we have to seek His ethical originality, but in the new motive brought into play by Him for doing the Divine will, when once it has been ascertained. As He made it easy to love God by revealing God's love, so did He make it easy to love man by revealing the greatness of man, as an immortal creature, who has come from God and is going to God. Whatever is done to man, good or evil, Jesus esteeems as done to Himself; for the great saying to this effect, in the account of the Last Judgment in Mt 25, though applicable in the first place to Christians, may be extended to men in general. The corollary of the fatherhood of God is the brotherhood of men; and the second great commandment stands under the protection of the first.

II. In the Fourth Gospel.—In the Fourth Gospel Eternal Life takes the same place as the kingdom of God in the other three. The author

1. Eternal Life—

is, indeed, unaware that Jesus employed the latter phrase for the Son of God while the Synoptists occasionally employ "life" as an equivalent for the phrase they usually make use of. The Synoptists, in their own phrase may have lain in some personal idiosyncrasy, or it may have been due to the gentle environment in which he wrote. But the phrase is one suggestive and instructive in itself in the highest degree. It had already continued in the language of religion before the time of Christ; indeed, of every part of Holy Writ the idea is common that separation from God is death, but that union with Him is life.

In the teaching of Jesus, as this is found in Jn, the world lies in death, because it has become separated from God, and the children of men are in danger of perishing everlastingly as the punishment of their sin; but "God so loved the world, that He gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (3 16).

This life is, first, in God, who abides in everlasting blessedness; but it is not, even in Him, at rest, but agitated in a vast environment. He is the Son of God; and, as blessedness to which lies the drinking of the bread of life, the drinking of the water of life, and it makes and keeps alive.

Since faith is thus the means whereby the eternal life becomes a personal possession, it is the one sure and available way to the fulfillment of it all. What these are, however, less brought out in detail in this Gospel than in the others, for it is a peculiarity of the mind of Jesus, as recorded by John, to deal with central principles and to assume that the consequences will follow as a matter of course. Of the organization, for example, of the community which was to perpetuate His influence, after He had left the world, He says much less in this Gospel than even in the Synoptists; yet He characterizes the very essence of the new body in such words as this, "I in them, and thou in me, that they may be perfected one into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me" (17 20). In the last part of the Gospel He gives them a command to be exerted on the outside world by the display of Christian character, with the result of producing belief; but this aim was to be sought more directly through testimony (15 27) and the "word" of the disciples (17 20). Thus would even the distant, "which are not of this fold," be brought in, so that there might be "one flock" and "one shepherd" (10 16). Inside the fold it is the greatest privilege and honor, as well as responsibility, to feed the "sheep" and to feed the "lambs" (21 15).

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Character and conduct are, even for the disciples of Christ, "commandments," as, indeed, Jesus does not disdain to speak of the various parts of His own vocation by the same name.

6. Fruits

with Christ of moral effort and the temptation to failure (16 10).

Therefore, they are also proper subjects for prayer. He prayed for the disciples, both that they might be kept from the evil of the world and that they might be sanctified through the Christ (17 15.17), and doubtless He expected them to ask the same things for themselves, as theirs was to be a life of prayer (16 24). But, in the last resort, they are the fruits of union with Himself. They are only a gift of the future, to be given at the death of the body; and it is enjoyed even now by those who abide in the vine.
Criticaly speaking E. may refer only to the Nile valley above the First Cataract. Its influence cannot be denied as in modern times the term was often

1. Location, used not only to include what is now Extent and known as Nubia and the Sudán (Southern Population), but all the unknown country farther W. and S., and also at times Northern, if not Southern, Abyssinia. While E. was so indefinitely large, yet the narrow river valley, which from the First to the Fifth Cataract represented the main agricultural resources of the country, was actually a territory smaller than Egypt and, excluding deserts, smaller than Belgium (W. Max Müller). The settled population was also small, since in ancient times Egypt naturally drew away most of the able-bodied and energetic youth as servants, police and soldiers. The origin of the population of Nubia was probably Egyptian, but this was displaced in early historic time by a black race, and the thick lips and woolly hair of the typical African are as well marked in the oldest Egyptian paintings as in the latest. But by the side of these nations of K’ah, the artist also represents various reddish-brown varieties; for from the beginning of historic time the pure Negro stock has been mixed with the fellahen of Egypt and with the Sem population of the Arabian coast. Thus the Negroes were divided into Negro and foreign blood. The Negroes, though brave and frugal, were slow in thought, and although controlled for centuries by cultivated neighbors, under whom they attained at times high official prominence, yet the body of the people remained uninfluenced by this civilization. The country which we now know as Abyssinia was largely controlled, from the earliest known date, by a Caucasian people who had crossed the Red Sea from Arabia. The true Abyssinians, as Professor Littmann shows, contain no Negro blood and no Negro qualities. In general they are “well formed and handsome, with straight and regular features, lively eyes, hair long and straight or somewhat curled and in color dark olive approaching brown. Their brown skin contains their close racial and linguistic connection with Southern Arabia and particularly with the kingdom of Sheba (the Sabaean), that most powerful people whose extensive architectural and literary remains have recently come to light. The Sabaean inscriptions found in Abyssinia go back some 2,600 years and give a new value to the Bible references as well as to the constant claim of the Israelites that the queen of Sheba was a “queen of E.” The Falashas are a Jewish community living near Lake Tsana, of the same physical type and probably of the same race as other Abyssinians. Their religion is a “pure Mosaicism” based upon the Ethiopic version of the Pent, but modified by the fact that they are ignorant of the Hebrew language (Jew. Ecq.). It is uncertain when they became Jewish. The older scholars thought of them as dating back to the Solomonic era, or at least to the Bab captivity. Since the researches of Joseph Halevy (1808), some date within the Christian era has been accepted, and the introduction of their ignorance of Talmudic rules. However, the newly discovered fact that a strong Jewish community was flourishing at Syene in the 6th cent. BC makes it clear that Jewish influence may have been felt in E. at least that early. Although Abyssinians are noted for their strict adherence to ancient custom, Jewish characteristics are prominent all over the entire country. The opening formula of the king in every official letter—the Lion of the Tribe of Judah has Conquered!”—is no mere Jewish than scores of other phrases and though it is barely possible that some rites, like circumcision and observance of the Sabbath, have been received from the ancient Egyptians or Christian Copts (New Sch-Hera Bac) yet a strong Hebrew influence is undeniable. All travelers speak of the “industry” of the Falashas and of the “kindliness and grave courtesy” of the Abyssinians. Besides those named above there are many communities of mixed races in E., but the ancient basis is invariably Negro, Sem or Egypt.

The above writers, as far as their fancy and knowledge will permit, have written a series of fantastic and fabulous stories about E. Sometimes they become so puzzled in their geography as to speak of E. as extending as far as India; their notes concerning the miraculous fauna and flora are equally Munchausian. Weiss praises the Ethiopians as the “blameless race,” and other writers rank them first among all men for their religious knowledge. This latter notion may have had its origin from a priestly or Munchausian Ethiopian reverence for the priesthood—which had the power of life and death over the kings—as the Divinely ordained primitive custom, or it may have sprung from the fact that the Egypt “Land of the Gods” was partly situated in Southern Abyssinia. It is suggested that the Heb prophets never fell into these common errors but invariably gave a very good idea of geographical and political conditions” (W. Max Müller). The oldest important historic document referring to the ancient Dynasty of Egypt when Senefer laid waste the land, capturing 7,000 slaves and 100,000 cattle.

In the IVth Dynasty the Egyptians reached as far S. as the Second Cataract and brought back some dwarfs, but this does not establish any permanent control. In the XIth Dynasty Egypt’s real occupation of E. began. Usteseen III records his contempt by saying: “The Negro obeys as soon as the lips are opened. They are not valiant, they are miserable, they have tails and bodies like apes. Reading this satiric reference, these naked Ethiopians clad in skins and tails of wild animals, compelled the Pharaoh to make several campaigns before he could establish a frontier at the Second Cataract beyond which the Negro could contain him. That the natives were not cowardly may be seen from the songs of triumph over their subjection and from the fact that every later Pharaoh encouraged them to enlist in his army, until finally the very hieroglyphic for archers became a Nubian. The XVIIth Dynasty pushed the frontier beyond the Third Cataract into the splendid Dongola district and often boasts of the rich tribute from E., in one case 2,667 “manloads” of ivory, ebony, perfumes, gold and ostrich feathers besides their gold and slaves. The chairs of ivory and the jewelry sometimes shown seem barbaric in style but excellent in workmanship. Copper and bronze factories and great iron foundries date also to a very early time in E. (PSBA, XXXIII, 96). The Ethiopian gold mines where hundreds of criminals toiled, with ears and noses mutilated, made gold in Egypt in the 15th cent. BC as “common as dust.” The choicest son of the Pharaoh, next to him in power, was proud to be called Prince of Kush. In 1350 BC, the reigning ruler, built his second greatest temple (the only one of his works now existing) in Nubia. The XIXth Dynasty sought to colonize E., and some of the most magnificent temples ever built by man can be seen as far S. as the Fourth
Cataract. For over five cents, Egypt rule was maintained, until about 1000 BC a war for independence began which was so successful that the victorious Ethiopian kings finally carried their armies against Thebes and Memphis and for a century (763-663) ruled all Egypt from Napata—which in religious architecture began the Southern Thebes—and for another century (and even at times during the Ptolemaic era) controlled upper Egypt. While the leaders of this revolution were doubtless descendants of exiled priests from Thebes, yet the mixture of Ethiopian blood is plainly discernible and is perhaps also shown in their "Puritan morals" (Petrie, III, 276) and spirit of clemency, so different from the legitimate Pharaohs. Shabaka = So (715-707) and Taharka = Tirhakah (693-667), both mentioned in the Bible, were the last great kings of E. When Tanutamen, son of Shabaka and nephew of Taharka (667-664), was forced by Ashurbanipal to give up his claim to Egypt and retire to the S., the influence of E. ceased. Cambyses (525-321) made E. tributary clear to the Third Cataract (cf. Ezek 30:4), while King Ergamenes, near the close of the 3d cent., broke forever the power of the Egyptian priesthood. Though the Romans held a nominal protectorate over E., it was of so little importance as to be scarcely ever mentioned. After being expelled from Egypt the Ethiopians still continued to honor the gods of Thebes, but, as foreign influence ceased, the representations of this worship became more and more African and barbaric. Even after Christianity had triumphed everywhere else, the Nubians, as late as the 6th cent. AD, were still coming to Philae to give honor to the statue of Isis (Erman). In the 6th cent. AD a native king, Silko, established a Christian kingdom in the Northern Sudän with Dongola as its capital. This raised somewhat the culture of the land. In the next century the Arabs made Nubia tributary, though it took an immense army to do it. For six centuries thereafter Islam demanded a tribute of 360 slaves annually, and other treasure, though innumerable campaigns were necessary to collect it. The Nubian kings refused all overtures to become Moslems, and Christian churches multiplied along the banks of the Nile. In the 8th cent., Egypt was invaded by 100,000 Nubians to repay an insult given to the Coptic patriarch and to the sacred pictures in the Egypt Christian churches. In the 13th cent., David, king of Nubia, not only withheld tribute but invaded Egypt. He was terribly punished, however, by the Arabs, who sacked churches and tortured Christians clear to the Fourth Cataract. This was the beginning of the end. By the close of the 15th cent. almost every Christian altar was desolate and every church destroyed.

Winckler long ago proved that the Assyrians designated a district in Northern Arabia by the same name which they ordinarily applied to E. Skinner (Genesis, 1910, 208)

References thinks the Hebrews also made this distinction and were therefore entirely right when they spoke of Nimrod as "son of Cush," since the earliest Bab dynasty had as a matter of fact a Sem origin. There may be other references to an Arabian district, but undoubtedly the African Kush must be the one generally designated. This is referred to once in the NT and over 40 times in the OT. Many secular monuments speak of the high honor paid to women in E., and Candace (Acts 8:27) seems certainly to have been an official or dynastic name for a number of Ethiopian queens. One of the pyramids of Meres was Candace's—her picture can still be seen at Kaga—and to her belonged the wonderful treasure of jewelry found in 1834 by Ferlini and now in the Berlin museum. Petronius (24 BC) raided E. for Rome and stormed the capital, but Candace sent ambassadors to Rome and obtained peace. The "eunuch" who may have been the treasurer of this very queen was prob.
ably "no black proselyte but a Jew who had placed the business ability of his race at the service of the Nubian woman" (W. Max Müller). In the OT E. is spoken of with great respect, and several Bible characters are named Cushi (2 S 13 21 AV; Jer 36 14; Zeph 1 1); even his Ethiopian wife (Neh 13 1), and Ebed-melek the Ethiopian is helper to Jeremiah (Jer 38 7). It is a great land situated around the frontiers of the civilized world (Deut 32 20), yet with Jews in its farthest district (Zeph 3 19). It is believed to be rich (Job 28 16; Isa 43 3); is engaged in trade with Arabia (43 14), and its citizens are proud of their nationality (Ps 87 4). Again and again the relation of Cush with Sheba is mentioned (Gen 10 7 25; Isa 43 5), etc., which latter statement is strangely corroborated by the recently discovered Sabaean inscriptions throughout Abyssinia. Its typical inhabitants have a color as unchangeable as the leopard's spots (Jer 13 20), are careless (Ezk 30 9), but very warlike (Ezk 36 5; Jer 46 9), giving "infinito" strength to Nineveh (Nah 3 9), but who can be resisted by Israel because of Jeh's favor (2 Ch 18 8; Isa 20 5; 36 6). Jeh is interested in the history of E. as well as Egypt (Isa 20 3), loves these wild animals (Ezk 31 4), and the time is coming when E. shall yet stretch out her hands to Jeh (Ps 68 31). Cush and Mizraim are correctly mentioned as a political unit (Isa 20 4 f.), and several kings of E. are mentioned by name—Abissinia (2 Ch 14 9), Shabaka (2 K 17 9) and Tirhakah (2 K 19 9; Isa 37 9). The statements concerning these kings have been pronounced incorrect because it seemed that Zerah could not possibly be an equivalent for Usorkon or So for Shabaka—the known kings of Egypt at those periods—and also because the reigns of Shabaka and Tirhakah did not begin until after the dates at which in the Heb records they were called "kings of E."

Recent, information, however, makes it clear that both Shabaka and Tirhakah exercised royal authority in the Delta before they were given it farther south, and that the Heb transcription of names was very easy and natural. (See W. M. Flinders Petrie, *Hist of Egypt, I, III, 280 209; Egypt and Israel [1911], 76 sqq.)

Sem influence entered Abyssinia at least as early as the 7th or 5th cent. BC (see above), and the kings of Axum claimed descent from Menelek, son of Solomon, but the first certain statement that the kings of Axum comes from the middle of the 1st cent. AD, at which time Axum was a rich capital, and its ancient sacredness was so great that from that period clear down to the 19th cent. the kings of Abyssinia would travel there to be crowned. There is no reason to doubt that Frumentius (cir 330 AD) was the first to introduce Christianity. Merove of Tyre, according to the often-told story, when returning from India with his two nephews, was captured and killed off the Ethiopian coast, but the two boys were carried to the Abyssinian king; and although one perished the other, Frumentius, succeeded in converting the king and his people to Christianity, and later was himself consecrated by St. Athanasius of Alexandria as the first Metropolitan of E., taking as his title *Abu Salama* ("Father of Peace"). From that time until now, with but one single interruption, the *Abuna* (*Father*) has always been appointed by the Patriarch of Alexandria and since the 13th cent., has been by legal necessity not a native Abyssinian, but a Copt.

After the Council of Chalcedon (450 AD) condemned all as heretics who did not accept the "double nature" of Christ, because of Egypt and Abyssinian churches separated themselves from Rome, believing so thoroughly in the Deity of Christ as to refuse to accept His humanity as essential "nature." In the 5th cent. a great company of monks entered Abyssinia, since which time the monastic tendency has been strongly marked. Caleb, king of Axum, attacked the Homeractae across the Red Sea—either for their persecution of Christians or for their interference with his hunting rights. In a century controlled a large district of Arabia. At this time Abyssinia was visited by the first missionaries, that space was later also felt, and the Christian cathedral at Axum was a magnificent work of architectural art. The early churches were protected by heavy surrounding walls and towers. The invasion of Africa by Islam in the 7th cent. required 300 years of battle for the preservation of Abyssinian liberty. As the Mahometan states succeeded in preserving both—but its civilization was destroyed, and for many centuries completely hidden from the eyes of its fellow-Christians in Europe. Occasionally during these centuries a rumor would reach Europe of a "Prester John" somewhere in the Far East who was king of a Christian people, yet it was a thrilling surprise to Christendom to learn that Cavillon in the 13th cent. discovered this lost Christian kingdom of Abyssinia completely surrounded by infidel pagans and heathen despots. In the 16th cent., the Negus of Abyssinia sent an envoy to the king of Portugal asking his help against the Moslems, the appeal was met with favor. In 1520 the Portuguese fleet arrived in the Red Sea and its chaplain, Father Francisco Alvares, 20 years later stirred the Christian world by his curious narratives. Not long afterward, when the Arabs actually invaded the country, another Portuguese fleet was sent with military aid to the endangered state. Father Lobo tells the story. The Abyssinian king must have been grateful for such help; but presently the Venetian admiral, the Portuguese clergy to convert him and his people to the Roman Catholic faith because it was the most advantageous, the most zealous missionary, was compelled to leave the country and the Jesuits who remained were mistreated. When later efforts to win the Abyssinian Christians to renounce the Monophysite heresy and accept the doctrine and control of Rome were somewhat more successful. In the 17th cent. Abyssinia ceased to be an ecclesiastic of much tact, won the king fully to his faith, and under his successors the most advantageous government works carried on. However, his successor Mendes lacked his compulsory ability and, although a priest of seven years' standing, was proclaimed against recalcitrants, the opposition became so violent and universal that the Negus Syonin fired his abdicating in favor of his son Fasilidas, who in 1633 sent all Jesuits out of the country and resumed official relations with the Egy church. Since then, although many efforts have been made, no controlling influence has ever been obtained by Rome. Once more, for over a century, Abyssinia became completely hidden from the eyes of the outside world until James Bruce, the explorer, visited the country, 1769 73, and made such a thorough survey of the Abyssinian empire that it was even agin the interest of Christendom. The tr of the Bible, which was made by his Abyssinian colleagues and published by the British and Foreign Bible Society, and in 1829 the Church Missionary Society sent out Gabot and others as the first Protestant missionaries to Abyssinia, who were followed shortly after by some Roman Catholic missionaries, chiefly French and Dutch, who became native priests the Protestants were expelled in 1838 and the expulsion of the Roman missionaries followed in 1854. In 1868, Copit who had been trained in youth by a Protestant school, became Abuna, and Protestant missionaries were again admitted, but succeeded in doing little permanent work owing to the political disturbances while King Kasa (Theodore)—the Napoleon of Africa—was attempting to consolidate native resources and build up an African empire. At this period the influence of Great Britain began to be felt in Abyssinia. After the suicide of Theodore (1868) and esp. after Menelek II had succeeded in making himself emperor (1899), this influence increased. Some of these missionaries have been able to work in Abyssinia without much danger, but the Moslem influence is so preponderating that little has been attempted. As the religion of the Crescent seems now almost completely victorious over all resistance, and with which for so many centuries, alone and unhelped, held aloft in Africa the religion of the Cross. (See esp. *The Mohammedan World of Today*, by Zimmern, Wherry and Barton, 1907. *Missionary World*, 1910 11.)

In creed, ritual, and practice, the Abyssinian church agrees generally with the Coptic. There are seven sacraments and prayers for the dead.

5. Beliefs

   a. high honor is paid to the Virgin Mary and the saints; facts and pilgrimages to shrines and holy places are represented by immersion and infants by affusion.

   b. A blue cord is placed about the neck at baptism.
An extract from one of the Gospels, a silver ring, an ear pick and a small cross, often very artistic, are also worn about the neck. No charms or beads or crucifixes ('graven images') are worn. The Jewish Abyssinians (the 'Abissinian Eunuchs') wear a knobbed bracelet, and on an average every other day during the year is a religious holiday. The people are ignorant and superstitious, yet impress observers with their grave kindliness and seen at times eager to learn. The clergy can marry before but not after ordination. Priests must be able to read and recite the Nicene Creed (the 'Apostles' Creed' is not known), but do not understand the Ge'ez language in which the liturgies are written. They conduct many and long services and attend to the ceremonial purifications. Deacons must also be able to read; they prepare the bread for the Holy Sacrment and in general help the priests. The monastic clergy have chief care of the education of the young—though this consists mainly in Scripture reading and their head, the Etkeheq, ranks next to the Abuna.

The ancient churches were often basilican, but modern native churches are quadrangular or circular. The Holy of Holies always stands in the center, and is supposed to contain an ark. Tradition declares that the ark in the cathedral at Axum is the original ark from Solomon's temple. An outer court surrounds the body of the church, which is freely used by laymen and as a place of entertainment for travelers. Picture frescoes are common. These show both Egypt and European influence, and are probably not merely decorations but have a relation, as in Egypt thought, to spiritual advancement in this life or the next (cf. Budge, Intro to Lives of Mabdi' Sygyn and Saba Kretas, 1895).

The services consist of chanting psalms, reading Scriptures and reciting liturgies.

The Abyssianian canon (Semanya Anahad) consists of 46 OT and 35 NT books. Besides the usual accepted books, they count Shepherd, Bar, and Jub. The Ethiopic texts of the two latter give these books in the most ancient form, and their discovery has led to much valuable discussion. The use of the Ge'ez language in which these are written dates back to a time shortly before the introduction of Christianity into Abyssinia on the 5th or 6th cent. All the rest, is almost exclusively tr² from Gr writers or adaptations of such writings. Quotations abound from Basil, Gregory, Ignatius, Athanasius, Ephraim, Cyril, Dioscorus, etc. The second literary period begins 1208, when the old 'Solomonic Dynasty regained its place and continues to the present; it consists mainly of tr² from the Arabic. In both periods the topics are few: liturgies, hymns, sermons, the heroic deeds of the saints and their orthodoxy. The first uses the four Gospels, as David has his four stones, to kill every heretical Goliath (cf. Goodspeed and Crum, Patrologia Orientalis, IV, 1908). A large place is given to miracles and magic prayers and secret names (of Budge, Miracles of the Virgin Mary, 1900, and "Magic Book of Disciples," JAOS, 1904). The legends or histories are occasionally well written, as the famous 'Magid Queen of Sheba' (ET by Mrs. J. Van Vorst, 1907), but usually are as inferior in style as in thought (cf. Littmann, Bibliotheca-Abyssinica, 1905). The words of "populor literature" and many Abyssinian "proverbs" are extant (JAOS, XXIII, 51-53; XXV, 1-48; Jour. asiatique, IV, 487-95).

The modern Nubian does not write, and his ancient predecessors wrote but little. Even in the days of the Pharaohs the hieroglyphics in most Nubian temples were written so poorly as to be almost unintelligible, and in later Christian monuments put up by native rulers the usual monograms of the Divine tabernacle are used. Some centuries before our era the necessary monumetal inscriptions began to be composed in the Nubian language, though still written in hieroglyphics. Shortly after the beginning of the Christian era a native cursive writing begins to be used on the monuments, closely resembling the Egyp demotic, from which undoubtedly its alphabet was derived (F.L. Griffith in Aretäa). Finally, after Nubia became Christian (6th cent.), another native system appeared written in Gr and Coptic letters. Lepsius found two such inscriptions on the Blue Nile and numbers have since been discovered, but until 1906 these were as unreadable as the other two forms of Nubian writing. In that year Dr. Karl Schmidt found in Cairo two precious fragments of parchmen that had been owned by some Nubian Christians of probably the 8th or 9th cent. One of these contained a selection of passages from the NT— as was ascertained by comparing it with the Gr and Coptic Scriptures—while the other touch's several proper names were soon deciphered. New inscriptions are now being brought to light every few months, and undoubtedly the tr of this important tongue, which contains the 'history of an African Negroes, and also the religious history of the long-lost Christian church of the Sdâh, will soon be accomplished. The other fragment found by Schmidt was a curious Hymn of the Cross, well representing the ancient Ethiopian by-legend:

"The cross is the hope of Christians; a. The cross is the resurrection of the dead; "The cross is the physic of the sick; "The cross is the liberator of the slave," etc.

—James J. Breasted in BW, December, 1908; Nation, June 2, 1916.

Scientific observation of Nubia began with Burckhardt (1813), Cailliaud, and Waddington (1821), and esp. with Lepsius (1844), but excavation by the Royal Academy of Berlin, University of Pennsylvania, University of Liverpool, and Oxford University.

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CAMEL M. COHEN

ETHIOPIAN EUNUCH, ë-thë-ô'ë-an tû'nik (côôfûñòch, cóôñóch): A man who occupied a leading position in the pre-Christian Ethiopian Church, and who was the regent of the Ethiopian nation and, who was converted and baptized by Philip the deacon (Acts 8:27-39).

Being a eunuch, he was not in the full Jewish communion (cf. Dt 23:1), but had gone up to Ierous to worship, probably as a proselytizing Jew. During his return journey he spent the time in studying Isaiah, the text which he used being that of the LXX.
EASTERN PEOPLE. See CUSHITE WOMAN.

ETHIOPIAN LANGUAGE, ē-thi-ōp'ik lan'gwāj: The language commonly called Ethiopian is the language in which the inscriptions of the kings of the ancient Aksumitic (Axumite) empire and most of the lit. of Christian Abyssinia are written. It is called leānā Ge'ez, "the tongue of Ge'ez," by the Abyssinians themselves, most probably because it was originally the dialect of the Ge'ez tribe, who in the 1st century AD. became Christian; and in this sense the word is generally used in the histories of Egypt. The Ethiopian kings came from that country which is now called Ethiopia, which belonged to the Semitic Aksumitic languages. In Nubian times the term received a wider meaning, and Ethiopia was the name of all the land between the Red Sea and the Nile, south of Egypt proper. Sometimes "Indian" and "Ethiopian" were synonymous, or Ethiopia was even considered to stretch as far as to the Atlantic Ocean in the W. But of these countries the Greeks and Romans had very little exact geographical knowledge. See ETHIOPIA.

The fact that Ethiopia at some time meant the country between the Red Sea and the Nile prompted the pagan kings of Aksum in northern Abyssinia to adopt this name for their own country and to give it a narrower sense than the one which it had at that time. In the early 4th century the bilingual inscription of King 'Ezānā, 'Ezānas ("Ezana"), the word Akšumit, Athīopi, is a rendering of the Sem Ḥabashat ("Abyssinia," but he more specially referring to the "Ethiopia," in the Holy Scriptures, and for this reason they were all the more ready to apply the name in question to their own country. Up to the present day they call it Ethiopia (Ṭīṭōpiyā), and themselves Ethiopians; their legends speak even of an ancestor Ṭīṭōpš.

We may then, if we choose to do so, speak of a Nubian and an Abyssinian Ethiopian, but the term "Ethiopian" has come into general usage as an equivalent of leānā Ge'ez, and should therefore be applied only to the ancient literary language of Abyssinia.

This language is closely allied to the languages of Southern Arabia: it represents the southwestern branch of the southern division of the Sem languages. The most important branch of this division is, of course, the Arab. language, and with this Ethiopic has a great deal in common. On the other hand there are many words and forms in Ethiopic which are not found in Arab, but in Heb or even in Bab. and Assy. It has been held that the home of the Semites was in Africa; and if that were the case, the people who spoke the Ethiopic language may never have migrated very far. But the majority of scholars who have expressed their opinion upon the subject believe that Asia was the home of the Semites; this is the opinion of the writer of this art. also. Then the Sem inhabitants of Abyssinia are of the same stock as the ancient Sabaean. Their migration must have begun many centuries BC. It has hardly ever stopped, since Arabs in smaller, and sometimes in larger, numbers have been drifting into Abyssinia at all periods. The Sem conquerors of Abyssinia found peoples of two different races in the country where they settled: (1) African aborigines and (2) Kushites, a branch of the Hamitic family. Their languages were different from each other and, of course, different from that of the Semites also; several of these languages are spoken up to the present day. When the Semites first came and formed their literary language, they did not allow the languages of the country to influence their own speech very much; but gradually this influence grew and the Semitic language is very evident in the modern Sem languages of Abyssinia. An outline of the history of the Ethiopian language is as follows: Its oldest monument known so far is the Sem part of the bilingual inscription of King 'Ezānā, which dates from the first half of the 4th cent. AD. Before that time Ethiopic must have been spoken, without doubt, but it was not written: Gr and Sabaean were written instead. At the time of King 'Ezānā the knowledge of the Sabaean language seems to have been very little; but the Sabaean inscription just mentioned is in the Ethiopian language, but carved once in Sabaean script and a second time in the native Ethiopic script which had been derived from the Sabaean. In the first of these two "editions" two or three Sabaean words are used instead of their Ethiopic equivalents. A few other ancient inscriptions found in the Aksumitic empire may also be dated from the same period.

Possibly in the same 4th cent. the Gr of the Bible into Ethiopia was begun; and its fact may mark the beginning of a real Ethiopic lit. Perhaps the Ps and the Gospels were tr' first, being most needed in the service of the Christian church. The different books of the Scriptures were tr' by different men, some of whom rendered literally and some metaphorically, to the sense, some having a good, some only a poor, knowledge of the language from which, and the language into which, they translated. Both Testaments were tr' from the Gr by men whose mother-tongue was probably Aramaic. This is proved by the presence of Gr and Aram. words and by the forms in which the Heb names appear in Ethiopic transliteration. The oldest influences which the Ethiopian language experienced were therefore: (1) Sabaean; a number of technical terms may have been adopted by the ancient Aksamites from the Sabaean at the time when this was their literary language; (2) African, i.e. Kushite and native African; the Sem conquerors found a great many new animals and trees or plants, which they did not know in their new country, and in many cases they adopted their African names; (3) Aramaic, i.e. Jewish and Christian; these are mostly words referring to religious or theological matters; (4) Gr; some of the Gr words found in Ethiopic refer to religious matters in the same way as the Aram., others denote objects or ideas which the ancient Abyssinians received from the civilized world, others again are mere transliterations of Gr words in the
Bible and other religious books, which the translators did not understand.

The time of the Aksumite empire was the time when the Ethiopic language flourished. This empire reached its apogee in the 7th or 8th cent. AD; and we know very little indeed of the history of Abyssinia from about 700 until about 1300 AD. In 1270 the so-called Solomonic Dynasty came to the throne again; the seat of the empire, however, was no longer Aksum but Gondar, N. of Lake Tsäna. Meanwhile the literary language had become a dead language; new dialects had sprung up and taken its place in everyday conversation. But Ge'ez continued to be the sacred language; it was the language of the Bible and of the church, and when the 14th and 15th centuries a revival of Abyssinian lit. came about, the literary language was Ge'ez. But it was influenced by the new dialects, esp. by the Amharic, the language of Amhara, where Gondar was situated and where most of the books were written or tr. This influence affected in particular the spelling of Ge'ez in those books which dealt with religious matters and which therefore had to be written in pure Ge'ez. In historical books a great many words were taken from the Amharic; and this language, called lesana tärk, "the tongue of the chronicles," has often the appearance of a mixed language.

In the 16th and 17th centuries, European missionaries came to Abyssinia and tried to convert the monophysite Abyssinian Christians to Romanism. In order to come into close contact with the common people they used Amharic as a literary language, so that everybody, not only the learned, might understand their message. Their example was followed by the defenders of the native church; and since that time Amharic has become a recognized literary language in Abyssinia, although Ge'ez is still considered the real language of the church.

Amharic was derived from a sister language of the Ethiopic; the direct descendant of the Ethiopic language is modern Tigare; a language derived from a dialect very closely related to Ge'ez is modern Tigre.


ETHIOPIAN VERSIONS, ethiopick vör'shuans: Christianity was introduced into Abyssinia by Tyrian missionaries, who probably spoke Gr, about the time of Constantine the Great. The Bible was tr. into Ethiopic, or, to use the native name, Lesana Ge'ez, the OT being from the LXX, between the 4th and 5th centuries, by various hands, though the work was popularly ascribed to Frumentius, the first bishop. The fact of the Scriptures having been tr. into Ethiopic was known to Chrysostom (Hom. II, in Joannem). The versions thus made were revised some time about the 14th century, and corrected by means of the MT. The Ethiopic Scriptures contain the books found in the Alexandrine recension with the exception of the Books of Macc; but their importance lies in their pseudopigraphic writings, the Aec Isa, the Book of En and the Book of Jub. The 1st ed. of the NT appeared at Rome in 1548-49 (reprinted in Walton), but a critical edition has yet to be made; one issued by the British and Foreign Bible Society in 1830 contains many errors. The canons of Apoc have been edited by Dillmann (the Octotheur and 1-4 Kings and Apoc), Bachmann (d. 1894) (Isa, Lam, Ob and Mal), and Ludolph (Pss). The Psalter has been often printed from 1513 on. The Book of En was first tr. by Richard Laurence and published at Oxford in 1823 but the standard editions are those of Dillmann (Leipzig, 1853) and R. H. Charles (Oxford, 1893). The importance of this work lies in the fact that "the influence of En on the NT has been greater than that of all the other apocryphal and pseudo-canonical books." See Appendix (Ch. 41). Not only the phraseology and ideas, but the doctrines of the NT are greatly influenced by it. Of the canonical books and Apoc the MSS are too poor and too late to be of any value for the criticism of the Gr text.

THOMAS HUNTER WEIR

ETHA-KAZIN, eth-kä'zin ((תֵּבֵיתוֹ הַקָּצִין; AV Ittah Kasin): A town on the eastern border of Zebulun, mentioned between Gath-hepher and Rimmon (Josh 18 13). The site is not identified. AV of "Ittah" is due to misunderstanding of the 2 locale.

ETHMA, eth'ma (Ephdá Ethmá), RV NOOMA (q.v.).

ETHNAN, eth'nán (תֵּבֵיתוֹ הַנָּח; "hut" or "hire"; Ethváti, Ethnádi): A Judahite (1 Ch 4 7).

ETHNARCH, eth'nárk (2 Cor 11 32 m). See GOVERNOR.

ETHNI, eth'ni (תֵּבֵיתוֹ הַנִּי; "hut"; "gift"): An ancestor of Asaph, of the Gershom branch of the Levites (1 Ch 6 41).

ETHNOGRAPHY, eth'nógrá-fi, ETHNOLOGY, eth-nol'ó-jí. See TABLE OF NATIONS.

EUBULUS, é-bú'lús (Eúboulos, Euboulos, lit. "of good counsel," 2 Tim 4 21): One of the members of the church in Rome at the time of Paul's second imprisonment in that city.

The apostle mentions how, at his first answer to the charges brought against him at the emperor's tribunal, the Romans as a whole proved disloyal to him—"no one took my part, but all forsook me" (ver 16). In these circumstances when the desertion of Paul by the Christians in Rome was so disheartening, it is pleasing to find that there were some among them who were true, and Eubulus was one of these. Paul therefore in writing the last of his epistles sends to Timothy a greeting from Eubulus.

Nothing more is known in regard to Eubulus. As his name is Gr, he was probably a Gentile by birth.

JOHN RUTHERFORD

EUCHARIST, i'ka-rist. See LORD'S SUPPER.

EUMENES II, è-me-nèz (Eúménês, Euménés, "well-disposed"): King of Pergamus, son and successor of Attalus I (197 BC). He is mentioned in the Apoc (1 Mac 8 8) in connection with the league which Judas Maccabaeus made with the Romans. As their ally in the war against Antiochus the Great and in recognition of his signal service at the decisive battle of Magnesia (190 BC), E. was rewarded with such extensive tracts of country as raised him at once from comparative insignificance to be the sovereign of a great state. The statement in the Apoc describing his extension of territory differs from those of Livy, Polybius and Appian, and cannot be correct. The Romans are said to have taken "India, and Media and Lydia" from Antiochus and to have given them to E. Antiochus never had any possessions in India nor had any earlier claims of any of these lands by any other power. E. was obliged to give up only the countries on the side of Taurus toward Rome. No suggestion for the reading "India" in the narrative has met with acceptance (it may possibly have been a copyist's error for "Jonia"); see Livy xxxviii 44. E. cultivated the Roman alliance carefully but became suspected in connection with the affairs of Perseus, the last king of Macedonia.
He never came to an open rupture with the Romans, and died in 159 BC, after a reign of 39 years.

J. HUTCHISON

EUNATAN, ù-ná'tan. See Ennatan.

EUNICE, ù-ní'sè, ù'nís (Eúvínè, Euníkē, is the correct reading, and not Êvivínè, Eunetkē, which is read by the TR of Stephen, three
1. Eunice's syllables: E-wí-ní-kē, lit. "conquering Home" well; 2 Tim 1 5): The mother of Timothy. Her name is Gr and this might lead to the inference that she was a Gentile by birth, but such a conclusion would be wrong, for we read in Acts 16 1 that she was a Jewess. Her husband however was a heathen Gr. She was in all probability a daughter of Lois, the grandmother of Timothy, for both of those Christian women are spoken of, in one breath, by Paul, and this in high terms of commendation.

Timothy had not been circumcised in childhood, probably because of his father's being a Gentile; but when the mother and the grandfather were both trained in the fear of God and in the knowledge of the Scriptures of the OT. "From a child" Eunice had taught her boy to "know the holy scriptures." (2 Tim 3 15 AV). It is right therefore to connect this home training of Timothy in the fear of God, with his and his mother's conversion to the gospel. His name Timothy—chosen evidently not by the father, but by Eunice—signifies 'one who fears God.' The "wisdom" of the Hebrews consisted not in worldly prudence or in speculative philosophy, but in the fear of the Lord, as is shown in such passages as Ps 111 10, and in Job 28, and in Prov throughout. This whole well trained life, and the way he was prepared to give a welcome both to Paul and to the gospel proclaimed by him, when the apostle in his first great missionary journey came to Lystra, one of the cities of Lycaonia or Southern (?) Galatia, where Eunice and her family lived. This is implied in the account of Paul's second missionary journey (Acts 16 1), where we read that he came to Lystra, and found there a certain disciple named Timotheus, the son of a certain woman named Eunice, who was a Jewess.

It is therefore certain that Eunice and Timothy were not brought to a knowledge of the gospel at this time, but that they were already Christians; she, "a believer" he, "a disciple of Christ." This evidence means that Eunice, Lois and Timothy had been converted on Paul's former visit to Lystra. This conclusion is confirmed in 2 Tim 3 11, where Paul recalls to Timothy the fact that he had fully known the persecutions and afflictions which came to him at Lystra. The apostle repeats it, that Timothy knew what persecutions he then endured. Now this persecution occurred on Paul's first visit to that city. Eunice was therefore one of those who on that occasion became "disciples." And her faith in Christ, and her son's faith too, were genuine, and stood the test of the "much tribulation" of which Paul warned them (Acts 14 22 AV); and on Paul's next visit to Lystra, Eunice had the great joy and satisfaction of seeing how the apostle made choice of her son to be his companion in his missionary work. Eunice is not afterward mentioned in the NT; though it is a possible thing that there may be reference to her in what is said about widows and the children of widows in 1 Tim 5 4,5.

JOHN WEEKS

EUNUCH, ounuk (Vulgar, γαρσίς; σμαθάων, spâdôn; οὐοφόρος, ouphôros): Primarily and lit. a eunuch is an emasculated man (Dt 23 1). The Heb word γαρσί seems, however, to have acquired a figurative meaning, which is reflected in EV where "officer" and "chamberlain" are found as renderings (cf Gen 38 14; 39 1, where s. is applied to married men; Est 4 4). The barbarous practice of self-mutilation and the mutilation of others in this way was prevalent throughout the Orient. The religious disabilities which men thus deformed labored under, the Mosaic law had the effect of making the practice abominable to the Jews as a people (Dt 23 1; Lev 22 23-25). The law excluded eunuchs from public worship, partly because self-mutilation was considered unhealthy, and partly because a maimed creature of any sort was deemed unfit for the service of Jehovah (Lev 21 16 ff; 22 24). That ban, however, was later removed (Isa 56 4,5). On the other hand, the kings of Israel and Judah followed their royal fathers in employing eunuchs (1) as guardians of the harem (2 K 9 32; Jer 41 16), and (2) in military and other official posts (1 S 8 15 m; 1 K 29 9 m; 2 K 6 6 m; 22 11 Amv; 24 12 13 m; 25 19 m; 1 Ch 26 16; 2 Ch 24 17; Gen 38 7; of Gen 37 36; 40 27; Acts 8 27). Jos informs us that eunuchs were a normal feature of the courts of the Herods (Ant, XV, vii, 4; XVI, vii, 1). From the single reference to the practice in the Gospels (Mt 19 12), we see that the practice was widespread, and that the exclusion and purpose of eunuchs as a class were known to the Jews of Jesus' time. There is no question with Jesus as to the law of Nature: the married life is the norm of man's condition, and the union of a man and woman is the norm of marriage. It is to this end, even to the point of self-mutilation, that even the closest bond, even that of filial affection (Mt 19 5.6). But He would have His hearers recognize that there are exceptional cases where the rule does not hold. In speaking of the three classes of eunuchs (ver 12), He made a distinction which is not altogether known to those whom He addressed, as was the metaphorical use of the word in application to the third class well understood by them (cf Lightfoot, Horae Heb et Talm; Schöffgen, Horae Heb, in loc.).

How Origen misunderstood and abused the teaching of this passage is well known (Euseb., H.E. V. 8), and his own pathetic comment on the passage shows that later he regretted having taken it thus lit. and acted on it. He is not the only example of such a perverted interpretation (cf Talm, Shabbath 152a, and of Midr. on Ecc 10 7). The castration of Nicanor and of other Jews in order to be exempt from military service is an instance of the practice (Compare the words "cf Gen 49 10, 11") to deal with the danger as did the 24 Council of Aries and the Apos Const (Sed 22). (Cf C. Thring's Anti, IV, 9, 8).

It is significant that Jesus expounds no condemnation of this horrible practice. It was in keeping with His far-reaching plan of instilling principles rather than dealing in denunciations (Jn 3 17; 8 11). It was by His positive teaching concerning purity that we are shown the lines along which we must move to reach the goal. There is a more excellent way of achieving mastery of the sexual passion. It is possible for men to attain as complete control of this strong instinct as if they were physically sexless, and the resultant victory is of infinitely more value than the negative value produced by self-emasculation. These "make themselves eunuchs" with a high and holy purpose, "for the kingdom of heaven's sake"; and the interests created by that purpose are so absorbing that neither time nor opportunity is afforded to the "fleshly lusts, which war against the soul" (1 Pet 2 11). They voluntarily forego marriage even, undertake virtual "eunuchism" because they are completely immersed in and engrossed with the kingdom of heaven's kingdom (cf Jn 17 4; 1 Cor 7 25,8ff; 9 5 and see Bengel, Gnomon Novi Testi, in loc. and Clem. Alex., Strom., iii.11 ff). See Marriage.

EUODIA, Ευώδια (Eouodia, Euodia), lit. "prosperous journey." The TR of Stephen reads Eouo-
dia, Euodia, which means "fragrant."

1. Women Phil 4:2. AV has transformed Euo-
dia into Euodosias, which is a man's name.

Prominent in Church History. The mistake is rectified in
at Philippi RV: A Christian woman, one of the members of the church in Philippi.

2. The Difference between Euodias and Syntyche.

Hutchison has pointed out that the predominant word which
arose in the church was its a gentleness.

3. Paul's Treatise to the Philippians.

Paul was exhorting the church to be at peace in their faith and
in their work, and to build up the church so that it would be a
harmony between Euodias and Syntyche. Paul beseeches them
to give up their differences, and to live at peace in grace. The
motive which he puts before them with a view to bring about
their reconciliation; to live in peace and unity and not be
enemies to those who are 'in the Lord,' who have been redeemed
by the Lord, and whose whole life should be an endeavor to please
Him.

Paul proceeds to ask a certain person, unnamed, but whom he terms "true yokefellow" to assist them, that is, to assist Euodia and
Syntyche at the first, these two Christian women had been his
true yokefellow. He may refer to Epaph-
roditus, who carried the epistle from Rome to
Philippi at the first. Timothy, his name has been suggested—Luke,
Silas, Timothy. It has been thought by some that
Paul here refers to his own wife, or to Lydia. But
such a suggestion is untenable, inasmuch as we
know from his own words (1 Cor 7:8) that he
was either unmarried or a widower. The idea that
the "true yokefellow" is Lydia, is equally wrong,
because the word "true" is in the Gr. masc. Another
suggestion is that "yokefellow" is really a proper
name—Syzygus. If so, then the apostle addresses
Syzygus; or if this is not so, then he speaks to the
unnamed "true yokefellow"; and what he says is
that he asks them to help Euodia and Syntyche,
isnasmuch as their work in the gospel was no new
thing. Far from this, when Paul brought the gospel to
Philippi at the first, these two Christian women
had been his loyal and earnest helpers in spreading
the knowledge of Christ. How very

5. The Plea to Reconcili-
anation to them last so the time Clement also,
and all the other Christians at
Philippi, his fellow-laborers, whose names, though
not mentioned by the apostle, are nevertheless
in the book of life, to assist Euodia and Syntyche; he
asks them all to aid in this work of reconciliation.

Doubtless he did not plead in vain. See Syntyche;
Yokefellow.

EUPATOR, εὐπατόρ (Eupatór, Eupator, "of noble father"): The name given to Antiochus V who
had succeeded his father Antiochus IV (Epiphanes),
194 BC, while still a child under the guardian-
ship of Lysias (1 Mac 3:22; 6:17). In
the absence of Philip, a friend and foster-brother of the
child's father, whom on his deathbed he had ap-
pointed guardian for his son, Lysias continued his
duty as guardian, set the king upon the throne and named him
himself, from whom Euodias collected a large army and marched against
Jews, accompanied by Lysias, for the relief of a
Syrian garrison that was hard pressed by Judas
Maccabaeus (6:19 ff.). Judas was repulsed at
Bethzacharias and after a severe struggle Bethsura
was captured (vs 31-50). The Jewish forces in the
temple was hard pressed and indeed reduced to the
last extremity (ver 53), when Lysias, hearing that
his rival Philip returned from Rome and
made himself master of Antioch (Jos, Ant, XII, ix, 5f.), made a
hasty peace and returned to meet
Philip, whom he easily overpowered. In the follow-
ning year (162 BC) Antiochus and Lysias were put
to death by Demetrius Soter, son of his
successor. The request of wrongs inflicted upon himself by Antio-
chus Epiphanes (1 Mac 7:2-4; 2 Mac 14:12; Jos,
Ant, XII, 3). See Syntyche, Yokefellow.

EUPHRATES, εὐφρατής (Euprathés, Euphrates), "the good and abounding river": The
longest (1,750 miles) and most important stream
of Western Asia, generally spoken of in the OT as "the river" (Ex 23:31; Dt 11:24). Its description
naturally falls into two divisions: the upper, middle
and lower. The upper division traverses the moun-
tainous plateau of Armenia, and is formed by the
junction of 2 branches, the Frat and the Murad.
The Frat rises 25 miles N.E. of Erzerum, and only
60 miles from the Black Sea. The Murad, which,
though the shorter, is the larger of the two, rises in
the vicinity of Mt. Ararat. After running respec-
tively 400 and 270 miles in a westerly direction, they
merge near Keisian Maaden, whence in a tortuous
channel of 50 miles, they, henceforward as
the south-western direction, the current descends in a suc-
cession of rapids and cataracts to the Syrian plain,
some distance above the ancient city of Carchemish,
where it is only about 200 miles from the N.E.
corner of the Mediterranean. In its course through
the Armenian plateau, the stream has gathered the
sediment which gives fertility to the soil in the lower part
of the valley. It is the melting snows from this region which produce the annual floods from
April to June.

The middle division, extending for about 700
miles to the bitumen wells of Hit, runs S.E. "through
a valley of a few miles in width, which it has eroded
in the rocky surface, and which, being more or less
covered with alluvial soil, is generally cultivated
by artificial irrigation. . . . Beyond the
rocky banks on both sides is the open desert,
covered in spring with a luxuriant verdure, and dotted here
and there with the black tent of the Bedouin' (Sir
Henry Rawlinson). Throughout this portion the
river formed the ancient boundary between the
Assyrians and Hitites whose capital was at Car-
chemish, where there are the remains of an old
bridge. The ruins of another ancient bridge occur
about 2000 miles below Carchemish, near Thapsacus,
where the Greeks forced it under Cyrus the young.

Throughout the middle section the stream is too
rapid to permit of successful navigation except by small boats going downstream, and has few and insignificant tributaries. It here has, however, its greatest width (400 yds.) and depth. Lower down the water is drawn off by irrigating canals and into lakes.

The fertile plain of Babylonia begins at Hit, about 100 miles above Babylon; 50 miles below Hit the Tigris and Euphrates approach to within 25 miles of each other, and together have in a late geological period deposited the plain of Shinar or of Chaldea, more definitely referred to as Babylonia. This plain is about 250 miles long, and in its broadest place 100 miles wide. From Hit an artificial canal conducts water along the western edge of the alluvial plain to the Pers Gulf, a distance of about 500 miles. But the main irrigating canals put off from the E. side of the Euphrates, and can be traced all over the plain past the ruins of Accad, Babylon, Nippur, Bismia, Telloh, Erech, Ur and numerous other ancient cities.

Originally the Euphrates and Tigris entered into the Pers Gulf by separate channels. At that time the Gulf extended up as far as Ur, the home of Abraham, and it was a seaport. The sediment from these rivers has filled up the head of the Pers Gulf for nearly alluvial plains since the monumental records. Loftus estimates that since the Christian era the encroachment has proceeded at the rate of 1 mile in 70 years. In early times Babylonia was rendered fertile by immense irrigating schemes which divested the water of Euphrates, which at Babylon is running at a higher level than the Tigris. A large canal left the Euphrates just above Babylon and ran due E. to the Tigris, irrigating all the intervening region and sending a branch down as far as Nippur. Lower down a canal crosses the plain in an opposite direction. This ancient system of irrigation can be traced along the lines of the principal canals "by the winding curves of layers of alluvium in the bed," while the lateral channels "are hedged in by high banks of mud, heaped up during centuries of dredging. Not a hundredth part of the old irrigation system is now in working order. A few of the mouths of the smaller canals are kept open so as to receive a limited supply of water at the rise of the flood, which then diverts itself over the lower lying lands in the interior, almost without labor on the part of the cultivators, giving birth in such localities to the most abundant crops; but by far the larger portion of the region between the rivers is arid, and the irrigation assures the wheat and other grains of the desert" (Rawlinson). According to Sir W. Willock, the eminent Eng. engineer, the whole region is capable of being restored to its original productiveness by simply reproducing the ancient system of irrigation. There are, however, in the lower part of the region, large areas of the land clogged up with reeds, which have continued since the time of Alexander who came near losing his army in passing through them. These areas probably are too much depressed to be capable of drainage. Below the junction of the Euphrates and the Tigris, the stream is called Shat al Arab, and is deep enough to float vessels.


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**EUPOLEMUS, Εύπολεμος, Eupolemus;** Son of John, the son of Acces - Hakkos ('Akkos, Akkos; Neh 3 4 21, etc.) was one of the two deputies sent by Judas Maccabaeus (1 Mac 8 17; 2 Mac 4 11) to Rome cir 161 BC to ask the help of the Romans against Demetrius. A critical estimate of the narrative (1 Mac 8 and Jos, Ant. xii. 21) and a comparison of the first mention of the Jews with the Greeks (1 Mac 8 17; 2 Mac 4 11) will show that the author of 1 Mac wrote from twenty to twenty-five years after the destruction of Corinth (146 BC) by the Romans; and that the Jews of Pal were not accurately informed concerning the wars of the Romans with the Greeks. E. has been identified with the historian of the same name quoted by Eusebius (Præp. Ev., IX, 17 17); but there is no evidence that the historian was of Jewish origin. J. Hutchison

**EURAQUILUS, ο’-ράκ’-ης (AV ο’-ρακ’-ης, eurokylon; AV ο’-ρακ’-ης, euroklydon; AV Euroclydon, ο’-ρόκ’-λί-δον):** The east or northeast wind which drove Paul's ship to shipwreck at Melita (Acts 27 14). The term seems to have been the sailor's term for that particular wind, and Paul uses the word which was used by them on that occasion. The difference in the text is explained by the fact that the term was not in general use and was therefore subject to being changed. The precise name is doubtful, but the Eurachus is most easily explained as a compound of Gr eurus, "east wind," and Lat aquilo, "northeast wind." This agrees with the experience of navigators in those waters. For a summary of the various names see Acts 27 14. Full discussion of the circumstances are given in the Lives of Paul by various writers.

**EUTYCHUS, Εὐτυχός (Eutychos, fortune):** The story of Eutychus occurs in the "we" section of Acts, and is therefore related by an eyewitness of the incidents (Acts 20 7-12). On the first day of the week the Christians of Troas had met for an evening service in an upper chamber, and were joined by Paul and his fellow-workers. Eutychus was to leave in the morning, Paul "prolonged his speech until midnight." A youth named Eutychus, who was sitting at the open window, became borne down with sleep and fell from the三层的楼, the lateness of the hour, and ultimately fell through the open window, and in the third story. He "was taken up dead." This direct statement is evaded by De Wette and Olahausen, who translate "for dead." Meyer says this expresses the judgment of those who took him up. However, Luke, the physician, is giving his verdict, and he plainly believes that a miracle was wrought by Paul in restoring a corpse to life. The intention of Luke in relating this incident is to relate a miracle. Paul went down and embraced the youth while comforting the lamenting crowd, "Make ye no ado; for his life is in him." The interrupted meeting was resumed, the bread was broken, and the conversation continued till break of day. "And they brought the dead, and were not a little comforted." S. F. Hunter

**EVANGELIST, ε-βαγ’ γι-λ’-εστ: This is a form of the word ordinarily tr 'gospel' (εὐαγγελίαν, eμμένηλίαν), except that here it designates one who an- nonce the gospel 'to others': Δαβίς εὐαγγελίαν εὐαγγελίατος, ‘a bringer of good tidings’; lit. God Himself is an evangelist, for He "preached the gospel beforehand unto Abraham" (Gal 3 8); Jesus Christ was an evangelist, for He also "preached the gospel" (Lk 24 16); Paul was an evangelist as well.
as an apostle (Rom 1:15); Philip the deacon was an evangelist (Acts 21:8); and Timothy, the pastor (2 Tim 4:5); and indeed all the early disciples who, on being driven out of Jerusalem, "went everywhere preaching the word" (Acts 8:4 AV).

But in the order of the ministry, distinguished from every other, is singled out by the Head of the church for this work in a distinctive sense. All may possess the gift of an evangelist in a measure, and be obligated to express a private relation of courtesy, to God's service. To none, however, is it specially endowed with it. "He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

It will be seen that as an order in the ministry, the evangelist precedes that of the pastor and teacher, a fact which harmonizes with the character and work each is still recognized as doing. The evangelist has no fixed place of residence, but moves about in different localities, preaching the gospel to those ignorant of it before. As these are converted and united to Jesus Christ by faith, the work of the pastor and teacher begins, to instruct them further in the things of Christ and build them up in the faith.

At a later time, the name of "evangelist" was given to the writers of the four Gospels because they tell the story of the gospel and because the effect of their promulgation at the beginning was very much like the work of the preaching evangelist. In character, the Gospels bear something of the same relation to the epistles as evangelists bear to pastors and teachers.

JAMES M. GRAY

EVE, ev, IN THE OT (אֱוֵי, hawwâh, "He"); Esa, Esa; the name given, as the Scripture writer says, to Gen 2:24; Zel, from her unique function as "the mother of all living": The first created woman; created secondarily from Adam (or man) as a "help meet for him" (2:18-22), and later named and designated as the mother of the human race.

For the literary type and object of the story of Eve, see under ADAM, I, 2.

Two names are given to her, both bestowed by the man, her mate. The first, הָאָדוֹן, הָאָדוֹן, "woman" (lit., "man-less"), is not strictly a name but a generic designation, referring to her relation to the man; given to her after creation. The second, אָדָם, אָדָם, "her" or "his" object, is a name, and gives her the right to any true companionship between man and the beasts, and represented as intimate and sacred beyond that between child and parents (3:21).

The second, Eve, or "life," given after the transgression and its prophecied results, refers to her function and destiny in the spiritual history or evolution of which she is the beginning (3:16-20). While the names are represented as bestowed by the man, the remarks in 2:23 and 3:20 may be read as the interpretative addition of the writer, suited to the exposition which it is the object of his story to make.

As mentioned in the art. ADAM, the distinction of male and female, which the human species has in common with the animals, is given in the OT as the result of creation (1:27); and then, in the more particularized (or J) account of the creation of man, the human being is described at a point before the distinction of sex existed. This second account has by no means a different origin, but it has a different object, which does not conflict with but rather supplements the other. It aims to give the spiritual meanings that infer in man's being; and in this the relation of sex plays an elemental part. As spiritually related to the man nature, the woman nature is described as derivative, the helper rather than the initiator, yet equal, and supplying perfectly the man's social and affectional needs. It is the writer's conception of the essential meaning of mating and marriage. To bring out its spiritual values more clearly he takes the pair before they are aware of the specific nature of the common family, while they are "naked" yet "not ashamed" (2:25), and portrays them purely as companions, individual in traits and tendencies, yet answering to each other. She is the helpmeet for him ('האֵשׁ, "a helper answering to him").

True to her nature as the being relatively acted upon rather than acting, she is quicker than the man to respond to the suggestion initiated by the serpent and to follow it out to its desirable results. There is an eagerness of desire in her act of taking Condition the fruit quite different from the quasi matter-of-course attitude of the man.

To her the venture presents itself wholly from the alluring side, while to him it is more like taking a desperate risk, as he detaches himself even from the will of God in order to cleave to her. All this is debatably true to the distinctive feminine and masculine natures. A part of her penalty is henceforth to be the subject of one of the most weighty and pleasant for her the values of life were to be mediated through him. At the same time it is accorded to her seed to perpetuate the mortal antipathy to the serpent, and finally to bruise the serpent's head (ver 15).

After these preliminary passages of Gen, Eve is not once mentioned, nor ever specifically alluded to, in the canonical books of the OT. It was not in the natural scope of OT history and doctrine, which were concerned History with Abraham's descendants to go back to so remote origins as are narrated in the story of the first pair. The name Eve occurs once in the Apos. in the prayer of Tobit (Tob 6:6): "Thou madest Adam, and gavest him Eve his wife for a helper and a stay; of them came the seed of men"; the text then goes on to quote Gen 2:18. In 1 Esd 4:20.21 there is a free quotation, or rather paraphrase, of Gen 2:24. But not even in the somber complaints of 2 Esd concerning the woe that Abraham's descendants have wrought upon the race (see under ADAM IN OT, III, 2) is there any hint of Eve's part in the matter.

JOHN FRANKLIN GENUNG

EVE IN THE NT (ἐ̄φα, Ἐ, WH, Ἐ, Ἔ, are used in the Pauline writings. In 1 Tim 2:12-14 woman's place in teaching is the subject of discussion, and the writer declares that she is a learner and not a teacher, that she is to be in quietness and not to have dominion over a man. Paul elsewhere expressed this same idea (see 1 Cor 14:34.35). Having stated his position in regard to woman's place, he used the Gen account of the relation of the first woman to man to substantiate his teaching. Paul used this account to illustrate woman's inferiority to man, and he undoubtedly accepted it at its face value without any question as to its historicity. He argued that woman is inferior in position, for "Adam was first formed, then Eve."

She is inferior in character, for "Adam was not beguiled, but the woman being beguiled hath fallen into transgression." See CHILD-BEARING. In 2 Cor 11:3, Paul is urging loyalty to Christ, and he uses the temptation of Eve to illustrate the ease with which outward wealth can have no thought but that the account of the serpent's beguiling Eve should be taken literally.

A. W. FORTUNE

EVE, GOSPEL OF: A gnostic doctrinal treatise mentioned by Epiphanius (Hoe., xvi:2.f) in which Jesus is represented as saying in a loud voice,
“I am thou, and thou art I, and wherever thou there am I, and in all things I am sown. And from whencesoever thou gatherest me, in gathering me thou gatherest thyself.” See LOGIA; and of Ropes, Die Sprüche Jesu, 56.

EVEN, év, EVENING, év'ning, EVENTIDE, év-'n-tide" (even), .ipv, ereb), ϕα, opita, ϕι, ϕαπε; vide Thayer s.v.): The words are used in slightly different meanings: (1) The time of sunset, itself, of the Heb day, as in Lev 15, where directions are given for the removal of uncleanness, which took place at sunset. (2) Twilight, the time of approaching darkness when lamps are lighted; Ex 30 8 (lit. "between the two evenings"); Jer 6 4 ("the shadows of the evening"), (3) The early part of the night (Prov 7 9; Eek 12 7). The Gr opae is lit. "fate" (Mk 11 19). The Gr κρινει, hespera, refers evidently to the sun, Lk 24 29. "Eventide," γυνα, "time of evening" (2 5 11 2; Is 17 14). "Eve," "evening," is used in connection with wolves (Jer 5 6; Zeph 3 3), is from the Heb גו, drabbeh, which may mean "darkness" or "dark cloud," but more probably "plain" or "desert." H. PORTER

EVENINGS, BETWEEN THE: The time of day (RV reads "at even," m "between the two evenings") when the Passover lamb was slain (Ex 12 6; Nu 9 3), is made up of the evening offering of the portion of the continual burnt offering (Nu 25 4). See preceding article.

EVENT, év'ent: In Ecc 2 14; 9 2 3; the tr of כרות, mishke, "what happens," "lot," "fate," the Eng word bore this sense at the time of AV. The meaning of "result," "outcome" (ἐφανερωθ, ekbatatos), at least, is in Wis 8 8, "events of seasons," RV "issues."

EVERLASTING, év-er-last'ing (ἐχθρο, 'blăm, ἕ, 'adha; δόξα, ἀδίας, ἀλώνας, ἀβίασος): "Everlasting," in strictness, is that which endures forever; either that which has no beginning and will have no end (in which sense it is applicable to God only), or that which, having a beginning, will have no end, but henceforth will exist forever (thus of beings created for immortality; John 14 6; Heb 7 25). Figuratively also the term is applied to objects of impressive stability and long duration, as mountains, hills (e.g. Gen 49 26; Hab 3 6).

Of the terms indicated as rendered by this word, 'blăm in the OT and αἰωνίας in the NT, lit. "age-long" (see the full sense of "eternal" (always as applied to God, His mercy, His covenant, His kingdom and to the eternal life of believers). Hence in RV the rendering "everlasting" in AV is, in the NT, uniformly changed to "eternal" (e.g. Mt 18 8; 26 41 46; Lk 19 9; 20; Jn 3 16 18; etc; Acts 13 46; Rom 6 22; 16 26; Gal 6 8; He 13 20). In the OT the rendering "everlasting" is usually retained in RV, and sometimes takes the place of other words or phrases, as "lasting" (Dt 33 13), "evermore" (1 Ch 16 36; Neh 9 5), "perpetual" (Hab 3 6; Jer 50 5), "of old" (Hab 3 6).) In Ps 100 5; 119 144, on the other hand, RV changes the word to "for ever." In much the larger number of places 'blăm is tr "ever" or "for ever."

The word 'adha, in the two cases in which it is tr "everlasting" in AV (more frequently "for ever"), is in RV, in Isa 9 6, retained, with m, "Father of Eternity," and in Hab 3 6 is changed into "eternal." Hence, the RV rendering "ancient time," is rendered "everlasting" in Hab 1 12 ("Art not thou from everlasting?"). With the same meaning it occurs in Dt 33 27, "The eternal God is thy dwelling-place."

The word which strictly answers to "everlasting" in the NT is αἰωνίος (Rom 1 20; Jude ver 6), rendered by AV in the former passages "eternal," but correctly by RV in both passages, "everlasting." Thesense of the word "everlasting," in application to future punishment, is considered in art. Punishment, EVERLASTING.

The term "everlasting" or "eternal," applied to God, describes Him as filling, or enduring through, all the "ages" of time. It is only thus that we can symbolically represent eternity. In reality, however, the eternity of God is not simply His filling of ever-flowing "ages," but rather that aspect of His being in which He is above time; for which time (the succession-form of existence) does not exist; to which the terms past, present and future do not apply. Yet, while God is not in time (rather holds time in Himself), time-sequence, as the form of existence of the world, is a reality for God. See ETERNAL, ETERNITY.

EVI, év'i ("TN, 'ewl, "desire:" Euk, Euet): One of the five kings, or chiefs of the Midianitain, slain by Israel during their sojourn in the plains of Moab (Nu 31 8; Josh 13 21).

EVIDENCE, év'dens, EVIDENT, EVIDENTIAL, év-dent-li (ἐγκατ, σθερφ, ἐλεος, ἀκέος, φωνή, phaneras, phanethos), in Jer 32 10 11 14 16 14 4, ἀκερ, "a writing," is tr (AV) "evidence" (of the purchase of the field in Anathoth), RV "deed," "evidences" (of the original "insignia") in AV of He 11 1, "Now faith is ... the evidence of things not seen," ERV "proving," m "or test," better, as AV, "conviction," m "or test." The Gr word denotes "putting to the test," examining for the purpose of proof, bringing to conviction (Dr. W. F. Moulton). Thus if "test" or "proving" be adopted, a firm conviction of the reality of things not seen is implied as the result of putting to the proof. Trench remarks (NT Synonyms), "in juristic Gr ἐλεοθεῖα is not merely to reply to, but to refute, an opponent." Hence the Vulg tr argumentum, followed by Wyclif and Rheims version; Tyndale and Cranmer have "certainty:" (The sense of "conviction" appears in Jn 8 46. "Which of you convicth me of sin?": 3 20, "reproved," RV "convicted!"; 16 8 AV "He will prove the world of sin," RV "convict."

Of 1 Cor 14 24.) "Evident" is the tr of αἰωνίον ("on the face") in Job 6 28, AV "Look upon me, for it is evil unto me." Note the word "face." RV "your face," RV "your face," m "And it will be evident unto you if I lie," which is, perhaps, to be preferred to the text; δόξα, "manifest," is tr (ἐγκατ "evident" (Gal 3 11); κατοικιος, "very manifest," is in He 7 15, AV "far more evident," RV "more abundantly evident," πρόδολοι, "manifest before-hand," (7 14), "evident." "Evidently" occurs only in Acts 10 3, as the tr of phanethos, "openly," "manifestly," RV "openly."

It is important to note the true nature of faith according to the correct tr of He 11 1, as being the well-grounded and assured conviction of things not seen.

W. L. WALKER

EVIL, év'il, év'i (א, "ra; πονρός, potere, kakos, kakos, kakos, kakos, kakos): In the Bible it is represented as moral and physical. We choose to discuss the subject under these heads. Many of the evils that come upon men have not been intended by those who suffer for them. Disease, individual and national calamity, drought, soreness of food, may not always be charged to the account of intentional wrong. Many times the innocent suffer with, and even for, the guilty. In such cases, only physical evil is apparent. Even when the suffering
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has been occasioned by sin or dereliction of duty, whether the wrong is active or passive, many, perhaps the majority of those who are injured, are not accountable in any way for the ill which come upon them. Neither is God the author of moral evil. "God cannot be guilty of any sin; he should live himself and be 2 Pet 3 7, God is "without sin or the temper of no man" (Jas 1 13). See temptation. By this term we refer to wrongs done to our fellow-man, where the actor is responsible for the action. The immorality may be present when the pains and miseries of the wicked, and this will be physical, as injury inflicted upon them, if that evil servant shall say in his heart" (Mt 24 48, 49), whether he shall smite his fellow-servants or not, the moral evil is present. See sin. All these evil things proceed from within, and define the man" (Mk 7 21–23). The last six commandments of the Decalogue apply here (Ex 20 12–17). To disobhonor one's parents, to kill, to commit adultery, to steal, to bear false witness and to covet are moral evils. The spiritual import of these commandments will be found in Mt 5 19, 22; 27, 28 "But if thine eye be evil, thy whole body shall be full of darkness" (6 23). Words and deeds are coined in the heart before the world sees or hears them (12 34, 35). The word ought or its equivalents, is used in all languages, hence it is God's mind of all people as well as in our laws that for the deed and words we do and speak we are responsible. "Break off thy sins by righteousness" (Dn 4 27) shows that, in God's thought, it was man's duty, and therefore within his power and he is responsible. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well" (Isa 1 16 f). We cannot think of God commanding men to do what He knew they had no ability to do! God has a standing offer of pardon to all men who turn from their evil ways and do that which is right (Ezk 33 11–14f). Evil begins in the least objectionable things. In Rom 1 18–25, we have Paul's view of the falling away of the Gentiles. "Knowing God" (ver 21), they were "without excuse" (ver 20), but "glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was hardened" (ver 21). "Professing themselves free men" (ver 21), they "led the way into idolatry, and that was followed by all the corruption and wrongdoing to be instigated by a heart turned away from all purity, and practised in all the iniquity to be suggested by lust without any of Paul's moral steps in the ladder on which men descend into darkness and ruin (Gal 5 19–21). When men become evil in themselves, they necessarily become evil in thought and deed toward others. This they bring upon themselves, or give way to, till God shall give "them up unto a repulsive mind, to do those things which are not fitting" (Rom 1 28). Those thus fallen into habits of error, we should in meekness correct, that "they may recover themselves out of the snare of the devil, having been taken captive by him unto his will" (2 Tim 2 25, 26).

Usually, in the OT the Heb word ra' is employed to denote that which is bad. Many times the bad is physical; it may have been occasioned by the sins for which the people of the nation were responsible, or it may have come, not as a retribution, but from accident or mismanagement or causes unknown. Very many times the evil is a corrective, to correct the character, to correct the right. The flood was sent upon the earth because "all flesh had corrupted their way" (Gen 6 12). This evil was to serve as a warning to those who were to live after. The ground had already been cursed for the good of Cain (4 10). Two purposes seem to direct the treatment: (1) to leave in the minds of Cain and his descendants the knowledge that sin brings punishment, and (2) to increase the toil that would make them a better people. God overthrew Sodom, Gomorrah, Admah and Zeboim, cities of the plain, making them "an example unto those which after them shall perish" (Gen 19:24, 25).

In the Book of Isaiah the prophet, we find a number of "burdens": the burden of Babylon (13 1–22); the burden of Moab (16 1–9); the burden of Damascus (17 1–14); the burden of Egypt (19 1–17); the burden of the Wilderness of the Sea (21 1–9); the burden of Dumah (va 11, 12); the burden upon Arabia (vs 13–17); the burden of the Valley of Vision (22 1–25); the burden of Tyre (23 1–18); the burden of the Beasts of the South (30 6–14); the burden of the Witty Beast (48 12). These may serve as an introduction to the story of wrongdoing and physical suffering threatened and executed. Isa contains many denunciations against Israel: against the Ten Tribes for following the sin introduced by Jeroboam the son of Nebat; and the threatening against Judah and Benjamin for not heeding the warnings. Jeremiah saw the woes that were sure to come upon Judah; for declaring them, he was shut up in prison, and yet they came, and the people that were cured. By this he was able to keep the commandment. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well" (Isa 1 16f). Sometimes also of personal offenders: "He hath delivered the soul of the needy from the hand of evil" (Jer 20 15).

EVIL-EYE, 4-v'yl da'YO'oz (EYV'IL, mvr'tr'fem; from 777, ra' a; kavvotoros, kakkappos, always pl.): Malefactors or offenders of God's law. Used generally of the ungodly, as, "Fret not thyself because of e." (Ps 37 1). Sometimes also of personal offenders: "He hath delivered the soul of the needy from the hand of evil." (Jer 20 15).

EVIL-DOERS, 4-v'yl do'erz (EYV'IL, mvr'tr'fem; from 777, ra' a; kavvotoros, kakkappos, always pl.): Malefactors or offenders of God's law. Used generally of the ungodly, as, "Fret not thyself because of e." (Ps 37 1). Sometimes also of personal offenders: "He hath delivered the soul of the needy from the hand of evil." (Jer 20 15).

EVIL-EYE, 4-v'yl z', ra' a'qin, "evil of eye"; 4-falalos poneros, ophthalamos poneros}): The superstition of the influence of the "evil eye," so widely spread over the earth, and became folly" (ver 22). This led the way into idolatry, and that was followed by all the corruption and wrongdoing to be instigated by a heart turned away from all purity, and practised in all the iniquity to be suggested by lust without any of Paul's moral steps in the ladder on which men descend into darkness and ruin (Gal 5 19–21). When men become evil in themselves, they necessarily become evil in thought and deed toward others. This they bring upon themselves, or give way to, till God shall give "them up unto a repulsive mind, to do those things which are not fitting" (Rom 1 28). Those thus fallen into habits of error, we should in meekness correct, that "they may recover themselves out of the snare of the devil, having been taken captive by him unto his will" (2 Tim 2 25, 26).

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EVIL-FAVOREDNESS, év-yl-fav-ərd-nès. The word is the tr of the Heb מְשָׁפַת, meshaphat, or meshaphath, "evil thing," and refers to the ritual unfitness for sacrifice of any animal which, though included in the class of clean beasts, yet possesses a blemish (see list of the word), or otherwise lacks beauty of symmetry, and is or is fleshed (Dt 17:1 AV; cf. "ill blemish," Dt 16:21). We find these conditions combined in Gen 41:3.4.19.20.21.27, where the seven "ill-favoured and ill-fleshed" kine of Pharaoh's dream are mentioned.

EVIL-MERODACH, ë-vil-me-rô'dak; -merô'dak (קְדוֹם, kədōm, "evil m'rodhak"); LXX Εὐαλυνμαρδοκ; so B in K, but B in Jer, and A and Q in both places much corrupted). The name of the son and immediate successor of Nebuchadnezzar II, king of Babylon. The Bab form of the name is Amelu-Marduk, that is, "man of Marduk." About 30 contract tablets dated in this reign have been found. They show that Evilmerodach reigned for two years or rather about five months. He is said by Berosus to have conducted his government in an illegal and improper manner, and to have been slain by his sister's brother, Nergal-sharezer, who then reigned in his stead. Evilmerodach is said in 2 K 25:27-30 and in the passage in Jer 52:31-34 to have taken Jehoiachin, king of Judah, from his prison in Babylon, where he seems to have been confined for 37 years, to have clothed him with new garments, to have given him a saddle, and to have had him conducted by force to eat at the king's table all the days of his life. It is an undisguised coincidence, that may be worthy of mention, that the first dated tablet from this reign was written on the 26th of Elul, and Jer 52:31 says that Jehoiachin was freed from prison on the 25th of the same month.

R. DICK WILSON

EVIL ONE (ὁ πονηρός, ho ponérōs): Nearly all people who have expressed their religious thought and feeling have regarded it as a thing not restricted in the destinies of men for their good. They believe that there is also a spirit, a person, whose work it is to lead men into temptation: a spirit of light and a spirit of darkness. Feelings and preferences may have much to do with the choice of this spirit. In Mt 16:37-39.45; 6:13, AV gives "evil," RV "the evil one," in "evil," the personal form referring to the enemy of the race known by various terms: Satan, "the adversary" or "the accuser," occurs 50; Beelzebub is found 7; devil, 35; it means "accuser," "culminator." See SATAN.

DAVID ROBERTS DUNGAN

EVIL-SPEAKING, év-yl-spe-kîng: Occurs twice in RV: (1) 1 Pet 2:2 it is the tr of καταλαμβάνω, katalambanō, "backbiting" in 2 Cor 12:20; of καταλαμβάνω, "backbiter" (Rom 1:30); the vb. katalambanō is rendered to "speak against" (1 Pet 2:2; Jst 4:11; 1 Pet 3:16); of θρόνος, thronos, "what is hurtful to the good name of anyone," "detraction" or "slander" (Eph 4:31 RV, "calumniating"; cf. 1 Tim 6:4; Jude ver 9; Col 3:8); the vb. blasphēmō is rendered to "speak evil of" (Rom 14:16; 1 Cor 10:30; Tit 5:2, etc.); to "speak evil" occurs in Mk 9:39 as the tr of ἐκκαταλογίζω, ἐκκαταλογίζω, "lightly (RV "quickly") speak evil of me" (Acts 19:13 RV, "evil of the way"). In Ps 140:11, we have "evil-speaker" as the tr of 'taḥ lāshôn, "a man of tongue"; so RV. The wrong thing condemned as evil-speaking seems to be essentially detraction, what is hurtful to the reputa-

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it in some form or other embodied in the philosophies of Heraclitus, Democritus, Lucretius and Aristotle. There are those who find it also in the system of Gautama (Buddha). But in none of these was there a generally wide basis of fact inductively brought together, or a thorough enough digestion and assimilation of the material to give the view as presented by them a firm standing. Hegel's idealistic theory of Development is kindred to the evolution theory in its surface; but it too antedates the working out of the system upon the basis of the scientific induction of the phenomena of Nature.

Until the time of Herbert Spencer, the scientific use of the word evolution was limited to the narrow department of embryology. By him, the term was made synonymous with all orderly change in Nature. The notion that such change is the result of chance, however, was not a part of Spencer's teaching. On the contrary, he is known for having broadened the expression of laws undiscovered by the human mind. Yet these laws are just as definite and rigid as those already discovered and formulated.

Since the appearance of the inductive method in scientific research, and the rise of the science of biology in particular, the idea of evolution has been elaborated into a great systematic generalization, and proposed as the philosophy of all perceptible phenomena. Beginning as a working hypothesis in a special narrow department, that of biology, it has been extended into all the sciences until all come under its dominance, and is viewed no longer as a mere working hypothesis, but as a demonstrative philosophy with the force and certainty of fact.

It was natural that such an important proposition as the explanation of the present form of the whole universe by the theory of evolution should lie at the source of society and Bible-ismion much controversy. On one side extravagant claims were bound to be put forth in its behalf, combined with a misconception of its field. On the other a still more extravagant misconception, even in the narrow sphere where it first made its appearance, was destined to confront it. This challenge, too, was the result of the misconception of it as an all-sufficient theory of the universe as distinct from the law or mind of nature. It must be remembered that the period of this warfare is now nearly, if not altogether, over. The task which remains to be accomplished is to recognize the bearings of the theory on forms of thought arrived at from the light thrown on the world by itself.

Since such forms of thought are given in the Bible, certain problems arise which must be solved, if possible, in the light of evolution. These problems concern mainly the following topics: (1) The belief in a personal God, such as the Christian Scriptures present as an object of revelation; (2) The origin of the different species of living beings as portrayed in the Book of Gen; (3) The particular origin of the human species (the descent [ ascent ] of man); (4) The origin of morality and religion, and (5) The essential doctrines of the Christian faith, such as supernaturation, the idea of sin, the person of Christ, regeneration and immortality. Beyond the answers to these problems, it will be neither possible nor profitable to enter within the brief compass of the present article.

The relation of creation to evolution has been already suggested in the introductory explanation of the nature of evolution. Creation be the act of bringing into existence material or substance which did not previously exist, evolution does not touch the problem. It has nothing to say of a First Cause. The idea of a first cause may be regarded as material for metaphysics or the ground of religious belief. It may be speculated about, or it may be assumed by faith. There is no further relation with matter or substance already in existence. A fairly representative statement of this aspect of the idea is illustrated by Huxley's dictum, "The whole world living and not living is the result of the mutual attraction according to definite laws of the powers possessed by the molecules of which the primitive nebulousness of the universe was composed" (Life of Darwin, II, 210). This statement leaves two things unaccounted for, namely, molecules and the evolution itself, and "powers possessed by these molecules." How did primitive nebulousness come to exist? How did it come to be composed of molecules possessed of certain powers, and how did these come to be definitively governed by these powers? The agnostic answers, "We do not know, we shall not know" (ignoramus, ignorabimus, DuBois-Reymond). The pantheist says, "They are the substance and attributes of the ultimate Being." Newton says, "an uncaused Cause is as much greater than they, and possesses all the potentialities exhibited in them, together with much more (therefore at least a personal being), has brought them into existence by the power of His will" (cf. Brougham).

Thus the believer in evolution may be an agnostic, a pantheist or a theist, according to his attitude toward, and answer to, the question of beginnings. He is an evolutionist because he believes in evolution as the method of the transformation of molecules under the control of the powers possessed by them. Conversely the theist (and implication the Christian) may be an evolutionist. As an evolutionist he may be thoroughgoing. He may accept evolution as the method of the transformation of all itsions or as a well-established generalization, even in the form in which it is defined by Herbert Spencer: the integration of matter out of an indefinite incoherent homogeneity into definite coherent heterogeneity with continuous change or energy (or the exact definition in its full length, see First Principles, 367.) In this definition, as in every other form of it, evolution is the name of a process of transformation, not a theory of absolute causation or creation ex nihilo. The operation of the laws of initial creation uninvestigated; it may assume that there is no problem by regarding matter and energy as uncaused and ultimate realities or phases of one reality; or it may trace these back to a First Cause which has at least the powers and characteristics perceptible in the universe and particularly in itself as mind (i.e. individuality, intelligence and freedom), or in other words, to a personal God. In any of these contingencies it may hold to the theory of evolution.

Evolution is strongest in the realm of life. It is here that it first achieved its most signal conquests; and it is here that it was first antagonized most forcibly by the champions of religious faith. Here it proved irresistibly fascinating because it broke down the barriers supposed to exist between different species (whether minor or major) of life. It showed the unity and solidarity of the primary question of life, with the infinite variety. It reduced the life-process to one general law and movement. It traced back all present different forms, whether recognized as individuals, varieties, species, genera, families or kingdoms, to a single source. The adjective "organic" has been prefixed to it, because the characteristic result is secured through organi-
zation. One of its most enthusiastic supporters defines it as "progressive change according to certain laws and by means of resident forces" (LeConte).

The characteristic of evolution is evident in man. It cannot be given here at any length. Its main lines, however, may be indicated as follows: (1) The existence of gradations of structure in living forms beginning with the simplest (the amoeba usually furnishes the best illustration) and reaching to some of the most complex organisms. (2) The succession of living forms in time. This means that, according to the evidence furnished by geology, the simpler organisms appeared earlier on the face of the earth than the more complex, and that the progress of forms has been in general from the simpler to the more complex. (3) The parallelism between the order thus discovered in the history of life upon earth and the order observed in the transformations of the embryo of the highest living forms from their first individual appearance to their full development. (4) The existence of rudimentary members and organs in the higher forms.

The most striking of these proofs of evolution are the two following: The evolution of the organic and the ontogenetic. The first is based on the fact that in the strata of the earth the simpler forms have been deposited in the lower strata, and the more complex in the strata above. The fact points to the growth in the history of the earth of the development of forms of life, from its earliest simple ones. The second consists in the observation that each individual of complexly constructed species of organisms begins with a life-stage, the preembryonic stage, as the simplest of all living forms, a single cell (constituted in some cases out of parts of two preceding cells). From this beginning it advances to its later stages of growth as an embryo, assuming successively the typical forms of higher organisms, till it is finally converted into an individual of its own species, and thus begins its individual post-embryonic life. It remains still in its individual history the history of its species as read in the paleontological records. This consideration shows that whatever the truth may be as to the origin of life (for instance of man), each case of evolution of the individual of species (each man) has been evolved in his prenatal life, if not exactly from definitely known and identifiable species (anthropoid individuals perfectly formed), at least from fossil organisms apparently of the same type as those of anthropoid.

But assuming organic evolution to be true upon these grounds, and upon others of the same character, equally convincing to the scientific man, it must not be left out of account that it is to be distinguished quite sharply from cosmic evolution. These two phases of organic reality, are identical in their basis, but become very different in their application according to the nature of the field in which they operate. Cosmic evolution works altogether through reactions. These are invariable in their cause and effect. Given material elements and conditions, they always issue in the same results. Their operations are grouped together under the sciences of chemistry and physics. Organic evolution works through processes to which the term "vital" is applied. Whether there are identical with the chemical-physical processes in the ultimate analysis is an open question among scientists. In the field of purely descriptive science, however, which limits itself to the observation of facts, it can scarcely emerge as a question, since the true nature of vitality is beyond the reach of observation. And upon the whole, the theory that there is an inner difference between vitality and physico-chemical attractions and affinities is supported by certain obvious considerations. But even if vitality should prove to be nothing more than a series of reactions of a chemical and physical nature, the type of evolution to which it yields is differentiated by broad characteristics that distinguish it from merely molecular attractions and affinities.

(1) Evolutions not only correlated with the chemical-physical ones. Heat, light, electricity, magnetism, gravitation, chemical affinity, are inter-changeable and interchanged among themselves. But none of these can be converted into life as far as we now know. (2) All life is from preexisting life (some views oppose). Biogenesis still holds the field as far as experimental science has anything to say about it, and abiogenesis is at the most an attractive hypothesis. (3) The vital processes overcome and reverse the chemical and physical ones. When a living organism is constituted, and as long as it subsists in life, it breaks natural and reconstitutes forms of matter into new forms. Carbon, nitrogen, hydrogen, and oxygen, in combination with other elements, are separated from one another and reunited in new combinations in the tissues of the plant and the animal. On the other hand, the meaneat the vital process ceases, the chemical and physical resume their course. The organism in which the vital process has been annihilated is immediately put under the operation of chemical affinities, and reduced into its first elements. So long as the vital process is on, there seems to be a ruling or directive principle modifying and counteracting the normal and natural course of the so-called chemical and physical forces. (4) The vital process is characterized by the manifestly created character of the life thus produced. Thus we have a process of natural and supernatural that never show themselves apart from it. These are irritability, assimilation of non-living matter in the process of growth, differentiation or the power in each kind of living organism to develop in its growth regular and recurring changes. This is the reproduction. The result of the vital process is the tendency in the organic product of it to maintain itself as a unity, and become and more and more diversified in the course of its life.

These features of organic evolution might make it necessary to account not only for the origin of the matter and the energy which are assumed in the cosmic form of evolution, but also for the origin and nature of the unknown something (or combination of things) which is called life in the organism, whether this be a unitary and distinct force or a group of forces. (It is interesting to notice the return to the notion of life as primal energy in the philosophy of Bergson [omne vitalis]; of Creative Evolution. The same view is advocated by Sir Oliver Lodge, Life and Matter.)

Furthermore, care must be taken not to confuse any special variety of evolutionary theory in the field of geology with it itself. Evolutionists hold and propose different hypotheses as to the application of the principle. The Lamarckian, the Darwinian, the Weismannian, the De Vriesian views of evolution are quite different from, and at certain points contradictory of, one another. They assume the law to be real and aim to explain subordinate features or specific applications of it as seen in certain given series of facts. They differ from one another in insisting on details which may be real or unreal without affecting the truth of the main law. Lamarckian evolution, for instance (revived recently under the name neo-Lamarckian), makes much of the alleged transmissibility through heredity of acquired traits. Darwinian evolution is based largely on the principle of accidental variations worked over by natural selection and the slow insensitive accumulation of traits fitting individuals to survive in the struggle for life. Weismannian evolution posits an astonishingly complex germinal starting-point. De Vriesian evolution is built on the sudden appearance of mutations (mutations) which are perpetuated, leading to new species. It is unsound to array any of these against the other in the effort to undermine the generic theory of evolution, or to take their differences as indicating the collapse of one theory and a return to the creation by fiat. The differences between them are insignificant as compared with the gulf which
separates them all from the conception of a separate creative beginning for each species at the first appearance of life upon earth. (On some differences between the Darwinian and later theories of the same general type, see Rudolph Otto, in Naturalism and Religion [ET].)

With these limitations, the law of organic evolution may be taken into the Bib. account of creation as given in Gen. chs 1 and 2. The question raised at once is one of the relation of the doctrine to the Bib. account. If the evolutionary conception is true, it naturally follows that the Bib. account cannot be accepted in its literal interpretation. For the theory that the different species and general types as coming into existence gradually out of preexisting ones, whereas the other (lit. interpreted) represents them as created by a Divine fiat. This difference it is true may be artificially exaggerated. Nowhere does the Bib. account explicitly ascribe the creation of each species to the fiat of God. The word “created” (bir'á), as used in Gen, does not necessarily exclude preexisting matter and form. On the other hand, expressions such as “Let the earth and the heaven come forth” (11 AV) indicate a certain mediation of secondary powers in the elements (“resident forces,” LeConte) through which organisms came into being. “After their kind” suggests the principle of heredity. “Abundantly” suggests the law of rapid and ample reproduction leading to the “struggle for life,” “natural selection” and “survival of the fittest.” But all efforts to harmonize Gen with science upon this basis lead at the best to the negative conclusion that there is a difference in purpose and scope as not to involve radical contradiction. A positive agreement between them cannot be claimed.

The difficulty vanishes in its entirety when it is borne in mind that the two accounts are controlled by different interests, treat primarily of different matters and, where they appear to cover the same ground, do so each in an incidental way. This means that their statements outside of the sphere of their primary interests are popularly conceived and expressed, and cannot be set over against each other as rivals in scientific presentation. Upon this basis the Gen account is the vehicle of religious instruction (not, however, an allegory); its cosmogonic accounts are not intended to be scientifically correct, but to the extent that science is concerned, they may be traditional conceptions, handed down in the form of folklore, and purged of the grotesque, purely mythological element so apt to luxuriate in folklore. Between such accounts and the dicta of pure science, it would be absurd either to assume or to seek for harmony or discord. They are parallel pictures; in the one the foreground is occupied by the actual unfolding of the facts, the religious element is concealed deep in the figures in the foreground. In the other the background of haze and cloud is the domain of fact, the foreground of definite figures consists of the religious ideas and teachings. The evolutionary notion of the origin of life is thus in no way to be assumed as in contradiction either to the letter or the spirit of the teaching of Gen.

A still more important problem arises when the evolutionary theory touches the origin of man upon earth. Here, too, not simply from the Bib. account of the creation of Descent (Ascent) of Man in Gen 2 is affected, but all that is said of man as a child of God, clothed with peculiar dignity and honor. (1) The difference between the Bib. and evolutionary records of the creation of man may easily be resolved if the Bib. account (Gen 2) is not viewed as a literal statement of actual occurrences, but as the vehicle of certain determinative thoughts designed to affiliate man in his proper relation to God. This means that the Bib. account is that man as a distinct and different being in the world came into existence as the result of a special act of will on the part of God, that he was created as the golden summit of the whole upward movement. He is not only the creature of Nature, but the offspring of the Divine will, with power to know his Maker, to hold fellowship with Him and to carry in him the rational and moral image of the Creator of all. Against this view of the origin of man, evolutionary theory makes no objection to set aside. It is concerned with the process through which the emergence of such a being as man was accomplished, and the time and circumstances in which it took place. These points it finds as it finds similar points affecting other living beings.

It would be easy of course to take materialistic forms of the evolutionary theory, such as that advocated by Haeckel, Guyeau, Ray Lankester, and establish an irreconcilable discord between them and the Bib. account; but such varieties of the theory are distinguished, not by the occurrence of the idea of evolution in them, but rather by the materialistic metaphysic to which they are subject. When, for instance, Haeckel defines the notion of evolution by excluding it from all intelligence or purpose, and by obliterating differences between the lower animal creation and man, he does so not as an evolutionist in evolution, but as a materialist in metaphysic (On Evolution). The moment the evolutionist determines to limit himself to the scientific, and the interpreter of the Bib. account to the religious side of his task, he is assumed discarding in Gen 2 and the evolutionary theory totally vanishes.

(2) The more important point of contact between the theory of evolution and the Bib. conception of man, however, is that of the notion of the dignity and worth of man. The very existence of a Bible is based on the idea that man is of some consequence to the Creator. And through the Bib. this idea not only appears early (Gen 1 26), “Let us make man in our image, after our likeness,” followed by the statement, “And God created man in his own image, in the image of God created he him; male and female created he them,” but is interwoven with every fundamental teaching.

It is contended that a representation like this is not compatible with the evolutionary conception of the origin of man from simian ancestors. The notion that the Darwinian evolutionary theory actually obliterated the line of distinction between man and the lower creation; and in any form of it in which such line is ignored, and man is regarded as being of the same order (neither more or less) as those from which he sprang, is incompatible with this, and the evolutilionist does not regard the Bib. doctr. But as a matter of fact, the whole drift and tendency of evolutionary thought ought to be and is the very opposite of belittling man. For according to it, man is the culmination and summit of a process whose very length and complexity simply demonstrate his worth and dignity as its final product. Accordingly, some of the most radical evolutionists, such as Fiske (Through Nature to God) have extended and strengthened the argument for the immortality of man by an appeal to his evolutionary origin.

Kindred to the problem of the origin of man, and, in some aspects of it, a part of that problem, is the further problem of the origin of Religion. First of all, according to the theory of evolution, religion cannot be an exception to the general law of the emergence of the more complex forces out of simpler and eternal antecedents; it must be supposed to have evolved from non-religious or pre-religious elements. But the very statement of the case in this form necessitates the clear con-
ception of the idea of religion. If religion is the sense in the human soul of an infinite and eternal being, or beings, issuing in influences upon life, then it is coeval with man and inseparable from the human soul. There never was a time when man was not a being, at whatever stage of his existence, competent to be a subject of a religious idea. Or we may say that the idea of the human soul, or the human soul itself, is necessarily the mind of a praehuman ancestor of man would change the brute into the man.

We may speak of the states of the praehuman brute’s mind as “materials for the making of religion,” but not as religion. Their transformation into religion is therefore just as unique as the creation of the man himself. Whatever the mental condition of the brute before the emergence of his external reality and the dependence of itself upon that reality, it was not a religious being. Whatever the form of this sense, and whatever its first consent and results, after the emergence of man it became religion. What caused it to appear at that particular moment and stage in the course of the onward movement? This is a question of causes, and its answer eludes the see-origin and nature and purpose and philosophical, and if undergone by pure philosophy, leads to the same diversity of hypotheses as has been found to control the solution of the problem of beginnings in general (Agnosticism, Pantheism, Theism).

For the rest, that the general features hold true in the field of religion is obvious at a glance. Religious thought, religious practices, religious institutions, have undergone the same type of changes as are observed in the material universe and in the realm of life. Whatever is true of religion as an inner sense of a reality or realities transcending the outward world is equally, and even more clearly, true of the moral ideal in one aspect of it is the outward counterpart of it. The moral nature of man, both in the individual and the community, manifestly follows the process discerned in the material universe at large, and in the realm of organized life in particular. As an observed fact of individual and social growth of moral ideas and the mutual play of the inner controlling principle of the sense of oughtness (“the voice of God”) and of social conditions and necessities, arising from the nature of man as a social being, are so manifest that there could be denied to it no possible importance, or to deny that something different has come into being when the sense of obligation, of duty, of virtue, and the idea of the supreme good have appeared.

In other particulars, the development of the moral nature of man, both in the individual and in the community, manifestly follows the process discerned in the material universe at large, and in the realm of organized life in particular. As an observed fact of individual and social growth of moral ideas and the mutual play of the inner controlling principle of the sense of oughtness (“the voice of God”) and of social conditions and necessities, arising from the nature of man as a social being, are so manifest that there could be denied to it no possible importance, or to deny that something different has come into being when the sense of obligation, of duty, of virtue, and the idea of the supreme good have appeared.

But the rise of the evolutionary theory calls for a new consideration not only of the questions of the origin and development of religion and moral-ity, but also of that of the content of Christian-ity and the Gospel. Christian Doctrine is the idea of revelation. The God whom He communicates to men in His interest in and His wishes concerning them. This, in fact, the followers of Jesus have in general called “revelation.” Some have insisted and still do insist that such revelation must be supernatural. Setting aside consideration that the term “supernatural” does not occur in Bibl. phraseology, and that the notion is deduced by a process of interpretation which leaves a large flexibility to it, i.e. a possibility of conceiving it in a variety of ways, this observation itself is not justified by any special method of the communication of the Divine will (of Revealation). Analogies drawn from human life furnish many different ways of making known to the minds of intelligent fellow-beings the thought of one’s own mind. These include, first, the pragmatic resort to some act or attitude of a physical nature, as, for instance, the touch of the whip or the point of the spur on the horse; the frown or the smile for the higher class of understanding of the human type. Secondly, other, of a moral or religious type, articulate, highly complex sounds, one tells in words what lies in his own consciousness. All such expression is necessarily partial, indirect and symbolic. Thirdly, the telepathic and mysterious method (whose reality seems still doubtful). By which communication takes place without the mediation of either language or action. The evolutionary view does not exclude the possibility of any of these methods conceived as ethical and psychological processes. It does exclude any and all of them if understood in a material or prematerial phenomena. There is nothing, however, in a proper interpretation of the facts of Christian Revelation to force the magical interpretation of the coming of the Divine message.

On the contrary, there is everything in the gradual and progressive method of the formation of the Christian Scriptures to suggest that the law of evolution was not violated here. One of the latest writers in Scripture plainly represents the way of method of revelation from the Divine point of view as a cumulative delivery of knowledge in different and successive parts and aspects (He 1 1). Both at its inception and in the course of its history, the gospel shows conformity to this fundamental law. (2) Evolution and inspiration: One of the strongest objections to the idea of an all-comprehensive generalization of the law of evolution has been said to be that such a law would destroy the uniqueness of the person of Jesus Christ. This is, however, a confusion of thought. In reality it is no more a denial of uniqueness to say that the Son of God entered the world in accordance with the laws of the world as ordered by the Father, than to say that He was subject to those laws after He had left the world; for instance, that He hungered and thirsted, was weary and needed rest and sleep, that His hands and feet bled when they were pierced and that He ceased to breathe when His heart failed to beat. It is a denial of uniqueness to say that the method of entrance into the world, but not a denial of uniqueness of character, of nature, even of essence in the Nicene sense. It behoved Him, in bringing many sons to perfection, “to make the captain of their salvation perfect through faith in the entrance question of the Virgin Birth of Jesus is definitely excluded from the discussion because it is one of historical evidence chiefly, and, in whatever way the evidence may solve it, the theory of evolution will have no difficulty in set over against the solution. See VIRGIN BIRTH.

From the evolutionist’s point of view, the incarnation is the climax and culmination of the controlling process of the universe (see INCARNATION). Evolution demands such a consumption as the appearance of a new type of person, and particularly the type which appeared in Jesus Christ. This is not saying that other men can be or have been of the same nature and essence as the incarnate Saviour. It is saying simply that through the incarnation God brings into perfection the ideal embodied and unfolded in previous generations, and held in view as the goal through the whole process of previous struggle and attainment. In other words, the New Adam, in Jesus Christ, is the first of the course of the upward ascent of man as the Adam of Gen emerged in the upward ascent from the lower creation. Theology from the point of view of revelation must necessarily explain this as the voluntary entrance of the Son of God into humanity for purposes of redemption. In doing so it does not
contradict the evolutionary view, but simply presents another aspect of the subject.

Assuming, as is done throughout, that the evolution theory concerns not causes and principles, but the facts that once to have the idea of the world is not complete with the creation of man in the image of God. That image must be brought into perfection through the incoming of eternal life. But eternal life is the life of God lived in the species of mortal and space. It could only come in a personal form through fellowship with God. The bringing of it must therefore be the necessary goal to which all the age-long ascent pointed.

The Incarnation fulfills the conditions of the evolutionary process in that it inserts into the world by a variation the new type governed by the principle of self-sacrifice for others. This is a new principle with Christ, although it is constituted out of pre-existing motives and antecedents, such as the "struggle for others" of Drummond, The Ascent of Man, and "altruism" (in its noble instances in human history). It is a new principle, first, because in its pre-Christian and extra-Christian antecedents it is not real self-sacrifice, not being consciously conceived as such, and, of the outcome of the motive given in eternal life, and secondly, because it reverses the main stream of antecedent motive. It enthrones love by revealing God's supreme character and motive to be love. Thus viewed the Incarnation in the actual entrance of the new order of cosmic movement of the Superman. Nietzsche's Superman would be exactly the contrary of this, i.e. the r e v e r s i o n of man to the beast, the denial of the supremacy of love, and the assertion of the supremacy of force.

(3) Another difficulty met by the harmonist of the Christian system with the evolutionary theory is that of the problem of sin. The method of the origin of sin in the human race, as well as its nature, are given in the Bible account in apparently plain words. The first man was sinless. He became sinful by an act of his own.

As compared with this, according to one common conception of the law of evolution, all the bad tendencies and propensities in man are the survival of his animal ancestry. Cruelty, lust, destructiveness and the like are but the "tiger and ape" still lingering in his spiritual constitution. He is compared to the frog and to the cow, and yet they remain in the physical, mere rudiments of former use. It is supposed that man is not at all interfered with the welfare of the species later developed. Here, as in every previous stage of our survey, the difficulty arises from the failure to distinguish between what appears in man as man, and the propensities in animals with which man can interfere. For example, the ferociousness of brute man and the brute-like brutality of brute beasts, are different in their place and function in the respective lives of those animals. As a matter of fact, the tendencies to cruelty, greed, lust and cunning in the brute are not sinful. They are the wholesome and natural impulses through which the individual and the race are preserved from extinction. They are sinful in man because of the dawn in the soul of a knowledge that his Maker is showing him a better way to the preservation of the individual and the race in the human form. Until the soul reaches the point where he can follow his better way, there can be no sin. But when it has come, the first act performed in violation of that sense must be regarded as sinful. As the apostle Paul puts it, "I had not known sin, except through the law." "I was alive apart from the commandment; but when the commandment came, sin revived [was made to live] and I died" (Rom 7:7,9).

Instead of militating against the idea of a primitive fall, the discovery of the law of evolution confi rm s that, as the moral sense in man arose, in the very earliest stage of his existence as man, by an act of his own will, lie set aside the new and better principle of conduct presented to him in his inner consciousness (disobeyed the voice of God), and fell back to the prehuman non-moral rule of his life. If this is not the doctrine of the Fall expressed in the terms of present-day science, it would be hard to conceive how that doctrine could be formulated in modern words. (P. J. Hall, Evolution and the Fall; of FALL, THE.)

According to this theory, it was possible for man as he first began his career upon the earth, to have entered into personal fellowship with God. Development might have been sinless. But it was not likely. And it was not desirable that it should be (see ADAM in OT and APOC). For moral character apart from struggle and victory is weak and temporary, and only negative relations to evolution of sin was to be accomplished by a process which according to the evolutionary philosophy everywhere and always produces higher and stronger types. It is only as progress is achieved by regeneration following degeneration that the best results are secured. Thus "where sin abounded, it was in order that grace might superabound" (Rom 5:20). Yet neither is sin the less sinful nor grace the less supernatural. It would be reading an unwarrantable doctrine into scripture to say that upon the whole an unfallen race would have been superior to a fallen and redeemed race. The world as it is is not a mistake but the wisest thought of God.

The mystery of evil in the world is thus left neither more nor less difficult to understand under the evolutionary conception than under any other.

The difficulty of an unbroken continuity between the lower and the higher forms of life, culminating in the free will of man, with the necessary possibility of control in the stream of evolutionary development by the evolutionary philosophy, even though it may not be materially relieved. To this extent, however, it is relieved, that the Divine action is here understood to be analogous and consistent with itself throughout, even though transcending in scope and extent the human intelligence.

(4) In the light of what has already been made clear, it will be easy to dismiss the correlative doctrine of salvation from sin as a fallacy, as an idea of the idea of evolution. The Christian doctrine of salvation falls into two general parts: the objective mediatorial work of the Redeemer, commonly called the Atonement, and the subjective transforming work of the Holy Spirit, begun in regeneration and continued in sanctification.

The idea of the Atonement lies somewhat remote from the region where the law of evolution is most clearly seen to operate. At first sight it may be thought to be even more at variance with the evolutionary scheme either as offering difficulties to it or harmonizing with it and corroborating it. Yet in a system whose parts are vitally interrelated, it would be strange if the acceptance of the evolutionary theory did not in some way affect to some extent the conception of it. It does so by fixing attention on the following particulars: (a) That with the emergence of man as a personality, the relation of the creature to the Creator comes to be personal. If that personal relation is disturbed, it can be restored to its normal state in accordance with the laws observed in the relations of persons to one another. The Atonement is such a restoration of personal relations between God and man. (b) In achieving the goal of perfect fellowship with Himself on the part of creatures bearing His own image, the Creator must in a sense sacrifice Himself. This Divine self-sacrifice is symbolized and represented in the Cross. Yet the meaning of the Cross is not exhausted in mere externals, any more than the sinfulness of the sinful creature whose return to the holy Father is thereby aimed at.

(c) Since the alienation of the creature by sin represents an offense to the person of the Creator, there is necessity that this offense should be removed; and this is done through the sacrifice of the Incarnate Son identifying Himself with, and taking the place of, the sinful creature.

The correlative doctrine of Regeneration stands
much nearer the center of the thought of evolution. It has always been conceived and expressed in biological phraseology. The condition of sin postulated by this doctrine is one of death. Into this condition the new organism, an act which is called the New Birth. Whatever life may be in its essence, it overcomes, reverses and directs the lower forces to other results than they are observed to achieve apart from its presence. In analogy to this course of life in the case of regeneration, a new direction is given to the energies of the new-born soul. But the analogy goes farther. Regeneration is from above as life is always from above. It is God's Spirit through the word and work of Christ that begins in the heart, and the mind makes and develops it to its full maturity revealed in the image and stature of Christ Himself (see regeneration).

If the above considerations are valid, the evolutionary and the Christian views of the world cannot logically be placed against each other and can be mutually exclusive and contradictory.

10. Conclusion.—The term “regeneration” must be conceived as supplementing one another, and fulfilling each the promise and possibility of the other. Evolution is a scientific generalisation which, kept within the limits of scientific procedure, commits itself as a satisfactory explanation of the great law controlling all the movements of matter, life and mind. Christianity, so far as it enters into the intellectual life, is interested in the idea of God and of man's relation to God. It may confidently leave the facts in the lower world of processes of transformation to be schematized under the scientific generalization of evolution.


ANDREW C. ZENOS

EDITORIAL NOTE.—It will be understood, that while Professor Zenos has been asked and is permitted to state his views on this question unreservedly, neither the publishers nor the editors are to be held as committed to all the opinions expressed.

EWEN, "a (יֵשׂ), רוחל, "al, "al, "al, "a female sheep"; רחל (cf. p. n. Rachel, and Arab. rahah), "to migrate"; the ordinary Heb word for ewe, but is trd "sheep" though with different indication of sex in context, in Isa 53 7 and Cant 6 66 (RV "ewe"); מחל (part. of "al, to suckle" (cf. Arab. ghal)), found in Ps 78 23 and Isa 40 11 (AV "are with young"; RV "are young" "have your young"). In 1 S 6 7 10 occurs מחלות, "milk kine," "Sah, in Lev 22 28 while trd "ewe," might from the context be "ewe" or "she-goat" and indeed seems to be used here as a term applying equally to either, being used elsewhere for one of a flock of sheep or goats. See SHEEP.

ALFRED ELY DAY

EXACT, eg-zakt.-

(1) נָגַה (Dt 15 23; 2 K 23 5; Isa 58 3), to secure by force or pressure interest or money for tribute, and perhaps, in Isa 58 3, labor or toil; but of RV "oppress all your laborers"; probably better with a slight change of text, "exact money lent on pledges" (reading for דבָּשׁ בְּיָדְךָ, ָבָּשׁ בְּיָדְךָ, ָבָּשׁ בְּיָדְךָ, "they . . . kine.

(2) נָשָׁה, or נָשָׁה, נָשָׁה (Neh 5 7.10 [av nrt]), Job 11 6 [but see below]; Ps 89 22), to demand interest, to be a harsh and importunate creditor, a practice which Nehemiah asks the Jews to forego. Job 11 6 better with RVm for "exact," "causeth to be forgotten.

(3) כְּהֵן, "yôdî" (2 K 15 20 [if text is correct]). Menahem secured the tribute which the king of Assyria demanded by levying a tax on the chief men of his kingdom.

WALTER R. BETTERIDGE

EXACTION, eg-zak-shun: (1) נָשָׁה, mashshah (Neh 10 31), a demand for money lent on pledge, which the Jews agreed to forego in the seventh year; (2) נָשָׁה, prashah (Eek 48 9, "your exactions," RVm "expulsions"); eviction from house and home.

EXACTORS, eg-zak'ters (נָשֹׁה, nôghtshiyk): Isa 60 17, RVm "taskmasters"; cf Ex 1 11, 3 17; Righteousness personified is in Zion to take the place of the officials who oppress the people. In Isa 14 4 ARVm, Babylon is called on an "exactors of golds.

EXALT, eg-zolt (יֵשׂ, rûm, רָמַה, "gâbah [mappik hâ], נָשָׁה, נָשָׁה; ðôw, hupashô): The Heb word most often trd "exalt," "exalted," is trd, "to lift up," "to be or become high.

It is used with reference to both God and man, e.g. Ex 16 2, "My father's God, and I will exalt him:" Ps 99 5,9, "Exalt ye Jehovah our God:" cf 197 32; 118 26; 1 S 2 16, "Exalt the horn of his anointed," Job 17 4, "Therefore shalt thou not exalt them:" of Isa 13 2 AV; 14 13; gâbah, "to be high," fig., "to be exalted," occurs in Job 36 7; Prov 17 19 AV, Isa 5 16, etc; נָשָׁה, "to lift up," occurs in Nu 24 7; 1 Ch 29 11, etc; other words are ðôw, "to raise up" (Ex 9 7; Prov 4 8), ðôgâbah (Job 5 11; 36 22 AV; Isa 2 11, 17; 12 4; 33 5), ðôwam, "to be high" (Job 34 24; Ps 118 11);

In the NT the trd is of hupashô, "to elevate" (not used with reference to God) (Mt 11 23; 23 12; Acts 2 33; 2 Cor 11 7; 1 Pet 5 6, etc.; also (twice) of ðôpaô, "to lift up, upon or against" (2 Cor 10 5; 11 20), once of huperashô, "to lift up above" (1 Th 2 2); in 2 Cor 12 7 8; this word is trd "exalted above measure," RV "exalted overmuch;" huperashô, "to lift up above" (Phil 2 9) is trd "highly exalted;" hupashô, "elevation," is trd "exalted" (Jas 1 9, RV "high estate").

For "it increaseth" (Job 10 18), RV gives "and if my head exact itself," instead of "God exalteth by His power" (36 22), "God doeth lofty in his power;" for "though thou exalt thyself as the eagle" (Ob 4), "mount on high," for "highly esteemed" (1 K 16 19), "exalt," for "exalted itself" (2 Cor 10 5), "is exalted;" for "He shall lift you up" (Jas 4 10), "He shall exalt you.

Self-exaltation is strongly condemned, esp. by Christ; humbleness is the way to true exaltation (Mt 23 12; Lk 14 11; 16 14; Jas 4 1; 1 Pet 5 6); the sole example is that of Christ Himself (Phil 2 5 11).

W. L. WALKER

EXALTATION OF CHRIST, THE. See Christ, The Exaltation of.

EXAMINE, eg-zan-ihn, EXAMINATION, eg-zan-i-nâ'shun: ðôwô, darash, "to follow," "inquire,"
The EXAMPLE, ek-ēs-len-si (ἡσυχία, ἡσυχία, ἡσυχία, ἡσυχία, ἡσυχία), *a writing-copy*; *example*; *description*.

EXCHANGE, ek-ēs-han'j. EXCHANGE, ek-ēs-han'j. See BANK, Banking.

EXCOMMUNICATION, ek-ko-mō-ni-kā-shūn: Exclusion from church fellowship as a means of personal discipline, or church purification, or both. Its germs have been found in (1) the Moslem *ban* or *curse*; or (2) the *ban* or *curse* determined entirely to God's use or to destruction (Lev 27:29); (2) the "cutting off," usually by death, stoning of certain offenders, breakers of the Sabbath (Ex 31:14 and others) (Lev 17:4, Ex 30:22-38); (3) the exclusion of the lepers from the camp (Lev 13:46, Nu 12:14). At the restoration (Ex 31:7-8), the penalty of disobedience to Ezra's reforming movements was that "all his substance should be forfeited [hērem], and himself separated from the assembly of God's people;" Nehemiah's dealings with the heads of heathen women helped to fix the principle. The NT finds a well-developed synagogal system of excommunication, in two, possibly three, varieties or stages. *ἐφαρμοσμένος, ἐφαρμοσμένος*, for the first offense, forbade the bath, the razor, the convivial table, and restricted social intercourse and the frequenting of the temple. It lasted thirty, sixty, or ninety days. If the offender still remained obstinate, the "cure," hērem, was formally pronounced upon him by a council of ten, and he was shut out from the communal, religious and social life of the community, completely severed from the congregation. *ἐκκομίζω, ἐκκομίζω, ἐκκομίζω*, supposed by some to be a third and final stage, is probably a general term applied to both nīdyā and hērem. We meet the system in Jn 9:22: "If any man should confess him to be Christ, he should be put out of s.;" but instead of being excommunicated, he was "sent out of s." (Acts 18:19). In Lk 6:22 Christ may refer to the three stages: "separate you from your company [ἀποκλεισθῆναι, ἀπεκλεισθῆναι], and reproach you [ἐπεκλεισθῆναι, ἐπεκλεισθῆναι], and cast out your name as evil [ἐκβάλλοντες, ἐκβάλλοντες]."

It is doubtful whether an express prestation of excommunication is found in Our Lord's words (Mt 18:15-19). The offenses and the penalty also seem purely personal: "And if he refuse to hear the church also, let him be unto thee as the Gentile and the publican," out of the pale of association and converse. Yet the next verse might imply that the church also is to act: "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven." But this latter, like Mt 16:19, seems to refer to the general enunciations of principles and policies rather than to specific ecclesiastical enactments. On the whole, Jesus seems here to be laying down the principle of dignified personal avoidance of the obstinate offender, rather than pre-
scribing ecclesiastical action. Still, personal avoidance may logically correspond in proper cases to excommunication by the church. 2 Thess 3:14: "Note that man, that ye have no company with him." Tit 3:10: "A factious man ... avoid (AVm)." 2 Jn ver 10: "Receiveth him not into your house," etc., all indicate discreet and faithful avoidance but not necessarily excommunication, though that might come to be the logical result. Paul's "anathemas" are not to be understood as excommunications, since the first is for an offense no ecclesiastical tribunal could well investigate: 1 Cor 15:12, "If any man loveth not the Lord, let him be ananathema;" the second touches Paul's deep relationship to his Lord: Rom 9:3, "I myself ... anathema from Christ;" while the third would subject the apostle or an angel to ecclesiastical censure: 1 Cor 9:8, "Though we, or an angel ... let him be ananathema." Clear, specific instances of excommunication or directions regarding it, however, are found in the Pauline and ecclesiastical writings. In the case of the incestuous man (1 Cor 5:1-12), at the instance of the apostle ("I verily, being absent in body but present in spirit," the church, in a formal meeting ("In the name of our Lord Jesus, ye being gathered together," carried out the apostle's desire and will ("and my spirit"), and using the power and authority conferred by Christ ("and with the power of our Lord Jesus"), formally cut off the offender from its fellowship, consigning (relinquishing?) him to the power of the prince of darkness ("to deliver such one unto Satan"). Further, such action is enjoined in other cases: "Put away the wicked man from among yourselves." 2 Cor 2:5-11 probably refers to the same case, terminated by the repentance of the offender: "Delivering over to Satan must also include some physical ill, perhaps culminating in death; as with Simon Magus (Acts 8:20), Elymas (Acts 13:11), Ananias (Acts 5:5). 1 Tim 1:20: "Hymenaeus and Alexander ... that they might be taught not to blaspheme," is a similar case of excommunication accompanied by judicial and disciplinary physical ill. In 3 Jn vs 9-10, we have a case of excommunication by a faction in control: "Diotrephes ... neither doth he himself, and all that be with him ... casteth out of the church." Excommunication in the NT church was not a fully developed system. The NT does not clearly define its causes, methods, scope or duration. It seems to have been incurred by judicial teachings (1 Tim 1:20) or by factiousness (Tit 3:10 (?)?). While the most of the clear undoubted cases in the NT are for immoral or un-Christian conduct (1 Cor 5:11.13; perhaps also 1 Tim 1:20). It separated from church fellowship but not necessarily from the love and care of the church (2 Thess 3:15 (?)!). It excluded from church privileges, and often, perhaps usually, perhaps always, from social intercourse (1 Cor 11:11). When pronounced by the apostle it might be accompanied by ministerial curses and punitive or disciplinary physical consequences (1 Cor 5:5; 1 Tim 1:20). It was the act of the local church, either with (1 Cor 5:4) or without (1 Cor 5:13; 3 Jn ver 10) the concurrence of an apostle. It might possibly be pronounced by an apostle alone (1 Cor 5:4), perhaps not without the concurrence and as the mouthpiece of the church. Its purpose was the amendment of the offender: "That the spirit may be saved in the day of the Lord Jesus" (1 Cor 5:5); and the preservative purification of the church (1 Cor 5:13), out of which, that ye may be a new lump, even as ye are unleavened! (1 Cor 5:7). It might, as appears, be terminated by repentance and restoration (2 Cor 2:5-11). It was not a complex and rigid ecclesiastical engine, held in terremor over the soul, but the last resort of faithful love, over which hope and prayer still hovered.

LITERATURE.—Acts. in HDB, DB, Jow Eng, DCG; Marticen, Christian Bible, III, 330 ff.; Nowack, Ben- ziger, Hob Archeologia, Comm. in Phil, Wendell Crannell

EXECUTE, ek'se-kat, EXECUTIONER, ek-se-k'ke-shun-er (THY, 'asah, "to do," yad', "to judge," "decide"); routh, routh, "to do;" σκοπελιδος, spekonlidor, Lat. speculator, "an attendant"). "Execute" in the sense of 'executing justice," 'vengeance," etc., is often found in the OT (Ex 12:12; Dt 10:18; Ps 149:7; Jer 22:3; Ezek 25:11; Mic 5:15; cf Jer 21:12, "Execute justice in the morning") and a few times in the NT (Jn 5:27; Rom 3:4 AV; Jude ver 15). In the sense of punishing capitally, by legal process, it is not found. "Executioner" is found only in Mk 6:27 AV, where Herod, the king, is said to have "sent an executioner" (spekonlidor) to behead John the Baptist, but RV and AV have instead, according to the stricter meaning of the text, "The king sent forth a soldier of his guard." The office of executioner, however, was a recognized office in all the great nations of antiquity. Geo. B. Eager

EXEGESIS, ek-sej-je'sis. See Interpretation.

EXERCISE, ek'se-sis (THY, 'asah; γυμναζεω, gymnazo, routh, routh, poiēō): "Exercise" (meaning originally, "to do" or "to thrust out") has different shades of meaning: It means (1) "to do," "to put into action" (Jer 9:24, 'asah, "to do," "Jeh who exerciseth lovingkindness"); Rev 13:12, routh, "to do," "He exerciseth all the authority of the first"; 2 Tim 1:9, RV "to work," (2) with violence implied, pataē, "to take away violently," "have exercised robbery" (Ezk 29:22); (3) "to act habitually" (Ps 131:1, kālāb, "to walk," "Neither do I exercise myself in great matters, RVm 'walk'" Acts 24:16, asēthē, "to work up," cf 2 Esd 15:8; Eschus 50:28); (3) "to train or "discipline" gymnazo, "to use exercise," "to train up" (1 Tim 4:7, "Exercise thyself unto godliness"; He 5:14; 12:11; 2 Pet 2:14; cf Macc 1:36; 2 Macc 15:13); (4) "to afflict" (Ecel 1:13; 13, 'asadh, "to deluge," ... and the things that were ... casteth out of the church.

Excommunication in the NT church was not a fully developed system. The NT does not clearly define its causes, methods, scope or duration. It seems to have been incurred by judicial teachings (1 Tim 1:20) or by factiousness (Tit 3:10 (?)?). While the most of the clear undoubted cases in the NT are for immoral or un-Christian conduct (1 Cor 5:11.13; perhaps also 1 Tim 1:20). It separated from church fellowship but not necessarily from the love and care of the church (2 Thess 3:15 (?)!). It excluded from church privileges, and often, perhaps usually, perhaps always, from social intercourse (1 Cor 11:11). When pronounced by the apostle it might be accompanied by ministerial curses and punitive or disciplinary physical consequences (1 Cor 5:5; 1 Tim 1:20). It was the act of the local church, either with (1 Cor 5:4) or without (1 Cor 5:13; 3 Jn ver 10) the concurrence of an apostle. It might possibly be pronounced by an apostle alone (1 Cor 5:4), perhaps not without the concurrence and as the mouthpiece of the church. Its purpose was the amendment of the offender: "That the spirit may be saved in the day of the Lord Jesus" (1 Cor 5:5); and the preservative purification of the church (1 Cor 5:13), out of which, that ye may be a new lump, even as ye are unleavened! (1 Cor 5:7). It might, as appears, be terminated by repentance and restoration (2 Cor 2:5-11). It was not a complex and rigid ecclesiastical engine, held in terremor over the soul, but the last resort of faithful love, over which hope and prayer still hovered.

EXHORTATION, ek'sor-ta'shan (parableias, parakalesis). The Gr word tr4 "exhortation" (paralēsis) signifies, originally, "a calling near or for" (as an advocate or helper who should appeal on one's behalf), and carries the twofold sense of "exhortation" and "consolation" (whence the connotation that of the OT it is used in the sense of "consolation;" but in 2 Macc 7:24, it is tr4 "exhort, RV "appeal". The vb. parakalóo is also tr4 "exhortation" (1 Mac 13:3 AV) and "exhort" (2 Macc 9:26).

In the NT parakalēsis is tr4 "exhortation" (Acts 13:15; Rom 12:8, RV "exhorting"; 1 Cor 14:3, ERV "con-
EXILE

EXODUS, THE

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fort," AV Rev., "or comfort": 2 Cor 8:17; 1 Thess 2:3; 1 Tim 4:13; He 12:5; 13:22. AV has also "exhortation" or "consolation" in Phil 2:1. In Lk 3:18, parakaleo, "to call near or for," is thr exhortation; "and many other things in his exhortation," RV "with many exhortations," and in Acts 20, parakaleo lege polo is rendered (AV and RV), "had given them much exhortation.

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EXILE, ek'sil; eg'zil, ἐξιλία, ἐξιλίῳ, ἐξιλία: Occurs twice only in AV (2 S 16:19 [gālāḥ, "to remove"]; Is 51:14 [qādāh, "to be bowed down"]). In RV "exile" is substituted for "captivity" (Ezr 9:5, 9, 14; and Ezk 26:17; 29:17, "go into exile," for "remove or go," Ezk 12:11); "exiles of Ethiopia" for "Ethiopian captives" (Isa 20:4); "He shall let my exiles go free" for "He shall let go my captives" (45:13); "an exile" for "a captive" (49:21). The "exile" is in AV and RV "the captivity" (q.v.).

EXODUS, ek'sō-dus, THE:

I. THE ROUTE

1. Starting-Point

Rameses to Succoth

2. Passage to the Red Sea

3. Passage of the Sea

4. Other Views of the Route

II. DAYS OF THE EXODUS

1. OT Chronology

2. Date of Exodus

3. Date of Redemption

4. Other Views

5. Astronomical Calculations

6. Relation between Date of Exodus and Date of Patriarchs

7. Agreement between Monuments and OT Chronology

8. A Text of Minephath

III. THE THEORY OF LESURIS

1st Argument: City Rameses

2d Argument: Minephath's Statements

3rd Argument: Relation of Minephath's Stories to the Exodus

4th Argument: Minephath in Latin Writing

5th Condition of Egypt under Minephath

6th Statements of Minephath's Statements

Pithom was Hecopolis

Pithom II not named Judges

Some Hebrews were never in Egypt

IV. THE NUMBERS

Coenen's Criticism of Large Numbers

2. Increase of Population

3. Number a Corruption of Original Statement

4. Review

I. THE ROUTE.—On the 14th Abib (early in April) the Hebrews were gathered at Rameses (Ex 12:37; Nu 33:5) where apparently the hostile Pharaoh was also living (Ex 12:31). The starting-point was from Pharaoh's palace (Ex 12:35). From Fis 78:12.43 it appears that the waters and part of the Exodus occurred in the "field of Zoan," where the starting-point may be placed (see Rameses; Zoan). Dr. Naville has suggested that the court was at Bubastis, not at Zoan, and that the route lay from near Zagzuz down Wady Tummelda—a line well fitted for a people driving flocks and herds. On the other hand, in favor of the starting-point having been at Zoan, we read that the "way of the land of the Philis" was "near" (Ex 13:17). This route, which was also the shortest (for contrary) was selected by the Exodus (Ex 14:21), and the sea (or "lake," as the word pam often means in the OT; see Gesenius, Lexicon, s.v.) was thus "divided," a shoul being formed and the waters being heaped up (Ex 15:8), so that when the wind ceased they rushed back; whereas, during the passage, they were a "wall" or "defence" (14:22) against every flux attack by the Egyptians (cf. 1 S 26:16, where David's men are said to have been a "wall" when defending Nabal's shepherds). The effect of the wind on any other waters can be seen at the mouth of the Kishon, where a shoul exists which is dry with a west wind, but under water and impassable when the wind blows down the river. In 1882, Sir Alexander Tulloch saw the waters of Lake Menzaleh driven back more than a mile by the east wind. Thus, however opportune the occurrence,
is indeed in conflict with ten definite statements in Jgs. In Acts 13:19,20 we read that after the Conquest there were judges about the space of 450 years, and this rough estimate has always been directly contradicted by the results of Moses' travels in the 40 years of the various passages in the OT. According to the Pent and later accounts (Am 5:25; Acts 7:30), Israel abode in the desert 40 years. We therefore find that Joshua's conquest is placed about 1480 BC, and that the Red Sea battle is also placed about 1480 BC. According to the revised chronology of the XVIIIth Dynasty of Egypt (see Hittittes), which rests on the notices of contemporary Kassite kings in Babylon, it thus appears that the Pharaoh of the oppression was Thothmes III—a great enemy of the Anaites—and the Pharaoh of the Exodus would be Amenophis II or Thothmes IV. If Moses was 80 at the time of the Exodus, he must have been born when Thothmes III was an infant, and when his famous sister Hatesu (according to the more probable rendering of her name by merchants, because the distance from Egypt to Elath on this gulf is 200 miles, and the Israelites could not have traversed that distance in four marches, especially as the route has hardly any water along it in springtime. The detailed route offers no difficulties that would discredit the historical character of the narrative.

4. Other dates of the Exodus—The actual statements of the Books of Ex the date of the fall of Samaria in 722 BC, places the foundation of the Temple within a few years of 1000 BC. It is true that this interval is reduced by about 30 years, by scholars who accept the very doubtful identification of Ahab of Sir-lai with Ahabs of Israel; but this theory conflicts with the fact that Jehu was contemporaneous with Shalmaneser II of Assyria; and, since we have no historical account of the chronology of the Hebrew kings other than that of the OT, for this period, and no monumental notice of Israel in Egypt, or of the Exodus, we must either adopt OT chronology or regard the dates in question as being unknown.

We have several statements which show that the Hebrews believed the conquest of Canaan to have occurred early in the 15th cent. BC, and this date fully agrees with the most recent results of modern palentology. On the basis of these, we may adopt as a fixed date the year 1440 years, but the details show that the OT text is preferable. In Gen 11:26 the first victory of Jephthah is said to have occurred 300 years after Joshua's conquest. The details given for this interval, in other passages of the same book, amount to 326 years, but the periods of "rest" may be given in round numbers, and this account, for this minor discrepancy, Samuel ruled apparently for 20 years (1 S 7:2), and Saul (the length of whose reign is not stated in our present text of this same book) very probably ruled for 20 years also, as (1 Sam 24, xiv., 9) states. Thus there is a period between Jephthah's victory and the foundation of the Temple—a total of 475 years, or rather more, from Joshua's conquest.

The popular belief that many of the judges were contemporary does not agree with these facts, and

3. Date of the Exodus (including the rule of Samuel) agrees with the dates of Moses for 40 years, the years of the various passages in the OT. According to the Pent and later accounts (Am 5:25; Acts 7:30), Israel abode in the desert 40 years. We therefore find that Joshua's conquest is placed about 1480 BC, and that the Red Sea battle is also placed about 1480 BC. According to the revised chronology of the XVIIIth Dynasty of Egypt (see Hittittes), which rests on the notices of contemporary Kassite kings in Babylon, it thus appears that the Pharaoh of the oppression was Thothmes III—a great enemy of the Anaites—and the Pharaoh of the Exodus would be Amenophis II or Thothmes IV. If Moses was 80 at the time of the Exodus, he must have been born when Thothmes III was an infant, and when his famous sister Hatesu (according to the more probable rendering of her name by merchants, because the distance from Egypt to Elath on this gulf is 200 miles, and the Israelites could not have traversed that distance in four marches, especially as the route has hardly any water along it in springtime. The detailed route offers no difficulties that would discredit the historical character of the narrative.

4. Other dates of the Exodus—The actual statements of the Books of Ex give rise to a conflict with the statement that Israel did not follow the shore road to Philistia, but went by the wilderness of the Red Sea. Another theory, according to which the 'Red Sea' always means the Gulf of Akabah, is equally discarded by most writers of the present age. The distance from Egypt to Elath on this gulf is 200 miles, and the Israelites could not have traversed that distance in four marches, especially as the route has hardly any water along it in springtime. The detailed route offers no difficulties that would discredit the historical character of the narrative.

II. The Date.—The actual statements of the Books of Ex, giving rise to a conflict with the statement that Israel did not follow the shore road to Philistia, but went by the wilderness of the Red Sea. Another theory, according to which the 'Red Sea' always means the Gulf of Akabah, is equally discarded by most writers of the present age. The distance from Egypt to Elath on this gulf is 200 miles, and the Israelites could not have traversed that distance in four marches, especially as the route has hardly any water along it in springtime. The detailed route offers no difficulties that would discredit the historical character of the narrative.

5. Astro-chronological Calculations dates which Mahler based on certain astronomical calculations of the Fr. astronomer Biot (Académie des inscriptions, March 30, 1851, 507, 602–4) are not accepted by other Egyptologists. Biot's calculations, on which "scientific criticism has not yet spoken its last word" (Hist Egypt, I, 36), Renouf (Proc. Bib. Arch. Soc., December, 1892, 62) more definitely states that "unfortunately there is nothing on Egypt documents which have as yet come down to us which can, by astronomical calculations, be made to result in a date." This judgment appears to be justified by recent discoveries, since Mahler's dates are about a century too late, as shown by the known history of the Kassites of Babylon. Observations were based on recorded observations of the rising of Sirius just before the sun, in certain years of certain Egypt kings. But Sirius is not in the plane of the earth's orbit, and its rising is not constant in retardation. The "helical" rising is now about 21 min. later each year, but about the date in ques-
tion the retardation was about 12 min., so that a cycle of 1,461 years cannot be used by simple addition. Biot also assumed that the Egyptian observations were as accurate as those made by a modern astronomer with a telescope, whereas when using the naked eye, the Egyptian observer may well have been a day wrong, which would make a difference of 120 years in the date, or even more. The Bab chronology thus gives a far safer basis than do these doubtful observations. On the basis of Biot's calculations the Exodus has been placed in 1214 BC, or even (by Dr. Finders Petrie) in 1192 BC (Proc. Bib. Arch. Soc., December, 1896, 249). He thus cuts off more than three centuries in the period of the Judges, many of whom he regards as contemporaries. Lepsius in like manner, in order to estab-

lish his date, accepted the chronology of the Talm, which is notoriously 160 years too late for the known date of the fall of Samaria, and he endeavored (while rejecting the Talm study and the chronology of the OT) to base himself on the number of generations before the Exodus, whereas it is well known that the Heb genealogies often give only the better-known names and skip several link.

6. Relation Between the earlier date for the Exodus (about 1520 BC) and the chronology of the Heb patriarchs, the Heb text gives an interval of 645 years, and the 3rd Gr text of 430 years between the Exo-

dates. Dr. Bi
called the term Abraham, and the 2165 BC Date of Abraham very generally

Patriarchs has been called contemporary with Hamurabi of Babylon (Amraphel), whose accession dates (according to Dr. F. Pfeiser in 2139 BC. Dr. Hommel and Mr. King prefer a later date, about 1950 BC, though Nabunaid (the last king of Babylon) places Hamurabi about 2168 years too late. The Heb text, with the Heb text, and the shorter with the Gr text, of Gen, without disturbing the approximate date for the Exodus which has been advocated above.

There is in fact no discrepancy between the actual results of modern research and the chronology of the OT. If the Exodus occurred under Thothmes IV, it would have been useless for Israel to attempt the entrance into Canaan by the "way of the land of Egypt," because at this time the Egyptians were so strong as to render the Heb people, which had been established by Thothmes III. But about 40 years later the rebellion of the Amorites against Egypt began, in the time of Thothmes IV, and general peace resulted in those years. This is called "the Abiri or Habori, are noticed by the Amorite king of Jerus as "destroying all the rulers" of the country. They are not named in any of the other Amarna letters (the term gum-gaz, or "man of war, though once applying probably to them, being used by the Amorites as well); and the name is geo-

graphical for they are called (no. 199) "people of the land of the Abiri," The first sign has the guttural sounds A and B, and has not the sound K, which has been wrongly attributed to it, making the word to mean Cabiri, or "great ones." Nor can it be rendered "allies," for it is the name of a people, and quite another word is used for "allies" in this corre-
spondence. The date agrees with that mentioned in the OT for the Heb conquest of Canaan, and the only objection to the identification of the 'Abiri (who attacked Ajalon, Lachish, Ashkelon and other cities with the Hebrews is, that it upsets the theory of

Lepsius, and the popular views as to the date of the Exodus which he maintained.

Nor is this the only evidence which destroys his theory; for Dr. Finders Petrie (Contemp. History 8. A Text equally important of the 5th year of Mine-
thah of Mineaphthah, from Thebes. A slab of black sutenite, bearing this text, was

reused from a temple of Amenophis III. In it the inscription refers to his conquest of the invaders who—along elsewhere stated—attacked the Delta, and penetrated to Belbais and Heliopolis. He says that "Sutekh [the Hittite god] has turned his back on their chief," the Hittites are quieted, Pharaoh is ravaged with all violence"—this town being otherwise known to have been near Tyré—"the people of Israel is spoiled, it has no seed"; "Ruten has become as the widows of the land of Egypt." Thus, so far from the Exodus having oc-
curred in the time of Mineaphth, Israel is not mentioned 10 years earlier in connection with a place near Tyré with Hittites yet farther N. Even if the Hebrews had only just arrived, they must have left Egypt 40 years before—in the reign of Ramses II—if we attach any weight to OT statements, and all the dates variously given by followers of Lepsius are quite upset; whereas the notice of the 'Abiri, two centuries before Mineaphthah's accession, is quite in accord with this allusion to Israel, as well as with OT chronology.

III. The Theory of Lepsius.—The reasons which influenced Lepsius require, however, to be stated, and the objections to a date for the Heb Conquest about 1480 BC (or a little later) to be considered, since the theory that the 19th Dynasty was the Pharaoh of the oppression, and Mineaphth the Pharaoh of the Exodus is often said to be a secure result of monument-

al studies, whereas it is really not so, because the only monarch able to conquer Egypt and the Hebrews are those just mentioned.

The arguments adduced in favor of the later date are as follows: In the first place, Lepsius (Letters from Egypt, 1843–44) held that no city ever existed named or built by the Hebrews, before Ramses the reign of Ramses II, and he placed the site at Hecropoli. This was a very

shock argument (see Ramses), and his identi-

fication of the Hebrews with the Ashkelon and OT Chronology was always vitiated by an objection which he seems to have overlooked: for the "land of Ramses" is noticed in the time of Jacob (Gen 47.11), and since it is impossible to suppose that Jacob lived in the time of Ramses II, the followers of Lepsius are obliged to regard this notice as an anachronism, which destroys their case, as it might equally be an anachronism in the account of the Exodus, though it is probably correct.

The second argument is based on the account by Manetho of the expulsion of leprosy and unclean tribes from Egypt. Manetho was an

Egyptian priest who wrote about 268 BC, and who evidently hated the Jews. He gives the following account of his history: His account only reaches us second statements hand down from Jos (Cap, I, 14, 15, 20–31), this Heb author rejecting it as fabulous. Manetho apparently said that, after the Hyksos kings had ruled for 511 years, and had fortified Avaris (see ZOAN), they agreed with King Thummosis to leave Egypt, and went through the desert to Jerus, being afraid of the Assyrans (who had no power in Pal at this time). He continued to relate that, after Arnesses Maion (Ramses II) had ruled 66 years, he was succeeded by an Amen-

ophis whom Jos calls a "fictitious creation," and who by so since the name does not occur in the XIXth Dynasty. Apparently Mineaphth was meant—
though perhaps confused with Amonophis II—and he is said by Manetho to have sent the leprous people to quarries E. of the Nile, but to have allowed them later to live in Avaris where the shepherds had been. They were induced by Osarsip, a priest of Helios, to return from Thebes, and this led Manetho identified with Moses. They then induced the shepherds who had been expelled by Thummosis to return from Jerus to Avaris, and Amonophis fled to Memphis and Ethiopia. His son Rhamoses (apparently Ramses I is meant) was sent later to expel the shepherd and polluted people, whom he met at Pelusium and pursued into Syria. This story Jos discards, remarking: "I think therefore that I have made it sufficiently evident that Manetho, while he followed his ancient records, did not much mistake the truth of the history, but that, when he had recourse to fabulous stories without any certain author, he either forgot them himself without any probability, or else gave credit to some men who spoke so out of their ill will to us—a criterion sounder than that of Lepus, who prefers the libelous account of a prejudiced Egyptian priest of the 3rd cent. BC, identifying Moses with a renegade priest of Helios named Osarsip, to the ancient Hebrew records in the Bible. A thread of truth underlay Manetho's stories, but it has nothing to do with the Exodus, and the details to be found on Egypt monuments do not agree with Manetho's tale. The Hyksos rulers were not expelled by a 3rd hyksos led by Ahames who took Avaris about 1700 BC, and the Exodus reopened the quarries of the Arabian chain. Minepthah, about 1265 BC, was attacked in Egypt by Aryan tribes from the N., who had nothing to do with Hyksos chieftain, being Lycians, Sardians and Cilicians. He repelled them, but they again attacked Ramses III (about 1200 BC), and were again driven to the N. No mention of Israel occurs in connection with any of these events. The story of the leprous Jews was, however, repeated by other Gr writers. Cheremon (see Cap. 1, 32) says that Rameses, the son of Amonophis, defeated and expelled a people led against him, at Pelusium, by Tisithen and Petesiphs, whom he identified with Moses and Joseph. Lysimachus said that a scabby people were led by Moses through the desert to the Jordan, and Jerus in the time of Bocchoris (735 BC). Dio- dorus Siculo, (Fr. of Bk. 34) repeats the tale, about 8 BC, saying that lepers were driven out of Egypt, and were led by Moses who founded Jerus, and "established by law all their wicked customs and practices," and again (Fr. of Bk. 40) that strangers in Egypt caused a plague by their impurity, and being driven out were led by Moses. Tacitus, about 100 AD (Hist. v.iii), believed the Jews had fled from Crete to Libya and, being expelled from Egypt, to have been led by Jerus and Bocchoris (Hist. xi. 7), which he identified with Moses. Also says (v. iii) that under Bocchoris (735 BC) there was sickness in Egypt, and that the infected being driven out were led by Moses, and reached the site of their temple on the 7th day. No true critical of the present time is likely to prefer these distorted accounts of the Exodus, or any of the Gr and Rom cabalums leveled 6. Explanations of 3. Relation of the Exodus. The statement 4. Greek and Latin Writers. Pelusium, by Tisithen and Petesiphs, whom he identified with Moses and Joseph. Lysimachus said that a scabby people were led by Moses through the desert to the Jordan, and Jerus in the time of Bocchoris (735 BC). Diodorus Siculo (Fr. of Bk. 34) repeats the tale, about 8 BC, saying that lepers were driven out of Egypt, and were led by Moses who founded Jerus, and "established by law all their wicked customs and practices," and again (Fr. of Bk. 40) that strangers in Egypt caused a plague by their impurity, and being driven out were led by Moses. Tacitus, about 100 AD (Hist. v.iii), believed the Jews had fled from Crete to Libya and, being expelled from Egypt, to have been led by Jerus and Bocchoris (Hist. xi. 7), which he identified with Moses. Also says (v. iii) that under Bocchoris (735 BC) there was sickness in Egypt, and that the infected being driven out were led by Moses, and reached the site of their temple on the 7th day. No true critical of the present time is likely to prefer these distorted accounts of the Exodus, or any of the Gr and Rom cabalums leveled 6. Explanations of the Exodus. The statements of Moses, which the Hebrews believe to be the Book of Mormon is the Book of Mormon, and was a city founded by Ramses II; but this (see Ptolemais) is too hazardous a conclusion to suffice for the entire neglect of OT chronology which it involves, since the site of this city is still very doubtful. 2. Rameses II not named in Judges.—A second objection is made, that the OT shows complete ignorance of Egypt history if it makes Rameses II contemporary with Jgs because he is not named in that book. But OT references to foreign history are always very slight, while on the other hand it is quite probable that there are allusions, in this book, to the events which took place in the reigns of Ramses III, and of Minepthah. The Hebrews were then confined to the mountains (Jgs 19) and the Egyptians to the plains. No Pharaoh is mentioned by name in the OT till the time of Rehoboam. In his 5th year Rameses II took various towns in Galilee including Samaria near Ramoth, Merom and Beth-Anath, Anem and Dapur (Dabathar at the foot of Tabor). The revolt of Barak probably occurred about the 25th year of Rameses II, and began at Tabor. In the Song of Deborah (Jgs 5 2), the first words (bi-pheres, prob' thak) are by the LXX (Alex MS) "when the rulers ruled," may be more definitely tr, "when the Pharaohs were powerful," esp. as Sisera—who commanded the Can. forces—bears a name probably Egypt (see R'ta, or "servant of Ra") and married by Jabin, the king of the nation of Jabin, the king of the nation of the court of Jabin. So again when, about 1265 BC, Minepthah says that "Israel is ruined, it has no seed," the date suggests the time of Gideon when wild tribes swarmed over the plains, and "destroyed the increase of the earth, till they come unto Gaza, and left no sustenance in Israel" (Jgs 6 4). The Midianites and Amalekites may have then joined the tribes from Asia Minor who, in the 5th year of Minepthah, ruined the Hittites and invaded the Delta. 3. Some Hebrews never in Egypt.—But another explanation of the presence of Israel in this year on the line of Minepthah's pursuit of these tribes after their defeat has been suggested, namely, that some of the Hebrews never went to Egypt at all. This of course contradicts the account in the Pent (Ex 1 1-5; 12 41) where we read that all Jacob's family (70 men) went down to Goshen, and that "all the hosts of the Lord" left Egypt at the Exodus; but it is supposed to be a passive (1 Ch 7 21) where we read of one of the sons of Euphrain "whom the men of Gath born in the land swelt, because they came down to take away their cattle." Euphrain however was born in Egypt (Gen 41 92), and his sons and "children of the third generation" (50 23) remained there. The
meaning no doubt is that men of Gath raided Goshen; and there were probably many such raids by the inhabitants of Philistia during the times of the Hyksos kings, similar to those which occurred in the time of Minepthah and of Ramesses III. The objections made to the OT date for the Exodus early in the reign of Amenophis III, or in that of his predecessor Thothmes IV, thus appear to have little force; and the condition of Egypt before the 5th year of Minepthah was unlike that which would have existed at the time of the Exodus. The theory of Lepsius was a purely literary conjecture, and not based on any monumental records. It has been falsified by the evidence of monuments found during the last 20 years, and these are fully in accord with the history and chronology of the OT.

IV. The Numbers.—The historic difficulty with respect to the Exodus does not lie in the account of plagues natural to Egypt even now, 1. Colenso's nor in the crossing of the Red Sea, but in Criticism of a single statement as to the numbers. 2. Large of Israel (Ex 12:37) the 8th version makes 600,000 Number footmen—strong men—with many children, and also many wanderers. The women are not mentioned, and it has been supposed that this represents a host of 2,000,000 emigrants at least. The object was urged by Voltaire, and the consequences were elaborately calculated by Colenso. Even if 600,000 means the total population, the "heroes," or "strong men on foot," it is urged, has it ever been as numerous as the largest army army (120,000 men) employed in the conquest of Syria. With an army of more than half a million Moses would have held control over Egypt and Pal alike; and the emigrants, even in close columns, could possibly have stretched for 20 miles; the births would occur every ten minutes; and the assembly before Sinai would have been impossible.

It is also difficult to suppose, on ordinary calculations of the increase of population, that in 430 years (Ex 12:40), or in 215 years as 2. Increase given in the LXX, a tribe of 70 males of Popu- (Gen 46:26; Ex 1:5; 6:14) could have increased to 600,000, or even 200,000 Israelites. But on the other hand we are specially told (Ex 1:27—20) that the children of Israel "increased abundantly," and the comments of Dr. Orr (Problem of the OT, 1906, 363-65) on this question should be studied. A young and vigorous nation might multiply much faster than is now usual in the East. Dr. Finders Petrie has suggested that for "thousand" we should read "families"; but, though the word (deleph) sometimes has that meaning (Jgs 6:15; 1 S 10:19; 23:23), it is in the singular, and not in the pl. in the passage in question (Ex 12:37).

It should not be forgotten that variations in numbers are very commonly found in various texts, VSS, and || passages of the OT. Thus for 3. Number (1 S 13:5) the 8th version reads 3,000 for the 30,000 chariots mentioned in the Heb and Gr; and the LXX (1 K 5:11) gives 20,000 for the 20 measures of oil noticed in the Heb text. The probable reason for these discrepancies may be found in the fact that the original documents may have used numeral signs—as did the Egyptians, Assyrians, Hitites and Phoenicians—instead of writing the words in full as they are now. But, in the cases of these numeral signs—esp. in cuneiform—were apt to be misread, and the sign for "unity" could easily be confused with those denoting "sixty" (the Bab unit) and "an hundred"—if, in the latter case, a short stroke was added. In the opinion of the present writer the difficulty is due to a corruption of the original statement, which occurred during the course of some fifteen centuries, or more, of continued recopying; but the reader will no doubt form his own conclusions as to this question.

The general questions of the credibility of that history of the Exodus which is given us in the Pentateuch and of the approximate date of the above event, have been treated above in the light of the most recent monumental information. No reference has yet been found in Egypt records to the presence of Israel in the Delta, though the Hebrews are noticed as present in Pal before the 5th year of Minepthah. The Pharaohs as a rule—like other kings—only recorded their victories, and no doubt reckoned Israel only as a tribe of those "hostile Sheasu" (or "nomads") whom the Theban kings of the XVIIth Dynasty drove back into Asia. It would be natural that a disaster at the Red Sea should not be noticed in their proud records still extant on the temple walls in Egypt. See also Wanderings of Israel.

C. R. CONDER

EXODUS, ek'sos-dus, THE BOOK OF:

I. In General

1. Name 2. Contents in General 3. Connection with the Other Books of the Pentateuch 4. Significance of These Events for Israel

II. Structure of the Book according to the Scriptures and according to Modern Analyses

III. Historical Character


IV. Authorship

1. Connection with Moses 2. Examination of Objections

LITERATURE: [Note—For the signs J (Jahwist), E (Elohist), P or PC (Priest Codex), R (Redactor) cf. Gen. 1:1, the book treats of (1) the suber- (Priest) General.]

1. In General.—The second book of the Pentateuch bears in the LXX the name of Ῥέξίος, Εξόδος, in the Vulg accordingly Ex, on the basis of the chief contents of the first half, dealing with the departure of the chil- (1)ren of Israel from Egypt. The Jews named the book after the first words: Εξόδος, "Exodus" ("and these are the names"), or sometimes after the first noun Εξόδος ("names"), a designation already known to Origen in the form Οὐδαμος, "Oualesmooth.

In seven parts, after the Introduction (1:1—7), which furnishes the connection of the contents with Gen, the book treats of (1) the suber-

2. Contents ing's of Israel in Egypt, for which mere in General human help is insufficient (1:8—7:7), while Divine help through human mediatorialism is promised; (2) the power of Jeh which, after a preparatory miracle, is glorified through the ten plagues inflicted on Pharaoh and which thus forces the exodus (7:8—13:16); (3) the love of Jeh for Israel, which exhibits itself in a most brilliant manner, in the guidance of the Israelites to Mt. Sinai, even when the people murmured (13:17—18:27); (4) making the Covenant at Mt. Sinai together with the revelation of the Ten Words (20:1ff) and of the legal ordinances (21:1ff) as the condition of making the Covenant (19:1—24:18); (5) the directions for the building of the Tabernacle, in which Jeh is to dwell in the midst of His people (24:18—31:18); (6) the renewal of the Covenant on the basis of new demands after Israel's great apostasy in the worship of the Golden Calf, which seemed for the time being to make doubtful the realization of the promises mentioned in (5) above.
(32 1—35 3); (7) the building and erection of the Tabernacle of Revelation (or Tent of Meeting) and its dedication by the entrance of Jeh (36 4—40 38). As clearly as these seven parts are separated from one another, so clearly again are they most closely connected and constitute a certain progressive whole.

In the case of the last four, the separation is almost self-evident. The first three as separate parts are justified by the ten plagues standing between them, which naturally belong together and cause a division between that which precedes and that which follows. Thus in the first part we already find predicted the hardening of the heart of Pharaoh, the miracles of Jeh and the demonstrations of His power down to the slaying of the firstborn, found in the 2d part (cf 2 25—7). In part 3, the intimation of Pharaoh and the demonstration of the power of Jeh are further unfolded in the narrative of the catastrophe in the Red Sea (14 4—17). Further the directions given with reference to the Tabernacle (ch 25—31 taken from P) presuppose the Decalogue (from E); cf e.g. 25 16—21; 31 18; as again the 6th section (ch 32 ff) presupposes the 5th part, which had promised the continuous presence of God (cf 32 4—J; 33 3—5,7 ff). JE; Je; P). The 36th and last section presupposes the third, since the cloud in 40 34—ff P is regarded as something well known (cf 13 21 f; JE; 14 31 E and J, 24 34). The entire contents of the Book of Ex are summarized in an excellent way in the word of God addressed to Moses in the last part of the making of the covenant: ‘Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation’ (Ex 19 4—6). Here reference is made to the powerful deeds of God done to the Egyptians and the children of Israel, and to the conditions attaching to the making of the covenant, to God’s love, which descended upon the people, and to His holiness, which demands the observance of His commandments; but there is also pointed out here the punishment for their transgression. The whole book is built on one word in the preface to the ten commandments: ‘I am Jeh thy God, who brought thee out of the land of Egypt, out of the house of bondage’ (20 2 E; cf 29 45 f P).

The events which are described in the Book of Ex show a certain contrast to those in Gen. In the first eleven chapters of this latter book we have the history of mankind; then the history of the other families, those of Abraham, Isaac and Jacob. In Ex we have following this the beginning of the history of the chosen people. Then there is a period of time intervening between the two books. If Israel was 430 years in Egypt (cf 12 40 f P; also Gen 15 13 J; see III, 4 below), and if the oppression began during the long reign of the predecessors of the Pharaoh, during whose reign (Yahwah is already in the country) (2 14—5,8), then, too, several centuries must have elapsed between the real beginning of the book (1 8 ff), and the conclusion of Gen. Notwithstanding these differences, there yet exists the closest connection between the two books. Ex 1 1—7 connects the history of the people as found in Ex with the family history of Gen, by narrating how the seventy descendants of Jacob that had migrated to Egypt (cf Ex 1 5; Gen 46 27) had come to be the people of Israel, and that God, who offers Himself as a liberator to Moses and the people, is also the God of those fathers, of whom Gen spoke (cf Ex 3 6 JE, vs 13 E, 15 f R; 4 5 J; 6 3 P). Indeed, His covenant with the fathers and His promises to them are the reasons why He at all cares for Israel (2 24 P; 6 8 P; 33 1 JE), and when Moses intercedes for the sinful people, He makes an effective move over against God is found in the promises made to the patriarchs (32 13 JE).

As in the case with Gen, Ex stands in the closest connection also with the succeeding books of the Pentateuch. Israel is certainly in 26 5,3, found at Lev 24, but is to come into the promised land (3 17 JE; 6 8 P; 23 20 ff JE; 32 34 J; 33 1 ff JE; vs 12 ff J; 34 9 ff J and D; cf also the many ordinances of the Books of the Covenant, 21 1 ff E; 34 11 f D and J). Inspection of the Laws, and the explanation of those, which begin again in Nu 10 11 ff P and JE, and to the story of the departure from Sinai, continue the history in Ex. But the legislation in Lev also is a necessary continuation and supplement of the Book of Ex. The Book of Nu begins with the evacuation of the land of Canaan; the promoted law of sacrifices such as we find in Lev 1—7.

The directions given in regard to the consecration of the priests (Ex 29) are carried out in Lev 8 f. The infinite demands of 30 10 to 19 19 concerning the consecration of the priests, the anointing of the inner altar once every year renders necessary the special ritual of the Day of Atonement in Lev 16 as its supplement. The more complete enlargement in reference to the shewbread mentioned in 26 33, found at Lev 24 5—9; and even the repetitions in references to the candlesticks (Ex 25 31 f; Lev 24 1—4; Nu 8 1—4), as also the tamidh (‘continuous’) sacrifices (cf Nu 28 3—8 with Ex 29 39—42), point to a certain close connection with these two books. How close the connection between Dt and Ex is, both in regard to the historical narratives and also to their legal portions (cf the Decalogue and the Books of the Covenant), can only be mentioned at this place.

When we remember the importance which the exodus out of Egypt and the making of the covenant had for the people of Israel, and that these events symbolized the birth of the chosen people and the establishment of theocracy, then we shall understand why the echo of the events recorded in Ex is found throughout later lit., viz. in the historical books, in the praises of the prophets and in the Bible books, as the greatest events in the history of the people, and at the same time as the promising type of future and greater deliverances. But as in the beginning of the family history the importance of this family for the whole earth is clearly announced (Gen 12 1—3), the same is the case here too at the beginning of the history of the nation, perhaps already in the expression ‘kingdom of priests’ (Ex 19 6), since the idea of a priesthood includes that of the transmission of salvation to others; and certainly in the conception first-born son of Jeh (4 22), since this presupposes other nations as children born later.

The passages quoted above are already links connecting this book with Christianity, in the idea of a general priesthood, of salvation and of some of God. We here make mention of a few specially significant features from among the mass of such relationships to Chris-
tainty. How great a significance the Decalogue, in which the law is so intimately connected with is for Jewish and, indeed, for the human mind, as in the
injunctions of the Priestly Code, according
to the interpretation of Christ in Mt
the Law (so understood in the history of mankind)
with Christianity
But in Mt 6:17ff Jesus has vindicated the
banish until he perfected his life. An everlasting
authority and significance and has emphasized
the eternal kernel, which accordingly
is to be assigned to each of these legal
rules; while Paul on the other hand, esp. in Rom, Gal and Col, emphasizes the
loss of the Law and discusses in detail
the relation of the Mosaic period to that of the patriarchs
and of the works of the law to faith, while in 2 Cor 3:17ff he
lauds the advantage of the service in the temple
over that of the letter (cf Ex 34)—an idea which in reference to the
individual is also carried over in the Ep. of
the He. Of this subject also the arts. Leviticus and
Day of Atonement. Then too the Passover lamb was
a type of Jesus Christ (cf. e.g. 1 Cor 5:7; 1 Jn 20:1, 1 Pet 1:19). In Ex 12 the Passover rite and the establishment
of the Lord's Supper and the establishment
of the New Covenant. In the permanent dwelling of God in
the midst of His people in the pillar of fire and in the Tabernacle
there is typified His dwelling among mankind in
Christ Jesus (Jn 1:14) and also the indwelling of the Holy Ghost
in the Christian congregation (1 Pet 2:5; Eph 4:12) and in
the individual Christian (1 Cor 3:16; 6:19; 1 Cor 2:13). The
sacrifice, which the Lord brings in already is
rich in thought suggested by the exodus out of Egypt.
The particular reference to the giving of the law are found
in two conceptions that the law was given through angles
(Acts 7:53; Gal 3:19; Heb 2:21) further that the rock
made provision and the Lord's Supper (1 Cor 10:4); and that in
He 9:4 the real connection of the altar of incense with the Holy of Holies appears as changed into
the altar on Sinai (Ex 40:26), while the idea
is found in He 9:4 that the manna was originally in the
ark of the Covenant, is perhaps not altogether excluded by
Ex 16:33; and the number 430 years, found in
Gal 3:17 probably agrees with Ex 12:40. As far as the
whole of the patriarchal period would be regarded as
a unit (cf on the reading of the LXX in Ex 12 40:41, III, 4 below).

II. Structure of the Book according to the Scriptures and
to Modern Anologies.—In the following section (a) serves for the understanding of the Bib. text; (b) is devoted to the discussion
and criticism of the separation into sources.

1. In the conviction must have been awakened already by the general account of the contents given
in 1, 2 above, that in the Book of Ex
we are dealing with a rounded-off
General structure, since in seven mutually
connected, yet distinctive sections, one uniform fundamental thought is pro-
gressively carried through. This conviction will
only be confirmed when the details of these sections are
studied, the sections being themselves again
organized, as we shall see, by quite
specific limits. Since, in addition, the Book of Gen is clearly divided
into ten parts by the ten לודוד ("generations")
(cf also the division made by typical numbers in arts.
Leviticus and Day of Atonement), thus too the
number seven, as itself dividing the Book of Ex
into seven parts, is probably not accidental; and
this all the less, as in the subordinate parts too, a
division is to be found according to typical numbers,
this in many cases appearing as a matter of course,
and in other cases traced without difficulty, and
sometimes lying on the surface (cf 10 plagues, 10 commandments).
Yet in all of the following investiga-
tions, as is the case in the arts. Genesis, Leviticus and Day of Atonement, the demon-
stration of the fundamental thought must be the main
thing for us. The division according to typical
typical numbers is to be regarded merely as an additional con-
firmation of the literary unity of the book. We refer
here first of all to a number of cases, where certain numbers perhaps in the chief parts combine the Bib. text into a unity. In Nu 14 22 R. Jeh states that Israel had now tempted Him and
been disobedient to Him ten times: cf Ex 14 11 ff.
JE (?) (Red Sea); 15 23f. JE (Marah); 16 23 R; 20
JE; vs 27-28 (Marah); 17 1ff. JE (Massah and Meribah); 32 1ff. JE (Golden Calf); Nu 1
1ff. JE (Taborah); vs 4ff. JE (Gloves of Lust); 14
2ff. P and JE (Spies). Most of these cases are
accordingly reported in the Book of Ex, but in such manner
that in this particular a clearly marked
progress can be noticed, as Jeh and P are placed together here on He does so with
and foreseeing severity, while down to
Ex 32 grace alone prevails, and in this particular, previous to Ex 32, there is nothing but a warn-
ing (16 27). Ten times it is further stated of Phar-
So, in a great variety of forms of expression, that
he hardened his own heart (7 13 P; ver 14 JE; ver
22 P; 8 15 P; ver 32 JE; 9 34-35 JE; 13 15 D);
ten times the hardening is ascribed to God (4 21
JE; 7 3 P; 9 12 P; 10 1 R; ver 20 JE; ver 27;
11 10 R; 14 6 8 P; 17 P). Here already we must
note that within the narrative of the miracles and the
plagues at first there is mention made only of the
hardening by Pharaoh himself (7 13 P; ver 14 JE;
ver 22 P; 8 11 ff; 8 15 P; ver 25 JE; 9 7 JE, i.e.
seven times) before a single word is said that God
begins the hardening; and this latter kind of harden-
ing thereupon alone concludes the whole tragedy
(14 4 5 P; 17 P?). Ten months cover the time
from the arrival at Sinai (19 1ff) to the sacred dwelling-place of God (40 17 P). Since,
and, exactly, three months of this time are em-
ployed in 19 10 16 JE; 24 3 ff JE; ver 16 P (ten
days); 24 15 P (40 days); 24 23 3 (40 days), there
remain for the building of the tabernacle exactly
seven months

(b) What has been said does anything but speak
in favor of the customary division of Ex into differ-
ent sources. It is generally accepted that the three
sources found in Gen are also to be found in this
book; in addition to which a fourth source is added in
Ex 13 3-16, of a Deuteronomistic character. It
is true and is acknowledged that the advocates of this
hypothesis have more difficulties to overcome in
Ex than in Gen, in which latter book too, however,
there are insufficient grounds for accepting this view,
as is shown in the art. Genesis. Beginning with
Ex 6 the chief marks of such a separation of sources falls
away as far as P and J are concerned, namely,
the different uses of the names of God, Elohim and
Jeh. But, according to the contrivances of the
documentary theory, P also makes use of the name
Jeh from this chapter on; E. too, does the same
from Ex 3 13 ff on, only that, for a reason not under-
stood, occasionally the word Elohim is still used by
P. In 17 5 ff for instance a number of passages using the name Elohim are
unhesitatingly ascribed by the critics to J, this
difference in the use of the name of God utterly fails
to establish a difference of sources. To this is to
be added, that J and E are at this place closely
interwoven; that, while the attempt is constantly
being made to separate these two sources, no gener-
ally accepted results have been reached and many
openly acknowledge the impossibility of such a
separation, or admit that it can be effected only to
a very limited extent. Peculiarities which are re-
garded as characteristic of the different sources,
such as the sin of Aaron in J, the staff of Moses in
E, Sinai in J and P, Horeb in E, the dwelling of the
Israelites in Goshen in J, but according to E their
living in the midst of the Egyptians, and others,
least to the question of the uniform text in the
passages considered. This has been proved most
clearly, e.g. by Kersémy in his Altertestamentliche
Studien, Iff., chapter three, who accepts many
of these passages. Narratives of a similar character, like the two stories in which Moses is
described as striking the rock to produce water
(Ex 17 1; Nu 20 1 ff), are not duplicates, but are
different events. Of the different localities in Ex
17 7 and Nu 20 1, as also the improbability that
Israel would without cause in the first passage have put into permanent form the story of its shame, and then in the latter there would have been an uncertainty as to the importance of this locality for the career of Moses; and finally, we must notice the distinctly conceived idea of natural stěmment, “waters of Meribah of Kadesh in the wilder-
ness of Zin,” in Nu 27:12–14; Dt 32:51 (cf Ex 47:19; 48:28). Then, too, these occurrences, if we accept the division into J and E at this place, are by no means a single event, since both sources would share in both narratives. The same condi-
tion of affairs is found in Ex 16 in so far as JE comes into consideration, and in Ex 18 in comparison with Nu 11. In the case of Nu 11 there is express refer-
ence made to a former narrative by the words “again,” and in the second case all the details in their differ-
ences point to different occurrences. Concerning other so-called duplicates in Ex, see later in this article.

But the acceptance of P in contradistinc-
tion to the text of JE does also not lead to tangible results, notwithstanding that there exists a general agreement with regard to the portions credited to P. Not taking into consideration certain that are peculiar, the following sections are attributed to P: 9.13–15; 10.1–2; 12.1–9; 13.16–20; 17.1; 18.20a–21.22; 19.1–3.3.13–15; 9.8–12; 10.29–28.37a.40–50; 12.1–2.20; 14.1–4. 8.10–15.18.17.21a.22–23.29; 16.1–3.5.14.15.18–21.21. 26–31.32.34.55; 17.1e; 19.1.2e; 24.1–35.17; 34.29–40.38. It is claimed that in the books of the Egyptians these sources constitute the backbone of the whole work; but this is not claimed for Ex. The sections ascribed to P constitute in this place, too, anything but an unbroken story. In both language and substance they are, to a certain extent, developed more clearly connected with the parts ascribed to JE, and in part they are indispensable for the connection unless they have been taken (cf for details below). It is absolutely impossible to separate on purely philological grounds in the purely narrative portions in Ex the portions belonging to P. That genealogies like 6.14 ff, or chronological notices like 12.40.41.51; 16.1; 19.1, or directions for the cultus like 12; 25 ff have their own peculiar forms, is justified by self-evident reasons; but this does not negate the possibility that the narratives, which are found in Ex, are the result of the peculiar matter found in each case. We must yet note that the passages attributed to P would in part contain views which could not be harmonized with the theological ideas ascribed to JE, which are in the main, to include and express transcendental conception of God; thus in 16.10 the majesty of Jeh suddenly appears to the congregation, and in 40.34 ff this majesty takes possession of the newly erected dwelling. In 6.19 mention is made of the finger of God, and in 7.1 Moses is to be as God to Pharaoh. In Ex 12 the existence of the Egyptians gods is presupposed and the heathen sorcerers are able to act in competition with Moses and Aaron for a while; 7.11.12.22; 8.2 P also describes the passage which these, however, which account of the handling of the blood in 12.7 cannot be regarded in any other light than as a sacrifice in the house, and in Nu 9.7.13, this act is expressly called a korban Jahwe (“sacrifice of Jeh”). Cf also the commands in Ex 15.10.43.48. But more than anything else, what has been said under (a) above goes to show that all these sources have been united in a way that characterizes the work of a systematic writer, and declares against any view that would maintain that these sources have been mechanically placed side by side and interpreted by each other. What has here been outlined for the whole book in general must now be applied to the different parts in particular.

(1) 1.8–7.7: (a) Everything that is narrated in this section, which is so worthy a manner introduces the whole book, is written from a standpoint of the Egyptian oppression, from which human help could give no deliverance, but from which the mighty power of God, as condensing in P, offers this deliverance. It is a situa-
tion which demands faith (4.31). This section naturally falls into ten pericopes, of which in each instance two are still more closely connected. Nos. 1–2 (1–3.14.15–22), namely, the oppression through forced labor and the threat to take the life of the newly born males of the Israelites; and in contrast to this, the Divine blessing in the increase of the people in general and of the midwives in parti-
cular; nos. 3.4–4 (2.1–10.11–25), namely, the birth and youth of Moses stand in contrast. The child seems to be doomed, but God provides for its de-

erivance. Moses, when grown to manhood, tries to render vigorous assistance to his people through his own strength, but he is compelled to flee into a far-off country. Nos. 5–6 (2.23–4.17; 4.18–31) report the fact that also in the reign of a new Pha-

raoh the oppression does not cease, and that this causes God to intercede, which in 2.23–25 is ex-
pressed in mighty signs and wonders; and again leads to the revelation in the burning bush (3.1 ff). And at the same time the narrative shows how little self-confidence Moses still had (three signs, a heavy tongue, direct refusal). The sixth pericope and the account of the passover of the last four, de-
scribe, from an external viewpoint, the return of Moses to Midian, and his journey from there to Egypt. Here, too, mention is made of the troubles caused by Pharaoh, which God must remove through His power. This deliverance is not at all desired by Israel, since not even any son in a family had up to this time been circumcised. On the other hand, everything here is what can be expected. Those who sought the life of Moses had died; the meeting with Aaron at the Mount of the Lord; in Egypt the faith of the people. In an effective way the con-
clusion (4.31) returns to the point where the two companion narratives (2.24 ff) begin. After this point, constituting the center and the chief point in the introductory section, nos. 7–12, everything seems to have become doubtful. Pharaoh refuses to receive Moses and Aaron; the oppression increases; dissatisfaction in Israel appears; Moses desairs; even the new revelations of God, with the emphasis on fidelity which is to unfold Jeh’s name in full, are not able to overcome the lack of courage on the part of the people and of Moses. Nos. 9.1–10, introduced by 6.13 (6.14–27 and 6.25–7.7), show that after Moses and Aaron have already been mentioned together in 4.14.27 ff; 5.1 ff, and after it has be-

come clear how little they are able of themselves to accomplish anything, they are now here, as it were, for the first time, before the curtain is raised, intro-
duced as those who in the following dramas are to be the mediators of God’s will (cf the concluding verses of both pericopes, 6.27; 7.7), and they receive directions for their common mission, just at that moment when, humanly speaking, everything is as unfavorable as possible.

(5) The unity of thought here demonstrated is in this case too the protecting wall against the flood-tide of the documentary theory. For this theory involves many diffi-
culties. In 1.14 there was an opinion that the oppression by P, but the motive for this can be found only in the preceding verse, which is ascribed to JE; 2.24 speaks of the Covenant of God with Isaac, concern-
ing which P is said to have reported nothing in the Book of Ge, as in the latter book a reference to this matter is found only in 26.2–5 R; 26.24 J. In 6.2 ff Moses and Aaron are mentioned; but as the text of P reads we know absolutely nothing from this section of how these men are. According to 7.1 ff Aaron is to be the speaker for Moses before Pharaoh. But according to P neither
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Moses nor Aaron speaks a single word. The omissions that are found by critics in documents J and E—which, if true, would mean that two of the sources of division claimant for the separation that are very unsettled—we here pass over.

On the critical theory, the narratives of P, in the Book of Ex, as also in Gen, would have discarded many of the stenographic characteristics of the source of J and E.

As 23: 6: 2 ff; 7 1 f f , and in both form and contents would be seen to the rest of the text 9 8.10.12; 15; 1; 20; 8 7; P; and to a great extent expressions similar to these are here found and in part refer to these. These must be said concerning the JE in its relation to 23: 8 ff; 6 6 ft ( seehah P ) in its relation to 1 1; 20; 5 5; cf. (7) 23; JE, 7 9 4 for "dry land." makes use of the term ha-yabbdah, which in Gen 1 9 f and Ex 14 15 is ascribed to P, and a P, and differed for this translation by J in Gen 18 22. In reference to 7 1 P of 4 14 E (7). In reference to the hardening of Pharaoh, which is found in all the sources (7 10; and above under the reference to the miracles, and their purpose of making Yahweh known to the Egyptians (7 53 P) see the following paragraphs. The four generations mentioned in 14 7 P find their 9 Gen 15 16 J (cf. 46 8 f ); and the sons of Aaron mentioned in 9 25 P, Nadab and Abihu, are mentioned also in the text of 24 19, ascribed to JE, although, except in Lev 10 P, their names are not found elsewhere in the Pent. In reference to the repetitions, it must be said that 1 13 P is either the continuation (in so far as the Israelites instead of being compulsory laborers became slaves), or is a concluding summary, as such is found frequently. The new repetition also found in the 24th ch 3 JE finds its psychological and historical motive in the account of the failure described in 5 f JE, and in the discouragement and despair of Moses in varying therefore. In the same way the renewed mention by Moses of his different identity in P (cf. 13 22; cf. with the JE ?) is a very characteristic of human ways, and this again negates the twice repeated statement of this matter by God to J (E) (7); concerning the names of God, see Genesis: God, Names of.

One difficulty, which is also not made clear by the proposed division of sources, is found in the name of the father-in-law of Moses; since according to 2 18 J, this name Yethro is first performed in the story of his Jethro (4 18 E in the form "Jethro"). In Nu 10 29 JE is called Koheleth (the "King") for all of these passages are ascribed to J or E. It is probable that the name Yethro is a title ("Excellency") as for the rest, in Nu 13 30-31, probably does not mean father-in-law but brother-in-law (Isa 1 16: 11); or at 18 we find father and in 21 daughter in the place of grandfather and granddaughter; otherwise we should be compelled to accept different traditions, by which view, however, the Mosaic authorship of Ex would be made impossible (cf. IV, below).

(2) 7 8-13 16: (a) This section is separated as a matter of course from the rest by the typical number of ten plagues. It is introduced by the transformation of the rod into a serpent in the presence of 7 13. (2) The fact that there were ten plagues on the ground of the accidental combination of sources, is from the very outset a precarious undertaking. To this must be added the following reasons that indicate a literary editorship: 1. The plagues are introduced by the same formula (7 12 JE; 8 1 J; ver 12; ver 16 JE; ver 20 JE; 9 1 J; ver 8 P; ver 13 JE; 10 1.12 JE; ver 21 E; 11 1 E), and in connection with each plague the hardening of the heart of Pharaoh is mentioned (cf. 1 10a above); of 2 22 P; 8 11 J; ver 15 P; ver 28 JE; 9 7 J; ver 12 P; ver 34 JE; ver 35 JE; 10 1 R; ver 20 JE; ver 27 E; 11 10 R; 13 15 D. As is the case in the first section, we find here too in each instance two plagues mentioned, except in which there are already externally united by the double address of Jeh (cf. 7 14 JE; ver 19 P and 7 26 J; 8 1 P), but also by the methods of punishment that are related to each other (water changed to blood and frogs); and it is the very presentation, which (except the Nile and beyond the river). In 34+4 we have to deal with insects (stinging flies and dung flies); in 5+6 with a kind of pest (pea among cattle, and boils); 7+8 are again formally joined by the repetition of the demand of Jeh to Moses in 9 13 23 JE and 10 1.12 JE, as also by the fulness of the account the two show and their similarity, in both also use being made of the staff (9 237 JE; 10 13 f JE), in the repetition of the emphasis put on the remarkable character of the plague (9 18.24; 10 6.14 JE). By both plagues vegetation is destroyed; and in the plague of locusts speech is also to the hemicycle (9 10.12.15). In the case of 9+10, the darkness constitutes a connecting link (cf. 10 21 E; 11 4 J; 12 12 P; 12 30.31 JE). By the side of the occasional rhythm formed of two members there is also one formed of three members (after the manner of a strophe in a measure of two beats). In the case of the section of three groups, two are announced beforehand (thus 1 JEP+2 JP; 4 JE-+5 JE; 7 JE+8 JE; 10 ED over against 5 P, 6 P and 9 E), the first of each group of three plagues, as 4+7 f, is to be announced by Moses on the following morning to Pharaoh (7 15; 8 20; 9 13 JE). Also in regard to the impression caused by the plagues a distinct progress can be noticed, in this too, that the Egypt sorcerers are active only down to the 4th plague (10 7 f), and that they are not active at all from the 8th to the 10th (9 28.33; 10 17 f JE) without thereby destroying the artistic construction of the whole that has been described above, or that in each such case of individuality of presenting the negation, there is to be found a reason for claiming a separate source.

(b) In the same way, too, it is not a permissible conclusion, that in the first miracle and in the first three plagues mention is made of the fact that Aaron 4+7 f, in his appearance in 7 15 f (cf. 7 6 ff; 19; 8 5-20 ff P). At any rate, in the parts ascribed to P, no absolute uniformity is to be found, since plagues 1 to 3 are commanded to Moses, while the 4th is commanded to Pharaoh (7 14 f; 10 19 over against 9 8); and since, further, in the 6th plague (9 8) it is Moses, and in the 10th (12 12) it is God Himself who really carries out the command, and not Aaron, as was the case in the introductory Miriam and in the first three plagues. Further, according to JE (8 30), it appears that the presupposition is that we are to consider all of the addresses and actions in general as taking place through Aaron, even in those cases where this is not expressly stated. The fact that there are ten plagues in the 2nd plague (frogs), where the passage 8 1–3, ascribed to P, which verses contain the consummation of the plague announced in 7 26–29 J (Hot), is altogether unnecessary for this connection; as otherwise the impression made upon Pharaoh by this plague, which is not mentioned in P at all, would be a torso. The similarity in the construction of the 2d and the 7th plagues, however (cf. the last section above), and the same difference in the mention made of the Nile and of the other waters in the 2d plague, make it possible and even advisable in the case of the first plague, too, to discard the hypothesis of a difference in sources, because in the 2d plague this difference cannot be carried out. Then, too, there would be other omissions found in P. According to the customary separation of sources, P would not contain the fulfilment of the threatened tenth plague announced in 12 12 at all. In the same way the statement in 12 28 refers to the carrying out of a command, the announcement of which to Israel in 12 21 ff would be found in another source. Further
in 12 37a we would have F, as when the parts belonging to F have been eliminated, the other sources too would contain omission in 12 31 f, mostly JE; ver 37b E; 13 3 f F D. In the same way the announcement of a large number of miracles (7 3 P; 11 9 R) is too comprehensive, if these verses refer only to the narratives found in P. In addition, there is a remarkable similarity found in all the narratives of P with those parts which are ascribed to JE; of the first miracle in 7 8 f with 4 2 f J; ver 17 E. In P, too, as is the case with JE, it is stated that the purpose of the miracle is, that Pharaoh, or the Egyptians, or Israel, are to recognize that Jeh is God and the Lord of Israel. This is something new in this aspect (7 5 P; ver 17 JE; 8 10 R; ver 22; 9 14. 29.30 JE; 10 2 R; 11 7 J; ef from the next section, 14 4 f; ver 18 P, which at the same time is also the fundamental thought that forms the connecting link of the whole section). The position of 11 1–3 E between 10 28.29 E and 11 8 J constitutes a difficulty, because in the last-mentioned passages Moses is represented as standing continuously before Pharaoh. The announcement made by Jeh to Moses, that one more plague is to come, and that the Israelites should borrow articles of value from the Egyptians, must in reality have been made before, but for good reasons it is mentioned for the first time at this place, in order to explain the circumstances under which he could not again appear before Pharaoh (10 29). But the fact that according to 12 31 JE Pharaoh does in reality once more cause Moses and Aaron to be called, can readily be explained on the ground of the events that follow in the next sections.

The structure of chs 12 f contains nothing that could not have been written by one and the same author. Only Moses naturally did not at once communicate (12 21 f) to the leading men of Israel the command given in 12 15 concerning the unleavened bread, which command had been given for later generations; and not until 13 3 f is this command mentioned in connection with the order given to the people in the meantime concerning the firstborn (13 1 f). The further fact, that the story of the exodus reaches a preliminary conclusion in 12 42 before the details of the Passover (vs 3 f) have been given, is in itself justifiable. As far as contents are concerned, everything in chs 12 f, namely, the description of the migration of the firstborn, and orders pertaining thereto, that the month of the exodus is to be regarded as the first month, etc, are closely connected with the Passover and the 10th plague. Because the latter had to be demonstrated by the other plagues, we find already in 11 9.10, after the announcement of this plague and its results, a comprehensive notice concerning all the miracles through which Jeh demonstrated how He, amid great manifestations of power (7 4 P) and with a mighty hand (6 1 JE), had led His people forth.

(3) 13 17–18 27: (a) This section finds its connecting thought in the emphasis placed on the love of Jeh, on His readiness to help, and His long-suffering in the leading of His at times murmuring peoples on the road to and as far as Sinai. This section covers two months. What is narrated, beginning with ch 16 1, transpires even within a single two weeks (cf ch 19 1). No. 1 (13 17–25), describes the journey to Etham (out of love God does not lead the people the direct way, since He fears that they will become unfaithful in the event of a battle; Joseph’s bones are taken along, since God now really is taking care of His people [cf Gen 50 24.26]; Jeh’s friendly presence at the pillar of cloud and fire); no. 2 (14 1–31) contains the passage through the Red Sea (Jeh the helper; cf vss 10.15. 13.14.20.21.24.26.f.31, notwithstanding the murmuring of Israel, vs 11 f). No. 3 (15 1 f) contains the thanksgiving hymn of Moses for Jeh’s help, with which fact each one of the four strophes begins (1 f.6 f.11.16 f.6 f.); No. 4 (16 20 f) contains Miriam’s responsum. No. 5 (15 22–27) treats of Marah and Elim (Jeh proves Himself to be Israel’s helper and physician [vs 25 f] notwithstanding the murmuring of Israel [ver 24]). No. 6 introduces the last five passages of the description of the time (16 1–36), and describes the miraculous feeding with manna and quails. (The murmuring is particularly emphasized in vs 2.7–9.12. Israel also gathers more than they have been directed to do [vs 16 f]; not something different and new). No. 7 (17 1–7) reports the help of Jeh (ver 4) at the Waters of Contention (Strife). He even appears on the rock (ver 6), notwithstanding the murmuring (vs 2–4.7). No. 8 (17 8–16) describes the victory over Amalekites, which furnished the occasion for the erection of the memorial altar, called ‘Jeh-my-Banner.’ Possibly in this connection Joshua (‘Jeh helps’) was changed from Hosea (Nu 13 16). Cf. Hengstenberg, Authentik des Pentateuches, 367 ff; Note (P) on the constantly changing variety of expressions that emphasis is laid on the impression which the deeds of God in connection with Israel make on Jethro, the father-in-law of Moses, while he was visiting the latter (vs 11–12). Effectively it is also the mention made of the symbolic names of the sons of Moses (Gershom, ‘I have been a sojourner in a foreign land’; and Elezer, ‘The God of my father was my help, and delivered me from the sword of Pharaoh’) (vs 3 f)). Further, the name Mount of God (ver 5; cf ver 12) probably is a reminder of the fulfilment of 3 12. No. 10 (18 13–17) shows how God helps Moses (cf ver 19) through the advice of Jethro to appoint judges. In this part, too, 13 17–18 27, we have ten sections, which can easily be arranged in groups of two and thus. Nos. 1+2 are connected by their analogous beginnings (13 17.18 RE; 14 1.2 P) and by the cloud of fire (13 21 f; JE; 14 10.24 f; D); nos. 3+4 by the responsible management of bread, water, and the feeding of hunger and thirst are connected in thought, by their reference to the ordinances of Jeh (15 25 D; 16 4 JE; ver 28 R; nos. 7+8 by the use made of Moses’ staffs, 5.9 JE; nos. 9+10 by the death of Jethro’s person, and the close connection of their contents in point of time (18 13). Further, the Bib. text of this place is clearly presupposed in the list of stations, expressly stated to have been prepared at the command of Moses (Nu 33). This list, as is acknowledged on all sides, has the characteristics of P; and it takes into consideration not only the portions ascribed to this source, but also the text of JE. Cf 33 9 (Marah and Elim) with Ex 15 22–27, and Nu 33 14 (lack of water in Rephidim) with Ex 17 1 f.

(b) Over against the analysis into different sources the following data in detail can also be advanced. In P the last demonstration of the power of Jeh over Pharaoh would be indeed endangered in 14 4.15 f vs 5.12, but afterward would not be related. In ch 16 1 we cannot find in P, unless we bring in also 15 27 to JE, how Israel came to be in Elim. On the other hand, in 16 4 f (JE?) the promise of bread from heaven is groundless without the preceding verse, as shown in the parallelism with vs 3 f. Thus in 17 1 P, we do not know to what the word “there” in ver 3 belonging to JE refers, and how in ver 8 JE the Israelites had come to Rephidim.
How entirely data taken from the language utterly fail here in establishing the separation of sources we see from the fact that in Ex the decision of the question of P and E becomes a matter of doubt, and also in Ex 16 a harmony of view has not been gained as to whether only P, or in addition also J, E or JE have contributed to the text. The hymn found in Ex 16:1f, which certainly is an old composition, presupposes passages which are assigned to different sources, and in this way speaks for the unity of the text. Cf 15:2 with 14:30; v. 13 JE (?); 15:3 with 14:14 JE (?); v. 25 J; v. 4d with 14:9 P; v. 4b with 14:9 JE (?). On the other hand, 14:19a and b cannot be utilized in favor of a division of sources E and J; but rather the analogous structure of this passage presupposes the same author, and there is only indicated what elsewhere is always a presupposition, namely, that God Himself has taken His abode somewhere in the cloud of fire (13:21; JE: 14:24; cf. 40:34 ff P). Just as little are the two commands found in 14:16 to be divided between P and J, one statute of Ex (or of Moses) and the other what Jeho of P, inasmuch as both belong together (of 22:21 with 33:10). At first glance 16:6 does not appear to be in its proper place, as Moses and Aaron in v. 6 have already told Israel what only in v. 9 is done, though the whole of Jeho and his Injunction to Moses. But these very verses are in harmony with the character of the whole section (cf. under a above), since it is here stated that under all circumstances Israel is to be convinced of this, that Jeh has pronounced Himself to be their leader, and has heard their murmuring. In addition, the appearance of Jeho in v. 10 is clearly announced by v. 7. Accordingly, v. 9 f serve only to confirm and strengthen what is found in v. 6 ff. The fact that not until in 18:2 JE Jethro brings the wife and the sons of Moses, while the latter himself according to 4:20 J had taken them along when he joined Israel, finds a satisfactory explanation in 18:26. He sent them back doubtless as the conduct of Zipporah on the occasion of the circumcision of her son (24:25 J). The fact that Jethro comes to Moses at the Mount of God (18:5; JE), while the latter does not arrive at Mt. Sinai until after 19:1 if according to P and J, is no contradiction; for by the Mount of God is meant the pillar of cloud, which itself has already reached according to 17:6; but Mt. Sinai is a single mountain. The special legal ordinances and decisions mentioned in 18:20 JE before the giving of the law (19:1 ff; JE) are in perfect harmony with 15:25 D; 16:4 JE (?); v. 28 R.

(4) 19:1—24:18a: (a) This fourth section contains the conclusion of the covenant at Mt. Sinai (cf. 19:5 if at beginning; 24:7, 8 J toward the end). The contents cover a period of ten days (cf 19:10.11.16; 24:3.4 J; v. 16 P). The text of this section can again be divided into ten pericopes. After the introduction (19:1—8), which contains a cardinal fact (Ex 19:12 until 2, 2 above), nos. 1 and 2 (19:9—19.20—25) report the preparation for the conclusion of the Covenant. No. 2 in v. 23 refers expressly to no. 1, but is distinguished from no. 1 through the new addition in v. 20 after v. 18, as also through the express amplification of the ordinances referring to purifications and the restriction of the prohibition to the priests (cf. 22:21.24 with vs 10.12). Nos. 3—4 (20:17—18.26) contain the Decalogue and the directions for the cultus, together with a description of the importance of the revelation of the law. Nos. 5—6 (21:1—23:13 expressly circumscribed by a subordination, 23:14—19) contain legal ordinances and further directions for the cultus. Nos. 3—6 accordingly contain the laws or the conditions of the Covenant. Now follow in nos. 7—8 the promises of the Covenant (23:20—26.27—33), which in vs 20—23, 24:1—28 and 25:1—18 both P and E are concerned; nos. 9—10 (23:8—9.18a, combined more closely by vs. 1.2) describe the conclusion of the Covenant and the Covenant congregation in different stages. Further, typical numbers at this place also appear in the laws, nos. 3—6; No. 4 (20:18 ff) contains five directions (23:23.24:25.26); no. 6 (23:14—19) is divided into 2x5 ordinances (cf. the anaphoric addition in vs 14 and 17), viz. vs. 14.15a.15b.16a.16b.17a.17b.18a.19b.19b. No. 3 (20:1 ff, the Decalogue) contains five "ten words" m, according to the two tables doubtless divided into two groups of five each, no matter how in detail we may divide and number them. In the same way no. 5 (21:1—23:13) falls into ten sections, separate in form and contents, yet belonging together; and these again are divided into 2x5 groups, as will appear presently. Taken altogether then we have in nos. 3—6 (20:1—23:19) 17x5 legal ordinances or groups of laws. While in the historical sections, into which the book was made, we here find three times the division into 2x5, although here too the beginning of the last five pericopes in the second and third sections is particularly noticable (of 9:8—16.1), and in the same way of JE 1:4—10. Hence the significance of No. 5 (21:1—23:13) is, however, divided as follows: I+II (21:2—6.7.11) ordinances for the protection of slaves; III+IV (21:12—17; 25—27) protection of life, or liberty, of the dignity of parents, and hygienic laws; V (23:1—5) the same way of JE 4—16 to property; VII (22:17—26) against witchcraft, against imitating the Canaanites, and lack of mercy; VIII (22:27—30) the relation to God; IX+X (23:1—5.9—13) ethical and humane lawpractice. I+IV according contain laws pertaining to persons; V+VI those referring to things; VII—X, those referring to religion, morality, and administration of justice. But the chief line of demarkation is to be made after V; for I—V contain each four ordinances, VI—X each seven, which in the original text in almost each case are in their language separated from each other by particular conjunctions or by the construction. Only in VI (22:4—16) are the commands connected by a lack of wording; for only 22:4.5.9.12.13.11.5 are in a manner isolated in the beginning; but the seventh ordinance is found in ver 8. Here too, in each case, II+I, two and two as a rule more closely connected, after the manner of the first three sections, 1:8—7; 7:8—15; 13:17—19.27:7. At least this is the case in I+II, III+IV—VII+VIII, IX+X.

(b) In this section, too, 19:1—24:18a, there is no real occasion for a division into sources. It is claimed that P is found only in 19:1.2—4 and 15—16; but 19:1.2 is indispensable for vs 28 on account of the word there; and before 24:15 if there is an omission, if the preceding verses are to be referred to a different source. The duplicates 19:8.9; 18:20 are best explained by the assumption of a new beginning in vs 9 at vs 20 (vs above). 24:1.2, which at the same time introduces 24:9 ff, is placed before vs 3, because in point of time it belongs here. According to the original text, the text at this place must read: "To Moses he spoke," in contrast to the ordinances which, in 21:1 ff, are addressed to the congregation of Israel. Certainly 24:3—8 is E, interpreted and purposed, first for the Israelites, then to the gentiles for the promulgation of the Decalogue, which is more upon the matter itself and the vividness of the narrative and the continual change in the place where Moses abode. It is not perfectly clear to the reader where Moses was during the promulgation of the Decalogue, when the time and the place of its promulgation is not given; only the place of the matter itself and the vividness of the narrative and the continual change in the place where Moses abode. It is not perfectly clear to the reader where Moses was during the promulgation of the Decalogue, when the time and the place of its promulgation is not given; only the place of the matter itself and the vividness of the narrative and the continual change in the place where Moses abode. It is not perfectly clear to the reader where Moses was during the promulgation of the Decalogue, when the time and the place of its promulgation is not given; only the place of the matter itself and the vividness of the narrative and the continual change in the place where Moses abode.
Decalogue ha-šēḵāh, without having contained this all-important law itself (cf. 20:16 ff.; 31:34; 34:29; 38:21, etc.). On the other hand, as is well known, the fourth commandment (Ex 20:8, 11) goes back to Gen 2:3, that is, to P; also 23:15 to 12:20.

(6) 3:1—3:3 (a) God's promise to dwell in the midst of Israel, the turning-point in the fifth section, seems to have become a matter of doubt, through the apostasy of Israel, but is nevertheless realized in consequence of the intercession of Moses and of the grace of God, which, next to His primitive holiness, is emphasized very strongly. This entire sixth section is to be understood from this standpoint. As was the case in the section immediately preceding, the Levites the curse which had for this reason impended over them since Gen 49:5—7 and causes this to be changed into a blessing: three thousand killed. No. 3 (32:30—35) reports that Jeh at the presentation of the Aaronic gifts, and this later on will punish the people for their sins. No. 4 (33:1—6) reports that Jeh Himself no longer accompanies His people, which, on the one hand, is an act of grace, since the presence of God would even harm the people, but on the other hand, is a token of punishment, and is felt as such by Israel. No. 5 (33:7—11) declares that God meets Moses only outside of the camp in a tent, but communes with him face to face. No. 6 introduces the last six pericopes in a natural order, since the five articles in the texts included in 8 to 12 are combined into a contrast to the five in 1 to 7 by their express reference to the priests (in addition to 9:10 also 27:21; 29:44; 30:7 f.10). With the incense altar, which was of great importance, and of equal importance with the great altar on the Day of Atonement (30:10), this section closes (cf. [5])

Thus it will under all circumstances be better to search for an explanation for putting oil in the place of the candles and of the incense altar, at least at first sight, and, than in case of every difficulty to appeal to a redactor's working without system or order. However, the entire portion 24:18—31:18 finds its explanation in the promise of 25:8 that Jeh will dwell in the midst of Israel (cf. 23:45). He is enthroned on the ark, in which the accusing law as the expression of the Divine will is deposited (for this reason called ha-šēḵāh; 25:16:21; 26:33:34), but above the atonement lid, the kapporeth, at which on the Day of Atonement, the atonement ceremony is carried out (cf. 25:17—22; Lev 16; see Day of Atonement).

(b) This whole section, with the exception of 31:18 E (?) is ascribed to P, although at this place, though without good reasons, different strata are distinguished. In regard to the construction claimed to exist in the different persons to be anointed (high priest, or all the priests; or 29:7 over against 29:41; see Lev 13:45). Also the duplicates of the šēḵāh sacrifice and of the candles (cf. 1.3, above) are not as all the decisive facts cited here, as was done above in the parts treating of the priests, providing it can be shown that each passage stands where it belongs. With regard to the Levitticus. In addition of passages like Mk 10:39—16:25; 10:22—24:13; 8:14 ff.18—4:5: 5:1—16; Mt 10:16. But as attributing certain passages to P in general is concerned, it is self-evident that ordinances referring to the cultus make use of the pre-existing custom, without this fact justifying any conclusion as to a particular author or group of authors. On the other hand, it could not as all be understood how P could so often call the

at the conclusion of which he receives the two tables of the law (31:18), God converses with him seven times (25:1; 30:11.17.22.34; 31:1.12). No. 1 (25:1—30:10) contains directions in reference to the building of the Tabernacle, and laws for the priests serving in it. Nos. 2—4 bring a number of different commandments. No. 1, viz., 2 (31:11—16), individual tax; no. 3 (30:17—21), copper washing vessels; no. 4 (30:22—23), oil for anointing; no. 5 (30:34—38), inexcuse; no. 6 (31:1—11), the calling of Bezalel and Aholiah to be the master builders; additionally and in conclusion, no. 7 (31:12—17), God's promise to set the Tabernacle as the Ark (31:26—27), and as the Ark is the central point, it is probably not accidental that the Sabbath idea is touched on 7 t, namely, in addition to the present passage, also in (a) 15:5—7 (b); vs 23—29 P+R; (b) 20:8—11 E; (c) 20:12—10 E; (d) 20:16 E; (e) 20:21 J; (f) 35 1—3 P, and that as is the case in this present passage, other passages too, such as 34:16 P; 35:1—3 P, conclude with this reference.

The first more complete pericope itself (25:1—30:10) is divided into three parts. In the first, we cannot at this place enter into details in reference to the typical numbers found so often in the measurements of the Tabernacle, but can refer only to the cubical form of the Holy of Holies on the basis of 10 cubits, viz. (1) the cubicles, 30 x 80 x 40; (2) the ark (30:10—22); (3) table of shewbread (25:23—30); (4) golden candlesticks (25:31—40); (5) tabernacle (25:31—37) in which at the same time the articles mentioned from 2 to 4 are placed (of vs 33 ff.); (6) altar for burnt sacrifices (27:1—8); (7) court this altar stood (of 40:29-33); (8) oil for the lights (27:20.21); (9) sacred garments for the priests (28:1—43); (10) consecration of priests (29:1—37); (11) the burnt sacrifices (29:35—46); (12) incense altar (29:30—41). The five articles included in 8 to 12 are combined into a contrast to the five in 1 to 7 by their express reference to the priests (in addition to 9:10 also 27:21; 29:44; 30:7 f.10). With the incense altar, which was of great importance, and of equal importance with the great altar on the Day of Atonement (30:10), this section closes (cf. [5])

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to this, 32 34 refers back to Nu 14, and 32 35 is a proleptic judgment based on this experience.

(6) It is incomprehensible how critics have found in the renewal of the covenant caused by the apostasy of Israel, the traditions of this section, viz. in the Books of the Covenant and in the Decalogue, which are distributed between Ex 20:1 ff.; Ex 24:1 ff.; Ex 25-40. Yet if in 32 11-26 there is no sign of the number ten being used in connection with the ordinances referring to the religion and the cultus, the attempt to find in this place the original Decalogue, which effort is constantly being repeated, without any foundation, even in the use of the number ten. In ver 58, according to ver 1 and tradition (cfDt 10:4.1: also Ex 24:12; 31:18), Jeh must be considered the subject.

III. Historical Character.—The fact that extra-Israelitish and esp. Egyptian sources that can lay claim to historical value have reported nothing authentic concerning the exodus of Israel need not surprise us when we consider how meager these documents are and how one-sided Egyptian history writing is. Whether the expulsion of the lepers and the unclean, who before this had neglected the country and acquired supremacy over it as reported by Manetho and other historians, is an Egyptian version of the exodus of Israel, cannot be investigated at this place, but is to the highest degree improbable. If Israel was oppressed by the Egyptians for a long period, then surely the latter would not have invented the fable of a supremacy on the part of Israel; and, on the other hand, it would be incomprehensible that the Israelites should have changed an era of prosperity in their history into a period of servitude. Over again, the absence of the exodus out of Egypt not only is re-echoed through the entire lit. of Israel (cf I, 4, above), but the very existence of the people of God forces us imperatively to accept some satisfactory ground for its origin, such as is found in the story of the exodus and only here. In addition, the Book of Ex shows a good acquaintance with the localities and the conditions of Egypt, as also of the desert. It is indeed true that we are still in doubt on a number of local details, but other Old Testament books have in such a surprising manner been confirmed by discoveries and geographical researches, that we can have the greatest confidence in regard to the other difficulties: e.g. Naville’s The Store-

city of Fihom (Ex I 11). In general, the opening chapters of Ex, esp. the narratives of the different plagues, contain so much Egypt coloring, that this could scarcely have resulted from a mere theoretical study of Egypt, esp. since in the narrative everything makes a point to this purpose; (5) 35 20-29, contributions; (6) 35 2-11, characterization of the builders; (7) 36 2-7, delivering the contributions to the builders. Nos. II and III (36 8-38 8; 39 1-51) report the construction of the tabernacle and its furniture. The materials and the garments (39 32:11): no. II: (1) 36 4-32, laying down the plan of the table of the Lord, concerning the origin of which P has reported nothing; and in ver 32 concerning the Ark, and such of the vessels which Moses received on Mt. Sinai, and had imparted to the people, which, however, do not refer to the directions that were given in 35, since these, according to 35 3-4, are yet to be expressly communicated to the people.

36 4-40 38: (a) The construction of the Tabernacle. This section is divided into four pericopes, each with four subdivisions, (cf Structure of Leviticus 16 in Day of Atonement). The same principle of division is found also in the history of Abraham and in Dt 12-26. No. I (35 4-36 7) describes the preparation for the construction: (1) 35 4-12, the contribution; (2) 35 20-29, contributions; (3) 35 30-35 1, characterization of the builders; (4) 36 2-7, delivering the contributions to the builders. Nos. II and III (36 8-38 8; 39 1-51) report the construction of the tabernacle and its furniture. The materials and the garments (39 32:11): no. II: (1) 36 4-32, laying down the plan of the table of the Lord, concerning the origin of which P has reported nothing; and in ver 32 concerning the Ark, and such of the vessels which Moses received on Mt. Sinai, and had imparted to the people, which, however, do not refer to the directions that were given in 35, since these, according to 35 3-4, are yet to be expressly communicated to the people.

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immediate and harmonious activity of God, for the purpose of establishing a chosen people. All these miracles find their purpose and explanation, and this again is only in harmony with other periods of sacred history. Character The reason is self-explanatory when these miracles are found grouped at the turning-points in this history, as is the case also in the critical age of Elijah and Elisha, and in the experiences and achievements of "Jonah," so significant for the universality of the Bib. religion. Above all this is true in the ministry of Jesus Christ; and also against his return to the Temple in the same way, too, we find this at the beginning of Israel as a nation [see my article in Murray's Dictionary]. Cf. in this respect the rapid numerical growth of the nation, the miracles, the plagues, in the presence of Pharaoh, the passage through the Red Sea, the miraculous preservation of the people in the desert, the many appearances of God to Moses, to the people, to the elders, the protection afforded by the cloud, the providential direction of the people of Israel and of Pharaoh, and of individual persons (Moses and Pharaoh). The fact that the author himself knows that Israel without the special care and protection of God could not have survived in the desert is in complete harmony with his knowledge of the geographical situation already mentioned.

If any part of the laws in Ex is to be accepted as Mosaic, it is the Deutcalog. It is true that the ten commandments are found in two re- ceptions (Ex 20:1-17, Deut 5:1-21), but the original form is naturally found in Ex 20. Legal Parts Only Moses could regard himself as inwardly so independent of the Deuta- logue as it had been written by God, that he did not consider himself bound inDt 5 by its exact wording. The legal ordinances in Ex 21:1 ff have found an analogy already in CH, more than 500 years older although moving in a lower sphere. As Israel had lived in Goshen, and according to Gen 26:12 Isaac had even been engaged in agriculture, and Israel could not remain in the desert but was to settle down in permanent abodes again, the fact of the existence of this law of Israel, which in a religious and ethical sense rises infinitely above the CH, is in itself easily understandable. Moses again since the sacred ark of the covenant plays an important role also in the other sources of the Pent (Nu 10:33 ff; 14:44 JE; Dt 10:1-8; 31:29) and in the history of Israel (cf. Josh 3:6-8; 6:35; Jgs 20:27; 1 S 6:5 ff; 2 S 16:21; 1 K 9:15; 2 K 15:1-7), then a suitable text, such as is announced in Ex 25:6, and was erected according to Ex 35:5, was an actual necessity.

As the Paschal sacrifice, according to Ex 12:3 ff; vs 43 ff P; vs 21 ff JE (?) was to be killed in the houses, and this in the 14th of Nisan in the evening (12:6), and as P directs that a festival assembly shall be held on the next day at the sanctuary (cf Lev 23:6 ff; Nu 28:17 ff), these conditions which can be understood only in case Israel is regarded as being in the wilderness. For this reason Dt 16:5 changes this direction, so that from now on the Passover is no longer to be celebrated in the houses but at the central sanctuary. In the same way the direction Ex 22:29, which ordered that the firstborn of animals should be given to Jehovah already on the 8th day, which could be carried out only during the wanderings in the desert, and is for this reason changed by Dt 14:23 ff; 15:19 ff to meet the conditions of the people definitely settled after this wandering. Cf my work, Are the Critics Right? 1897.)

As is well known, the average critic handles the Bib. chronology in a very arbitrary manner and is not afraid of changing the chronology of events by hundreds of years. If we leave out of considera- tion some details that are difficult or uncertain, we still have a reliable starting-point in the statements found in 1 K 6:1 and Ex 12:40 ff. According to the first passage, the time that elapsed between the exodus of the Israelites and the building of the temple in the 4th year of Solomon was 480 years; and according to the second passage, the time of the stay in Egypt was 430 years. A material change in the first-mentioned figures is not permitted by the facts in the Pentateuch. And the particular set of data there mentioned are contemporaneous; and to reduce the 430 years of the stay in Egypt, as might be done after the LXX, which includes also the stay of the patriarchs in Canaan in this period, or to reduce the whole period from the entrance into Egypt to the building of the temple, is contrary to the synchronism of Hammurabi and Abraham (Gen 14). The first-mentioned could not have lived later than 2100 BC. The 430 years in Ex 12:40.41 P are also, independently of this passage, expressly supported by the earlier prediction of an oppression of Israel for 400 years from the time of Abraham (Gen 15:13 J); and the 480 years of 1 K 6 1 are confirmed by Jgs 11:26, according to which, at the time of the oppression and deliverance of Jephthah as judge, already 30 years must have elapsed since the east Jordan country had been occupied by the Israelites. According to this the exodus must have taken place not long after 1500 BC. And in 1 K 6 the first mention of the building of the temple would be the condition of affairs in Pal as we know them from the Am Tab dating about 1450-1400 BC, according to which the different Canaan- itish cities had been attacked by the Chabir in the most threatening way. This is confirmed by the book of Josh. As is well known linguistically, too, the identification of the Chabir with the Hebrews is unobjectionable. Finally, on the well-known Menephtah stele of the 13th cent. BC, Israel is mentioned in connection with Canaan, Ashkelon, Gezer, Y-nm (=Janoah, Josh 16:6.7.), and accordingly is already regarded as settled in Canaan.

A date supported in such different ways makes it impossible for me to find in Rameses II the Pharaoh of the oppression of Israel. But this is the case to the exodus (both between 1300 and 1200 BC). A conclusive proof that the name and the original building of the city Rameses (Ex 11:1 J; 13:5 P; Nu 33:5 P) necessarily leads back to Rameses II can, at least at the present time, not yet be given (cf on this point also, Köhler, Lehrbuch der biblischen Geschichte des Alten Testaments, I, 238 ff).

All these attacks on the historical character of this book which originate only in the denial of the possibility of miracles, the Christian theologian can and must ignore. Such attacks do not stand on the ground of history but of dogma. Let us accordingly examine other objections. Thus, it is claimed that the number of men in which Ex 12:37 is said to have been 600,000, is too high, because not only the desert but Goshen also would not have been able to support two million people, and Israel had been too short a time in Egypt, to grow into so populous a nation. Yet Israel, beginning with the time of the oppression, which, according to 223; 18 continued many years and hence began before the highest number in population had been reached, had claims for support from the Egypt corn granaries; and the 430 years in 12:40 ff certainly cannot have been shown under (4) above. To this must be added that in Ex 7:9 ff, 12:20 ff the rapid numerical growth of Israel is represented as the result of a
Divine blessing. Then, too, in the company of Jacob and his descendants, doubtless servants, male and female, came down to Egypt (cf. the 318 servants of Abraham alone in Gen 14). The figures in Ex 13 (37 P are further confirmed by Nu 11 (21 (according to critics from JE) and by the results of the two accounts, Nu 11 (14 (of Ex 36 (603, 550) and Nu 26 (51 (601, 730). The attacks made also on the existence of the Tabernacle must be rejected as groundless. According to the Wellhausen school the Tabernacle is only a copy of the tent of Shemons, built into the thousand times; and the fact that there is only one central seat of the cultus is regarded as a demand first made by the Deuteronomistic legislation in the 7th cent. Against this latter claim militates not only the impossibility of placing Dt at this time (cf my work Are the Critics Right? I—55), but also the legislation of the Book of the Covenant, which, in 23 (17.19; 34 (23.24.26 presupposes a sanctuary, and which even in the passages incorrectly analyzed by Wellhausen, a 44, 14 (e.g. Are the Critics Right?) 19.43 (161 ff, 189 ff) speaks only of a central altar (cf also 21.14) and not of several existing at the same time. (The matter mentioned here is the building of an altar, according to a theophany, for temporary use.) Against this critical view virtually every utterance of Amos, who condemns the cult in the Northern Kingdom (6.1 ff), but teaches that God speaks out of Zion (1.2; and probably also, 9.1); those who have interpreted various passages of Amos as indicating a departure from the central sanctuary in Shiloh, 1 S (1—4; Jer 21.19, which is placed on the same level with Zion in Jer 7.12 ff; 26.6; Ps 78.60—72.) To this view is added such statements as 2 S. 7 (161 ff, 53.7); Jos 18.11 K 3.4; S.4; 1 Ch 16.39.40; 2 Ch 1.3. All these facts are not overthrown by certain exceptions to the rule (cf Leviticus). The whole view leads to conclusions that in themselves-seem to be possibly accepted. What a foolish fancy that would have been, which would have pictured the Tabernacle in the most insignificant details as to materials, amounts, numbers, colors, objects, which in Nu 4 has determined with exact precision, so far as we can judge, for the service of the Tabernacle, so important for later times, only very general directions are given in Nu 18.2.4.6; 2 S.22.7. This complete picture would be entirely without a purpose, without a meaning, so that there is no connection whatever with the tendency ascribed to it by the critics, but rather, in part, would contradict it. Of my book, Are the Critics Right? 72 ff, 87 ff.

That particularly in the post-exilic period it would have been impossible to center the Day of Atonement on the covering of the ark of the covenant, since the restoration of this ark was not expected according to Jer 3.16, has already been emphasized. In the Covenant God had really determined to give to His people a pledge of the constant presence of His grace, then there can be absolutely no reason for doubting the erection of the Tabernacle, since the necessary artistic ability and the possession of the materials needed for the structure are sufficiently given in the text (cf also Ex 25.9.40; 26.30; 27.8—31 2 ff; 35 20 ff—12 35; 3 21.22; 11 2 ff; Gen 16.14; Ex 33.4 ff). The examination of the separate passages in Ex, such as those of Isaiah (25.1 ff; 22 ff; see above) to Dt, or the ordinances concerning the Passover and the firstborn (12 f.), and other laws in the different codices, goes beyond the purpose of this article (cf however under 3 above, at the close).

IV. Authorship. As the Book of Ex is only a part of a large work (of 1, 3 above), the question as to authorship cannot be definitely decided at this place, but we must in substance restrict ourselves to those data which we find in the book itself. In several parts it is expressly claimed that Moses wrote them. Moses He sang the hymn found in Ex 15, after the passage of the Red Sea, and breathes the enthusiasm of what the author has himself experienced. Vs 13 ff do not speak against the unity of the hymn, but rather for it, since the perfected hero found as prophetic perfects only give expression to the certainties of the time. Hence, the possession of the land of promise. In the course of history the nations often acted quite differently from what is here stated and often antagonized Israel (cf Nu 14.39—45; 20.18 ff; 21.4—21.35; 22.6—25; 25.9—17). In Ex 15.17 not only Zion is meant, but all Canaan; cf Lev 25.23; Nu 35.34; Jer 2 7; for har, "mountain," of Dt 1.7.20 ("hill-country"); 3.25; Ps 78.54.55. According to Ex 17.14 Moses writes in a book the promise of life. And as 17.14 has probably been merely 'to write a sheet,' as Nu 5.23, it yet appears in the light of the connection of a comparison with related passages, such as Josh 24.26; 1 S 10.25, much more natural to think of a book in the connection, in which all facts and events had been recorded or could at any time be recorded.

The Ten Words (Ex 20.1 ff) were written down by God Himself and then handed over to Moses; cf Ex 24.13; 31.18; 34.1—26; (De 5.24). The laws and judicial ordinances beginning with Ex 21, according to 24.4, were also written down by Moses himself, and the same is true of the ordinances in 34.11 ff, according to 34.27.

The proof that formerly had to be furnished, to the effect that the knowledge of the art of writing in the days of Moses was not an anachronism, need not trouble us now, since both in Egypt and Babylon much older written documents have been discovered. But we do not go beyond parts of the case, since we could conclude nothing else than that Moses understood how to make use of different forms of literature—the poetical, the historical and the legal—unless the different statements to this effect by decisive reasoners have no connexion whatever with the tendency ascribed to it by the critics, but rather, in part, would contradict it. Of my book, Are the Critics Right? 72 ff, 87 ff.

This becomes a possibility, that in general only in the case of particularly important passages the fact that Moses prefixed or wrote books was to be little prominent, if it can be shown as probable that he in reality wrote more, as we find in cases in the writings of the prophets (cf Isa 8.1; 30.8; Jer 30.2; Ezek 43.11; Hab 2.2). In addition, we notice in this connection that in the catalogue of stations mentioned above and ascribed to Moses (Nu 33), the close relation of which to the portions attributed to P is certain, not only not this part, but also the other words from JE in the present Bible text from Ex 12.19 ff (see above) are regarded as self-evident as Moses (as is the case also later with the corresponding historical part), and this is an important witness in favor of the Mosaic authorship of the historical parts. But Ex 26—31, 36—40 also claim, at least so far as contents are concerned, to be the product of the Mosaic period. The entire portable sanctuary is built
with a view to the wanderings in the desert. Aaron and his sons are as yet the only representatives of the priesthood (27 21; 28 4.12.41-43; 29 4 ff, etc.). In view of the relationship which Nu 33 shows with P, it is clear, if we accept the genuineness of this part of the OT, that the highest degree probable, that this style was current in Moses' time, and that he had the mastery of it, even if other hands, too, have contributed to the final literary forms of these laws. In favor of the Mosaic authorship of the whole Book of Ex we find a weighty reason in the unity and the literary construction of the work as shown above. This indeed does not preclude the use and adaptation of other sources of historical or legal statements, either from the author's own hands or from others, if such a view should perhaps be suggested or made imperative by the presence of many hard constructions, unclear transitions, unexpected repetitions, etc. But even on the presupposition of the Mosaic authorship, a difference in style in the different kinds of matters discussed is not impossible, just as little as this is the case with peculiarities of language, since these could arise particularly in the course of vivid narration of the story (cf. the analogies in Paul's writings). But still more a reason for accepting the Mosaic authorship of Ex is found in the close connection and reproduction of all the events recorded, which presupposes a congenial prophetic personality; and finally, too, the natural and strong probability that Moses did not leave his people without such a Magna Charta for the future. The statement (11:1) that Moses brought almost a certainty, in the case the Book of Dt is genuine, even if only in its essential parts. For Dt at every step presupposes not only P (cf. Are the Critics Right? 171 ff), but also the history and the Book of the Covenant (Ex 21 ff; 34 11 ff) as recorded in Ex.

Against the Mosaic authorship of Ex the use of the third person should no longer be urged, since Caesar and Xenophon also wrote their works in the third person, and the use of this provision is eminently adapted to the purpose and significance of Ex for all future times. In Isa 20 1 ff; Ezek 34 24, we have analogies of this in prophetic lit. In the episode that Moses was so highly regarded by the Egyptians is entirely unobjectionable in the connection in which it is found. That the book was not written for the self-glorification of Moses appears clearly in 4 10-16; 6 12. In the whole that points to a later date, without thereby overthrowing the Mosaic authorship of the whole (cf. also under 1). In this case we are probably dealing with supplementary material. Ex 16 35 declares that Israel received manna down to the time when the people came to the borders of Canaan. Whether it was given to them after this time, too, cannot be decided on the basis of this passage (cf however Josh 5 12). If the entire Book of Ex was composed by Moses, then Ex 16 35 would be a proof that at least the final editing of the book had been undertaken only a short time before his death. This is suggested also by ver 346, since at the time when the manna was first given the ark of the covenant did not yet exist; and the statement in 32 35 takes into consideration the later development as found in Nu 13 f. In the same way Ex 16 36 could be a later explanation, but is not necessarily so, if the 'omer was not a fixed measure, of which nothing further is known, and which probably was not to be used in every Israelite household, but a customary measure, the average content of which is given in ver 36. If we take Ex alone there is nothing that compels us to go later than the Mosaic period (concerning the father-in-law of Moses, see under II, 2, 1 [1.8.7 7] at the close). The question as to whether there are contradictions or differences between the different legal ordinances in Ex and in later books cannot be investigated at this place, nor the question whether the connection of Ex with other books in any way modifies the conclusion reached under 1. LITERATURE.—Books that in some way cover the ground discussed in the article: Against the separation into different processes: Keil, "Die Religion der alten Orienten," III ("Das Buch Exodus"); Orr, Problem of the OT: Möller, "Wider den Bann der Quellenarchäologie". In favor of the Mosaic authorship: Moses und Jesaja ("Religiongeschichtliche Volksbücher." II. Series, no. 9). For Ex 21 ff in its relation to CH: A. Jeremias, Das Alter Testament im Licht des alten Orienten. J. Jeremias, Moses und Hammurabi (with fuller lists); Histories of Israel by Kittel, König, Oesterr, Köhler, Klostermann, Hengstenberg; Commentaries of Rysel, Lange, Kell, Strack; Introductions to the OT by Strack, Baudissin, Seeligman. MOLLER, WILHELM

EXORCISM. ek'sor-siz'm. EXORCIST, ek'sor-sist' (Exorcōt'sis, Exorcistai, from Exorcō, to adjure" [Mt 26 63]): One who expels demons by the use of magical formulae. In the strict etymological sense there is no exorcism in the Bible. The term "exorcist" is used once (Acts 19 13) in a way to discredit the professional exorcists familiarly known both among Jews and Gentiles. The method of expelling nesses was not that of the exorcists. Demons in the NT "cast out the spirits with a word," it is abundantly clear that the word in question was not ritualistic but authoritative. In Lk 4 35 we have a typical sentence uttered by Our Lord in the performance of His cures: "Hold thy peace, and come out of him." In Mk 9 29 we have Christ's own emphasis upon the ethical element in dealing with these mysterious maladies: "This kind can come out by nothing, save by prayer." In Mt 12 28 we are told that Moses was the method and power used in His cures: "But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you.

In Lk 9 1 the terms "authority" and "power" are used in a way as to show the belief of the evangelists that to cure demon-possession an actual power from God, together with the right to use it, was necessary. This group of passages gives the NT philosophy of this dread mystery and its cure. The demons are personal evil powers afflicting human life in their opposition to God. It is beyond man unaided to obtain deliverance from them. It is the function of Christ as the redeemer of mankind to deliver men from this as well as other ills due to sin and the curse and to be present as those performed by Christ Himself were accomplished by His disciples in His name (Mk 16 17). The power attributed to "His name" supplies us with the opportunity for a most enlightening comparison and contrast with the methods of the Jews in the later periods of the NT. Exorcism among ancient and primitive peoples rests largely upon faith in the power of magical formulas, ordinarily compounded of the names of deities and pronounced in a manner intended to effect a change in the bodies of the afflicted. In the eastern Dispensations there was much sympathy with exorcism among the Jews. In the NT the bodies of the afflicted. The words themselves are supposed to have power over the demons, and the mere recital of the correct list of names is supposed to be efficacious.
Attention should be called again to the incantation
texts of the Babylonians and Assyrians (see, for
translations and full exposition of texts, Rogers,
Religion of Babylon and Assyria, 146 ff.). In this
direction and others of superstition connected
have carried men to extreme lengths. In the case of
Jesus we are amazed to see how even in the ease of an
educated man the most abject superstition controls
his views of such subjects. In Ant., VIII, v, in
speaking of the wisdom of Solomon, he says that
"God enabled him to learn that skill which expels
demons, which is a science useful and sanitative
to him." He also describes, in the same connection,
a curse which he alleges to have seen, "in the presence
of Vespasian and his sons," performed in accordance
with methods and directions asserted to be Solomon's.
A ring to which was attached a kind of root men
tioned by Solomon was placed at the nostrils of
the demoniac and the demon was drawn out through
the nostril. The proof that exorcism had actually
taken place is given in the overturning of a basin
placed nearby.

The absurdities of this narrative are more than
equalled by the story of exorcism told in the Book of
Tobit (see Lang, Apocrypha, 1-59) where the liver and heart of a fish (miraculously caught), are
burned upon the ashes of incense, and the resulting
smoke drives away a demon. This whole story is
well worthy of careful reading for the light it throws
upon the unscientific working of the imagination
upon such matters.

In the rabbinical writers the very limit of
diseased morbidness is reached in the long and
repulsive details, which they give of methods used in
exorcism (see Whitehouse, HDB, s.v. "Demon," 4,
592b; cf. 593b; Ederseihm, Life and Times of Jesus
the Messiah, II, 775-76).

In most striking contrast with this stand the Bibl.
narratives. The very point of connection which we
have noted is also the point of contrast.

4. Contrasts. The mighty and efficacious of
NT and the word with which Jesus rebuked and
popular controlled demons was a non-eroticic
method with the known as demoniacal
"in the name of Jesus" did not mean the
sacred name formally uttered pos-
sessed magical power to effectuate a cure.
The ancient Sem formula, "in the name of,
"given a deep ethic meaning by the O.T., had a deeper mean-
ing in the NT. The proper and helpful use of it
meant a reliance upon the presence and living power
of Christ from whom alone power to do any mighty
work comes (Jn 15:5).

This fundamental difference between the ideas
and methods of Jesus and His disciples and currents of
conceptions and usages becomes the more striking when
we remember that the lower range of ideas and
practices actually prevailed among the people with
whom the Lord and His followers were associated.
The famous passage (Mt 12:24 and 23) in which the Pharisees attribute to demonical influence the
cures wrought by Jesus upon the demonized, usually
studied with reference to Our Lord's word about the
unforgivable sin, is also remarkable for the idea
concerning demons which it expresses. The idea
which evidently underlies the accusation against
Jesus was that the natural way to obtain control
over demons is by obtaining, through magic, power
over the rulers of demons. In reply to this Jesus maintains that since the demons are evil they
be controlled only by opposition to them in the
power of God.

It is most suggestive that we have in Acts 19:13 ff
a clear exposition, in connexion with exorcism, of
just the point here insisted upon. According to this
narrative a group of wandering professional Jewish
exorcists, witnessing the cures accomplished by Paul,
attempted to do the same by the ritualistic use of
the name of Jesus. They failed ignominiously because,
according to the narrative, they lacked faith in the living Christ by whose power such miracles of healing were wrought, although they
were letter-perfect in the use of the formulas. This
narrative shows clearly what the NT understanding
of the expression "in my name" implied in the
way of faith and obedience.

As elsewhere, the chastened mental restraint
under which the NT was composed, the high spiritual
and ethical results of the intimacy of the disci-
iples with Jesus, are clearly manifest.

Our Lord and His disciples dealt with the
demoniacs as they dealt with all other sufferers from the
malign, enslaving and wasting power of sin, with
the tenderness of an illimitable sympathy, and the
firmness and effectiveness of those to whom were
granted in abundant measure the presence and
power of God.

LOUIS MATTHEWS SWEET

EXPECT, eks-pekt', EXPECTATION, eks-pek-
tash'n: Of the three Gr words, τεσ'πνευμα (συμφερο'ν, sumphéro'): The Gr word τεσ'πνευμα (συμφερο'): The Gr word τεσ'πνευμα (συμφερο') means lit.
to bear or bring together with a personal reference,'for to be useful or profitable,' etc. NT use means "profitable" or "convenient" as opposed to what is strictly right. It is τεσ'πνευμα (Jer 11:50, "it is expedient for us, RV 'for you,' 16:7,
"It is expedient for you that I go away, for it is i.e. "profit-
able," "for your good," 18:14; 1 Cor 7:7, 8:23;
2 Cor 8:10; 12:1). In Mt 19:10, instead of "not good to marry," RV has not 'expedient.' The modern sense of "expedience" as "hastening" or "acceleration," is not found in the NT, any more
than is that sense of "mere convenience." "Nothing but the right can ever be expedient." (Whately).

W. L. WALKER

EXPERIENCE, eks-peh-ri'ens: This word is employed 31 times. In Gen 30:27 AV, Laban says to Jacob,
"I have learned by experience [RV 'divine'] that Jeh hath blessed me for thy sake." Here it translates the Heb וב'יה, nāshāh, "to observe diligently," as when one examines the entrails of a bird or animal for the purpose of divination.

In Eccl 1:16, the writer says, "I have gotten me great wisdom and knowledge...; my heart hath had great experience of wisdom and knowledge." In refutation of the saying the Gr word γρ'άμμα (AV more correctly 'approvedness') means the proof or testing of a thing. We rejoice in tribulation because it works out or produces patience, while the
latter develops an experience of God, i.e. it brings out as a proved fact His power and love toward us in our preservation in and deliverance from trial.

Thus it is seen the Bible use of the word is not dependent from the ordinary, which means "the sum of practical wisdom taught by the events and observations of life," or, to go a little farther, the personal and practical acquaintance with what is so taught. He 6 13 gives a good practical example. AV says, "Every one that useth milk is unskilful [dyspneus] in the word of righteousness: for he is a babe," while RV renders "unskilful" by "without experience of." The thought is that he who fails to search out the deep things of the word of God is so lacking in the exercise of his spiritual senses as to be unable really to know truth from error.

James M. Gray

EXPERIMENT, eks-per'-i-ment (σοκαύθ, dokímē, "approv'dness," "tried character"): "The experiment of this ministration" (2 Cor 9 13 AV, RV "the proving of you by his ministration"). i.e. the sincerity of their Christian profession was evidenced by their liberal contribution.

EXPIATION, eks-pi'-ā-shun: This word represents no Heb or Gr word not rendered also as "atonement, 7th" Nu 15 26 KJV, 7th AV). It is employed in Gr and to translate ἄφεσις and in Dt 32 43, κίππήρη. This version also employs "expiate" in m of several passages, e.g. Ps 66 3; 79 9. Always its use in RV is somewhat more narrow and specific than "atonement" and has especial reference to specific uncleanliness or sin. It will be sufficient to refer to Atonement; Sacrifice; Propitiation.

EXPOSURE, eks-pō-zhur, to WILD BEASTS. See Punishments.

EXPRESS, eks-pres': In AV of He 1 3 "express," has the meaning "exactly resembling the original," as the impress of a seal resembles the figure engraved upon the seal. Thus "express image" in the ver referred to is a good tr (Gr χαρακτήρ, charaktrer, lit. "engraving" and hence "impression"); RV "the very image."

EXQUISTE, eks-kwi-sit (ἀκρυβής, akribēs): The Gr word means "accurate," "searched out," equivalent to exquisitus from which "exquisite" is derived. It also means in argument "close," "subtle." In Ecclus 18 29 we have, "They poured forth exquisite edibles," RV "apt proverbs," and 19 25 AV and RV "There is an exquisite subtilty, and the same is unjust."

EXTINCT, eks-tink't: In Job 17 1, "My days are extinct" (חָלֵך, ḥalēkh [Niphal]) and in Isa 43 17, "They are extinct" (חָלֵך, ḥalēkh), the word "extinct" should be recognized as a form of the participle, equivalent to "extinguished," so that in both passages an action, not merely a state, is indicated.

EXTORTION, eks-tor'-shun: This particular word occurs twice in AV: Ezek 22 12 (חָלֵך, ḥalēkh), and Mt 23 25 (ἐκρατεῖν, harpagō), and indicates that one who is an extorter is guilty of violence away from another by strife, greed and oppression that which does not lawfully belong to him. The element of covetousness and usury is involved in the meaning of this word; for it is greedily gotten gain. The publicans were considered by Jesus as being specially guilty of this sin; in this clear from the Pharisee's deprecatory remark: "I am not . . . an extorter . . . . . as this publican" (Lk 18 11). Paul classes extortion (pleonexia, lit. "over-reaching") among a category of the grossest crimes known to humanity (1 Cor 6 10 11); indeed, so grievous is it that it closes the door of heaven in the face of the one guilty of it (6 10).

William Evans

EXTREME, eks-trem': EXTREMITY, eks-trem'-i-ti: We have here two words, the one "extreme," in 2 Esd 5 14, "extreme fear," RV "trebling"; in Wis 12 27, "extreme [kē'rēma] damnation," RV "the last end of condemnation"; in 2 Mac 7 42, "extreme [huperballeōtai] tortures," RV "exceeding barbarities." In Ezek 44 6 it is used as an adv., "the extreme aged" (exochôgôs), RV "of extreme age."

Extremity: ᾨδις, posh; LXX παράτητον, paratēton, occurs only in Job 35 15 AV, RV "arrogance," and ἀκρωτή, akromē, in 2 Mac 1 7.

Eye, I (*Math., 'ayin; ἀκροτήμιον, ophthalmos): (1) The physical organ of sight, "the lamp of the body" (Mt 6 22), one of the chief channels of information for man. A cruel custom therefore sanctioned among the Nether nations to put out the eyes of an enemy or a rival, because thus his power was most effectually shattered (Jgs 16 21; 2 K 26 7; Jer 39 7). Such blinding or putting out of the "right eye" was also considered a deep humiliation (James 4 15; 1 Pet 3 7), and this custom the Romans knew of the Jews, and made him unfit to take his part in war (1 S 11 2; Zec 11 17).

The eye, to be useful, was to be "single," i.e. not giving a double or uncertain vision (Mt 6 22 —Lk 11 34). Eyes may grow dim with sorrow and tears (Job 17 7), they may "waste away with griefs" (Ps 6 7; 31 9; 88 9). They may "pour down" (Lam 3 49), "run down with water" (Lam 1 6; 3 8; 24 48). Eyes may be "linked together" (Ps 35 18), Prov 6 13; 10 10; cf also Prov 16 30; 30 17), and the harlot takes the illustrious "with her eyelids" (Prov 6 25). To "lift up the eyes" (Gen 13 10 et passim) means to look up or around for information and often for help; to "turn away the eye" or "hide the eyes" indicates carelessness and lack of sympathy (Prov 28 27); to "cast about the eyes," so that they "are in the ends of the earth" (Prov 17 24) is synonymous with the silly curiosity of a fool, and with the lack of attention to put the eye of the where but at his work. In the execution of justice the "eye shall not pity," i.e. not be deflected from the dictates of the law by favorable or unfavorable impressions (Dt 19 13 et passim), nor spare (Ezck 5 11 et passim), nor turn the eyes "downward," "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot" (Ex 21 24; Dt 19 21).

(2) Figurative: The eye of the heart or mind, the organ of spiritual perception, which may be enlightened or opened (Ps 119 18). This is done by the law of God (19 8) or by the spirit of God (Eph 1 18), or it may be "darkened" and "closed" (Lk 24 16; of Mt 13 13; 2 Cor 4 4).

(3) The eye as an index of the mind and disposition of man. The Bible speaks of a "bold" or "bountiful" eye, i.e. the kindly disposition (Prov 22 9); of "proud," "haughty," "lofty eyes" (Ps 18 27; 131 1; Prov 6 17); of the 'lowly eyes' of the humble (Job 22 29 m; of also Lk 18 13); of adulterous 'eyes which play the harlot' (Ezk 9 9, in the sense of idolatrous inclinations; 2 Pet 2 14). Rage or anger is shown by the "sharpening" of the eyes (Job 16 9).

(4) The eyes of God, as well as the "seven eyes" of the Lamb (Rev 5 6) and the 'many eyes' of the "four living creatures" (Rev 4 8) are figurative expressions for the omniscience of God (cf He 4 13; Ps 139 16) and of His watchfulness and loving care (Jer 32 19). As the human eye may, with the slightest glance or motion, give an indication, a command, so
God is able to "guide" or "counsel" His obedient child "with his eye" (Ps 32 8).

(5) Three Heb expressions are used by "apple of the eye": (a) נַעַרֶת, teshôn, lit. "the little man," which probably means the "pupil of the eye," it being the part of the eye in which the close onlooker may see his image reflected en minuscule. Several oriental languages have very similar expressions (Dt 32 10; Ps 17 8; Prov 7 2). (b) בֶּרֶד, bô-brôd, "the gate of the eye" (Zec 2 8). (c) רַעַד, rÔ-ad, "bath-agin, lit. "the daughter of the eye" (Ps 17 8; Lam 2 18). All these three phrases seem to indicate the pupil rather than the "apple of the eye" and designate the most sensitive part of the eye, which we protect with the greatest care. Thus the Scriptures declare, for our great comfort, that God will protect and care for those that are His own.

To eye (דַּעַן, da'ôn, "to watch closely," "to look maliciously at"); "a soul eyed David from that day and forward" (1 S 18 9). See EYNY; EVIL EYES. H. L. E. LURING

EYELID, t'id: Eyes and eyelids in Heb are sometimes used synonymously, as in the parallelism of Prov 4 25 (cf 6 4; 30 18): "Let your eye look straight on, and let your eyelids look straight before thee." (Cf Job 41 18; Ps 11 4; Jer 9 18.) The alluring power of the woman wanton is conceived of as centered in her eyes (Prov 6 25; Lea 3 18): "Neither let her beauty take thee with her eyelids." Painting the eyelids was resorted to intensify the beauty, antimony (q.v.) being used for darkening the lashes (2 K 9 36; Jer 4 30; Ezek 23 40).

EYEPAIN, ñpánt. See ANTIMONY; EYELID; KEREN-HAPPUC.

EYESALVE, is'ôv (κολλαφόρον, kollaphoron; collyrium; Rev 3 18): A Phrygian powder mentioned by Galen, for which the medical school of Laodicæa seems to have been famous (the account given by The LXX [Letters to the Seven Churches of Asia], but the figurative reference is to the restoring of spiritual vision.

EYES, BLINDING, blind'ing, of THE. See EYE; PUNISHMENTS.

EYES, COVERING, ku'ver-ing, of THE: In Gen 20 16, means foolishness of the past, a willingness to overlook the wrong to which Sarah had been exposed.

EYES, DISEASES, di-zâz'is, of THE: Blindness, defects of sight and diseases of the eye are frequently mentioned in the Scriptures, but usually in general terms. It is probable that in the period covered by the Bible, ophthalmia was as common in Pal and Egypt as it is now. See BLINDNESS. The commonest of the diseases at present is the purulent conjunctivitis which is a highly infectious malady affecting people of all ages, but esp. children, and whose germs are carried from eye to eye by the flies, which are allowed to walk freely over the diseased eyes. This is one of the most disgusting sights in a Palestinian village, but I have been told by mothers that their children are too lucky to drive off the flies. In this manner the disease is propagated. The number of persons in any Palestine village whose eyes are more or less blemished by disease is on this account phenomenally large.

Blindness incapacitated a man from serving in the priesthood (Lev 21 16 18); in a blemish of the eye was regarded as a disqualification (Lev 21 20).

The cases in the NT of persons blind from their birth (as Jn 9 1) were probably the results of this ophthalmia, but may have been due to congenital malformation. The interesting psychological record of the difficulty of interpreting the new visual sensations by the blind man healed by Our Lord (Mk 8 22) indicates that it was probably not a case of congenital blindness, as the evangelist uses the word ὄρασεν ("restored"), but he had been so long blind that he had lost the power of appreciating the sense-impressions. This condition has been often discussed as a psycho-physical problem since the days of Molyneux and Locke (Essay on the Human Understanding, II, 9, 8).

The blindness of St. Paul (Acts 13 11) was probably a temporary paralysis of the retina from the shock of a dazzling light accentuated by the intense emotion which accompanied his vision on the road to Damascus. The "scales" mentioned in Acts 9 18 were not material, but his sight was restored as if (ὅσε) scales had fallen from his eyes. How far this left his eyes weak we do not know, but from his inability to recognize the high priest (Acts 23 5) and from his employing an amanuensis for transcribing his epistles (Rom 16 22), as well as from his writing in characters of large size (péllokois; Gal 6 11), it is probable that his vision was defective, and this it has been conjectured was the "thorn in the flesh" of 2 Cor 12 7.

Senile blindness, the result either of cataract or retinal degeneration, is mentioned in the cases of Isaac (Gen 27 1), Jacob (Gen 48 10) and Eli (1 S 4 15). The frequency of such senile dimness of sight made the case of Moses the more remarkable, that at the age of 120 his eye was not dim (Dt 34 7).

Tobit's blindness, caused by the irritation of the swarrows' dung (Tob 2 10), was a traumatic conjunctivitis which left an opacity. It is not said that the whiteness was itself sufficiently large to destroy vision. There was with it probably a considerable amount of conjunctival thickening, and it is possible that the remedy might have removed this. It certainly could not remove a cicatricial disfigurement of the conjunctivae, which is the characteristic of a recent commentator that the gall, by coloring the spot, made the eye look as if sight was restored when it really was not, seems ludicrously inept. In any case the historical accuracy of the narrative is so problematical that explanation is unnecessary. See BLINDNESS.

ALEX. MACALISTER

EYESERVICE, i'sûr-vis (ὄφθαλμοδουλεία, ophthalmodoulēia): A term coined by Paul to express the conduct of slaves, who work only when they are watched, and whose motive, therefore, is not fidelity to duty, but either to avoid punishment or to gain reward from their masters (Eph 6 6; Col 3 22). "A vice which slavery everywhere creates and exhibits. Hence the need for drivers and overseers" (Eadie).

EYES, TENDER. See BLINDNESS.

EZAR, ez'ar. See EZER.

EZBAL, ez'bâl; ez'bi (צֶבַּן, tzechôn, "shining," "bloomning"); "Aazebâl, Azîbâl): One of David's "mighty men" (1 Ch 11 37; 2 S 23 35).

EZEBON, ez'bôn: (1) (צְבַּן, tzechôn; Pesh, צבַּן; LXX θα-σοβάν, Thosobân): A son of Gad (Gen 46 16) = Ozni of Nu 26 16 (see Ezeon, the Ozn.)

(2) (צְבֵן, tzechôn; LXX 'Aσσβων, Asbôn): In 1 Ch 7 7 is said to be a grandson of Benjamin.
Curtis (Ch, 148) holds that the genealogical table
there is that of Zebulun and not Benjamin, and says
that Ezek suggests Ibsan (Jgs 12 8–10), a minor
judge of Bethel of Zeblulin (Moore, Judges, 310).

EZECHIAS, ez-ék'í-as, EZECHIUS, ez-ék'í-as. See EZEKIEL (3).

EZEKIEL, ez-ék'í-el:
I. THE PROPHET AND HIS BOOK.
1. The Person of Ezekiel
Name, Captivity and Trials
2. The Book
(a) Its Genuineness
(b) Its Structure
(c) Relation to Jeremiah
3. Fate of the Book and Its Place in the Canon
(a) AV
(b) RV
II. SIGNIFICANCE OF EZEKIEL IN JEWISH RELIGIOUS HISTORY
1. Formal Characteristics of Ezekiel
(a) Visions
(b) Symbolical Acts
(c) Allegories
(d) Lamentations
2. Ezekiel and the Levitical System
(a) Ezek 44:4: Theory That the Distinction of Priests and Levites Was Introduced by Ezekiel
(b) The Biblical Facts
(c) Modern Interpretation of This Passage
(d) Examination of Theory
(i) Not Tenable for Pre-exilic Period
(ii) Not Sustained by Ezek
(iii) Not Supported by Development after Ezek
(e) The True Solution
1. Ezek 40–48: Priority Claimed for Ezek as against the Priest Codex
(a) Sketch of the Modern View
(b) One-Sidedness of This View
(c) Impossibility That Ezek Preceded P
(d) Correct Interpretation of Passage
3. Ezekiel's Leviticism
3. Ezek and the Messianic Idea
4. Ezek and Apocalyptic Literature
5. Ezekiel's Conception of God

1. The Prophet and His Book.—The name 'yheze'el, signifies "God strengthens."
The LXX employed the form 'I-q-
keph, Ezekiel, from which the Vulg.
took its "Ezechiel" and Luther "Hesekiel."

Ezekiel is, in 1 3 the prophet is said to be
the son of a certain Buzi, and that he
was a priest. This combination of the priestly
and prophetic offices is not accidental at a
time when the priests began to come more and more into
the foreground. Thus, too, Jeremiah (1 1) and Zech-
ariah (1 1; cf Ezr 5 1; 6 14; Neh 12 4 16, and my
art. "Zechariah" in Murray's Illustrated Bible Dic-
tionary) were priests and prophets; and in Zec 7 3
a question in reference to fasting is put to both
priests and prophets at the same time. and still
more than in the case of Zechiah and Jeremiah, the
priestly descent makes itself felt in the case of E-
zekiel. We here already draw attention to his Leviti-
cal tendencies, which appear particularly prominent
in chs 40–46 (see under 11, 2 below), and to the
highly priestly character of his picture of the Messias
(21 25 f; 45 22; see II, 3 below).

We find Ezekiel in Tel-abib (3 15) at the river
Chebar (1 1.3; 3 15) on a Euphrates canal near
Nippur, where the American expedition found the
archives of a great business house, "Murashu and
Buzi." The prophet had been taken into exile
in 597 BC. This event so deeply affected the fate
of the people and his personal relations that Ezekiel
dates his prophecies from this event. They begin
with the 5th year of this date, in which year through
the appearance of the Divine glory (cf II, 1 below)
he had been consecrated to the prophetic office (1 2)
and continued to the 27th year (29 17), i.e. from
593 to 571 BC. The book gives us an idea of the
external conditions of this exile. The expressions
"prison," "bound," which are applied to the exiles,
easily create a false impression, or at any rate a one-
-sided idea. These terms surely to a great extent
are used figuratively. Because the Jews had lost
their country, their capital city, their temple, their
service and their independence, they were in their
condition was under all circumstances lamentable,
and could be compared with the fate of prisoners
and those in fetters.

The external conditions in themselves, however,
seem rather to have been generally tolerable. The
people live in their own houses (Jer 29 5). Ezekiel
himself is probably the owner of a house (Ezk 3 24;
8 1). They have also retained their organization,
for their elders visit the prophet repeatedly (8 1;
14 1; 20 1). This makes it clear why later compara-
tively few made use of the permission to return
to their country. The inscriptions found in
the business house at Nippur contain also a goodly
number of Jewish names, which shows how the Jews
are becoming acclimated and taking part in the
business life of the country.

Ezekiel was living in most happy wedlock. Now
God reveals to him on a certain night that his wife,
"the desire of his eye," is to die through a sudden
sickness. On the evening of the following day she
is already dead. But he is not permitted to weep or
lament over her, for he is to serve as a sign that
Jesus is to be destroyed without wailing or lament-
ation (24 15 f). Thus in his grief it was with Hosea, the
personal fate of the prophet is most
impressively interwoven with his official activity.
The question at what age Ezekiel had left Jerus-
haul has been answered in different ways. From his
intimate acquaintance with the priestly institutions
and with the temple service, as this appears par-
cially in chs 40 to 48, the conclusion is drawn
that he himself must have officiated in the temple.
Yet, the knowledge on his part can be amply ex-
plained if he only in a general way had been
personally acquainted with the temple, the law
and the study of the Torah. We accept that he
was already taken into exile at the age of 25 years,
and in his 30th year was called to his prophetic office;
and in doing so we come closer to the statement
of Jos, according to which Ezekiel had come to
Babylon in his youth. At any rate the remarkable
statement in the beginning of his book, "in the 30th
year," by the side of which we find the customary
dating, "in the 5th year" (1 2), can still find its
best explanation when referred to the age of the
prophet. We must also remember that the 30th
year had a special significance for the tribe of Levi
(Num 4 3 23.30.39), and that later on, and surely not
accidentally, both Jesus and John the Baptist began
their public activity at the age of 30 (Lk 3 23).

It is indeed true that the attempt has been made
to interpret this statement of Ezekiel on the basis
of an era of Nabopolassar, but there is practically
nothing further known of this era, and in addition
there would be a disagreement here, since Nabopo-
lassar ruled from 625 on, and his 30th year would
not harmonize with the year 593 as determined by
Ezk 1 2. Just as little can be said for explaining
these 30 years as so many years after the discovery

For this case too there is not the slightest hint that this event had been made the
beginning of a new era, and, in addition, the state-
ment in Ezk 1 1, without further reference to this
event, would be unthinkable.
In the case of the majority of the prophets, legends have also grown up around the person of Ezekiel. He is reported to have been the teacher of Pythagoras, or a servant of Jeremiah, or a martyr, and is said to have been buried in the tomb of Shem and Arphaxad. He indeed did stand in close relationship to Jeremiah (see 2, 3 below). Since the publication of Kretzmann's essay in the "Studien und Kritiken", 1877, it has been customary, on the basis of 3:14, 26f; 4:4f; 24:27, to regard Ezekiel as subject to catalepsy (cf. the belief often entertained that Paul was an epileptic). Even if his carnivorous prophecies and his lawyer-like speechlessness or motionlessness, has some similarity with certain forms of catalepsy or kindred diseases, i.e. a temporary suspension of the power of locomotion or of speech; yet in the case of Ezekiel we never find that he is describing a disease, but his human speech occurs only at the express command of God (3:24f; 24:25f), and this on account of the stubbornness of the house of Israel (3:26). This latter expression which occurs with such frequency (cf. 2:5f; 3:9, 27, etc.) induces us to imagine the prophet met at the hand of his contemporaries.

He lives in the midst of briths and thorns and dwells among scorpions (2:6). Israel has a mind harder than a rock, firmer than a scorpion (3:8f). Is it not a sign of paracletism (see above) to cast up to him by his contemporaries, and he complains to God on this account (20:49); and God in turn sums up the impression which Ezekiel has made on them in the words (33:22): Thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well an instrument; for they hear thy words, but they do them not. They consequently estimate him according to his aesthetic side (cf. 1:1, below), but that is all.

(1) Its genuineness.—When compared with almost every other prophet book, we are particularly favorably situated in dealing with the genuineness of the Book of Ezek. My work, "Die mesianische Erwartung der vorexilischen Propheten, zugleich ein Protest gegen moderne Texterspilung", as this is practically not at all called into question, and efforts to prove a complicated composition of the book, are obsolete.

Both the efforts of Zunz, made long ago (cf. Zeit- schrift der deutschen-morgenländischen Gesellschaft, 1873, and Die gotthandelstheoretischen Vorträge der Juden), and of Seinecke ("Geschichte des Volkes Israel", 11, 1874, and even more so) has been abandoned as the time of the composition of the book; as also the later attempt of Kroetzmann, in his Komm. on Ezek, to show that there are two recensions of the book, have found no favor. The claim that chs 40-48 were written, by a pupil of Ezekiel was made as a timid suggestion by Voiz, but, judging from the tendency of criticism, the origin of these chapters will probably yet become the subject of serious debate. But in general the conviction obtains that the book is characterized by such unity that we can only accept or reject it as a whole, but that for its rejection there is not the least substantial ground. This leads us to the contents.

(2) Its structure.—The parts of the book are in general very transparent. First of all the book is divided into halves by the announcement of the fall of Jerusalem in ch 33; of which parts the first predominantly deals with punishments and threats; the other with comfort and encouragement. Possibility the prophet's principal thought of what his Lord Jesus in mind when he says (Am, X) that Ezekiel had written two books. That the introduction of prophecies of redemption after those of threats in other prophetical books also is often a matter of importance, and that the right appreciation of this fact is a significant factor in the struggle against the attacks made on the genuineness of the book, has been demonstrated by me in my book, "Die messianische Erwartung der vorexilischen Propheten (of 39-40 for the case of Amos; 62, 136, for the case of Hosea; 197 ff for Isa 7-12; 258 ff for Micah; see also my article in Murray's Illustrated Bible Dictionary.

Down to the time when Jerus fell, Ezekiel was compelled to antagonize the hopes, which were supported by false prophets, that God would not suffer this calamity. Over against this, Ezekiel persistently and emphatically points to this fact, that the apostasy had been too great for God not to bring about this catastrophe. There is scarcely a violation of a single command—religious, moral or cultural—which the prophet is not compelled to charge against the people in the three sections, 3:16 ff; 8:1ff, until in 24:1ff, on the 10th day of the 10th month of the 9th year (589 BC) the destruction of Jerus was symbolized by the vision of the boiling pot with the piece of meat in it, and the unleavened destruction of the city was prefigured by the unburned and sudden death of his wife (see 1 above).

After the five sections of this subdivision I, referring to Israel—each one of which subdivisions is introduced by a sign and is demonstrated by the others and chronologically arranged (1:1 f), with the consecration of the prophet immediately following it; 3:16f; 8:1ff; 20:1 ff; 24:1 f)—there follow as a second subdivision the seven oracles against the Philistines (25:1f), the Edomites (25:12ff), the Egyptians (25:15f), Tyre (26:1f), Sidon (26:20ff), Egypt (29:1ff), evidently arranged from a geographical point of view.

The last extensive are those against Tyre and the group of oracles against Egypt, both provided with separate dates (of 26:1—29:1; 30:20; 31:1, 17). The supplement in reference to Tyre (29:17f) is the latest dated oracle of Ezekiel (from the year 573 according to ch 40). The number seven evidently does not occur accidentally, since in other threats of this kind a typical number appears to have been chosen, thus: Isa 13:22, i.e. ten; Jer 46:51, also ten; which fact again under the circumstances is an important argument in repelling attacks on the genuineness of the book.

Probably we may regard as the initial of the first subdivision, and the seven of the second, supplement each other, making a total of twelve (cf. the analogous structure of Ex 26:1—30:10 under Exodus, and probably the chiasmic structure of Ezk 34—48, with 7+5 pieces; see below). The oracles against the foreign countries are not only in point of time to be placed between ch 24 and 33:21, but also, as concerns contents, help splendidly to solve the difficulty suggested by ch 24, and in this way satisfactorily fill the gap thus made. The arrival of the nation of the fall of Jerus, in 586 BC of (33:21 f), which had already been foretold in ch 24, introduced by the mighty watchman's cry to repentance (33:1 f), and followed by a reproof of the superficial reception of the prophetical word (see 1 above), concludes the first chief part of the book.

The second part also naturally falls into two subdivisions, of which the first contains the development of the nearer and more remote future, as to its inner character, that does not show up in mind when he says (Am, X) that Ezekiel had written two books. That the introduction of prophecies of redemption after those of threats in other prophetical books also is often a matter of importance, and that the right appreciation of this
Jeh by Israel and the sanctification by Jeh (36 15–38); (5) the revival of the Israelite nation (37 1–14); (6) the reunion of the separated kingdoms, Judah and Israel (37 15–28); (7) the overthrow of the terrible gentile power of the north (chs 38 f). The former contains the reconstruction of the external affairs of the people in a vision, on the birthday of 573, “in the beginning of the year” (beginning of a jubilee year? [Lev 25 10]; cf also Day of Atonement). After the explanatory introductory structure of the twelve visions, there follow five pericopes: (1) directions with reference to the temple (cf the subscription 43 12 (40 5–43 12); (2) the altar (43 13–46 24); (3) the wonderful fountain of the temple, on the banks of which the trees bear fruit every month (47 1–12); (4) the boundaries of the land and its division among the twelve tribes of Israel (47 13–48 29); (5) the size of the holy city and the names of its twelve gates (48 30–55).

In (3) to (5) the prominence of the number twelve is clear. Perhaps we can also divide (1) and (2) each into twelve pieces: (1) would be 40 ff.17 ff. 28 f.29 ff. 48 ff; 41 ff.f.15 ff; 42 f.15 ff; 43 ff.1 f; for (2) it would be 43 ff.18 ff; 44 ff.1 ff; 46 ff.1 ff; this made consistent 13 f.16 f.19 ff.

At any rate the entire second chief part, chs 34–48, contains predictions of deliverance. The people down to 586 were confident, so that Ezekiel was compelled to rebuke them. After the taking of Jerusalem a change took place in both respects. Now the people are despairing, and this is just the right time for the prophet to preach deliverance. The most important separate prophecies will be mentioned and examined in another connection (II below).

The transparencies that the second book suggests the idea that the author did not extend the composition over a long period, but wrote it, so to say, at one stretch, which of course does not make it impossible that the separate prophecies were put into written form immediately after their reception, but rather presupposes this. When the prophet wrote they were only woven together into a single uniform book (cf also Exodus, IV, 1, 2).

3. His relation to Jeremiah.—As Elijah and Ezechias (Ezra 7 28) and Jerusalem and Hezekia, or Haggai and Zechariah, so too Jeremiah and Ezekiel constitute a prophetic couple (cf 1 above); cf e.g. in later times the sending out of the disciples of Jesus, two by two (Lk 10 1), the relation of Peter and John in Acts 3 ff; the relation of Paul and John (cf Acts 19 ff). All this held good in Ezekiel's time.

Both prophets prophesy about the same time; both are of priestly descent (cf 1 above), both witness the overthrow of the Jewish nation, and with their prophecies accompany the fate of the Jewish state down to the catastrophic judgment, rebuking, threatening, warning, admonishing, and also comforting and encouraging.

In matters of detail, too, these two prophets often show the greatest similarity, as in the threat against the wealthy and unrighteous (Ezk 22 8 ff; Jer 23 1 ff); in putting into one class the Northern and the Southern Kingdom and condemning both, although the prediction is also made that they shall eventually be united and parted (Ezk 23 16; Jer 5 6 ff; Ezk 37 13 ff; Jer 3 14–18; 25 1 f. 30 f); in the individualizing of religion (of the fact that both reject the common saying: “The fathers have eaten sour grapes, and the children's teeth are set on edge,” Ezk 18 2; Jer 31 29); in their inwardness (Ezk 36 25 ff; Jer 29 10–14; Ezk 18 2); in the individualizing of the coming judgment with a boiling pot (Ezk 24 1 ff; Jer 1 13 ff); and finally, in their representation of the Messiah as the priest-king (see 1 above; vi. in Ezk 21 23 ff; 46 22; cf Jer 30 21; 33 17 ff; see II, 3, and my work in Messianische Erwartung, 320 ff, 354 f). Neither is to be considered independently of the other, since the prophetical writings, apparently, received canonical authority soon after and perhaps immediately after they were written (cf the expression of the first century author, Justin. Apol 13). The fact that the temple was constantly increasing number of citations from earlier prophets in the later prophets, and the understanding of the “exact succession of the prophets” down to Artaxerxes in Jos, Cap, 1, 8), it is possible that Ezekiel, with his view of consecution, with which the book begins, is to be understood as desiring to connect with the somewhat older Jeremiah (cf a similar relation of Jonah to Obadiah; see my arts. “Canon of the OT” and “Jonah” in Murray's Illustrated Bible Dictionary).

(4) Fate of the book and its place in the Canon.—With Jeremiah and Ezekiel, many Heb MSS, esp. those of the Ger. and Fr. Jews, begin the series of "later prophets," and thus these books are found before Isa; while the Massorah and the MSS of the Spanish Jews, according to the age and the size of the books, have the order. Isa, Jer, Ezk. The text of the book is, in part, quite corrupt, and in this way the interpretation of the book, not easy in itself, was made difficult. In this respect, also, the book is far behind the prophet. Paul., writes that the beginning and the end of the book contained many dark passages; that these parts, like the beginning of Gen, were not permitted to be read by the Jews before these had reached their 30th year. Possibly, too, one reason was to be found in the desire to avoid the profanation of the most sacred vision in the beginning of the book, as Zunz suggests. There is no doubt, however, that the difference of this book from the earlier books of the Bible was so great at the time when the schools of Hillel and Shammai flourished, Ezk belonged to those books which some wanted "to hide," the others being Prov, Ecel, Est and Cant. In these discussions the question at issue was not the reception of the book into the Canon, which was rather presupposed, nor again any effort to exclude them from the Canon again, which thought could not be reconciled with the high estimate in which it is known that Est was held, but it was the exclusion of these books from public reading in the Divine service, which project failed. The reasons for this proposal are not to be sought in any doubt as to their authenticity, but in reference to their contents (cf my art. "Canon of the OT," in Murray's Illustrated Bible Dictionary). Possibly, too, one reason was to be found in the desire to avoid the profanation of the most sacred vision in the beginning of the book, as Zunz suggests. There is no doubt, however, that the difference of this book from the earlier books of the Bible was such that it was not to be read in public. It was hoped that these contradictions would be solved by Elijah when he should return. But finally, rabbinical research, after having used up three hundred cans of oil, succeeded in finding the solution. These contradictions, as a matter of fact, have not yet been removed, and have in modern times contributed to the production of a very radical theory in criticism, as will be shown immediately under II, 2.

II. Significance of Ezekiel in Israel's Religious History.—Under the first head we will consider the formal characteristics and significance of the book; and the examination of its contents will form the subject under the next four divisions.

It is not correct to regard Ezekiel merely as a writer, as it is becoming more and more customary to do. Passages like 3 10 f; 14 4 ff; 1. The 20 ff.27; 14 18 ff; 43 10 ff show Formal that just as the other prophets did, he was merely the mouthpiece of the Character- revelations of God he had received.istics of God

Ezekiel However, he had access only to a portion of the people. It was indeed for him even more important than it had been for the earlier prophets to provide for the wider circulation and permanent influence of his message by putting
it into written form. We will, at this point, examine his book first of all from its formal and its aesthetic side. To do this it is very difficult, in a short sketch, to give even a general impression of the proved skill with which some of his allegories are executed at his command for the expression of his thoughts.

(1) 
Visions.—Thus, a number of visions at once attract our attention. In the beginning of his work there appears to him the Divine throne-chariot, which comes from the north as a storm, as a great cloud and a fire rolled together. This chariot is borne by the four living creatures in the form of men, with the countenances of a man, of a lion, of an ox and of an eagle, representing the whole living creation. It will be remembered that these figures have passed over into the Rev of St. John (4 7), and later were regarded as the symbols of the four evangelists. In chs 10 f this throne-chariot in the vision leaves the portal of the temple going toward the east, returning again in the prediction of deliverance in ch 43. Moreover, the entire last nine chapters are to be interpreted as a vision (cf 40 2). We must not forget, finally, the revivification of the Israelitish nation in ch 37, represented in the picture of a field full of dead bones, which are again united, covered with skin, and receive new life through the ru'kh (word of two meanings, "wind" and "spirit").

As a rule the visions of Ezekiel, like those of Zechariah, are interpreted (cf Mudder’s Illustrated Bible Dictionary), are not regarded as actual experiences, but only as literary forms. When it is given as a reason for this that the number of visions are too great and too complicated, and therefore too difficult of presentation, to be real experiences, we must declare this to be an altogether too unsafe, subjective and irrelevant rule to apply in the matter. However correct the facts mentioned are in themselves they do not compel us to draw this conclusion. Not only is it uncertain how many visions may be experiences (cf e.g. the five visions in Am 7 ff, which are generally regarded as actual experiences), but it is also absolutely impossible to prove such an a priori claim with reference to the impossibility and the unreality of processes which are not accessible to us by our own experience. As these visions, one and all, are, from the religious and ethical sides, up to the standards of OT prophecy, and as, further, they are entirely new, and additional, there is nothing to show that they are only literary forms, we must hold to the conviction that the visions are actual experiences.

(2) Symbolical acts.—Then we find in Ezek, also, a large number of symbolical acts. According to Divine command Ezekiel sketched the city of Jerusalem and its siege on a tile (4 1 f); or he lies bound on his left side, as an atonement, 390 days, and 40 days on his right side, according to the number of years of the guilt of Jerusalem and Judah (4 4 f). During the 390 days the condition of the people in exile is symbolized by a small quantity of food daily of the weight of only 20 shekels, and unclean, being barked on human or cattle dung, and a small quantity of water, which serves as food and drink of the prophet (4 9 f).

By means of his beard and the hair of his head, which he shaves off and in part burns, in part strikes with the sword, and in part severs to the wind, and only the very smallest portion of which he ties together in the hem of his garment, he pictures how the people shall be decimated so that only a small remnant shall remain (5 1 f). In ch 12, he prepares articles necessary for marching and departs in the Israelites, just as a king goes into captivity and its king will not see the country into which he goes (cf the binding of Zedekiah, 2 K 25 7). In 37 15 ff, he unites two different sticks into one, with inscriptions referring to the two kingdoms, and these picture the future union of Israel and Judah. It is perhaps an open question whether or not some of these symbolical acts could be difficult to carry out in actuality, are not perhaps to be interpreted as visions; thus, e.g. the distributing the wine of wrath to all the nations, in Jer 26 15, can in all probability not be understood in any other way. It appears to us that here, too, the acceptance of a mere literary form is both unnecessary and unsatisfactory, and considering the religio-ethical character of Ezek, not permissible.

(3) Allegories.—In regard to the numerous allegories, attention need be drawn only to the picture of the two unfaithful sisters, Oholah and Oholibah (i.e. Samaria and Jerusalem), whose relation to Jeh as well as their infidelity is portrayed in a manner that is actually "too intellectual and poetic" (ch 23; cf ch 16). In ch 17, Zedekiah is represented under the image of a grapevine, which the great eagle (i.e. the king of Babylon) has appointed, which, however, turns to another great eagle (king of Egypt), and which is too sensitive to the little bird that is caught in a trap and led away by nosegings. The ones meant are Jehoahaz and certainly Jehoiachin. The lion mother, who before was like a grapevine, is banished (Zedekiah). Another lamentation of Tyre is compared to a proud ship (27 1 f); also over the king of Tyre, who is hurled down from the mountain of the gods (28 11–19); and over Pharaoh of Egypt, who is pictured as a crocodile in the sea (32 2 f).

That his contemporaries knew how to appreciate the prophet at least from the aesthetic side, we saw above (1, 1). What impression does Ezekiel make upon us today, from this point of view? He is declared to be "too intellectual for a poet", "too didactic"; "vivacidity in him finds a substitute in strengthening and repetition"; "he has no poetical talent"; "he is the most monotonous prose writer among the prophets. These and similar opinions are heard. In matters of art, as there is no value, there is food for reflection in the story handed down that Frederick von Schiller was accustomed to read Ezk, chiefly on account of his magnificent descriptions, and that he himself wanted to learn Heb in order to be able to enjoy the book in the original. And Herder, with his undeniable and undeniable fine appreciation of the poetry of many nations, calls Ezekiel "the Aeschylus and the Shakespeare of the Hebrews" (cf Lange’s Comment. on Ezk, 519).

(1) Ezk 44 4 f: The claim that the distinction between priests and Levites was introduced by Ezekiel.—(a) The Bib. facts on the subject:

2. Ezekiel and the Levitical System:

2. Ezekiel and the Levitical System in the second period, which treats of the cultus (43 13–46 24; of I 2, 2), it is claimed that Ezekiel, at the command of Jeh, reproaches the Israelites that they engage in their room strange, uneircumcised heart and uncircumcised in flesh, to take charge of the service of Jeh in the sanctuary, instead of doing this service themselves, and thus desecrate the temple (44 4–8). From now on the Levites, who hitherto have been participating in the service of the kid on the high places and had become for Israel an occasion of guilt, are to attend to this work. They are degraded from the priesthood as a punishment of
their guilt, and are to render the above-mentioned service in the temple (vs 9 ff), while only those Levitical priests, the sons of Zadok, who had been rendering their services in the sanctuary in the pre-exilic days, while Israel was going astray, are to be permitted to serve in the post-exilic period (vs 10 ff).  

(b) The modern interpretation of this passage (Ezk 44 4 ff) is regarded as one of the most important proofs for the Wellhausen hypothesis. Down to the 7th cent. BC it is claimed that there are no signs that this distinction was made between the persons who had charge of the cultus in Israel, and this is held to be proved by the history of the preceding period and by the Book of Dt, placed by the critics in this time. It is said that Ezekiel is the first to change this, and in this passage introduces the distinction between priests and the lower order of Levites, which difference is then presupposed by the PC. According to this view, the high priest of the PC, too, would not yet be known to Ezekiel, and would not yet exist in his time. More fully expressed, the development would have to be thought as follows: the Book of Dt, which abolished the service on the high places, and had introduced the concentration of the cultus, had in a humane way provided for the deposed priests who had been on the high places, and, in 18 6 ff, had expressly permitted them to perform their work in Jerus, as did all of their brethren of their tribe, and to enjoy the same income as these. While all the other Deuteronomical commands had in principle been recognized, this ordnance alone had met with opposition: for in 2 K 23 9 we are expressly told that the priests of the high places were not permitted to go up to Jerus. Ezekiel now, according to Wellhausen’s statement, “hangs on the logic of the facts a moral mantle,” by representing the deposition of the priests of the high places as a punishment for the fact that they were priests of the high places, although they had held this position in the past by virtue of legal right. It is true, it is said, that these priests did not submit to such a representation of the case and such treatment. The violent contentions which are said to have arisen in consequence are thought to have their outcome expressed in Nu 16 f (the rebellion of the twelfth tribe against the iron). The PC, however, continued to adhere to the distinction once it had been introduced, and had become a fact already at the return in 538 BC (cf Ezr 2 36 ff), even if it was found impossible to limit the priesthood to the tribe of Levi. This continued to make an honorable office out of the degraded position of the Levites as given by Ezekiel. The fact that, according to Ezr 2 36–39, in the year 538 BC, already 4,289 priests, but according to ver 40, only 74 Levites, returned, is also regarded as proving how discredited the degraded priests of the high places had been with the new position, created by Ezekiel, to which they had been assigned. With the introduction of the PCodex in 444 BC, which made a distinction between high priest, priests and Levites within the tribe of the Levites, this development reached an end for the time being. While Dt speaks of the “Levitical priests,” which expression is regarded as confirming the original identity of the priests and the Levites, it is claimed that since the days of Ezekiel, priests and Levites constitute two sharply distinguished classes.  

(c) Examination of this view: Both the exegesis of Ezek 44 4 ff and the whole superstructure are in every direction indefensible and cannot be maintained (cf also my work, Are the Critics Right? 20 ff, 124 ff, 196 ff).  

(a) Proof that the hypothesis cannot be maintained for the pre-exilic period. The claim that down to the 7th cent. BC there did not exist in Israel any distinction among the persons engaged in the public cultus is in itself an absurdity, but has in addition against it the express testimony of history. In pre-exilic times the high priest is expressly mentioned in 2 K 12 9 ff; 22 4; 23 4. Accordingly he cannot have been a product of the post-exilic period (vs 16 ff). According to the text he is the high priest “Ahimelech (1 S 21 ff), Abiathar (1 K 2 26 ff), Zadok (1 K 2 25), is vastly above that of an ordinary priest. The fact that the expression “high priest” does not happen to occur here is all the less to be pressed, as the term is found even in the PC only in Lev 21 10; Nu 35 25–28. From Dt 10 6; Josh 24 33; Jgs 20 28, we learn that the office of high priest was transmitted from Aaron to his son, Eleazar, and then to his son, Phinehas (cf also Nu 25 11). Before the time of Elisha, according to 1 Ch 24 3, it had passed over to the line of the other surviving son of Aaron, that of Ithamar, but, according to 1 K 2 26 35, at the deposition of Abiathar and the appointment of Zadok, it returned again to the line of Eleazar (cf 1 S 2 27 28 35 with 1 Ch 24 3). Distinctions within the tribe are also expressly presupposed by Jer 20 1; 29 25 f; 52 24; 2 K 25 18. In the same way Levites are expressly mentioned in history (cf Jgs 17 f; 19 21; 1 S 6 15; 18 6 24; 19 8 ff; 2 K 25 18). In every case the priestly tribe into three parts possibly suggested the three parts of the temple of Solomon (the holy of holies, the holy place, the forecourt). According to all this, it is not possible that this distinction is not found in the orthodox books was written until the 7th cent. BC and throughout took into consideration the actual condition of affairs at that time, as is generally claimed. But this difference is found in Dt, the false dating of which we can here ignore, and is probably suggested by it. If this were not the case, then the addition of the words “the whole tribe of Levi” to the words “Levitical priests” in 18 1 would be tautology. But as it is, both expressions already refer to what follows: viz. vs 3–5 to the priests and vs 6 ff to the rest of the Levites. In the same way, the Levites are in 12 12 ff; 14 27–29; 16 11 ff the objects of charity, while 18 3 ff prescribe a fixed and not insignificant income for the priests. Then, finally, such general statements in 10 11 ff and 19 2 f do not only demand such specific directions as are found only in P, but in 10 9; 18 2 there is a direct reference to Nu 18 20 24 (from P). On the other hand, Dt, in harmony with its general tendency of impressing the importance of the law at all times by hortation the chief demands of the law, does not find it necessary, in every instance, to mention the distinctions that existed in the tribe of Levi.  

In Nu 18 7 we have in P even an analogon to Dt 10 8; 33 8 ff; since here, too, no distinction is made between priests and high priests separately, but the whole priestly service is mentioned in a summary manner (cf further Lev 6 22 in comparison with ver 25; Nu 36 in comparison with Josh 21). That Dt cannot say “Aaron and his sons,” as P does, is certainly self-evident, because Aaron was no longer living at the time when the addresses of Dt were delivered. And how the expression “Levitical priests,” which Dt uses for the expression found in P, and which was entirely suitable, because under all circumstances the priests were of the tribe of Levi, is to be understood as excluding the subordinate members of the cultus-officers belonging to the same tribe, is altogether incomprehensible (cf the emphasis on the Levites in Lev 24 1 ff, and itself, as found in Nu 17; Josh 21 4 10 ff). So are other passages which originated at a time after the introduction by Ezekiel, or, according to the critics, are claimed to have been introduced then (cf Mal 2 1 ff; 4 5; 3 3; Jer 35 8; Isa 66 21; 2 Ch 5 5; 23 15; 29 4 ff; 30 27), and even in
The claims that Dt is more humane in its treatment of the priests who had engaged in the worship in high places (cf. e.g. 2 K 22 f.) cannot at all be reconciled with Dt 13, which directs that death is the punishment for such idolatry. If, notwithstanding this, it is still claimed that Dt 18 f. allows the priests of the high places to serve in Jerus, then it is incomprehensible how in 2 K 23 9 these men did not appeal directly to Dt in vindication of their rights; nor against all hindrances, since Dt was regarded as the absolute norm in carrying out the cultus tradition.

(2) Examination of the hypothesis on the basis of Ezek: No less unfavorable to the view of the critics must the judgment be when we examine it in the light of Ezek. Cp. Ezek 16-21. This prophet presupposes a double service in the sanctuary, a lower service which, in the future, the degraded priests of the high places are to perform and which, in the past, had been performed in an unlawful fashion by strangers for the higher service, which had been performed by the Zadokites, the priests at the central sanctuary, in the proper way at the time when the other priests had gone straying, which service was for this reason to be intrusted to them alone in the future (cf. also, 43 14; 44 40; 43 19). Since in vs 6 f. the sharpest rebukes are cast up to Israel (according to the reading of the LXX, which here uses the second person, even the church has not been the target), because they had permitted the lower service to be performed by uncircumcised aliens, it is absolutely impossible that Ezekiel should have been the first to introduce the distinction between higher and lower service, but he presupposes this distinction as something well known and, also, that the lower service has been regulated by Divine ordinances. As we have these ordinances clearly given only in Nu 18 2 f. (from P) it is in itself natural and almost necessary that Ezek has reference to these vs. These ordinances, but these very ordinances direct that the Levites are to have charge of this lower service. This is confirmed by Ezk 48 12 f., where the designation "Levites" in contradistinction from the priests is a fixed and recognized term, even for the lower cultus officials. For Ezekiel has not at all said that he would from now on call these temple-servants simply by the name "Levites," but, rather, he simply presupposes the terminology of P as known and makes use of it. Likewise, he has selected the expression to designate a condition of punishment, since the term "Levites" is recognized on all hands to be an honorable title in the sacred Scriptures. And when he, in addition, designates the Zadokites as "Levitical priests" (44 15), this only shows anew that Ezekiel in his designation of the lower temple-servants only made use of the terminology introduced by P.

But, on the representation of the critics, the whole situation ascribed to Ezekiel cannot be upheld. It is maintained that a prophet filled with the highest religious and ethical thoughts has been guilty of an action that, from an ethical point of view, is to be most sharply condemned. The prophet is made to write reproaches against the people of Israel for something they could not help (vs 6 f.), and he is made to degrade and punish the priests of the high places, who also had acted in good faith and were doing what they had a right to do (vs 9 f.; "of the moral mantle," which, according to Wellhausen, "he threw over the logic of facts"). Ezekiel is accordingly regarded here as a bad man; but at the same time he would also be a stupid man. How could he expect to succeed in such an unorthodox and transparent trick? If success had attended the effort to exclude from the service in Jerus the priests of the high places according to 2 K 23 9, and notwithstanding Dt 18 6 ff., which according to what has been said under (a) is most improbable, then this would through the action of Ezekiel again have been made a matter of uncertainty. Or, was it expected that they would suffer themselves to be degraded and punished without protesting if they had done no wrong? Finally, the prophet would have belonged to that class whose good fortune is greater than their common sense. This leads us to the following:

(2) Examination of the development after the time of Ezekiel: Ezekiel's success is altogether incomprehensible, if now the distinction between priests and Levites has, at once, been introduced and at the return from captivity, in the year 583 Eze 2 20 ff., Ezekiel thinks that we at once meet with a host of difficulties. Why do only 74 Levites return according to Eze 2 40 if their degradation from the ranks of the priesthood through Ezekiel had not preceded? asks the Wellhausen school; why, again, are found in the time of Ezekiel himself. That Nu 18 f. indicates and reflects the opposition of the degraded is nothing but an unproved assertion; but if they had revolted, which was probable enough, then there would have been worse and more foolish measures in order to change the degraded position of the Levites according to Eze into the honorable position assigned them in P. This would only have made the matter worse. The Levites would again have been able to claim a precedent, and they would have acquired the strongest weapons for their opposition. The fact that Ezekiel's restoration of the priesthood to the Zadokites would have been ignored by P, as also the descent of Aaron through Eleazar and Ithamar Jacob's Levites, and the amount of P, that is, that in reality also others were admitted to the priesthood, would only have the effect of making those who still were excluded all the more rebellious, who could appeal to each case of such an admission in order to be declared according to a violation of the principle. What possible purpose can the authors of P could have had in the creation of these products of imagination, Nadab and Abihu, and the portrayal of the terrible fate of these sons of Aaron (Lev 10) remains incomprehensible (cf. the purposeless and constructive imagination in the description of the details of the Ark of the Covenant, which stands in no connection with the tendency of P; see Exodus, III, 5). Nor can it be understood why the creators of the PC could have had assigned other duties to the Levites than Ezekiel had done; the slaying of the burnt offerings and the sacrifices (44 11) and the cooking of the latter (46 24) is lacking in P, in which document the transportation of the imaginary tabernacle would have exhausted the duties of the priests (Nu 4), while in other respects, their services would be described only in such general notices as in Nu 8 23 f.; 18 2 f. (for this reason the very credible account in 1 Ch 23 1); 45 24 only becomes all the more trustworthy, while we are told of the enlargement of the duties of the Levites already by David in 1 Ch 23 25 f.). In short, the critical views offer one monstrosity after another, and each greater than its predecessor. We will only mention further that, if the critics are right in this matter, then of the directions found in Ezek 40-48 nothing
else has ever been carried out in reality, even when these chapters are correctly understood (see 2 [d] below), and at first nothing was intended to be carried out, so that it would be all the more surprising if this fact, that the program of Ezeckiel had already been worked out and had been carried out with an inexplicable haste, and that too at a time when the whole cultus was not at all observed (573, according to 40 1).

(d) The solution of the problem: The text as it reads in Ezk 44 9 ff actually does speak of a degradation. If the matter involved only a mere putting back into the status quo ante, of the Levites, who on the high places, contrary to the law, had usurped the prerogatives of the higher priestly offices, as this could readily be understood, then the expression in vs 10, 12, "They shall bear their iniquity," would lose much of its significance. On the other hand, the whole matter finds its explanation if, in the first place, the lower order of Levites did not put a high estimate on their office, so that they transferred their service to aliens (vs 6 ff), and, in the second place, by those Levites who departed from Jeh, when Israel was going astray, not all the Levites are to be understood, but only a certain group of priests, who by these means were for themselves and their contemporaries clearly enough designated: namely, the descendants of Aaron through Ithamar and Eleazar in so far as they were not Zadokites, that is, had not officiated at the central sanctuary. The non-Zadokite priests had permitted themselves to be made idle in the priesthood in the services of the high places, and for this reason were for the future to be degraded to the already existing lower order of the Levites.

The fact that in the ranks of lower participants in the cultus, already in the days of David, according to Ch, a still further division had taken place (I Ch 23-26), so that by the side of the Levites in the most narrow sense of the word, also the singers and the gate watchmen were Levites of a lower rank (Neh 13 44-47; 13 10), is again in itself entirely credible, and, in addition, is made very probable by Exz 2 40 ff. This too at once increases the small number of Levites who returned from the exile from 74 (cf 34 29) to 44 6; whereas the number yet remains a small one, but from Exz 44 6 ff we learn further that the Levites also before the days of Ezeckiel had not appreciated their office, for then they would not have given it over to aliens. In this too only does the text fall short of the intelligible, but the weapon which was to serve for the defence of the Wellhausen school has in every respect been turned against these critics. The historical order can only be: first, the PC, and after that Ezeck; never vice versa.

(2) Ezeck 40-48: Priority claimed for Ezeckiel over against the Priest Codex (cf Are the Critics Right? 114 ff).—(a) Sketch of the modern view: The entire vision of what the external condition of affairs would be in the future in chs 40-48, and not only what has particularly stated in 44 4 ff, is made a part of Israel's religious development in accordance with the scheme of the Wellhausen school. For this hypothesis, this section is one of the chief arguments, besides the opposition which it claims exists on the part of the prophets against the sacrifices, in addition to the proof taken from the history of the people and from the comparison of the different collections of laws with each other. In Ezeck 40-48 many things are different from what they are in Ezeckiel, and this as well as his being more that is found in P. How now would a prophet dare to change the legislation in P? Hence P is regarded as later than Ezeck. This is, briefly, the logic of the Wellhausen school.

(b) The one-sidedness of this view and its dangerous consequences: If we first state the facts in the case and complete the observations of the modern school, the picture will at once assume quite a different form and the conclusions drawn will in their consequences prove very embarrassing. It is a fact that in Ezeckiel the high priest so prominent in P is lacking. No matter carried out was a holy of holies, and in the holy place the table of the shewbread and the candlesticks, old utensils that are mentioned in the tabernacle of P, and in part play an important role there. But the differences in Ezeckiel are not found only in comparison with P, but just as much, too, in features which belong to the legislation of Dt, as also of the Book of the Covenant, accepted at all hands as preëxile (Ex 21-23; 34). Thus there is lacking in Ezeckiel 40-48 not only the tithes of P (Lev 27 30-32), also the laws with reference to the firstborn from P (vs 26 ff; Nu 18 15 ff), the ordinances with reference to the portions of the redemption sacrifice to be given to the priests from P (Lev 7 31 ff), but equally the ordinance with reference to the tithes, firstfruits and sacrificial gifts from Dt (of 14 22 ff; 36 12 ff; 14 23-26; 15 19-23; 18 3). The feast of weeks is wanting, which is demanded not only by P in Lev 23 15 ff; Nu 28 26 ff, but also by the older legislation (Ex 23 16; 34 22), and the Levites claim three feasts demanded everywhere, only the Passover and the Feast of the Tabernacles are prescribed (Ezeck 25 21). Thus too the direction with regard, e.g. to the Day of Atonement in Ezeckiel 45 18 ff is in no way different in so far as it is added to the other laws of P in Lev 16, etc (of Day of Atonement, I, 1), but also the command found in Ex 20 26 (from E) that it was not permitted to ascend on steps to the altar of Jeh is overthrown by Ezeckiel 43 17. And, accordingly, what has been described of the criticism itself accepts (although without reason) that Ezeckiel had changed the commandment of Dt 18 6 ff, according to which all the Levites in Jerusalem could perform priestly service, so that he not only forbade this, as did 2 K 23 9, but that he also degraded these priests of the high places as a punishment and reduced them to a lower service.

As is the case in reference to the law, Ezeckiel also disagrees with the facts of history. He changes the dimensions of the Solomon's temple (2 K 25 18; Ex 26 1-2); he gives an entirely different distribution of the Holy Land (47 13-48 29) from that which was carried out in actual history. What sheer arbitrariness and short-sightedness it would be, to pick out of this entirely different text one small passage, in which he differs from P, in order, for this reason, to force the composition of the PC into the post-exilic period, and at the same time to close one's eyes to the necessary conclusion that if this principle of interpretation is correct, then the Book of the Covenant and Dt, the temple and the migration into Canaan must also be post-exilic. "The prophet is not allowed to change P," we are told; but as a matter of fact he has changed P no more than he changed the older laws and history. Hence the claim is false. And then, too, P is not to be regarded as unchangeable. Even the writer of Ch, who writes from the standpoint of P, has changed P: for he narrates in 1 Ch 23 24-27 that the age of the Levites since the time of David had been reduced from 30 or 25 years (Nu 4 3.23.30.35; 8 23 ff) to 20 years (cf also the participation of the Levites in the burnt sacrifices and the Passover under Hezekiah [2 Ch 29 34; 30 17.19]), and in P itself, according to the PC, and the Passover after the regular time was permitted, and in general if such changes and adaptations of the law on the part of Ezeckiel could not be demonstrated elsewhere, the difficulties for the advocates of the Wellhausen hypothesis would be exactly as great as they are for the adherents of the Bib. views, only
that the problem would be inverted to explain how the author of P could have ventured to deviate so far from the will of God as this had been revealed to Ezekiel.

(6) Impossibility that Ezek preceded P: While the description of the temple in 40 5 ff and of the future dwelling-places of the people (47 13 ff) is comparatively complete, it is the very legislation of the ritual in 43 13 46 24, in which it is maintained that the authors of P followed the precedent of the prophet, that is it is itself the product of omissions in Ezekiel, that it could not possibly have been a first sketch, but must presuppose P, if it is not to be regarded as suspended in the air. Ezek presumes not only burnt offerings, peace offerings and food offerings, but also sin offerings (40 38; 42 13; 43 19 21 22 25; 44 27 29; 46 20). Ezekiel is indeed the first and the only prophet who mentioned sin offerings, just as the guilt offerings are found outside of Ezek only in Isa 53 10. But this reference is of such a kind that he presupposes the part of his readers an acquaintance also with these two kinds of sacrifices; hence it is, in itself, a natural conclusion, that the sacrificial legislation of P, that is, chiefly Lev 1 4 to 5 is, older, and as the guilt offerings and the sin offerings for the fees for the oxen, rank among the first in Lev 4 28, appear to be emphasized anew, this conclusion becomes a necessity.

If this is not the case then Ezek is without any foundation. In the same way we have already written reference to what is clean and unclean are presupposed as known in 44 23 25 f (cf 22 26). How long the uncleanness described in ver 26 continued can be seen only from Nu 19 11 ff. Since in Ezek 22 19 there is presupposed a definitely fixed Torah or Law, which it is possible to violate, then it is only natural to conclude that such commands existed before the days of Ezekiel, esp. such as are found in Lev 11 15. In the same way the general character of the ordinances (44 50c), as in the sanctuary, with reference to what is clean and unclean are presupposed as known in 44 23 25 f (cf 22 26). If there had been no high priest before the days of Ezekiel, it would have been a perfect mystery, in addition, how he would be found after 520 BC (Hag 1 1; Zec 3 8; 6 10 ff), without a word having been mentioned about it, that it is a very important institution. In addition, if the office had been created just at this time, this would make it very uncomfortable for the contentions of the Wellhausen school, since the other ordinances of P were introduced only in 444 BC, and should here be regarded as innovating.

That Ezekiel presupposed the ordinances of P in reference to the cultus officials has been demonstrated under (1). Accordingly, there yet remains to be discussed whether there is not a relationship that exists between Ezek and the so-called Law of Holiness (H) in Lev 17 26 (cf Leviticus), which is so great, that for a time Ezekiel was regarded as the author or the editor of this law, a view which, however, has been dropped, because a number of the peculiarities of Ezek do not admit of its acceptance. The more advanced critics then went farther, and claimed that H is later than Ezek, which is the only possible and defensible position. For practical reasons they could not examine, in addition to Ezek 40 48 the older parts of the book. Especially do we take into consideration, in addition to ch 44, also chs 18, 20 and 22; but in the end the contents of H are suggested by the entire Book of Ezek. Esp. Lev 26 34, is very fully used by Ezek: of the details, Driver's Intro to the OT; or, Hoffmann, Die wichtigsten Instanzen gegen die Graf-Wellhausenese

Hypothesis. That Ezek could not be the earlier of the two can be concluded as far as P in general is concerned, and for H in particular, esp. from this, that Ezek is just as closely connected with Dt and Jer, as with P; while, on the other hand, in the Psalms connection only with Ezek, while the expressions which Ezek has in common with Dt and those Ezek has in common with Jer are not found in P (cf the exceedingly interesting and instructive proof in Hoffmann, op. cit.). Equally striking is the proof of Kohler, Biblische Geschichte, III, 154 ff, who shows that the contents of the Torah (Law) presupposed and recognized by Jer and Ezek as dating from the Mosaic period, take into consideration not only the Books of the Covenant (Ex 21 14 f; 24 12 f; 11 13 P); moral and H in particular. Further, if we place P in a later period, it would be incomprehensible that this body of laws, in which the systematic feature is so important, can differ from the still more systematic ordinances of Ezek, and the moral system of H. Thus the sacrifices on the Passover and the Feast of Tabernacles are in number of the same kind in Ezek 45 21 ff; but not in P in Nu 28 16 ff; 29 12 ff. In the same way in the food offerings as in the Passover, the amount of oil to be given are concerned, there is everywhere the proper proportion in 45 18 46 15, while in Nu 28 this is regulated according to a different principle. Then Ezek on P are found in the three times (42 15 20; 45 2), of the inner and outer courts (40 23 27 47; and also 40 19; 48 16 f), square figures in places where they are not found in the tabernacle according to P. To this must be added that no other ordinances of Ezek would be carried out in actual practice. Even the ordinances in 44 4 f, according to the views of the critics, would be changed in P, so far as the establishment and work of the lower cultus officials and the enlarge-ment of the power of the higher cultus officials are concerned (cf II). The Day of Atonement, whose roots are said to be found in 45 18 ff, would be materially changed in number, length and ritual (cf Day of Atonement, I, I and III, I). When the Israelites returned to their own country, they did not think at all of building the temple or the tabernacle in accordance with Ezekiel's scheme, or dividing the land according to the directions of his book (both of these subjects have great prominence in Ezek 40 48; at 40 48, and should not be understood as being the same as the plan of Ezekiel) monizing Ezek with P, or of carrying out the latter practically. The Wellhausen hypothesis is then in conflict with all ritual legislation, whether real or constructed by Wellhausen himself.

(4) The correct interpretation of Ezek 40 48: These chapters dare not be made a part of the development of the law in the OT. Ezekiel's was not a program that was under all circumstances to be carried out or even could be carried out, for it presupposes conditions that were beyond the capacity of Israel. For in 40 2 f, a new geographical or geological situation is presupposed, which the country up to this time did not possess (cf the "very high mountain," 40 2), and the same is true in 47 1 f in reference to the miraculous temple fountain with its equally miraculous powers, and in 47 13 ff in the division of the land. Only after these changes had been effected in the character of the locality by Jeh, and Jeh and those Ezek may have entered the holy city according to Ezek 40 23 ff, it would be possible to carry out also the other injunctions. It is impossible, either, to interpret these chapters as an allegory. This interpretation is out of the question on account of a large number of directions and measurements. It is, however, possible to view it as an ideal solution, which portrays to the eye the continuation of the kingdom of God, and represents symbolically the
presence of Joh, which sanctifies all around about it and creates for itself a suitable outward form. This is particularly apparent in the new name which is assigned to Jerus, namely, "Jeh at that place," or the conclusion of this section and at the same time of this treatise. This, indeed, leads us to a brief account of the views presented.

(3) Ezekiel's Leviticism.—In (1) and (2) above, it has been shown that Ezek was not the starting-point of Leviticism in Israel: it rather represents the extreme development of this tendency. It was in harmony with the elementary stage of the OT to give the thoughts and demands of God, not in a purely abstract form, but to clothe them in objective and external materials, in order to prepare and educate Israel to understand Christianity. (The negative side of Leviticism, which is not to be overlooked by the side of the positive, is discussed in the art. Leviticus.) It is a matter of utmost importance for the correct understanding of the OT, that we recognize that the prophets too throughout think Levitically; in their discourses, too, sacred trees, sacrifices, times, persons, titles, play a most important role, notwithstanding all the spiritualization of religion on their part; and where it is thought possible, they overthrow the opposition of the part of the prophets to the Levitical system, namely, in the matter of sacrifices, a close consideration, but esp., too, the analogy of the other external institutions, shows that we have in these cases only a relative antithesis (cf Are the Critics Right? 90 ff; Messianische Erwartung der vorchristlichen Propheten, 383 ff). Thus e.g. Jeremiah who, in 6 20; 7 21 ff, engages as sharply as possible in polemics against the sacrificial system, and in 31 81 ff, in the passage treating of the new covenant, spiritualized religion as much as possible, assigned to sacrifices a place in his predictions of the future (cf 17 19 ff; 31 14; 33 18), just as the abiding-place and the revelation of God for this prophet too, are always found connected with the Holy Land, Jerus or Zelon (cf 3 17; 13 15; 30 18; 31 6.11.12; 32 26 f; 33 9). That in this the ultimate development of the kingdom of God has not yet been reached, but that the entire OT contains only a preliminary stage, cannot be too sharply emphasized. In so far Ezekiel, whose book Leviticism is in its most developed state, more than others, shares in the limitations of the OT. But just as little can it be denied that the Levitical system was really one stage, and that, too, an important and indispensable stage in the development of the kingdom of God: that in this system, the question at issue is not only that of a change of a religion into a stereotyped formalism or externalism, which is the case if this system loses its contents, but the fact that it contained a valuable kernel which ripened in this shell, but would not have ripened if this shell had been prematurely discarded. The external conditions, their harmonious arrangement, the ceremonial ordinances, keeping clean from external pollution, are indeed only forms, but in them was contained a valuable kernel, expressed in finding their expression; through these Israel learned to understand these contents. The kernel could not be given without the shell nor the contents without the form, until in Christianity the time came when the form was to be broken and the shell discarded. This significance of the Levitical system becomes more evident in Ezek than is the case, e.g. in P, where indeed a few passages like Ex 26 8; 29 45 ff; 40 34 ff; Lev 16; 19 18; 26 31-41 clearly show in what sense the exposition of the entire kingdom of God is to be understood; but the more fact that there are so few of these passages makes it easy to overlook them; while in Ezek, in addition to the purely Levitical utterances, and in part more closely connected with these, the entire work is saturated with the emphasis put on the highest religious and ethical thoughts, so that both must be in the closest harmony with each other (cf on this subject also Ezekiel's conception of God under 5 below). That Ezek and the Law of Holiness stand in such close relations to each other is not from the end to the beginning explained, but there is in any way to be connected with the composition of the law in Lev 17-26, but on the ground of the tendency common to both. The fact that Ezekiel shows a special liking for these chapters in P does not, accordingly, justify the conclusion that Lev 17 ff ever existed as a separate legal codex. We must in this connection not forget the close connection of the prophets with the rest of P mentioned under (2) above (cf Leviticus). We close this part of the discussion with the statement that Ezekiel constructed his system on the basis of the Levitical ordinance, but as priest-prophet (cf under 1, 1) utilized this material independently and freely.


The OT conception of the Messiah, as given in the prophetic writings, is in its character a more or less unconnected collection of utterances, which are so carefully given in the passages speaking of the Messiah on the ground that they were not genuine (e.g. Am 9 8 ff; Hos 1 10 ff; 3 ff; Mic 2 12 ff; Is 4 6-26; 7 14; 9 1-7; 11 1-10, etc), that they have now been recognized as conjectures. While the former declared as not genuine all the Messianic predictions down to Deutero-

 secular, the latter, in his work, Die vorzeilische Jahnwe Prophetie und der Messias, halted at Ezek, for this writer had put together a series of passages in a more or less uniform fundamental conception with pronounced characteristics.

He declares that prophecy and the Messianic idea are two mutually exclusive phenomena, by regarding the Messiah as a purely political and national fact, but the prophetic expectation of the future as something purely religious. Ezekiel regards as the first prophet with whose views on other matters the Messianic idea indeed did not harmonize, but who, nevertheless, yielded to the tendencies of his age, whose book Leviticism is in its most developed state, more than others, shares in the limitations of the OT.

But just as little can it be denied that the Levitical system was really one stage, and that, too, an important and indispensable stage in the development of the kingdom of God: that in this system, the question at issue is not only that of a change of a religion into a stereotyped formalism or externalism, which is the case if this system loses its contents, but the fact that it contained a valuable kernel which ripened in this shell, but would not have ripened if this shell had been prematurely discarded. The external conditions, their harmonious arrangement, the ceremonial ordinances, keeping clean from external pollution, are indeed only forms, but in them was contained a valuable kernel, expressed in finding their expression; through these Israel learned to understand these contents. The kernel could not be given without the shell nor the contents without the form, until in Christianity the time came when the form was to be broken and the shell discarded. This significance of the Levitical system becomes more evident in Ezek than is the case, e.g. in P, where indeed a few passages like Ex 26 8; 29 45 ff; 40 34 ff; Lev 16; 19 18; 26 31-41 clearly show in what sense the exposition of the entire kingdom of God is to be understood; but the more fact that there are so few of these passages makes it easy to overlook them; while in Ezek, in addition to the purely Levitical utterances, and in part more closely connected with these, the entire work is saturated with the emphasis put on the highest religious and ethical thoughts, so that both must be in the closest harmony with each other (cf on this subject also Ezekiel's conception of God under 5 below). That Ezek and the Law of Holiness stand in such close relations to each other is not from the end to the beginning explained, but there is in any way to be connected with the composition of the law in Lev 17-26, but on the ground of the tendency common to both. The fact that Ezekiel shows a special liking for these chapters in P does not, accordingly, justify the conclusion that Lev 17 ff ever existed as a separate legal codex. We must in this connection not forget the close connection of the prophets with the rest of P mentioned under (2) above (cf Leviticus). We close this part of the discussion with the statement that Ezekiel constructed his system on the basis of the Levitical ordinance, but as priest-prophet (cf under 1, 1) utilized this material independently and freely.

- 40-48 treat of the future, and furnish us the transition to another matter, in which Ezek by modern theology has been forced into a wrong light, namely, in regard to the Messiah.

After the critics had, as a matter of fact, eliminated from the preexilic prophecies and from the Old Testament as a whole, the prophecies about the Messiah, and therefore the messianic idea, the attempt was made by Gressmann's Der Ursprung der israelitisch-judenthi Scholastologie, the critics have begun to be a little more generous to the genuine character of the Messianic passages in the older prophetic writings. We here point to the fact, that the positive contents of Vos, which ascribe to Ezek the introduction of the Messianic idea out of the popular faith, are exceedingly inconsiderate. The different passages men-
tioned above, which in Ezek speak of the Messiah, can scarcely be said to add any new features to the picture of the Messiah as it is found in earlier lit. (of one exception to this we will speak later). If the Messiah was not yet portrayed in the earlier prophetic lit, Ezekiel had this occasion to introduce this new feature, if this feature did not harmonize with his other views, as Volz claims. And, if this is only a mistake, it is yet a fact that in Ezek the Messianic idea is not relatively a prominent feature; he, as it were, only recalls the picture known from the predictions of the earlier prophets; he accepts these pictures as revealed truth, because they, in his conviction, evidently originated in the development of prophecy. Cf for the idea that the Messiah is to come forth from small origins and from a lowly station Ezek 17 22—24; Isa 10 33.34; 11 1; Mic 5 1 ff. Ezek 21 32 only hints at the general expectation of a Messiah; Ezek 34 23 ff; 37 22. 24.25 connect esp. with the promises given to David in 2 S 7. Then the reunion of the two kingdoms into one sceptor is found also in Am 9 11; Hos 2 2; 3 5; Isa 8 23—9 1 f f; 11 13 f; Mic 5 2; Jer 3 18; 23 5 f; 1 K 11 30; the blessing of Nature, Isa 11 6—8; Am 9 13 ff; Hos 2 20 f f; 14 6 ff. At this point the prophecies of Ezekiel exhibit too few peculiar features and are too little prominent in the body of his prophecies to justify the belief that he was the first prophet to have introduced this so important Messianic figure. On the other hand, let us remember too that Ezekiel opposes the national feelings as sharply as possible by representing the entire past history of Israel as an unbroken chain of heathenish abominations (chs 1—24, 33, esp. 16 and 23), and remember it was just he who like Jeremiah saw his most bitter opponents in the false prophets (13 1 f f; 14 9; 22 23 f f), and that in the most pronounced antithesis to these he proclaimed before the fall of Jerusalem that this fall would and must come. And now it is claimed that he borrowed his Messianic idea from these very people, although this Messianic conception is everywhere represented as being a Divine revelation and not a natural product of the popular consciousness. A greater blunder in theological thought could scarcely be imagined. If we turn to the other side, to what development of the Messianic idea, namely, that in His work, in addition to His characteristics as a king, the Messiah has also those of a high priest, as this is shown at the same period by Jeremiah (see above, 2 1, 2a and 2e). At the Passover feast, at least, the priest conducts a purification through a bullock for a sin offering, which, through the fact that this is done for himself and for the entire people of the land, reminds us of the ceremony of the high priest on the day of atonement (Ezk 45 22; Lev 16 17.24.38; cf Day of Atonement, I, I, and Messianische Erwartung der vorexilischen Propheten, 356 ff). Over against the current view, we finally emphasize the fact that Ezekiel's expectations of a Messianic feature are not confined to Israel, but like those of Isaiah (2 2 f f; 11 10; Mic 5 3.6) and of other prophets are universal in their scope (cf Ezek 17 23; 16 53.61; 54 26). Ezekiel is also, finally, regarded as the creator of apocalyptic lit., which in prophetic garment evidently seeks to satisfy the people and picture the details of the last times. In this connection the critics have in mind esp. Ezek 38.39, that magnificent picture of the final onslaught of the nations under Gog and Magog, which will end with the certain victory of the Divine cause and the terrible overthrow of the enemies of Jeh. On the mountains of Israel the hosts will fall (39 4); seven years it will be possible to kindle fires with the weapons of the enemies (39 9); it takes seven months to bury the dead (39 13); a great feast is prepared for the birds (39 17 ff). In reply to this there are two things to be said. First of all Ezekiel is not the creator of these thoughts. There is a whole list of passages in the Prophets that also speak before his time how pictures of these matters will be after and beyond the Messianic age (cf Mic 2 12 b f; 4 11 f; 5 4 ff; Joel 3 21 f; Isa 11 4; 28 6; Hos 2 2). These are, however, all regarded by the critics as not genuine, or as the product of a later period, but they forget in this to observe that Ezekiel in these passages refers to older prophets (38 17; 39 8), and that they saw off the branch upon which he sits. In regard, however, to painting the fullest details of the picture, Ezekiel is equal to none of his predecessors. In this matter, too, he represents the highest point of development, in which he is followed by Zec 12; 13 7 ff; 14 1 ff, and Dnl, and with direct dependence on Ezek 38 by the Apocalypse of St. John (Revolutions, I, 5). As the prophecies of Ezekiel are different from the later Jewish apocalyptic lit. The latter borrowed the prophetic form but possesses neither the Divine contents nor the Divine inspiration of the prophet. For this reason the apocalyptic lit. appears pompously or under a pseudonym. Ezekiel, however, openly places his name over his prophecies. In Ezek the eschatology is a part of his prophetic mission, and as he in his thoughts throughout remains within the bounds of the religious and ethical ideals of prophecy, this feature, too, of his work is to be regarded as a Divine revelation in a form in harmony with the OT stage of the development of the kingdom of God. We are here indeed considering a matter in connection with which it is esp. difficult to determine how much in reality belongs to the eternally valid contents, and how much to the temporary forms. Here too, as is the case in the exegesis of chs 40—48, Christian theology will vacillate between the extremes of spiritualism and historicalism, i.e. between correcting the other, and in this way constantly approaching the correct middle course, until at some time in the future we will reach the full truth in the matter.}

5. Ezekiel's Leviticism of the OT to the highest Conception stage of development (of 2 above), who of God in his portrait of the Messiah has introduced the high-priestly characteristics (of 3 above), who in eschatology developed new features and laid the foundation for the development that followed in later times (of 4 above), can scarcely with any right or reason be termed a "secondary character among the prophets." This fact becomes all the more sure when we now finally examine the conception of God as taught in Ezek. In grandeur and variety of thought, in this respect only, Isaiah and Moses can be compared with Ezekiel. Already in the visions, we are struck by the sublimity of God as there pictured, esp. in the opening vision, where He appears as the absolute ruler of all creation, over which He sits enthroned (cf 11 1, 2 above). He is the "son of man," the "son of man," over against whom the prophet is at all times only "the son of man." More than fifty times it is said that the purpose of the prophecy was that the heathen nations, as well as the Israelites, shall by His judgments and His promises recognize that He is Jehovah.
On this side Ezekiel stands in an esp. close relation to the description of the exodus from Egypt (cf Ex 7 5·17; 8 10·22; 9 14·20·30; 10 2; 11 7; 14 4·18, and see Exouns, II, 2, on 7 8–13 16). Above everything Jeh's honor must be defended (35 20·32). Here again there is a place where the evolutionist hypothesis of the development of the concept of God is thoroughly put to shame. For in the preprophetic times it is claimed that God is, in the OT, merely placed by the side of other gods and was regarded only as the God of Israel, with whom He was intimately connected, because His existence had depended on the existence of the nation. As a proof, reference is made to the defence of His honor; and now we find the same thought in Ezekiel, in whose case it is impossible that any doubt as to his absolute monotheism can any longer arise (cf my Entwicklung der Gottesidee in vorreligio-

scher Zeit, 138 ff, 152 ff). The sublimity of this conception of God also appears in its universality. He is declared to be punishing the nations (cf chs 25 ff, 35 ff); He uses them for His purposes (cf chapters 38 f, 17, 19, 24, 33); He intends to give them salvation (chs 17, 23; 16 53·61; 34 26; cf 3 above).

Most of all, Ezekiel's concept of God, according to the preceding sketch, reminds us of that of Carl Bahr. The divinity characterized by God we find also a second feature. On the one side we find the holy God; on the other, the sinful man. The entire development of the people is from the beginning a wrong one. Ezekiel's thoughts are to be regarded as those for days of repentance when he, on the one hand, emphasizes the great guilt of the people as such (cf chs 16 and 23), and by the side of this maintains the principle that each one must be punished on account of his own sins (16 2), so that the individual cannot excuse himself, and the individual cannot be freed through the guilt of the people as a totality. But now comes the highest conception. The exalted and holy God comes to be a God of love. What is it but love, that He does not reject His people forever, but promises them a future (cf chs 34-48, in which also the divided kingdoms are to be reunited, 37 15 ff)? As Ex finds its culmination point in the indwelling of God among His people, which He promised in Ex 25 ff (27 18·22; 33 42 ff), so Ezekiel makes this become a matter of doubt again in chs 32 ff through the apostasy of the people, and nevertheless is finally realized in chs 35 ff (40 34 ff), thus too in Ezek 10 ff, Jeh leaves the city, but in 43 1 ff Jeh again returns, and now the name of the city is "Je-

hovah Shalam" (48 35). But as every single member participates in the sin and the punishment of the people, so too he takes part in the deliverance.

Ezekiel is indeed, as little as is Jeremiah, the creator of individualism, which he has often been declared to be. Against this claim, e.g. the character of the patriarchs can be appealed to. But a deeper conception of individualism has actually been brought about by Jeremiah and Ezekiel. The national organization as such is not the present dissolved. Accordingly, these prophets have now to deal more with the individual (of 1, 2, 3, above). Ezekiel is actually the pastor of those in exile. He has been appointed the watchman of the house of Israel (8 10 ff and 33 1 ff). He can bear the responsibility for the individual soul (cf also ch 18). The wicked man who dies without having been warned is demanded from his hand by God. Jeh does not wish the death of the sinner, but that he should repent and live. But such a mirror is given, that before it conscientious Christian preachers must all feel ashamed. Jeh is the gracious God, who does not treat men simply according to the principle of retaliation, else what would become of man? God rather de-

sires to bestow all things out of free grace; he that repents shall live. This is the highest ideal of the prophet, and with it we close.

The Feast of Weeks, the Pentecost of the Israelites, Ezekiel does not mention (cf II, 2, 26, above). This festival has come to be one of higher importance. For one of its objects, the Holy Spirit was poured out, and this Spirit, Ezekiel knew. Besides, Ezekiel knew also the passages as Jer 32 15; 44 1-6; Ps 51 12 ff; Joel 2 25 ff; Jer 31 31 ff, it is Ezek which contains the clearest predictions of Pentecost. It is the Spirit who in ch 37 awakens to new life the dead bones of Israel.

And in 35 25–28 we read: "And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."
Ezra-Nehemiah

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EZIAS, ez-i-as: RV OZIAS (q.v.).

EZION-GEBER, ez-i-on-ge'ber (תֶּהֶרִי), 'ezion geber; Paran רָם, Gasion Giber): Always mentioned along with Elath ("Eziongeber," Nu 33 35 f AV). Biblical Elath is described as "the way of the Arabah," having come from the N.W., they seem to have turned to the N.E. from the neighborhood of 'Aqaba, passing up by Wady el-Thuw toward the eastern desert (Dt 2 8). Elath and Ezion-geber were commonly called "the Arabah." They are named together again in connection with the maritime enterprises of Solomon and Jehoshaphat (1 K 9 26, etc). They therefore both lay on the shore of the sea. No trace of Ezion-geber is to be found on the present coast line. It is not improbable however, that in ancient times the sea covered a considerable stretch of the mud flats at the S end of Wady el-'Arabah, and the site of Ezion-geber may be sought near the spring 'Ain el-Qhadhaydun, about 15 miles N of the present head of the Gulf of 'Aqaba.

EZNITE, ez'ni-te (אֶזְנִי and אֶזְנֶית, 'eqnish or 'eqnia, 'eqni or 'eqna). See Adino.

EZORA, ez'o-ra (Ezrap, Ezord, AV Ozora): He and his six sons "gave their hands to put away their strange wives" (1 Esd 9 20.34 = "Machnadebai" of Ezr 10 40).

EZRA, ez'ra (Aram. or Chaldee, נֵיאר, 'eerar, 'help'; a hypocoristicon, or shortened form of Azariah, "Jeh has helped.") The Heb spells the name נֵיאר, 'eerar, as in 1 Ch 4 17, or uses the Aram. spelling of the name, as in Ezr 7 1. The Gr form is Euschares.

1. A priest who returned with Zerubbabel from Babylon (Neh 12 1). In Neh 10 3, Azariah, the full form of the name, is found.

2. A descendant of Jeshua and father of Jethro and other sons (1 Ch 6 17).

3. The distinguished priest who is the hero of the Book of Ezra and coworker with Nehemiah.

The genealogy of Ezra is given in Ezr 7 1-6, where it appears that he was the son of Seraiah, the son of Azariah, the son of Hilkiah, 1. Family

the son of Shallum, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth, the son of Zerahiah, the son of Uzziah, the son of Pelleth, the son of Phe.Controls the son of Phinhas, the son of Eleazar, the son of Aaron, the son of Aaron. The high priest. Since Seraiah, according to the Book of K, was killed by Nebuchadrezzar at Riblah (2 K 25 18-21), and since he was the father of Jehozadak, the high priest who was carried into captivity by Nebuchadrezzar (1 Ch 6 14.15 [Heb 6 40], etc) in 588 BC, and since the return under Ezra took place in 538 BC, the word "son" must be used in Ezr 7 2 in the sense of descendant. Since, moreover, Joshua, or Josiah, the high priest, who returned from Babylon with Zerubbabel, was the son of Jehozadak and the grandson of Seraiah, Ezra was probably the great-grandson or great-great-grandson of Seraiah. Inasmuch as Jehozadak is never mentioned as one of his forefathers, Ezra was probably not descended from Jehozadak, but from a younger brother. He would thus not be a high priest, though he was of high-priestly descent as far as Seraiah. For the sake of shortening the list of names, Ezra was inserted in Ezr 7 2-3 between Azariah and Meraioth, and one between Shallum and Ahitub from the corresponding list found in 1 Ch 6 4-14 (Heb 5 30-40).

Being a priest by birth, it is to be supposed that Ezra would have performed the ordinary functions of a member of his order, if he had been born and had lived in Pal. Jos, indeed, says that he was high priest of his brethren in Babylon, a statement that in view of the revelation of the Elephantine papyri may not be without a foundation in fact. According to the Scriptures and Jewish tradition, Ezra was admittedly a scribe, and esp. a scribe of the law of Moses. He is called "a ready scribe in the law of Moses," a "scribe of the words of the commandments of Jeh, and of his statutes to Israel," "the scribe of the law of the God of heaven." In the time of Jeremiah (cf Jer 8 8), "scribe" had already attained the meaning of one learned in the Scriptures, one who had made the written law a subject of investigation. Ezra is the first who is called by the title of "the scribe," the title by which Artaxerxes designates him in his letter of instructions in Ezr 7 6.11.

In the 7th year of Artaxerxes I (459-458 BC) Ezra requested permission of the king to go up to Jerusalem; for "Ezra had set his heart to obey these laws, the law of Jeh, and to do it, and Commission to teach in Israel statutes and ordinances." Artaxerxes granted his request, and gave him a letter permitting as many of the people of Israel and of the priests and Levites as seemed to him desirable to accompany him and commissioning him to inquire concerning Judah and Jerusalem, and to carry a gift of money from the king and his counsellors, and all the money to be found in the province of Babylon, and the freewill offerings of the people and priests, and the purchase of the king's goods, and commissioning him to purchase for the king's treasurers' storehouse, any of the king's goods, and to buy offerings to offer upon the altar of the house of God which was in Jerusalem. He was commissioned also to convey vessels for the service of the house of God, and to do at the expense of the royal treasury whatever might be needful for the house of God. The king decreed, moreover, that the treasurers of the king should assist Ezra with a tribute of wheat, wine, oil and salt, and that they should impose no tribute, custom or toll upon any of the priests, Levites, or priests of the house of God. Moreover, Ezra was authorized to appoint judges to judge the people according to the law of God and the law of the king, and to inflict punishments upon all who would not obey these laws.

Ascribing this marvelous letter of the king to the lovingkindness of his God, and strengthened by this evidence of God's power, Ezra proceeded to gather together out of Israel the chief men and teachers and the elders of the people, and sent them to Jerusalem, and brought Ezra with him to Jerusalem. He gathered these men in camp at Casiphia, on the river Ahava. Here he proclaimed a time of fasting and prayer, that God might prosper their journey (Ezr 8 15-23). Then, having delivered the treasures into the hands of the priests in the assembled company departed for Jerusalem, where by the help of God they arrived in safety, delivered over the money and gifts by number and weight, offered burnt offerings and sin offerings, delivered the king's commissions and furthered the people and the house of God.

Shortly after Ezra's arrival at Jerusalem, the princes accused the people, the priests, and the Levites of having intermarried with the peoples of the land, even asserting that the princes and rulers had been leaders in the trespass. Upon hearing this, Ezra was confounded, rent his garments, plucked off his hair, fell upon his knees and prayed a prayer of confession, weeping and casting himself down before the house of God. While he prayed the people assembled and wept, acknowledged theirsin and promised to do according to the law. The whole people were then assembled in council, and in spite of some opposition the strange wives were put away.

In Neh 8, Ezra appears again upon the scene at the Feast of Tabernacles as the chief scribe of the law of Moses, the leader of the priests and Levites who
The books of Ezr and Neh, by whomsoever written, are properly so named according to analogy from the principal persons mentioned in them. In the Heb Bibles, the former is headed simply, Ezra, and the latter, Nehemiah. The former, as well as the Talmud, in Jos, and in the Canon of Melito, 171 AD, as one, and are so treated also in the subscription of the MT, which reads: "The totality of the verses of Ezr and Neh is 668, and its sign is 'Remember, Jeh, thy servant, and his two parts [are at the sentence] 'unto the ascent of the corner' [Neh 3 31] and its chapters (s'dhrādyev) are ten, and its sign is 'Upon a high mountain get thee up, O thou that announce good tidings to Zion." In the LXX, Ezr-Neh is called Esdras B, while an apocryphal Book of Ezr is called Esdras A (see below). In the catalogues of the OT writings handed down to us by the Fathers (Origen, Cyril, Melito, Jerome and the Council of Laodicea) our Ezr is divided 1 Ezr; Neh; Ecclesiasticus or Ecclus, or Ezr, 3 Ezr; and an apocryphal book, falsely called a book of Ezr, is denominated 4 Ezr.

The object of the books is to show that God fulfilled his promise, or prophecy, to restore His exiled people to their inheritance, through the instrumentality on the one hand of the great heathen monarchs, Cyrus, Darius and Artaxerxes, and on the other hand by stirring up the spirit of such great men among the chosen people as Joshua, Zerubbabel, Haggai and Zechariah, and Ezra and Nehemiah, through whom the altar, the temple, the houses and walls of Jerusalem, and finally the worship and ceremony of the Jewish people were restored, the people being a foreign adventure, customs and idolatry, and their religious observances purified and fixed for all time.

The object of the work justifies the selection and arrangement of the material and the plan pursued by the composer, or composers; all matter being stringently excluded which does not bear directly upon the purpose in view. However much we may wish that other historical records had been included, it is not proper to criticize the work as if those of these omissions were not it fair to argue that the writer was ignorant of what he has not seen fit to record.

The unity of the combined work is shown by the fact that they have the same common object, the same plan, and a similarity of language and style; that they treat, for the most part, of the same period of time; and that Ezra is one of the most prominent persons in both. It is not fair to deny the essential unity on the ground that the list of priests and others found in Ezra and Neh 7; for it is no doubt that Ezra was the compiler of parts at least of the book called after him, and that Nehemiah also was the original writer of parts of the book that bears his name. Whoever was the final editor of the whole work, he has simply retained the two almost identical lists in their appropriate places in the documents which lay before him.

The Books of Ezr and Neh are a compilation of genealogical lists, letters and edicts, memoirs and chronicles. We cannot be certain to who was the composer of either or both books. Many think that Ezra compiled both the books out of preexisting materials, adding parts of his own composition. Others, suppose that Ezra wrote the book named after him, while Nehemiah composed the Book of Neh. Others again, are of the opinion that neither Ezra nor Nehemiah, but some other unknown editor, most probably the compiler of the Books of Ch, put together the Books of Ezr and Neh, using largely the memoirs of the two. There is no certainty of the number of persons in the records. While there is still much difference of opinion as to who was the final redactor, there is a general agreement as to the composite character of the whole, and that the person who wrote the parts that bind together the original sources was the same as he who wrote the canonical books of Chronicles.

The diversified character of the style, languages and other literary peculiarities of the books is accounted for by the large number and the variety of sources. From the style Character of the and contents of the first chapter it has been argued with great plausibility that it was written by Daniel; for similar reasons it has been argued that the portion of Ezr from 3 2 to 4 22 inclusive was written by Haggai the prophet. All admit that the parts of Ezr and Neh in which the 1st pers. is employed were written by Ezra and Nehemiah respectively. As to who it was who added the other connecting portions there is and must always be great doubt arising from the fact that the author is not mentioned. The style points to the same hand as that which composed the Books of Chronicles. These who believe that Ezra compiled the Book of Ch will believe that he most probably composed also the Books of Ezr and Neh. The principal objection to his authorship arises from the inexplicable change from the 3d pers. occurring in both Ezr and Neh. Insasmuch as the 3d pers. is the proper form to use in the best style of bib. historical composition; inasmuch as Herodotus, Thucydides and Xenophon often employ it in their histories; insasmuch as some of the prophetic books mingle the 1st and 3d pers. in the same document; and finally, insasmuch as the prophets and psalmists of Israel likewise interchange the persons in what is for us often an unaccountable manner; this characteristic of the style of Ezr-Neh seems an insufficient reason upon which to base the denial of the fact that both these books were really written by Daniel; for similar reasons it has been argued that the portion of Ezr from 3 2 to 4 22 inclusive was written by Haggai the prophet. All admit that the parts of Ezr and Neh in which the 1st pers. is employed were written by Ezra and Nehemiah respectively. As to who it was who added the other connecting portions there is and must always be great doubt arising from the fact that the author is not mentioned. The style points to the same hand as that which composed the Books of Chronicles. These who believe that Ezra compiled the Book of Ch will believe that he most probably composed also the Books of Ezr and Neh. The principal objection to his authorship arises from the inexplicable change from the 3d pers. occurring in both Ezr and Neh. Insasmuch as the 3d pers. is the proper form to use in the best style of bib. historical composition; inasmuch as Herodotus, Thucydides and Xenophon often employ it in their histories; insasmuch as some of the prophetic books mingle the 1st and 3d pers. in the same document; and finally, insasmuch as the prophets and psalmists of Israel likewise interchange the persons in what is for us often an unaccountable manner; this characteristic of the style of Ezr-Neh seems an insufficient reason upon which to base the denial of the claim that Ezra may have been the author.

The facts that there is unevenness in the treatment of the history, and that there are long periods on which the narrator is silent, do not militate against the authorship of Ezra nor do they imply a date long after his age; for the author is perfectly consistent in his purpose to stick to the object and plan which he had in view for himself, that is, to give an account of the reestablishment of the Israel-
that of the Egyp papyri which are dated in the 5th cent. BC. It closely resembles also the Aram. in Dnl.

Neither language nor style can be assigned as a ground for asserting a date later than the 5th cent. BC as the time of the composition of the book. Much stronger reason-
ricity against placing the final redaction of the books at so early a time is the mention of a Jaddua among the high priests in Neh 12 11,22, it being assumed that this is the same Jaddua whom Jos mentions (Ant, XI, viii, 4) as having filled the high-priestly office in the time of Alexander the Great. In view of the fact that Jos is the only source of information as to the period between 400 and 300 BC, it seems unfair to accept what is at least the existence of this Jaddua, while rejecting substantially all the rest of the same chapter in Jos which tells about Sanballat, Manas-
seh and Alexander's meeting with Jaddua. Inasmuch as the Sachau papyri, written in the 17th year of Darius Nothus, the artis of the present writer in the sons of Sanballat the governor of Samaria, the Sanballat who was their father must have lived about 450 BC. The same papyrius mentions Je-
hohanan (Johanan of Neh 12 22) as the high priest of Samaria after Bagoas had been the Pers governor of Jerusalem in 410-408 BC. Since, according to Neh 13 6, Nehemiah was governor in 434-433 BC, the 321 year of Artaxerxes, Bagoas would be perhaps his immediate successor. If we are to put any confidence in this, that is, there must have been at least two Sanballats, and probably two Jadduas, and at two different times a son of a high priest must have married a daughter of a Sanballat. While this is not impossible, it is impossible to separate short hints about Jos, who is a son and may be beyond any possibility of disentanglement, and we might be justified in throwing over entirely his account of a Sanballat, a Manasseh, and a Jaddua as living in the years 330-320 BC when Alexander con-
quered Syria. As far, of course, as the Jaddua of Neh 12 11,22 is concerned, he may well have been a high priest as early as 406 BC, and have continued to serve till 330 BC. On the other hand, another of the sons of Nothus, the artis of the present writer, in the Pers Reformed Formular. The "Darius the Persian" of Neh 12 22 is shown by the Sachau papyri to have been Darius Nothus, as Keil long ago suggested. The author may have called him "the Persian" to distinguish him from Darius the Mede. At any rate, it is best for us to remember that our inability to explain why the author called him by this title does not prove that he did not do so. Of all the Darius known to history, any one might have been called "the Per-
sian," except Darius the Mede, because all but he were Persians. The assertion that a king of Persia could only have been called a Persian "after the Pers period was past" involves, on the one hand, the assumption of such thorough knowledge of the possibilities of the usus lex mortuus of that time, and, on the other hand, such real ignorance of the usage of all times in such matters, as well as of the usage of the Pers and Bab monuments of the Pers era, as almost to cause one to believe that it can scarcely have been seriously made. (See the writer's art.
cited above.) Jos, it is true, apparently confines in his account Darius II and Darius III.

The phrase "the days of Nehemiah" (ver 26) certainly implied that the final redactor "looked back upon them as past." But there is no intima-
tion as to how long they were past. According to Neh 14, Nehemiah returned to Babylon in the 321 year of Artaxerxes, that is, in 454 BC. As Bagoas was already governor of Jerusalem, and Johanan high priest in 406 BC, a writer living about 400 BC can very well have referred to what happened "in the days of Nehemiah." As Bag-
as was the governor of Jerusalem, and of Ezra the priest and the scribe, having occurred "in the days of Zerubbabel, and in the days of Nehemiah." (12 47). From all we know it appears that these were the only Jews who were ever governed by a BC, member of the family of Jaddua, and who were not of the family of the high priest of the present time. If we can trust Jos, Bagoas treated the Jews with harshness and even desecrated the temple itself (Ant, XI, vii, 1). Already, then, in 405 BC, any patriotic and pious Israelite may have justly looked back upon their recent history in the light of Jos, and may safely be said to have lived in a nation which was almost longing and pride, and have written with appro-
riate eulogy of the days of Zerubbabel, Nehemiah and Ezra—the time of his people's semi-independ-
ence and of the glorious and unforgettable restoration of the temple of city, etc. There is no reason to doubt that Bismarck, Victoria, or Lincoln (of 1 Ch 13 3). Waiving the discussion of the prob-
ability of Ezra's having called himself "a ready scribe in the law of Moses," and may safely be left for a more detailed examination of the problem.

The section Eze 4 1-6 presents difficulties of date and composition. The section may have been composed whether it is a part of the Eze-Neh or not. It is explained, as suggested by Klostermann, as having been inserted here as a sort of recitative which has been explained by the same reason that all of it may not have been written as early as 405 BC.

The section Eze 4 1-6 presents difficulties of date and composition. The section may have been composed whether it is a part of the Eze-Neh or not. It is explained, as suggested by Klostermann, as having been inserted here as a sort of recitative which the writer of a later date has been left for a more detailed examination of the problem.

The conclusion, we would say in the words of Professor Cornwall and we should say, "After the ex-
amination of the Arab, Syr, Gr and Lat VSS and a comparison of them with the Heb MT, he comes to the conclusion that our Heb text as a whole is of more value than that repre-
sented by the VSS. The writer of this art. has noted a wonderful accuracy in the transmission of
the Aram. part of Ezr, the spelling or writing of the words resembling in many of the smallest particulars that of the Aram. papyri of Elephantine, which date from the 5th cent. BC.

LITERATURE.—Commentaries and Introductions: A. Introductions: Sayce, Intro to Ezr, Neh, Est; Angues-

seul, "The Commentaries and Book to the Bible: Harpur. Intro to the OT;" Kell. OT Intro. B. Commentaries: Kell. Ezr, Neh, Est; Rawlinson, in the Speaker's Comm., and in the Pulpit Comm.; and in Ezr and Neh and "Men of the Bible" series; Lange's Comm.; Meyer. Entstehung des Judentums; OTs Comm. E. R. Dick Wilson

EZRASHITE, ez'ra-hit (חセת, 'ezareh; 'Aṣaren, Aṣaṣôn; Founded in 1 K 4 31; Psa 88, 89, titles; from which it appears that the word is a patronymic for Ethan and Heman. It may be derived from Zerah, instead of Ezrah, seeing that there were an Ethan and a Heman who were descendants of Zerah, head of a Judahite family (1 Ch 2 6). There were also an Ethan and a Heman who were Levites (1 Ch 15 17).

EZRIR, ez'ri (ץ'ר, "my help"); Ezpah, Ezrad, or "Ezaph, Ezriri;" "Ezri, the son of Cheleb," appointed by David to be superintendent of agriculture (1 Ch 27 26).

EZRIL, ez'ril (Ezpha, Ezriel, AV Ezriil: One who had married a foreign wife (1 Esd 9 34); called Azarel in Ezr 10 41.

FABLE, f' bal (μυθος, μυθος): (1) Primitive conceits of the objects around him as possessing his own characteristics. Consequently in his stories, beasts, trees, rocks, etc., think, talk and act exactly as if they were human beings. Of course, but little advance in knowledge was needed to put an end to this mode of thought, but the former legend developed by it persisted and is found in the folk-tales of all nations. More particularly, the archaic form of story was used for the purpose of moral instruction, and when so used is termed the fable. Modern definitions distinguish it from the parable (a) by its use of characters of lower intelligence than man (although reasoning and speaking like men), and (b) by its lesson for this life only. But, while these distinctions serve some practical purpose in distinguishing (say), the fables of Aesop from the parables of Christ, they are of little value to the student of folk-lore. For fable, parable, allegory, etc. are all evolutions from a common stock, and they tend to blend with each other. See Allegory; Parable.

(2) The Sem. mind is peculiarly prone to allegorical expression, and a modern Arabian storyteller will invent a fable or a parable as readily as he will talk. And we may be entirely certain that the very scanty appearance of fables in the OT is due only to the character of its material and not at all to an absence of fables from the mouths of the Jews of old. Only two examples have reached us. In Jgs 9 7-15 Jotham mocks the choice of Abimelech as king with the fable of the trees. That could find no tree that would accept the trouble of the kingship except the worthless bramble. And in 2 K 14 9 Jehoash ridicules the pretensions of Amaziah with the story of the thistle that wished to make a royal alliance with the cedar. Yet that the distinction between fable and allegory, etc., is artificial is seen in Isa 5 12, where the vineyard is assumed to possess a deliberate will to be perverse.

(3) In the NT, "fable" is found in 1 Tim 1 4; 4 7; 2 Tim 4 4; Tit 1 14; 2 Pet 1 16, as the tr of muthoi ("myth"). The sense here differs entirely from that discussed above, and "fable" means a (religious) story that has no connection with reality—contrasted with the knowledge of an eyewitness in 2 Pet 1 16. The exact nature of these "fables" is of course nothing out of our knowledge, but the mention in connection with them of "endless genealogies" in 1 Tim 1 4 points with high probability to some form of gnostic speculation that interposed a chain of aetiology between God and the world. In the case of the gnostic systems that we know, these chains are described with a proximity so insensible (the Pistis Sophia is the best example) as to justify well the phrase "old wives' fables" in 1 Tim 4 7. But that these passages have gnostic reference need not tend to the Pauline authorship of the Pastoralas, as a fairly well developed "Gnosticism" is recognizable in a passage as early as Col 2, and as the description of the fables as Jewish in Tit 1 14 (cf. 3 9) is against 2d-cent. reference. But for details the commentators on the Pastoral Epistles are the best authorities. It is worth noting that in 2 Tim 4 4 the adoption of these fables is said to be the result of dabbling in the dubious. This manner of losing one's hold on reality is, unfortunately, something not confined to the apostolic age. Burton Scott Easton.

FACE, fāsē: In Heb the tr of three expressions: (1) פֶּה (pē), pem (2) פֶּה (pē), apin, lit. "eye," and (3) פֶּה, lit. "nose," "nostril," already noted s.v. Countenance, which see. The first and second of these words are used synonymously, even in metaphorical expressions, as, e.g., in the phrase "the face of the earth," when pēmin is used (Dn 6 15 et passion) and apin (Nu 22 5 et passim). The third expression preserves more clearly its original meaning. It is generally used in the phrases "to bow one's self to the earth," "to fall on one's face," where the nose actually touched the ground. Often "my face," "the face," the formal expression for the personal pronoun "I," "me," "thee," "thee." "In thy face" means "in thy presence," and is often so tr. A very large number of idiomat Heb expressions have been introduced into our language and are current. We notice the most important of these phrases.

"To seek the face" is to seek an audience with a prince or with God, to seek favor (Ps 24 6; 27 8 bis; 105 4; Prov 7 15; Hos 5 15; cf. Prov 29 26, where RV translates "Many seek the ruler's face," lit. many seek the face [Heb pē'ad] of a ruler). If God "hides his face" He withdraws His presence, His favor (Dt 32 20; Job 34 29; Ps 13 1; 30 7; 143 7; Isa 54 8; Jer 33 5; Ezek 39 25,26; Mic 3 4). Such withdrawal of the presence of God is to be understood as a consequence of man's personal disobedience, not as a wrathful denial of God's favor (Isa 59 2). God is asked to "hide his face," i.e. to disregard or overlook (Ps 61 9; cf. 10 11). This is also the idea of the prayer: "Cast me not away from thy presence!" (lit. "face," Ps 51 11), and of the promise: "The uprightness shall dwell in thy presence!" (lit. "face," Ps 140 13). If used of men, "to hide the face" expresses humility and reverence before an exalted presence (Ps 3 6; Isa 6 2); similarly Elijah "wrapped his face in his mantle" when God passed by (1 K 19 13). The "covering of the face" is a sign of mourning (2 S 19 4 = Ezk 12 6,12); a "face covered with fatness" is synonymous with prosperity and arrogance (Job}
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15 27); to have one’s face covered by another person is a sign of hopeless doom, as if one were already dead. This was done to Haman, when judgment had been pronounced over him (Est 7:8).

"To turn away one’s face" is a sign of insulting indifference or contempt. (2 Ch 29:6; Ezek 14:6; Sir 4:4; cf. Jer 2:37; 18:17; 22:30) on the part of God an averted face is synonymous with rejection (Ps 13:1; 27:9; 88:14).

"To harden the face" means to harden one’s self against any sort of appeal (Prov 21:29; Isa 50:7; Jer 3:3; cf. Ezek 3:9). See also Ex. 20:4.

In this connection we also mention the phrase "to respect persons," lit. to "recognize the face" (Lev 19:15, or, slightly different in expression, Dt 1:17; 16:19; Prov 24:28; 28:21), in the sense of unjustly favoring a person, or requiting him with undue evil. Compare also the Heb kādāh (Ex 23:3 AV), "to countenance" (see s.v.).

The "showbread" meant lit. "bread of the face," "of the presence," Heb lehem pātnim; Gr artōi enepiōs, artōi its prothēkōs. H. L. E. LURKING

FACT: "at a deed." The word occurs only in the heading of the chapter, 2 K 10:19, "Jehu excuseth the fact by the prophecy of Elijah," and in the case of the reference to the murder of Onias, "certain of the Greeks that abhorred the fact [the deed also]" (summisaporēstōn, lit. "that hating wickedness together with [others]."

FAKES, fākēs (ἀφάκησιον, ἀκακία, ἀκακίαν): "to fade" is in the OT the tr of ἀφαλλήλος; "to droop or wither, fig," "to fade," or "pass way" (Ps 18:45; Isa 1:30; 24:4; 29:1.4; 40:7.8); once it is the tr of ἀφαλλήλος, "to overflow; perhaps from ἀφαλλήλος (Isa 64:6 "We all do fade as a leaf"); in the NT of marainō, "to come to wither or to fade away" (Jas 1:11, "So also shall the rich man fade away in his ways,

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FAIL, fāl (ἀπέστρεφε, καλάθ, ἄποστρεφέ, ἀποστρεφόντα), ἀπόστρεφον, ἀπόστρεφος): "to fail" is both intrans., "to fall short", "to be wanting," and trans., "to be wanting to." Of the many trs. of "fail" in the OT, kālāth is the most frequent, meaning "to be consumed," "ended" (Job 11:20; 17:5; Ps 69:3; 71:9, etc.; Prov 22:8; Isa 15:6, etc.; Jer 14:6; Lam 2:11; 3:22; 4:17); it is the tr of kārath, "to be cut off" (2 S 3:29, of failure in succession; so, 2 K 2:4, etc); ἀπολλαμβάνω, "to take away," "to possess," "to lay hold of" (Isa 34:16 AV; 40:26 AV; 59:15 AV; Zeph 3:5); of ἀπορράθῃ, "to become faint" or "to make feeble" (Dt 31:6.8; "I will not fail thee, nor forsake thee," Num 21:31; 33:29; 1 Ch 28:20); of ἀπαθή, "to perish," "to be lost" (Ps 124:4, "Refuge hath failed me"); Ezek 12:22, "Every vision falleth"). Many other Heb words are tr" "fail," "faintly," for the most part in single instances.

In the NT, ἀπορράθην, "to leave out" or "off" is the tr of ἀπορράθῃ. (I K 18:16 "When it shall fail"); 22:32, "that thy faith fail not"); He 11:2, 9; 12:7, "Thy years shall not fail"); ἐκπάθη, "to fall off or away" (1 Cor 13:8, "Charity [RV 'love'] never faileth"); katarpeō, "to make useless" (13:8 AV, "Whether prophecies, they shall fail"); kusōterō, "to be behind," "to lack" (He 12:15 AV; ἀποροπίσθα, "to swoon away," "failing" (Lk 21:26 AV). RV has "fail," in a new tr of Jer 18:14, for "fall" (Lam 1:14, m "stumble"); "his hand fail" for "fallen in decay" (Lev 25:35); "I will in no wise fail thee" for "I will never leave thee" (He 13:5); of Dt 31:6; Josh 6:16, "Gad did not" for "entered not" (He 4:6); "faileth" (ARV) for "ceaseth" (Ps 49:8), ERV "must be let alone for ever" for "failing" for "was darkened" (Lk 23:45); "for fail" (Lk 4:23), "be slack," "be missing" (Isa 34:16); "falteth short of"); "fail" (Lk 15:15, m "falteth backsliding"); for "fail not," "unsatisfied" (Gen 47:15); "wholly" (Josh 3:16); "fail in [looking]" (Lam 4:17); for "falteth," "ia lacking" (Isa 40:26; 59:15) for "men’s hearts failing them" (Lk 21:20), "men fainting," "m” expiring." W. L. WALKER

FAIN, fān (advb.).: Occurs twice in RV, in the sense of "gladly": (1) in Job 27:22 as the rendering of ἀρα, to fect with haste" (from anything), "He would fain flee out of his hand," lit. is as in m of AV, "in fleeing he would flee"; (2) in Lk 15:16, as the tr of ἀρα, to "be glad to" the son, or be glad that the son was found; "fain of heart" or "desire on," "He would fain have filled his belly with the husks which the swine did eat." RV adds two instances: (1) Lk 13:31, "Herod would fain kill thee"); (2) Acts 26:28, "Thou wouldest fain make me a Christian." See ASMOT.

FAINT, fānt (ἀνασπάομαι, ἀνασπάω, ἀνακανθάμονα, ἀνακανθάμονος, ἀνακανθάμονον): The Heb vocabulary for the depressing physical conditions and mental emotions which are rendered in AV by the Eng. word "faint," "fainting," and other compounds of that stem, is, as will be seen above, wide and varied in derivation. The 11 Heb and 3 Gr words and their derivatives are used in 62 passages in AV to express these conditions.

ἀγέθυ is used to express the exhaustion from fatigue and hunger in the case of Esau (Gen 25:27.30). This and its variants come from a root which primarily means "to cover or conceal," therefore "to be dark or obscure," and so, fig, "to be faint or depressed." Israel's helpless state when harassed by Amalek (Dt 25:18) and the plight of Gideon's weary force when they sought in vain for help at Succoth (Jgs 8:4) are described by the same word. Isaiah also uses it to picture the disappointed, and unsatisfied appetite of the oppressor, the man awakening from his dream of refreshment (Isa 29:8). In 2 S 16:14, ἀγαθήθημι is probably a proper name of a place (RVm).

Τοῦπ in 1 S 14:28-31 describes the exhaustion of Saul's host in pursuit of the Philistis after the battle of Michmash. The same word expresses the failure of David's strength when in conflict with the same foes, which led to his imminent peril and to the consequent refusal of the commander of his army to allow him to take part personally in the combat (2 S 21:15).

Τοῦπ is used by Ziba when he brought refreshments to David's men on the flight from Absalom (2 S 16:2); see also its use in Isa 40:28. Cognate verbal forms occur in Isa 40:33.1; Jer 2:21; 51:58.64; Hab 3:15, as also in Jgs 8:15, meaning in all cases the faintness or exhaustion of fatigue or weariness.

Ἄλθθ expresses the faintness from thirst in Am 8:13, or from the heat of the sun (Jon 4:8), and fig, the despondency which was the result of the captivity (Isa 51:20). Ezekiel uses it allegorically
as describing the withering of the trees for grief at the death of the Assyrian kings (Ezk 31:15).

‘Ataph is the weariness of the wanderers in the desert (Ps 107:5), the faintness from hunger (Lam 2:19), or the despondency of Jonah dispelled by his remembrance of God’s mercies (Jon 2:7).

Daveness, from a root which signifies the sickness produced by exhaustion from loss of blood, is used in Isa 1:5 for the faintness of heart, the result of remorse for sin, and in Jer 8:18 for the prophet’s sorrow for the sins of Israel. A cognate form expresses the result of the judgments of God which were incurred as punishments for the national backsliding (Lam 1:13:22; 5:17).

Mágo, lit. “dissolving or melting,” is applied to the contagious fear which the example of a cowardly soldier produces among his comrades (Dt 20:8, RV “melt”). In the remarkable passage in Isa 10:18, in which God pronounces the doom of Assyria when its purposes of chastisement on Israel have been fulfilled, the collapse of Assyria is said to be “as when a standard-bearer fainteth.” For this RV “melt” substitutes “as when a sick man is nineth away,” which is probably the correct rendering. The word mágo may mean either a sick man, or else something glittering and seen from afar, such as a standard, but the former sense is more intelligible and suggestive in context. The only used verbal form cognate to mágo is used on account of its assonance.

Yágah (yághah), which is usually tr. “grieved” or “tormented” or “spite-filled” or “faint,” is rendered as “fainted” in Jer 45:3. This passage, “I fainted in my sighing” AV, is in Heb the same as that which reads, “I am weary with my groaning” in Ps 6:6, and is similarly rendered in RV.

Rákeb, like mágo, primarily signifies “to melt” or “to become soft,” and is used in prophetic exhortations in which the people are encouraged not to be panic-stricken in the presence of enemies (Dt 20:3, and also Jer 51:46; Isa 7:4). Another related word, mórekh, in the sense of despair and utter loss of courage, is used in expressing the consequences of God’s wrath against Israel (Lv 26:36). In its literal sense it signifies “blandness,” as of the words of a hypocritical enemy (Ps 55:21).

Tághar is the prostration of utter fatigue whereby one is unable to raise himself or to proceed on a journey, as were some of David’s little band (1 S 30:10–21). A cognate word describes the prostration of amazement and incredulity with which Jacob heard of Joseph’s condition in Egypt (Gen 45:28).

Kákh, the pining of earnest, longing desire, is tr. “fainteth” in Ps 84:2; 119:81; elsewhere it is rendered by words expressing wasting or languishing. The panic in Canaan due to famine is expressed (Gen 47:15) by the word kákh, which implies a state of frenzy.

The only records of actual fainting are (1) Daniel, in Dan 8:27, where the word used is the Niphal of the vb. kákhah, lit. “became,” meaning that he became weak; (2) swooning is mentioned in Ezd Est 15:7–15.

In the NT “faint” is used in the sense of physical exhaustion (Mt 9:36 AV; 15:32; Mk 8:3), where it is part of the vb. ekákhe, “to relax.” Otherwise it is used fig. of discouragement of spirit. The same vb. is used in Gal 6:9; He 12:3:5; but in Lk 18:1; 2 Cor 4:1–16; Eph 3:13 it is part of the vb. ekkakéb (according to some authorities eykaké, pronounced enkakéb, meaning “to be faint-hearted” or “to be a culprit, negligent.” In Rev 2:3 it is some, kópide, lit. “to annoyed, tired.”

ALEX. MACALISTER

FAIR, fár: The word tr. in AV from 9 Heb and 4 Gr expressions has nowhere in the Bible the modern sense of “bland,” “fair-skinned.” The tr. of Isd 5:4, “fair colors,” refers to the cosmetic use of an, púkh, stibium, antimony powder, with which black margins were painted around the eyelids, so as to make the eyes appear large and dark. The stones of rebuilt Jerusalem, beautifully laid in their black mortar, are compared with such eyes. We can distinguish the following varieties of meaning: (1) Beautiful, attractive, דינה, tóbh, הָרָע, yáphah, יָד, yápeh, Aram. יָד, shappîr; LXX κόλης, κόλος; in the NT καίνας, κανελόν. This latter word is in both places where it is found used of Moses (Acts 7:20; He 11:23, RV “goodly”), and means “town bred” (as opposed to boorish), polite, polished in manners, urbane, then nice, pretty. (2) Pure, free of defilement, RV “clean,” יפָר, tfóhr (Zec 3:5). (3) “Fair speech,” plausible, persuasive (יָד, lekáh, Prov 7:21; ὑδάλω, ἑαυτός, Sir 6:5; of εὐθυγραμμία, eulōgia, Rom 16:18). (4) Making a fine display (ἐρυσσονέται, ἐφρασσόμενον, Gal 6:12; to make a fair show”). (5) Good of the earth (σπόλι, ἐκκαθαρίζω, “golden,” “clear,” Job 37:22, RV “golden splendor”); ἑδή, euda (Mt 16:2).

H. L. E. LKUIMG

FAIRHAVEN, fár' há'ven (Καλός Λαμεών, Kaló Lámeón): A roadstead on the S. coast of Crete, about 5 miles E. of Cape Matara, the most southerly point of the island. The harbor is formed by a bay, open to the E., and sheltered on the W. by two small islands. Here Paul waited for a considerable time (Acts 27:9); but while it afforded good anchorage and a shelter from N. and N.W. winds, “the haven was not commodious to winter in” (vs 8:12). See CRETE.

FAIRS, fárz: Found only 5 t in AV (Ezk 27:12, 14.16.19.27), apparently incorrect tr of יִפְרַח, tizzábóhn, according to modern Hebraists (though Gesenius gives “fair” as one of its meanings). The LXX tr. the Heb of the above five passages by two different words, ἐφρασάμενον, ἐφρασάμον, “market-place” (vs 12:14.16.19); and μαρτάβας, matáβος, “hire,” “pay” (vs 27:33). AV follows the Wyclif version in ver 12 and the Geneva version throughout, although it properly tr “wares” in ver 33. RV gives “wares” (q.v.) throughout.

FAITH, fáth:
1. Etymology.
2. Meaning and Divergency.
3. Faith in the Sense of Creed.
4. A Leading Passage Explained.
5. Remark.
6. Conclusion.

In the OT (AV) the word occurs only twice: Dt 32:20 (יִפְרַח, eínán); Hab 2:4 (יִפְרַח, yméán). In the latter RV places in the alternative rendering, “faithfulness.” In the NT it is of very frequent occurrence, always representing πίστις, pístis, with one exception in AV (not RV), He 10:23, where it represents χρίστος, elpis, “hope.” The history of the E. H. word is rather interesting than important; use and contexts, alike for it and its Heb and Gr parallels, are the surest guides to meaning. But we may note the following points from the etymology that it occurs in the form “feith,” in the form in which it is used, τοῦτο ὁ δικαίωσις (10th cent.); that it is akin to fideis and this again to the Sanskrit root bháth, “to unite,” “to bind.” It is worth while to recall this primal suggestion of the spiritual work of faith, as that which, on man’s side, unites him to God for salvation.

Studying the word “faith” in the light of use and context, we find a bifurcation of significance in the Bible. We may distinguish the two senses as the passive and the active; on the one side, “fidelity,” “trustworthiness;” and faith,” “trust,” “on the other.
Faithful

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In Gal 2:22, e.g. context it makes it clear that "fidel-
ity" is in view, as a quality congruous with the
associated graces. (RV accordingly renders pistis there by "faithfulness.").

2. Meaning: renders pistis there by "faithfulness." A diver-
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the word by our Lord. Of about twenty pas-
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In them, with rarest exceptions, the words "reli-
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3. Faith in which is trusted, or which justifies the Sense of Creed trust. The most important of such Creed is the paragone Jw 2:14-20, where an apparent contradiction to some great Pauline dicta perplexes many readers. The riddle is solved by observing that the writer uses "faith" in the sense of creed, orthodox "belief." This is clear from ver 19, where the "faith" in ques-
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1. Faithfulness of God in the OT

5. Remarks The "passive" sense, "fidelity," "good faith," while in classical Gr it not rarely bears the active sense, "trust." In the koine, the type of Gr universally common at the Christian era, it seems to have adopted the active meaning as the ruling one only just in time, so to speak, to provide it for the utterance of Him whose supreme message was "reliance," and who passed that message on to His apostles. Through their lips and pens "faith," in that sense, became the supreme watchword of Christianity. See Justifi-
cation; Union with Christ.

In conclusion, without trespassing on the ground of other arts, we call the reader's attention, for his Scriptural studies, to the central place of faith in Christianity, and its sig-
nificance. As being, in its true idea, a reliance as simple as possible upon the word, power, love, of Another, it is precisely

that which, on man's side, adjust him to the living and merciful presence and action of a trusted God. In its nature, not by any mere arbitrary arrange-
ment, it is his one possible receptive attitude, that in which he brings nothing, so that he may receive all. Thus the "faith" means His fidelity to promise. But in the over-
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secure or firm." In the Kal it denotes the firmness of that which supports something, being used in the participle of a nurse who carries a child (Nu 11:12; 2 S 4:4; Isa 49:23). In the Niphal it denotes the firmness which is shared, for example, a child which is carried (Isa 60:4); hence the well-born house (1 S 2:35; 26:28); a wall which firmly holds a nail (Isa 22:23;25); a kingdom firmly established (2 S 7:16); persons secure in political station (Isa 7:9); a heart which is faithful (Neh 9:3); hence in the New Testament there comes to have the meaning of being true in the sense of the agreement of words and assertions with reality; for example, of words and revelations (Gen 42:20; Hos 6:9); and of persons (Isa 8:2; Jer 43:5). It has also the meaning of being faithful, being applied to men in Nu 12:7; Ps 101:6; Neh 13:13, etc. In this sense the term is applied to the covenant-keeping Jehovah to express the truth that He is firm or constant, that is, faithful in regard to His covenant promises, and will surely fulfill them (Dt 7:9; Isa 49:7; and possibly Hos 11:12 [Heb 12:1]).

A similar use is made of the nouns 'emeth and 'emunah. Apart from the instances where 'emeth denotes the truthfulness of the correspondence of words and ideas with reality, and the instances where it denotes the agreement of acts and words with the inner disposition, that is, sincerity, it is also used to denote the idea of faithfulness as above defined. As regards the noun 'emunah, apart from a few passages where it is doubtful whether it means truth or faithfulness, it usually denotes the latter idea. Both these nouns, then, are used to signify the idea of faithfulness, that is, constancy or firmness, even in the fullest sense of all obligations. In this sense these words are not only applied to men, but also to God to express the idea that He is always faithful to His covenant promises. It is this attribute of God which the Psalmist declares (Ps 40:10 [Heb 11]), and the greatness of which He affirms by saying that God's faithfulness reacheth to the clouds (36:6 [Heb 6]). It is this which he makes the object of praise (89:1.2 [Heb 2:3]; 92:2 [Heb 8]); and which he says should be praised and revered by all men (40:8 [Heb 6:9]). And even this faithfulness is itself characterized by constancy, if we may so speak, for the Psalmist says that it endures to all generations (100:5). Being thus a characteristic of God, it also characterizes His salvation, and becomes the basis of confidence of the child of prayer (143:1). It thus becomes the security of the religious man (91:4) and the source of God's help to His people (31:5 [Heb 6]). Accordingly in the teaching of prophecy, the salvation of the covenant people rests upon no claim or merit of their own, but solely upon Jehovah's mercy, grace and faithfulness. When Israel incurred God's judgments, it might have appeared as if His promise was to fail, but, so far from this being true, as Jehovah He is faithful to His word of promise, which stands forever (Isa 40:8). Even in adversity His counsels are characterized by faithfulness and truth (26:1); and this is not because of Israel's faithfulness, but it is for His own sake that Jehovah bloteth out their transgressions (43:22-25; Mic 7:18-20).

It is, moreover, this same characteristic of Jehovah which is asserted in many cases where the Hebrew words 'emeth and 'emunah are used by the word "truth" in AV. In Ex 34:6 it is God's faithfulness ('emeth) which is referred to, since it evidently signifies His constant faithfulness to His covenant; and in Dt 32:4 it is God's faithfulness ('emunah) which is mentioned, since it is contrasted with the faithlessness of Israel. The same is true of 'emeth in Mic 7:20; Ps 31:5 [Heb 6]; 91:4; 146:6. This is also true of the numerous instances where God's mercy and truth ('emeth) are combined, His mercy being the source of His gracious promises, and His truth the faithfulness with which He certainly fulfills them (Ps 25:10; 57:3 [Heb 4]; 61:7 [Heb 8]; 88:10 [Heb 11]; 86:15). And since the covenant-keeping of God's faithfulness comes also to be a characteristic of the New Covenant which is everlasting (Ps 92:28 [Heb 29]); of also for a similar thought, Isa 54:8ff; Jer 31:35ff; Hos 2:19; Ezek 16:60ff.

It is in this connection, moreover, that God's faithfulness is closely related to His righteousness in the OT. In the second half of the prophecy of Isaiah and in many of the psalms, righteousness is ascribed to God because He comes to help and save His people. Thus righteousness as a quality parallel with grace, mercy and faithfulness is ascribed to God (Isa 41:10; 42:6; 45:13.19.21; 63:1). It appears in these places to widen out from its exclusively judicial or forensic association and to become a quality of God as Saviour of His people. Accordingly this attribute of God is applied to the Psalms as the basis of hope for salvation and deliverance (Ps 31:1 [Heb 2]; 33:24; 71:2; 143:11). Hence this attribute is associated with God's mercy and grace (Ps 10:14 [Heb 10]; 89:14 [Heb 15]); also with His faithfulness (Zech 2:3; Ps 36:6 [Heb 7]; 40:10 [Heb 11]; 88:1.11.12 [Heb 12:13]; 89:14 [Heb 15]; 96:13; 119:137.142; 143:1). Accordingly the OT conception of the righteousness of God has been practically identified with His covenant faithfulness, by such writers as Kautzsch, Richm. and Smend, Ritschel's definition of it being very much the same. Moreover, Ritschel, following Dierzel, denied that the idea of distributive or retributive justice is ascribed to God in the OT. In regard to this latter point it should be remarked in passing that this denial that the judicial or forensic idea of righteousness is ascribed to God in the OT breaks down, not only in view of the fact that the OT does ascribe this attribute to God in many ways, but also in view of the fact that in a number of passages the idea of retribution is specifically referred to the righteousness of God (see Righteousness; cf against Dierzel and Ritschel, Dalmann, Die richterliche Gerechtigkeit im Alten Testament).

That which concerns us, however, in regard to this close relation between righteousness and faithfulness is to observe that this should not be pressed so far as to the exclusion of faithfulness in the covenant relation of Jehovah and His people. The OT teaching in the Psalms and the second half of Isa. The idea seems to be that Israel has sinned and has no claim upon Jehovah, finding her only hope of deliverance in His mercy and faithfulness. But this very fact that Jehovah is merciful and faithful becomes, as it were, Israel's claim, or rather the ground of Israel's hope of deliverance from her enemies. Hence in the recognition of this claim of His people, God is said to be righteous in manifesting His mercy and faithfulness, so that His righteousness is not less than His mercy and faithfulness, becomes the ground of His people's hope. Righteousness is thus closely related in these cases to faithfulness, but it is not identified with it, nor has it in all cases lost entirely its forensic tone. This seems to be, in general, the meaning of righteousness in the Psalms and the second half of Isa, with which may also be compared Mic 6:9; Zec 8:8.

The emphasis which this attribute of God has in the NT is determined by the fact that throughout the whole of the OT the covenant relation of Jehovah to His people is founded solely in God's grace, and not on any merit of theirs. If this covenant relation had been based on any claim of Israel, faithfulness on God's part might have been taken.
for granted. But since Jeh’s covenant relation with Israel and His promises of salvation spring solely from, and depend wholly upon, the grace of God, that which gave firm assurance that the past experience of God’s grace would continue in the future was this immutable faithfulness of Jeh. By it the experience of the fathers was given a religious value for Israel from generation to generation. And even as the faithfulness of God bridged over the past and the present, so also it constituted the connecting link between the present and the future, becoming thus the firm basis of Israel’s hope; of Ps 89 which sets forth the faithfulness of God in its greatness, its firmness as the basis of the covenant and the ground it affords of hope for future help from Jeh, and for hope that His covenant shall endure forever. When God’s people departed from Him all the more emphasis was put upon His faithfulness, so that the only hope of His wayward people lay not only in His grace and mercy but also in His faithfulness, which stands in marked contrast with the faithlessness and inconstancy of His people. This is probably the meaning of the difficult verse Hos 11:12 (Heb 12:1). In the NT teaching concerning the faithfulness of God the same idea of faithfulness to His gracious purposes is emphasized and held up.

2. Faithful— as the object of a confident trust in the faithfulness of God. This idea is usually expressed in the NT by the adj. ἀλεθινός, and once by the noun πίστις, which more frequently has the active meaning of faithfulness, and the passive meaning which the Hebrew term שָׁוָה shows.

An attempt has been made by Wendt (SK, 1883, 511 f.; Teaching of Jesus, ET, I, 259 f) to interpret the words ἀλεθινός and ἀλεθινότης in many instances, especially in the Johannine writings, as denoting faithfulness or trust, repeating the LXX rendering οἶος ἂν ἄληθη γίνεται for the Heb phrase “mercy and truth,” in which truth is equivalent to faithfulness. But the most that could be inferred from the fact that the LXX uses the word ἀλεθινός to translate the Heb word ἑμθή, and in about one-half the cases where ἑμθήνα occurs, would be that those Gr words might have been prepared for such a use in the NT. But while it is true that there is one usage of these words in John’s writings, and these apparently based on the OT use of ἑμθή and ἑμθάνη, the Gr words do not have this meaning when employed to denote a characteristic of God. Neither is the adj. ἀλεθινότης so used. See TRU.

In the Epistle of Paul the word ἀλεθινός occurs quite frequently to denote the truth revealed by God to man through reason and conscience, and to denote the doctrinal content of the gospel. In two passages, however, the words ἀλεθής and ἀλεθινότης seem to signify the faithfulness of God (Rom 3:4, 15:8). In the former passage Paul is contrasting the faithfulness of God with the faithlessness of men, the word ἀλεθής, ver 4, and ἀλεθινότης, ver 7, apparently denoting the same Divine characteristic as the word πίστις, ver 16. In the latter passage (Rom 15:8), the vindication of God’s covenant faithfulness, through the realization of His promises to the fathers, is declared to have been the purpose of the ministry of Jesus Christ to the Jews.

This faithfulness of God to His covenant promises is frequently emphasized by Paul, the words he employs being the noun πίστις (once) and the adj. πιστός. The noun πίστις is used once by Paul in this sense (Rom 3:3 ff). In this place Paul is arguing that the realization of the promises of God’s faithfulness. Both Jew and Gentile, the apostle had said, are on the same footing as regards justification. Nevertheless the Jews had one great advantage in that they were the people to whom the revelation of God’s gracious promises had been committed. These promises will certainly be fulfilled, notwithstanding the fact that some of the Jews were unfaithful, because the fulfillment of these promises depends not on human conduct but on the faithfulness of God, which cannot be made void by human faithlessness and unbelief. And to the supposition that man’s faithlessness could make of no effect God’s faithfulness, Paul replies ‘let God be faithful [ἀλεθής] and every man a liar’ (ver 4), by which Paul means to say that in the fulfillment of God’s promises, in spite of the fact that men are faithless, the faithfulness of God will be abundantly vindicated, even though every man should be proven untrue and faithless. And not only so, but human faithlessness will give an opportunity for a manifestation of the faithfulness (ἀλεθινότης) of God, abounding to His glory (ver 7).

God’s faithfulness here is His unchangeable constancy and fidelity to His covenant promises; and it is this fidelity to His promises, or the fact that God’s gracious gifts and election are without any change of mind on His part, which gives to Paul the assurance that all Israel should finally be saved (Rom 11:25-29). Moreover this covenant faithfulness of God is grounded in His very nature, so that Paul’s hope of eternal life rests on the fact that God who cannot lie, cannot be faithless, and that God’s faithfulness, and the certainty that God will abide faithful notwithstanding human faithlessness rests on the fact that God cannot deny Himself (2 Tim 2:13). It is because God is faithful that His promises in Christ are very godly promises (2 Cor 1:20). This attribute of God, moreover, is the basis of Paul’s confident assurance that God will preserve the Christian in temptation (1 Cor 10:13); and establish him and preserve him from evil (2 Thess 3:3). And since God is the faithful God, and being trustworthy, this characteristic attaches to the ‘faithful sayings’ in the Pastoral Epistles which sum up the gospel, making them worthy of trust and acceptance (1 Tim 1:15; 4:9; Tit 3:5).

This faithfulness of God in the sense of fidelity to His promises is set forth as the object of sure trust and hope by the writer of the Epistle to the Hebrews. It was the basis of Sarah’s faith that she would bear a child when she was past age (He 11:11); and it is to be one of the comforts of God’s faithfulness, to the people of God, who were delivered from a merciful punishment through a merciful grace. This faithfulness of God in His covenant promises, of which Paul speaks, and which is to be ascribed to God’s faithfulness, is manifest in the forgiveness of sin (1 Jn 1:9).

The faithfulness of God is viewed from a slightly different point by Peter when he tells his readers that those who suffer as Christians and in accordance with God’s will will share with Paul the assurance in well-doing unto a faithful Creator (1 Pet 4:19). The quality of faithfulness, which in the Scripture is more frequently ascribed to God in His relation to man as gracious Saviour, and as the ground of His faithfulness, is here applied by Peter to God in His relation to man as his Creator, and is made the ground of comfort under persecution and suffering. The omission of the art. before the words “faithful Creator” makes emphasis that this is a characteristic of God as Creator, and the emphasis is strong in Peter; and this throws great emphasis on this attribute of God as the basis of comfort under suffering. It is as if Peter would say to suffering Christians, ‘You suffer not by chance but in accordance with God’s will; and if so, He, the almighty Creator, made you, and since your
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Faithful

FALCON, fōk’n, fōlk’n, falk’n: The Hebrews did not know the word. Their bird corresponding to our falcon, in all probability, was one of the smaller kestrels covered by the word nēq, which seemed to cover all lesser birds of prey which incline in the hawk family. That some of our many divisions of species were known to them is indicated by the phrase “after its kind." The word occurs in RV in Job 28:7, to tr ‘uyyāh, Gr γάπης (cf Lev 11:14; 13:13); “that path no bird of prey knoweth. Neither hath the falcon’s eye seen it.”

This substitutes “falcon” for “vulture” in AV. The change weakens the force of the lines. All
ornithologists know that eagles, vultures and the large hawks have such range of vision that they at once descend from heights at which we cannot see them to take prey on earth or food placed to tempt them. The falcons and sparrow hawks are small members of the family, some of which feed on little birds, some on insects. They are not celebrated for greater range of vision than other birds of the same location and feeding habits. The strength of these lines lay in the fact that if the path to the mine were so well concealed that the piercing eye of the vulture failed to find it, then it was perfectly hidden indeed.

GENE STRATTON-PORTER

FALL, föl (vb.): The idea of falling is most frequently expressed in Heb by נָפָל, naphal, but also by many other words; in Gr by πτωσις, pitōs, and its compounds. The uses of the word in Scripture are very varied. There is the literal falling by descent; the falling of the countenance in sorrow, shame, anger, etc (Gen 4 5 6); the falling into battle (Jud 14 10; Nu 14 3, etc); the falling into trouble, etc (Ps 24 1 2; Proverbs 3 12); falling in supplication and reverence (Gen 17 3; Nu 14 5, etc); falling of the Spirit of Jeh (Ezk 11 5; of 3 24; 8 1); of apostasy (2 Thes 2 3; He 6 6; Jude ver 24), etc. RF very frequently changes "fall" of AV into other words or phrases (e.g. "fall capable" (Lev 26 7; Ps 64 8; 2 Pet 1 10, etc), "fafe" (Isa 33 4), etc; in Acts 27, RV reads "be cast ashore on rocky ground" for "have fallen upon rocks" (ver 29), "perish" for "fall" (ver 34), "lighting upon" for "falling into" (ver 41).

W. L. WALKER

FALL, föl, THE:
1. Meaning of Gen 2
2. Gen 3 in the Old and New Testaments
3. The Fall and the Theory of Evolution
4. The Character of the Fall

The question concerning the origin, the age and the written record of the history of the Fall in Gen 3 need not be discussed here. For in the first place, science can never reach to the oldest origins and the ultimate destinies of humanity, and historical and critical inquiry will never be able to prove either the veracity or the universality of this history. And in the second place, exactly as it now lies before us, this history has already formed for centuries a portion of holy Scripture, an indispensable element in the organism of the revelation of salvation, and as such it is a part of the Heb congregation (Jewish people), by Christ, by the apostles, and by the whole Christian church.

That Gen 3 gives us an account of the fall of man, of the loss of his primitive innocence and of the misery, particularly death, to which Gen, Ch 3 reasonably be denied. The opinion of the Ophites, Kant, Schiller, Hegel, etc, that Gen 3 relates the awakening of man to self-consciousness and personality (see ADAM IN OT and Apro), and therefore does not tell us of a fall, but a marked progression, is controverted by the name which the forbidden tree bears, as indicating to man not merely a tree of knowledge in the ordinary way, but quite specially a tree of knowledge of good and evil.

Gen 3 is not in the least meant to relate to us how man obtained the idea of his nakedness and sexual passions, and from a state of childlike innocence changed in this respect to manlike maturity (Exod. 21 5; Bekekeun van het Paradies, kennis, 77, 1905, 485 511). For according to Gen, man was created full-grown, received a wife immediately as helpmeet, and at the same time saw himself allotted the task of multiplying and replenishing the earth. Moreover, the idea that sexual desire is something sinful and deserves punishment was entirely foreign to ancient Israel.

Finally, the interpretation of Wellhausen (Geschichte Israels, 1878, 344) cannot be accepted, that man in Gen 3 should obtain "die intellektuelle Welterkenntnis, die metaphysische Erkennnis der Dinge in ihrem Zusammenhang, ihrem Wert oder Unwert, ihrem Nutzen oder Schaden" ("the intellectual knowledge of the world, the metaphysical knowledge of things in their connection, their worth or unworth, their utility or harmfulness"). For in the first place, according to Gen, this was man's peculiar province from the beginning; he received indeed the vocation to subdue the earth, to keep and till the ground, to give the animals their names. And in the second place, the acquiring of this knowledge among the Israelites, who esteemed practical wisdom so highly, is difficult to represent as a fall, or as a punishment deserved for disobedience.

There is no other explanation possible of Gen 3 than that it is the narration of a fall, which consists in the transgression of an explicit command of God, thus bearing a moral significance, and therefore followed by repentance, shame, fear and punishment. The context of the chapter places this interpretation beyond all doubt, for the fall is represented as a creature made after God's image and receiving paradise as a dwelling-place, and after the fall he is sent into a rough world, is condemned to a life of labor and sorrow, and increases more and more in sin until the judgment falls (Gen 3 19).

It is indeed remarkable how very seldom the OT refers to this history of the Fall. This is not a sufficient reason for pronouncing it of later origin, for the same peculiarity presents itself at another point, according to all criticism, it was recorded in literature. Prophets, Psalms, Proverbs never quote it; at the most, allusions may be found to it in Hos 6 7 and Ezek 7 29; and even Jesus and His apostles in the NT very seldom appeal to Gen 3 (Jn 8 44; Rom 5 12; 1 Cor 15 22; 2 Cor 11 3; 1 Tim 2 14). But it may be considered that the Prophets, Psalms and Proverbs only mention special facts of the just by way of exception, that the apostles even hardly ever quote the words and deeds of Jesus, and that all lived at a time when revelation itself was still proceeding and did not lie before them as a complete whole. With us it is a different thing; the Heb congregation (Jewish people), by Christ, by the apostles, and by the whole Christian church.

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In the new heaven and new earth all suffering ceases with sin (Rev 21:4). Therefore redemption is possible only in the way of forgiveness (Ps 32:1; Isa 43:25, etc.), and circumcision of the heart (Dt 10:16) and the things of the spirit, like joy, peace, salvation. When Paul in Rom 5:12; 1 Cor 15:22 indicates Adam as the origin of sin and death, and Christ as the source of righteousness and life, he develops no ideas which are contrary to the organism of revelation or which might be neglected without loss; he merely combines and formulates the data which are explicitly or silently contained in it.

Tradition does little toward the confirmation and elucidation of the Bibl. narrative of the Fall. The study of mythology is still too little advanced to determine the ideal or the historical value which may be contained in the legend of a Golden Age, in which the equally wide-spread belief in a tree of life. The Bab representation also (a seal on which a man and woman, seated, are figured as plucking fruit from a tree, while a serpent curls up behind the woman as if whispering in her ear) is probably of Chinese origin (O. Simler and F. Rich Deitzsch compare with the Paradise narrative, shows no similarity on nearer view (A. Jeremias, *Das AT im Lichte des alten Orient*, Leipzig, 1906, 203). Indirectly, however, a very powerful witness for the fall of man is furnished by the whole empirical condition of the world and humanity. For a world, such as we know it, full of unrighteousness and sorrow, cannot be explained without the acceptance of such a fact. He who holds fast to the witness of Scripture and conscience to sin as sin (as *apōlūa, anōmia*) cannot deduce it from creation, but must accept the conclusion that it began with a transgression of God's command and thus with a deed of the will. Pythagoras, Plato, Kant, Schelling, Baader have all understood and acknowledged this with more or less clearness. He who denies the Fall must explain sin as a necessity which has its origin in the Creation, in the nature of things, and therefore in God Himself; he justifies man for not accusing God, misrepresents the character of sin and makes it everlasting and indefeasible. For if there has not been a fall into sin, there is no redemption of sin possible; sin then loses its merely ethical significance, becomes a trait of the nature of man and an absolute evil.

This comes out, in later years, in the many endeavors to unite the Fall with the doctrine of evolution (cf. Tennant, *The Origin and Propagation of Sin*, 1905; A. S. Peake, *Christianity: Its Nature and Its Truth*, 1905; W. E. Orchard, *Modern Theories of Sin*, 1909; Francis J. Hall, *Evolution and the Fall*, 1910). All these endeavors lead to setting on one side the standard objective of sin, which is the law of God, and determining the nature and importance of sin subjectively by the feeling of guilt, which in its turn depends on the knowledge of and the love for the moral ideal, and itself forms an important factor in moral progress. It is true that the strength of all these endeavors is drawn from the theory of the descent of man from the animal. But as to this theory, it is worthy of notice: (1) that it is up to the present day a hypothesis, and is proved by no single observation, whether direct or indirect; (2) that the fossils of prehistoric men, found in Germany, Belgium, France and elsewhere have demonstrated that to which G. Smith, Luenenart, which these men lived, but in no sense their dissimilarity with mankind of today (W. Branca, *Der Stand unserer Kenntnisse vom fossilen Menschen*, Leipzig, 1910); (3) that the uncivilized and prehistoric man may be as little identified with the first man as the unjustly so-called nature-people and children under age; (4) that the oldest history of the human race, which has become known through the discoveries at Babylon in the last century, was not that of a state of barbarism, but of high and advanced culture (D. G. Waetz, "What was the Primitive Condition of Man?" Princeton Theol. Review, October, 1906; J. Orr, *God's Image in Man*, 1906); (5) that the acceptance of the theory of descent as a universal and unlimited rule leads to the denial of the unity of the human race, in a physical and also in an intellectual, moral and religious sense. For it may be possible, even in the school of Darwin, to maintain the unity of the human race so long a time as tradition exercises its influence on the habit of mind; but theory itself undermines its foundation and marks it as an arbitrary opinion. From the standpoint of evolution, there is not only no reason to hold to the "of one blood" of Acts 17:26 AV, but there has never even been a first man; the transition from animal to man was so slow and successive, that the essential distinction fails to be seen. And with the effacing of this boundary, the unity of the moral ideal, of religion, of the laws of thought and of truth, falls also; the theory of evolution expels the absolute andFrozen and皆pragmatisms and even to pluralism, which is literally polytheism in a religious sense. The unity of the human race, on the other hand, as it is taught in holy Scripture, is not an indifferent physical question, but an important intellectual, moral and religious one; it is a "postulate" of the whole history of civilization, and expressly or silently accepted by nearly all historians. And conscience bears witness to it, in so far as all men show the work of the moral law written in their hearts, and their thoughts accuse or excuse one another (Rom 2:15); it shows back to the Fall as an "Urthatsche der Geschichte."

What the condition and history of the human race could hardly lead us to imagine, holy Scripture relates to us as a tragic fact in its first pages. The first man was created by God after His own image, not therefor of the Fall fore in brutish unconsciousness or innocence, but in moral and spiritual maturity, with understanding and reason, with knowledge and speech, with knowledge esp. of God and His law. Then was given to him moreover a command not to eat of the tree of knowledge of good and evil. This command was not contained in the moral law as such; it was not a natural but a positive commandment; it rested entirely and only on God's will and must be obeyed exclusively for this reason. It placed before man the choice, whether he would be faithful and obedient to God's word and would leave to Him alone the decision as to what is good or evil, or whether he would reserve to himself the right arbitrarily to decide what is good or evil. Thus the question was: Shall humanity or autonomy be the way to happiness? On this account also the tree was called the tree of knowledge of good and evil. It did not bear this name in the sense that man might obtain from it the empirical knowledge of good and evil, for by his transgression he in truth lost the empirical knowledge of good. But the tree was so named, because man, by eating of it and so transgressing God's commandment, arrogated to himself "die Fähigkeit zur selbständigen Wahl der Welt, durch die man seine lock schafft" (M. Fdhigheit, *Der Stand unserer Kenntnisse vom fossilen Menschen*, Leipzig, 1910), the independent choice of the means by which he would attain his happiness" (Köbeler, *Sünde und Gnade im relig. Leben des Volkes Israel bis auf Christentum*, 1905, 64). Theonomy, as obedience to God from free love, includes as such the idea and the possibility of autonomy, therefore that of antimony also.
But it is the free act and therefore the guilt of man that has changed the possibility into reality. For the mind, there remains here an insoluble problem, as much in the question, why God allowed that Fall, and how to place, as in the other, how man, created in the likeness of God, could and did fall. There is a great deal of truth in the often-expressed thought, that we can give no account of the origin of sin, because it is not logical, and does not result as a conclusion drawn from two premises. But facts are brutal. What seems logically impossible often exists in reality. The laws of moral life are different from those of thought and from those also of mechanical nature. The narrative in Gen 3, in any case, is psychologically faithful in the highest degree. For the same way as it appears there in the first man, it repeatedly takes place among ourselves (Jas 1 14 15). Furthermore we ought to allow God to justify Himself. The course of revelation discovers to faith how, through all the ages, He holds sin in its entire development in His own allmighty hands, and works through grace for a consummation in which, in the dispensation of the fullness of times, He will gather together in one all things in Christ (Eph 1 10). (J. Orr, Sin as a Problem of Today, London, 1910.)

HERMAN BAVINCK

FALLING STARS. See Astronomy.

FALLOW, fal‘b (דַם, dāmān): Dāmān is tr4 only once in the sense of "fallow" (Ex 23 11). The law required that the Israelites allow their ground to lie fallow one year in seven. AV is (Dt 14 5) 7, nōr, and is tr4 "fallow" in its more obsolete sense of "tilled ground" in AV (Jer 4 3; Hos 10 12).

FALSE, fōls, CHRIST. See Christ, False.

FALSEHOOD, fōls'hōod. See Lying.

FALSE PROPHETS. See Prophecies, False.

FALSE SWEARING, WITNESS. See Oath; Perjury; Crimes.

FAME, fām (قدير, ḫēmā, ḫēmā): "Fame" has the twofold meaning, (1) of report or rumor, (2) of renown or reputation (in OT). It is not easy to distinguish these two senses. "Fame," ḥēmā', "fame," "report," "report" (Nu 14 15; Job 28 22, RV "rumor") probably means "report"; but in 1 K 10 10; 2 Ch 12 9; Isa 66 19, it is most probably "renown," or "reputation." When 1 K 10 10; 2 Ch 12 9; Isa 66 19, they have the same meaning; ḥēmā' (Josh 6 27; 9 9; Est 4 3) seems to mean "fame" in the sense of reputation; but in Jer 6 24 (as ARV) "report"; ḥēmā', "name," has the sense of reputation (1 K 4 31; 1 Ch 4 17; 22 5; Neh 3 19; RV "name"); kōl, "voice," is report (Gen 45 16, RV "report"). In the NT the kōl, "hearing," is report, so RV (Mt 4 24; 14 1; Mk 1 28); rhēmē, "word," "report," is report; rhēmē, "report," is report, fame in this sense (Mt 9 28; Lk 4 14); rhēmē, "report," is report, the same meaning; theȯmēn, "to say throughout," "to report publicly" (Mt 3 9, RV "report"); and logos, "word" (Lk 15 15, RV "report") have the same meaning; diaphēmētēs, "to say throughout," "to report publicly" (Mt 3 9, "they . . . spread abroad his fame"), seems to imply fame in the sense of reputation. In 1 Lk 3 26, we have "fame" in the sense of reputation, "His fame[ὁνόμα, RV "name"] came near even to the king"; so 3 41, "heard the fame of them." ERV has "fame" for "report" (σήμερα), Jer 50 43.

W. L. Walker

FAMILIAR, fa-mill‘yar: Is found as an adj. qualifying "friend" and "spirit."

(1) Used, in a number of OT passages, of spirits which were supposed to come at the call of one who had power over them. כַּעַר, 'dēb, lit. something "hollow"; cf דַם, 'dēb, "bottle" (Job 32 19 AV); because the voice of the spirit might have been supposed to come from the one possessed, as from a bottle, or because of the hollow sound which characterized the utterance, as out of the ground (Isa 29 4); or, as some have conjectured, akin to צָעַר, 'tchos, "return" (ἀποστρασυς, ἀποκρατάτος). Probably called "familiar" because it was servant (familiaus), belonging to the family (familiaria), who might be summoned to do the commands of the one possessing it. The practice of consulting familiar spirits was forbidden by the Mosaic law (Lev 19 31; 20 6 27; Dt 18 11). King Saul put this away early in his reign, but consulted the witch of Endor, who "had a familiar spirit" (1 Sa 28 3 7, 8 9; 1 Ch 10 13). King Manasseh fell into the same sin (2 K 21 6; 2 Ch 33 6); but Josiah put those who dealt with familiar spirits out of the land (2 K 23 24).

It seems probable, however, that the practice prevailed more or less among the people till the exile (Isa 8 19; 19 3). See "Divination by the 'Odh" in ἔθεσις, ἔθεσις, 157; Astrology, 1; COMMUNICATION WITH DEMONS.

(2) "Familarius," "familiar friend," fr פִּּיאָה, ḡādha, "to know," hence "acquaintance," one intimately attached (Job 19 14); but more frequently of 'enāh shālōm, "man of my or thy peace," that is, one to whom the salvation of peace is given (Ps 41 19); Jer 20 10; 38 22; also in Ob 4), rendered "the men that were in peace with thee."

Edward Bagby Pollard

FAMILY, fam‘li (םֶּשֶׁת, mishpahah, פֶּרַח, πατρία, πατρίδι):

1. The Foundation
2. Monogamy the Ideal Relation
3. Equality of the sexes
4. Polygamy
5. The Commandments and the Family (5th Commandment)
6. The Commandments and the Family (7th Commandment)
7. The Commandments and the Family (10th Commandment)
8. Primitive Monogamous Ideal
9. Reforms of Ezra and Nehemiah
10. The NT
11. The Teaching of Jesus
12. The Teaching of Paul
13. Modern Dangers

LITURGICAL

The Bible is the world's great teacher of monogamy—the union for life of one man and one woman in marriage as the basis of the family.

1. The Foundation of the writing of the books of the Bible, or of parts of them, the testimony of the whole is incontrovertibly to the point that marriage springs from the choice of one man and one woman of each other for a permanent family relation. Over and through the whole of the Bible this ideal is dominant. There may be instances shown here and there of violation of this rule. But such cases are to be regarded as contrary to the underlying principle of marriage—known even at the time of their occurrence to be antagonistic to the principle.

There may be times when moral principle is violated in high places and perhaps over wide reaches in society. The Bible shows that there were such times in the history of man. But it is undeniable that its tone toward such lapses of men and of society was not one of condoning and approval. The disasters consequent are faithfully set forth. The feeling that finds expression in its whole history is that in such cases
there had been violation of the ideal of right in the sex relation. The ideal of monogamy is put in the forefront of the history of man.

The race is introduced synthetically as a species in the incoming of life. "And God created man in his own image, in the image of God created he him; male and female created he them" (Gen 1 27). But with the first particularization of the marriage relation "And the man said [when the woman was brought to him], This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen 2 23,24). It is well to pause and look at the grammatical number of the nouns: "a man," "his wife." The words of the charter hold the sexes to monogamy. The subsequent words make marriage life-lasting. "They twain shall be one flesh." A dualism becomes an individualism. So said Christ: "Wherefore they are no more two but one flesh!" (Mt 19 6 AV). Nothing but death separates a man from his own wife. The ethics in life-monogamy can find place in the language of this charter.

There is much in the setting of this charter in the account given in Gen that is suggestive of the fine sentiment which we always go along with love and marriage. That this account should have held the place in history that it has had adds testimony to the fine perception of sentiment and the strong grasp on principle out of which it came.

Eve, "the mother of all living," comes out as distinctly as Adam on the canvas in the portraiture of the first pair. She is the feminine representative—"isahah"—of the race, of the Sezses—as Adam is the masculine—"ish" (Gen 2 23). The personality of Eve is as complete as that of Adam. She is a rational and accountable creature, as Adam is. In primitive intellectual and moral transactions she has share on equality with Adam, and is equal both in love and marriage. That this account should have held the place in history that it has had adds testimony to the fine perception of sentiment and the strong grasp on principle out of which it came.

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4. Polygamy is a polygamist, but he was also a quarrelsome householder: "I have slain a man for wounding me, and a young man for bruising me" (Gen 4 8,9). This practice is disclosed in the case of Lamech, he becomes common, it will certainly not be a long while before the only apt description of the condition of society must be that upon which we come at Gen 6 5: "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Out of such condition will come war and slavery, and polygamy—and come they did. It is a straight road from Gen 6 5 to "The Koran, tribute or the sword," and the polygamy of Mahomedans. The commandments (Ex 20 12; Dt 5 10) are a succinct summary of the supreme moral relations and duties of man. The first four petitionary, the last six following concern human relations. Of these six, three have considerations of the family involved in them. Commandments do not come to people ignorant of the subjects to which they relate. A commandment to cover an unknown moral relation is an absurdity. The text of the Fifth Commandment is, "Honor thy father and thy mother." This refers to the relation of children to parents. Parents have interests of monogamy, to entitle the command in which it appeared to rank with the important subjects covered by the other commands. Before the gaze of the children to whom this commandment came, the family stood in monogamous bond. He was a head of the family as well as the father. There is no question about the position of the mother in this commandment. She stands out as clear as Sinai itself. There is no cloud on her majesty. Such honor as goes to the father goes to the mother. She is not chattel, no property, no inferior being, but the mother; no subordinate to the father, but his equal in rank and entitled to equal reverence with he. The commandment would not and could not have so pictured the mother had she been one of the inmates of a harem.

The Seventh Commandment (Ex 20 14; Dt 5 18) gives the family. It secures the home. It says that whatever children are born shall be family-born. The terms adultery and fornication have now become synonymous. Under the influence of monogamous practice a distinction a distinction is not held in morals. All any sex union out of marriage is barred by the family idea. Outside of that all sex union is sin. While it is true that in the laws of Israel sex sin outside the family relation was treated as a subject by itself, yet when we remember how early marriage came into those ancient days, and that betrothal in childhood was deemed as sacred as marriage itself, we see that even then the sweep of the commandment was wide enough and universal and over what a broad range it protected the family. The family is the primal element of man—the greatest and the holiest. Over this institution this commandment stands. It prevents men from breaking up in complete individual isolation, from reverting to solitary savagery. Think what a child is born outside of the family relations. In the case of all children being so born, and you have the picture of a low plane of animalism from which all trace of the moral respectability of fatherhood is wiped out, and where even motherhood will be reduced to simple care during the short period of helpless infancy, to such care as belongs to cattle. Such facts as these show the idea that marriage shall be universal and that the children born in marriage are the good receive--are the new heaven and a new earth in the sex relations of the race of man.
7. The Commandments and the Family (10th Commandment) Its purpose seems not regulation of man in society but in himself. So far as it has outward relation it seems to apply primarily to the rights of property. We have at common law the conception "rights of husband and rights of things," i.e., to property. But the list of things enumerated in the commandment comprises the things most common to family life: house, servants, animals. One is forbidden not to take but even to desire such things. They are necessary to family life. In this list of things belonging to a neighbor that a man is forbidden to desire occurs the term "wife." To first thought it may seem strange that she should be listed with property in house and chattels. But it may not be very singular. One of woman's greatest blessings to man is helpfulness. Eve, the mother of all living, came as a helpmeet for Adam. Sarah is mistress of domestic operations. A wife quick of thought, accurate in judgment, and hand is useful to man's material prosperity. As such help a man's desire might stray to his neighbor's wife as well as to his cattle. Even on this lower plane she is still a constituent element of the family. Here the thought of sex is not discernible. Covetousness unlimited in the accumulation of property is what comes under ban. To treat of that matter would lead too far astray. See Covetousness.

It is well to remember in taking leave of the commandment that it is one of those pertaining to human relations held the family plainly in view. This is as it should be. The race is divided equally between male and female, and their relations to each other, we might expect, would call for half of the directions devoted to the whole.

8. Primitive Monogamies carried along by a people tremendously primitive, much about the integrity of the ideal family. Beneath pioneer severity is usually a solemn principle. That the children of Israel had a tough grasp on the primitive monogamic ideal is not only apparent in all their history, but it comes out clear in what they held as history before their own began. Mr. Gladstone said the tenth chapter of Genesis is the best document of ancient ethnography known to man. But it is made up on family lines. It is a record of the settlement of heads of families as they went forth on the face of the earth. The common statement for the sons of Noah as they filed out over the lands of which they took possession is, "these are the sons of . . . after their families, after their tongues, in their nations." Mr. Gladstone called attention to the fact that modern philology verifies this classification of the nations which rests on outgrowth from families.

Turning now to a very distant point in history, the return of the Jews from captivity in Babylon— we find in Ezr and Neh the most 9. Reforms critical regard for genealogy. The of Ezra and effort to establish "pure blood" was Nehemiah fairly a fanaticism and might even be charged with injustice. Yet this effort was ratified and people suffered in degraded name though many of them must have been. This could never have been done had not the monogamic family idea rested in their hearts as just and right.

Nehemiah (13:26) unsparingly condemned the mighty Solomon for his polygamy, and Israel approved the commandment.

When we come to the times of the NT, contemporaneous polygamy in Jewish society was dead. Wherever NT influences have gone, the NT contemporaneous polygamy has ceased (10:12).

There has been in the United States by Mormonism a belated attempt to revive that crime against the family. But it has had its bad day, and, if it lives at all, it is under the ban of social sentiment and is a crime by law. Consecutive polygamy still exists in nations that are called Christian, and rights of things, as for example, "the tide of Christian sentiment is setting strongly against it, and it takes no special clearance of vision to see that it must go to extinction along with polygamy contemporaneous.”

Jesus reaffirmed the original charter of the monogamic family (Mt 19:1-12; Mk 10:2-12). It is to be noticed that He affirmed the indissolubility of the family not only against the parties thereto but against the power of society. See Divorce.

At first sight it seems a little strange that Jesus said so little about the family. But as we reflect on the nature of His mission we shall catch the explanation of His silence. He said, "Think not that I came to destroy the law of Moses and the prophets: I came not to destroy, but to fulfill" (Mt 5:17), that is, to fill out, to expand and explain. He also said, "For the Son of man is come to save that which was lost" (18:11 AV), and, "I came not to call the righteous, but sinners" (9:13), that is, to rectify what was wrong. To what was right He gave the right way—let it go on in its own course. When the law was right, He said, not one jot or tittle of it should perish (19:10). If the family, He held the old charter written in the heart of man, before it was burned in brick or committed to manuscript, was right. It was comprehensive, would and ought to stand. So He stood by that, and that sufficed His purpose. Christ did not try to regulate the family so much as to regulate the persons who entered into family life. This may explain why we have no utterance from Him in regard to the conduct and duties of children toward parents. Stewards the ancient "thy father and thy mother." He came not to destroy but to fulfill that. That still indicated the right relation of children to parents. If a child had asked about his relation to his parents, Christ would doubtless have referred him to the charts and the regulations as He did other inquirers about duties to the commandments that cover so large a part of the ethical realm.

Paul, who particularizes so much in explanation of duties in all relations, scarcely goes beyond the old commandment, "Honor thy father and thy mother," when he says, "Children, obey your parents in all things for this is well-pleasing in the Lord." It has always been well-pleasing in the Lord. To be sure there was new inspiration to obedience from the new revelation of duty which came to them in Christ, but the duty was enforced by the Fifth Commandment, and that was copied from the deeper revelation in the heart of man.

In modern society the two great foes of the family are Divorce and Migration. Families no longer live a continuous life together. We have less family life than the pastoral nomad.

10. The NT teacher, "Children, obey your parents in all things for this is well-pleasing in the Lord."

12. The Teaching of Paul for this is well-pleasing in the Lord. It has always been well-pleasing in the Lord. To be sure there was new inspiration to obedience from the new revelation of duty which came to them in Christ, but the duty was enforced by the Fifth Commandment, and that was copied from the deeper revelation in the heart of man.

13. Modern Family Dangers They had to keep together for several reasons in order to protect their lives and their flocks and herds. So also the race and the nation. Family influence can be detected through them. Modern industries are very different from those of ancient times, and the family influence can be detected through them. We should easily think that families would be under their controlling influence. But they are not; the industries are localized, the workers are becoming roving." When trouble comes in an industry, a workman's first resort is to try
somewhere else. Cheapsness of transportation gives him the opportunity he desires. So with the sami be good hunting, much as a barbarian roam the forest for game, and as a family or tribe behind him. He may be separated from his family for months or years, or possibly abandon it forever. A very common cause of divorce is the failure of the family by the male head.

In fact, those engaged in a great deal of legitimate industry are the very ones getting out for a better place quite as much as to develop the capabilities of their own land in their own homes. The signs over places of business are few that carry the same name in town or city for a generation. Movements is perhaps more the order of the day than movement. The families are few that can be found in the same place for a quarter of a century. The westerner cannot stay in the same house six months at a time. They have a house in the city for the winter and one in the country for the summer, and then forsake both and fly over the sea, perhaps to remain for years—traveling. How can family ties a wife and children in a family? Society supersedes the family.

Even education is subject to this malignment. At their most impressive age, when they need family influence most around them, children are sent away to prepare for or to enter upon higher courses of education. This fits them for something else in life in the family from which they are free and where they can find it. They may not be able to check this drift, but we ought to see its tendency to degrade the estimate of the value of the family.


FAMILY RELATIONSHIPS. See RELATIONS, FAMILY

FAMINE, fam’in (מַעֲנֵי, ra’ebh; ἀπόστρωσις, limbs): 1. Natural Causes 2. Divine Relations 3. Divisions Mentioned

Famines are recorded in the time of Abraham (Gen 12 10, etc.), of Isaac (26 1), of Jacob, when Joseph was in Egypt—seven years of famine. They were generally caused by local drought (Ex 5 9; 9 23-31), by destructive hail storms (Ex 9 23-31,32), by ravages of insects (Ex 10 15; Joel 1 4) and by enemies (Dt 28 51); in a city a famine might be caused by a siege (2 K 6 25); pestilence often followed in its wake, and the suffering was great.

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Farewell, făr: Occurs twice in the OT as the tr of two Heb words, דָּשָׁן, ᐗשָׁם, “peace,” “prosperity,” “completeness” (1 S 17:18), found in the section on David’s family history, omitted by the LXX translators, and דָּשָׁנ, דָּשָׁן, “hurt,” “hurt,” “ward,” “section” (Jonah 2:9), in the first verse of the chapter, in which Jonah the prophet was commanded to go to the city of Nineveh, which he refused to do, and as a result, the city was spared from destruction by the Lord’s judgment. The word “fear” is also used in the NT to refer to the fear of God (Rom 8:2); the fear of death (2 Tim 4:7); and the fear of judgment (Rom 2:14; 2 Cor 5:11). It is also used in the NT to describe the fear of man (Matt 10:28; John 12:25). It is rendered “field” or “piece of ground.” Farm such as the Occidental is accustomed to see, namely, isolated dwellings each surrounded by a wall or hedges and overlooking the planted fields, were probably unknown in Pal. For protection against wild beasts and Arab marauders everyone lived in a village and went out to his fields, located perhaps miles away, only as occasions required. JAMES A. PATCH

FATHERING, far’thing: The rendering of two words in the Gr of the NT, ἀφέσεως, ἀσάριον, and ῥακάρυον, ἡκκαῖον, Lat quadrans. The quadrans was the tenth part of the denarius, and hence in value about one penny or two cents. The quadrans was the fourth part of the Roman as, and worth only about three mills, or less than the Eng. farthing, and is the only term rendered farthing by ARV. It occurs in Mt 5:26 and Mk 12:42, while assarion, which occurs in Mt 10:29 and Lk 12:6, is rendered “penny” by ARV.

FASHION, fash’un (ではありません, nishpät; σχῆμα, schēma, the make, pattern, shape, manner or appearance of a thing [from Lat facio-em, “a making,” through Old Fr. façon, fachon]): In the OT the noun “fashion” represents 3 Heb words: (1) ἀσάριον = lit. “judgment,” hence judicial sentence, right, judgment, manner or trd “judgment” (very frequent), but also a few times “sentence,” “cause,” “charge,” and more frequently “manner” (nearly 40 t in AV). In 3 passages it is trd “fashion,” in the sense of style, shape, make, in each case of a b (Gen 10:8; 26:30; 1 K 6:38; Ezek 42:11). (2) ἡκκαῖον = lit. “arrangement,” “adjustment” (cf tābhān, “to set right,” “adjust,” from kān, kēkān, “to set up,” “establish”); Ezek 43:11, the form of the house, and the fashion thereof. A cognate word in the preceding verse is trd “pattern” (AV “sum”).

(3) ἀφέσεως = “resemblance” (from dāmāh, “to be similar”), generally trd “likeness” in EV, but “fashion” in 2 K 15:10, where it means pattern or model. The vb. “to fashion” stands for (a) ἀφέσεως, “to form,” “fashion” (Ps 33:15; 139:16 AV; Isa 22:11 AV; 44:12; 45:9); (b) ἀσάριον, “to work,” “make,” “fashion,” “to take up,” “to set up,” “establish,” “prepare” (Job 31:11, Ps 119:78; Ezek 16:7); (c) ἀσάριον, “to bind up together,” “compass” (Ex 32:4, of Aaron fashioning the golden eall out of the golden rings). In the NT, the noun represents 5 Gr words: (1) Of these, the most interesting is schēma, “figure,” “shape,” “fashion” (from σχέω, schein, aor. of σχέω, σχείν, “to have,” of Lat habitus, from habeo, “I have”). Schēma denotes a transient, external semblance or fashion, and so it may be distinguished from its synonym μορφή, morphē, which denotes the essential intrinsic form of a thing, expressing its real nature. (See Lightfoot, Detached Note on Phil 2; Trench, NT Syn., 252 ff; Gifford, Incarnation, 22 ff. The distinction is rejected by Meyer, on Rom 12:2, and by others.) In the NT, the noun schēma occurs but twice: 1 Cor 7:31, “The fashion of this world passeth away,” where there seems to be an allusion to theatrical scenes, which are in their very nature transitory (of 2 Mac 8:19), 2 Tim 2:28. The fashion of a man, i.e. having the outward figure and bearing of a man, such marks of human nature as strike the senses (contrast morphē Theō, “form of God,” ver 6, and morphē doulos, “form of servant,” ver 7, which describes the real inner nature of a man). The word schēma is found in compound vbs. in the following passages: Rom 12:2, “Be not fashioned [sunkhēmatistethē] according to this world: but be ye
transformed [metamorphōthēte] by the renewing of your mind" (so RV), paraphrased by Sanday and Headlam, "Do not adopt the external and fleeting fashion of this world, but be ye transformed in your most nature" (Comm. in loc.); 2 Cor 11:13 if, metasēchēmatizō, AV "transformed," better RV "fashioned," "the renewal being in the external, fictitious, illusory appearance whereby even the mask of good" (Lightfoot, Comm. on Phil., 131); 1 Pet 1:14, "not fashioning yourselves according to your former lusts," paraphrased by Lightfoot, "not falling in with the capricious guidance of the passions" (Phil. 3:21). The adverb αὐτούς is tr. "fashioned" in AV, but better "conformed" as in RV.

(2) ἀδός, ἀδός, lit. "thing seen," "external appearance," "shape," is tr. "fashion" in Lk 9:29, of the glorified appearance of the transfigured Christ.

(3) πρόστροφον, πρόστροφον, lit. "face," hence look, appearance, Jas 1:11, "The grace of the fashion of it perisheth."

(4) τέφασμα, τέφασμα, type, tr. "fashion" in Acts 19:21 ("fashioning," the Gr word being taken from the LXX of the quoted passage, Ex 25:40. The same phrase, κατὰ τὸν τέφασμα, in the parallel passage, He 8:5, is tr. "according to the pattern."

(5) In one instance the phrase "on this fashion," "in this manner," represents the Gr adv. τέρας, κόλαξ, "thus" (Mk 2:12). D. Miall Edwards

Fasts, fast, FASTING, fasting (ἐστίν, ἐστί; ἐστίν, ἐστίν), 'inānh nepheh, 'aflict soul or self,' i.e. practice self-denial; νεφήσας, νεφαία, νεφαία, νεφαίαι, νεφαίαν, νεφαίαν, 'fast.' It is necessary to get rid of some modern notions associated with fasting before we can form a correct idea of its origin and significance in the ancient world. For instance, in the case of many ailments the dieting of the patient is an essential part of the remedy. But we may readily assume that originally fasting was not based on the satirical influence which it exercised on the health of the subject. Considerations of therapeutics played no part in the institution. The theory that fasting, like many other ancient customs, had a religious origin, is in fact, held with scholars, but we must not assume a religious origin for all practices which in process of time came to be associated with religion.

Many customs, purely secular in their origin, have gradually obtained a religious significance, just as purely religious observances have been invested with secular import. It is also possible and, in the light of some usages, probable, that ancient survivals operated in the association of fasting, as of some other customs, with religion. Scholars have been ready to assume that the original significance of fasting was the same in all countries and among all nations. Robertson Smith in his Religion of the Semites advanced and defended the theory that fasting was merely a mode of preparation for the tribal meal in which sacrifice originated, and came to be considered at a later stage as part of the sacrificial act. This hypothesis apparently accounts for the otherwise strange fact that both fasting and feasting are conspicuous acts, but it does not give a satisfactory explanation of the constant association of fasting with the wearing of sackcloth, the shaving of heads, and other similar customs. It is obvious that very different motives operated in the institution of fasting and of feasting as religious observances.

It is a matter of common observation and experience that great distress causes loss of appetite and therefore occasions abstinence from food. Hannah, who was greatly distressed on account of her childlessness, "wept, and did not eat" (1 Sam 1:7). Violence on the same effect (20:34). According to 1 K 21:4, Ahab, "heavy and displeased" on account of Naboth's refusal to part with his estate, sulked and "would eat no bread." Fasting, originally the natural expression of grief, became the customary mode of proving the inner emotion of sorrow. David demonstrated his grief at Absner's death (2 S 3:35) by fasting, just as the Psalmist indicated his sympathy with his adversaries' sorry plight in the same way (Ps 35:13). In such passages as Ezr 10:6; Est 4:3, it is not clear whether fasting is used in its religious significance or simply as a natural expression of sorrow (cf also Lk 5:38 and see below). This view explains the association of fasting with the mourning customs of antiquity (cf 1 S 31:13; 2 S 1:22). As fasting was a perfectly natural and human expression and evidence of the subject's grief, it readily claimed a place among those religious customs whose main object was the pacification of the anger of God, or the appeasement of his displeasure. And every act that would manifest the distressful state of the suppliant would appeal to the Deity and move Him to pity. The interesting incident recorded in 2 S 12:16-23 suggests the twofold significance of fasting as a religious act or a mode of appealing to the Deity and as a funeral custom. David defends his fasting before and not after the child's death on the ground that while the child was alive David's prayer might be answered. His fasting was intended to make his petition more efficacious (cf 1 K 21:4; Ezr 10:6; Est 4:16). Occasionally fasting was proclaimed on a national scale, e.g. in case of war (Jgs 20:26; 2 Ch 20:3) or of pestilence (Joel 1:11). Fasting having thus become a recognized mode of seeking Divine favor, it is natural to suppose that it should be associated with confession of sin, as indisputable evidence of penitence or sorrow for sin.

Fasting might be partial, i.e. abstinence from certain kinds of food, or total, i.e. abstinence from all food as was the case from washing, anointing, sleeping. It might be of shorter or longer duration, e.g. for one day, from sunrise to sunset (Jgs 20:26; 1 S 14:24; 2 S 1:12; 8:35). In 1 S 31:13 allusion is made to a seven days' fast, while Daniel abstained from "pleasant bread," flesh, wine and anointing for three weeks (Dan 10:3). Moses (Ex 34:28) and Elijah (1 K 19:8) fasted for 40 days. It is probable that these last three references presuppose a totally different conception of the significance of fasting. It is obvious that dreams made a deep impression on primitive man. They were communications from the departed members of the family. At a later stage they were looked upon as revelations from God. During sleep there is total abstinence from food. It was easy to draw the inference that fasting might fit the person to receive such communications from the world of spirits (Dnl 10:2). The close connection between fasting and insight—intellectual and spiritual—between simple living and high thinking is universally recognized. See further under ABSTINENCE; FEASTS AND FASTS.

Literature—Nowack, Hebräische Archäologie; Ben-ninger, Hebräische Archäologie; Robertson Smith, Religion of the Semites.

T. Lewis

Fasts and Fasts. See Feasts and Fasts.
The expression “fat” is often used in figurative senses, e.g. abundant, exuberant, lusty, fertile, robust, outwardly successful (Dt 32 15; Ps 92 14 AV; 119 70; Prov 11 25; 13 4, etc.).

FATHER, father (AS Fader; Ger. Vater; Heb אב; ἄβα, etymology uncertain, found in many cognate languages; Gr μπατή, πατή, from root pd, “nourisher,” “protector”):

Immediate male ancestor. The father in the Hebrew family, as in the Rom, had supreme rights over his children, could dispose of his daughter in marriage (Gen 29), arrange his children’s marriage (Gen 24), sell his children (Lev 20 13; 20 3–5), etc. Respect, reverence and affection for fathers (ancestors equally for mothers) is most tenderly, explicitly and sternly prescribed from the earliest times (Ex 20 12; Lev 19 3; Dt 5 16; Mic 7 6; Ezek 22 7, 17; etc.); personal and benedictory picture of the duties and character of the ideal human father may be built up from the OT, with added and enlarged touches from the NT. He loves (Gen 37 4); commands (Gen 50 16; Prov 6 20); instructs (1 S 4 3; 5 1); restraints (Eli, by contrast, 1 S 3 13); punishes (Dt 21 18); chastens (Prov 3 12; Dt 8 5); nourishes (Isa 1 2); delights in his son (Prov 3 12), and in his son’s wisdom (Pro 30 1); is deeply pleased by his folly (17 25); is considerate of his children’s needs and requests (Mt 7 10); considerate of their burdens, or sins (Mal 3 17, “As a man spareth his own son”); tenderly familiar (Lk 11 7, “with me in bed”); considerately self-restrained (Eph 6 4, “Provoke not your children to wrath”); having in view the highest ends (ib, “Nourish them in the chastening and admonition of the Lord”); pitiful (Ps 103 13, “as a father piteth his children”); the last but not the least, has a “paternal” (Eph 4 4, “When [a thing to the apostle incredible] my father and my mother forsake me, then Jehovah will take me up”).

(1) Ancestor, immediate or remote: Gen 28 13, “Abraham is a son of Terah” (granting Rom 11 17); Gen 40 5, “Jehoshaphat. ... David his father”;

2. Ancestors, immediate or remote: Jer 35 6, “Jonaadab, the son of Rechab, our father”; 1 K 11 12, “Nebuchadnezzar thy father” (personal or official ancestor); Gen 15 13, “Go to thy fathers in peace” (and so [in the pl.] in over 500 passages). The expressions “slept with his fathers,” “go down to his fathers,” “buried with his fathers,” “gathered to his fathers,” are self-explanatory eponymisms. (b) The founders of the (Heb) race, specifically the patriarchs: Rom 9 5, “whose are the fathers,” considered here also as in a sense the religious ancestors of all believers. (c) Progenitors of clans, i.e. (RV) “fathers’ houses”: Ex 6 14; 1 Ch 27 1, etc. (d) Gods as progenitors of men: Jer 27 27, “Who say to a stock, thou art my father.”

Figurative and derived uses: (a) A spiritual ancestor, one who has infused his own spirit into others, whether good, as Abraham, the father of the Hebrews (Rom 4 11); or bad, as Jacob, the father of evil (Gen 32 10); (b) Indicating closest resemblance, kinship, affinity: Job 17 14, “If I have said to corruption, Thou art my father.” (c) A source: Eph 1 17, “Father of glory”; Job 38 29, “Hath the rain a father?” (d) Creator: Jas 1 17, “the Father of lights.”

(e) The inventor or originator of an art or mode of life: Gen 4 20, “father of such as dwell in tents” (a hint here of hereditary occupations? Probably not) (f) One who exercises the paternal characteristics: Ps 68 5, “a father of the fatherless.”

(7) One who occupies a position of counsel, care, or control (frequently applied to sultans to their prime ministers): Gen 45 8, “a father to Pharaoh.”

5. “A revered or honored superior” (Gen 15; 17, “Your father is the prophet had thee”; but esp. applied to prophets: 2 K 12, 23; “My father, my father!” also to elderly and venerable men: 1 Jn 2 1, “I write to you, fathers; hence also, with reference to Christ’s gospel: Pagan religions also professed early Christians: 2 Pet 3 4, “from the day that the fathers fell asleep.” (i) An ecclesiastical title, condemned (in principle) by Our Lord: Mt 20 3, “Call no man your father on the earth,” but applied, under the guise of the power of the Sankhedrin (probably) by Stephen: Acts 7 2; and by Paul: 22 1, but the latter, perhaps also the former, may simply refer to the elder among his hearers. Christ’s condemnation is clearly of the strain-seeking or rebuking spirit, rather than of a particular custom.

“Father,” used by Mary of Joseph, in relation to Jesus, equals “putative father,” a necessary reserve at a time when the virgin birth could not yet be proved (Lk 2 49). But note Jesus’ answer: “My Father’s house.”

PHILIP WENDELL CRANNELL

FATHER, God THE: In the Christian religion God is conceived of as “Father” as the Abode of the Divine in heaven” (Mt 6 9.14.26, etc.), the “God and Father of the Lord Jesus” (2 Cor 11 31, etc.). The tenderness of relation and wealth of love and grace embraced in this profound designation are peculiar to Christ’s gospel. Pagan religions also professed God as “Father” (Zeus Patér), and in the general sense of Creator God has a universal fatherly relation to the world (Acts 17 24–25). In the OT God was revealed as Father to the chosen nation (Ex 4 10–12), and to the twelve sons of Jacob as the king (2 S 7 14), while fatherly love is declared to be the image of His pity for those who fear Him (Ps 103 13). In the gospel of Jesus alone is this fatherhood revealed to be of the very essence and nature of the Godhead (Q); and yet it is revealed in a virtual. Here, however, there is need for great discrimination. To reach the heart of the truth of the Divine Fatherhood it is necessary to begin, not with man, but with the Godhead itself, in whose eternal depths is found the spring of that Fatherly love that reveals itself in time. It is first of all in relation to the eternal Son—before all time—that the meaning of Fatherhood in God is made clear (Jn 1 18). In “God the Father” we have a name pointing to that relation which the first Person in the adorable Trinity sustains to “Son” and “Holy Spirit”—also Divine (Mt 28 19). From this eternal fountain-head flow the relations of God as Father (1) to the world by creation; (2) to believers by grace. Man as created was designed by affinity of nature for sonship to God. The realization of this—his true creature-destiny—was frustrated by sin, and can now only be restored by redemption. Hence the place of sonship in the gospel, as an unspeakable privilege (Jn 3 1), obtained by grace, through regeneration and even before the fall (Rom 8 14–19). In this relation of nearness and privilege to the Father in the kingdom of His Son (Col 1 13), believers are “sons of God” in a sense true of no others. It is a relation, not of nature, but of grace. Fatherhood is now the determinative
FATHER-IN-LAW, fā’thr-in-lō. See Relationships, Family.

FATHERLESS, fā’thr-les (ἀδερφός, yādhōm; ὀπάσως, orphansōs): The fatherless are frequently mentioned in the OT, generally in association with the widow and the stranger, as typical instances of the unprotected and necessitous, who are specially subject to oppression, and also to God’s special protection. Great philanthropic regard is bestowed on this class throughout. In early legislation there is a special clause to guard them against affliction (Ex 22:22-24). They have a still more prominent place in the Deuteronomist legislation, which gives instructions that a charitable fund be formed out of the tithe, once every three years, for the relief of the destitute (Dt 14:28-29; 26:12-14), and that gleanings be left in the cornfield, the olive garden, and the vineyard for the benefit of this class (Dt 24:19-22; cf Lev 19:9f; 23:22; wherever, however, the “fatherless” are not specially mentioned). The Deuteronomist declares that God is on their side (10:18), and strongly condemns those who would oppress them (24:17; 27:19). The prophets and psalmists are equally emphatic in pleading for mercy and justice to the fatherless, and in declaring that God is their special guardian (Isa 1:17; Jer 7:6f; 22:3; Hos 14:3; Ecc 7:10; Ps 10:14; 68:5; 82:3; 146:9; cf Prov 23:10). Oppressing the fatherless is frequently mentioned as a typical act of cruelty and injustice (cf Job 6:27; 22:9; 24:3, 9; 29:12f; 31:16.17.21; Ps 94:6; Isa 1:23; 10:2; Jer 5:26; Ezek 22:7; Mal 3:5). Here we have instances of the prophetic passion for righteousness and compassion for the helpless, inspired by a profound sense of the value of human life. Passages in the Apoc reflect the same spirit (2 Esd 2:20; Eccles 4:10).

In the NT the word “fatherless” occurs but once, where James declares, in the spirit of the OT prophets, that true religious ritual consists in visitation of the fatherless and widows and in moral purity (Jas 1:27). Here the word for “fatherless” is ὀρφανός (“bereft,” “orphanned”), which is the LXX tr of the OT yādhōm. In the NT the Gr word is found besides only in Jn 14:18, where it means desist to teach a minister of guide (cf Lam 5:3).

FAULDS’ BROTHER. See Relationships, Family.

FATHER’S HOUSE, FATHER’S HOUSE (יוֹם נָחַת, bēth ‘āḇ, הַיָּם לֶבֶן, bēth ’āḇhāṭh): Father’s house in the OT is (1) a dwelling, the family home (Gen 12:1; 31:14.30; 38:11; 1 S 18:2); (2) a family (Gen 41:51; 46:31; Ex 12:3, RV “father’s houses”); (3) the group of householders, of several of which the “family” or “clan” was constituted, aggregations of which formed the “tribe,” generally “father’s houses” (Nu 1:18.20); Jer 17:2; Ezek 2:2; Neh 10:34; 13:34, etc; (4) the “family” (clan), mishpāḥāh, “father’s houses” (Ex 6:14f; Nu 3:20f); (5) the tribe, “father’s houses,” “houses” (Nu 7:2; 17:1-3, etc).

In the NT “father’s house” (αἰκὸς τοῦ πατρὸς, oikos tôn patrōs) occurs in the sense of dwelling, house (Lk 16:27; cf 16:4). Our Lord also uses the phrase (1) of the earthly temple-dwelling of God at Jerusalem (Jn 2:16, “Make not my Father’s house a house of merchandise”); (2) of the holy God; must pronounce Himself against sin (Rom 1:18); and His fatherly grace cannot avert judgment where the heart remains hard and impenitent (2:1-9). For the fuller discussion of these points see God; Children of God; Trinity. James Orr

FATY (Vat) Fault

FAULT, fat’nes (מְשַׁמָּה, ἔθη; μοιχία, πίθα): The tr of deshen (Jgs 9:9, “But the olive-tree said unto them, Should I leave my fatness?”); (1) Literal Job 36:16 (of food), “full of fatness”; of ἑδρός, “the best part”; of ἕδρα, “the one prince of a father’s house,” for “each of” (Josh 23:14); (2) “the heads of the father’s houses” for “the chief of the father’s houses” (Rom 16:23), “for the principal fathers” (1 Ch 24:31).

W. L. Walker

FATHOM, fath’um (ὁπρόδω, apodō): The lit. meaning is the length of the outstretched arms, and it was regarded as equal to four cubits, or about 6 ft. (Acts 27:28). See Weights and Measures.

FATLING, FATTED. See Calf.

FATNESS, fat’nes (מְשַׁמָּה, ἔθη; μοιχία, πίθα): The tr of deshen (Jgs 9:9, “But the olive-tree said unto them, Should I leave my fatness?”); (1) Literal Job 36:16 (of food), “full of fatness”; of ἑδρός, “the best part”; of ἑδρα, “the one prince of a father’s house,” for “each of” (Josh 23:14); (2) “the heads of the father’s houses” for “the chief of the father’s houses” (Rom 16:23), “for the principal fathers” (1 Ch 24:31).

W. L. Walker

FAUCHION, fō’shun. See Scimitar.

FAULT, fōlt (ἁμαρτία, ἡμαρτία, aitia, aitia, μεμφασία, mēmφamai): Implies defect, of less moral weight than crime or sin. It is the tr of ἁμαρτία, “error,” “failure,” “guilt” (Ex 5:16); of ἡμαρτία (Gen 41:9, “I do remember my faults this day’); of ἁμαρτία, “perversion,” “iniquity” (2 S 3:8; Ps 59:4); of ἐφιάλον, “wrongness,” “wickedness” (Dt 26:2, RV “wickedness”); of σκηνή (Arab.) “corruption” (Dn 14:4); μεμφασία, “anything” (1 S 38:3), “no fault in him,” lit “not anything” (cf 1 Mace 4:27); of aitia, “cause,” “case,” “guilt” (Ex 18:38; 19:4); Pilate of Jesus, “I find no fault in him,” RV “no crime”; the same word is rendered “accusation,” i.e. “legal cause for prosecution,” Mt 27:37; Mk 15:20; cf Acts 26:18.27; of αἰτία, same meaning (Lk 23:41.44; ver 22, aitien thandolou “cause of death”); of ἔλλειπμα, a “worse condition,” “defect” (1 Cor 6:7, RV “a defect,” m “a loss to you”); of παραπόμπω, “a falling aside” (Gal 6:1, “If a man be overtaken in a fault,” RV “in anything by,” Jas 5:16, “Confess your faults one to another, RV “Confess therefore your sins one to another”); hamartanō, “to miss,” “err,” “sin,” is tr “your faults” (1 Pet 2:20 RV, “when ye sin”); memphomai, “to blame,” is tr “to find fault” (Mk 7:2).
omitted RV; Rom 9 19; He 8 8); elégéō, “to convict,” “to tell one’s fault” (Mt 18 15, RV “show him his fault”); ἀμόνως, “without blemish,” “spotless,” is tr?, “without fault” (Rev 14 5, RV “without blemish”); ἀμώμως, “faultless,” “without reproach” (He 8 7, “for if that first covenant had been faultless”). “Faulty” is the tr of ἀσθένει, “guilty” (2 S 14 13, “is one which is faulty”); RV “guilty”; of ἀσθαμά, “to be or become guilty” (Hos 10 2, RV “guilty”).

W. L. WALKER

FAYN, .booking. See DEER.

FARM, fer (מַשָּׂר, yirāsh, נֵסֶר, yāre’), φόβος, φόβος, φοβεῖν, φοβήσεται): “Fear” is the tr of many words in the OT; the chief are: yirāsh, “fear,” “terrors,” “reverence,” “awe,” most often “the fear of God,” “of Jeh.” (Gen 20 11; 2 Ch 19 9, etc); also of “fear” generally (Job 22 4; Isa 7 25; Ezk 30 13, etc); yāre’, “to be afraid,” “to fear,” to reverence” (Gen 15 1; Lev 19 31,4; Dt 6 2, etc); pahādāḥ, “fear,” “terror,” “dread” (Gen 31 42,53, 31 11 7 AV; Job 4 14; Isa 2 10 AV, etc).

“Fear (timid)” is the tr of yāre’, (Dt 4 10; Jgs 7 7; 8 27; Ezk 19 4; yārē’, Ex 18 10 and De 35 28; Ps 130 4); it is the tr of māker, “hasty,” “timid,” “lax,” “without careful heart,” in “Heb hasty”; perhaps, ready to flee (for fear).

“Fearfully” (Ps 139 14); yārē’, “I am fearfully and wonderful made,” so RV; and “is not in the text, so that ‘fearfully’ may be equivalent to ‘extremely’ to an awesome degree; cf Ps 65 5. “by terrible things in righteousness”; 66 3. “How terrible are they works (yārē’, ‘fearful’); the LXX. Pesh. Vulg have “Thou art fearfully wonderful.”

“Fearfulness” occurs in Ps 55 5 (yirāsh); Isa 21 4 (pahādāḥ) and “fearfulness,” “fearfulness,” “fearful” (by “fearfulness”); “fearfulness has surprised the hypocrites.” (RV “ Trembling hath seized the godless ones.”

In the NT the chief words are phobōs, “fear,” “terror,” “affright” (Mt 14 26; 38 4,8; Lk 21 26; 1 Jn 4 18, etc); phobē, “fear” (both used of ordinary fear) (Mt 1 20; 10 26; 28 5; 2 Cor 12 20, etc); of the fear of God, the noun (Rom 3 18; 2 Cor 7 1), the vb. (Lk 18 4; 23 40, etc); deile, “timidity,” “fear,” occurs in 2 Tim 1 7, “toward God,” as if not given the spirit of fear; RV “a spirit of fearfulness”; ekphobōs, “frightened out of [one’s senses],” “extremely terrified” (He 12 21; of D 9 19; Wis 17 19 AV); ἐπὶ τοὺς εὐαλομένοις is tr. (He 6 7) (of Christ) who was heard in that he feared, “the fear of God” in the earlier stages so all the Gk. commentators; eulēthai, properly, “caution,” “circumspection,” is used in the NT for

godly fear (He 12 28, RV “reverence and awe,” m as AV); of eulēthai (Lk 2 25; Acts 2 5; 8 2); eulēthoμai, “to act with caution” (Acts 23 10). Dèlèλos, “fearful,” “timid,” occurs in Mt 3 8, Mk 2 24, Rev 19 10, etc; “able to present you faultless,” RV “without blemish”; ἀμέμπτως, “blameless,” “without reproach” (He 8 7, “for if that first covenant had been faultless”). “Faulty” is the tr of ἀσθένει, “guilty” (2 S 14 13, “is one which is faulty”); RV “guilty”; of ἀσθαμά, “to be or become guilty” (Hos 10 2, RV “guilty”).

W. L. WALKER

Favor, Feasts, and Fasts
FEASTS, Fasts, and Fasts ("עֲבָדָה, מִשְׁמֵי הָאָדָם", "an appointed day" or "an assembling," "זְמֵן, מָצָא, מָסָא," from הָגְפֹּרָה, "to dance," or possibly "to make a pilgrimage"; הָגֹאָה, כּוֹם, "fast," מְנָיָה, התָּנָן, "a day of affliction"): I. PREXILIO
A) Annual
1. Passover, 15th-22d Nisan (Pentecost, 6th Siwan) / Pilgrimage
2. Pentecost, 6th Siwan (Feast of Tabernacles)
3. Tabernacles, 15th-22d Tishri (Festivals of woods and groves, 23d Tishri)
4. New Year, Feast of Trumpets, 1st Tishri
5. Atonement, 10th Tishri
B) Periodic
1. Weekly Sabbath
2. New Moon
3. Sabbath Year
4. Jubilee Year
II. POST-EXILIO
1. Feast of Dedication, 25th Kislev
2. Fast of Esther, 13th Adar
3. Feast of Purim, 14th Adar
4. Feast of the Fourth Month, 17th Tammuz
5. Feast of the Fifth Month, 9th Ab
6. Feast of the Seventh Month, 25th Tishri
7. Feast of the Tenth Month, 10th Tebeth
8. Feast of Aẓar, 23d Iyar
9. Feast of Nicanor, 13th Adar
10. Feast of Woodcarying, Midsummer Day, 15th Iyar
11. New Year for Trees, 15th Shvbhaṭ
12. Bi-weekly Fasts, Mondays and Thursdays after Festivals
13. Second Days of Festivals Instituted
14. New Modes of Observing Old Festivals Instituted
The Hebrews had an abundance of holidays, some based, according to their tradition, on agriculture and the natural changes of times and seasons, some on historical events connected with the national or religious life of Israel, and still others simply on immemorial custom. In most instances two or more of these bases coexist, and the emphasis on the natural, the agricultural, the national, or the religious phase will vary with different writers, different context, or different times. Any classification of these feasts and fasts on the basis of original significance must therefore be imperfect.
We should rather classify them as pre-exilic and post-exilic, because the period of the Bab captivity marks a complete change, not only in the kinds of festivals instituted from time to time, but also in the manner of celebrating the old.
1. Prexilic List.—The prexilic list includes the three pilgrim festivals, the Passover week, Pentecost, and the Feast of Tabernacles, together with the Eighth Day of Assembly at the conclusion of the last of these feasts, and New Year and Atonement Days, the weekly Sabbath and the New Moon.
The prexilic festivals were "holy convocations" (Lev 23; Nu 28). Special sacrifices were offered on them in addition to the daily offerings.
1. Observances Com—according to the character of the occasion to All (Ex 24:18; Lev 23:28). On all of them trumpets (הָגְפֹּרָה) were blown while the burnt offerings and the peace-offerings were being sacrificed (Nu 10:10). They were all likened to the weekly Sabbath as days of rest, on which there must be complete suspension of all ordinary work (Lev 16:29; 23:7.8.21.24.25.28.35.36).
The three pilgrimage festivals were known by that name because on them the Israelites gathered at Jerusalem to give thanks for their doubly joyful character. They were of agricultural phase as ḥag ḥāḇikkūrēm, the celebration of the wheat harvest; it has a religious phase as z'man mōtan Thārāh in the Jewish liturgy, based on the rabbinical calculation which makes it the day of the giving of the law, and this religious side has so completely overshadowed the agricultural that among modern Jews the Pentecost has become "confirmation day" (Ex 34:26; Lev 23:10–14; Nu 28:26–31).
The Feast of Tabernacles is at once the general harvest festival, ḥag ha-qṣōb, the anniversary of the beginning of the wanderings in the wilderness (Ex 32:16; Lev 23:33 ff; Dt 16:13–15). The Eighth Day of Assembly immediately following the last day of Tabernacles (Lev 23:36; Nu 29:35 ff; Jn 7:8–10) and closing the long cycle of Tishri festivals seems to have been merely a final day of rejoicing before the pilgrims returned to their homes.
New Year (Lev 23:23–25; Nu 29:1–6) and the Day of Atonement (Lev 16:1 ff; 23:26–32; Nu 29:7–11) marked the turning of the year; primarily, perhaps, in the natural phenomena of the fall, but also in the inner life of the nation and the individual. Hence the religious significance of these days as days of judgment, penitence and forgiveness soon overshadowed any other significance they may have had. The temple ritual for these days, which is minutely described in the OT and in the Talm, was the most elaborate and impressive of the year. At the same time Atonement Day was socially an important day of rejoicing.
In addition to these annual festivals the prexilic Hebrews celebrated the Sabbath (Nu 28:9; 10: Lev 23:1–3) and the New Moon (Nu 10:10; 28:11–15). By analogy to the weekly Sabbath, every seventh year was a Sabbath Year (Ex 23:11; Lev 25:1–7; Dt 15:1). There was an every cycle of seven years, and this was closed with a Jubilee Year (Lev 25:8–18) somewhat after the analogy of the seven weeks counted before Pentecost.
For further details of all of these prexilic festivals see the separate articles.
II. The Post-exilic List.—In post-exilic times important historical events were made the basis for the institution of new fasts and festivals. When the first temple was destroyed and the people were carried into captivity, "the sacrifice of the body and one's own fat and blood" were substituted for that of animals (see Talm, Br'akhōth 17a). With such a view of their importance, fasts of all sorts were as a matter of course rapidly multiplied. (Note that the Day of Atonement was the only prexilic fast.)
Of these post-exilic festivals and feasts, the Feast of Dedication (1 Mac 4:52–59; Jn 10:22; Mish, Ta'anith 2:10; Mo'ed Kāli'on 3:9; Jos, Anti, XII, viii; CaP, II, xxxix) and the Feast of Purim (Est 3:7; 9:24 ff; 2 Mac 15:30); and the fasts of the fourth (Zec 8:19; Jer 33:10; Mish, Ta'anith 6:4), the fifth (Zec 7:3.4; 8:19; Ta'anith 4:6), the seventh (Zec 7:5; 8:19; Jer 41:1 ff; 2 K 25; Sēther 'Olām Rabbâ' 26; Mr'gālithah Ta'anith c. 12), the tenth months (Zec 8:19; 2 K 25), and the Feast of Esther (Est 4:16 f; 9:31) have been preserved by Jewish tradition to this day. (The Feast
of Dedication, the Feast of Purim and the Feast of Esther are described in separate articles.)

The fasts of the fourth, fifth, seventh and tenth months are based on historical incidents connected with one or more national calamities.

Significance. In general the rabbis have by close figuring been able to connect with the dates of the fasts as well as the fasts other important national events than those for which the days were primarily instituted. Not less than four instances are connected with the fasts of the fourth month (17th of Tammuz): (a) on this day the Israelites made the golden calf; (b) Moses broke the tables of law; (c) the daily sacrifices ceased for want of cattle when the city was closely besieged prior to the destruction of Jerusalem; and (d) on this day Jerusalem was stormed by Nebuchadnezzar. The fast of the fifth month (9th day of 'Abh) receives its significance from the fact that the First Temple was destroyed upon this day by Nebuchadnezzar, and the Second Temple on the same day of the year by Titus.

In addition it is said that on this day Jeho- deed that those who left Egypt should not enter the land of promise; the day is also the anniversary of the capture of the city of Bether by the Emperor Hadrian. The fast of the seventh month (the 9th day of Tishri) commemorates the delivery of Gedaliah at Mizpah. That of the tenth month (10th day of Tebeth) commemorates the beginning of the siege of Jerusalem by Nebuchadnezzar.

Other fasts and feasts no doubt were instituted on similar occasions and received a local or temporary observance, for example, the Feast of Acra (1 Macc. 13:50-52; cf. 1:33), to celebrate the recapture of Acra ("the citadel") on the 23rd of 'Yyar 141 BC, and the Feast of Nicanor, in celebration of the victory over Nicanor on the 13th day of 'Adhar 100 BC (1 Macc. 7:49).

Several other festivals are mentioned in the Talm and other post-Biblical writings which may have been of even greater antiquity. The Feast of Woodcarrving (Midsummer Day: Neh. 10:34; Jos. 11:11, vi. 6; Mq'hilah Ta'anith e.v., p. 32; Mish. Ta'anith 4:50), for example, is referred to as the greatest day of rejoicing of the Hebrews, ranking with Atonement Day. It was a picnic day to which a religious touch was given by making it the woodgathering festival for the Temple. A similar feast is mentioned in the Talm (Bb. ha-Shannah 1:1). The pious, according both to the Jewish tradition and the NT, observed many private or semi-public fasts, such as the Mondays, Thursdays and following Monday after Nisan and Tishri (the festival months: Lk 18:12; Mt 9:14; 6:16; Mk 2:18; Lk 5:33; Acts 10:30; Mq'hilah 31a; Ta'anith 12a; Babba Kama 8:2). The day before Passover was a fast day for the firstborn (Sphirim 21:5).

In post-Biblical times the Jews outside of Pal doubled each of the following days: the opening and closing day of Passover and Tabernacles and Pentecost, because of the gaphek, or doubt as to the proper day to be observed, growing out of the delays in the transmission of the official decree of the sanhedrin in each season. Differences in hours of sunrise and sunset between Pal and other countries may have had something to do at least with the perpetuation of the custom. New Year's Day seems to have been doubled from time immemorial, and may have been the old "Hebrew New Year."

Many new modes of observance appear in post-exilic times in connection with the old established festivals, e.g. in the high festival season of Tishri. Thus the simkhath beth ha-eho 'ebah, "water drawing festival," was celebrated during the week of Tabernacles with popular games and dances in which even the elders took part, and the streets were so brilliantly illuminated with torches that scarcely an eye was closed in Jerus during that week (Talm. Hullin).

The last day of Tabernacles was known in Talmudic times as yom kibbut 'arabahoth, from the custom of beating willow branches, a custom clearly antedating the various symbolic explanations offered for it. Its festivities were connected with the dismantling of the booth. In later times the day was known as hosh'ot 'arab', from the liturgical passages beginning with the word hosh'a'nah, recited throughout the feast and "gathered" on that day. The day after Tabernacles has been made sim'khat Torah, the Feast of the Law, from the custom of handing on the scrolls or portions read in the synagogues.

In general it may be said that although the actual observance has changed from time to time to meet new conditions, the synagogal calendar of today is still the same festival of the ancient observance in NT times.

Ella Davis Isaacson

FEASTS, SEASONS FOR, regulated by the sun and moon. See Astronoty, 1, 5.

FEATHERS, feth'zor (τύφως, noología; Lat. pennea): "Gavest thou the goodly wings unto the peacocks? or wings [RV 'pinions'] and feathers [ARV 'plumage'] unto the ostrich?" (Job 40:29). By the term "feathers" shall we ever: thou trust; his truth shall be thy shield and buckler" (Ps 91:4 AV). In RV this is again changed to pinions. In Dnl 4:33 the word "feathers" is left. The wonderful plumage of birds was noted and prized in those days, just as now. Old ostriches were too thick and rank of flesh for food. They were pursued for their feathers, which were used for the headressing and shield ornaments of desert nomads. No one doubts that the ships of Solomon introduced peacocks because of their wonderful feathers. Those of the eagle were held in superstitious reverence as late as the days of Pliny, who was ten years old at the time of the crucifixion of Christ. Pliny wrote that the eagle was so powerful that if its feathers be laid in a box with those of other birds, the eagle feathers would "devour and consume all the rest."

FEEBLE KNEES, f e b l a k n e e s. Gene Stratton-Porter

The expression is found in three places (one being a free quotation of another): Job 4:4, "Thou hast made firm the feeble (τύφως, kàrō, "bending," "bowing") knees," and He 12:12, "Wherefore let us lay aside the heavy loads that hang down, and the palaces [AV 'feeble'] knees." The Gr word used here (σαλακολούθη), parakolóthēma, "paralyzed," "motionless") implies the loss of junction, interrupted articulation, the cutting off of vital strength; of Gr χιλιός, cholos, "lame," and see Dille in his Comm. on He, loc. cit.

Such an affection of the knees may be due to different causes. It is, e.g., a very frequent symptom of the disease known in the Orient as beriberi, when the muscles of the lower leg shrink to such a degree as to render voluntary locomotion impossible. It always disables its victim, and is therefore often expressive of general debility, e.g. in Ps 109:24, where such weakness is described as the outcome of protracted fasting. In Ezk 7:17 and 21:7, "All knees shall be weak as water," the expression indicates a forty-eighth repulsive condition of the muscles. For effected the same condition in Belshazzar's case, when he saw the writing on the wall (Dnl 5:6), "The joints of his loins were loosed, and his knees smote one against another" (cf Nah 2:10).

The "sore bull . . . in the knees, and in the legs," a disease announced in Dt 28:30 as a punishment upon
FELIX, Felix, ANTONIUS, an-TOH-nee-us (Φελίξ, Φελιξ, from Lat felix, "happy"); A Rom procurator of Judea, appointed in succession to Cumanus by the emperor Claudius, whose first which led to the introduction of Felix into the narrative of Acts was the riot at Jerus (Acts 21.27). There Paul, being attacked at the instigation of the Asiatic Jews for alleged false teaching and profanation of the temple, was rescued with difficulty by Lyais the chief captain. But Lyais, finding that Paul was a Rom citizen, and that therefore the secret plots against the life of his captive might entail serious consequences upon himself, and finding also that Paul was charged on religious rather than on political grounds, sent him to Caesarea for trial (Acts 21.31-33.34). On his arrival, Paul was presented to Felix and was then detained for five days in the judgment hall of Herod, till his accusers should also reach Caesarea (Acts 23.34). The trial concluded after hearing the evidence of Tertullus (see TERTULLUS) and the speech of Paul in his own defence, Felix deferred judgment (Acts 24.1-22). The excuse he gave for delay was the non-appearance of Lyais, but his real reason was in order to obtain a bribe for the release of Paul. He therefore treated his prisoner at first with leniency, and pretended along with Drusilla to take interest in his teaching. But these attempts to induce Paul to purchase his release, Paul sought favor of neither Felix nor Drusilla, and made the frequent interviews which he had with them an opportunity for preaching to them concerning righteousness and temperance and the final judgment. The case dragged on for two years till Felix, upon his retirement, "desiring to gain favor with the Jews . . . left Paul in bonds" (Acts 24.27). According to the Beza text, the continued imprisonment of Paul was due to the desire of Felix to purchase Drusilla, the famous favorite of Claudius, and who, according to Tacitus (Annals xiii.14), fell into disgrace in 55 AD. Tacitus implies that Felix was joint procurator of Judea, along with Cumanus, before being appointed to the sole consular, but Joas is silent as to this. Both Tacitus and Jos refer to his succeeding Cumanus, Jos stating that it was at the instigation of Jonathan the high priest. There is some doubt as to the chronology of Felix's tenure of office. Harnack and Bliss, following Eusebius and Jerome, place his accession in 51 AD, and the imprisonment of Paul in 54-56 AD; but most modern commentators place the dates 52 AD and 56-58 AD. These latter interpret the statement of Paul, "Thou hast been to me a judge unto this nation" (Acts 24.10), as referring to some judicial office, not necessarily that of co-procurator (see Tac.), previously held by Felix in the time of Cumanus. It is more probable that the mention of Felix with Judea supplied a reason for the advocacy by Jonathan of Felix's claims to the procuratorship on the deposition of Cumanus. The testimony of Acts as to the evil character of Felix is fully corroborated by the writings of Jos (Ant. 11, xiii). Although he suppressed the robbers and murderers who infested Judea, and among them the "Egyptian" to whom Lyais refers (Acts 21.88), yet "he himself was more hurtful than them all." When occasion offered, he did not hesitate to employ the sirotri (see ASSASSINS) for his own ends. Trai-
ing upon the influence of his brother at court, his cruelty and rapacity knew no bounds, and during his rule revolts became continuous, and marked a distinct stage in that seditious movement which culminated in the outbreak of 180 B.C. (so Schürer). His leaving Paul in bonds was but a final instance of one who sacrificed duty and justice for the sake of his own unscrupulous selfishness. For more detailed information as to dates, etc., cf. Knowing (Expos Gr Text, II, 477 f.).

C. M. Kerr

FELLOWS, fel’s (1 K 7 33). See Wheel.

FELLOW, fel’s (תַּפְלָה, hâbêkîr, פְּלָה, râ’phîs, hêtârio’s): Meant originally a “partner” from fr. “property,” and lqg, “to lay,” then “a companion,” “an equal,” “a person or individual,” “a worthless person.”

(1) As “companion” it is the tr of hâbêkîr, “associate,” “companion,” “friend” (also hêbbîr, Job 41 6 [Heb 40 30], where we have the original sense of partnership, tr “bands”; RV, AV “companions”); Ps 45 7, “God hath anointed thee . . . above thy fellows”; of habbârî (Eccl 4 10; Dn 7 20); of râ’phîs, “friend,” “companion” (Ec 9 15; Jgs 7 13.14.22); râ’phîs (or râ’phîh) “a female friend” (Jgs 11 37, “I and my fellows,” RV “companions”); here AV applies “fellow” to a female; cf Bar 6 45, “She reproacheth her fellow.”

(2) As an individual or person “fellow” is the tr of tâ’rîk, “a man,” “an individual”; “make this fellow return” (1 S 29 4 AV, RV “the man”); in the same ver “fellow” is supplied instead of “he”; “fellow” in 1611 meant simply “a man,” and it is difficult to say in what passages the ideas of the “worthless,” etc., are meant to be implied; probably, however, in Jgs 18 25, where the Heb is simply tâ’rîk, “man,” and the text is almost the only deviation from the rendering “man,” “men,” “fart angry” (m, RV “bitter of soul”) fellows follow upon you; also Acts 17 5, anêr, “a man,” “certain lewd follows of the baser sort,” RV “vile fellows”; cf 2 S 6 20, “vain [rêk] fellows” (supplied); 1 Mac 10 61, “efficient [rêk] fellows” (anêr); Ecclus 8 15, “a bold fellow” (tâmîrîsî); RV “a rash man”; in several places of the OT “fellow” represents zâh, “this,” and in these instances there seems to be something of worthlessness or contempt implied (1 S 31 15 & 25; 2 K 22 7; 2 K 9 11, and, as before, 1 S 29 4 RV); in the NT also “fellow” often represents kontos, “this,” and in most of these cases AV seems to intend something depreciatory to be understood; RV gives simply “man” (Mt 12 26 59; 23 29 30 29; Acts 18 13); so Ecclus 13 23, “If the poor man speaks, they say, What fellow is this?” RV “who is this?” 1 Mac 4 5, “These fellows flee from us,” RV “these men.” RV has “fellows’ for “persons” (Jgs 9 4), for “men” (11 2); “fellow” “men” (the children of Belial) (Dt 13 13), m, “sons of worthlessness”; ARV “worthless fellow” for “son of Belial” (1 S 25 17.25), “base fellows” for “sons of Belial” (Jer 19 25; 20 13, etc); RV has also “companions” for “fellows” (Jgs 11 37, as above; Ezk 17 19; Dn 2 13), “each man his fellow” for “one another” (2 K 3 23); “fellow by” for “neighbor in” (1 K 20 35).

Fellow-citizen, Fellow-disciple, Fellow-heirs, Yoke-fellow, etc. In composition, “fellow” always means partner or companion.

FELLOWSHIP, fel’s-hip. See Communion.

FEMALE, fé’mal: Two Heb words are thus tr:

(1) פְּרִיָח, nêkhôbah, which is merely a physiological description of the sexual characteristic (from פְּרִיָה, nêkhôh, “perforate”) and which corresponds to פֵּר, rákhân, “male” (see s.v.).

(2) פְּרִי, ‘ishâhâh, with the irregular pl. פְּרִי, nâshîm (only Gen 7 2, in all other places “wife,” “woman”), the fem. form of פְּר, ‘ish, “man.”

The Gr word is ἰδακος, thlôs, lit., “the nursing one,” “the one giving suck” (from ἰδακος, ἱδαθαι, “to suckle”)

Isaïetic law seems frequently guilty of unjust partiality in favor of the male sex, but we have to consider that most of these legal and religious disabilities of women can be explained from the social conditions prevailing at the time of legislation. They are therefore found also in contemporaneous gentile religions. Though traces of this prejudice against the weaker sex are found in the NT, the religious discrimination between the sexes has practically ceased, as is evident from Gal 3 28: “There can be no male and female; for ye all are one man in Christ Jesus”; cf also 1 Pet 3 7.

FENCE, fën’s (םְגּוֹר, bâqar, מְגַבְּר, miqâyâh): Commonly used in AV in the description of fortified places, as “the wall,” etc.; in the LXX “asso- ciation,” “companionship,” “fellowship” (1 Th 5 28); “interlace” (2 Th 2 6); “bonds” (Eph 5 23; Phi 2 20); “fellowship,” “intercourse” (2 Cor 11 30); “fenced city” (Ps 12 3); “fenced,” “fenced city” (Ps 12 3); “fenced,” “fenced city” (Ps 12 3). H. L. E. Luttering

FENCED CITIES. See Fortification.

FERRET, fer’et (תַּפְרִיָה, Ḥâ名师âh, RV GECKO): Occurs only in Lev 11 30 AV, in the list of animals which are unleaven “among the creeping things that creep upon the earth.” RV has “gecko” with the marginal note, “Words of uncertain meaning, but probably denoting four kinds of lizards.” The list of animals in Lev 11 29-30 includes (1) hîlehâk, RV “weasel,” (2) nêkhôbî, RV “mouse,” (3) gâhô, RV “tortoise,” (4) “great lizard,” (5) Ḥâ名师âh, AV “ferret,” RV “gecko,” (6) Ḥâ名师âh AV “chameleon,” (7) Ḥômêd AV “snail,” RV “sand lizard,” (8) Ḥômêd AV “mole,” RV “chameleon.” It will be noted that while RV makes the first two mammals and the remaining six reptiles, AV makes not only (1) and (2) but also (4) and (5) mammals, and (7) a mollusk. So far as this general classification is concerned AV follows the LXX, except in the case of


(7) It must be borne in mind that all these words except (2) and (3) occur only in this passage, while (2) and (8) occur each in only a few passages where the context throws but uncertain light upon the meaning. Under these circumstances we ought to be content with the rendering of the LXX, unless from philology or tradition we can show good reason for differing. For ἀνάκαθις, LXX has ἄνακάθισε, μουδέτι, which occurs in Herodotus and Aristotle and may be a shrew mouse or a field mouse. Just as the next word, κόρη, is found in other passages (see Chameleon) with the meaning of "strength," so ἀνάκαθις occurs in several places (see Verbing "sitting" or "sighing" (Ps 12 5; 79 11; 102 20; Mal 2 13). It seems to be from the root, ἀνάκ, "to choke," "to be in anguish" (of ἀνάκ, "a collar"; ἀνάκαθις, "to choke"); Arab. unág, "neck"; Arab. ḍináb, "to strangelf; Gr. ἀνάκαθις; Lat. angustus; Ger. enge, Nacken; Eng. "anxious," "neck"). Some creature seems to be meant which utters a low cry or squeak, and neither "ferret" (AV) nor "gecko" (RV) seems to have a better claim than the older LXX rendering of ἄνακαθις, "shrew mouse" or "field mouse."

ALFRED ELY DAY

FERRY-BOAT, fer'i-bôt (2 S 19 18). See Ships and Boats.

FERVENT, fur'vënt ( עַבְרָהָם, dālāk; אֶקְטֶנֶה, ektenē, ek'tēnē, έκτένης, éktēnēs, erekē): "Fervent!" (from Lat. fervère, "to boil") does not occur in AV of the OT, but RV gives it as the tr of dālāk, "to burn." (Prov 23 25), instead of "burning" or "flaming heart." In the NT it is the tr of ektenēs, "stretched out," hence intense, earnest (1 Pet 4 8, "being fervent in your love among yourselves"); of σεβαστός, "to boil." (Rom 13 11, "fervent in spirit."). Acts 18 13, "fervent" for "forver" (2 Cor 7 7, RV "sæal"), in Jas 5 16 AV has: "The effectual fervent prayer of a righteous man avail eth much," where the Gr. is: πολὺ σκέφθησθαι διάβασαν εὐνουχίαν, which RV renders, "The supplication of a righteous man avail eth much in its working."

"Fervently" is the tr of agyōnēma (Agnē), Col 4 13 AV, RV "Ephaphras...striving for you in your prayers." of ektenēs, lit. in an Agony (1 Pet 3 1), RV "love one another from the heart fervently."

"Earnestly" is the tr of εὐνόμως, "in a good mind, earnestly," (Act 16 32, "brought, or snatched away") (Gen 18 4, etc; 27 9, etc; 42 16, I S 4 3; 1 K 17 10, etc); twice of σεβαστὸς, (Rom 1 11, "in a Christian love too often it lacks this fervent"); but Christ's love for us was "stretched out" to the uttermost. RV has "fervently" for "earnestly" (Jas 5 17, "with prayer.").

W. L. WALKER

FESTIVAL, festi'val. See Feasts and Fast's.

FESTUS, fer'tys, PORCIUS, pór'shi-us (Πορκίους Φιλότος, Pórkion Phílotos): The Roman governor or procurator who succeeded Felix in the province of Judea (Acts 24 27), and was thus brought into prominence in the dispute between Paul and the Sanhedrin which continued after the retirement of Felix (chs 25, 26). Upon the arrival of Festus in Jerusalem, the official capital of his province, the Jews besought him to send Paul from Caesarea to Jerusalem to appear before them, intending to kill him on the way. But Paul refused to return to Jerusalem, and proceeded to Caesarea (ver 6). But on finding that the evidence was conflicting, and reflecting that, as the accused was apparently charged on religious rather than political grounds, the Sanhedrin was a more suitable court for his case than a Roman tribunal, he asked Paul if he were agreeable to make the journey to Jerusalem (vs 7-9). But Paul, who knew well the nefarious use that the Jews would make of such a measure which was so distasteful to them, replied: "I appeal unto Caesar" (vs 10-11). This request of a Roman citizen accorded on a capital charge (cf ver 16), Festus had perforce to give his consent (ver 12). But the manner of his consent was marked by public and solemn distrust shown by Paul. By the words "unto Caesar shalt thou go," Festus implied that the case must now be proceeded with to the end: otherwise, had it been left in his own hands, it might have been quashed at an earlier stage (cf also 25 22). Meantime King Agrippa and Bernice had arrived in Caesarea, and to these Festus gave a brief explanation of the circumstances (25 13-21). The previous audiences of Festus with Paul and his accusers had been "earnest" or "concentrated," according to the nature of the charge. Paul was therefore summoned before the regal court, in order both that Agrippa might hear him, and that the governor might obtain more definite information for insertion in the report he was required to send along with the prisoner to Rome (vs 22-27). The audience which followed was brought to an abrupt conclusion by the interruption of Paul's speech (26 1-23) by Festus: "Paul, thou art mad; thy much learning is turning thee mad" (ver 24). Yet the meeting was sufficient to convince both Agrippa and Festus that "this man doth nothing worthy of death or of bonds" (ver 31). While Festus displayed a certain contempt for what he regarded as the empty evidences of a heretic, the proceeds throughout the whole proceeding was marked by a strict impartiality; and his straightforward dealing with Paul formed a marked contrast to the dilatoriness of Felix. The praise bestowed upon the latter by Tertullian (24 2) might with better reason have been bestowed on Festus, in that he freed the country from many robbers (Sciorior: Jos, Ant. XX, viii-x; BJ, II, xiv, 1); but his procuratorship was too short to undo the harm wrought by his predecessor. The exact date of his accession to office is uncertain, and has been variously placed at 55-61 AD (cf Knowling in Éxpos Gr Test., II, 488-89; see also Felix).

C. M. KERR

FETCH, fech ( פְּצָח, ḥāḥ), has generally the meaning of "to bring;" it is commonly the tr of Heb ḥāḥ, "to take" or "lay hold of," Hoph. "to be brought, seized or snatched away" (Gen 18 4, etc; 27 9, etc; 42 16, I S 4 3; 1 K 17 10, etc); twice of σεβαστὸς, (Rom 1 11, "in a Christian love too often it lacks this fervent"); but Christ's love for us was "stretched out" to the uttermost. RV has "fervently" for "earnestly" (Jas 5 17, "with prayer.").

W. L. WALKER

FEET, fer'ts: Found only in the pl. in both OT and NT; fetters of iron (Ps 106 18; 149 8; so probably Mk 5 4; Lk 8 29) or brass (Jgs 16 21; 2 K 25 7) were frequently used for securing prisoners. See Chain.

Figuative: of trouble (Job 36 8).

FEVER, fev'ër ( עָבְרָהָם, eβārāh, νέφελα, καλλικέφαλόν, ἐνέφελον, pl. ðale-keth; μυροπόσων, ὕπορεύσων, derived from a root signi-
flying "to burn"): A periodic term, applied to all diseases characterized by high temperature of body. Several forms of febrile disease are among the commonest of all maladies in Par today, as they were also in the period covered by the Bible history. Of these the most prevalent is ague or intermittent malarial fever, which is common in all parts but esp. in low-lying districts or places where there are pools or marshes in which mosquitoes breed, these insects being the commonest carriers of the malaria bacillus. These fevers are generally more severe in late summer and autumn, when the mosquitoes are most numerous, and then are capable of chilling a patient owing to the sudden drop of temperature at sunset. During the day one uses as light clothing as possible, but immediately after sunset the air becomes chilly and damp, and the physiological resistance to the influence of the parasite is remarkably diminished. On this account travelers in Par at this season should be particular to avoid exposure to these evening damp, and to use mosquito curtains invariably at night. In most tropical countries now, however, are rendered virtually proof by closely wire netting, and thereby the risk of infection is much diminished. In Par the marshes of the plain about Baalias and the Water of Merom, the Shephelah, and the Jordan valley are the most fever-stricken regions of the land. The term rhigos is the burning ague in Lev 26 16 AV (RV "fever"), and is coupled with dolleketh, the inflammation in Dt 28 22. LXX renders the former word puretos, and the later rhigos in this passage, a collocation which is otherwise unattested in Hebrew. The name rhigos in his description of a fever identical with that common in Par. In Lev the word in LXX is tktros which Lit. means jaundice, a disease otherwise not mentioned in the Bible. In Par as in other marshy regions the disease is characterized by jaundice or yellowing of the skin frequently accompanied by protracted and protracted attacks of fever which cause organic disease of the liver. On this account Hippocrates describes all fevers as due to a perverted secretion of bile. These fevers begin with severe shivering fits, hence the name rhigos which is used by Hippocrates. This is followed by a period of burning dry heat, ending in a period of profuse perspiration. Such attacks may take place daily, a fever lasting as long as several months. The temperature falls on the day after the fits. The next fever begins a new cycle of fits, the cycle continuing until the whole of the body is affected. The commonest type however is that called tertian, in which a whole day separates one fit from the next. In some of the severe fevers which are frequent in the Jordan valley the temperature never falls to the normal, and while there is a short remission between the attacks with a body heat a little above the normal, there is no intermission. Rarer febrile conditions which have been met with in Par, such as the Malta fever, present the same characteristics and may continue for months. Cases also of genuine blackwater fever have been recorded by several authorities. It is probable that in former days these fevers were even worse than they are now, as ancient medicine knew of no certain remedy for them. At present they generally yield at once to treatment by quinine, and in my own experience I believe that the administration of this remedy in large and repeated doses is the most effectual treatment.

Other febrile diseases are rife in certain districts in Par, and probably existed in Bible times. Typhoid is common in some crowded towns and villages, and considering how little protected the wells and watercourses are from contamination, the wonder is that it is not more prevalent. Typhus then, as now, was present as an occasional epidemic in the more crowded cities, but even the physicians of Greece and Rome did not differentiate these diseases. All these fevers seem also to have existed in Egypt to much the same extent as in Par. The Papyrus Ebers speaks of "a fever of the gods" (46) and another called "a burning of the heart" (102). Its causation is attributed to the influence of the "god of fever," and the evil sequaces of the disease as it affects the heart, stomach, eyes and other organs are described in terms which remind us of the minute passages in Lev 26 and Dt 28. The conditions there mentioned, such as consuming the eyes and causing sorrow of heart or pining away of the soul, graphically describe the symptoms sometimes affecting those in the Shephelah villages who have suffered from frequent returns of fever, and who in consequence have developed serious local affections of the liver, spleen and other organs. Before the introduction of quinine, cases of this kind must have been much more commonly met with than they are now. It is probable that this state is called shapheth, or consumption, in these passages.

Another form of fever, horah, the "extreme burning" of AV or "fiery heat" of RV, is coupled with the other forms of fever in Dt 28 22. This is called in LXX erethismos or irritation, and may have been a feverish condition with a reddened skin, possibly erysipelas or else one of the eruptive fevers. At one time breaks of scabies, measles and erysipelas are of fairly frequent occurrence and are often very severe.

In the NT fever is mentioned eight times. The disease which affected Simon's wife's mother is called a "great fever" (Lk 4 38), and that which nearly proved fatal to the nobleman's son in the same district was also a fever (Jn 4 52). Cases of the kind are common all round the Sea of Galilee at the present day. ALEX. MACALISTER

FIELD, fild. [See Agriculture.]

FIERY HEAT, fier-i, fier-i hēt: In Dt 28 22, where AV has "an extreme burning." [See Fever.]

FIERY SERPENT. [See Serpent.]

FIG, FIG-TREE, figārē (תֵּין), tī'ēnāh, pl. דֹּקֶן (דֹּקֶנֶת), tokēnā, especially "figs"; דֹּקֶן (דֹּקֶנֶה), dōkēn, "green figs" only in Cant 2 13; סִ댕, sdēn, 1. Fig-Trees. The "fig-tree with new temperature for" in the OT. The earliest OT reference to the fig is to the leaves, which Adam and Eve converted into aprons (Gen 3 7). The promised land was described (Dt 8 8) as "a land of wheat and barley, and vines and fig-trees and pomegranates," etc. The spies who visited it brought, besides the cluster of grapes, pomegranates and figs (Nu 13 23). The Israelites complained that the wilderness was "no place of seed, or of figs, or of vines, or of pomegranates" (Nu 20 5). When Egypt was plagued, the fig-trees were smitten (Ps 105 33); a similar punishment was threatened to unfaithful Israel (Jer 5 17; Hos 2 12; Am 4 9). It is only necessary to ride a few miles among the mountain villages of Par, with their extensive fig gardens, to realize what a long-lasting injury would be the destruction of these slow-growing trees. Years of patient labor—such as that briefly hinted at in Lk 13 7—must pass before a newly planted group of fig-trees can bear profitably. Plenitude of fruitful vines and fig-trees, specially under the national covenant, thus came to be emblematical of long-endured peace and prosperity. In the days of Solomon "Judah and Israel dwell safely, every man under his vine and under his fig-tree" (1 K 4 25). Cf. also 2 K 18 31; Isa 60 16; Mic 4 4; Zec 3 10; 1 Mac 14 12. Only a triumphal feast in Jerusalem could rejoice in Him "though the fig-tree shall not flourish" (Hab 3 17).
The *Ficus carica*, which produces the common fig, is a tree belonging to the N.O. *Urticaeae*, the nettle family, which includes also the banyan, the India rubber fig-tree, the sycamore fig and other useful plants.

2. Natural History of the Fig-Tree

Fig-trees are cultivated all over the Holy Land, esp. in the mountain regions. Wild fig-trees—usually rather shrubs than trees—occur everywhere; they are usually barren and are described by the felahin as "male" trees; it is generally supposed that their presence is beneficial to the cultivated variety. The immature flowers harbor small insects which convey pollen to the female flowers and by their irritating presence stimulate the growth of the fruit. Artificial fertilization has been understood since ancient times, and there may be a reference to it in Am 7 14.

Fig-trees are usually of medium height, 10 or 15 ft. for full-grown trees, yet individual specimens sometimes attain as much as 25 ft. The summer foliage is thick and surpasses other trees of its size in its cool and dense shade. In the summer owners of such trees may be seen everywhere sitting in their shadow (Jn 1 48). Such references as Mic 4 4; Zec 3 10, etc. probably are to this custom rather than to the not uncommon one of having a fig-tree overhanging a dwelling.

The fruit of the fig-tree is peculiar. The floral axis, instead of expanding outward, as with most flowers, closes, as the flower develops, upon the small internal flowers, leaving finally but a small opening at the apex; the axis itself becomes succulent and fruit-like. The male flowers lie around the opening, the female flowers deeper in; fertilization is brought about by the presence of small hymenopterous insects.

There are many varieties of figs in Pal differing in sweetness, in color and consistency; some are good and some are bad (cf Jer 24 1.8; 29 17). In Pal and other warm climates the fig yields two crops annually—an earlier one, ripe about June, growing from the "old wood," i.e. from the midsummer sprouts of the previous year, and a second, more important one, ripe about August, which grows upon the "new wood," i.e. upon the spring shoots.

By December, fig-trees in the mountainous regions of Pal have shed all their leaves, and they remain bare until about the end of March, when they commence putting forth their tender leaf buds (Mt 24 32; Mk 13 28-32; Lk 21 29-33), and at the same time, in the leaf axils, appear the tiny figs. They belong to the early signs of spring:

"The voice of the turtle-dove is heard in our land; The fig-tree ripens her green figs" (Psa 84 1).

These tiny figs develop along with the leaves up to a certain point—to about the size of a small cherry—and then the great majority of them fall to the ground, carried down with every gust of wind. These are the "figs" (chudef) more appropriately in AV, as "untimely figs"—of Rev 16 13. Cf also Isa 34 4 AV—in RV "leaf" has been supplied instead of "fig." These immature figs are known to the felahin as *taksh*, by whom they are eaten as they fall; they may even sometimes be seen exposed, but in the case of many trees the whole of this first crop may thus abort, so that by May no figs at all are to be found on the tree, but with the best varieties of fig-trees a certain proportion of the early crop of figs remains on the tree, and this fruit reaches ripe perfection about June. Such fruit is known in Arab. as *dafur*, or "early figs," and in Heb as *bikkuráh*, "the first-ripe" (Isa 28 4; Jer 24 2; Hos 9 10). They are now, as of old, esteemed for their delicate flavor (Mic 7 1, etc).

The miracle of Our Lord (Mt 21 18-20; Mk 11 12.13.20-21) which occurred in the Passover season, about April, will be understood (as far as the natural phenomena are concerned) by the account given above of the flourishing of the fig-tree, as repeatedly observed by the present writer in the neighborhood of Jerusalem. When the young leaves are newly appearing, in April, every fig-tree which is going to bear fruit at all will have some *taksh* ("immature figs") upon it, even though "the time of figs" (Mk 11 13 AV), i.e. of ordinary edible figs—either early or late crop—"was not yet." This *taksh* is not only seen bare, but it is sure evidence, even when it falls, that the tree bearing it is not barren. This acted parable must be compared with Lk 13 6.9: "now the time of judgment was surely coming, the fate of the fruitless Jewish nation was forcibly foretold.

While fresh figs have always been an important article of diet in their season (Neh 13 15), the dried form is even more used. They are today dried in the sun and threaded on strings (like long necklaces) for convenience of carriage. A "cake of figs" (dabheláh, lit. "pressed together") is mentioned (1 S 30 12); Abigail gave 200 such cakes of figs to David (2 S 18); the people of N. Israel sent, with other things, "cakes of figs" as a present to the new crowned David (1 Ch 12 40). Such masses of figs are much used today—they can be cut into slices with a knife like cheese. Such a mass was used externally for Hezekiah’s "boil" (Isa 38 21; 2 K 20 7); it was a remedy familiar to early medical writers.

E. W. G. Masterman

**FIGHT.** See War; Games.

**FIGURE, fig’br, fig’yur (fig., fig., *gemel*, *gemel*; τόξον, τίπος):** The tr of *gemel* or *gemel*, "a likeness or image;" perhaps a transposition of *cedem*, the usual word for likeness; it is elsewhere trd "idol" and "image" (Dt 4 16, "the similitude of any figure," trd "in the form of any figure"); of tabnhth, "form or likeness" (Isa 44 13, "shapeth it [the idol]... after the figure of a man’’; cf Dt 4 16); of *meqáth*’uth, "carving," "carved work" (1 K 6 29): "And he carved all the walls of the house
round about with carved figures of cherubim and palm-trees and open flowers, within and without," only here and in ver 32, 31 where the word is trd "carving" and "graving"; in the NT "figure" is the tr of τοιοὺς, primarily a "mark," "print," "impression" of the Tent of the Tabernacle figure, "statue," tropically "form," "manner;" a person bearing the form or figure of another, having a certain resemblance, preceding another to come, model, exemplar (Acts 7 49), "the figures [images] which ye made to worship them" (Rom 15 14, "who is the figure [RV, "a figure"] of him that was to come," that is, the first Adam was a type of the second Adam, Christ; of antitōν, that which corresponds to a type or model (He 9 24 AV, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself"); the meaning is simply the correspondence, or likeness (of the tabernacle to heaven), therefore RV renders "like in pattern to the true" (1 Pet 3 21, "the like figure whereunto [even] baptism doth also now save us," i.e. baptism is the antitype of the ark "wherein . . . eight souls were saved [or brought safely] through water," RV "which also after a true likeness [in "the antitype"] doth make us holy by baptism," etc.) is used figuratively of evil doings, sin, "the figth of the daughters of Zion"; cf Prov 30 12; in the NT we have περίστασισσα, "cleancings," "sweepings," "offscourings" (1 Cor 4 13, "We are made as the filth of the world," RvM "or refuse"); ἄθροισις, "filth," "dirt," LXX for ὑπάρχειν in Isa 4 4 and 1 21, "the filth of the flesh").

"Figurine" is applied to Ecles 49 9, with en òmbrō, "He made mention of the enemies under the figure of the rain," RV "He remembered the enemies in storm;" in Gr rain is "skeuismos," "depiction," "representation," for "the interpretation" (Prov 1 6; the word is mikēth, here only and Hab 2 6, meaning properly what is involved and needs interpretation; in Hab 2 6 it is trd "taunting proverb," RVm "riddle"); "figured stone" for "image of stone" (Lev 26 1); "figured stones" for "pictures" (Nu 33 52).

W. L. WALKER

FILE, filt: Found only in 1 S 13 21, but the text here is obscure. The Heb (גַּלְגַּלֵּה) signifies "bluntness of edge," and is so rendered in RvM. See Tools.

FILLET, fillet (יוּלַל, hût, פֶּלֶט, ְבַּשְׁזֹךֻּ, hāshuk): (1) הַלְתָּנ from a root not used, meaning probably "to sew," therefore a string or a measuring rod or cord, and so a line, tape, thread, fillet. Jer 52 21 and trd "line" (AV fillet), measuring 12 cubits long, encircling brass pillars standing 18 cubits high, part of the temple treasure plundered by the Chaldeans; and many other things "that were in the house of Jahalah, did the Chaldeans carry in pieces,"

The "thread," used by Rahab, in Josh 2 18, and "cord," "three fold . . . is not quickly broken," in Ecol 4 12.

(2) Hāshuk, from a root meaning "to join" and therefore something joined or attached, and so a rail or rod between pillars, i.e. a fillet. The hangings of the court of the tabernacle were supported by brass pillars set in brass sockets, "The hooks of the pillars and their fillets shall be of silver" (Ex 27 10.11). The embroidered screen for the inner court of the Tent of the Tabernacle was supported by pillars set in brass: "And he overlaid their capitals and their fillets with gold" (Ex 36 38). The pillars for the court and the gate of the court had fillets of silver (Ex 38 10 ff). The vb. is used in Ex 17 17, "All the pillars of the court were filleted with silver." W. E. RAPSTY

FILTH, filthy, FILTHINESS, fil-thi-nes, FILTHY, filthy, (NASB, גַּלְגַּלֵּה, גַּלְגַּלֵּה, filth, filth, יִפְטָלָק, יִפְטָלָק, filth, filth, יִמְסַרְתֵּס, rūphōq): The word once trd "Filth" in the OT is filth, "excrement" or "dung," elsewhere trd "dung" (Isa 4 4, used figuratively of evil doings, sin, "the filth of the daughters of Zion"; cf Prov 30 12; in the NT we have περίστασισσα, "cleancings," "sweepings," "offscourings" (1 Cor 4 13, "We are made as the filth of the world," RvM "or refuse"); ἄθροισις, "filth," "dirt," LXX for ὑπάρχειν in Isa 4 4 (1 Pet 3 21, "the filth of the flesh")

"Filthiness" is the tr of τομ, "uncleanness" (vernal, Lev 15 31, 32), used figuratively of moral impurity, trd "filthiness" (Ezer 6 21; Lam 1 9; Ezek 22 15; 24 11.13 bis; 36 25; niddah, "impurity" (2 Ch 29 5); figuratively (Ezek 9 11); RV has "uncleanness," but "filthiness" for uncleanness at close of verse 17 and in the high priest into the Holy of Holies was a type of Christ's entrance into heaven; 11 19, "from whence [from the dead] also he received him in a figure," i.e. Abrah am received Isaac back from the dead as it were, in the likeness of a resurrection, he not being actually dead, ARV "from whence he did also in a figure receive him back," ERV "in a parable"); metaschēmatizē, "to change the form or appearance, to transfer figuratively" (1 Cor 4 6, "These things, brethren, I have in a figure transferred to myself and Apollos;" the Geneva version reads "I have figuratively described in my own person"). Paul is "substituting himself and Apollos for the teachers most in repute at Corinth that he might thus avoid persecution.

"Figure" is supplied in Ecles 49 9, with en òmbrō, "He made mention of the enemies under the figure of the rain," RV "He remembered the enemies in storm;" in Gr rain is "skeuismos," "depiction," "representation," for "the interpretation" (Prov 1 6; the word is mikēth, here only and Hab 2 6, meaning properly what is involved and needs interpretation; in Hab 2 6 it is trd "taunting proverb," RVm "riddle"); "figured stone" for "image of stone" (Lev 26 1); "figured stones" for "pictures" (Nu 33 52).

F. W. L. WALKER

FINE, fin (adj, from Lat. finir", "to finish"); indicates superior quality. Only in a few instances does "fine" represent a separate word: (1) fābb, "good," "brilliant," cf Gen 39 13, "a fine gold," "not fine gold," (2) good (2 Ch 3 3, S.3, "fine gold," Gen 1 2, "good"); (3) fine gold (Lam 4 1, AV "most fine gold," RV "most pure gold," it. "good fine gold"), copper (Ezer 8 27, RV "fine bright brass"); fābb, Aram. (Dt 34 18, "fine gold"), (2) pāth, "refined" (Cant 9 9, "the wool fine gold"), "better than gold" (Job 22 24, "the best of any kind"); cf Gen 46 18; Dt 32 14, etc (Ps 81 16, "the finest of the wheat,") RvM Hebrew "of wheat"), (4) sōrās, "fine combed" (Isa 19 9, "fine flax," RVm "combed flax"). In other places it expresses a quality of the substantive: kethim, "fine gold" (Job 31 24; Dtn 10
The finger or digit as a linear measure is mentioned in Job 52:21 (Gr daktylos; Jos, Ant., VIII, iii. 4). It is equal to one finger-breadth, ⅜ of a hand-breadth (palm) = 18.6 millimeters or .73 in.

FINER, fin'er, FINING (Prov 26 4 AV). See Refiner.

FINES, fines. See PUNISHMENTS.

FINGER, fin'gər (Heb and Aram. פְּנוֹז, 'egda; δακτύλος, daktylos): The fingers are to the Oriental essential in conversation; their language is frequently very eloquent and expressive. They often show what the mouth does not dare to utter, esp. grave insult and scorn. The scandalous person is thus described in Prov 6 13 as "teaching" or "making signs with his fingers." Such insulting gestures (compare e.g. the gesture of Shimei in throwing dust or stones at David, 2 Sam 16:9) are even now not infrequent in Pal. The same habit is alluded to in Isa 59 9 by the expression, "putting forth of fingers.

The fingers were decorated with rings of precious metal; with, other jewelry worn ostentatiously on the body, often formed the only possession of the wearer, and were therefore carefully guarded. In the same way the law of Jeh was to be kept: "Bind them [my commandments] upon thy fingers; write them upon the tables of thy heart." (Prov 7:3)

1. OT

References (Job 19:19; 55:13); and Jer 17, 18; also used for the fingers of the hand in the sense of "fingers of God," like the "hand of God," is synonymous with power, omnipotence, sometimes with the additional meaning of the infallible evidence of Divine authorship visible in all His works (Ps 8 8; Lk 11 20, esp. in His law (Ex 19 8; 31 18); Dt 29 11)

This Heb word used here for little finger is בָּטָן, baton, lit. "pettiness," "unimportant thing.

The "finger of God," like the "hand of God," is synonymous with power, omnipotence, sometimes with the additional meaning of the infallible evidence of Divine authorship visible in all His works (Ps 8 8; Lk 11 20, esp. in His law (Ex 19 8; 31 18); Dt 29 11)

The finger or digit as a linear measure is mentioned in Jer 52 21 (Gr daktylos; Jos, Ant., VIII, iii. 4). It is equal to one finger-breadth, ⅜ of a hand-breadth (palm) = 18.6 millimeters or .73 in.

FINGER, fin'gər (פְּנוֹז, 'egda): The smallest of the Heb linear measures. It was equal to the breadth of the finger, or about ¼ in., four of which made a palm (Jer 52 21). See WEIGHTS AND MEASURES.

FINISH, fin'ish (פָּנָל, kalath; τέλος, telos, with other Heb and Gr words): The proper sense of "finish" is to end or complete; so for "finish," "finished," in AV, there is sometimes met with in RV the change to "complete" (Lk 14 28; 2 Cor 8 6), "accomplished" (Mt 21 36; Lk 23 53). Finishes (see "finish") for other words, as "ended" (Gen 2 2; Dt 31 30), "accomplished" (Jn 19 28), "filled up," "fulfilled" (Rom 15 18, etc. The grandest Scriptural example of the word is the cry upon the cross, "It is finished" (Tetēleostai, Jn 19 30).

W. L. WALKER

FINISHER, fin'is-her (τελωνητής, teleohtēs): This word is applied to Jesus (He 12 2), and comes from teleō, "to complete," "to make perfect;" hence it means finisher in the sense of completing; AV the author and finisher of our faith," RV "the author [in 'captain'] and perfector of our faith;" but "our" is supplied, and in the connection in which the passage stands—after the examples which have been adduced of the power of faith—most probably the best rendering is "the Leader [or Captain] and Perfector of the Faith," that is of the faith which has been illustrated by those mentioned in ch 11, who are as "a great cloud of witnesses to the power of faith;" but above all (looking to Jesus, our Leader) in whom it was perfected, as is shown in what follows: "who for the joy that was set before him endured the cross," etc. "In His human nature He exhibited Faith in its highest form, from first to last, and placing Himself as it were at the head of the great army of heroes of Faith, He carried Faith, the source of their strength, to its most complete perfection and to its loftiest triumph" (Westcott).

W. L. WALKER

FINIR, fūr, FIR-TREE (RVm "cypress"); בּיתָר, bitar; брёна, bréona, bróthm [pl. only], an Aram. form, Cant 1 17): This tree was one of the chief trees of Lebanon (Isa 60 13); one of usefulness (Isa 55 13); and also used for the fingers of the hand in the sense of "fingers of God," like the "hand of God," is synonymous with power, omnipotence, sometimes with the additional meaning of the infallible evidence of Divine authorship visible in all His works (Ps 8 8; Lk 11 20, esp. in His law (Ex 19 8; 31 18); Dt 29 11)

1. OT

References (Job 19:19; 55:13); and Jer 17, 18; also used for the fingers of the hand in the sense of "fingers of God," like the "hand of God," is synonymous with power, omnipotence, sometimes with the additional meaning of the infallible evidence of Divine authorship visible in all His works (Ps 8 8; Lk 11 20, esp. in His law (Ex 19 8; 31 18); Dt 29 11). Its boughs were wide and great (Ezk 31 8): it was evergreen (Hos 14 8); it could supply boards and timber for doors (1 K 15 24); be used for roofing, and for shipbuilding (Ezk 27 5). In 2 S 6 5 we read: "David and all the house of Israel played before Jeh with all manner of instruments made of
fir-wood," etc. It is practically certain that the reading in the passage in 1 Ch 13:8 is more correct: "David, and all Israel played on instruments with all their might withpsalms, etc." This view is supported by the LXX tr (Ey énax bòmeta, en pòdon dudunai). There is therefore no necessity to suppose that b'rodh was a wood used for musical instruments.

The identity of b'rodh is uncertain. It was a name applied either to several of the Confesor in common or to one or more outstanding species. If the latter theory is the case it can only seek for the most suited to OT requirements.

2. The Identity of "Brodh"
The Aleppo pine, Pinus halepensis, is a very tall evergreen, growing in the Lebanon, but its wood is not of special excellence and durability. A better tree (or couple of trees) is the sheba of the Syrians; this name includes two distinct varieties in the suborder Cupressacaeae, the fine tall juniper, Juniperus excelsa and the cypress, Cupressus sempervirens. They both still occur in considerable numbers in the Lebanon and Anti-Lebanon; they are magnificent trees and produce excellent wood—resinous, fragrant, durable. If these trees were not classed locally, as now, under only one name then the cypress has of the two more probably the b’rodh. The coallas of Egypt were made of cypress; a compact variety of this cypress is cultivated all over the Turkish empire by the Moslems as an ornament in cemeteries. From early times the cypess has been connected with mourning.

In the Apoc there are two definite references to the cypress (κυπαρίσσιον, kyparissio). In Sir 24:13, Wisdom says:

"I was exalted like a cedar in Lebanon, And as a cypress tree on the mountains of Hormon." And in Sir 50:10 the high priest Simon is said to be "as an olive tree budding forth fruit, And as a cypress growing high among the clouds."

These passages, esp. the former, certainly favor the idea that b’rodh was the cypress; the name may, however, have included allied trees.

E. W. G. Masterman

**FIRE, fir (ʾnn, ʾḥ; ṣwפ, ʾḥā):** These are the common words for fire, occurring very frequently. "Ur," light" (Isa 24:15 AV; cf RV; 31:9, and see Frrsr), nār (Aram.). (Dn 5:22 f) are found a few times, also "ʾeskahā (Jer 6:29), and b’erāhe (Ex 22:6), each once. Acts 3:23 has purd, "pyre," and Mk 14:54; Lk 22:50, ḫās, "light," RV "in the light of the fire." "To set on fire," ḫāṣūah (2 S 14:31), ṭāḥā (Dt 32:22, etc.), ḫagās (Jos 3:6).

Fire was regarded by primitive peoples as supernatural in origin and specially Divine, Molech, the fire-god, and other deities were worshipped by certain Cannibals, and other tribes with human sacrifices (Dt 12:31; 2 K 17:11; Ps 106:37), and, although this was specially forbidden to the Israelites (Lev 18:20; Dt 12:31; 18:10), they too often lapsed into the practice (2 K 16:3; 21:6; Jer 7:11; Ezek 26:24). See Molech; Idolatry.

Fire in the OT is specially associated with the Divine presence, e.g. in the making of the Covenant with Abram (Gen 17:17), in the Láteral Usage, in the pillar of fire (13:21), on Sinai (19:18), in the flame on the altar (Jgs 13:20). Jeh was "the God that answered by fire" (1 K 18:24-38).

In the Law, therefore, sacrifices and offerings (including incense) were to be made by fire (Ex 12:8-9:10; Lev 1). Fire from Jeh signified the acceptance of certain special and separate sacrifices (Jgs 6:21; 1 K 18:38; 1 Ch 21:26). In Lev 9:24 the sacrificial fire "came forth from before Jeh." The altar-fire was to be kept continually burning (6:22), but by (other than the sacred altar-fire) was punished by "fire from before Jeh." (10:1.2). Fire came from heaven also at the consecration of Solomon's Temple (2 Ch 7:1).

According to 2 Mac 1 10-22, at the time of the Captivity priests held sacred fire in a well, and Nehemiah found it again, in a miraculous way, for the Second Temple. Later, Macabaeus is said to have renewed fire by "stirring stones and taking fire out of them" (10:3).

Fire was a frequent instrument of the Divine primitive wrath (Gen 19:24; Ex 9:23 [lightning]; Nu 11:1; 16:35, etc.; Ps 104:4, ARV "Who maketh...flames of fire in his ministers"). Fire shall yet dissolve the world (2 Pet 3:12). It was frequently used by the Israelites as a means of destruction of idolatrous objects and the cities of their enemies (Dt 7:5-25; 12:3; 13:16; Josh 6:24; Jgs, frequently); sometimes also in vengeance (Lev 20:14; 21:9; Josh 7:25; 2 Mac 7:5).

The domestic use of fire was, as among other peoples, for heating, cooking, lighting, etc, but according to the Law no fire could be kindled on the Sabbath day (Ex 34:16). It was employed also for melting (32:24), and refining (Nu 31:23; Mal 3:2, etc). For the sacrificial fire wood was used as fuel (Gen 23:6; Lev 6:12); for ordinary purposes, also charcoal (Prov 25:22; Isa 6:6, RVm "for hot stones"); Hab 3:5, RV, "fiery bole, m. "or burning coals"); Jn 21:9, a "fire of coals" RVm "Gr. a fire of charcoal"; Rom 12:20; branches (Nu 15:22; 1 K 17:12) thorns (Ps 58:9; 118:12; Ezek 7:6; Isa 33:12); grass and other herbage (Mt 3:10; 12:28).

Fire was an emblem (1) of Jeh in His glory (Dul 7:9); (2) in His holiness (Isa 6:4); (3) in His jealousy for His sole worship (Dt 4:24).

2. Figuration-He 12:20; Ps 79:5; perhaps also Isa 29:6; Jer 10:9; 21:20, (4) of His conception of His people (2 K 6:17; Zec 2:5); (5) of His righteous judgment and purification (Zec 13:9; Mal 3:23; 1 Cor 3:13.15); (6) of His wrath against sin and punishment of the wicked (Dt 9:5; Ps 18:8; 89:46; Isa 6:6; 52:30); (7) "Topheth is prepared of old"; Mt 3:10-12; 15:22, RV "the hell of fire," m. "Gr. Gehenna of fire"; see Isa 30:33; Jer 7:31; Mt 13:40-42; 28:41, "eternal fire".

Mk 9:45-47; see Is 55:24, "wastes 4; He 10:7; Jude ver 7); (7) of the word of God in its power (Jer 5:14; 23:29); (8) of Divine truth (Ps 39:3; Jer 20:9; Lk 12:49); (9) of that which guides men (Isa 10:11.10); (10) of the Holy Spirit (Acts 1:2); (11) of the Christ (Rom 10:2, (12) of kindness in its melting power (Rom 12:20); (13) of trial and suffering (Ps 66:12; Is 43:2; 1 Pet 1:7; 4:12); (14) of evil spirit (Prov 26:7; 26:17; Isa 9:18; 65:5); lust or desire (Hos 7:6; Sir 23:16; 1 Cor 7:9); (15) of the tongue in its evil aspects (Isa 5:6.6); (16) of heaven in its purity and glory (Rev 15:2); see also 21:22-23.

W. L. Walker

**FIRE BAPTISM.** See Baptism of Fire; Molech.

**FIRE, LAKE OF.** See Lake of Fire.

**FIRE, STRANGE.** See Fire.

**FIRE, UNQUENCHABLE.** See Unquenchable Fire.

**FIREBRAND, fir'brand (ʾnn, ʾḥād, used for a burning stick taken out of the fire): In Jgs 15:4 describing the "brands" (m. "torches") which Samson tied to the foxes' tails the word is lybrād ("lamp"); see Jgs 7:16.20 RV, "torches"). Other words are zikkām, "sparks," "flames" (fiery darts; Prov 26:18), and zīkhōth (Isa 50:11); "āhād is used figuratively of angry men (Isa 7:4), and of those mercilessly rescued from destruction (Am 4:11; Prov 26:18; Ps 102:3, "My bones are burned as a firebrand" (m. "as a hearth"). See Brand.

W. L. Walker
FIRE, fire, from the Heb. word "'ebáh, maháh, fireman," "censer," "smudglish," from "hátháh, to snatch up"): A vessel for carrying coals. Brazen firepans were part of the furnishings of the altar of burnt offerings (Ex 27:3; 38:3, and in Nu 4:14, where AV wrongly reads "censors," the context indicating a vessel belonging to the brazen altar).

The same word is tr"smudglish" in Ex 25:38; 37:23; Nu 4:9, where it refers to golden firepans which belonged to the golden candlestick or lamp stand, and were intended to receive the burnt offtings of the worshipers, in K 7:50 and 2 Ch 4:22, although AV reads "censors," the context points to the firepans belonging to the candlestick; as also in 2 K 25:15 and Jer 52:19, tr"firepans" in AV and RV. A similar firepan designated by the same Heb word but tr"censer" was used to carry the burning coals upon which the incense was thrown and burned (Lev 10:1; 16:12; Nu 16:6.17 ff). See Censer.

The fire or censer of the Hebrews was doubtless similar to the censer of the Egyptians, pictures of which have been found. It consisted of a pan or pot for the coal, which was held by a straight or slightly curved long handle. The style of censer used in recent centuries, swung by three chains, came into use about the 12th cent. AD.

George R Hickox

FIRES, fires: In Isa 24:15 AV translates "'urim," "urim" ("lights," esp. Urim in the phrase "Urim and Thummim") "fires." RV, understanding the word to mean the region of light, translates "east," which satisfies the context far better, and is adopted by many modern scholars. In Ezek 39:10 RV has "fires"; in ver 9 "make fires" is a tr of a vb. of different root; in ver 10 "fires" translates the common sing. noun for fire.

Purkin, für'kin (μετρίτης): The liquid measure used in Jn 2:6 to indicate the capacity of the water-pots mentioned in the narrative of the miracle of turning the water into wine. It is regarded as equivalent to the Heb bath, and thus contained about nine gallons. See Weights and Measures.

Firmament, fûrm'a-ment. See Astronomy, III, 3.

First, fûr'st ("eth, "eth, "eth), rì'shon; pròtòs, próton, to pròtòs, lô pròtòn, prōton, próton, próton): Of these words, which are those most frequently used for "first," rì'shon is from rìsh, "the head," and is used for the highest, chief, etc.; also of time, the beginning, e.g. Gen 8:18, "in the first month;" in 1sa 44:6; 48:12, it is used of Jeh as Eternal and the First of all time; (cf 41:4). Special usages are in connection with "firstborn," "first-fruit," etc; próton is used of that which is first in order; but also of that which is first or chief in importance, etc (Mt 6:33; Jas 3:17). In 1 Tim 6:15 Paul says Jesus came "to save sinners; of whom I am chief," lit. "first;" the same word is used by Jesus of the "first of the commandments (Mk 12:29); where we read in 1 Cor 15:3, "I delivered unto you first of all," it is en próton ("on the foremost place"); "the first and the last" is applied to Christ as Eternal and Supreme (Rev 1 17; 2:22; 3:22). próton is "the first day" (Mt 26:17; Mk 16:9); in Mt 8:21; Mk 16:2; Lk 24:1; Jn 20:19 Acts 20:17, it is mis-read "one foul".

W. Walker

First-Begotten, fûr'st-bég'ot-n (πρωτότοκος, prótòtòkos), This Gr word is tr in two passages in AV by "first-begotten" (He 1:6; Rev 1:5), but in all other places in AV, and always in RV, by "firstborn." It is used in its natural literal sense of Jesus Christ as Mary's firstborn (Lk 2:7; Mt 1:25 AV); it also bears the literal sense of the firstborn of men and animals (He 11:28). It is not used in the NT or LXX of an only child, which is expressed by the word putalgos (see Nu 3:13 ff).

Metaphorically, it is used of Jesus Christ to express at once His relation to man and the universe and His difference from them, as both He and they are related to God. The laws and customs of all nations show that to be "firstborn" means, not only priority in time, but a certain superiority in privilege and authority. Israel is Jeh's firstborn among the nations (Ex 4:22; cf Jer 31:9). The Messianic King is God's firstborn (LXX prótòkotos), "the highest of the kings of the earth" (Ps 28:27).

Philos applies the word to the Logos as the archetypal and governing idea of creation. Similarly Christ, as "the firstborn of all creation" (Col 1:15), is not only prior to it in time, but above it in power and authority. "All things have been created through him, and unto him" (ver 16). He is "sovereign Lord over all creation by virtue of primo-geniture" (Lightfoot). It denotes His status and character and not His origin; the context does not admit the idea that He is, in any part of the creation, prior to God in His incarnation He is brought into the world as "firstborn," and God summons all His angels to worship Him (He 1:6). In His resurrection He is "firstborn from the dead" (Col 1:18) or of the dead (Rev 1:5). The origin of men is from the first and finally He is "firstborn among many brethren" in the consummation of God's purpose of grace, when all the elect are gathered home. Not only is He their Lord, but also their pattern, God's ideal Son, and men are to be the "childhood" of His image (Rom 8:29). Therefore the saints themselves, as growing in His likeness, and as possessing all the privileges of eldest sons, including the kingdom and the priesthood, may be called the "church of the firstborn who are enrolled in heaven" (He 12:23). See also Begotten, and Lightfoot on Col 1:15.

T. Rees

Firstborn, fûr'st-bôrn, FIRSTLING, first'ling, (πρωτότοκος, prótòtòkos): The Heb word denotes the firstborn of human beings as well as of animals (Ex 11:5), while a word from the same root denotes first-fruits (Ex 23:16). All the data point to the conclusion that among the ancestors of the Hebrews the sacrifice of the firstborn was a legal rite, fixed, just as the firstlings of the flocks and the first-fruits of the produce of the earth were devoted to the deity. The narrative of the Moabite war records the sacrifice of the heir to the throne by Mesha, to Chemosh, the national god (2 K 3:27). The barbarous custom must have become extinct at an early period in the religion of Israel (Gen 22:12). It was probably due to the influence of surrounding nations that the cruel practice was revived toward the close of the Mosaic period (2 K 17:13; 21:6; Jer 7:31; Ezek 16:20; 23:37; Mic 6:7). Jeremiah denies that the offering of human beings could have been an instruction from Yahweh (7:31; 19:5). The prophetic conception of God had rendered such a doctrine inconceivable. Clear evidence of the spiritualization and humanization of religion among the Israelites is furnished in the replacement, at an early stage, of the actual sacrifice of the firstborn by their dedication to the service of Yahweh. At a later stage the Levites were substituted for the firstborn. Just as the firstlings of unclean animals were redeemed with money (Ex 13:13; 34:20), for the dedication of the firstborn was substituted the consecration of the Levites to the service of the sanctuary (Nu 3:11–13:46). On the 90th day after birth the firstborn, or in the case of the firstborn of a priest to the priest by the father, who paid five shekels
for the child’s redemption from service in the temple (cf. Lk 2:27; Mish B. Bikkurēth vili.8). For that reason it was adopted in place of the redeeming firstborn (Nu 3:45). According to Ex 22:29–31 the firstborn were to be given to Yahweh. (The firstborn of clean animals, if free from spot or blemish, were to be sacrificed after eight days, Nu 19:16 ff.) This allusion to the sacrifice of the firstborn as part of the religion of Yahweh has been variously explained. Some scholars suspect the text, but in all probability the verse means no more than similar references to the fact that the firstborn belonged to Yahweh (Ex 13:2; 34:19). The same position, with a limitation, of the firstborn, has been omitted. The firstborn possessed definite privileges which were denied to other members of the family. The Law forbade the disinheriting of the firstborn (Dt 21:15–17). Such legislation, in polygamous times, was necessary to prevent a favorite wife from exercising undue influence over her husband in distributing his property, as in the case of Jacob (Gen 25:23). The oldest son’s share was twice as large as that of any other son. When Eliasha prayed for a double portion of Elijah’s spirit, he simply wished to be considered the firstborn, i.e., the successor, of the dying prophet. Israel was Yahweh’s firstborn (Ex 4:22; cf Jer 31:9 [Ephraim]), Israel, as compared with other nations entitled to special privileges. He occupied a unique position in virtue of the special relationship between Yahweh and the nation. In three passages (Rom 8:29; Col 1:15; He 1:6), Jesus Christ is the firstborn—among many brethren (Rom 8:29; Col 1:16). The application of the term to Jesus Christ may be traced back to Ps 89:27 where the Davidic ruler, or perhaps the nation, is alluded to as the firstborn of Jehovah. See Child; Circumcision; First-born; Plagues of Egypt.

Note.—The custom of redeeming the firstborn son is preserved among the Jews to this day. After thirty days the father invokes the “Kohen,” i.e., a supposed descendant of Aaron, to the house. The child is brought and shown to the “Kohen,” and the father declares the mother of the child to be an Israelite. If she is a “Kohen,” redemption is not necessary. The “Kohen” asks the parents which he prefers, his child or the five shekels. The father answers that he prefers his son, and pays to the “Kohen” a sum equivalent to five shekels. After receiving the money, the “Kohen” puts his hands on the child’s head and pronounces the Aaronite blessing (Nu 6:22–27).

T. LEWIS

FIRST-FRUIT, first-fruits (תַּחְרִית, הֵרָכָה, bikkurēth; ἀρρατία, aparchē). LXX translates ἐράκης for aparchē, but for bikkurēth it uses the word πρῶτοιποιμανταί; of Phio 22:33): In acknowledgment of the fact that the land and all its products were the gift of Jehovah to Israel, and in thankfulness for His bounty, all the first-fruits were offered to Him. These were offered in their natural state (e.g., wheat, barley, tree fruits, grapes), or after preparation (e.g., musk, oil, flour, dough), after which the Israelite was at liberty to use the rest (Ex 23:19; Nu 16:20; 18:12; Dt 26:2; Neh 10:35–37). No absolute distinction can be made between bikkurēth and bikkurēt, but bikkurēt seems generally to mean what is prepared by human labor, and bikkurēth the direct product of Nature. The phrase “the first of the first-fruits” (Ex 23:19; 34:26; Ezek 44:30), Heb ἐράκης bikkurēth, Gr aparchēth to ἐράκη, is not quite clear, as the term may be the choice of the first-fruits. The ἐράκης offerings were individual, except that a ἐράκη of dough was to be offered as a heave offering (Nu 16:17–21). The priest waved a ἐράκη of corn before the Lord on the morrow after the Sabbath in the week of unleavened bread; and on the eighth day all four firstfruits of the priest (Nu 18:12). Bikkurēth refers especially to things sown (Ex 23:16; Lev 2:14). At the Feast of Weeks, seven weeks after the offering of the sheaf, bikkurēth of corn in the ear, parched with fire and bruised, were brought to the Lord as a memorial (Ex 34:22–26; Lev 2:14–15). The bikkurēth also fell to the priest, except a portion which was burned as a memorial (Lev 2:8–10:10). The beautiful ceremony of the offering of the ἐράκη in the House of God is described in Dt 26:1–11, and is enlarged upon in the Talming (Bikkurēth 3:2). According to the Talming (Ṭrūnōth 4:3) a sixthtieth part of the first-fruits in a prepared form was the minimum that could be offered; the more generous brought a fourtieth part, and even a thirtieth. The fruits of newly planted trees were not to be gathered during the first three years; the fruits of the fourth year were consecrated to Jehovah, and from the fifth year the fruits belonged to the owner of the trees (Lev 19:23–25). According to Mish., Ḥokhrā 1:19, even the shells of nuts and pomegranates could not be used during the first three years as coloring matter or for the lighting of fires. It is held by some scholars that the institution of the tithe (see Trars) is a later development from the first-fruits.

Figurative: In the OT, in Jer 2:3, Israel is called “the ἐράκη of his increase.” In the NT aparchē is applied fig. to the first convert or converts in a particular place (Rom 16:5; 1 Cor 16:15); to the saved in a particular place (1 Cor 16:14; Eph 2:10; Wfml), and to the 144,000 in heaven (Rev 14:4); to Christ, as the first who rose from the dead (1 Cor 15:20:23); also to the blessings which we receive now through the Spirit, the earnest of greater blessings to come (Rom 8:23).

PAUL LEVETTOFF

FIRSTLING. See Firstborn.

FISH (צָבָא, צָבָא, צָבָא, צָבָא, צָבָא; ἐλεφαντωρία, ἐλεφαντωρία, ἐλεφαντωρία, ἐλεφαντωρία, ἐλεφαντωρία; ἐράκη, ἐράκη, ἐράκη, ἐράκη, ἐράκη; ἀρρατία, ἀρρατία, ἀρρατία, ἀρρατία, ἀρρατία). Fishes abound in the inland waters of Pal as well as the Mediterranean. They are often mentioned or indirectly referred to both in the OT and in the NT, but it is remarkable that no particular kind is distinguished by name. In Lev 11:9–12 and Dt 14:9f., “whatever hath fins and scales in the waters” is declared clean, while all that “have not fins and scales” are forbidden. This excluded not only reptiles and amphibia, but also many of the valuable fishes, siluroids and eels, sharks, rays and lampreys. For our knowledge of the inland fishes of Pal we are mainly indebted to Tristram, NHBS and Fauna and Flora of Pal; Lorret, Poisson et reptiles du lac de Thébârè; and Russeger, Reisen in Europa, Asien, Afrik, 1835–1841. The most remarkable feature of the fish fauna of the Jordan valley is its relationship to that of the Nile and of E. Central Africa. Two Nile fishes, Chromis niloticus Hasselquist, and Clarus macracanthus Gunt., are found in the Jordan valley, and a number of other species found only in the Jordan valley belong to genera (Chromis and Hemichromis) which are otherwise exclusively African. This seems to indicate that at some time, probably in the early Tertiary, there was some connection between the Palestinian and African river systems. No fish can live in the Dead Sea, and many perish through being carried down by the swift currents of the Jordan and other streams. There are, however, a few molluscs, and a number of fish which live in salt springs on the borders of the Dead Sea, springs which are as salt as the Dead Sea but which, according to Lorret, lack the magnesium chloride which is a constituent of the Dead sea water and is found to the fish. Certain eels, Flora and Val, one of the least known eels of Syria and Pal, has been taken by the writer in large numbers in the Arnon and other streams flowing into
the Dead Sea. This is surprising in view of the fact that the Dead Sea seems to form an effective barrier between the fishes of the different streams flowing into it. The indiscriminate mention of

Fish of the Sea of Galilee (PEF Drawing).

fishes without reference to the different kinds is well illustrated by the numerous passages in which "the fishes of the sea, the birds of the heavens, and the beasts of the field," or some equivalent expression, is used to denote all living creatures, e.g. Gen 1:26; 9:2; Nu 11:23; Dt 4:18; 1 K 4:33; Job 12:8; Ps 8:8; Ezek 38:20; Hos 4:3; Zeph 1:3; 1 Cor 15:39.

An unusually large shark might fulfill the conditions of Jonah's fish (דָּגָה, דָּגָה; but Mt 12:40, סֵפֶר, קֹדֶש, "whale" or "sea monster"). The whale that is found in the Mediterranean (Balana australis) has a narrow throat and could not swallow a man. No natural explanation is possible of Jonah's remaining alive and conscious for three days in the creature's belly. Those who consider the book historical must regard the whole event as miraculous. For those who consider it a story with a purpose, no explanation is required.

The present inhabitants of Moab and Edom make no use of the fish that swarm in the Arnon, the Jias and other streams, but fishing is an important industry in Galilee and Western Pal. Now, as formerly, spear hooks and nets are employed. The fish-spear (Job 41:7) is little used. Most of the OT references to nets have to do with the taking of birds and beasts and not of fishes, and, while in Fish 15 בְּךָּרֵם is rendered "net" and mikkemeth "drag," it is not clear that these and the other words rendered "net" refer to particular kinds of nets. In the NT, however, αὐθανασία, στόμα (Mt 13:47), is clearly the dragnet, and αὐθανασίας, αμφιθάλεως (Mt 13:15), is clearly the casting net. The word oftenest used is δίκεν, δίκενον. Though this word is from δίκτως, "to throw," or "to cast," the context in several places (e.g. Lk 5:4; Jn 21:11) suggests that a dragnet is meant. The dragnets may be several hundred feet long. The upper edge is buoyed and the lower edge is weighted. It is let down from a boat in a line parallel to the shore and is then pulled in by ropes attached to the two ends, several men and boys usually pulling at each end. The

use of the casting net requires much skill. It forms a circle of from 10 to 20 feet in diameter with numerous small leaden weights at the circumference, attached by the center and carefully gathered over the right arm. When well thrown it goes to some distance, at the same time spreading out into a wide circle. A cord with a fish attached to the center, but this is not always the case. When lifted and drawn by the center, the fish is dragged over the bottom, and sometimes a large number of fish may be inclosed. The novice has only to try, to realize the dexterity of the practised fisherman.

**Figurative:** The fact that so many of Our Lord's disciples were fishermen lends a profound interest to their profession. Christ tells Simon and Andrew (Mt 4:19; Mk 1:17) that He will make them fishermen of men. The Kingdom of Heaven (Mt 13:47) is likened unto a net that was cast into the sea, and gathered of every kind; which, when it was filled, they drew up on the beach; and they sat down and gathered the good into vessels, but the bad they cast away. Tristram (NHB) says that he has seen the fishermen go through their net and throw out into the sea those that were too small for the market or were considered unclean. In Jer 16:16, we read: "Behold, I will send for many fishes, saith Jeh, and they shall fish them up; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks." In the vision of Ezekiel (Ezk 47:9f), the multitude of fish and the nets spread from En-gedi to En-golaim are marks of the marvelous change wrought in the Dead Sea by the stream issuing from the temple. The same sign, i.e. of the spreading of nets (Ezk 26:5.14), marks the desolation of Tyre. It is a piece of broiled fish that the risen Lord eats with the Eleven in Jerusalem (Lk 24:42), and by the Sea of Galilee (Jn 21:13) He gives the disciples bread and fish.

**Alfred Ely Day**

**FISHER, fish'èr, FISHERMAN, fish'er-man** (דָּגָה, דָּגָה; δίκεν, δίκενον; WH hákele; Al-Hākele): Although but few references to fishermen are made in the Bible, these men and their calling are brought into prominence by Jesus' call to certain Galilean fishermen to become His disciples (Mt 4:18.19; Mk 1:16.17). Fishermen, then as now, formed a distinct class. The strenuousness of the work (Lk 5:10) put it in the hands of the outcast. They were rude in manner, rough in speech and in their treatment of others (Lk 9:49.54; Jn 18:10). James and John before they became tempered by Jesus' influence were nicknamed the "sons of thunder" (Mt 16:21.28; Mk 3:17). The fishermen, brought to all kinds of weather made them hardy and fearless. They were accustomed to bear with patience many trying circumstances. They often toiled for hours without success, and yet were always ready to try once more (Lk 5:5; Jn 21:5). Such men, when impelled by the same spirit as filled their Master, became indeed "fishers of men" (Mt 4:19; Mk 1:17).

One of the striking instances of the fulfilment of prophecy is the use by the Syrian fishermen on every day of the site of ancient Tyre as a place for the spreading of their nets (Ezk 26:5.14).

**Figurative:** Fish were largely used as food (Hab 1:10), hence the lamentation of the fishermen, who provided for all, typified general desolation (Isa 19:8). On the other hand, abundance of fish and many fishermen indicated general abundance (Ezk 47:10). Our modern expression, "treated like a dog," had its counterpart in the language of the OT writers, when they portrayed the punished people of Judah as being treated as fish. Jesus said that He would teach His disciples to fish them up and put sticks or hooks through their cheeks as a fisherman strings his fish (Jcr 16:16; Job 41:2). Such treatment of the people of Judah is depicted on some of the Assyrian monuments. **James A. Patch**
FISHER’S COAT, κότι: This expression is found in Jn 21 7 where RV and ARV have “coat.” John here, after representing Peter as “naked” (γυμνός, gumnos), pictures him as girding on his “coat” (ἐπενδέτης, ependétês), lit. “upper garment” and not at all specifically a “fisher’s coat.” See Dress; Upper Garment, etc.

FISH GATE. See Jerusalem.

FISHHOOK, fish’hook (ἡκάκη, ἡκακία; ש­נ­ד­ף, šér dagghāh, ת­כ­ת, ḥakkāh): The word “fishhooks” occurs but twice in ARV (Job 41 1; Am 4 2). In other passages the word “hook” or “angle” is applied to this instrument for fishing (Isa 19 8; Job 41 2). The ancient Egyptians used to amuse themselves by fishing from their private fishpools with hook and line. The Egyptian monuments show that the hook was quite commonly used for catching fish. The hook is still used in Bible lands, although not as commonly as nets. It is called a sinndrə̂l, probably from the same root as ṣinnāh, the pl. of which is ταῖς hooks in Am 4 2. In Mt 17 27, ὁγκιστρον, ὅγκιστρον (lit. “fishhook”), is rendered “hook.”

FISHING, fish’ing (ἁλιεύω, ἅλιεύω): Several methods of securing fish are resorted to at the present day along the seashores of Palestine. Two of these, dynamiting and poisoning with the juice of cyclamen bulbs or other poisonous plants, can be passed over as having no bearing on ancient methods.

1 With hooks: Some fishing is done with hooks and lines, either on poles when fishing from shore, or on trawls in deep-sea fishing. The fishhooks now used are of European origin, but bronze fish-
cast from the shore into the shallow water in such a manner that the ledged edge forms the base of a cone, the apex being formed by the fisherman holding the center of the net in his hand. The cone thus formed connotes such fish as cannot escape the quick throw of the fisher. (b) A long net or seine of one or two fathoms depth, led on one edge and provided with floats on the other, is payed out from boats in such a way as to surround a school of fish. Long ropes fastened to the two ends are carried ashore many yards apart, and from five to ten men on each rope gradually draw in the net. The fish are then landed from the shallow water with small nets or by hand. This method is commonly practised on the shores of the Sea of Galilee.

(c) In deeper waters a net similar to that described above, but four or five fathoms deep, is cast from boats and the ends slowly brought together so as to form a circle. Men then dive down and bring one portion of the weighted edge over under the rest, so as to form a bottom. The compass of the net is then narrowed, and the fish are emptied from the net into the boat. Sometimes the net with the fish inclosed is tossed into shallow water before drawing in. We should certainly read, with RV, “All that work for hire shall be grievous in soul.”

**FIT, FITLY, fit’hi:** The word “fit” (adj. and vb.) occurs a few times, representing nearly as many Heb and Gr words. The Gr frequency alters, as in Lev 21:16 (“of the time,” “graceful,” “ready,” “proper”) where for “fit” it reads, “in readiness,” m “appointed.” In 1 Ch 7:11 RV “has that were able” in Is 44:13, “shapeth”; in Prov 24:27, “ready,” etc. “Fitted” in Prov 25:11 is in RV “in due season”; in Cant 5:12, “fitly set” is in RV “sitting by full streams.” In the NT “fit” is the tr of eisathtos, “well placed” (Lk 9:62; 14:35), of kalok tôn, “suitable” (Acts 22:22), and of karatôs, “to make quite ready” (Rom 9:22, “vessels of wrath fitted unto destruction”).

W. L. Walker

**FITCHES,** fish’iz (the Eng. word “fitch” is the same as “vetch”):

(1) חָפָשׁ, keph (Isa 28:25; RVm has “black cuminum” [Nigella sativa]). This is the “matmc flower,” an annual herb (N.O. Ranunculaceae), the black seeds of which are sprinkled over some kinds of bread in Pal. They were used as a condiment by the ancient Greeks and Romans. These seeds have a warm aromatic flavor and are carminative in their properties, assising digestion. They, like all such plants which readily yield their seed, are still beaten out with rods. The contrast between the stouter staff for the “fitches” and the lighter rod for the cuminum is all the more noticeable when the great similarity of the two seeds is noticed.

(2) מְסְרָה, mas’arah (Job 4:9) RV “spolt” (which see). E. W. G. Masterman

**FIVE,** fiv ( Sherlock, hârmah; pénté, pénè). See NUMBER.

**FLAG:** Two Heb words:

(1) צָהָ֖ו, sêhô (Ex 2:35; “flags”): Isa 19:6, “flags”; Jon 2:5, “weeds.” This is apparently a general name which includes both the fresh-water weeds growing along a river bank and “seaweeds.” The Red Sea was known as Yam sêhô.

(2) נָהַ֔ו, nâhu (Gen 41:21, AV “meadow,” RV “reed-grass”; Job 8:11, “Can the rush grow up without fire? Can the flag [in “reed-grass”] grow without water?”). Some such general term as “sedges” or “fens” would better meet the requirements.

**FLAGON,** flag’ôn: The tr of מָשַׁ֥ב, masha’ab (in RVs 8:19; 1 Ch 16:8; Cant 2:5; Hos 14:5) is mistranslated “flags” in Lev 8:1-3. In all these cases the tr is probably the one used by the disciples used (Mt 4:18; Mk 1:16; Lk 5:10-20; Jn 21:3-11). Portions of nets with leads and floats, of early Egypt origin, may be seen in the British Museum. See NET.

The fishermen today usually work with their garments pulled up about their waists. Frequently they wear only a loose outer garment which is wet much of the time. This garment can be quickly removed by pulling it over the head, when occasion requires the fisherman to jump into the sea. If methods have not changed, Peter had probably just climbed back into the boat after adjusting the net for drawing when he learned that it was Jesus who stood on the shore. He was literally naked and pulled on his coat before he went ashore (Jn 21:7).

JAMES A. PATCH

**FISHPOOLS,** fish’pôlz: This is a mistranslation. The Heb זִיבֹ֥ו, zîbôv (Cant 7:4) simply means “poop” (RV); “fish” is quite unwarrantably introduced in AV. In Isa 19:10, again, instead of “all that make sluices and ponds for fish” (AV), we should certainly read, with RV, “All that work for hire shall be grievous in soul.”

**FLAKE, flâk, flâk, flak, mappol,** a word of uncertain meaning: It is used in the sense of “refuse [husks] of the wheat” in Am 8:6. With regard to the body we find it used in Job 41:23 in the description of leviathan (the crocodile): “The flakes of his flesh are joined together: they are firm upon him; they cannot be moved.” Baethgen in Kautzsch’s tr of the OT translates “Wampen,” i.e. the clops or lateral folds of flesh and armored skin. A better tr would perhaps be: “the horny epidermic scales” of the body differentiated from some other dental scutes of the back (Heb “channels of shields,” “courses of scales”), which are mentioned in ver 15 m.

H. L. E. LUERING

**FLAME,** flâm (מִזֵּדְר, misharah), and other forms from same root; פָּדֵ֣ה, pâdeh; פַּדְּכָ֞ם, pâdçekem): In Jgs 13:20 bia; Job 41:21; Isa 29:6; Joel 2:5, the word is lahabb. Various other words are trd “flame” mas’erah, “a lifting or rising up” (Job 38:39-40 AV), RV “cloud” (of smoke), kûlî, “completeness” (Jgs 30:10 AVm, “a holocaust, or offering wholly consumed by fire”; cf Lev 6:15); shakâbhabh (Job 15:30; Cant 8:6; ARv “a very flame of Jehovah,” m “or, a most vehement flame.” Ezek 20:47, RV “the flaming flame”); shâdôb ( Job 15:30; RV “flames”); shâbâb (Job 15:30; RV “flames”); shâbîsh (Dan 3:22; 7:9). In Ps 104:4 AV has “maketh . . . flames of fire his ministers”; RV “flame” for “snare” (Prov 29:8).

**Figuratively:** “Flame” is used to denote excitement (Prov 29:8 RV, “shame, astonishment, ‘faces of flame’” Isa 13:8); in Rev 1:14, the glorified Christ is described as having eyes “as a flame of fire,” signifying their searching purity (of 2:18; 19:12). Flame is also a symbol of God’s wrath (Ps 83:14; Isa 5:24; 10:17). See also FIRE.

W. L. Walker

**FLAT NOSE** (אֵלָ֖ה, hâram; LXX kolobôrion, kolosôpòn): Used only in Lev 21:18 as the name of
a deformity which disqualified a member of a priestly family for serving the altar. The root of the word signifies "to cut off" or "to cut flat," and in RV it is usually rendered "slit of the nose." The condition indicated is most probably the deformed, flattened nose which so often accompanies harelip, esp. in its double form. A mere snub-nose can scarcely be regarded as a blemish of sufficient importance to unfit a priest for the service of "offering the bread of God!" but harelip, like blindness or the other congenital malformations or deformities enumerated in this passage, might well render a son of Aaron unfit or unsuitable for public religious duty.

ALEX. MACALISTER

FLAX, flax (ἡθ, peseth, also ἡθ, pištah; אָוָא, linen [Mt. 12:20]): The above Heb words are applied (1) to the plant: "The flax was in bloom" (AV "budded"; Ex 9:31); (2) to the "stalks of flax," lit. "flax of the tree," put on the roof to dry (Jos 2:6); (3) to the fine fibers used for lighting: AV "tow," "flax." "A dimly burning will with

he not quench" (Isa 42:3). "They are quenched as a will" (Isa 43:17). The thought is perhaps of a scarcely lighted will just kindled with difficulty from a spark. (4) In Isa 19:9 mention is made of "combed flax," i.e. flax hacked ready for spinning (cf Hos 2:5-9; Prov 31:13). The reference in Jgs 15:14 is to flax twisted into cords. (5) In Jgs 16:9; Isa 1:31, mention is made of ἀνθιζω, νυφίζω, "tow," lit. something "shaken off"—as the root implews—from flax. (6) The pl. form piškim is used in many passages for linen, or linen garments, e.g. Lev 13:47; 48:52-59; Dt 22:11; Jer 13:1 ("linden girdle"); Ezek 44:17 f. Linen was in the earliest historic times a favorite material for clothes. The Jewish priestly garments were of pure linen. Egyptian mummies were swathed in linen. Several other Heb words were used for linen garments. See LINEN.

FLAX is the product of Linum usitatissimum, a herbaceous plant which has been cultivated from the dawn of history. It is perennial and grows to a height of 2 to 3 ft.; it has blue flowers and very fibrous stalks. The tough fibers of the latter, after the decay and removal of the softer woody and gummy material, make up the crude "flax." Linseed, linseed oil and oleace are useful products of the same plant.

E. W. G. MASTERMAN

FLAYING, flaying. See PUNISHMENTS.

FLEA, fle (בָּשָׁר, parbash; cf. Arab. barbash, "flea," and barbash, "mosquito") [1 S 24:14; 26:20]; בָּשָׁר, kūran [Ex 8:16], "lice," RV "sand-flies" or "fleah." LXX χείραρχη, χειροχαμάς, probably best rendered "gnat"; see GNAT; LITE. In 1 S 24 Saul seeks David in the wilderness, and David, cleverly cutting off the skirt of Saul's robe in the cave, calls out to him, "After whom is the king of Israel come out? After whom dost thou pursue? after a dead dog, after a flea" (ver 14). Again in 1 S 26:20 Saul seeks David in the wilderness of Ziph, and David after taking the spear and cruse from beside Saul while he slept, cries out to him, "... the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains." The flea is here used as a symbol of David's insignificance, coupled perhaps, in the second passage, with a thought of the difficulty that Saul had in laying hands on him. In EB Cheyne finds fault with a similar interpretation given in DB on the ground that it is absurd that David should refer to hunting "a single flea," of Evesed, and proposes to change par'ōsh eẖād, "a flea," to par' middēbār, "wild ass of the desert." The writer will only say that no observant resident of Pal would consider the textual alteration to be called for.

Linnaeus recognized two species of flea, Pulex irritans, the common parasite of man, and Pulex (Sarcopsylla pendedens), the tropical and sub-tropical jigger flea. More than a hundred species are now known, and the recent discovery that certain fleas are instrumental in the transmission of the plague has given a new impetus to the study of these tiny pests. A flea that is often found in houses than Pulex irritans is the "dog and cat flea," variously known as Pulex serratipes, Pulex canis, Pulex felis or Chenocephalus canis.

ALEF EY DAY

FLEE, fle. See FLY.

FLEECE, fleas. See GIDEON; SLEEP; WOOL.

FLESH (בָּשָׁר, bāšar; גֵּז, ġez; ašăr): Used in all senses of the word, the latter, however, most frequently in the sense of kin, family.

1. Etymological relationship (cf יֵרָע, sha'dārāh, "kinematics woman,") Lev 18:17; Lev 18:6; 26:49; Prov 11:17; Jer 51:35, and probably Ps 73:26. In all other places asher means "flesh" = blood; (cf Ex 9:11) or—food (Ps 78:20,27; Mic 3:25; יֵרָע, lāhām, "lamb, flesh," used for food, "butcher's meat" (1 S 25:11). The word יֵרָע, eshārād, found only in two passages (2 S 19:1=1 Ch 16:3), is of very uncertain meaning. The Eng. VSS translate it with "a good piece [portion] of flesh," the Vulg with "a piece of roast meat," others with "a portion of flesh" and "a measure of wine." It probably means simply "a measured portion," יֵרָע, יֵרָע, laḥām, lit. "eaten," then food of (יֵרָע, lēhem, "bread"), has been rarely specialized as flesh or meat (cf. Arab. laham, "meat," "flesh," then in Zeph 1:17, where it stands in parallelism with "blood"). The Gr terms are σάρξ, sárz, and σῶμα, sōma, the latter always meaning "butcher's meat" (Rom 14:21; 1 Cor 8:13).

We can distinguish the following varieties of meaning in Bib. language:

In a physical sense, the chief substance of the animal body, whether used for food and sacrifice, or not; also the flesh of man (Gen 2 2. Ordinary food; Ex 21:10, 11; Isa. andJer. 23 Sense 20; 1 Cor 15:39; Rev 19:18). The whole body. This meaning is the extension of the preceding (pars pro toto). This is indicated by the LXX, where bāšār is often tr4 by the pl. τῶν ἄνθρωπων, τῶν ἄνθρωπων (Gen 40:19;
Nu 12 12; Job 33 25), and occasionally by σῶμα, sōma, i.e. "body" (Lev 15 2; 1 K 21 27). This meaning is also very clear in passages 3. The Body like the following: Ex 4 7; Lev 17 14; Nu 8 7; 2 K 4 34; Prov 5 11, where bāšār and šebār are combined; and Prov 14 30; Ecol 12 12.

Flesh, as the common term for living things, animals and men, esp. the latter (Gen 6 13.17.19; Nu 16 22; Jer 12 12; Mk 13 20); *flesh* (only of the phrase "flesh and blood" (Ps 68 46; Term "All" 2; Isa 40 6.6; Jer 25 31; Ezk 20 "Flesh" 48; Joel 2 28; Lk 3 6). Flesh as opposed to the spirit, both of which were comprised in the preceding meaning (Gen 6 3; Ps 15 9; Lk 24 36, where "flesh and bones" are combined; Jn 6 63.

5. As Opposed to the Spirit We find in Jn 11 14, "The Word became flesh"; 1 Tim 3 16, "He who was manifested in the flesh"; 1 Jn 4 2, and all passages where the incarnation of Christ is spoken of. The word in this sense approaches the meaning of "earthly life," as in Phil 1 22 24, "to live in the flesh," "to abide in the flesh"; of Philerm ver 16 and perhaps 2 Cor 5 6. Under this meaning we may enumerate expressions such as "arm of flesh" (2 Ch 8 18; Jer 4 5), "eyes of flesh" (Job 10 4), etc. Frequently the distinction is made to emphasize the weakness or inferiority of the flesh, as opposed to the superiority of the spirit (Isa 31 3; Mt 26 41; Mk 14 38; Rom 6 19). In this connection we may add the expression: "flesh and blood," a phrase borrowed from rabbinical writings and phraseology (see also Sir 14 18, "the generation of flesh and blood," and 17 31, "man whose desire is flesh and blood" AV). The expression does not convey, as some have supposed, the idea of inherent sinfulness of the flesh (a doctrine borrowed by gnostic teachers from oriental sources), but merely the idea of ignorance and frailty in comparison with the possibilities of spiritual nature. The capabilities of our earthly constitution do not suffice to reveal unto us heavenly truths; these must always come to us from above. So St. Peter's first recognition of the Divine sonship of Jesus did not proceed from a logical conviction based upon outward facts acting upon human mind, but was a result of revelation from God vouchsafed to his inner consciousness. Christ says therefore to him: "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt 16 17). Similarly the kingdom of God, being a realm of perfect spiritual submission to God, cannot be inherited by flesh and blood (1 Cor 15 50), nor was the richly endowed mind a competent tribunal to which St. Paul could refer his heavy-wrought conviction of his great salvation and the high calling to be a witness and apostle of Christ, so he did well that he "conferred not with flesh and blood" (Gal 1 16).

That "flesh and blood" does not imply a sense of inherent sinfulness is moreover shown in all passages where Christ is declared a partaker of such nature (Eph 6 12; He 2 14, where, however, we find in the original text the inverted phrase "blood and flesh").

Flesh in the sense of carnal nature (skeuho, sdríkos, "craftsman"; AV uses sard, sardos in Rom 7 14).

6. Applied to the Carnal Nature, to be in subjection to it, is to be dominated by it. If man refuses to be under this higher law, and as a free agent permits the flesh to ascend over the spirit, the "flesh" becomes a revolt ing force (Gen 6 3.12; Jn 1 13; Rom 7 14; 1 Cor 3 1.3; Col 2 18; 1 Jn 2 16). Thus the fleshly or carnal mind, i.e. a mind in subjection to carnal nature, is opposed to the Divine spirit, who alone is a sufficient corrective, Christ having secured for us the power of overcoming (Rom 8 3), if we manifest a deep desire and an earnest endeavor to overcome (Gal 5 17.18).

Flesh in the sense of relationship, tribal connection, kith and kin. For examples, see what has been said above on Heb shērēr.

7. In the following passages are a few of those Sense of which bāšār is used: Gen 2 24; Relationship and the phrase be" av The NT passages: Mt 19 5.8; Rom 1 3; 9 3.5.8. The expressions "bone" and "flesh" are found in combination (Gen 2 23; 29 14; Jgs 9 2; 2 S 5 1; 19 12.13; Eph 5 31, the latter in some MSS only).

Some other subdivisions of meanings might be added, for example where "flesh" takes almost the place of "person," as in Col 2 1: "as other many as have not seen my face in the Me
ing. In the same sense of "flesh," i.e. have not known me personally, or ver 5, absent in the flesh, yet am I with you in the spirit," H. L. E. LEBELLING

**FLESH AND BLOOD.** See Flesh, 5.

**FLESH-HOOK, flesh'hook (עֶשֶׁב, mazéroph, and pl. עֶשֶׁבֹת, mizérēphōd).** One of the implements used round the altar of the ancient altar. (a) Mentioned in directions given to Moses (Ex 27 3; 38 3), it was to be made of brass, but later David felt impelled by "the Spirit" or "in his spirit" that for use in the magnificent Temple of Solomon it should be made of gold (1 Ch 28 17). But Huram made it, with other altar articles, of "bright brass" (2 Ch 4 16). In Samuel's time, it was made with three hook-shaped tines, and was used in taking out the priest's share of the meat offering (1 S 2 13.14). With the other altar utensils, it was in the special charge of the Kohathites (Nu 4 14). The hooks mentioned in Eek 40 33 were altogether different and for another purpose. See Hook.

**FLESH-HOOK, flesh'hook (עֹשֶׁב, mizérēphōd).** See Hook.

**FLESH-POT, flesh'pot (עַשֵּׁב, mizēḇ, mizēḇār, "pot of the flesh").** One of the six kinds of cooking utensils spoken of as pots or pans or caldrons or basins. Probably usually made of bronze or earth-enware. The only mention of flesh-pots, specifically so named, is in Ex 16 3. See Foon.

**FLESH, fliz.** See FLY.

**FLINT, flint (עשֶב, wēḇ, halāmmāsh [Dt 8 15; 32 13; Job 28 9; Ps 114 8], הַלָּהָמָשׁ [Ex 8 29; Ezek 3 9], כָּר, car [Isa 5 28], כָּר, car [Job 22 24; Ps 89 45], כָּר, curim [Josh 5 6; 1 Macc 1 17]; 1 Macc 1 17]; 1 Macc 1 17]; 1 Macc 1 17]; 1 Macc 1 17]) in the Hebrew language, the word halāmmāsh signifies a hard stone, though not certainly flint, and is used as a figure for hardness in Isa 50 7, "Therefore have I set my face like a flint." A similar use of car is found in Ezek 3 9, "As an adamant is harder than flint have I made thy forehead," and Isa 5 28, "Their horses' hoofs shall be accounted as flint"; and of gālā ᵇ in Jer 5 3, "They have made their faces harder than a rock." The same three words are used of the rock from which Moses drew water in the wilderness: halāmmāsh (Dt 8 15; Ps 114 8); car (Ex 17 6; Dt 8 15; Ps 78 20; Isa 45 21); Gelda (Num 20 8; Neh 9 15; Ps 78 16). Cār and gēlä are used oftenter than halāmmāsh for great rocks and cliffs, but car is used more for flint knaps (Ex 4 25. "The Zadok took a flint [AV 'sharp stone'], and cut off the foreskin of his son, and [Josh 5 2; "Jeh said unto Joshua, Make thee knives of flint [AV 'sharp knives'], and circumcise again the children of Israel the second time.""). Surgical implements of flint
were used by the ancient Egyptians, and numerous flower plantings with occasional flower implements are found associated with the remains of early man in Syria and Pal. Flint and the allied mineral, chert, are found in great abundance in the limestone rocks of Syria, Pal, and Egypt. See Rock.

**FLOCC. See Cattle.**

**FLOOD, flud:** In AV not less than 13 words are rendered "flood," though in RV we find in some passages "river," "stream," "tempest," etc. The word is used for the deluge of Noah. *םָרֵץ* (Gen 6 17 ff); *אָבָאְר לָבָא* (Mt 24 38 39; Lk 17 27); the waters of the Red Sea, *צַע* (Ex 15 8); the Euphrates, *נַהֲרָה*; "Your fathers dwelt of old time on the other side of the flood" (RV "beyond the River" Josh 24 2); the Nile, *קְנָי*; "the flood (RV "River") of Egypt" (Am 8 4); the Jordan, "יַֽהֲרָה* "They went through the flood (RV "river") on foot" (Ps 66 6); torrent, *צַע*; "as a flood (RV "tempest") of mighty waters" (Isa 28 2); *מַעְרֵץ, הַפְּרִיָּנ*; "The rain descended and the floods came" (Mt 7 25); *פֹלְו*; "When a flood arose, the stream brake against that house" (Lk 4 45).

Figurative: *נַהֲרָה, נַבַּל*; "The floods of ungodly men (RV "ungodliness"); Rv "Heb Belial" made me afraid" (2 S 22 5; Ps 18 4); also *נָר, נָר* (Am 8 8 [AV]; *נַהֲרָה*, shibboleth (Ps 69 2); *שַֽע*; *שֵֽה* dahap (Dnl 11 12 [AV]; *שֶׁה*; *שְֽה*; *שֶׁה* dahap (Ps 32 6 [AV]); *תַּמְאִלְפָּו, פַּלְו*; "When a flood arose, the stream brake against that house" (Lk 4 45).

**FLORELL, flor.** See House; THRESHING-FLOOR.

**FLORE (FLOAT).** See RAFT; SHIPS AND BOATS.

**FLOWER.** See Bread; Food.

**FLOWER.** See Bread; Food.

**FLOUR, flourish** (צַע, פָּרָה, צָעָה, צַעָּה, צַעְּלָה, צַעְּלָה): The tr of פָּרָה, "to break forth" (Ps 72 7; 92 12 13; Prov 14 11; Isa 66 14; Cant 6 11; 7 12; RV "budded"); of צָעָה, "to blossom" (Ps 72 16; 90 6; 92 7; 103 15; 132 18); *רַבָּאֲדָה, "green," "fresh," is tr "flourishing" in Ps 92 14; 119 35, and rd *כְּלֹא* and *כָּלֹא* (Ex 13 7). *צָעָה* (Ex 13 7). *צָעָה* (Ex 13 7).

In an interesting passage (Eccl 12 5 AV), the Hiphil fut. of נָדָל, meaning properly "to pierce or strike," hence, to slight or reject, is tr "flourish," it is said of the old man "The almond tree shall flourish," RV "blossom" (so Ewald, Delitzsch, etc); נָדָל has nowhere else this meaning; it is frequently rendered "content," "desire," etc. Other renderings are "shall cause loathing" (Genesius, Knobel, etc.), "shall be despised," i.e. the "fruit of the head". The almond tree shall shake off its flowers, the sliver hairs falling like the fading white flowers of the almond tree; by others it is taken to indicate "sleeplessness," the name of the almond tree (שַׁבַּקַדָּה) meaning the watcher or early riser (cf Jer 1 11, a rod of an almond-tree; lit. "waeful" or (early) tree"), the almond being the first of the trees to wake from the sleep of winter. See Almond.

"Flourish" appears once only in the NT, in AV, as tr of ἀνανθάλλω, "to put forth anew," or "to make put forth anew" (Phil 4 10); "Your care for me hath flourished again," RV "Ye have revived your thought for me." W. L. Walker

**FLOWERS, flourish (BLOOM, BLOSSOM, etc):**

1. *בַּרְבָּר, gibhab, lit. "a small cup," hence calyx or corolla of a flower (Ex 9 31; "The flax was in bloom").

2. *נַעֲק, nāq̄ (Gen 40 10, נַעֲק, נַעֲק, "a flower" or "blossom; Job 15 54; Isa 18 5). These words are used of the early berries of the vine or olive.

3. *נַעֲק, nāq̄ (Isa 40 6; pl. נַעֲקֶן, נַעֲקֶן, flowers as architectural ornaments (1 K 6 18); נַעֲקֶה, נַעֲקֶה, "the fading flower of his glorious beauty" (Isa 28 14; also Nu 17 8; Job 14 2, etc).

4. נַעֲק, נַעֲק, root to "burst forth" expresses an early stage of flowering; "blossom" (Isa 5 24; 18 5); "flower" (Nah 1 4; "The flower of Lebanon languisheth"). Used of artificial flowers in candlesticks (Ex 25 31 ff).

5. נַעֲק, נַעֲק, flowers" (Isa 40 6); pl. נַעֲקֶן, נַעֲקֶן, flowers as architectural ornaments (1 K 6 18); נַעֲקֶה, נַעֲקֶה, "the fading flower of his glorious beauty" (Isa 28 14; also Nu 17 8; Job 14 2, etc).

6. נַעֲק, נַעֲק, flowers; נַעֲקֶן, נַעֲקֶן, flowers or "flying, in LXX equivalent of all the Heb words (Jas 1 10 11; 1 Pet 2 24).

The beauty of the profusion of flowers which cover Pal every spring receives but scant reference in the OT; Cant 2 12 is perhaps the only clear reference. It is noticeable that the native of Syria thinks little of flowers unless it be for their perfume. Our Lord's reference to the flowers ("flowers") is well known (Mt 6 28; Lk 12 27). For details of the flowers of modern Pal, see BOTANY. The aptness of the expression "flower of the field" for a type of the evanescence of human life (Job 14 2; Ps 103 15; Isa 60 6; Jas 1 10) is the more impressive in a land like Pal where the annual display of wild flowers, so glorious for a few short weeks, is followed by such desolation. The fresh and brilliant colors fade into masses of withered leaves (not uncommonly cleared by burning), and then even these are blown away, so that but bare, cracked and baked earth remains for long months where once all was beauty, color and life. E. W. G. Masterman

**FLUE, flü, NET (AV) Hab 1 15). See Fish; Fishing.

**FLUTE, flöt. See Music.

**FLUX, fluxs. See BLOODY FLUX; Dysentery.

**FLY, flı́, FLY. See BLOODY FLUX; Dysentery.

**FLY, flı́, FLY. See BLOODY FLUX; Dysentery.

**FLY, flı́, FLY. See BLOODY FLUX; Dysentery.

**FLY, flı́, FLY. See BLOODY FLUX; Dysentery.
domestica). Some species of blue-bottle fly (Calliphora) might also suit.

The other word, zbhbbh, occurs in Eccl 10 1, “Dead flies cause the oil of the perfumer to send forth an evil odor; so doth a little folly outweigh wisdom and honor,” and Isa 7 15, “And it shall come to pass in that day, that death will hie for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.” The house fly would fit perfectly the reference in each, but in that Isaiah would seem to suggest rather one of the horse flies (Tabanidae) or gad flies (Oestridae). Whatever fly may be meant, it is used as a symbol for the military power of Egypt, as the bee for that of Assyria.

Owing to deficiencies in public and private hygiene, and also for other reasons, house flies and others are unusually abundant in Pal and Egypt and are agents in the transmission of cholera, typhoid fever, ophthalmia and anthrax. Glossina morulans, the tsetse fly, which is fatal to many domestic animals, and Glossina palpalis, which transmits the sleeping sickness, are abundant in tropical Africa, but do not reach Egypt proper. See PLAGUES.

ALFRED ELY DAY

FLY (vbs.; т)у, ар, ердома, реткома, or, contracted, пдома): Used in preference to “beetle” to be indicated as used and to “fly” is used: (1) Literally, of birds, ар (Gen 1 20; Ps 55 6); да̀д (Dt 38 49), of sparrows (Job 5 7); of the arrow (Ps 91 5); of the seraphim (Isa 6 26); of an angel (Dn 9 21, yр, “to be caused to fly”); of swift action or movement (Ps 130 10; Jer 48 40); of people (Isa 11 14); of a fleet (Isa 60 8; 1 S 15 19, 14 32, адáh “to do,” etc). (2) Figuratively, of a dream (Job 20 8); of man’s transitory life (Ps 50 10); of riches (Prov 25 5); of national glory (Hos 9 11).

For “fly” RV has “soar” (Job 39 26), “fly down” (Isa 11 14); for “flying” (Isa 31 5) ARV has “hovering.”

FOAL, fol. See COLT.

FOAM, fum (т); кзр (Hos 10 7); аро, арх (Lk 9 39), арх (Mk 18 20), ормо (Jude ver 13); кзр from к, “to break to pieces,” or “to break forth into anger, to be angry,” occurs often in the sense of “wrath” or “anger” (e.g. Nu 1 53; Ps 38 1, etc), and in this passage has been rendered “twigs” or “chips.” “As for Samaria, her king is cut off, as foam [kVN “twigs”] upon the water” (Hos 10 7). The other references are from the NT. In Jude, evil-doers or false teachers are compared to the “wild waves of the sea, foaming out their own shame.” In Mk and Lk the references are to the boy with a dumb spirit who foamed at the mouth. ALFRED ELY DAY

FODDER, fodder. See PROVENDER.

FOLD, fold, FOLDING, folding (vb.; т, т, т, саббк, лор, селос): The vb. occurs only 3 t in AV, and in each instance represents a different word; we have hbbбk “to clasp” (Eccl 4 5), “the fool foldeth his hands together” (of Prov 6 10); гбк “to interweave” (Nah 1 10), “folden together as thorns,” ARV “like tangled thorns,” ARV “entangled like thorns” (see EXTENDED); hбл “to roll for the feet” (Hos 10 2, quoted from 26 X.X.X), RV “A mantle shalt thou roll them up.”

Folding occurs as tr of глс, “turning” or “rolling” (1 K 6 34 bis, foolding leaves of door). See also HOUSE. W. L. WALKER

FOLK, folk: The tr of т, т, т, т, “a people or nation” (Gen 33 15, “some of the folk that are with me”; Prov 30 26, “The conies are but a feeble folk”); of т, т, т, t, “the same meaning (Jer 51 58, “the folk in the fire,” RV “the nations for the fire”); “sick folk” is the tr of аппр и, “arthroasts, not strong” (Mk 6 5); of р апфбобар, part. of апфбоб, апфб, “to be without strength,” “week,” “sick!” (Jn 5 3, RV “them that were sick”); “sick folk,” pl. of апфб, апф, “without strength,” RV “sick folk” (Acts 5 16). W. L. WALKER

FOLLOW, fol (т); ар, т, т, т, рйб: (т); апфбоб, апфбоб, т (т, т): Frequently the tr of ар, “after,” e.g. Nu 14 24, “hath followed me fully,” lit. “fulfilled after me” (Nu 32 11, 12; Dt 1 36; Am 7 15); рйб is “to pursue,” and is often so tr; it is tr “follow” (Ps 23 6; Isa 6 11, etc); “follow after” (Gen 44 4; Ex 14 4); рг, “foot,” is several times tr “follow” (lit. “at the foot of”; Ex 11 8; Jgs 6 5, etc); гбк ар, “to go after” (Dt 4 5; Jgs 3 15); гбк ар, “be after” (Gen 24 5; Jgs 2 19, etc); дбб “to cause to cleave to” is “follow hard after” (1 S 14 22; Ps 63 8, etc).

In the NT, in addition to апфбоб (Mt 1 19; 22; etc) it is frequently used in the sense of “in the following” (Acts 3 15), “in the following”: “Come after me” (Mt 14 19, “Follow me,” RV “Come ye after me”); дбб, “to pursue” (Lk 17 23; 1 Thess 5 15, RV “follow after,” etc); mnобн, “to imitate” (He 13 7, “whose faith follow, RV ‘imitate their faith’”; 2 Thess 3 7; 3 Jn ver 11); compounds of апфбоб with ср, “end,” sun, etc (2 Pet 1 16; Mk 16 20; Acts 16 17; Mk 5 37, etc).

ERV “Follow after faithfulness” makes an important change in Ps 37 5, where AV has “and verily thou shalt be fed,” but ARV has “feed on his faithfulness,” in “feed securely or verily thou shalt be fed.” For “attained” (1 Tim 4 6) RV gives “followed until now.” W. L. WALKER

FOLLOWER, fol-er (т), мтт, мтт: “Followers” is in AV the tr of mnобн, “to imitate” (in the NT in the good sense of becoming imitators, or following an example), rendered by RV “imitators” (1 Cor 4 18; 11 1; Eph 5 1; 1 Thess 1 6; 14; 1 Pet 3 13; 1 Pet 3 17); in 1 Pet 3 13, AV “followers of that which is good,” the word, according to a better text, is здт, “folly, RV “if ye be zealous of that which is good.”

FOLLY, foli. See Fool.

FOOD, food:

1. VEGETABLE FOODS
2. Leguminous Plants
3. Animal Food

LITERATURE

In a previous art. (see BREAD) it has been shown that in the Bible “bread” usually stands for food in general and how this came to be so. In a complementary article on MEALS the methods of preparing and serving food will be dealt with. This article is devoted specifically to the foodstuffs of the Old Testament. There is more esp. to the species of food in use among the Hebrews in Bible times. These are divisible into two main classes.

1. Vegetable Foods—Orientals in general are vegetarians, rather than flesh eaters. There is some reason to believe that primitive

1. Primitive man was a vegetarian (see Gen 2 16; Habits 3 26). It would seem, indeed, from a comparison of Gen 1 29 f with 9 3 f that Divine permission to eat the flesh of animals was first given to Noah after the Deluge, and then
only on condition of drawing off the blood in a prescribed way (of the kosher [kasher] meat of the Jews of today).

The chief place among the foodstuffs of Orientals must be accorded to the cereals, included in ARV under the generic term “grain,” in AV under the term “corn.” The two most important of these in the nearer East are wheat (heith) and barley (sor’im). The most primitive way of using the wheat as food was to pluck the fresh ears (Lev 23:14; 2 K 4:42), remove the husks by rubbing in the hands (Dt 23:25; Mt 12:1), and eat the grains raw. A common practice in all lands and periods, observed by theFallahen of Syria today, has been to parch or roast the ears and eat the parched corn (ARV “grain”) so often mentioned in the OT, which with bread and vinegar (sour wine) constituted the meal of the reapers to which Boaz invited Ruth (Ruth 2:14).

Later it became customary to grind the wheat into flour (kemah), and, by bolting it with a fine sieve, to obtain the “fine flour” (qadsheth) of our EV, which, of course, was then made into “bread” (which see here with the leaven [maggah] or with (lehem tahmi, Lev 7:13).

Meal, both of wheat and of barley, was prepared in very early times by means of the primitive rubbing-stones, which excavations at Lachish, Gezer and elsewhere show survived the introduction of the hand-mill (see MLA; cf. PEPS, 1902, 326). Barley (sor’im) has always furnished the principal food of the poorer classes, and, like wheat, has been made into bread (Jgs 7:13; Jn 6:13). Less frequently mentioned (Ex 38:26; see Fitches) were so used. (For details of baking, bread-making, etc., see BREAD, III, 1, 2, 3.)

Vegetable foods of the pulse family (leguminosae) are represented in the OT chiefly by lentils and beans. The lentils (adshthim) are noted edible “herbs” in general (RVm, nous Plants of Isa 61:11, “things that are sown”). The lentils (adshthim) were and are considered very loathsome and nutritious. It was of “red lentils” that Jacob blessed his fated potage (Gen 25:29:34), a stew, probably, in which the lentils were flavored with onions and other ingredients, as we find it done in Syria today. Lentils, beans, celery, etc., were sometimes ground and mixed with the flour and baked into biscuits (yesemeth; see Fitches). The beans were thus so used. (For details of baking, bread-making, etc., see BREAD, III, 1, 2, 3.)

2. Cereals and ERV “corn.” The two most important of these in the nearer East are wheat (heith) and barley (sor’im). The most primitive way of using the wheat as food was to pluck the fresh ears (Lev 23:14; 2 K 4:42), remove the husks by rubbing in the hands (Dt 23:25; Mt 12:1), and eat the grains raw. A common practice in all lands and periods, observed by the Fellahen of Syria today, has been to parch or roast the ears and eat the parched corn (ARV “grain”) so often mentioned in the OT, which with bread and vinegar (sour wine) constituted the meal of the reapers to which Boaz invited Ruth (Ruth 2:14).

3. Legumineae—notes edible “herbs” in general (RVm, nous Plants of Isa 61:11, “things that are sown”). The lentils (adshthim) are noted edible “herbs” in general (RVm, nous Plants of Isa 61:11, “things that are sown”). The lentils (adshthim) were and are considered very loathsome and nutritious. It was of “red lentils” that Jacob blessed his fated potage (Gen 25:29:34), a stew, probably, in which the lentils were flavored with onions and other ingredients, as we find it done in Syria today. Lentils, beans, celery, etc., were sometimes ground and mixed with the flour and baked into biscuits (yesemeth; see Fitches). The beans were thus so used. (For details of baking, bread-making, etc., see BREAD, III, 1, 2, 3.)

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Men in utter extremity sometimes “plucked saltwort” (malawah) and ate the leaves, either raw or boiled, and made “the roots of the broom” their food (Job 30:4).

In Lev 11:18, it is implied that, when Israel came into the land to possess it, they should “plant all manner of trees for food.” They

4. Food of doubtless found such trees in the goodly Trees land in abundance, but in the natural the was scarce, things needed to plant more. Many olive trees remain fruitful to extreme old age, as for example those shown the tourist in the garden of Gethsemane, but many more require replanting. Then the olive after planting requires ten or fifteen years to fruit, and trees of a quicker growth, like the fig, are often planted with the olive. In the meantime, it is significant that Jotham in his parable makes the olive the first choice of the trees to be their king (Jgs 9:9), and the olive tree to respond, “Should I leave my fatness, which God and man honor in me, and go to wave to and fro over the trees?” (ARVm). The berries of the olive (zaqith) were doubtless eaten, as then now, though nowhere in Scripture is it expressly so stated. The chief use, as ever, is in furnishing “oil” (q.v.), but they are eaten in the fresh state, as also after being soaked in brine, by rich and poor alike, and are shipped in great quantities. Olive trees are still more or less abundant in Palestine today, and in towns, like Hebron, on the borders of the rich plains of Esdraelon, Phoenicia, Sharon and Philistia, in the vale of Shechem, the plain of Moreh, and in the trans-Jordanic regions of Gilead and Bashan. They are esteemed as the best possessor of the towns, and the culture of them is being revived around Jerus, in the Jordan valley and elsewhere throughout the land. They are beautiful to behold in all stages of their growth, but esp. in spring. The figs are borne as an appendage of the tree, and are so kept as to not interfere with the growth of the leaves, which in the breeze fall in showers like snowflakes, a fact that gives point to Job’s words, “He shall cast off his flower as the olive-tree” (15:33). The mode of gathering the fruit is still about what it was in ancient times (cf Ex 27:20).

Next in rank to the olive, according to Jotham’s order, though first as an article of food, is the fig (in the OT P‘rakh, in the NT skuke), whose “sweetness” is praised in the parable (Jgs 9:11). It is the principal tree of Bashan (Dt 2:34), and is found both wild and cultivated all over, in all parts, in many spontaneously, and is the emblem of peace and prosperity (Dt 8:8; Jgs 9:10; 1 K 4:25; Mic 4:4; Zec 3:10; 1 Mac 14:12). The best fig and olive orchards are carefully plowed, first in the spring when the buds are swelling, sometimes again when the second crop is sprouting, and again after the first rains in the autumn. The “first-ripe fig” (bkkarah, Isa 28:4; Jer 24:2), i.e. the early fig which grows on the last year’s wood, and is formed as a great delicacy, and is often eaten while it is young and green. The late fig (b‘rakh) is the kind dried in the sun and put up in quantities for use out of season. Among the Greeks and the Romans, as well as among the Hebrews, dried figs were most extensively used. When pressed in a mold they formed the “cakes of figs” (dbbkheth) mentioned in the OT (1 S 25:18; 1 Ch 12:40), doubtless about such as are found today in Syria and Smyrna, put up for home use and for shipment. It was much a fig-cake that was presented as a poultice for Hezekiah’s boil (Isa 38:21; cf. 2 K 20:7). As the fruit-buds of the fig appear before the leaves, a tree full of leaves and without fruit would be counted barren’ (Mt 21:18). The dried figs were used (Isa 28:4; Jer 24:2; Hos 9:10; Nah 3:12; Mt 21:19; Lk 19:10).

Grapes (‘anabhim), often called “the fruit of the
vines" (Mt 26:29), have always been a much-prized article of food in the Orient. They are closely associated in the Bible with the fig (cf. "every man under his vine and under his fig-tree," 1 K 4:25). Like the olive, the fig, and the date-palm, grapes are indigenous to Syria, the soil and climate being most favorable to their growth and perfection. Southern Pal esp. yields a rich abundance of choice grapes, somewhat as in patriarchal times (Gen 49:12). J. T. Haddad, a native Syrian, for many years in the employment of the Turkish government, tells of a variety in the famous valley of Eschol near Hebron, which produces grapes weighing twenty-eight pounds (cf. Nu 13:23). Of the grapevine there is nothing wasted; the young leaves are used as a green vegetable, and the old are fed to sheep and goats. The branches cut off in pruning, as well as the dead trunk, are used to make charcoal, or for fuel. The failure of such a fruit was naturally regarded as a judgment from Jeh (Ps 105:33; Jer 5:17; Hos 2:12; Joel 1:7). Grapes, like figs, were both enjoyed in their natural state, and by exposure to the sun dried into raisins (ṣimmāḵim), the "dried grapes" of Nu 6:3. In this form they were esp. well suited to the use of travelers and soldiers (1 S 26:18; 1 Ch 12:40). The meaning of the word rendered "raisin-cake," ARV "a cake of raisins," (2 S 6:10 and elsewhere), is uncertain. The Bible uses the bulk of the grape product of the land went to the making of wine (q.v.). Some doubt if the Hebrew knew grape-syrup, but the fact that the Aram. ḏōbēš, corresponding to Heb ḏōbhaš, is used to denote both the natural and artificial honey (grape-syrup), the fig (cf. "every man" to whom they knew the latter (cf. Gen 43:11; Ezek 27:17; and see HONEY).

Less prominent was the fruit of the mulberry fig-tree (or sycomore) (shākēmak), of the date-palm (ṭāmār), the dates of which, according to the Mish., were both eaten as they came from the tree, and dried in clusters and pressed into cakes for transport; the pomegranate (lappōresh), the "apple" of AV (see APPLE), or quince, according to others; the husks (Lk 13:16), i.e. the pods of the carob tree (ṣadōprōw), are treated elsewhere. Certain nuts were favorite articles of food—pistachio nuts (bōnim), almonds (shēḵēdātim) and walnuts (ēḡōses); and certain spices and vegetables were much in demand (kāmmūlük, date, dill AV (kehāp), mint (ḥēḥāṣēmon) and mustard (ṭīlasah), which see. Salt (melāh), of course, played an important part, then as now, in the cooking and in the life of the Orientals. To "eat the salt" of a person was synonymous with eating his bread (Ex 4:14), and a "covenant of salt" was held inviolable (Nu 18:19; 2 Ch 13:5).

II. Animal Food.—Anciently, even more than now in the East, flesh food was much more used than among western peoples. In the first place, in Israel and among other Sem peoples, it was confined by law to the use of such animals and birds as were regarded as "clean" (see CLEAN; UNCLEANNESS), or speaking according to the categories of Lev 11:23; Dt 14:4-20), domestic animals and game (see Driver on Dt 14:4-20). Then the poverty of the peasantry from time immemorial has tended to limit the use of meat to special occasions, such as family festivals (ḥaggīm), the entertainment of an honored guest (Gen 18:7; 2 S 12:4), and the sacrificial meal and sanctuary.

The goat (ṭēʿ, etc), esp. the "kid of the goats" (Lev 4:23; 28 AV), was more prized for food by the ancient Hebrews than by modern Orientals, by whom goats are kept chiefly for their milk, most of which (cf. Prov 10:12) is used for makes. For this reason they are still among the most valued possessions of rich and poor (cf Gen 30:33; 32:14 with 1 S 26:2). A kid, as less valuable than a lamb, was naturally the reader's victim when meat was required (cf. 1 S 18:2). The sheep of Pal, as of Egypt, are mainly of the fat-tailed species (Ovis aries), the tail of which was forbidden as ordinary food and had to be offered with certain other portions of the fat (Ex 29:22; Lev 3:4). To kill a lamb in honor of a guest is one of the highest acts of Bedouin hospitality. As a rule only the lambs are killed for meat, and they only in honor of some guest or festive occasion (cf. 1 S 25:18; 1 K 1:19). Likewise the "calves of the herd" supplied the finest food for the harem, though the flesh of the next cattle, male and female, was eaten. The "fatted calf" of Lk 15:23 will be recalled, as also the "filtings" and the "stalled" (stall-fed) ox of the OT (Prov 16:17). A sharp contrast suggestive of the growth of luxury in Israel is seen by a comparison between 2 S 17:28 f with 1 K 4:22 f. The food furnished David and his hardy followers at Mahanaim was "wheat, and barley, and meal, and parched grain, and beans, and lentils, and parched pulse, and honey, and butter, and sheep, and cheese of the herd," while the daily provision for Solomon's table was "thirty measures of fine flour, and three hundred measures of meal, and ten fat oxen, and twenty oxen out of the pastures, and a hundred fat大巴东 sheep, besides harts, lams, and goats, and fatted fowl." Nehemiah's daily portion is given as "one ox and six choice sheep" (Neh 5:18).

Milk of large and small animals was a staple article of food (Dt 33:14; Prov 27:27). It was usually kept in skins, as among the Sem peoples today (Jgs 4:19). We find a generic term often used (hēnēh) which covers also cream, clabber and cheese (Prov 30:33). The proper designation of cheese is ḏōbhaš (Job 10:10), but ḏōbālāh also is used both for white goat's milk and a cheese made directly from sweet milk (cf 1 S 17:18, ḏārīṯ ḏē ḏōbālāh, and our "cottage cheese"). See MILK.

Honey (ḏōbhaš, nēpēnēh, wa-ḵuphîm), so often mentioned with milk, is ordinary bees' honey (see HONEY). The expression "honey" in the combination ḏōbhaš ṭūḏaraṁ, i.e. "date-juice." It was much prized and relished (Ps 19:10; Prov 16:24), and seems to have been a favorite food for children (Isa 7:14). Of game seven species are mentioned (Dt 14:5).

The gazelle and the hart were the typical animals of the chase, much prized for their flesh (Dt 12:15), and doubtless supplied the venison of Ḥos' savoury meat (Gen 26:28; 27:14.)

Of fish as food little is said in the OT (see Nu 11:5; Jer 16:16; Ezek 47:10; Ecel 9:12). No particular species is named, although thirty-six species are said to be found in the waters of the Jordan valley alone. But we may be sure that the fish which the Hebrews enjoyed in Egypt "for nought" (Nu 11:5) had their successors in Canaan (Kennedy). Trade in cured fish was carried on by Tyrian merchants with Jews in Nehemiah's day (Neh 13:16), and there must have been a fish market at or near the fish gate (3:3). The Sea of Galilee in later times was the center of a great fish industry, as is made clear by the Gospels and by Jœ. In the market of Tiberias today fresh fish are sold in great quantities, and a thriving trade in salt fish is carried on. The "small fishes" of Gen 1:20, two great miracles of feeding were doubtless of this kind, as at all times they have been a favorite form of provision for a journey in hot countries.

As to the exact price of food in ancient times little is known. In 1 S 20:2 K 27:10 which one ʿēḏ of fine flour, and two of barley, sold for a shekel (cf Mt 10:29). For birds allowed as food see Dt 14:11 and arts. on CLEAN; UNCLEANNESS.
Pigeons and turtle doves find a place in the ritual of various sacrifices, and are so reckoned as “clean” for ordinary uses as well. The species of domestic fowl found there today seem to have been introduced during the Pers period (cf 2 Esd 1:30; Mt 23:37, 26:34, etc.). It is thought that the fatted goose (Isa 22:15, 28:29) were geese (see Mish). Fatted goose is a favorite food with Jews today, as it was with the ancient Egyptians.

Of game birds used for food (see Neh 6:18) the partridge and the quail are prominent, and the hawks and eagles in fisher’s stories of mention on (Mt 10:29; Lk 12:6). Then, as now, the eggs of domestic fowls and of all “clean” birds were favorite articles of food (Dt 22:6; Is 10:14; Lk 11:12).

Edible insects (Lev 11:22) are usually classed with animal foods. In general they are of the locust family (see Locust). They formed part of the food of John the Baptist (Mt 3:4, etc.), were regarded by the Assyrians as delicacies, and are a favorite food of the Arabs today. They are prepared both fresh and savoury, and are one more common being to remove the head, legs and wings, to drop it in meal, and then fry it in oil or butter. It then tastes a little like fried frogs’ legs. In the diet of the Baptist, locusts were associated with wild honey (see Honey).

As to condiments (see separate arts. on Salt; Coriander, etc) it needs only to be said here that the caperberry (Ecc 12:5 m) was eaten before meals as an appetite and, strictly speaking, was not a condiment. Mustard was valued for the leaves, not for the seed (Mt 13:31). Pepper, though not mentioned in Scripture, is mentioned in the Mish as among the condiments. Before it came into use, spicy seeds like cummin, the coriander, etc., played a more important rôle than since.

The abhorrence of the Hebrews for all food prepared or handled by the heathen (see Abomination) is to be attributed primarily to the intimate association in early times between flesh food and sacrificers to the gods. This finds conspicuous illustration in the case of Daniel (Dnl 1:8), Judas Macabeaus (2 Mac 5:27), Jos (Yeh, Illa), and their compatriots (see also Acts 15.20:29; 1 Cor 8:1-10; 19:28). As to sources of food supply and traffic in food stuffs, for primitive usages see Gen 18:8; 27:8; 1 K 2:2. As to artifices and customs of commerce adopted when men became dwellers in cities, see Jer 37:21, where bakers were numerous enough in Jerus to give their name to a street or bazaar, where doubtless, as today, they baked and sold bread to the public (cf Mish, passim). Extensive trade in “vietsables” in Nebuchadnezzar’s day is attested by Neh 13:15 f., and by specific mention of the “fish gate” (3:3) and the “sheep gate” (3:1), so named evidently because of their nearby markets. In John (John 4:8, 29) we have incidental evidence that the disciples were accustomed to buy food as they journeyed through the land. In Jerus, cheese was clearly to be bought in the cheesemakers’ valley (Tyropocon), oil of the oil merchants (Mt 25:8), and so on; and Corinith, we may be sure, was not the only city of Paul’s day that had our provision market (“shambles,” 1 Cor 10:25 RV).

LITERATURE.—Mish. B.M. i.1.2 and passim; Jos, Yeha and BJ; Robinson’s Researches, II, 416, etc; and Bib. Dictionaries, arts. on “Food,” etc.

Geo. B. EAGAR

FOOL, FOOL, FOLLY, (םינפ, נפ, נב, היבט, ובעז, פבעז, פבעז, פבעז, פבעז,םינפ, נפ, נב, היבט, ובעז, פבעז, פבעז, פבעז, פבעז), nábhāl, however, denotes a wicked person, an evil character, “shamelessly immoral,” equivalent to “a son of Belial” (Cheyne), rather

1. General. A merely “foolish” person, and wábhádáh, “wickedness,” “shameless, impropriety,” rather than simple folly. We have almost a definition of nábhálah in Is 32:6: “For the fool will speak folly, and his heart will work iniquity, to practise profaneness, and to utter error against Jeh, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail.” Abigail described her husband, Nábáhálah, as “a son of Belial” (RV “worthless fellow”), “for as his name is, so is he” (1 S 25 25). and what we read of him bears out this character. Other occurrences of the words support the above meaning; they are generally associated with some form of wickedness, frequently with base and unnatural lewdness (Gen 34:7; Lk 22:21; Jos 7 15; Jgs 19 23.24; 20 6.10; 2 S 13 12). When in Ps 14 1, 53 1 it is said, “The fool hath said in his heart, There is no God,” it is followed by the statement, “They are corrupt, they have done abominable works,” showing that more than “fool” is implied. In Is 32:5.6 AV, nábhálah is tr. “vile person” and wábhádáh “villain,” RV “fool” and “fool,” Jer 29 23; hábhál, implying loud boasting is in AV tr. “fool,” and, rather, “arrogant,” which RV adopts (Ps 5:7; 73 3; 75 4, m. “fools”); šábhál, “a fool,” also occurs (Gen 31:28; 1 S 13 13, etc) for which word see (4) below; also ydát “to be empty,” to “be or become foolish” (Nu 12:11; Is 19:21; Jer 5 4; 50 36).

In the Hokhmáh or Wisdom literature, which, within the Bible, is contained in Job, Prov (esp.), Ecc, Cant, some Ps and certain portions of the prophetic writings, “ fools,” and “foolish Literature” distinctive words. Their significance is best seen in contrast with “Wisdom.” This was the outcome of careful observation and long pondering on actual life in the light of religion and the Divine revelation. Wisdom had its seat in God and was imparted to those who “feared” Him (“The fear of Jeh is the beginning [chief part] of knowledge”Prov 1 7). Such wisdom was the essence of life, and to be without it was to walk in the way of death and be devoured even as the fool was he who was thoughtless, careless, conceived, self-sufficient, indifferent to God and His Will, or who might even oppose and scoff at religion and wise instruction. See Wisdom. Various words are used to denote “the fool” or “foolish”:

(1) nábhálah (Job 2 10; 30 8; Ps 53 1; Prov 17 7-21); wábhádáh (Job 42 8; Is 9 17) (see above).

(2) Šávál, one of the commonest, the idea conveyed by which is that of one who is hasty, impatient, self-sufficient, Prov 12 15; 16 5; 16 22), despising advice and instruction (1 7; 14 9; 24 7); ready to speak and act without thinking (10 14; 12 16; 20 3); quick to get angry, quarrel and cause strife (11 29; 14 17 “tswélélèth; 29 9); unrestrained in his anger (Ps 5 2; Prov 11 22); silly, stupid even with brute stupidity (Prov 7 22; 29 17; 27 22; of Is 19 11; Jer 4 22) he is associated with “transgression” (Ps 107 17; Prov 13 15; 17 18.19), with “sin” (24 9), with the “soffer” (ib); tswélélèth, “foolishness” occurs (Ps 38 5; 69 5; Prov 13 16; “folly,” 14 8.24.30).

(3) Kése is the word most frequent in Prov. It is probably from a root meaning “thickness,” “stuggishness,” suggesting a slow, soft-confident person, but it is used with a wide reference. Self-confidence (Prov 14 14), but it means also (Ec 2 14); hate of instruction (Prov 1 22; 18 2); thoughtlessness (23 23; 17 24); self-exposure (14 33; 15 2; 18 7; 29 11; Ecc 5 1; 10 12); anger and contention (Prov 18 6; 19 1; Ecc
7 9); rage (Prov 14 16; 17 12); indolence and improvidence (Eccl 4 5; Prov 21 20); silyly-
ment (Eccl 4 6); brutishness (Prov 25 11; cf Ps 49 10; 92 6); it is associated with slander (Prov 10 18), with evil (13 19).

(4) gākhāl, gēkhāl, sikhālh, also occur. These are probably from a root meaning “to be stopped up” (Cheyne), and are generally taken as denoting thick-headedness, but they are used in a stronger sense than mere foolishness (cf 1 S 26 21; 2 S 24 10, etc). These words do not occur in Prov, but in Eccl 2 12; 7 25; sikhālh is associated with “madness” (“Wickedness is folly, and . . . foolishness is madness”).

(5) pēth, “simple”, is only once tr4 “foolish” (Prov 9 6 AV).

(6) ba‘ar, “brutish”, is tr4 “foolish” (Ps 73 22 AV, RV “brutish”).

(7) tāphāl, “insipid,” “untempered,” is tr4 “foolish” (Lam 2 14); tāphālah, “insipidity” (Job 1 22, “foolishly,” ERY, “with foolishness”; 24 12, “fool”; Jer 26 13, “fool,” AVm “insavoury, or, an absurd thing”)

(8) tōhālāh (Job 4 18): “Behold, he puttheth no trust in his servants; and his angels he chargeth with folly” [Delitzsch, “imperfection, others, ‘error’ ]; AVm “nor in his angels in whom he put light”.

II. In the Apocrypha.—In the continuation of the Wisdom literature in Wisd and Ecclus, “fool” frequently occurs with a signification similar to that in Prov; in Wisd we have aphrōn (12 24; 15 5, etc), in Ecclus mēros (18 18; 19 11; 20 13; 21 16; etc).

III. In the New Testament.—In the NT we have various words tr “fool,” “foolish,” “folly,” etc, in the ordinary acceptation of these terms; aphrōn, “mindless,” “witless” (Lk 11 40; 12 20; 1 Cor 15 36); aphrōsphō, “want of mind or wisdom” (2 Cor 11 1; Mk 7 22); anōia, “want of understanding” (2 Tim 3 9); mērōn, “to make dull,” “foolish” (Rom 1 22; 1 Cor 1 20); mēros, “dull,” “stupid” (Mt 7 26; 23 17; 25 2; 1 Cor 1 28 27); mēria, “foolishness” (1 Cor 1 18, etc; mērōlogia, “foolish talk” (Eph 5 4).

In Mt 5 22 Our Lord says: “Whosoever shall say [to his brother], Thou fool [mēro],” shall be in danger of the hell of fire [the Gehenna of fire].” Two explanations of this word are possible: (1) that it is not, as the Gr may be, “dull” but was applied by Jesus Himself to the Pharisees (Mt 23 17 19), but represents the Heb mōrāh, “rebel,” applied in Nu 20 10 by Moses to the people, “ye rebels” (for which he was believed to be excused from the promised land; cf ver 12; hence we have in RVm “or mōreh, a Heb expression of condemnation”); or (2) that, as our Lord spoke in the Aram, it is the Gr τρ of a word representing the Heb nābhāl, “vile, or worthless fellow,” atheist, etc (Ps 14 1; 53 1).

W. L. WALKER

FOOLOREY, fōörell-ē: The pl. “fooleries” occurs Ecclus 22 13 AV: “Talk not much with a fool . . . and thou shalt never be defiled with his fooleries.” The Gr word is kēvrōsphōs, entinagmōs, or “a striking or stinging thorn,” from entindēsos, “to strike into,” “cast at,” etc (1 Macc 2 36; 2 Macc 4 41; 11 11). RV renders “Thou shalt not be defiled in his onslaught,” ma “defiled: in his onslaught turn.” The meaning is most probably “with what he throws out,” i.e. his foolish or vile speeches, as if it were slaver.

FOOT, foot (τῇpēs, reghel, ἰπτήl, karsōl [only twice in L]: Ps 15 36, where it probably means ankle; πόδα, pod). The dusty roads of Pal and other eastern lands make a much greater care of the feet necessary than we are accustomed to bestow upon them. The absence of socks or stockings, the use of sandals and low shoes rather than boots, and to an even greater degree, the frequent habit of walking barefoot make it necessary to wash the feet repeatedly every day. This is always done when entering the house, esp. the better upper rooms which are usually carpeted. It is a common dictate of good manners to perform this duty to a visitor, either personally or through a servant; at least water for washing has to be presented (Gen 18 4; Lk 7 44). This has therefore become almost synonymous with the bestowal of hospitality (1 Tim 5 10). At an early date this service was considered one of the lowest tasks of servants (1 S 26 41), probably because the youngest and least trained servants were charged with the task, or because of the idea of defilement connected with the foot. It was, for the same reason, if rendered voluntarily, a service which betokened complete devotion. Jesus taught the greatest lesson of humility by performing this humble service to His disciples (Jn 13 4 15). The undoing of the slippers or leather thongs of the sandals (Mt 1 7; Lk 3 16; Jn 1 27) seems to refer to the same menial duty.

Often the feet and shoes were dusted on the highway, as is being done in the Orient to this day, but if it were done in an ostentatious manner in the presence of a person or a community, or as an expressed hospitality to a stranger, it was understood in the same sense in which the cutting in two of the tablecloth was considered in the days of knighthood: “in a manner of rejection and separation (Mt 10 14; Acts 13 51).”

The roads of the desert were not only dusty but rough, and the wanderer was almost sure to ruin his ill-made shoes and wound his weary feet. A special providence of God protected the children of Israel from this common experience during the long journey through the wilderness. “Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years” (Dt 8 4; 39 5).

In the house shoes and sandals were never worn; even the most delicate would put on shoes only when going out (Dt 28 56). The shoes were left outside of the house or in a vestibule. This was esp. done in the house of God and at the time of prayer, for whenever or wherever that might be, a bare foot was not considered fitting. Why they put down the crumbs in the place wheroth thou standest is holy ground” (Ex 3 5; Josh 5 15; Acts 7 33). This custom still prevails among the Moslems of our day. Probably it was the idea of defilement through contact with the common ground which gave rise to its moral application by the Preacher, “Keep thy foot when thou goest to the house of God” (Eccl 5 1 [Heb 4 17]).

Nakedness of the feet in public, esp. among the wealthier classes, who used to wear shoes or sandals, was a token of mourning (Ezk 24 17 and probably also Jer 2 25 and Isa 20 2 4). A peculiar ceremony is referred to in Dt 25 9 10, whereby a brother-in-law, who refused to perform his duty under the Levirate law, was publicly put to shame. “And his name shall be called in Israel, The house of him that hath his shoe loosed.” See also Ruth 4 7 8.

Numerous are the phrases in which the word “foot” or “feet” is used in Bible language. “To cover the feet” (1 S 24 3) is synonymous with obeying a call of Nature. “To speak with the feet” is expressive of the eloquence of abusive and obscene gesticulation among oriental people, where hands, eyes and feet are able to express the use of words (Prov 6 13). “To sit at the feet,” means to occupy the place of a learner (Dt 33 3;
Lk 10 39; Acts 22 3). Vanquished enemies had to submit to being trodden upon by the conqueror (a ceremony often represented on Egyptian monuments; Josh 10 24; Ps 8 6; 110 1; cf Isa 49 23). St. James warns against an undue humiliation of those who join us in the service of God, even though they be poor or mean-looking, by bidding them to take a lowly place at the feet of the richer members of the congregation (Jas 2 3). We read of dying Jacob that “he gathered up his feet into the bed,” for he had evidently used his bed as a couch, on which he had been seated while delivering his charge to hisspiritual sons (Gen 49 29). “Foot” or “feet” is sometimes used euphemistically for the genitals (Dt 28 57; Ezk 16 25). In Dt 11 10 an interesting reference is made to some Egyptian mode of irrigating the fields; “the watering with the foot,” which mode would be unnecessary in the promised land of Canaan which “drinketh water of the rain of heaven.” It is, however, uncertain whether this refers to the water-wheels worked by a treadmill arrangement or whether reference is made to the many tributary channels, which, according to representations on the Egyptian monuments, intersected the gardens and fields and which could be stopped or opened by placing or removing a piece of sod at the mouth of the channel. This was usually done with the foot. Frequently we find references to the foot in expressions connected with journeys and pilgrimages, which formed so large a part in the experiences of Israel, e.g. Ps 91 12, “lest thou dash thy foot against a stone”; 94 18, “My foot slippeth”; 121 3, “He will not suffer thy foot to be moved,” and many more. Often the reference is to the “walk,” i.e. the moral conduct of life (73 2; Job 23 11; 31 5).

Figurative: In the metaphorical language of Isa 62 7 “the feet” are synonymous with “the coming.”

H. L. E. LURING

FOOTMAN, foot’smAn. See War.

FOOTSTOOL, foot’stōōd (תַּחַת), kebonah; θρόνον, hupopdōn, “coddon on”: The 15 Scripture references to this term may be classified as literal or figurative. Of the former are the two passages: 2 Ch 9 18 and Jas 2 3. In these the footstool was a sort of step or support for the feet placed before the throne or any pretentious seat.

Of figurative uses, there are the following groups:

(1) Of the earth: Isa 65 1; Mt 6 35; Acts 7 49. (2) Of the ark: 1 Ch 28 2. (3) Of the Temple: Ps 99 5; 133 7; Lam 2 1; cf Isa 60 13. (4) Of heathen enemies subdued by the Messianic King: Ps 110 1; Mt 22 44 AV; Mk 12 36; Lk 20 43; Acts 3 35; He 1 13; 10 13. Thus the use of this term are mainly metaphorical and symbolic of subjection, either to God as universal Lord or to God’s Son as kingly representative right. Cf 1 Cor 15 25-27, in which all things, including death, are represented as subject to Christ and placed beneath His feet.

LEONARD W. DOOLAN

FORB, for’ (בָּר, בָּרָה [conji.], ב, from ב, ‘of prep., and various other words). In the NT also the words are various, chiefly yýp, gdr, kal ýp, kāl gdr, òt, hōtî (conji.: ἄνω, ἀνά, ἀνό, ἀπό, εἰς, εἰς, διά, διὰ [acc., ἐν, ἐπί [dat. and acc.], μετά, περί [gen.], πέρα, πρὸς [gen. and acc.], ἐν [prep.]): ERV and ARV give in many cases more literal or more accurate renderings than those in AV.

In the NT the most important prep. from a doctrinal point of view are aníi, “face to face,” “over against,” “instead,” “on behalf of,” peri, “around,” “about,” “concerning,” huper, “over,” “on behalf of.” The first has been claimed as stating the substitutionary nature of Christ’s sacrifice as contrasted with huper and peri, more frequently used of it. But, although aníi in the NT often means “instead of,” “answering to,” it does not necessarily imply substitution. On the other hand, the passages noted above are often also by John in his Gospel, 6:51; 10:11, etc. and 1 Jn 3:16; also He 2:9; 10:12; 1 Pet 2:21; 3:18; 4:1; in Rom 8:3 it is peri.

W. L. WALKER

FORAY, for’ ay (2 S 3 22). See War.

FORBEAR, for-bár (בָּר, בָּרָה; ἀνέχεσθαι, anéchomai): In the OT ἀνέχεσθαι, “to leave off,” is the word most frequently used “forbear” (Ex 23 5, etc); dānām, “to be silent,” ἀσακχ, “to keep back,” māsakch, “to draw back, or stretch out,” occur once each; RV renders Ex 24 17 (dānām), “Sigh, but not aloud,” m “Heb be silent”; Prov 24 11 (āsakch), “See that thou hold back,” m “or forbear thou not to deliver,” AV “if thou forbear to deliver”; Neh 9 30 (māsakch); m “bear” instead of m “bear” as in AV, “concealing,” “conceal” (tērkhē, “long,” understood), and kal “to hold,” are tr “forbearing” (Prov 25 15; Jer 20 9, respectively).

In the OT we have anéchomai, “to hold self back or up,” “with longsuffering, forbearing one another” (Eph 4 2; Col 3 13; aníthi, “to send back,” AV and RV “forbear threatening” (Eph 6 9); phehidomai, “to spare,” “but I forbear” (2 Cor 12 6); m ἐργαζόμαι, “to work,” “to forbear working” (1 Cor 9 6); ἐφηκ, “to cover,” “to conceal,” “when I could no longer forbear” (1 Thess 3 15).

W. L. WALKER

FORBEARANCE, for-bár’ ans (ἀνέχομαι, anéchomai): “Forbearance” (snōchē, “a holding back”), is so described to God (Rom 2 4), “gentleness and forbearance and longsuffering”; 3:25 RV, “the passing over of the sins done aforetime, in the forbearance of God,” AV “remission” (m “passing over” of sins, that is, past, through the forbearance of God”), in Eph 4:8, 5, to express in the RV “forbearance,” m “gentleness”; it is a Christian grace in likeness to God. “Forbearance” (AVm) is substituted by RV for “patient” (ἀνεκτάκος, “holding up under evil”) in 2 Tim 2 24. W. L. WALKER
FORBID, for-bid' (אָבֹד, kālē'; καλόν, kālōn): Occurs very rarely in the OT, except as the rendering of hālēlād (see below); it is once the tr of kālō, "to restrain" (Nu 11:28, "Joshua . . . said, My lord Moses, forbid them"); twice of ġādvāh, "to command" (Dt 2:37, "and wheresoever Jeh our God forbade us"); 4:23, "Jeh hath forbidden thee," lit. "commanded"), once of לֵות ("not"), RV "commanded not to be done" (Lev 6:17). In the phrases, "Jeh forbid" (1 S 24:6; 26:11; 1 K 21:3), "God forbid" (Gen 44:7; Josh 22:29; 24:16; 1 S 12:23; Job 37:5, etc), they are termed with a semantically similar meaning, occurs in Mt 3:14, "John forbade him," RV "would have had none of him," "uneat" (Acts 23:36), is tr "none forbidding him." The phrase "God forbid" (מֵאֵנוֹלֵא, "let it not be," Lk 20:16; Rom 3:4, etc) is retained by RV, with "let it not so," except in Gal 6:14, where the text has "For he saith '...me'". מֵאֵנוֹלֵא is one of the renderings of hālālād in LXX. "God forbid" also appears in Apoc (1 Mac 2:21, RV "Heaven forbid," "Gr may he be propitious," 9:10, RV "Let it not be").

W. L. Walker

FORCES, för-sis (חַסְדָּי, hāsidāy):

(1) The word is used as a military term, equivalent to army, in 2 K 25.23.26 (where AV reads "armies"); 2 Ch 17:2; Jer 40:7, etc. See Army.

(2) In 1 Sa 6:5,11 it is rendered in RV "by wealth," and in Ob 11, by "substance." Two other Heb words are also tr "forces" in AV, מַמְאָרָמִים (Job 36:19), and מַמָּאָס (Dn 11:33), the latter being rendered in RV "fortresses.

Ford, förd (אֲבֹר, ma'ābōr [Gen 32:22]; "pass" of Michmash], 1 S 13:23; "stroke" [RV "passing"], Isa 30:32; מַמְאָר Josh 2:7; Jgs 3:28; 12:56; Isa 16:2; "pass" of Michmash], 1 S 14:4; "passage," "RV" "fords"], Jer 43:19, "Abihārāh [2 S 15:28; 17:16; "ferry-boat" (RV "convey"], 2 S 19:18; "to pass over," of Arab. "bar, "bar, "pass over," and מַמָּאָס, ma'ābar, "a ford"): In the journeyings of the children of Israel, in addition to the miraculous passages of the Red Sea and the Jordan, they had other streams to pass over, e.g., the Zered (חֶבֶש), and the Arnon (מַמֵּשֶׁה) (Nu 21:13; Dt 2:24). The Jabok (צֹּרָה) is frequently referred to, particularly in connection with Jacob (Gen 32:22). The most frequent references are to the Jordan which, in time of flood, was impassable (Josh 3:15). The lower Jordan is about 100 ft. wide, and from 5 to 12 ft. deep, so that in the absence of bridges, the places where it was possible to ford were of great importance. The passage of the Jordan is referred to in connection with Jacob (Gen 32:10), Gideon (Jgs 6:4), the children of Ammon (Jgs 10:9), and Joshua and his men (2 S 10:28). David (2 S 10:17; 17:22), Abasol (2 S 17:24), and others. Jesus undoubtedly crossed the Jordan, and John is thought to have baptized at the ford of the Jordan near Jericho. The fords of the Jordan are specially mentioned in Job 22:18; and, in the pursuit of the spies who were hidden in Rahab's house, and in 2 S 15:28; 17:16 in connection with the flight of David. In the last two passages we have "Abihārāh, the same word which, in the account of David's return (2 S 19:15), is rendered "ferry-boat" (RV "convey"). See Jordan.

ALFRED ELY DAY

FORECAST, för-kast' (v.b. כַּמָּאָה, ḥāshāh): To forecast is both to plan or scheme beforehand and to consider or see beforehand. It is in the first sense that it is used in Dn 11:24.25 (AV) as the tr of ḥāshāh, "to think," "meditate," "devise," "plot," "He shall forecast his devices [AV 'Heb think his thoughts'] against the strong holds; They shall forecast devices against him," RV "devise his devices"; cf Nah 1:9, "What do ye devise against Jeh?" In the second sense, the word occurs in Wis 17:11 RV, "Wickedness . . . always forecasteth the worst lot" (proselēphien, m "Most authorities read hath added") (proselēphien). W. L. Walker

FOREFATHER, för-fā-ther: (1) מֵאֵנה [כַּמָּאָה, "abir r'vōn", "first father," "chief father" hence "early ancestor;" turned back to the iniquities of their forefathers" (Jer 11:10).

(2) παρθένος, prógonos, "born before, ancestor:" whom I see from my forefathers" (2 Tim 1:3). It is tr "parents" (including grandparents) in 1 Tim 5:4: "and to requite their parents.

FOREFRONT, för-front (חַסְדָּא, pānēm): For "forefront," "front" is now generally used, since "back-front" has gone out of use. "Forefront" is the tr of pānēm, "face" (2 K 16:14; Ezk 40:19 bis; 47:1); of māl pānēm, "over against the face" (Ezk 26:8; Lev 9:9) "And he put the mitre upon his head; and upon the mitre upon his head, for his forehead, did he put the golden plate"; for "upon his forefront" RV has "in front"; 2 S 15:15, "in the forefront of the hottest battle"; of ṝāh, "head" (2 Ch 20:27); of ṝēn, "tooth" (1 S 14:5, "The forefront [AV 'Heb tooth'] of the one was situated northward over against Michmash," RV "the one ear rose up on the north in front of Michmash"); in 1 Mac 5:57 m it is the tr of prōsōpon, "face": "They decked the forefront of the temple with crown of gold." RV has "forefront" for "face" (Ezk 40:15), "in the forefront of" for "over against" (Josh 22:11).

W. L. Walker

FOREGO, för-go'. See Forgo.

FOREHEAD, för'ed (חַסְדָּא, māqāṣ; πρότορον, mē̇lō̄pōn):

(1) In a literal sense the word is used frequently in the Scriptures. Aaron and after him every high priest was to wear on the forehead the golden frontlet having the engraved motto, "Holy to Jehovah" (Ex 28:36.38). The condition of the forehead was an important criterion in the diagnosis of leprous by the priest (Lev 13:42.43; 2 Ch 26:20). It was in the forehead that brave young David smote Goliath with the stone from his sling (1 S 17:49). The faulty tr of AV in Ex 16:12 has been corrected in RV, reference being had in the passage to a nose-ring, not to an ornament of the forehead. While the cutting or tattooing of the body was strictly forbidden by the Israelites on account of the heathen associations of the custom (Lev 19:28), we find frequent mention made of markings on the forehead, which were esp. used to designate slaves (see Philo, De Monarchia; I) or devotees of a godhead (Lucian, De Syrinx Dea, 58). In 3 Mac 28:9 we read that Ptolemy IV Philopator brandished some Jews with the sign of an ivy leaf, marking them as devotees of Bacchus-Dionysos. Possibly we may compare herewith the tr of Isa 44:5 (RVm): "And another
shall write on his hand, "unto Jeh" (or Jeh's slave). Very clear is the passage Ezk 9 4.6 (and perhaps Job 31 35), where the word used for "mark" is יִזְכָּה, the name of the last letter of the Heb alphabet which in its earliest form has the shape of an upright + (Baal Lebanon Inschr., 9th cent. BC) or of a lying (St. Andrew's) cross X (Moabite Inschr., 9th cent. BC), the simplest sign in the old Israelite alphabet, and at the same time the character which in the Gr alphabet represents the Χ, the initial of Christ. In the NT we find a clear echo of the above-mentioned OT passage, the marking of the foreheads of the righteous (Rev 7 3; 9 4; 14 1; 22 4). The godless followers of the beast are marked on the (right) hand and on the forehead (13 16; 14 9; 20 4), and the apocalyptic woman dressed in scarlet and purple has her name written on her forehead (17 5).

(2) In a metaphorical sense the expression, "a harlot's forehead," is used (Jer 3 3) to describe the shameless apostasy and faithlessness of Israel. Ezek speaks of the stiff-necked obstinacy and the persistent unwillingness of Israel to hear the message of Jeh: "All the house of Israel are of a hard forehead and of a stiff heart" (3 7), and God makes his prophet's "forehead hard . . . as an adamant harden than flint," whereby "whom go ye to God's face with a hard forehead and a complete disregard of opposition is meant (vs 8,9). Compare the phrase: "to harden the face," s.v. Face.

H. L. E. LUEBERG

FOREIGN DIVINITIES, forin di-vîn'-tîz (Acts 17 18 m). See God(s), Strange.

FOREIGNER, for-in-er: The tr of יִנֵּה, nakhâh, "unknown," "foreign," frequently rendered "stranger" (Dt 15 3; Ob ver 11); of וֹנֵר, tîshâbîh, "a settler," "an alien resident" (Ex 12 45; RV "sojourner"); of Lev 25 47; Ps 39 12; of πρόπορος, "dwelling near," "sojourner" (Eph 2 19, RV sojourners)). RV has "foreigner" for "stranger" (Dt 17 15; 23 20; 29 22; Ruth 2 10; 2 S 16 19), for "alien" (Dt 14 21); "the hand of a foreigner" for "a stranger's hand" (Lev 22 25). See Alien; Stranger and Sojourner.

FOREKNOW, for-nô', FOREKNOWLEDGE, för-nöl'-e: 1. Meaning of the Term. 2. Foreknowledge as Prescience. 3. Foreknowledge Based on Foreordination. 4. Foreknowledge as Equivalent to Foreordination.

The word "foreknowledge" has two meanings. It is a term used in theology to denote the prescience or foresight of God, that is, His knowledge of the entire course of events of the world which are future from the human point of view; and it is also used in AV and RV to translate the Gr words προγνώσεως and προφητεία in the NT, in which instances the word "foreknowledge" approaches closely the idea of foreordination.

In the sense of prescience foreknowledge is an aspect of God's omniscience (see Omniscience). God's knowledge, according to the NT, is perfect, that is, it is omniscience. It is true that the Scripture makes use of anthropomorphic forms of expression as regards the way in which God obtains knowledge (Gen 3 8), and sometimes even represents Him as if He did not know certain things (Gen 11 5; 18 21); nevertheless the constant representation of the Scripture is that God knows everything. This perfect knowledge of God, moreover, is not merely a knowledge which is practically unlimited for all religious purposes, but is omniscience in the strictest sense of the term. In the historical books of the OT the omniscience of God is a constant underlying presupposition when it is said that God watches men's actions, knows their acts and words, and discerns to them the future; while in the NT and Wisdom literature this Divine attribute becomes an object of reflection, and finds doctrinal expression. It cannot, however, be said that this attribute of God appears only late in the history of special revelation: it is a characteristic of the Biblical idea of God from the very first, and it is only its didactic expression which comes out with special clearness in the later books. God's knowledge, then, is represented as perfect. Since He is free from all limits of space, His omniscience is frequently connected with His omnipresence. This is the thought which underlies the anthropomorphic expressions where God is represented as seeing, beholding and having eyes. God's eyes go to and fro throughout the whole earth (2 Ch 16 9), and are in every place, beholding the evil and the good (Prov 16 3). Even Sheol is naked and open to God's sight (Prov 15 11; Job 26 6). The night and darkness are light to Him, and darkness and light for God are both alike (Ps 139 12). All animals and fowls and all the inhabitants of the earth (50 11), and as their Creator God knows all the hosts of the heavenly bodies (Ps 147 4; Isa 40 26). He knows also the heart of man and its thoughts (1 S 16 7; Ps 9 15; Ps 31 20; Ps 9 9; Prov 16 2). This perfect knowledge finds its classic expression in Ps 139.

Furthermore, God knows man entirely in all his ways (Ps 139 1–5; Prov 5 21). He looks from heaven and sees all men (Ps 11 4; 14 2; 33 13; 14.15). Evil and sin are also known to God (Ps 94 11; 6 5; Ps 2 S 27 20; Ps 69 5 [Heb 6]; Jer 16 17; 18 25). In a word, God knows with absolute accuracy all about man (Job 11 11; 34 21; Ps 33 15; Prov 6 21; Hos 5 6; Jer 12 20; 12 3; 17 9 f; 18 29). This perfect knowledge finds its classical expression in Ps 139.

God is also, according to the OT, free from all limitations of time, so that His consciousness is not in the midst of the stream of the succeeding moments of time, as is the case with the human consciousness. This consciousness is not only without end, but with Him a thousand years are as one day. Hence God knows in one eternal intuition that which for the human consciousness is past, present and future. In a strict sense, therefore, there can be no foreknowledge with respect to God, and the distinction in God's knowledge made by theologians, as knowledge of remembrance, vision and prescience, is after all an anthropomorphism. Nevertheless this is the only way in which we can conceive of the Divine omniscience in its relation to time, and consequently the Scripture represents the matter as if God's knowledge of future events were a foreknowledge or prescience, and God is represented as knowing the past, present and future. It is God's knowledge of events from the human point of view that constitutes His foreknowledge in the sense of prescience. God is represented as having a knowledge of the entire course of events before they take place. Such a knowledge belongs to the Scriptural idea of God from the very outset of special revelation. He knows beforehand what Abraham will do, and what will happen to him; He knows beforehand that Pharaoh's heart will be hardened, and that Moses will deliver Israel (Ex 13 17 f; Ex 3 19; Nu 20 11 f). The entire history of the patrilineal period of revelation exhibits plainly the foreknowledge of God in this sense. In prophecy this aspect of the Divine knowledge is made the subject of explicit assertion, and its religious significance is
brought out. Nothing future is hidden from Jeh (Isa 41 22 ff; 42 9; 43 9–13; 44 6–8; 46 10; Ps 33 19), and this is in contrast with the prophecies of idols which are taken by surprise, Israel is warned of the future by the omniscient Jeh.

In the NT likewise, God's omniscience is explicitly affirmed. Jesus taught that God knows the hidden secrets of the heart (Lk 12 2; Matt 11 27, 33), and this is the teaching of the apostles (Acts 1 24; 15 8; 1 Cor 2 10; 3 20; 1 Thess 2 4; Rev 2 22). In a word, according to the author of the Epistle to the Hebrews, everything is open to God, so that He is literally omniscient (Heb 4 13). And as in the OT, so also in the NT, foreknowledge in the sense of pre-science is ascribed to God. Jesus asserts a foreknowledge by God of that which is hidden from the Son (Mk 13 32), and James asserts that all God's works are foreknown by Him (Acts 15 18). Moreover, over the many references in the NT to the fulfillment of prophecy all imply that the NT writers ascribed foreknowledge, in this sense of foresight, to God.

Denials of the Divine foreknowledge, in this sense of a possibility to be foreseen, are rebutted by exegetical considerations, but by the supposed conflict of this truth with human freedom. It was supposed that in order to be free, an event must be uncertain and contingent as regards the fact of its futurition, and to this end no future events were possible. Hence, that is from the Divine as well as the human point of view. Hence the Socinians and some Armenians denied the foreknowledge of God. It was supposed either that God voluntarily determines not to foresee the free volitions of man, or else that since God's omniscience is simply the knowledge of all that is knowable, it does not embrace the free acts of man which are by their nature uncertain and unknowable. And upon this view of freedom, this denial of God's foreknowledge was logically necessary. If the certainty of events with respect to the fact of their futurition is inconsistent with freedom, then human freedom does conflict with God's foreknowledge, since God cannot know future events as certain if they are a priori uncertain. Since, therefore, the Divine foreknowledge is quite as inconsistent with this view of freedom as is the Divine foreordination, the view of those who regard God as a mere onlooker on the course of future events which are supposed to be entirely independent of His purpose and control, does not help matters in the least. If God foreknows future events as certain, then they must be certain, and if so, then the certainty of their actually occurring must depend either upon God's decree and providential control, or else upon a fact independent of God. It was to escape these supposed difficulties that the doctrine known as scientia media was propounded. It was supposed that God has a knowledge of events as conditionally future, that is, events neither merely possible nor certainly future, but suspended upon conditions underdetermined by God. But this hypothesis is of no help and is not true. Besides being contrary to the Scripture in its idea that many events lie outside the decree of God, and that God must wait upon the operations of His government, there is really no such class of events as this theory asserts. If God foreknows that the conditions on which they are suspended will be fulfilled, then these events belong to the class of events which are certainly future; whereas if God does not know whether the conditions will be fulfilled by man, then His foreknowledge is denied, and these events in question belong to the class of those merely possible. Nor do the Scripture passages to which such appeal is made, take this view of God's foreknowledge. God foreknows the entire course of man's life (Ps 31 15 [Heb 16]; 39 5 [Heb 6]; 139 4–6.16; Job 14 5). These passages from Isa show that it is from the occurrence of events in accordance with Jeh's prediction that the Prophet will prove his foreknowledge; and that in contrast with the prophecies of idols which are taken by surprise, Israel is warned of the future by the omniscient Jeh.

3. Foreknowledge: a mere onlooker seeing the future course. Based on events, but having no part in it.

Foreordination: That God has such a plan is the teaching of the entire Scripture. It is implied in the OT conception of God as an Omnipotent Person governing all things in accordance with His will. This idea is involved in the names of God in the patriarchal revelation, El, El Shaddai, and in the prophecies of Jeh of Hosts. This latter teaching teaches not only God's infinite power and glory, but also makes Him known as interposing in accordance with His sovereign will and purpose in the affairs of this world, and of having absolute power over the whole world at His disposal for the execution of His eternal purpose. Hence this idea of God comes to signify the omnipotent Ruler of the universe (Ps 24 10; Isa 6 3; 51 5; 64 5; Jer 10 16; Am 9 5; of Oehler, Theol. der Heb 1620). Not only in this conception of God as omnipotent and sovereign Ruler is the thought of His eternal plan evolved; it is explicitly asserted throughout the whole OT. The purpose of God as determining human history in the Book of Gen lies clearly upon the surface of the narrative, as, for example, in the history of Abraham and of Joseph. And where there is no abstract statement of this truth, it is evident that the writer regards every event as but the unfolding of the purpose of God. In the Psalms, Prophets, and Wisdom literature, this truth finds explicit and reiterated assertion. Jeh has an eternal purpose (Ps 33 11), and this purpose will certainly come to pass (Isa 14 27; 43 13). This purpose includes all events and is guiding them all. Since, therefore, the Divine foreknowledge is quite as inconsistent with this view of freedom as is the Divine foreordination, the view of those who regard God as a mere onlooker on the course of future events which are supposed to be entirely independent of His purpose and control, does not help matters in the least. If God foreknows future events as certain, then they must be certain, and if so, then the certainty of their actually occurring must depend either upon God's decree and providential control, or else upon a fact independent of God. It was to escape these supposed difficulties that the doctrine known as scientia media was propounded. It was supposed that God has a knowledge of events as conditionally future, that is, events neither merely possible nor certainly future, but suspended upon conditions underdetermined by God. But this hypothesis is of no help and is not true. Besides being contrary to the Scripture in its idea that many events lie outside the decree of God, and that God must wait upon the operations of His government, there is really no such class of events as this theory asserts. If God foreknows that the conditions on which they are suspended will be fulfilled, then these events belong to the class of events which are certainly future; whereas if God does not know whether the conditions will be fulfilled by man, then His foreknowledge is denied, and these events in question belong to the class of those merely possible. Nor do the Scripture passages to which such appeal is made, take this view of God's foreknowledge. God foreknows the entire course of man's life (Ps 31 15 [Heb 16]; 39 5 [Heb 6]; 139 4–6.16; Job 14 5). These passages from Isa show that it is from the occurrence of events in accordance with Jeh's prediction that the Prophet will prove his foreknowledge; and that in contrast with the prophecies of idols which are taken by surprise, Israel is warned of the future by the omniscient Jeh.

In the NT likewise, God's omniscience is explicitly affirmed. Jesus taught that God knows the hidden secrets of the heart (Lk 12 2; Matt 11 27, 33), and this is the teaching of the apostles (Acts 1 24; 15 8; 1 Cor 2 10; 3 20; 1 Thess 2 4; Rev 2 22). In a word, according to the author of the Epistle to the Hebrews, everything is open to God, so that He is literally omniscient (Heb 4 13). And as in the OT, so also in the NT, foreknowledge in the sense of pre-science is ascribed to God. Jesus asserts a foreknowledge by God of that which is hidden from the Son (Mk 13 32), and James asserts that all God's works are foreknown by Him (Acts 15 18). Moreover, over the many references in the NT to the fulfillment of prophecy all imply that the NT writers ascribed foreknowledge, in this sense of foresight, to God.

Denials of the Divine foreknowledge, in this sense of a possibility to be foreseen, are rebutted by exegetical considerations, but by the supposed conflict of this truth with human freedom. It was supposed that in order to be free, an event must be uncertain and contingent as regards the fact of its futurition, and to this end no future events were possible. Hence, that is from the Divine as well as the human point of view. Hence the Socinians and some Armenians denied the foreknowledge of God. It was supposed either that God voluntarily determines not to foresee the free volitions of man, or else that since God's omniscience is simply the knowledge of all that is knowable, it does not embrace the free acts of man which are by their nature uncertain and unknowable. And upon this view of freedom, this denial of God's foreknowledge was logically necessary. If the certainty of events with respect to the fact of their futurition is inconsistent with freedom, then human freedom does conflict with God's foreknowledge, since God cannot know future events as certain if they are a priori uncertain. Since, therefore, the Divine foreknowledge is quite as inconsistent with this view of freedom as is the Divine foreordination, the view of those who regard God as a mere onlooker on the course of future events which are supposed to be entirely independent of His purpose and control, does not help matters in the least. If God foreknows future events as certain, then they must be certain, and if so, then the certainty of their actually occurring must depend either upon God's decree and providential control, or else upon a fact independent of God. It was to escape these supposed difficulties that the doctrine known as scientia media was propounded. It was supposed that God has a knowledge of events as conditionally future, that is, events neither merely possible nor certainly future, but suspended upon conditions underdetermined by God. But this hypothesis is of no help and is not true. Besides being contrary to the Scripture in its idea that many events lie outside the decree of God, and that God must wait upon the operations of His government, there is really no such class of events as this theory asserts. If God foreknows that the conditions on which they are suspended will be fulfilled, then these events belong to the class of events which are certainly future; whereas if God does not know whether the conditions will be fulfilled by man, then His foreknowledge is denied, and these
His providence He will certainly bring all to pass. His foreknowledge is not a dependent one which must wait upon events, but is simply the knowledge which God has of all events. Peter evidence of this is the so-called "productive foreknowledge" (Handbuch d. attes. Theol., 251). This is not exactly correct. The OT does not concede God's foreknowledge to be simply a "productive foreknowledge" (Handbuch d. attes. Theol., 251). This is not exactly correct. The OT does not concede God's foreknowledge to be simply a "productive foreknowledge" (Handbuch d. attes. Theol., 251).

While, therefore, the foreknowledge of God in the sense of prescience is asserted in the OT, it is not found in the meaning of the term when used 4. Foreknowledge. The Gr words prognōsis and prognōsis, which are the same words as those in the Gr words "foreknowledge," (1 Pet 1:20) mean much more than mere intellectual foresight or prescience.

Both the vb. and the noun approach the idea of foreordination and are closely connected with that idea in the passages where these words occur. Thus in Peter's speeches in Acts the predestination which finds expression in 4:25 is practically identified with the term proguonis in 2:23. Everything which happens is based on some prearrangement, otherwise what is called "the determinate counsel and foreknowledge of God," so that nothing happened except that which God had foreordained. In this verse the term foreknowledge is an expansion of the idea of God's "counsel" or plan, regarding it as an intelligent prearrangement, the idea of foreknowledge being assimilated to that of foreordination. The same idea is found in 1 Pet 1:20. Here the apostle speaks of Christ as a lamb "foreordained" by God before the foundation of the world. The Gr vb. prophoimai, meaning lit. "foreknow," (as in AV) is the same word used in the Gr words "foreknowledge," (1 Pet 1:20) mean much more than mere intellectual foresight or prescience. It has the idea of a purpose which determines the course of the Divine procedure. If it meant simply the purpose of events, it might be in flat contradiction with the context of the passage. The Gr vb. prognoimai, meaning lit. "foresaw," so that their new obedience and relation to Christ are determined by their election by God, which election springs from a "foreknowledge," which therefore cannot mean mere prescience.

In view of the fact that there was a classical use of the simple vb. gnōsis in the sense of "solve," and more especially in its use in the NT to denote an affectionate or loving regard or approbation in accordance with a common use of the Heb yadah (SH 7131; 1 Chr. 1:31; Gen. 27:19), there is nothing arbitrary in giving it this sense when compounded with the Gr. pro, meaning "in the sense of," when the context demands it as it does in the above passage (of Johnstone, Comm. on Pet in loc.: "per contra Meyer" on passages in Acts and Rom). The word proguonis is, however, discriminated from "predestination." It is that loving regard in God from which the Divine election springs, which election is preordained. Peter evidence of this is the so-called "productive foreknowledge" (Handbuch d. attes. Theol., 251). This is not exactly correct. The OT does not concede God's foreknowledge to be simply a "productive foreknowledge" (Handbuch d. attes. Theol., 251). This is not exactly correct. The OT does not concede God's foreknowledge to be simply a "productive foreknowledge" (Handbuch d. attes. Theol., 251).

The word proguonis is also found in the writings of Paul to express the idea of God's determinate counsel and foreknowledge; thereby regarded to it as a mere intellectual foresight, not only because of Paul's denial of this idea of foreknowledge to be "foreknowledge"

But when Dillmann says that in the OT there is no hint of an "idee foreknowledge" on God's part, he is giving expression to the truth that in the OT God's foreknowledge is based upon His foreordination and predestination. Wherefore, in the NT Divine foreknowledge, therefore, depends upon the Divine purpose which has determined the world's plan (Amos 3:7), and all its details (Job 38:26-27). Before man is born God knows him and chooses him for his work (Job 1:5; Job 23:13-14), and foreknowing is thoroughly known of man in Him (Ps 139:16).

The same thing is true of the NT teaching on this subject. The Divine foreknowledge is simply God's knowledge of His own eternal purpose. This is esp. clear in those cases where God's eternal purpose of redemption through Christ is spoken of (Eph 1:11,12; 2 Tim 2:10). And God's foreknowledge is primarily and essentially God's knowledge of things in the present sense. "foreordained" or plan, regarding it as an intelligent prearrangement, the idea of foreknowledge being assimilated to that of foreordination. The same idea is found in 1 Pet 1:20. Here the apostle speaks of Christ as a lamb "foreordained" by God before the foundation of the world. The Gr vb. prognoi-mai, meaning lit. "foreknow," (as in AV) is the same word used in the Gr words "foreknowledge," (1 Pet 1:20) mean much more than mere intellectual foresight or prescience. It has the idea of a purpose which determines the course of the Divine procedure. If it meant simply the purpose of events, it might be in flat contradiction with the context of the passage. The Gr vb. prognoi-mai, meaning lit. "foreknow," so that their new obedience and relation to Christ are determined by their election by God, which election springs from a "foreknowledge," which therefore cannot mean mere prescience.

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Foreknowledge, therefore, is more than mere retroactive. It is practically identical with the Divine foreordained in that there are places where the term occurs; it denotes the sovereign loving regard out of which springs God's predestination or election of men to salvation. See Omniscience; Predestination.

LITERATURE.—Besides the Comme, on the appropriate passages, see L. Israel, see L. Bavinck, Handbook of, Browne, d. alttest. Theol., 249-52; H. Schultz, Alttest. Theol., 417; H. Cremer, Die christliche Lehre von den Eigenschaften Gottes, Beiträge zur Förderung christl. Theol., I, 93-101; Stewart, art. "Foreknowledge," HDB, II, 51-53. Commonly believed in pre-Islamic literature; it is found in works on systematic theology, such as Böhl, Dogmatik, 54-59; Bavinck, Gesammelte Dogmatik, I, 182-95. For a history of the discussion of the problem of foreknowledge and freedom see J. Müller, Die christl. Lehre von der Stände, III, 2. 2. See also literature under Omniscience.


CASPAR WISTAR HODGE

FOREORDAIN, for-or-dán', FOREORDINATION, for-or-din-a-shun: The word "foreordain" is properly used in RV to render the Gr. προσκόπτω, προσκόπτω, in the passages where this vb. occurs (Acts 4 28; Rom 8 29.30; 1 Cor 2 7; Eph 1 5.11). In the passages in Rom and Eph it takes the place of the AV word "predestinate," a return to the usage of the LXX. The word meant simply the idea of determining beforehand. It is thus kindred in meaning with a number of other NT words expressing the idea of Divine purpose, as "foreknow" (in pregnant sense, Acts 2 23; Rom 8 29, etc); "determine" (Acts 17 26); "appoint" (1 Pet 2 8). Foreordination, in the widest sense, is coextensive with the sphere of God's universal providence, being but another name for that Divine plan, purpose or counsel which embraces all things, great and small (Mat 18 29 f.); but is limited to those instances in which God is the accomplished purpose. Man's free actions are not regarded in Scripture as excluded from it (Acts 2 28). Foreordination, at the same time, is not to be conceived of as in any way overriding, or doing violence to, human liberty, but is the time, place and circumstances of the free act, permits its happening, and overrules it and its issues for the furthering of His own wise and holy ends. See Providence. Foreordination in the sphere of grace has respect to the choice, calling and blessing of those who, through faith, are made partakers of eternal life (Rom 8 29.30; Eph 1 5.11). In this, its soteriological aspect, the subject is considered in special articles. See Choose; Election; Predestination. JAMES ORR

FOREPART, for-pàrt': The tr of טוּפְּי, pānim, "face" (Ex 28 27; 39 20; 1 K 6 20, RV "within"; Ezek 42 7, RV "before"), and of פּוּפָה, pûra, the forward part of a ship, the prow (Acts 27 41, "the forepart of the ship, the prow"), and of פּוּפָה, pûphah, "before" (Joel 2 20 n. "with its forepart"), in the forepart thereof for "before it" (Ex 28 25; 19 15).

FORERUNNER, for-rûn'er (πρόδρομος, pródromos): This word occurs but once since then in the Bible: "Whither as a forerunner Jesus entered for us" (He 6 20). The word signifies one who comes in advance to a place where the rest are to follow; or one who is sent to explore or to open up a way for others. In this sense Christ is our forerunner for He has gone into heaven to prepare a place for His people into which He will eventually lead them. The idea of a forerunner is peculiar to the Christian dispensation. The OT Levitical economy knew nothing of such. The high priest was a representative, not a forerunner: where he led, viz. into the Holy of Holies, the people could not follow. He was not the pioneer of the people; Christ is. Christ goes before in a literal way, as He is now here among the people. He follows. He is the "leader of (He 12 2, "the author . . . of faith"). He goeth before His people to prepare the way for them, to open the gates of heaven by His atoning blood and priestly intercession. The believer is led into full fellowship with God through Jesus Christ. See also John the Baptist; Runner. WILLIAM EVANS

FORESAIL, for'sål, for's'l (Acts 27 40). See Ships and Boats.

FORESHIP, for'ship (Acts 27 30). See FORE-SHIP; Ships and Boats.

FORESKIN, for'skin (בּוּטְמָה, 'ortlah; ἀσποφωπρία, akropustria, often euphemistically tr'd "uncircumcision"): (1) In the literal sense the word is frequently mentioned owing to the rite of circumcision in vogue in Israel since the days of Abraham (Gen 17 9-14) and among several other peoples of antiquity and modern times. The act of circumcision is represented in the temple of Khonsu, a medical deity, at Karnak. Among the Jews of antiquity circumcision had to be performed by means of a flint or stone knife (Ex 4 25; Josh 5 2.3) on the eighth day after birth (Gen 17 12; 21 4; Lev 12 3; Lk 2 21; Phil 3 5), even if this day was the Sabbath (Ex 7 25).

Very early we find the practice one of which the descendants of Abraham became proud (Gen 34 14), so that we see the uncircumcised despised and scorned (1 S 17 26), and in the time of oppression under King Antiochus Epiphanes many Israelites suffered martyrdom rather than give up the distinctive sign of their people (1 Macc 1 48.60.61; 2 Macc 6 10). Among the Arabs and all Mohammedans the custom of circumcision prevails from pre-Islamic times. As a sacrifice it occurs in the Koran, and the appellation "uncircumcised" ( يوسف, ghals), is considered the greatest possible insult.

A peculiar literal custom is mentioned in 1 S 18 25, 27 (cf 2 S 3 14), where Saul is represented as asking "a hundred foreskins of the Philis" as a dowry from David for the hand of Michal. This does not seem to have been an exceptional booty in war, esp. if it meant that no very careful operation was expected to be performed, but the act became practically equivalent to extermination. We find in Egypt history at the time of Ramses III, that an invasion into Egypt had been made by several Libyan tribes (see Dümichen, Histor. Inschr., 1, plates 1-11, and II, plates 47 f.). The Egypt army sent against the invaders defeated them and returned with a large number of "barkasnes" which are genitives of the hypocoristics of the Sem word, בּוּטְמָה, "barkasheh", the word being used euphemistically as is proven by the accompanying determinative sign of a phalus. See Chabas, Études sur l'inscriptions historiques d'après les sources égyptiennes, etc, 234; Bondi, Hebr.-Phoen. Lehnworte im Egyptischen, Leipzigh, 1886, 72-74.

(2) Metaphorically the word is used in a variety of ways: (a) In the sense of "unlawful," "forbidden as food," "taboo." The food of newly planted trees was not to be eaten (Lev 19 23-25). (b) In the sense of "obstination," "opposition to God's law." The rite of circumcision meant submission
under the law. While an outward form could not be "forgotten," as a inward attitude toward God, the use of the word "circumcision" was soon extended to that of purity and obedience of the heart (Dt 10:16; 30:6; and Col 2:11, where this circumcision is called a "circumcision not made with hands, ... the circumcision of Christ. 

The uselessness of outward circumcision, which does not include obedience and purity, is shown by St. Paul (Rom 2:25; 1 Cor 7:18; of Acts 7:51). (c) In the sense of "Gentiles," "non-Israelites" (Gal 2:7; Eph 2:11; Col 3:11). See Circumcision; Con- cession.

H. L. E. LUKERING

FOREST, for'est. 

(1) ἀπίτυς, ἀφρες (of proper name Haroseth), 2 Ch 27:4. In 1 S 23:15 (πετρων, wood); in Is 17:9, "wood"; in Ezk 31:3, "forest-like shade." Applied to any thick growth of vegetation but not necessarily so extensive as (3).


(3) ζωή, ṣawr, from root meaning "rudded"; of Arab. wa'ar, "a ruddy, stony region." It is sometimes rendered "forest" and sometimes (but less often in RV) "wood." It is used of certain definite objects, as "the (Greek) Ararim" (Isa 21:13; m "thickets"); "the forest of Carmel" (2 K 23:23 AV, RV "of his fruitful field"); "the forest of Hereth" (1 S 22:5); "the forest of Lebanon" (1 K 7:21; 10:17-21; 2 Ch 9:15-20); "the forest of Ephraim," E. of the mountain. The word yarḥav appears also in well-known Kirla, jerman, "the city of forests," and Mt. Jeraim (Josh 15:10). Among numerous other references the following may be cited: Dt 3:9; Josh 10:15-18; 1 Ch 16:33; 2 K 2:24; Ps 80:13; 83:14; 86:12; 132:8; Ezek 2:6; Cant 2:3; 1 S 7:2; 14:25-26; Jer 4:29; 46:23; Ezek 34:29; Mic 3:12; 7:14.

(4) ἐρυθρος, sḥakhk, from root meaning "to interweave." A "thicket" (Gen 22:13; Jer 4:7); "thicket of trees" (Ps 74:5); "thickets of the forest" (Isa 18:10; 19:34).

(5) ἑρασμός, ἑρμος, "thicket" (Jer 4:29).

From many references it is evident that Pal had in OT times much more extensive forests and woodlands than today. For a discussion of the subject see Botany.

E. W. G. MASTERMAN

FOREST OF EPHRAIM. See Ephraim.

FORETELL, för-tel', FORETOLD, för-told: The AV occurrences of these words in the NT represent as many Gr terms, and are in each case rendered differently in RV: (1) Mk 13:23 (περισσωρ, προσπος), RV "told beforehand"; (2) Acts 2:24 (προκαταγγελλω, προκαταγγελλω), RV simply "told"; (3) 2 Cor 13:2 (προφετεύω, προφητεύω), RV "said beforehand," m "plainly"; of 1 Thess 3:4. The foretelling of future events is claimed in the OT as a prerogative of Jehovah (Isa 44:22; 43:9, etc.; cf. Dt 18:22). See Prophecy.

FORFEIT, for'fit (ἀπολύω, ἀφαρέω): "Forfeit" (from forgescare, "to act beyond") implies loss through transgression or non-observance of some law or rule. The word occurs only once as the t of ἀφαρέω, "to shut in," frequently to devote or consecrate a person or thing to God beyond redemption (cf. Lev 27:28-29; Mic 4:13; Ezr 10:8, "That whosoever came not within three days at all his substance should be forfeited, and himself separated from the assembly of the captivity," AVm, ARVm and RV "devoted"); of 1 Esd 9:4, "Their cattle should be seized to the use of the temple" [anierō, "to consecrate," "devote"]; 6:32, "all his goods seized as the king" [ἐν ὁμολογίᾳ αυτοῦ εἶναι (eis) basileō].

RV has "forfeited" (ἀπαρέω, "consecrated," "devoted") for "defiled" (Dt 22:9), m "Heb consecrated; "forfeit his life" for "lose his own soul" (Spekeh) (Ps 1:59); Mk 9:6 (Greek); "lose or forfeit his own self" for "lose himself or be cast away" (Lk 9:25, because ἄπολυσας ἐστιν ζημίωθες; ζημίωθος is the LXX for ἀνασα, "to be mulcted," or "fined," Ex 22:22; Dt 22:19; Prov 17:26 m; 19:11; 23:23); Weymouth renders Lk 2:29, "to have lost or forfeited his own soul" (or "had to pay his own self—his own existence—as a fine"); in the other instances of ζημίωσις (1 Cor 3:15; Phil 3:8), AV and RV render "suffer loss," "suffered . . . loss"; 2 Cor 7:9 AV, "receive damage."

FORGE, för, FORGER, för'jer (ἅραμ, ἀφαρέω): "Forgers of lies" occurs in Job's reply to his comforters (13:4; of 14:17); the word is the tr of ἀφαρέω, "to patch," "lay on," "besmear," hence to impute, overcharge, etc.; in Ps 119:68, "forged" occurs with a similar meaning: "The proud have forged a lie against me" (of Sir 51:2). "Forger," in the sense of "one who forges, makes, anything," is the RV rendering of ἀσσαθά, "to smite," or "hammer," in Gen 4:22 AV. "Tubal-cain, an instructor of every artificer of brass and iron," RV "the forger of every cutting instrument of brass and iron," m "an instructor of every artificer of copper and iron."

W. L. WALKER
which passage the word for sin is expressed. In Rom 3:25 Paul uses *paresis* instead of the usual *aparhe*.

The former means "putting aside," "disregarding," "pretermission"; the latter, "putting away" completely and unreservedly (Trench, *Synonyms of the N.T.*, § xxiii.). It does not mean forgiveness in the popular sense, and in AV it is incorrectly tr "remission." Nor does it mean that God had temporally suspended punishment which at some later date He might inflict (Sunday on Rom 3:25). It was apparent that God had treated sinners as though He had forgiven them, though in fact such an attitude on the part of God was without such a foundation as was later supplied by an adequate atonement, and so the apostle avoids saying that God forgave them. This passing over of sins by the tendency of destroying man's conception of God's righteousness, and in order to avert this Christ was set forth as a propitiation and God's disregard of sin (*paresis*) became a real forgiveness (*aparhe*); cf Acts 14:16, 17:30. *Charisethai* is not found outside of the writings of Luke and Paul, and in the sense "to forgive sins" is peculiarly Pauline (2 Cor 2:7; 12:13; Eph 4:32; Col 2:13; 3:13). It expresses, as no other of these words does, his conception of the graciousness of God's pardon. *Paroekate=* and *gïathah* (Nu 30:5.8.12; 1 K 8:30.34.36.39. 50, etc) are used only of Divine forgiveness, while *nâdâ* is used in the sense (Ex 32:32; Nu 14:19; Josh 24:19; Ps 25:18; 32:1.5; 99:8; Isa 2:9), and also of human forgiveness (Gen 57:17; Ex 10:17; 1 S 26:28). *Remission* (Mt 26:28; Mk 1:4; Lk 1:77; 24:47; Acts 2:38; 10:43; He 9:22; 10:18) and blotting out (Ps 51:1.9; Isa 43:25; Jer 16:13; Acts 3:19) are synonyms of forgiveness, and to understand it fully such words as justify, reconcile and atonement should also be considered.

Forgiveness was not a pagan virtue. The large-advanced man might disregard offences in cases where he considered them beneath his notice, but to forgive was weak-spirited and Jewish (F. W. Robertson on 1 Cor 4:12).

**Ideas**

Even in the OT, man's forgiveness of his fellow-man is infrequently mentioned. In every case the one asking forgiveness is in a subjection, is in submissiveness, and is petitioning for that to which he has no just right (Gen 50:17; Ex 10:17; 1 S 15:25; 26:28). The Imprecatory Psalms attest the fact that forgiveness of enemies was not esteemed as a virtue by Israel. They could appeal to the law which enjoined upon them to seek neither the peace nor the prosperity of their avowed enemies (Dt 23:6; cf Eze 9:12).

Jesus gave the popular summing-up of the law and not its exact words when he said, "Ye have heard that it was said, 'Hate thine enemy' (Mt 5:43), and this certainly does represent their attitude and their understanding of the teaching of the Scriptures.

Christ taught that forgiveness is a duty. No limit can be set to the extent of forgiveness (Lk 17:4) and it must be granted without reserve. Jesus will not admit that there is any wrong so gross nor so often repeated as to be beyond forgiveness.

To His unforgiving spirit is given to the list of the most heinous of sins (Bruce, *Parabolic Teaching*, 376 ff). This is the offence which God will not forgive (Mt 18:34.35). It is the very essence of the unpardonable sin (Mt 26:23). It was the one blemish of the elder son which rendered him an otherwise-acceptable life (Lk 15:22-30). This natural, pagan spirit of implacability Jesus sought to dispel by a generous, forgiving spirit. It is so far the essence of His teaching that in popular language

"a Christian spirit" is not inappropriately understood to be synonymous with a forgiving disposition. His answer to Peter that one should forgive not merely seven times in a day, but seventy times seven (Mt 18:21.22), not only shows that He thought of no limit to one's forgiveness, but that the principle could not be set aside in the face of the reality.

Jesus recognized that there are conditions to be fulfilled before forgiveness can be granted. Forgiveness is part of a mutual relationship; the other part is the repentance of the sinner. God cannot bear sin, and if the offender turns again, saying, "I repent" (Lk 17:34). It was this state of mind which led the father joyfully to welcome the Prodigal before he even gave utterance to his newly formed purpose (15:21). It is not necessary that the one who has wronged another should repent on the part of the offender releases the offended from all obligation to extend forgiveness. Without the repentance of the one who has wronged him he can never forget and forgive. Jesus requires, as is implied by, "if ye forgive not every one his brother from your hearts" (Mt 18:35). It is also implied by the past tense in the Lord's Prayer: "as we also have forgiven our debtors" (Mt 6:12). It is this forgiving spirit which conditions God's forgiveness of His sins (Mt 11:25; Mt 6:14.15).

In such a case the unforgiving spirit is essentially unrepentant (Mt 18:23-35). "Of all acts, is not, for a man, repentance the most Divine?"

The offended is to go even farther and is to seek to bring the wrongdoer to repentance. This is the purpose of the rebuking commanded in Lk 17:3. More explicitly Jesus says, "If thy brother sin against thee, go, show him his fault between thee and him alone" (Mt 18:15). This was the pursuit to the point of making every reasonable effort to win the wrongdoer, and only when he has exhausted every effort may he abandon it. The object is the gaining of his brother. Only when this is evidently unattainable is all effort to cease.

The power of binding and loosing, which means for-"binding" and "allowing," was granted to Peter (18:18) and to the Christian community (18:18; Jn 20:23). It primarily implies the possession of the power to forgive sins. In the case of Peter's power it was exercised when he used the keys of the kingdom of heaven (Mt 16:19). This consisted in the proclamation of the gospel and in the forgiveness of the conditions upon which men might enter into relationship with God (Acts 2:38; 3:14). It was not limited to Peter only, but was shared by the other apostles (Mt 16:18; 18:18). Christ left no fixed rules the observance of which would determine whether one or is or is not in the kingdom of God. He gave to His disciples principles, and in the application of these principles to the problems of life there had to be the exercise of discriminating judgment. The exercise of this judgment was placed in the Christian community (Lk 22:20). It is limited by the principles which are the basis of the kingdom, but within these principles the voice of the community is supreme. The forgiveness here implied is not the pronouncing of absolution for the sins of individuals, but the discipline, rebuke, comfort, conduct and worship which will be acceptable. In doing this its decisions will be ratified in heaven (Westcott on Jn 20:23).
gives grudgingly but because forgiveness alone indicates that disposition of mind which will humbly accept the Divine pardon. Repentance

6. Divine is a necessary ingredient of the fully and Human developed forgiveness. There is no forgiveness without repentance between the human (and the Divine pardon, though the latter is necessarily more complete. It results in the complete removal of all estrangement and alienation between God and man. It restores completely the relationship which existed prior to the sin. The total removal of the sin as a result of the Divine forgiveness is variously expressed in the Scriptures: "Thou hast cast all my sins behind thy back" (Isa 38 17); "Thou wilt cast all their sins into the depths of the sea" (Mic 7 19); "I will forgive their iniquity, and their sin will I remember no more" (Jer 31 34); "I, even I, am he that blottest out thy transgressions" (Isa 43 25); "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps 103 12). Ideally this same result is attained in human forgiveness, but actually the memory of the sin remains with both parties as a barrier between them, and even when there is a complete restoration of unity the former state of alienation cannot entirely be removed from memory. When God forgives, however, He restores man to the condition of former favor. Release from punishment is involved, though Divine forgiveness is more than this. In most cases the consequences, which in some instances are spoken of as punishment, are not removed, but they lose all penal character and become disciplinary. Nor does the forgiveness remove from human mind the consciousness of sin and the guilt which involved, but it is asserted that it must be removed from the alienation. Mistrust is changed into trust, and this produces peace of mind (Ps 32 5-7; Rom 5 1); consciousness of the Divine love and mercy (Ps 103 2) removes fear of punishment (2 S 12 13); and awakens love to God.

Paul rarely uses the term "forgiveness," but in its place prefers justification. They are to his understanding practically synonymous (Stevens, Theology of the NT, 418). He preferred the latter, however, because justification cause it was better fitted to express the idea of secure, present and permanent acceptance in the sight of God. It connoted both a complete and a permanent state of grace. In popular usage it is not comprehen-
sive, but in the Bib. sense it means no less than this. It removes all of the guilt and cause of alienation from the past; it assures a state of grace for the present; and promises Divine mercy and aid for the future. Its fulness cannot adequately be con-
voyed by any one term or formula.

Divine, like human, forgiveness is always contingent upon the fulfillment of conditions. It must be preceded by repentance and a firmly fixed intention not to repeat the offence. In addition to this, one was required to conform to certain legal or formal acts before the assurance of pardon. These were expressive of the sinner's state of mind. They consisted of certain acts of Christian the act of baptism during the ministry of John the Baptist (Mk 1 4; Lk 3 5) and under Christ (Acts 2 38; 22 16). These acts are never regarded as in any sense a quid pro quo in return for which the benefit of forgiveness is granted. It is an act of pure grace on God's part, and these acts are required as expressions of the man's attitude toward God. The state of mind required in order to obtain the gift of forgiveness, which is the Promised Son came (Lk 15 17-19), and that of the sinner who went to his house justified rather than the Pharisee (Lk 15 14), because he realized that forgiveness was to him an act of pure favor.

There was real and actual forgiveness of sins in the OT times as well as since Christ. Certain pas-
sages have been construed to teach that the Law provided only for a passing over or rolling back of sins, and that there was not then an actual for-
giveness. The sacrifices prescribed by the Law were not adequate atonements, so that there was constant necessity of yearly remem-

8. OT Teaching of Salvation. The atonement of Christ is, however, retroactive in the sense that it united in Christ the Divine arrangement for saving mankind in all ages (He 11 40). "The passing over of the sins done aforetime" (Rom 3 25) does not imply a partial or partial atonements, but means that they were forgiven, though seemingly without adequate recognition on the part of God's heinous character. In view of God's righteous character men might naturally have expected punishment, but instead the offenders were visited (cf Acts 14 10; 17 30). No passage in the OT suggests any inade-

quacy of the forgiveness extended to Israel, but on the other hand many passages may be quoted to show how rich and full it was deemed to be (Ps 32, 103; Mic 7 19; Isa 54 7).

Two passages seem to limit God's forgiveness. They are Christ's discussion of the unpardonable sin (Mt 12 31-32; Mk 3 28-30; Lk 22 21-22) and the one which mentions of sins which shall not be forgiven (Mk 9 42-43). The unpardonable sin is excluded from the customary forgiveness which is extended to sins of all other classes.

The act of the Pharisees which led Jesus to speak of the unpardonable sin was the attributing of a good deed brought by his father to Bezebuth to Beelzebub. No one could do such a thing unless his moral nature was completely warped. To such a person the fundamental distinctions between good and evil were obliterated. No ordinary appeal could reach him, for to him good seemed evil and evil seemed good. The possibility of winning him back is practically gone; hence he is beyond the hope of forgiveness, not because God has set an arbitrary line of sinfulness, beyond which His grace of forgiveness will not reach, but because the man has put himself beyond the possibility of attaining to that state of mind which is the essential condition of Divine forgiveness. It is practically certain that Jesus did not have any particular sinful act in mind when he spoke of the sin which is unto death. See BLASPHEMY.

There is no possible way of determining what specific sin, if any, he refers to. Probably the same principle applies in this case as in the case of the unpardonable sin. God's forgiveness is limited solely by the condition that man must accept it in the proper spirit.

There are some passages which seem to imply that forgiveness was the principal Messianic task. This is suggested by the name given to the Messiah during His earthly career (Mt 1 21), and by the fact that He was the Saviour. The remission of sins was the preparation for the advent of the Mes-
siah (Lk 1 77), and repentance and remission of sins were the prerequisites to a state of preparation for the kingdom.

It is not surprising, therefore, that we find Jesus laying claim to the power to forgive sins. This provoked a bitter controversy with Christ's the Jews, for it was axiomatic with them that no one was capable of forgiving God's power. Jesus asserted His possession of this power on two occasions only, though it has been insufficiently inferred from Jn 5 14; 8 11 that He was accustomed to pronounce absolution upon all of those He healed. On one of these occasions He merely asserted that He possessed the power, but
demonstrated it by showing Himself to be the possessor of the Divine gift of healing. The impostor might claim some such intangible power as the authority to forgive sins, but he would never assert the possession of such easily disproved power as the ability to heal the sick. But Jesus claimed both, and his claim be the possessor of the former on the demonstration that He possessed the latter. God would not support an impostor, hence his aid in healing the paralytic proved that Jesus could forgive sins. The multitude accepted this logic and "glorified God, who had given such authority over sin" (Mt. 9:2-9; cf. Mk 2:1-12; Lk 5:18-26).

On the other hand, when His possession of this power was under discussion (Lk 7:36-50), He offered no other proof of than the forgiven woman's deep gratitude and love. One expression that He uses, however, has raised some discussion as to the relative order in time of her love and forgiveness (ver. 47). Did she was forgiven, or vice versa? Manifestly the forgiveness precedes the love. In spite of the fact that ver. 47 seems to assert the opposite, for this is the bearing of the parable of the Two Debtors (vs. 41-43), and the latter pardoned ten times, whereas this woman had given five. It is clear that she had previously repented and had been accepted, and that the meaning of Jesus was an outpouring of her gratitude. The phrase of ver. 47, "for she loved much," is proof of the great of her sin rather than a reason why she was forgiven. In both cases, where Jesus forgave sins, He did so because the state of mind of the person forgiven showed worthiness of the blessing. To think of 47 as declaring forgiveness thenceforward is an exceptional example of faith has been replaced by repentance (Lk 23:34) would not avail to secure the pardon of His murderers without their repentance.

Though forgiveness is on God's part an act of pure grace prompted by His love and mercy, and though He forgives freely all those who comply with the condition of

11. The

Need of an atonement and abandonment of sin. Atonement yet this does not dispense with the necessity of an atonement. The parable of the Prodigal Son was spoken to teach the freedom of God's forgiveness and acceptance of returning sinners, and the duty of men to assume the same attitude toward them. How much it teaches, but it fails to set forth entirely God's attitude toward sin. With reference to the sin God is love and mercy, but with reference to sin He is righteous, and this element of God's nature is no less essential to His treatment of sin, and must be taken into account in any effort to set forth completely the doctrine of God's forgiveness of sinners. The atonement of Christ and the many atonements of the Law were manifestations of this phase of God's nature.

The idea of an atonement is fundamental in the teachings of the NT (Rom 5:10; 2 Cor 5:18-21; Col 1:21). It is very clearly implied.

12. The

NT in such terms as reconciliation and Doctrine of propitiation, and is no less present in Atonement pardon, remission and forgiveness. The doctrine of the atonement is not developed by Jesus, but it is strongly hinted at and is unmistakably implied in the language of Mt 20:28; 26:28; Mk 10:45; Lk 24:46-47. John the Baptist's baptism, "Behold, the Lamb of God, that taketh away the sin of the world!" (Jn 1:29), also implies it. In the writings of the apostles it is repeatedly and clearly affirmed that our forgiveness and reconciliation to God is based upon the death of Christ. "In none other is there salvation" (Acts 4:12); that is, "in Him is the atonement (Rom 3:24); God set Him forth to be a propitiation (ver. 25); through Him "we have now received the reconciliation" (5:11); "God was in Christ reconciling the world unto itself" (2 Cor 5:19); "He who knew no sin he made to be sin on our behalf" (ver. 21); "Immanuel" from the curse of the law, having become a curse for us" (Gal 3:13). Such citations might be greatly multiplied. That which was so perfectly accomplished by the offering of Christ was in an analogous though imperfect way accomplished by the sacrifices required by the Law. It had "a shadow of the good things to come" (He 10:1). The unvarying effect of sin is to produce an estrangement between that which renders the atonement necessary before forgiveness can be claimed. The atonement must be removed, and the alienation be transformed into a reconciliation. In what then does the alienation consist?

The sin of man produces a changed attitude toward each other on the part of both God and man. God holds no personal pique against man because of his sin. The NT language is very carefully chosen to avoid any statement which would seem to convey such a conception. Yet God's holy rightness and holiness require that sin to be punished. His wrath must rest upon the disobedient (Jn 3:36; Rom 1:18). It is not merely imperonal. It is not enough to say He hates the sin. Man's unrighteousness has not merely alienated from God, but God also from him. The word "enemies" (euchthor) of Rom 6:10 is passive, and means the object of God's enmity (Sandy, ad loc.). It was because of this fact that God set forth Christ to be a propitiation to show His righteousness because of sin passed over for sins done aforetime (25:26). God's passing over, without inflicting punishment, the sins of pre-Christian times had placed in jealousy His righteousness; had exposed Him to the implication that He could tolerate sin. God could not, in such an imputed, and so instead of visiting punishment upon all who sinned—which would have been one way of showing His righteousness—He set forth Christ to death (in his blood), and in this way placed Himself beyond the imputation of unrighteousness while it enabled Him to show mercy to sinners. The effect of sin upon man was to estrange him from God, to lead him farther and farther away from his Maker. Each successive sin produced a barrier between the two. Now the atonement was designed to remove the cause of this estrangement and restore the former relationship between God and man. This too, it has been observed, is the purpose of forgiveness, so that the atonement finds its fulfillment. It should be noted that the reconciliation originates with God and not with man (Rom 3:25; 2 Cor 5:19). God woes man before the latter seeks God. The effect of the atonement on man is to reconcile him, attract him, to God. It shows him God's love for man, and the forgiveness, in that it removes sin completely, takes away the estranging factor between them and so wins man back to God. "We love, because he first loved us." At the same time the atonement is such a complete expression of both the love and the righteousness of God that, while on the one hand it exhibits his yearning for man, on the other it shows that He is not tolerant toward sin. In the atonement of Christ, therefore, is the meeting-place and the reconciliation of God's holy horror of sin and the free bestowal of forgiveness upon penitent believers.

W. CHAS. MORRIS

FORGO, for-go' (from, for, negative, and pel): Occurs in Eclesius 7:19, as in er, or, or, my, and is, which means "to miss the mark," "turn or swerve from." "Forgo not a wise and good wife [AV "woman"]; for her grace is above gold," meaning "Turn not away from her"; in 8:9, the word is
rendered "miss not"; of 1 Tim 1:6; 6:21; 2 Tim 2:18.

**FORF, för'mer (fōr'fěr), Adv. (fō'r'fěr): This compound word, meaning strictly "three points" or "the third," is found (1 S 13:21), and doubtless there refers to the agricultural tool now known as the pitchfork. It might, however, also be a weapon.

**FORM, form (fōr'm), yāgar, yāgō, tō'ar; māphēh, māphō;**

(1) To form = "to fashion," "create," "produce.
In the OT it is for the most part the tr of yāgar, "to form," "to fashion" (Gen 2:7, etc.; "Jeh God formed man of the dust of the ground," etc.); also of hāl and hāl, "to be twisted," "turned round,""to bring forth [in pain]" (Isa 13:8; Mic 4:10; Dt 32:18 AV, "God that formed thee"); Job 26:13 AV; Ps 90:2, "or ever thou hadst formed the earth," etc.; Prov 26:10 AV. In the NT we have morphō, "to form" (Gal 4:19, "until Christ be formed in you"); πλάσσω, "to form," "to mold" (Rom 9:20, "him that formed it"); 1 Tim 2:13, "Adam was first formed"; 2 Mac 2:73, "the Creator of heaven and earth formed the generation of man, to" (Rev "fashioned"); ver 29, "that formed the members [diarrhētanāō]," RV "brought into order").

(2) Form (noun) is used for (a) appearance, marēh, "sight," "appearance" (Job 4:16, "men do not discern the form thereof"); RV "appearance," with "form" for "image" (mikrōn) in next sentence; σήμα, Aram. "image" (Dn 3:19, "The form of his visage was changed"); ἀπόστασις, "likeness" (2:31, 25, RV "aspect"); ὁ ἀπόστασις, "visage," "form" (1:19, 26; "What form is he of?"); (b) the fixed or characteristic form of anything, tiberēthi, "model," "form" (Ezk 8:3; 10:8, "the form of a hand"); 8:10, "every form of creeping things"); māphō, characteristic form as distinguished from sekhē, changing fashion (Phil 2:6, "in the form of God"); ver 7, "the form of a servant;" less distinctly, Mk 16:12, "in another form"); (c) shape, model, pattern, mold, ἀντικῆς, "shape," from κύρ, "to cut or carve" (Ezk 43:11, "the form of the house"); etc.; māphēs, "shaped" (2 Ch 4:14; tōpōs, "type"); ἀντικῆς, "impress" (Rom 6:17, RVV "pattern"); ἀποκάτασσε, "outline," pattern (2 Tim 1:13, RV "pattern"); māphō, "form," "appearance" (Rom 2:20, "the form of knowledge"); (d) orderly arrangement: 1:2; Jer 4:23, the earth was "without form," τοῦθα, RV "waste"; Wis 11:17, ἀμφόρων; "form of speech" (2 S 14:20, aspect, πᾶντα, "face," RV "to change the face of the matter"); as giving comeliness or beauty, ὁ ἀπόστασις (Isa 65:14; 62:2, "He hath no form nor comeliness"); of Gen 29:17; 59:6, etc.; Wis 15:5, "desiring the form [éidos] of a dead image," RV "the breathless form"); (e) Show, without substance, māphōs, "form" (2 Tim 3:5, "holding a form of godliness").

AVV has "dised form" for "hast possessed" (Ps 139:13, so ERV; both have "formed" for "made" (Ps 104:26); AV "framed" bis (Isa 29:16); both for "formed them," which refer (Ex 18:5; Ex 20:16), RV "framed" (Job 12:6); "woundeth" (Prov 26:10); "fashioned" (Isa 44:10); for "are formed from" (Job 26:6); "tremble"; for "their form" (2 Ch 4:7), the ordinance concerning them; "form" for "simmun" (Nu 19:10; Deut 4:16, 19); for "shape" (Ex 3:26; Jn 3:57); "in the form for" (Ps 23:1); "kind of," "behaving thy form for" ("thou likeness" (Ps 15:17, ERV); "every form for" for "all appearance" (1 Thess 5:22; so ERV "appearance").

W. L. WALKER

**FORMER, för'mer:** The word in the sense of "maker," "framer," occurs only in Jer 51:10, "He is the former [from yāgar, "to form"] of all things.

The adj., in the sense of preceding in the order of time, is commonly in Heb the tr of r'kānāh, "first," "foremost" (Gen 40:13; Nu 21:26; Dt 24:4, etc); in Gr of prótēros (Eph 4:22; He 10:32; 1 Pet 1:14); and in two cases (Acts 1:1; Rev 21:4) of prótos, where RV has (in Acts in m) "the first.

As denoting place in position the word occurs in the OT in Zech 8:5, "the former sea" as tr of kādāḇān, "in front." where RV has "eastern," i.e. the Dead Sea, in contrast with the Mediterranean, or western sea (ezk 47:18; Joel 2:20). For "former iniquities" (Ps 79:6) RV has simply "the iniquities; other changes may be seen in Nu 6:12; Isa 66:7; Ezk 36:11; Mic 4:8; Hag 2:3.

W. L. WALKER

**FORTIFICATION, för-ni-kā'shun.** See CRIMES.

**FORSWARE, for-swar'**. See CRIMES.

**FORTH, forb'th:** "Forth," adv. (from "for"), signifies movement (1) forward, (2) out of, (3) beyond a certain boundary. In a few instances in the OT it is the tr of the prep. 'al, properly "above," "upon" (2 K 11:15; 2 Ch 23:14; Am 7:15 AV, and of ḥaš, "without") (Gen 39:13; Jgs 19:25). "Forth" is often used for an explicitation of various acts, as "break [forth]," "bring [forth]," "call [forth," etc. In the Gospel of John it is the tr of ἐκ, "without," as "Lazarus, come forth" (11:43; so 16:16; 19:4 AV, etc; also Acts 5:34; 9:40). "Stand forth" in Mk 3:3 is the tr of ἐκπεραίων ἐκ τοῦ μέσου, in "Arise into the midst. RV has a great many changes, frequently substituting "out," "away," "abroad," etc; "forth from" for "out of" (Job 41:21; Isa 45:23); "spread forth" for "stretched out" (Ps 44:20; 86:8; 136:6), etc. In Col 1:6, for "bringeth forth fruit" RV reads "bearing fruit.

W. L. WALKER

**FORTIFICATION, for-tī-fik'ā'shun** (including FORT, FORTIFIED [FENCED] CITIES, FORTRESS)**

I. In Recent Excavations

1. Excavation of Tels
2. Sites
3. Primitive Character
4. Walls
5. Towers
6. Acropolis or Castle
7. Mosaic
8. Gates
9. Water Supply

II In Biblical History

1. Before the Monarchy
2. in the Period of the Monarchy
3. in the Period of the Return

III. The Psalms and the Prophets

1. The Psalms
2. The Prophets
3. In the New Testament

IV. In the Acts

1. In St. Paul's Epistles
2. in the Acts of the Apostles
3. In the Gospel History

**Literature**

Has a number of words representing its various elements and aspects:

(1) "<pyfrr> the "first," is the term generally rendered "fenced" or "defenced city." In both AV and RV of Isa and Jer we find for the most part the more formal "defended city." Isa is found by itself (Isa 17:3); with 'ir city (1 S 18:15; 5 S 9:19; pl. 'ār mikkāh; fenced [AV "fortified"] cities, Nu 32:17; with yāgar, gōr, Tyre (Josh 10:20; 2 S 5:24), where it is rendered "stronghold").

(2) ὁ μακάβας, "high fort" (Isa 25:12; Jer 48:1 RV; Ps 9:9, and many other places in the Psalms). (3) ἐθνική, "high fort," "stronghold" (Jgs 6:26; Ps 31:2; Dn 11:39). (4) ὁ μεσα-δάκας, "fort" AV, "stronghold" (RV 2 S 5:17). (5) ὁ ἀπόστασις, "fort" (Isa 29:3 AV; pl. στέγες). (6) ὁ μακάβας (Isa 29:3, "fort." ERV, "mount AV," treated "pooned troops" ARV). (7) ὁ μακάβας, "fort" (for the sige of a city, the wall of circumvallation cast up by the besiegers, 2 S 25:1; Jer 52:4; Ezk 4:2; 17:17; 21:22; 26:8). (8) ὁ μακάβας, "fortress" (Jer 10:17 m, wall of circumvallation; Hab 2:1, "tower."
AV, "fortress" RVm; Zec 9 3). (9) הַרְדָּחָה, birdah, "palace" AV; "castle" RV (Neh 2 8; 7 2). Birdah Grecised is Ἰουδα, birdis, which has the double meaning of 'fortress' and 'castle'. It figures largely in the books of Maccabees and in Jos, and is the Castle of Antonia of the Acts of the Apostles. (10) 28 m. (11) In the Grecised text, "city" is συνήθες; in the Latin text, "fortress"; Is "castle" AV, RV, Neh 6 24). "Castle" is the通俗 equivalent ofsiecbn in LXX. In this connection it is to be noted that הַרְדָּחָה, haradah, is Heb for "wall," Gr τάχης, tachos; 9; 4, ἱλ, is Heb for "hill," Gr λόφος, lophos, or "rampart," or "bastion" of a fortress; להַדָּחָה, laddah; הַרְדָּחָה, readn; אֶל, el, πίσνδακ, pinnadkh, "corner towers." From the very beginning of their history as a nation the Israelites were acquainted with fortified cities. The report of cities "great Fortified and fortified up to heaven," inhabited by the sons of Anak, by Amorites, and Canaanites, struck terror into the hearts of the Israelites in the wilderness, and called forth murmurings from them on their way to Canaan (Nu 13 27 ff; Dt 1 28). Not that these cities were at all comparable as fortifications of modern cities, or with the cities of Nineveh, Babylon and Memphis of old. But to a people who were as yet little better than a horde of fugitives accustomed to the simple camp life of the wilderness and unaccustomed with appliances for siege and assault, the prospect of scaling the walls and conquering the inhabitants was appalling. The cities of the Canaanites were already old when Joshua led the Israelites to the conquest of the land. Not a little of their history has become known to us, and the character of their defensive works has been disclosed by Palestinian excavation in recent years.

1. Recent Excavations.—It has been largely to the tells, or mounds of buried cities, chiefly in the south-west of the country, that exploration has been directed. The Palestine Exploration Fund, drawing its resources from Great Britain and also from America, was the first, and has all along been the foremost, in the work of excavation. Through the labors of Professor Finlons Petrie at Tell el-Hesi; of Dr. F. J. Bliss, and Professor Stewart Macalister at Tell el-Maskah; Tell el-Judeish, Tell Sandanaham, and more recently of Professor Macalister and Dr. H. E. Winlock, the University of California, at Tell Aqab, whose explorers are under the same auspices has been of great value for illustrating the different periods of habitation. The work of the last twenty years. Germany and Austria, from whose hands we have not been behind. The excavation, first, of Tell Ta'anek in the Plain of Eshdon, and, at the present time, Tell ed-Duweistah, which, thanks to the generosity of Vienna, now of Rostock; and of Tell el-Mutesellim, the modern Beida, by Gotthilf Schumacher, has yielded results of the highest importance. Since 1908 an American expedition from Harvard University, first under Schumacher and now under Dr. Reisner, who had previously excavated at the Pyramids and other places in Egypt, has explored with remarkable results the site of the capital of the Northern Kingdom, Samaria. Excavations have also been conducted by the German Oriental Committee at Sinjerli which has thrown a flood of light upon the archaeology of Northern Syria and esp. upon the wonderful Hittite people. The memoirs and reports of these excavations have furnished abundance of material for tracing the evolution and understanding the antiquity of the Hittites. They used to supplement the and Scriptural narratives, and confirm them in many particulars.

1. The cities of the primitive inhabitants of Canaan occupied sites easily capable of defence. They were built either upon a projecting spur of a mountain ridge, like Gezer, Megiddo, Tell el-Safi (believed to be the ancient Gath) and princess Merus, or upon an isolated eminence in the plain like Tell el-Hesi (Lachish) or Taanach. Canaanites adopted these cities in considerable number—\(28\) in the case of Gezer almost a quarter of a mile square, Lachish 15 acres, Megiddo and Taanach 12 to 13 acres. A sufficient water-supply and a prominent hill were essential features. Speaking of Gezer, Professor Macalister says: "Water, the first necessity of life, is in abundance there. The three principal modes of livelihood—hunting, pasturage, and agriculture—could be practised here better than in the plains. Further, there were other prime necessity in early days—the hill is admirably fitted. It is steep and not easy to climb; and being fairly high it commands a wide prospect, so that the approach of enemies can be seen and prepared for: Biblia Side-Lights, 25, 26). Their history goes back in most cases to a very remote antiquity. It is only in comparatively recent years that the bare rock-hill (if that was) would be a suitable dwelling-place.

2. Primarily a military Character. The tribe was a family above; and PEFS, 1904, 111 ff. The primitive race had occupied the hill perhaps five hundred years when the Jebusites were driven out by the Israelites. But the nature of their original habitations, the scanty traces of their social life, and what can be gathered of their religious rites all bear witness to a remote antiquity. From the mound of Tell Ta'anek, now almost two miles south of the site of Lachish, eleven cities, one above the other have been discovered, the eleventh or highest having nine cities between itself and the first. The Amorite buildings reared upon the original bluff. This lowest city is believed to be ancient Jericho, the site of the cities (Bliss, A Mound of Many Cities, ch iv).

3. Walls. While the site of the Can. city was chosen for its natural strength, the first settlers soon felt the need of some fortification. At 4. Walls. Sinjerli the excavators have been able to trace the general growth of the site from a group of shepherds' huts into a walled town. The earliest fortification attempted was a rampart of earth following the natural contour of the hill (PEFS, 1903, 113). Within some such inclosing wall, houses were built and the inhabitants lived and pursued their avocations safely. The primitive earthwork in the case of Gezer was in course of time replaced by an inner and then by an outer wall in succession. The outer wall when it was added to strengthen the inner was the hêl, rendered in the Eng. version "bulwark" (Isa 26 1) or 'rampart' (Nah 8 9, where the waters of the Nile served the same purpose). Professor Macalister estimates that the inner wall of Gezer had fallen into disuse and ruin by about 1450 BC and that it was the outer that saw the conquest of Canaan by the Israelites. Even in its present ruined form, says Professor Macalister, "the Walls of Jericho" were "an imposing structure. In it places it still stands to a height of from 10 to 14 ft., and these can hardly be regarded as being much more than the underground foundations. The outer face of the city wall, towering above the huts of the people, was thus an imposing wall. The people have seemed improbably to the messengers of Moses" (Biblia Side-Lights, 142). The walls of a later time, as we learn from Assyrian representations, were provided with battlements, very often crenellated, and "thy pinnacle of rubbles" (Isa 54 12, RV, RVm "windows") may refer to them. For the purpose of strengthening the walls, esp. at the least defensible points, revetments or facings of stone or kiln-burnt bricks were sometimes added. Even these two might be rendered as "the trench (hêl) serving to cut off a fortress from adjacent level or sloping ground, as may still be seen outside the N. wall of Jerus. and many parts of the walls of Constantinople.

5. Towers. Such towers were also disclosed on the crest of the hill at Tell Zakariyah. At Gezer 30 towers were found round the outer wall. On Tell ed-Duweistah, an ancient Sinjerli, more than 800 towers (Garstang, Land of the Hittites, 273). On the evidence of the excavations at this ancient Hittite site we gather that the cities about the time of the entrance of the Israelites into Canaan
"were already surrounded by masoned walls, supported by numerous external towers, and entered through gateways barred by a pair of double doors and guarded by wing-towers on either hand" (Land of the Hittites, 367). For illustrations, see Crrr.

6. Acropolis or Castle

Every one of these ancient cities had an inner fortress which would be an integral means of protection, the mainstay of the defenders at the extremity. At Tell Zakariyyah the acropolis wall has been traced, and its shape has been found to be conditioned by the contours of the hill on which it stood. In an old Hittite settlement a fortress has been found rectangular in shape and supported by an outer and lower wall at a distance of 12 to 30 yds. (Land of the Hittites, 164). It is to be noted that the hill occupied or bluff originally occupied remained the fortress or acropolis of the city when spread out over a larger area, and this seems to have been the case for some time at least with the Jebusite fort taken by David and made the capital of the kingdom. At Singur, while there was a wall surrounding the whole township, there was an outer as well as an inner defensive wall. Upon the citadel within the fort are found palaces from which the Assyrian king, Tiglath-pileser I, copied the plan of a Hittite palatial, called in Assyrian Hilani.

The excavations enable us to see the progress of the art of fortification from very primitive beginnings. Cruel brick and rough stone.

7. Masonry work were the materials of the earliest walls. They are usually found of uncoursed masonry in which the large stones are undressed field boulders. The facings of stone and the joints in walls were often packed with puddles or with limestone chippings, the stones themselves being more or less roughly trimmed and dressed to shape by a hammer. Corner-stones are found in the towers showing marks of the chisel, but it is not till well on in the Heb period that stones are found with bosses and marginal drafting. At Zakariyyah the walls of the acropolis were of rubble laid in mud, mixed with straw without lime, and they contained some well-worked stones, irregularly intermingled with field stones of various sizes. At a later time mortar was used to cover the walls and give greater strength and support. But the clay used for the purpose was apt to crack unless it was given consistency by tredding with the feet and mixing with water. Thus we read of a wall daubed with untempered mortar (Ezk 13 10-16; 32 28; cf Nah 3 14). In the masonry of the Can. period there is no appearance of the use of mortar. In the Hittite fortress (see [6] above) the masonry of the inner wall is rough, dry stonewalling, while the outer is built of stones roughly pentagonal in shape, irregular in size, fitted to one another and laid without mortar, somewhat like the Cyclopean walls of the earliest periods of Gr history. See Gezer.

The gates of the fenced cities of Canaan may not have had the social importance which the city gate came to possess in later times, but they were of considerable importance as defensive works of a city. They were as few as possible, so as to give only the necessary ingress and egress. The gate of Jericho was shut and secured at nightfall (Josh 2 5). The gate of Gaza had two leaves which were not hinged to the two gate-posts, but turned on pins moving in sockets in the sill and lintel, the bar shutting between the two posts and let into them to secure the gate (Jgs 16 3, with Moore's notes). The hundred gates of Babylon, according to Herodotus, were all of brass (1 179); and Jeh promised to Cyrus to break in pieces the doors of brass and to cut in the barn of iron (Is 45 2). That the bars were sometimes of wood is clear from what is said of the bars of Nineveh (Nah 3 13). To protect the gate it was supplied with towers. Uzziah built towers in Jerusalem at the corner gate and at the valley gate, and fortified the wall (2 Ch 26 9). In the inner wall of Gezer, to which reference has been made, a gate of very remarkable structure has been found. The wall is of stone, but the gateway consists of a passage between two solid towers of brick. The passage is 9 ft. wide and 42 ft. long, roughly paved with stones. Stone slabs on each side of the passageway bear traces of fire, and the absence of any wooden barrier may be due to a conflagration at the capture of the city, the Mosaic rule forbidding the burning and raising of a total height of about 16 ft. In later times watchmen were set on the tower over the gate to desery the approach of friend or foe or messenger (2 S 18 24 ff), and the tower had chambers in it which might be held by day and by night, or by a guard. For the more general purposes see GATE.

One of the essential requisites of the primitive Can. fortress was a supply of water. At Gezer a copious spring within its walls was available. Tell el-Hesy commands supply the only springs in that region (A Mound of Many Cities, 16). It is a strong point in favor of the modern theory of the ridge of Ophel being the site of Zion or David's town that the Virgin's Fountain, the only perennial spring in the whole circuit of Jerusalem, was close to it, and would have been an inducement to the Jebusites to build their fortress there. In the sites that have been excavated, cisterns, sometimes vaulted over and with steps down into them, have been constantly found. Traces have also been observed of concealed passages or tunnels by which access has been obtained to the nearest spring. Some such explanation is found in Ps 5 8 AV, "watercourse" RV), by which Joab obtained access to the fortress of Jebus and enabled David to capture it (1 Ch 11 6; cf Vincent, Canaan d'apres l'exploration recente, 26). During an investment of a fortified city by an enemy, it was a point in strategy for the inhabitants to secure the fountain and to divert or conceal the stream flowing from it so that the besiegers might be left without a water supply (2 K 3 19 25; 2 Ch 32 3; compare also 2 S 12 26 27, Century Bible, Kennedy's note).

II. In Biblical History.—On the passage of the Jordan the Israelites found in Jericho a walled city of great strength barring their progress. Excavations recently made have disclosed the common features of Can.
point to the account of the resettlement of the city in the days of Ahaz, when Hezekiah rebuilt Jericho, laying the foundation thereof with the loss of Abiram, his firstborn, and setting up the gates thereof with the loss of his youngest son Segub (1 K 16:34). See Corner Stone; Canaan.

In the Book of Jgs we read of the strong tower, or citadel, of Shechem, into which the inhabitants had crowded and to which Abimelech was setting fire when a woman upon the wall hurled a millstone upon him and broke his skull (Jgs 9:51 f). It does not appear that at this period the Israelites were in possession of the strongholds of the land, for when the Philis overran the country, they had no fortresses to flee to, but "did hide themselves in caves, and in thickets, and in rocks, and in coverts, and in pits." (1 S 13:8).

When David captured the Jebusite fortress (2 S 5:6 ff) and transferred his capital from Hebron to Jerusalem, a new era of independence and Monarchy was ushered in. He made it impregnable to any Philistian foe, and one of the strongest fortresses in Western Asia.

Although Solomon was a man of peace, he included among the great buildings which he executed castles and works of defence. He built the wall of Jerusalem round about, and built Millo (called Akra "Citadel" in the LXX), and closed the breaches of the city of David, so that there might be no vulnerable point found in the defences of the city (1 K 9: 15). This fortification is represented in LXX, which has here an addition to the MT, as securing the complete subjection of the original inhabitants who remained. Solomon also built Hazor to watch Damascus, Megiddo to guard the plain of Jezreel, and Gezer overlooking the maritime plain, his work being one of refortification rather than of building from the foundation. He fortified also Beth-horon, Upper and Nether, to block the way against Philistine invasion. The store cities, and cities to accommodate his chariots and horses, were also part of his military system (1 K 9:18 ff).

The disruption of the kingdoms, and the jealousy and hostility that followed between Judah and Israel, necessitated fresh undertakings of fortification, on the part of both kingdoms. Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. He fortified the strongholds and provisioned them with storied arms, to use them in case of siege (2 Ch 11:5 ff). One of Jeroboam's first acts on ascending the throne was to build the two castles, Shechem to guard Mt. Ephraim, and Peniel to protect Gilgal (1 K 12:25 f). Baasha later pushed his frontier west to the Jordan, and fortified Ramah to overawe Assa in his very capital. The long war which lasted through the reigns of Jeroboam, Nadab, Baasha and Elah, kings of Israel, was largely a war of sieges, one of them, that of Gibbethon, having apparently lasted 27 years (1 K 15:27, compared with 1 K 16:15 ff).

With Omri there arose in Israel a powerful ruler whose name is mentioned with respect in the Assyr monuments, which designate the Kingdom of Israel Mêt Bû Khumri, 'the land of the house of Omri." He was the builder of Samaria which remained the capital of the Northern Kingdom till its fall in 722 BC. In excavations but recently carried on by the archaeological expedition of Harvard University, the walls of Omri's palace and fortress were laid bare, giving an impression of the great strength of the place.

While Solomon built the wall of Jerusalem, we read that Uzziah built towers at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them (2 Ch 26:9). Jotham his son, continued his father's labors in the further fortification of the city (27:34). Hezekiah had good reason to add still further to the strength of the city, seeing that he had to bear the brunt of Sennacherib's expedition to the west. Sennacherib boasts that of Hezekiah's fortified towns, he captured 46, with innumerable fortresses besides (Schrader, COT, 1,

**SIEGE OF A CITY (ASSYRIAN SCULPTURE IN THE BRITISH MUSEUM).**

1. The Maccabean struggle, the Akra (1 Macc Period of 133; 34; 46, etc), the citadel, was long the Return held by a Syrian garrison, and was in the end delivered up to the high priest by Demetrius (10:32). Notable also still later was the castle of Antonia (Acts 22:24) on the site of the earlier castle of Nehemiah's day (Neh 2:8; 7:2).

2. In the Psalms and the Prophets. — Under the image of a fortress, or mountain fastness, inaccessible to any common foot, where there is perfect safety from enemies and Psalms persecutors, the Psalmist delights to express his confidence in the Lord, in virtue of His righteous judgments, is a high tower to the downtrodden, a place of refuge and security (misgâb) to those who are in trouble (Ps 9:9). When he exults in the strength of God who has
given him deliverance, he multiplies words to utter his confidence: "I love Thee, O Jeh, my strength. Jeh is my rock, and my fortress [מִצְגֹּדָה], . . . my God . . . my high tower [מִשָּׁגָדָה]" (Ps 18:12).

Thirteen times in the Ps we find this word: 9:9; 18:2; 46:7.11; 69:9.16.17 (where AV translates "defence" and RV "high tower"), etc. Elsewhere מִצְגֹּדָה is employed (Ps 31:2; lit. "house of fortresses"); 91:2; 144:2). If we were at liberty to accept such psalms as Ps 18 and 69 as Davideic, the appropriateness of them to the circumstances of the Shepherd King when persecuted by Saul, taking refuge in the caves of Adullam and enduring the perils and anxieties of an outlaw’s life, would at once be apparent.

Although Jeremiah has been called the weeping prophet, yet for the fearless fulfilment of his commission to a garrisoning people, God made him a "fortified city [םיִבְחָר], Prophets and an iron pillar, and brazen walls" (Jer 1:18; cf 6:27; 15:20). Hoses in the Northern Kingdom predicted the destruction of its "fortresses" (םיִבְחָר) by the invading Assyrians (10:14; cf 8:14). The prophets in proclaiming God’s message to their day addressed themselves not only to Israel and Judah, but also to those great empires whose destruction and added fortifications did not save them from capture and destruction. And the teaching of the prophets for the comfort of Israel and Judah is that Jeh was a better defence to them than the great rivers of Assyria and Babylon were to those who smote them. When Nineveh was at the height of her pride, fierceness and worldly glory, Nahum asks her: "Art thou better than No-amon [Thebes], Babylon, Nineveh, Damascus? whose native defences and added fortifications did not save them from capture and destruction. And the teaching of the prophets for the comfort of Israel and Judah is that Jeh was a better defence to them than the great rivers of Assyria and Babylon were to those who smote them. When Nineveh was at the height of her pride, fierceness and worldly glory, Nahum asks her: "Art thou better than No-amon [Thebes, Egypt], that was situate among the rivers, that had the waters round about her; whose rampart [סֶלֶל] was the sea [the Nile], and her wall [סְלַמָּה] was of the sea" (Nah 3:8). Of Nineveh itself we know that it was protected, not only by walls and fortresses of great strength, but also by canals and streams drawn round the city. Yet Nahum dedicates in his sublime apostrophe: "All thy fortresses shall be like figtrees with the first-ripe figs: if they be shaken, they fall into the mouth of the eater" (ver 12). Babylon had walls whose strength and height, as described by Herodotus and other historians, were fabulous. Its great monarch Nebuchadrezzar was in his day the greatest ruler of the East, and Sir Henry Layard has told that scarcely a brick unearthed in the mounds of the great Babylon plain was without his name. Yet when the day of reeking came, the wall, said to be mountain-high, and 80 ft. thick, with its meat so broad that an arrow could not be shot over it, and all its elaborate works of defence, were as if they had not been; and were surrendered to Cyrus without a blow being struck. It is in the visions of the prophets, in the universal peace which is to accompany the restoration of Israel, that we hear "of them that are at rest, that dwell securely, of all them dwelling without walls, and having neither barn nor gates" (Ezk 38:11). "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will he appoint for walls and bulwarks" (בִּלְוֹד) (Isa 26:1). "Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise" (60:18).

Building of fenced cities, with riding upon horses and military preparation, was a note of the false prophet, who urged alliances with foreign powers such as Assyria and Egypt, and relied too much upon the material resources of the nation. The true prophet realized that the strength of the nation lay in God and urged the people to put their trust in Him (Hos 8:14). "Jerusalem," says Zechariah in the days of the Return, "shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein. For I, saith Jeh, will be unto her a wall of fire round about, and I will be the glory in the midst of her" (2:45; 8:45).

IV. In the New Testament.—In a well-known passage (2 Cor 10:3–5), St. Paul, as he often does, draws upon his knowledge of Roman methods of warfare, and introduces for the enforcement of great spiritual lessons the pulling down of "strongholds" as the ultimate object of every campaign. The word employed (数控暗怒ala) is the Gr equivalent of the Heb word commonly rendered "fortress" (םיִבְחָר). "The strongholds are the rock forts, such as those which once bristled along the coast of his native Cilicia and of which he must often have heard when his father told him how they were 'pulled down' by the Romans in their wars against the pirates. Those 'high things that exalt themselves'—those high eminences of the pride of Nature—occupied in force by hostile troops —had been a familiar experience in many wars throughout Asia Minor, while one of the grandest of all was the Acropolis that towered over Corinth" (Dean Howson, The Metaphors of St. Paul, 34).

From the stairs of the Castle of Antonia, St. Paul, by leave of Claudius Lycias, the commandant of the garrison at Jerusalem, in whose charge he was, addressed the excited crowd and told the story of his conversion. From the walls of the great Roman garrison, which occupied the Jewish capital (Acts 21:37; Jn 18:28), and the same site is to this day covered with a Turkish barracks.

The Tower of Antonia.

Although it is not mentioned by name, the gloomy fortress of Machaerus on the E. of the Dead Sea is believed to have been the scene of the imprison-ment and murder of John the Baptist. The description of it given by Jos (BJ, VII, vi. 1) shows it to have been a place of im-pressive strength. It was not so much the fact that that fortress should be demolished lest it might draw away many into rebellion because of its
strength: for the nature of the place was very capable of affording sure hope of safety to those who held it, and delay for those who attacked it. For what was defended by a fort was itself a rocky hill, rising to a very great height, which circumstance alone made it very difficult to capture. It was also so surrounded by Nature that it could not easily be approached; for it is intersected by ravines on all sides, so deep that the eye cannot reach their bottoms, nor are they easy to cross over, and it is quite impossible to fill them up with earth. Macquart, like the Horodim, Jebelata, Masada, figured largely in the tragic scenes of the Jewish War so graphically described by Josephus.

FOUNTAIN or FOUNTAINS: A Roman proper name turned into Gr; same as Lat adf. fortunatus, meaning "blessed" or "fortunate." Found only once in the Bible (1 Cor 16:17). Fortunatus, with Stephanas and Achaicus, was an amabassador of the Corinthian church, whose presence at Ephesus refreshed the spirit of the apostle Paul.

FORTUNE, fôr'tôn (Gad): A god of Good Luck, possibly the Hyades. See ASTROLOGY, 10.

FORTY, fôr'ti (ורטנש, arab. 'imat; וסערקוקות, tessarikon). See FORT (5); NUMBER.

FORUM, for'rum: AV Appii Forum (Acts 28:15), is in RV MARKET OF APPIUS (q.v.).

FORWARD, fôr'wârd, FORWARDNESS, fôr'-wâr'd-nas (אכוז, קלח, יָּפָה, נַגָּה; spouδασις, θυμόνοια, spoudato): As an adv. "forward" has the meaning of "onward" in space or time, or in the movement of affairs. As an adj. it has the sense of "readiness; willingness," etc. The adv. only is found in the OT. It is the tr of ḫâbh, "distance," "onward," in space (Nu 32:19; 1 S 10:3); in time (Ezk 39:22, "from that day and forward;" 43:27); once of yâkâd, "to cause to go up," "advance" (Job 30:13, "they set forward [advance or help on] my calamity"); twice of ʿphārāmīn, "to the front" (Jer 7:24; Ezk 10:22, "they went every one straight forward, lit. "on the line of the north"); once of ʿêphām, "before" (Job 23:8, "Behold, I go forward, but he is not there"); once with nākākh, "to smite" (2 K 3:24); frequently in Nu, and once in Ex, of nākāt, "to lift up," "remove," "journey" (Ex 14:15, "Speak unto the children of Israel, that they go forward"); Nu 1:51, "the handmen satteth forward;" 2:24 AV, "They shall go forward," etc); it is also the tr of ʿnāqā (Ps), "to be over," "to take the lead," "to superintend" (1 Ch 23:4, "to set forward [to carry that onward]; to advance) or the work of the house of the Lord;" AV and text of RV "to oversee;" 2 Ch 34:12, "to set it forward," RV retains, m, "to preside over it;" Ezr 3:9, m, "set forward the work.") This word means also "to lead" in music, to present, hence in Ps 44:10, "the title many psalms, la-psalmos, For the chief musician. Ps. Prochoromai, to go forward," etc, is trd "went forward" (Mk 14:35); propōmpoν, "to send forward" (3 Jn ver 6, "bring forward," RV "set forward"); probōlē, "to throw or put forward" (Acts 19:10, "putting his forward. This is the tr of ṭâdāl, "to wish," "will" (2 Cor 8:10, "to be forward a year ago"); AVm Gr, "willing," RV "will to do"); of spoudasios, "speedy," "earnest" (2 Cor 8:17, "being more forward, RV "very earnest"); of spoudasias, "to make haste," "to be earnest" (Gal 2:10, "which I also was forward to do," RV "zealous to do"). "Forward" occurs several times in Apoc, e.g. 1 Esd 1:27, "The Lord is with me hastening me forward" (epieπευδάοι); 2 Esd 3:6, "before ever the earth came forward (avoved), meaning, perhaps, before it was ready for planting.

Forwardness is the tr of spoudait, "speed," "zeal," etc (2 Cor 8:8, RV "earnestness"); of prophuμia, "readiness of mind" (2 Cor 9:2, "the forwardness of your mind to your request") AVm RV "forwardness;" 1 Th 4:7, "that by their forwardness [spoudai] they might flatten, RV "zeal"). For "forward" RV has "forth" (Nu 24:2, cf 1 Cor 16:11); for "go forward" (Nu 10:3), "take your journey"; for "set forward" (1 K 18:21), "journeyed"; "forward" for "ready" (Dt 1:44), for "forth" (Prov 26:9), for "further" (Mt 26:30); "put forward" for "appointed" (Acts 1:23); "set forward according to" for "took" (Nu 10:13); "set forward" for "went" (Nu 14:34); for "bring me" (1 Cor 16:6).

FOUL, fôl (טֵבָה, râphâs; ἄκακος, akâkhos): The vb: to foul (defile) occurs as the tr of râphâs, "to trample" or "muddle" (streams) (Ezk 32:2; 34:18); of hâmâr, "to burn," "to be red" (Job 16:16, "My face is foul with weeping," ARV and ERVm "red"); of mirâps, "a treasuring" (Ezk 34:19). The subject of the tr of akâkhos is "impure," "wicked" (Mt 29:2, "foul spirit, RV "unclean"); and of chêmôn, "winter," "stormy or foul weather" (Mt 13:8). RV has "The rivers shall become foul" (Isa 19:6) instead of AV "The rivers shall turn the rivers to blood" (RV). "The rivers shall stink." W. L. Walker

FOUNDA'TION, fou'n-dâ'shon: In Heb the words for "foundation" are mostly derivatives from "יָסָד, yāsad, "to found," and in Gr two words are used: one, καταβάς, kataβâs, of "foundation of the world" (Mt 13:35; 25:34; Lk 11:50; Jn 17:24, etc); the other, θησαυρός, thesâuros, of the foundation of a building (Lk 6:48:49; 14:29; Acts 16:26, etc). In Ps 11:3, "the foundations," the Heb word is šokh. In Jer 50:15, RV reads "bullwarks" for "foundations"; conversely in Ps 89:14; 97:2, for AV "habitation," RV reads "foundations," and in Isa 6:4 for AV "posts," reads "foundations.

James Orr

FOUNDER, fou'nder (from טבְּה, zaraph): A worker in molten metal (Jgs 17:4, etc). The word in AV in Jer 10:9:14; 81:17 is rendered in RV "goldsmith," and in 6:29 by a paraphrase, "They go on refining." See REPINER; GOLDSMITH

FOUNTAIN, fou'tain, fou'n-тан: In a country where no rain falls for half of the year, springs assume an importance unknown in more favored lands. In both eastern and western Pal and even in Leba-non there are many villages which depend entirely upon reservoirs or cisterns of rain water. Others are situated along the courses of the few perennial streams. But wherever a spring exists it is very apt to be the nucleus of a village. It may furnish sufficient water to be used in irrigation, in which case the garden or small surrounding field became the oasis in the midst of the parched land. Or there may be a tiny stream which barely suffices for drinking water, about which the village women and girls sit and talk waiting their turns to fill their jars, sometimes until far in the night. The water of the village fountain is often conveyed by a covered
condit for some distance from the source to a convenient spot in the village where an arch is built up, under which the water gushes out. See Cistern; Spring; Well; En, and place-names compounded with En.

Figurative: (1) of God (Ps 36 9; Jer 2 13; 17 13); (2) of Divine pardon and purification, with an obvious Messianic reference (Zec 13 1); (3) of wisdom and godliness (Prov 13 14; 14 27); (4) of wives (Prov 6 18); (5) of children (Dt 33 28; Ps 66 6) or authority (Ps 107 35; 114 8; Hos 13 15); (7) of the heart (Ecc 12 6; see Cistern); (8) of life everlasting (Rev 7 17; 21 6).

FOUNTAIN GATE. See Jerusalem.

FOUR, for (2םנ, arba; τέταρτος, tetràtos); "Four" (cardinal number) was a sacred and complete number with the Hebrews, as well as with several other peoples. It occurs very frequently in the OT and the NT.

(1) It indicates completeness. We have the four rivers of Paradise (Gen 2 10); the four winds of heaven (Ezk 37 9; Dnl 7 2; 8 8; 11 4; Zec 6 5, RVm "spirits"); 2 Esd 13 5); "the four winds" (Mt 24 31, Mk 13 22); "the four corners of the earth" (Lk 12). 7 1; 20 9, AV "quarters"); "the four corners of the house" (Job 1 19); Jephthah's daughter was bewailed four days a year (Jgs 11 40); "four cities" are several times mentioned in Josh in the allotment of inheritances (19 7; 21 18, etc); Nehemiah's enemies sent him "four times" (Neh 6 4); "four kinds" (RVm "families" of destroyers were threatened, Jer 16 3); Jeh's "four sorer judgment" (Ezk 14 21); "four generations" were seen by Job 42 16.

(2) "Four" is frequent in prophetic visions: Daniel saw "four . . . beasts' arise, representing four kings (7 3 17); "four notable horns" (8 8 22); of 2 Esd 11 39); "four gates" (2 Esd 3 19; four wings, 15 2 AV); "four horses" were seen by Zechariah, as the powers that had scattered Israel, and "four smiths" (RV) as powers that would cast the four horns down (1 18 21); "four chariots and . . . horses" represented the "four spirits," AV and RVm (better than "winds"), that "went forth from standing before the Lord of all the earth" (6 1 50); in the visions of Ezek, "four living creatures," each with four faces, four wings, etc, were the bearers of the throne of God (1 5 1 23); so, in the visions of John there were "four living creatures" (Rev 4 6; 4 6 6 14 8; 6 1; 15 7; 19 4); John saw "four angels" of destruction loosed for their work (Rev 9 14).

(3) "Four" occurs frequently in the measurements of the sacred buildings, etc (a) of the tabernacle (Ex 35 26; 27 26 17; 36 1); (b) of Solomon's temple (1 K 7 24; etc). 1 Ch 9 24); (c) Ezekiel's temple (Ezk 40 41; 41 5; 42 20; 43 14, etc.

(4) "Four" is used as an alternative with "three" (Prov 30 15 18 21 24 29); we have "three or four" (2 Esd 16 29); "the third and . . . the fourth generation" (Ex 20 5; 34 7; Nu 14 18; Dt 5 9).

(5) Ten times four, or forty is also a special and sacred number, e.g. forty years did Israel eat manna (Ex 16 35); forty years in the wilderness (Nu 14 33; 33 42); the land had rest forty years (Jgs 3 11; 6 31); Israel was delivered unto the bands of the Philist for forty years (13 1); Eli judged Israel forty years (1 S 4 18); Moses was forty years old when he visited his brethren (Acts 7 23); the flood continued for "forty days and forty nights" (Gen 7); Moses was in the Mount "forty days and forty nights" (Ex 24 18; 34 28; Dt 9 9); Jesus fasted in the desert forty days and nights (Mt 4 2, etc); He remained with His disciples forty days after His resurrection (Acts 1 3).

(Four) See also frequent (šōḇarōn). (Ex 7 19; Jgs 3 30; Jer 41 5, etc; ogdoekonta, Lk 2 37; 16 7).

(7) Four hundred represents a large number, e.g. the years of the oppression in Egypt (Gen 15 13); Esau's company (33 1); the men with David (1 S 22 2; 25 16; 30 10 17); the prophets of Bala "four hundred and fifty," of Asherah, "four hundred" (1 K 18 22); the prophets of Israel (22 6). Four thousand represents a larger number, e.g. the musicians and porters of Solomon's temple (1 Ch 23 5); the stalls for horses in Solomon's stables (2 Ch 9 25); theAssasins who were destroyed under an Egyptian (Acts 21 38); Christ fed "four thousand men, besides women and children" (Mt 16 38). Four hundred thousand represents a very large number, e.g. the congregation of Israel that gathered at Mizpah, "four hundred thousand footmen that drew sword" (Jgs 20 2 17); Ahijah's army (2 Ch 13 3; Jeroboam's, twice that number).

(8) The fourth part also frequently occurs (Ex 29 40; Lev 23 13; Nu 23 10; Rev 6 8, etc).

FOUR HUNDRED. See Four.

FOUR THOUSAND. See Four.

FOURFOLD, för'föld: Occurs but twice in EV: 2 S 12 6, "He shall restore the lamb fourfold"; and Lk 19 8 AV, "If I have wrongfully exacted ought . . . I restore fourfold." From this statement of Jesus we understand that fourfold the amount of that which was stolen was the restoration the law required of a thief. This was the extreme penalty the law imposed. In some cases double the amount was to be restored (Ex 22 4 7); in others, a fifth of its value was added in the restoration (Lev 6 5); still again, an amount equal to that taken was to be restored (1 S 12 3).

FOURSCORE, för'skôr. See Four; Number.

FOURSQUARE, för'skwa'wër (277), râbbâh; πετράγωνος, tetragōnōs); "Foursquare," meaning equal in length and breadth, not round, is the tr of râbbâh (from obs. râbbâ, "four"); it occurs in the description of the altar of burnt offering (Ex 27 1); of the altar of incense (20 2; 37 25); of the breastplate of the high priest (28 16; 39 9); of the panels of the gravings upon the mouth of the brazen or molten sea in Solomon's temple (1 K 7 31); of the inner court of Ezekiel's temple (Ezk 40 47); of the "holy oblation" of the city of Ezekiel's vision (48 20, rêtâhâth, "fourth"); of the new Jerusalem of John's vision (Rev 21 16, tetragōnās), and conveys the idea of perfect symmetry. In AVm of 1 K 6 31 we have "five-score" a square formerly used for equal-aided, as it is still in "three-square Mile." W. L. Walker

FOURTEEN, för'tên. See Number.

FOURTH. See Four.

FOWL, foul (גָּפֹל, 'oph; πετέλειον, pētelēion); The word is now generally restricted to the larger esp. the edible birds, but formerly it denoted all flying creatures in Lev 11 20. AV we have even, "all fowls that creep, going upon all four," ver 21, "every flying creeping thing that goeth upon all four., The word most frequently introd. "fowl" is ἔρις from ἔρις, "to cover, hence wing; it is used collectively for birds and fowl in general. In Mt 10 2, Lk 2 20, etc; 'ayyl (from 'āyāh, "to rush") means a
ravenous beast, or bird of prey, used collectively of ravenous birds (Gen 15 11 AV; Isa 18 6 AV "fowls"); Job 28 7; "a path which no fowl knoweth"
1. OT
Terms and
in Isa 46 11 it is a symbol
References of a conqueror (cf Jer 12 9, "bird," "birds of prey"; Ezek 39 4, "ravenous birds"); gippor, Aram. gippur (from אֵלֶּה הָעָנָי, "to twitter or chirp"); "a chirper" denotes a small bird or sparrow (Dt 4 17 AV; Neh 5 18; Dn 4 14);
to give the carcases of men to the fowls (birds) of the air was an image of destruction (Dt 28 26 AV; 18 17 44; Ps 79 2; Jer 7 33, etc); barbutrin, rendered (Isa 4 23) "fatted fowl" (among the provisions for Solomon's table for one day), is probably a mimetic word, like Gr bābaros, Lat murmu ro, Eng. babble, perhaps denoting gape from their cackle (Gesenius, from bārārī, "to cleanse," referring to their white plumage; but other derivations and renderings are given. They might have been ducks or pigeons. The young of the ostrich was delicious food, and no doubt when Solomon's ships brought peafowl they also brought word that they were a delicacy for a king's table. The domestic fowl was not common so early in Pal, but it may have been brought by Solomon with other imports from the East; in NT times chickens were common; βασιλής καλάνθης, "owner of a wing," is used for a bird of any kind in Prov 20 24. In vain is the net spread in the sight of any bird. AV "Heb, in the eyes of everything that hath a wing."
In the Levitical law fowls (birds) were distinguished as clean and unclean (Lev 11 13 f; Dt 14). Many of these, as the first were allowed to be eaten because they fed on flesh and carrion.
In the NT the common word for "fowl" is πτερινόν, "winged fowl." "The fowls of the air" (RV "the birds of the heavens") are pointed out to us by our Lord as examples of the providence and providential care of God (Mt 6 26; Illustrative Lk 12 24); in another connection the fowel's (struthion) sold clean, probably for food, are so employed (Mt 10 29, "Are not two sparrows sold for a penny?"
Lk 12 6, "five . . . for two pence"); their quickly picking up seeds from the ground is made typical of theFlying of the influences which render "the word" powerless, the branches, the growth of the kingdom (13 32, pteirinon); the hen's (orns) sheltering care for her chickens, His desire to protect and save Jers (Mt 23 37; cf 2 Esd 4 30; Ruth 2 12) the fowls were shown in vision to Peter as among the things made clean by God (Acts 10 12; 11 6); in Rev 18 2; 19 17, arnion, "bird, "fowl, a carnivorous bird (RV "bird"), is the representative of desolation and of destruction.
For "fowls" ARV has "birds" (Gen 6 7 20; 7 3; Lev 25 20; Acts 10 12; 11 6; with ARV Mt 6 26; 13 4; Mt 4 11; Lk 5 12; 12 19; for; for "every feathered fowl" (Ezk 39 17), RV has "the birds of every sort;" for "all fowls that creep" (Lev 11 20) and for "every flying creeping thing" (ver 21), "all winged creeping things."

W. L. WALKER

FOWL, FATTED. See preceding article.

FOWLER, foul'er (יוּלֵ֑ד, gābhāh): A professional birdcatcher. In the days previous to firearms, birds were captured with nets spread on the ground, in traps and snares. There was a method of taking birds from a nest, raising them by hand, and when they had become very tame, they were confined in hidden cages so that their voices would call others of their kind to the spot and they could be killed by arrows of concealed bowmen or the use of the throw-stick (Eccles 11 30). This was a stick 11 ft. in length and a fowler, hurled with a rotary motion at the legs of the birds and was very effective when thrown into flocks of ground birds, such as partridge or quail, esp. if the birds were running up hill. There was also a practice of sewing a captured bird's eyelids together and confining it so that its cries would call large numbers of birds through curiosity and they could then be taken in the several ways mentioned. The fowlers supplied the demand for doves and other birds used for caged pets, and furnished the market with wild pigeons and doves for sacrifice and such small birds as were used for food. Ps 91 3:
"For he will deliver thee from the snare of the fowler, And from the deadly pestilence."
This is David's promise that the Almighty will deliver us from the evil plans laid to ruin us, as a bird sometimes in its struggles slips the hair and escapes from the "snare" (q.v.) set for it. Ps 121 7:
"Our soul is escaped as a bird out of the snare of the fowlers: The snare is broken, and we are escaped."
Here is the fulfilment of the former promise in a cry of rejoicing. Sometimes the snare held fast, sometimes it broke; then the joy in the heart of a fowler man was like the wild exultation in the escape of the escaping bird. Prov 6 5:
"Deliver thyself as a roe from the hands of the hunter, And as a bird from the hand of the fowler."
With methods so primitive as these for taking birds, it must have occurred frequently that a stunned, wounded or entangled bird slipped even from the hand that held it and made good its escape. Jer 5 26: "For among my people are found wicked men: they watch, as fowlers lie in wait; they set a trap, they catch men."
Here is the plain comparison strongly drawn between wicked men entrapping their fellows and fowlers taking unsuspecting birds.
The last reference is in Hos 9 8: "Ephraim was a watchman with my God: as for the prophet, a fowler's snare is in all his ways, and enmity in the house of his God." Wherever he goes, the prophet is in danger of being trapped. GENE STRATTON-PORTER

FOX (עִזְזָן, šā'āl; cf Arab. عَلَّبُ, thalab [Jgs 15 4; Neh 4 3; Ps 63 10; Cant 2 15; Lam 3 18; Ezek 39 17]; cf Arabic, amār, avār; Lk 3 8; 12 23): The foxes of different parts of Europe and Western Asia differ more or less from each other, and some authors have given the local
types distinct specific names. Tristram, for instance, distinguishes the Egyptian fox, *Vulpes nilotica*, of Southern Pal, and the tawny fox, *Vulpes flavescens* of the N. and E. It is possible that the range of the desert fox, *Vulpes leucopus*, of Southwestern Asia may also reach Syria. We have, however, the authority of the *Royal Natural History* for considering all these as merely local races of one species, the common fox, *Vulpes alpez* or *Canis vulpes*. The natives of Syria and Pal do not always distinguish the fox and jackal although the two animals are markedly different. The jackal and wolf also are frequently confounded. See *Dragon*; *Jackal*.

In Ps 63 9 f we have, "Those that seek my soul, to destroy it, . . . shall be given over to the power of the sword: they shall be a portion for foxes" (ste'èrm). It has been thought that the jackal is meant here (RVM), and that may well be, though it is also true that the fox does not refuse carrion. In RVM, "jackal" is suggested in two other passages, though why is not clear, since the rendering "fox" seems quite appropriate in both. They are Neh 4 3, " . . . if a fox go up, he shall break down their stone wall," and Lam 5 17 f, " . . . our eyes are dim; for the mountain of Zion which is desolate: the foxes walk upon it." RVM also has "jackals" in Jgs 15 4 f, where Samson "caught three hundred foxes . . . and put a firebrand in the midst between every two tails . . . and let them go into the standing grain of the Philis, and burnt up both the shocks and the standing grain, and also the vineyards." Jackals are probably more numerous than foxes, but the substitution does not appreciably diminish the difficulties in the way of any natural explanation of the story. In Cant 2 15 we have a reference to the fondness of the fox for grapes. In Mt 8 20 and Lk 9 58 Jesus says in warning to a would-be follower, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." Foxes differ from most of the Canisidae in burrowing holes for their lairs, unless indeed they take possession of the burrow of another animal, such as the badger. In Lk 13 32 Jesus compares Herod to a fox.

**FRAGMENT, frag'ment (kle'ma, klæ'ma):** "Fragment," a piece broken off, occurs only in the pl., in the accounts of the miracles of the Loaves in the Gospels and references thereto. It is the tr of klæ'ma (from klæō, "to break"); "a piece broken off" (Mt 14 20 AV); "broken meat" (15 37).

**FR** has in each instance "broken pieces." The change is important because it shows that the pieces left over were not mere fragments or crumbs left by the people after eating, but some of the original pieces into which it is said in all the synoptic narratives and references Jesus "broke" the "loaves," which, being thin cakes, were usually broken before distribution; hence the phrase, "breaking of bread." See HDB, s.v. "Fragment"; Weymouth translates "broken portions, viz. "those into which the Lord had broken the loaves; not mere scraps or crumbs." W. L. Walker

**FRAME, frám:**
1. "Yieh, yiqer (from root yiqpar, "to knead," mold with the fingers): "For he knoweth our frame; he remembereth that we are dust" (Ps 105 14).
2. τρίβει (from root τρίβων, "to put in order," "to set in a row," "to arrange"): "goodly frame" (Job 41 12, AV "goodly proportion").
3. ἀκέμνη, "bony frame," "body": "My frame was not hidden from thee, when I was made in secret" (Ps 139 15). AV "my substance," AVm "my strength, or, my body." See also Bone.
4. περίκεφαλιον, "building, frame" (Ezk 40 2, "frame of a city").
5. τοιεῖν, "to give," "to direct": "They will not frame their doings" (Hos 5 4, AV and RVM).

**FRANKINCENSE, frank'in- sens (Βασβώλα, bōhōnā), from root meaning 'whiteness,' referring to the milky color of the fresh juice: Ex 30 24; Lev 2 1 f.15; 5 11; 15 24; 7 Nu 5 15; 1 Ch 9 29; Neh 13 5 9; Cant 3 6; 6 4 14; Isa 43 23; 60 6; 66 3; Jer 6 20; 17 26; 41 5; 5 in the last six references "incense" in AV, but correctly in RV; Mi 6 16; Isaiah. Mt 2 11; Rev 18 13. The Eng. word is derived from old Fr. *francence*, i.e. "pure incense"): The common frankincense of the pharmacopoeia is a gum derived from the common fir.
and is collected in yellowish, semitransparent tears, readily pulverized; it has a nauseous taste. It is used for making incense for burning in churches and in Indian temples, as it was among the Jews (Ex 30:24). See INCENSE. It is often associated with myrrh (Cant 3:6; 4:6) and with it was made an offering to the infant Saviour (Mt 2:11). A specially "pure" kind, ἰμμηνα ἀκακά, was presented to the shepherds (Lk 2:16).

FRANKLY, fran'kli (χαρισματικα, charismatikos): "Frankly" in the sense of "freely," "readily," "graciously," occurs only in the tr of charismat, properly "to gratify," "to do that which is grateful or pleasing," "to forgive" (Lk 7:42, "He frankly forgave them both," RV has simply "forgave"; the same word is tr in ver 43, AV and RV, "forgave," in ver 21 AV it is "gave," RV "bestowed," granted to see). It occurs in the NT only in Lk and Paul.

FRAY, fra ( PLA), ἀράθεν,"to make afraid, "cause to tremble": AV of Dt 28:26; Jer 7:33; Zec 1:21; RV "frighten," "terrify""). See War.

FRECKLED, fre'kld, SPOT (πνεύμα, bōhēs; LXX δακρος, απήρο, called in RV "aetter," and described by the meaning spot[like]bōhēs): These white eruptions did not render the person so marked ceremonially unclean (Lev 13:39). This form of skin disease is described by Hippocrates as usually of no great importance and indicative of a slight degree of constitutional derangement; it is probably some form of local psoriasis. There is a cognate modern Arab. word applied to a facial eczematous eruption. For other references to skin diseases, see LEPROSY.

FREE, FREEDOM. See Choice; Will.

FREEDMAN, frē'd-man, FREEMAN, frē'man: The term occurs in 1 Cor 7:22; Col 3:11, and Rev 8:15, and represents two slightly different words. In 1 Cor 7:22 the word is δωρεαθείσας, απελευθεροω, "a freeman," one who was born a slave and has received freedom. In this case it refers to spiritual freedom. He that was in bondage to sin has been presented with spiritual freedom by the Lord. In Rev 6:15 the word is simply δωρεάθεσας, απελευθερος, "a free man" as opposed to a slave.

FREELY, fre'li, πληροῦ, ἐκαὶ, ἐκλήθη, ἐνδεξαθείσαι, παρθενικικισμοι: "Freely" occurs in three senses: (1) Gratia, for nothing (Nu 11:5, καλεμ, "for nought," "the fish which we did eat in Egypt freely," RV "for nought"); Mt 10:8, δορεαν, "Freely ye have received, freely give," RV omits "have"; Rom 3:24, "being justified freely by his grace"; 2 Cor 11:7, "I have preached to you the gospel freely," RV "for nought"; Rev 21:6; 22:17; "Take the water of life freely"; charismata (Rom 8:22) is tr ", freely give," 1 Cor 12:12, "the things that are freely given," ARV has "were" for "are".

(2) Willingly, spontaneously: νεκαθαθ, "will- ing offering" (Ps 6:6, "I will freely sacrifice unto thee," RV "with a freewill-offering"); Hos 14:4, "I will love them freely"; νεκαθαθ, "to give willingly" (Ex 2:68, RV "willingly offered," of 1:6); νεκαθαθ Aram. (7:15; cf vs 13:16).

(3) Without hindrance or restraint, ἀκαθελ, "to eat" is rendered in Gen 2:16, "Thou mayest freely eat of every tree"; Mt: "rightly eating thou shalt eat"; 1 S 14:30, "if, the people had eaten freely"; parθενικικισμοι, "to speak freely, openly, boldly" (Acts 26:26, "Unto whom also I speak freely"); μετα παρθενικικισμοι, "with full speech" (2:29, "I may say unto you freely").

RV has "have drunk freely" for "well drunk" (Jn 2:10). The word is methiâsko, Pass. "to become drunk." Comparison with Lk 12:45; Eph 5:18; 1 Thess 5:7; Rev 17:2, where the same word is tr AV "made drunk," RV "made drunken" (Mt 24:49; Lk 21:15; 1 Cor 11:31; Rev 18:8, "drunken"), will show that the meaning is "drunk," which was the rendering of Tyndale and Cranmer; Vulg has cum inebriati fuerint; Plummer renders "have become drunk, are drunk." See ORIG.

FREEWILL OFFERING, fre'wil of'er-ing. See SACRIFICE.

FREEWOMAN, fre'wo'man (βασιλευς, eleuthera): Found but 4 in AV (Gal 4:22,23,30,31). In the first three passages it refers to Sarah, the freewoman and true wife of Abraham as in contrast with Hagar, the Egyptian slave girl who became his concubine (Gen 16:1f). In the last passage a metaphorical application of the term is made to the Christians who are the children of promise, of freedom, of the spirit, the children of the freewoman, in contrast with the Jews who are the children of the letter, of bondage, of the bondwoman.

FREQUENT, fre'kwent (πιστολογεομοι, peris- soreos): "Frequent," adj. (from Lat frequens, frequentis, "crowded") occurs only once in the text of AV, as the tr of perisostero, advb. In comparative degree of perisostero, "abundantly," hence "more abundantly" (of 2 Cor 1:12); in 2 Cor 11:23, "in prisons more frequent," RV "more abundantly"; and once in m of AV (Prov 27:6) as tr of thēa, "to be abundant," RV in text, "prospire." ARV has "frequent" for "open" (1 S 3:1). The word of Jehovah was sprecious [in, rare] in those days; there was no frequent vision," m "Heb widely spread" (the word is pāre, "to break forth," "to scatter," etc). ESR retains "open," with "frequent, Heb widely spread" in m. "Frequent" (the vb) does not occur.

W. L. WALKER

FRESH, adj.: The tr of ἐπηλθα, ἀθανασιν, "new," "fresh" (Job 39:20, "My glory is fresh in me"); of ἐπηλθα, "sap," "moisture" (Nu 11:8, of the manna, "as the taste of fresh oil," RV "cakes soaked with fresh oil"); of ἐπηλθα, "to be fresh and green" (Ps 92:10, "fresh oil"); of γλυκα, γλυκα, "sweet" (Jas 3:12, "salt water and fresh," RV "sweet"). Fresher is the tr of ἐπηλθα, ἐπηλθα, "to become fresh" (Job 33:25; "His flesh shall be fresher than a child's").

RV has "fresh" for "green" (Gen 30:37; Lev 23:14), for "moist" (Nu 6:3), for "full" (Lev 2:14; 2 K 4:42, for "new" (Jgs 15:15; Mt 22:22; Lk 5:38).

W. L. WALKER

FRET, FRETTING (τυχαλ, ἀκαθαθ, καθαθ, ma'ar, "to fret" is from for (prefix) and etan, "to eat," "to consume." The word is both trans and intrans in AV: (1) trans as tr of ἀκαθαθ, "to burn," Hithpael, "to fret one's self," "to be angry" (Ps 37:1, "Fret not thyself because of evil-doers;" vs 7:8; Prov 24:19); of δικαζομαι, "to be angry," etc (Isa 3:21, "they shall fret themselves, and curse," etc); of ῥαγαθ, "to be moved" (with anger, etc) (Ezek 16:43, "Thou hast fretted me in all these things," ARV "raged against me"). For Lev 15:35, see under Fretting below.

(2) Intrans, it is the tr of ἀκαθαθ, "to eat" rendered in Gen 2:16, "Thou mayest freely eat of every tree"; cf Hiphil, "to provoke to anger" (1 S 6:4, "Her rival provoked her sore, to make her fret"); of σαραθ, "to be sad," "to fret" (Prov 19:3, "His heart fretted against Jeh"").

Fretting is the sense of eating away, consuming, is used of the leprosy, ma'ar, "to be sharp, bitter,
painful" (Lev 13:51-52; 14:44, "a fretting leprosy"); in verse 55 we have "it [is] fret inward" ("fret;" past part.), as the tr of ὑκχεθηθ from πάθεθ, "to dig" (a pit), the word meaning "a depression," "a hollow or sunken spot in a garment affected by a kind of leprosy." RV has "fretful" for "angry." (Prov 21:19), m "exvection." W. L. WALKER

FRIED, rift. See BREAD, III, 3, (2); FOOD, II; LOCUSTS.

FRIEND, friend, FRIENDSHIP, friendship: In the OT two words, variously tr "friend" or "companion": ἵππος, ᾑραβά, indicating a mere associate, passing friend, neighbor, or companion; דַּשָּׁ, ὀφθαλμός, indicating affection natural or unnatural. In the NT also two words: ἐραῖος, ἥταρα, "a comrade," or "counselor," and φίλος, φίλος, suggesting a more affectionate relation.

Literature abounds in concrete examples of friendship of either kind noted above, and of profoundly philosophic as well as sentimental and poetic exposition of the idea of friendship. Notable among these are the OT examples. Abraham, because of the intimacy of his relations, was called "the friend of God." (2 Ch 20:7; Isa 41:8; Jus 2:23). "Jeh spake unto Moses face to face, as a man . . . unto his friend." (Ex 33:11). The romantic aspect of the friendship of Ruth and Naomi is interesting (Ruth 1:16-18). The devotion of Hushai, who is repeatedly referred to as David's friend (2 Sam 15:37; 16:16), is a notable illustration of the affection of a subordinate for his superior. The mutual friendship of David and Jonathan (1 Sam 18:1), from which the author is made to say, "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul," is another example. Again in his pathetic lament for Jonathan (2 Sam 1:20), David says in highly emotional tones that his love "was wonderful, passing the love of women." Elijah and Elisha form a unique illustration of semi-professional affection (2 K 2).

In the NT, Jesus and His disciples illustrate the growth of friendship from that of teacher and disciple, lord and servant, to that of friend and friend (Jn 15:13-15). Paul and Timothy are likewise conspicuous (2 Tim 1:2).

In general lit. we have the classic incident, recorded by Plutarch, of Damon and Pythias during the rule of Dionysius. Pythias, condemned to death, was about to be executed but desired to see his family. Damon offered himself as a ransom in case he should not return in time for the hour of execution. Returning in time, both were released by the great Dionysius, who asked to be taken into the secret of such friendship. The writings on friendship are many. Plato and Cicero have immortalized themselves by their comments. Cicero held dearly the friendship of Scipio, declaring that of all that Nature or Fortune ever gave him there was nothing which could compare with the friendship of Scipio. Bacon, Emerson, Black, Gladden, King, Hills, and many others in later days have written extensively concerning friendship. The best illustration of the double use of the word (see above) is that in Prov 18:14, "He that maketh many friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother." Again, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." (Proverbs 27:17). The honesty and frankness of genuine friends are set forth in the maxim, "Faithful are the wounds of a friend!" (Proverbs 27:6).

WALTER G. CLIPPINGER

FRIENDS, CHIEF FRIENDS (περι φίλων πρώτων; ὁτι φίλοι πρώτοι): Expressions used in 1 and 2 Macc to designate the favored courtiers of the Antiochi. Mattathias is promised enrolment among the king's Friends, to tempt him to apostatize (1 Mac 2:18); Alexander Balas writes Jonathan among his Chief Friends (10:65). Cf also 1 Mac 3:36; 6:10:14; 10:69; 11:26,27; 2 Mac 8:9.

FRINGES, frin'jas, στρίφων, "tassel, lock" [Nu 15:38-39, דָּשָּׁ, g'dh'tim, "twisted threads," "t'stoons" (Dt 22:12)]. Tassels worn by the Israelites on the four corners of their garments as reminders of "all the commandments of Jehovah," in accordance with the law set out in Nu 15:37-41 and Dt 22:12. These tassels originally contained a thread of ὑκχεθηθ, "violet." Jewish tradition, however, has failed to retain the ὑκχεθηθ, because of doubt as to the exact meaning of the term, and instead dark blue lines were dyed on the borders of the tallith or garment in which the fringes were placed. According to tradition any garment having four corners required the mnemonic fringes, the importance of which was weighed against "all the commandments of the Lord." In NT times such garments were still worn (cf Mt 9:20; 14:36; 23:5). The later Jews, after adopting the garments of the Diaspora, in order to observe the sig'th commandment began to use two extra four-cornered fringed garments: the large tallith while at prayer, and the small tallith, or 'orbo' kam'photh, as an undergarment during the day. Their tradition prescribes the exact manner in which each tassel shall be made, and gives a symbolic meaning to the numbers of windings and knots, somewhat after the manner of the string-writing of several early civilizations (cf the Peruvian quipus). Thus in the sig'th a long cord is wrapped around seven shorter cords first seven times, then eight, then eleven, and...
finally thirteen, each series being separated from the rest by two knots. The numbers seven and eight constituting fifteen, together suggest RV, 
\( YH \), and the number eleven, \( WW \), together they make up the holy name \( YHWH \). The number thirteen stands for \( \pi\gamma\sigma\nu\pi\gamma\sigma\nu \), the letters of which taken as numerals equal thirteen. The sentence \( Yahuwh \ '\theta\lambda\delta\nu\) means \( '\theta\lambda\delta\nu \) is one.

Many other suggestions, more or less fanciful, have been worked out, all tending to associate the fringes with the Law in the mind of the weaver. See Dress.

Ella Davis Isaacs

FROCK, frok (\( \pi\nu\rho\kappa \), similâh; \( \pi\nu\rho\kappa\nu\lambda\nu \), hâmâ-
\( \iota\nu\lambda \)on): The hempen frock, mentioned in Eccles 40 4 as a mark of the lowly, was a simple garment consisting of a square piece of cloth wrapped around the body. It is the same as the garment (similâh) which we find the poor man using as his only bed covering by night (Ex 22 26;); the traveler, as the receptacle for his belongings (cf Ex 12 34;); and the common people of both sexes as their general outer garments, though there was some difference in appearance between the similâh of the man and that of the woman (Dt 22 5). See Dress.

Ella Davis Isaacs

FROG (\( \pi\nu\rho\kappa\tau\nu \), \( \sigma\varphi\rho\delta\rho\tau\varepsilon\delta\gamma \); cf Arab. \( \epsilon\kappa\varepsilon\kappa\nu \), \( \varphi\alpha\rho\kappa\alpha \), \( \rho\alpha\delta\kappa \alpha \) [Ex 8 2 ff; Ps 78 45; 106 30]; \( \beta\pi\xi\alpha\rho\varepsilon\varsigma \), \( \beta\pi\alpha\rho\alpha\kappa \) [Rev 16 13]): The references in Ps, as well as in Ex, are to the plague of frogs. In Rev 16 13 we have, “And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs.” The word \( \sigma\varphi\rho\delta\rho\tau\varepsilon\delta\gamma \) probably referred both to frogs and to toads, as does the Arab. \( \varphi\alpha\rho\kappa\alpha \). In Ps and Syria Rana esculenta, Bufo viridis and Rana arborea are common. According to Mr. Michael J. Nicoll, assistant di-
rector of the Zoological Gardens at Giza, near Cairo, the commonest Egypt species are Rana mosca-
teris and Bufo regularis. Rana esculenta, Bufo viridis and Bufo vittatus are also found, but are much less common.

Alfred Ely Day

FRONTIER, fron’ter, frun’ter (\( \pi\nu\rho\kappa\nu\) \( \tau\nu\), \( \kappa\rho\gamma \)): The word occurs once in pl. in Ezk 25 9. RVm has “in every quarter.”

FRONTELS, frun’tlets (\( \pi\nu\rho\kappa\nu\rho\kappa\nu\) \( \tau\nu\nu\), \( \mu\alpha\tau\theta\nu\kappa\theta\nu \), fr \( \tau\nu\nu \), “to bind”): Ornaments worn on the forhead, particularly phylacteries (which see), which were worn in this manner and also on the arms (Ex 13 16; Dt 6 8; 11 18; cf also Ex 13 9).

FROST, frost (\( \pi\nu\rho\kappa \), \( \kappa\varphi\rho\rho \), “hoar-frost,” Ex 16 14; Job 38 29; \( \pi\nu\rho\kappa \), \( \kappa\rho\nu\mu \), hânânmâl, perh. “the aphix,” Ps 78 47; \( \pi\nu\rho\kappa \), kerâth, “cold,” Gen 31 40; Job 37 10 AV; Jer 36 30): A temperature of freezing or lower is called frost. Dew forms when the temperature is decreased; and if below freezing, the dew takes the form of a white film or covering over rocks and leaves. This white covering is called hoar-frost. Like dew it is the result of condensation of the moisture on the objects which radiate their heat quickly. In order that condensa-
tion may take place the atmosphere must be saturated. Indication may be expected on clear, still nights when the radiation is sufficient to reduce the temperature below the freezing-point.

In Syria and Pal frost is a very rare occurrence at sea-level; but on the hills and in the inland plains it is usual in winter. Beginning with November, it on the highest elevations throughout the year. Late spring frosts in March or early April
do great damage to fruit. In clear weather there is often a great variation in the temperature of the day and night, especially in the inland plains, especi-

2. In Syria so that lit., as Jacob said to Laban, “In and the day the drought consumed me, and Palestine the frost by night” (Gen 31 40); “In the day to the heat, and in the night to the frost” (Jer 36 30; cf 22 19), a passage which suggests that Jehoiakim’s corpse was left unburied.

The meaning of hânânmâl, trv “frost” in Ps 78 47 (see above), “He destroyed... their sycomore-
trees with frost” (m great hail-

3. In Egypt (\( \kappa\rho\gamma \) known in Egypt, and Gesenius suggests “ants,” comparing it with Arab. namal” (Temple, BD, a.v.).

The manna in the wilderness is compared to hoar-

FROWARDNESS, frw’ord-nis: The tr of \( \pi\varphi\rho\nu\kappa\nu\nu \), tehpâkâhôth, the pl. of tehpâkâhâh, “per-
version, “foolishness” (from hâphâk, “to turn about”) in Prov 2 14, “delight in the frowardness of the wicked,” ARV “the perverseness of evil,” m “the evil man” (cf ver 12; some render “deceit”); 10 4 ARV, “perverseness;” 10 32, “the mouth of the wicked speaketh frowardness,” ARV “speaketh perverseness,” m “is.”

FRUIT, frozt. See Food; Botany, and special arts. on Apple; Fig; Vine, etc.

FRUSTRATE, frus’trat (\( \tau\nu\rho\varphi \), pârâr; \( \delta\varphi\Delta\tau\varepsilon\), athêthê): “Frustrate” (from frustra, “vain”) is the tr of pârâr, “to break,” “to make void,” “to bring to nothing” (Ezr 4 5), “to frustrate their purpose” (Isa 44 25, “that frustrate the signs of the liar”), of athêthê, “to make of no purpose,” “to refer to nothing” (Eccl 2 21); Gal 2 21, “I do not frustrate the grace of God” (by setting up the righteousness which is “through the law”), RV “make void”; of 1 Macc 11 96, “Nothing heroical shall be revoked,” RV “annulled,” (athêthê).

RV has “frustrate” for “disappointeth” (Job 5 12, pârâr).

The adj. appears (2 Esd 10 34), “frustrate of my hope” (Jth 11 11, “frustrate his purpose” [\( \epsilon\rho\mu\rho\kappa\kappa\tau\iota \)].

W. L. Walker

FRYING-PAN, frîn’g-ing. See Bread; Pan.

FUEL, fû’el (\( \pi\nu\lamb\kappa \), \( \rho\kappa\alpha\lambda\beta\nu\lambda\nu \), ma’â-
kholoth, “food”): Is mentioned specifically only in the OT, in Isa 9 5 19; Ezk 15 4 6; 21 32. Its general, lit. meaning in these connections is “food for fire,” and might include any sort of combustible material. The common forms of fuel were wood of various sorts (even including thorns, Ps 58 9; 118 12; Eccl 7 6), and dried stalks of flowers or grass (Mt 6 30), charred wood as charcoal (Lev 16 12; Isa 44 19, and frequently), and dried dung (Ezk 4 12 15). There is no certain indication that our coal was known at all, but the Hebrews as fuel, and their houses, being without chimneys, were not con-

Leonard W. Doolan
FUGITIVE, full-tiv, from הָפְּלִית, pǔl̄it, from בָּפַל, pūl̄, "to escape;" יְפָל, nā, from בְּפַל, nẇ, "to wander;" יְפָל, nāphēl, from יָפַל, nāphal, "to fall;" מָפַל, băr̄ēh, bārēh, and מָפָל, mēphāš, from מָפַל, bārēh, "to flee": One who flees from danger (Isa 15 8; Ezek 17 21); escapes from bondage (2 Mac 8 35 [as adj.]); deserts from duty (Jgs 12 4; 2 K 25 11 AV; cf. Jth 16 12 AV), or wanders aimlessly (Gen 4 12 14).

FULFIL, fōōlīl (Ng̱ôl̄, māl̄āl̄; ḥl̄ūmō, plērōs, ṭălēs, with other words): "Fulfil" is used (1) in a sense more or less obsolete, "to fill up," complete (Gen 29 21 28; Ex 23 26; Job 36 17, RV "full;" m "filled up;" Mt 3 15, "to fill all righteousness;" Phil 2 2, "Fulfil ye my joy," ARV "make full;" cf. 2 Cor 10 6); (2) in the sense of "to accomplish," "to carry into effect," as to fulfil the word of Jehovah (1 K 2 27; 8 15 24; 2 Ch 36 21, etc.), in the NT frequently used of the fulfilment of prophetic Scripture (Mt 1 22; 2 15, etc.). Love is declared to be "the fulfilling of the law" (Rom 7 25). For "fulfil" RV has "do" (Rev 17 17); for "fulfilled" has "performed" (2 S 1 12 22, "accomplished") (Ezr 1 1; Mt 6 18; 24 34; Lk 21 32; Jn 19 28), with numerous other changes. W. L. WALKER

FULLER, fōōl̄er (ḥĕb̄拉萨, kōbhās; lit. "to trample," γναφῆς, gnaphēs): The fuller was usually the dyer, since, before the woven cloth could be properly dyed, it must be freed from the oily and gummy substances naturally found on the raw fiber. Many different substances were anciently used for cleaning. Among them were white clay, putrid urine, and the ashes of certain desert plants (Arab. kālī, Bib. "soap," Mal 3 2). Any fuller's shop were usually outside the city (2 K 18 17; Isa 7 3; 36 2), first, that he might have sufficient room to spread his cloth for drying and sunning, and second, because of the offensive odors sometimes produced by his process. The Syrian indigo dyer still uses a cleaning process closely allied to that pictured on the Egyptian monuments. The unbleached cotton is soaked in water and then sprinkled with the powdered ashes of the ṣimnān, locally called kālī, and then beaten in heaps on a flat stone either with another stone or with a large wooden paddle. The cloth is washed free from the alkali by small boys treading on it in a running stream or in many changes of clean water (cf En-rogel, lit. "foot fountain," but tr the fuller's fountain because of the fullers' method of washing their cloth). Mark describes Jesus' garments at the time of His transfiguration as being whiter than any fuller on earth could whiten them (Mk 9 3).

JAMES A. PATCH

FULLER'S FIELD, fōōl̄ers field, THE (טָהָר, s'dhēk khūbhēh): In all references occurs "the conduit of the upper pool, in the highway of the fuller's field;" this must have been a well-known landmark at Jerus in the time of the monarchy.

Here stood Rabshakeh in his interview with Eliakim and others on the wall (2 K 18 17; Isa 36 2); clearly the highway was within or near the city, since it is not far from the top of the walls. Here Isaiah met Ahas and Shear-jashub his son by command of Jehovah (Isa 7 3). An old view placed these events somewhere near the present Jaffa Gate, as here runs an aqueduct from the Birket Hamun el Butra, inside the walls; the former was considered the "Upper Pool" and is traditionally called the "Upper Pool" of Gihon. But these pools and this aqueduct are certainly of later date (see JERUSALEM). Another view puts this highway to the N. side of the city, where there are extensive remains of a "conduit" running in from the N. In favor of this is the fact that the N. was the usual side for attack and the probable position for Rabshakeh to gather his army; it also suits the conditions of Isa 7 3. Further, Jos (BJ, V. iv, 2) in his description of the walls places a "Monument of the Fuller" at the N.E. corner, and the name "fuller" survived in connection with the N. wall to the 7th cent., as the pilgrim Arelius mentions a gate W. of the Damascus gate called Porta Villae Fullonarum. The most probable view, however, is that this conduit was one connected with Gihon, the present "Virgin's Fountain" (see Gihon). This was well known as the "upper spring" (2 Ch 30 30), and the place known, was at the source, would probably be called the "Upper Pool." In this neighborhood—or lower down the valley near En-rogel, which is supposed by some to mean "the spring of the fuller"—is the natural place to expect the meeting; the aqueduct along the Kidron valley between the Virgin's Fountain and the junction with the Tyropoeon was the probable scene of the interview with Rabshakeh; the conversation may quite probably have occurred across the valley, the general view, the usual part of the cliffs now covered by the village of Silwan.

E. W. G. MASTERMAN

FULNESS, fōōl̄ness: The tr of ḥl̄īmūma, plērōma, which is generally, but not invariably, rendered "fulness" in the NT. Etymologically, plērōma—which itself is derived from the vb. plērō, "fill;" signifies "that which is or has been filled;" it also means "that which fills or with which a thing is filled;" then it signifies "fulness" or "a fulfilling." In the Gospels it occurs as follows: Mt 9 16 and Mk 2 21: in both of these passages it means "the fulness," that by which a gap is filled up, when an old garment is repaired by a patch; Mk 6 43, 'They Gospels took up fragments, the fulness of twelve baskets;" 8 20, "the fulness of how many baskets of fragments did ye take up?" Jn 1 16, 'out of his fulness we all received.' Elsewhere in the NT "fulness" is used by Paul alone, who employs it 12 t. in addition to the frequent use he makes of the vb. "to fill." 2. Its Use Of these 12, no fewer than 8 are in Eph in the and Col. The references are these:

Pauline Rom 11 12, "If . . . their loss[is] the Epistles riches of the Gentiles; how much more Epistles their fulness? The 'fulness' of Israel here refers to their being, as a nation, received by God to a participation in all the benefits of Christ's salvation. Ver 25, "A hardening . . . hath fallen Israel, until the fulness of the Gentiles be come in." 13 10, Love . . . is the fulfilment [the ful-filling] of the law; that is, love is not a partial fulfillment, but a complete filling up of what the law enjoins. 15 29, "I shall come in the fulness of the blessing of Christ." 1 Cor 10 26, "The earth is the Lord's,
and the fulness thereof." Gal 4 4, "when the fulness of time was come," The fulness of the time is that portion of time by which the longer antecedent period is completed. Eph 1 10, "unto a dispensation of the fulness of the times." Ver 23, "the church, which is his body, the fulness of him that filleth all in all. The church is the fulness of Christ: the body of believers is filled with the presence, power, agency and riches of Christ. 3 19, "that ye may be filled unto all the fulness of God"—that ye may be wholly filled with God and with His presence and power and grace. 4 13, "unto the measure of the fulness of Christ." Col 1 19, "In him should all the fulness dwell." 2 9, "In him dwellth all the fulness of the Godhead bodily" (cf Lk 2 40, 52; 4 1).

Fulness' in Eph and Col is used to present some of the most prominent thoughts in these epistles, sometimes referring to Christ, sometimes to the church and the individual believers, and other times to the world. The fulness of God and the individual believers are filled with the presence, power, agency and riches of Christ, and all are united in Him. What is the result of the Holy Spirit's inward strengthening, Christ dwells within the heart, and His knowledge-surpassing love is known, the only limit to spiritual excellence is 'to be filled unto all the fulness of God'! (HDB, 735).

In the passages from Col, "the fulness" in Christ is contrasted with the mediating aeons or angelic powers or spiritual manifestations, that are employed to represent the entire state between the False God and the world. The false teachings of the Gnostics are said to have "fulness" in a technical or semi-technical term, for the purpose of their philosophical or theosophical teaching, employing it to signify the entire series of angels or aeons, which filled the space or interval between a holy God and a world of matter, which was conceived of as essentially and necessarily evil. Teaching of this sort was entirely derogatory to the person and work of Christ. In opposition, therefore, to the Colossian false teaching in regard to "the fulness," Paul shows what the facts really are, that in Christ dwells all the fulness of the Godhead bodily. The fulness of the Godhead is the totality of the Divine powers and attributes, all the wealth of the being and of the nature of God—eternal, infinite, unchangeable in existence, in knowledge, in wisdom, in power, in holiness, in goodness, in truth, in love. These are the nature of the life, light, love; and this has its permanent, its settled abode in Christ. All that is His own by right is His by His Father's good pleasure also. It was the Father's good pleasure that in Christ should all the fulness dwell.

Any limitation, therefore, of the meaning of "fulness," which would make the indwelling of the fulness of the Godhead in Christ a matter either of the future, or of the past only, is inconsistent with what is said of "the fulness" in Eph, in Col 1 19; 2 9. The reference in both passages is to the timeless and eternal communication of the fulness of the Godhead from the Father to the Son.

It was in a sense developed along the lines of the Colossian teaching regarding "the fulness," that the Gnostics afterward used the term. See Gnosticism.

John Rutherford

FUNERAL, fùn'ør-ál. See BURIAL.

FURLONG, fôr'long (ὀρθόνος, στάδιον, "stadium"); Lk 24 13; Jn 6 19; 11 18; Rev 14 20; 21 16: A Gr measure of length, being 600 Gr ft., or 100 oryγ&nu;ai equal to 606|Eng. ft., and thus somewhat less than a furlong, which is 660 ft. See Weights and Measures.

FURNACE, fûrnás: The word is used in the O.T. or N.T. to denote several Heb words: Kibbesîn, in Gen 19 28, where the smoke of the destruction of the cities of the plain will ascend as "smoke of a fuming furnace." Lk 2 39; Ex 9 8, where Jehovah commands to take "handsfuls of ashes of the f. and . . . . sprinkle it toward heaven," etc.

Kûr, in Dt 4 20, where Jehovah is represented, when speaking of taking the children of Israel out of Egypt, as taking them out of the iron furnace. "Attân, in Ps 12 6, where "the words of Jehovah" are said to be "pure," "as silver tried in a f.," of Prov 17 3, "of gold." "Attân, in Dn 3 6, where mention is made of "a burning fiery f." into which Daniel and his companions were cast. There is good reason to believe that these words all stand for either a brick-kiln or a smelting furnace.

In the N.T. a notable figurative use is made of the word in the phrase "the f. of fire," ἡ καύσων τοῦ χρόνου, γένεσις. It is found in the parable of the Talents (Mt 13 42) as part of the remarkable imagery of that parable; while in the companion parable of the Drag-Net (ver 50) it stands as a symbol of the final destiny of the impenitent, a synonym of "hell," cf Jer 29 22; Dan 2 20, Rev 20 14–15, etc., and "eternal fire" (Mt 25 41). "Unquenchable fire" (3 12), "the Gehenna of fire" (5 22 m, 18 9 f., Mk 9 43 m, etc). A fact which modern speakers of, that furnaces for punishment have been found in Persia as elsewhere in the East, supplies some light upon this use of the expression "the f. of fire.

Geo. B. Eager

FURNACES, TOWER OF THE NACH 3 11. See JERUSALEM.

FURNISH, fûr'nish (καταχωρεῖν, πληθομαί, πλέθομαι): To "furnish" is to supply with what is useful or necessary, to fit out, provide, equip. It is the tr of several Heb or Gr words: of μετέχομαι, "to fill in up", or "to complete" (Isa 29 11 AV); νόμος, "to lift up," "to raise" (K K K 10 12); ἀνατρέπω, Hiphil, "to lay on the neck," "to encircle" (with a bracelet) (Dt 15 14), of a slave set at liberty; ἀνέκτω, "to arrange in order," "to lay out a table" (Ps 78 19 AV; Prov 9 12); ἀνακάθω, "to make a vessel for containing things" (Jer 46 19, "Furnish thyself to go into captivity.") RVm "Heb, make thee vessels of captivity"); πληθομαι, "to be filled" (Mt 22 10 AV); στρυμνωμι, "to stir up," "to spread" (Mk 14 15, Lk 22 12); εὐφρήστω, "to complete fully," "to equip" (2 Th 3 17).

In Ecclus 29 26 we have "furnish a table" (κοσμήω); 44 6, "furnished with ability" (charis motivo); 1 Macc 14 34 AV, "He furnished them with all things" (θηκήμεν). W. L. Walker
FURNITURE, fur′ni-tūr (יוֹבֵא, קָרָא, בֵּיתָן, k̂ēlîm; οἰκογένεια, skēnêa): In Gen 31 34 kār is tr" "furniture" in AV, but "saddle" in ARV. The latter is decidedly preferable. It was the "camel-basket," or the basket-saddle of the camel, which was a sort of palanquin bound upon the saddle. Upon this saddle-basket Rachel sat with the terror plumb hidden beneath, and her wily father did not suspect the presence of his gods in such a place. In other places the word kēlîm is used, and is generally rendered "vessels," though sometimes "furniture." It may have many other renderings also (see BDB). Ex 31 7; 39 33 mention the furniture of the Tent, which is specified in other places. Moses is instructed (25 9) to make a sanctuary or tabernacle and the furniture thereof according to the pattern shown him in the Mount. The furniture of the Court consisted of the brazen altar and laver (40 29.30); that of the Holy Place, of the table of show-bread, the golden lampstand and altar of incense (39 36; 40 22-26; He 9 2); that of the Holy of Holies, of the ark and mercy-seat overshadowed by the cherubim. The tribe of Levi was set apart by Jeh to "keep all the furniture of the tent of meeting" (Nu 3 8). When David organized the tabernacle-worship in Jerusalem and assigned the Levites their separate duties, certain men were "appointed over the furniture, and over all the vessels of the sanctuary" (1 Ch 9 29). In Nah 2 9 the sing. form of the word skēn is used, and is rendered "furniture." The prophet refers to the abundant, costly, luxurious furniture and raiment, largely the results of their conquests and plunder in many countries. In Acts 27 19 the word skēnē is tr" "furniture" in AV and RV "tackling," with "furniture" in RVv. By way of information regarding the general furniture of the house little is said directly in the Scriptures. The chamber built for Elisha upon the wall contained a bed, a table, a seat, and lampstand. This was doubtless the furnishing of most bedrooms when it could be afforded. The prophet Amos had a supreme contempt for the luxurious furniture of the grandees of Samaria (3 12; 6 4). For full particulars see HOUSE; TABERNACLE; TEMPLE.

FURROW, fur′ō (גַּבַּת, telen): The word is tr" "furrows" in Job 39 10; 31 38; Ps 65 10; Hos 10 4; 12 11 (Ps 65 10 AV, "ridges"); in these passages the fields are pictured as they were in the springtime or late autumn. When the showers had softened the earth, the seed was sown and the soil turned over with the plow and left in furrows, not harrowed and pulverized as in our modern farming. The Syrian farmer today follows the custom of his fathers, and his predecessors.

Another word, ὑανος (ὑανος, ὑανος, ὑανος, ὑανος, ὑανος, ὑανος), occurs in two passages, first in the figurative sense in Ps 129 3, and second in an obscure passage in 1 S 14 14. Three other words, ὑανος, ὑανος, ὑανος, ὑανος, ὑανος, ὑανος, are probably more properly rendered in ARV "furrows" (Ps 16 10), "beds" (Ek 17 7.10), and "transgressions" (Hos 10 10). See AGRICULTURE; PLOW.

JAMES A. PATCH

FURTHER, fur′ther, FURTHERANCE, fur′ther-an-ces (יוֹבֵא, γαβαθ, ור, וּבָר, פָּרָנָן, prokopo): Further, advb. and adj., is comparative of "forth," meaning "to a greater distance," "something more," "moreover," etc; the vb. "to further," means "to help forward," "advance," "assist." The vb. occurs (Ezr 8 35) as the tr of ἀνάπλω, "to lift up." They furthered the people and the house of God (1 K 9 11; Ezr 4 4); of ποικ "to send forth," "carry out" (Ps 140 8, "Further not his evil device.

Furtheness is the tr of prokopo, a "going forward," "advance" (Phil 1 12, "the furtherance of the gospel," RV "progress," ver. 25; "for your furtherance and joy," RV "progress"). Furthenance is the tr of ἀνάπλω, the "then," "so then" (He 12 9); of τὸ ὀρφήνα, "for the rest," or "as to the rest" (1 Ths 4 1, RV "finally then"). RV omits "further" (Acts 12 3); has "further" for "more than right" (Job 34 23), "farther" (Ps 39 17); "in the second place" (Mal 4 19), different text; "What further need have we of witnesses?" for "What need we any further witnesses?" (14 63); "your fellowship in furtherance of the gospel" (Phil 1 5; 2 22); "to the further bound" for "all perfection" (Job 28 3).

W. L. WALKER

FURY, fur′y (ᾠoρoν, αὐστορ, "not to forget," "significant of revenge"); Occurs only in 2 Mac 7 9 AV, "Thou like a fury [RV "Thou, miscreant"] takest us out of this present life." See also WRATH; FIERCENESS; ANGER.

FUTURE, fur′tir, fur′chur. See ESCHATOLOGY.

G

GAAL, ga′al (גַּאַל, go′al, "rejection," or "loath- ing"); according to Wellhausen, "beetle," HPN, 110): A man of whose antecedence nothing is known, except that his father's name was Ebed. He undertook to foment and lead a rebellion on the part of the inhabitants of Shechem against Abimelech, son of Gideon, and his rebellion failed (Jgs 9 26-45). See also ABIMELECH.

GAASH, ga′ash (גַּאַשׁ, go′ash): First mentioned in connection with the burial place of Joshua "in the border of his inheritance in Timnath-serah, which is in the hill-country of Ephraim, on the north (side) of the mountain of Gaash" (Josh 21 30; cf Jgs 2 9); see TIMNATH-HERES. The "brooks," or rather the wadis or "watercourses" of Gaash are mentioned as the native place of Hiddai (2 S 23 30), or Hurai (1 Ch 11 32), one of David's heroes. No likdy identification has been suggested. See EPHRAIM, MOUNT.

GABA, ga′ba (גַּבַּה, gabha) [in pause). See GABA.
torium at the Antonia and associates the triple Rom arch near there with the "Ecce Homo" scene, naturally identifies the massive Rom pavement, with blocks 4 ft. x 33 ft. and 2 ft. thick, near the "Ecce Homo Arch," as the Gabbatha. This paved area is in places roughened for a roadway, and in other places is marked with incised designs for Rom games of chance. The site is a lofty one, the ground falling away rapidly to the E. and W., and it must have been close to, or perhaps included in, the Antonia. But apart from the fact that it is quite improbable that the Praetorium was here (see Passoures), the almost complete absence of the word stratain, was as a mosaic pavement (of Est 1 6), such as was very common in those days, and the site is irretrievably lost.

E. W. G. Masterman


Gabrias, gah-bri-as (Габриас, Gabrias): Brother of Gabael (q.v.). In Tob 4 20 he is described as his father. The readings are uncertain.

Gabriel, gah-bri-él (Габриэл, Gabriel): The name of the angel commissioned to explain to Daniel the vision of the ram and the goat, and to give the prophecy of the 70 weeks (Dnl 8 16; 9 21). In the NT he is the angel of the annunciation to Zacharias of the birth of John the Baptist, and to Mary of the birth of Jesus (Lk 1 19-26). Though commonly spoken of as an archangel, he is not so called in Scripture. He appears in the Book of En (chs 9, 20, 40) as one of 4 (or 6) chief angels. He is "set over all powers," present with the others, the cry of departed souls for vengeance, "set over the serpents, and over Paradise, and over the cherubim." He is prominent in the Jewish Tgs, etc. See Angel.

James Orr

Gad (גד, gád, "fortune"); גָּד, Gad: The seventh son of Jacob, whose mother was Zilpah (Gen 30 11), and whose birth was welcomed by Leah with the cry, "Fortunate!" Some have sought to connect the name with that of the heathen deity Gad, of which traces are found in Baal-gad, Migdal-gad, etc. In the blessing of Jacob (48 20) there is nothing to connect the name, as is the usual "trump," or "marauding band." "Gad, a troop shall press upon him; but he shall press upon their heel" (Heb gadh, q'dhíth, q'hadhenni, wcześniej q'hadh w'dq'dh). Here there is doubtless a reference to the high spirit and valor that characterized the descendants of Gad. The enemy who attacked them exposed himself to grave peril. In the blessing of Moses again (Dt 33 20 ff) it is said that Gad "dwelleth as a lioness, and teareth the arm, yea, the crown of the head." Leonine qualities are ascribed to the Gadites, mighty men of valor, who joined David (1 Ch 12 18, 8). Their "faces were like the faces of lions, and they were as swift as the rye upon the mountain." Among their captains he that was least was equal to a hundred, and the greatest to a thousand.

Of the patriarch Gad almost nothing is recorded. Seven sons went down with him into Egypt, when Jacob accepted Joseph's invitation (Gen 45 16; 19). At the beginning of the desert march Gad numbered 45,650 "from twenty years old and upward, all that were able to go forth to war" (Nu 1 24). In the plains of Moab the number had fallen to 40,500 (26 18). The place of Gad was with the standard and the Reubenites on the S. side of the tabernacle (2 14). The prince of the tribe was Eliasaph, son of Deuel (1 14), or Reuel (2 14). Among the spies Gad was represented by Geziel son of Machi (13 15). See Numbers.

From time to time, especially when the dwellers E. of the Jordan have followed the pastoral life. When Moses had completed the conquest of these lands, the spacious uplands, with their wide pastures, attracted the great flock- masters of Reuben and Gad. In response to their appeal Moses assigned them their tribal portions here: only on condition, however, that their men of war should go over with their brethren, and take their share alike in the hardships and in the destruction of the Amorite tribes of Wady Pal (ch 32). When the victorious campaigns of Joshua were completed, the warriors of Reuben and Gad returned to their possessions in the E. They halted, however, in the Jordan valley to build the mighty altar of Ed. They feared lest the homage on the Jordan should in time become all too effective a barrier between them and their brethren on the W. This altar should be for all time a "witness" to their unity in race and faith (Josh 22). The building of the altar was at first misunderstood by the western tribes, but the explanation given entirely satisfied them.

It is impossible to indicate with any certainty the boundaries of the territory of Gad. Reuben by the N., Joshua extended it to the foothills of the northern frontier of Gad; but Josh 13 27 extends it to the Sea of Chinnereth, making the Jordan the western boundary. It included Rabbath-ammon in the E.

4. Boundaries: Manasseh on the N. These three aries occupied the whole of Eastern Pal. The S. border of Gad is given as the Arnon in Nu 21 34; but six cities to the N. of the Arnon are assigned to Gad (1 Ch 5 12). Josh 13 26 makes Wady Heebâb the southern boundary of Gad. Meshoa, however (MS), says that the men of Gad dwelt in Arathon from old time. This is far S. of Wady Heebâb. The writer of Nu 21 21 may have been thinking of the northern frontier of Gad; but Josh 13 27 extends it to the Sea of Chinnereth, making the Jordan the western boundary. It included Rabbath-ammon in the E.

We have not now the information necessary to explain this apparent confusion. There can be no doubt that, as a consequence of strife with neighboring peoples, the boundaries were often changed (1 Ch 5 18 f). For the Bib. writers the center of interest was in Western Pal, and the details given regarding the eastern tribes are very meagre. We may take it, however, that, roughly, the land of Gilead fell to the tribe of Gad. In Jgs 5 17 Gilead appears where we should naturally expect Gad, for which it seems to stand. The city of refuge Ramoth in Gilead, was in the territory of Gad (Josh 20 8). For description of the country see Gilead.

Reuben and Gad were absent from the muster against Sisera (Jgs 5 15 ff); but they united with their brethren in taking vengeance to explain this apparent confusion. There can be no doubt that, as a consequence of strife with neighboring peoples, the boundaries were often changed (1 Ch 5 18 f). For the Bib. writers the center of interest was in Western Pal, and the details given regarding the eastern tribes are very meagre. We may take it, however, that, roughly, the land of Gilead fell to the tribe of Gad. In Jgs 5 17 Gilead appears where we should naturally expect Gad, for which it seems to stand. The city of refuge Ramoth in Gilead, was in the territory of Gad (Josh 20 8). For description of the country see Gilead.

5. History: Benjamin, Jabesh-gilead, from which no contingent was sent, being destroyed (20 f). Jephthah is probably to be reckoned to this tribe, his house, Miapath (Jgs 11 34), being apparently within its territory (Josh 13 26). Gilead furnished a refuge for some of the Hebrews during the Philistine oppression (1 S 13 7). To David, while he avoided Saul at Ziklag, certain Gadites attached themselves (1 Ch 12 8 ff). A company of them also joined in making him king at Hebron (ver 28). In Gad the adherents of the house of Saul gathered round Ish-bosheth (2 S 2 8 ff). Hither David came in his flight from Absalom (17 24). Gad fell to Jeroboam at the disruption of the kingdom, and Penuel, apparently, on its borders. Jeroboam founded it at first (1 K 12 25). It appears from the Moabite Stone that part of the territory afterward passed into the hands of Moab. Under Omri this was recovered; but Moab again asserted its supremacy. Elijah probably belonged to this.
Gad

Gaimsay

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district; and the brook Cherith must be sought in one of its wild secluded grot tos. Gad formed the main theater of the long struggle between Israel and the Syrians. At Ramoth-gilead Ahab received his death wound (ch 22). Under Jeroboam II, this country was once more an integral part of the land of Israel. In 724 BC, however, Tiglath-pileser III conquered and deported all Israel, or eastern Pal, carrying its inhabitants captive (2 K 15 29; 1 Ch 5 26). This seems to have furnished occasion for the children of Ammon to occupy the country (Jer 49 1). In Ezekiel's ideal picture (40 27; 44 14), Gad is found as a part of the tribe of Obadiah seems to have forgotten the tribe, and their territory is assigned to Benjamin (ver 19). Gad, however, has its place among the tribes of Israel in Rev 7.

W. Ewing

GAD (גָּד, gāḏh, "fortunate"): David's seer (hēzēh, 1 Ch 21 9; 29 29; 2 Ch 29 25), or prophet (nāḏḥî), of 1 S 22 5; 2 S 24 11). He appears 1 (1) to advise David while under outlaw fleeing before Saul to return to the land of Judah (1 S 22 5); (2) to rebuke David and give him his choice of punishments when, in spite of the advice of Joab and the traditional objections (of Ex 30 11 ff), he had children of Judah (2 S 24 11; 1 Ch 21 9 ff); (3) to instruct David to erect an altar on the threshing-floor of Araunah when the plague that had descended on Israel ceased (2 S 24 18; 1 Ch 21 15); and (4) to assist in the arrangement of Levitical music with cymbals, psal- teries and harps (of 2 Ch 29 25). Of his writings none are known, though he is said to have written a history of a part of David's reign (1 Ch 29 29).

Ella Davis Isaacs

GAD (גָּד, gāḏh, "fortunate"): A god of Good Luck, possibly the Hyades. The writer in Isa 66 11 m pronounces a curse against such as are hure island to idolatry. The warning here, according to Cheyne, is specifically against the Samaritans, whom with their religion the Jews held in especial abhorrence. The charge would, however, apply just as well to superstitious and semi-pagan Jews. "But ye that forsake Jeh, that forget my holy mountain, that prepare a table for Fortune, and that fill up mingled wine unto Destiny; I will destine you to the sword, and ye shall all bow down to the slaughter. There is a play upon words here: 'Fill up mingled wine unto Destiny' (גָּד, mānîth, i.e. portion out) for the sword' (vs 11.12).

Gad and Meni mentioned here are two Syrian deities (Cheyne, Book of the Prophecy Isaiah, 185). Schürer (Gesch. d. jud. Volks, II, 34 n., and bibliography) disputes the reference of the Gr Τούχ Τούχ (Τιτά) cult to the Sem Gad, tracing it rather to the Syrian 'Astarte' worship. The custom was quite common among heathen peoples of spreading before the gods tables laden with food (of Het with food Ph. 181, 183; Smith, Rel. of Semites, Lect X).

Nothing is known of a Bab deity named Gad, but there are Aramaean and Arab. equivalents. The origin may have been a personification of fortune and destiny, i.e. equivalent to the Fates. The Nabataean inscriptions give, in pl. form, the name of Meni. Achimenean coins (Pers) are thought by some to bear the name of Meni. How widely spread these Syrian cults became, may be seen in a number of ways: a) an altar from the Roman in Southern France bearing an inscription:

"Belus Fortunae rector, Menisque Magister."

Belus, signifying the Syrian Bel of Apamea (Driver), Canaanitish place-names also attest the prevalence of the cult, as Basal-gad, at the foot of Hermon (Jos 11 17; 12 7; 13 5); Migdal-gad, possibly Mejdal near Askalon (Jos 16 37); Gaddi and Gaddled (Nu 13 10 f). In Talmudic lit. the name of Gad is frequently invoked (cf McCumbe in Jev., 1913, p. 84). Indeed the words of Leah in Gen 31 11 may refer not to gou fortunate or luck but to the deity who was esp. regarded as the patron god of Good Fortune (cf Kent, Student's OT, i, 111). Similar beliefs were held among the Greeks and Romans, e.g. the thanks given to the goddess of Good Fortune (cf Thucyd. Hist., V, 61)."

"... Fortuna, quis est crudelior in nos de te deus?"

Cic. N.D. iii.24, 61:

"Quo in genere vel maxime est Fortuna numerandas."

The question has also an astronomical interest. Arab. tradition styled the planet Jupiter the greater fortune, and Venus the lesser fortune. Jewish tradition identified Gad with the planet Jupiter, and it has been conjectured that Meni is to be identified with the planet Venus. See, however, Astrology, 10.

W. N. Stearns

GADAR, gad'ara (Ταγαρά, Ταγαρά): This city is not named in Scripture; but the territory belonging to it is spoken of as χώρα τῶν Ταμά- nArs, χώρα τῶν Gadarenōn, "country of the Gadarenes." (Mt 8 28). In the Gadarenes' passages (Mk 5 1; Lk 8 26.37) we read: χώρα τῶν Γερασήνων, χώρα τῶν Gerasemōn, "country of the Gerasenes." There is no good reason, however, to question the accuracy of the text in either case. The city of Gadara is re- presented today by the ruins of Ուժ Keis on the heights south of el-Hammeh—the hot springs in the Yarmuk valley—about 6 miles S.E. of the Sea of Galles. It has been taken as central in the judg- diction of Gadara, as the chief city in these regions, extended over the country E. of the sea, including the lands of the subordinate town, Gerasa (q.v.). The figure of a ship frequently appears on its coins: conclusive proof that its territory reached the sea. The place might therefore be called with propriety, either "land of the Gerasenes," with reference to the local center, or "land of the Gadarenes," with reference to the superior city.

Note—The T Reader, τῆς Γερασῆς, τῆς Gerasemōn, "of the Gerasenes," must be rejected (WH, II, App. 11).

The name Gadara appears to be Sem. It is still heard in Jedrīr, which attaches to the ancient rock tombs, with sarcofagi, to the E. of the present ruins. They are closed by carved stone doors, and are used as storehouses for grain, and also as dwellings by the inhabitants. The place is not mentioned till later times. It was taken by Antiochus the Great when in 218 BC (the first invaded Pal (Polyb. v.71). Alexander Jannaeus invested the place, and reduced it after a ten months' siege (Ant, XIII, iii, 3; BJ, I, iv, 2). Pompey is said to have restored it, 63 BC (Ant, XIV, iv, 4; BJ, I, vii, 7); from which it
would appear to have declined in Jewish hands. He gave it a free constitution. From this date the era of the city was reckoned. It was the seat of one of the counsels instituted by Antistius for the government of the Jews (Ant., XIV, v, 4; BJ, I, vii, 5). It was given by Augustus to Herod the Great in 20 BC (Ant., XV, vii, 3; BJ, I, xx, 3). The emperor would not listen to the accusations of the inhabitants against Herod for oppressive conduct (Ant., XV, x, 2 f). After Herod's death it was joined to the province of Syria, 4 BC (Ant., XVII, xi, 4; BJ, II, vi, 3). At the beginning of the Jewish revolt the country around Gadara was laid waste (BJ, II, xviii, 1). The Gadarenes captured some of the boldest of the Jews, of whom several were put to death, and others imprisoned (ib, 5). A party in the city surrendered it to Vespasian, who placed a garrison there (BJ, IV, vii, 3). It continued to be a great and important city, and was long the seat of a bishop (Relian, Pat., 720). With the conquest of the Moesians it passed under eclipse, and is now an utter ruin.

*Unum** Keis answers the description given of Gadara by ancient writers. It was a strong fortress (Ant., XIII, iii, 8), near the Hieromax 3. Identifi—\*i.e. Yarmāk (Plny NH, xi)—E of cation and Tiberias and Scythopolis, on the top Description of a hill, 3 Roman miles from hot springs and baths called Amathas, on the bank of the Hieromax (Unom, s.v.). The narrow ridge on which the ruins lie runs out toward the Jordan from the uplands of Gilead, and the deep gorge of Wādy Yarmāk—Hieromax—on the N., and Wādy el Arabah on the S. The hot springs, as noted above, are in the bed of Wādy el Arabah. The ridge sinks gradually to the E., and falls steeply on the other three sides, so that the position was one of great strength. The ancient walls may be traced in almost their entire circuit of 2 miles. One of the great Roman roads ran eastward to Der'āh; and an aqueduct has been traced to the pool of el Khal, about 20 miles to the N. of Der'āh. The ruins include those of two theaters, a basilica, a temple, and many important buildings, telling of a once great and splendid city. A paved street, with double colonnade, ran from E. to W. The ruins worn in the pavement by the chariot wheels are still to be seen.

That there was a second Gadara seems certain, and it may be intended in some of the passages referred to above. It is probably the Gadara of Ga'nath (Numb, xvi)—Gath (Gen 15, 22), Ga'nam (Isa 15, 22), the Gadara represented by the modern Jedār, not far from es-Sall (Buhl, GA, 255; Guthe). Jos gives Pella as the northern boundary of Perea (BJ, III, iii, 3). This would exclude Gadara on the Hieromax. The southern city, therefore, should be understood as the "capital of Perea" in BJ, IV, vii, 3.

Gadara was a member of the Decapolis (q.v.).

W. Ewing

GADARENES, gad-a-re'nes*. See preceding article.

GADDI, gad'di (דַּדִי, gadditi, "my fortune"): One of the twelve spies, son of Susi, and a chief of Manasseh (Nu 13 11).

GADDIEL, gad'di-el (גַּדְיֵל, gaddiél, "blest of God"): One of the twenty men sent by Moses from the wilderness of Paran to spy out the land of Canaan. He represented the tribe of Zebulun (Nu 13 10).

GADDIS, gad'dis (א. גַּדִּיס, Gaddis; Kăddis, Kaddis; AV Gaddis): Surname of John, the eldest brother of Judas Maccabaeus (1 Mace 2 2).

GADL, gad'dl (גָּדַל, gadhāl, "fortunate"): The father of Menahem, one of the kings of Israel who reached the throne through blood (2 K 15 14, 17).

GADITES, gad'ites: Members of the tribe of Gad (Dt 3 12, etc.).

GAHAM, gā ham (גָּחַם, gāham): A son of Nahor, brother of Abraham, by his concubine Reumah (Gen 22 24).

GAHAR, gā'har (גָּחָר, gāhar): A family name of the Nethinim who came up with Zerubbabel to Jerusalem (Ezr 2 47; Neh 7 49); in 1 Esd 5 30 called Gedir.

GAI, gā'i (גַּי, gay): In RV of 1 S 17 52 for AV "valley of the Sepph have Gath" (thus also Wellhausen, Budde, Driver, etc.).

GAIN, gā'n: In the OT the tr of three Heb subets, גַּיָּא, beqa, "unjust gain," "any gain" (Jgs 5 19; Job 22 3; Prov 1 19; 16 27; Isa 33 15; 56 11; Ezek 22 18, 27; Mic 4 13); וְנָקִים, me'hār, "price" for which a thing is sold (Dn 11 39, the only place where the Heb word is tr "gain" in AV, though it occurs in other places trd "price"); וְנָקִים, tbahā'āh, "produce," "profits," "fruit" (Prov 3 14). It is the tr of one Heb vb, גַּיָא, bāqā', "to gain dishonestly" (Job 27 8); of one Aram. vb, דַּבָּח, rubban, "to buy; "procure for oneself" (Dn 3 8); here used of buying time, i.e. "seeking delay" (Gen 34).

In the NT, the tr of three Gr subets, ἔργασα, ergasias, "gain gotten by work," "profit" (Acts 16 16, 19; 19 24 [AV]); ἐφόδος, kerdastos, "to gain," "advantage" (Phil 12, 1; 7, in the former, Paul asserting that to him to die was a personal advantage, because then he would "be with Christ"; in the latter, he counts as "loss" his personal privileges in the flesh, when compared with the "excellency of the knowledge of Christ"); ἐργασία, ποιεῖμαι, "gain," "a source of gain" (1 Tim 6 5, 6, where the apostle asserts, not "gain" [earthly] is godliness, but godliness is "gain" [real, abiding]). It is the tr of three Gr vbs, ἐφόδεω, ἐφορέω, "to gain," "acquire," "have" (Mt 16 26), where Jesus teaches that the soul, or life in its highest sense ("his own self," Lk 9 25), is worth more than the "gaining" of the whole (material) world; Mt 18 15, concerning the winning of a simming brother by private interview; 25 17, 22, the parable represented by the modern "parable of the talents." Paul, in 25 19, 21, 22, all referring to Paul's life—principle of accommodation to others to "gain," win them to Christ; in Jas 4 13 used in a commercial sense; ῥοῦτα, ποιῆτα, "to make," "make gain," "a make," etc (Lk 19 18 AV, the parable of the Pounds): προφιλοσοφώς, 'proserpogismai, "to gain by trading" (19 16, commercial use, in the same parallel).

Charles B. Williams

GAINSAY, gān's, gān'ēs (א. גָּנֶס, gānes, gānes, אָנְגַּלְוָא, antilēgo, "to say or speak against"): Occurs as antepion, "not . . . able to withstand or to gainsay" (Lk 21 15); as antilego, "a disobedient and gainsaying people" (Rom 10 21); 2 Esd 5 29, contradicebant; Jth 8 28, antilegō, "to persuade"; Ad Est 13 9, antīassō, 1 Mace 14 44, antipon. Gainsayer, antilego (Tit 1 9, "exhort and convince [RV "convict"] the gainsayers").

Gainsaying, antilegō (Jude 4, "the gainsaying of Korah"); antilegō is LXX for meriboth (Nu 20 13); antinirringhōs, "without contradiction" (Acts 10 29, "without gainsaying"). RV has "gainsaid" for "spoken against" (Acts 19 36); "not gainsaying" for "not answering again" (Tit 2 9); "gainsaying" for "contradiction" (He 12 3).

W. L. Walker
GAIUS, gai'us (Ταύς, Gáioς; WH, Gálos): (1) The Gaius to whom 3 Jn is addressed. He is spoken of as "the beloved" (3 Jn vs. 1.2.5.11), "walking in the truth" (vs 3.4), and doing "a faithful work" ("toward them that are brethren and strangers withal" (vs 5.6). He has been identified by some with the Gaius mentioned in the Apos Conat (VII, 46), as having been appointed bishop of Pergamum by John.

(2) Gaius of Macedonia, a "companion in travel" of St. Paul (Acts 19 29). He was one of those who were seized by Demetrius and the other silversmiths in the riot at Ephesus, during St. Paul's third missionary journey.

(3) Gaius of Derbe, who was among those who accompanied St. Paul from Greece "as far as Asia," during his third missionary journey (Acts 20 4). In the corresponding list given in the "Contendings of St. Paul" (of Budge, Contendings of the Twelfth Apostles, II, 502), the name of this Gaius is given as "Galitus."

(4) Gaius, the host of St. Paul when he wrote the Ep. to the Rom, and who joined in sending its salutations (Rom 16 23). As St. Paul wrote this epistle from Corinth, it is probable that this Gaius is identical with (5).

(5) Gaius, whom St. Paul baptized at Corinth (1 Cor 1 14). C. M. Kerr

GALAD, gal'ad (תֹּלָד, Gálad), Gr form of Gilead [1 Macc. 5 9.56; Jth 1 8].

GALAL, gal'al (גָלָל, gālāl): The name of two Levites, one mentioned in 1 Ch 9 15, the other in 1 Ch 9 16 and Neh 11 17.

GALATIA, ga-la'shi-a, ga-lā'sha (Ταλατία, Galatia): I. Introductory. 1. Two Senses of Name (1) Geographical (2) Political 2. Questions to Be Answered

II. Origin of Name 1. The Gaulish Kingdom 2. The Roman Province


IV. The Use of "Galatian" in the Epistle

I. Introductory. "Galatia" was a name used in two different senses during the 1st cent. after Christ: (1) geographically, to designate a country in the north part of Asia Minor touching Paphlagonia and Bithynia N., Phrygia W. and S., Cappadocia and Pontus S.E. and E., about the headwaters of the Sangarius and the middle course of the Halys; (2) politically, to designate a large province of the Roman empire, including not merely the country Galatia, but also Paphlagonia and parts of Pontus, Phrygia, Pisidia, Lydia and Ionia. The name occurs in 1 Cor 16 1; Gal 1 2; 1 Pet 1 1, and perhaps 2 Tim 4 10. Some writers assume that Galatia is also mentioned in Acts 16 6; 18 23; but the Gr there has the phrase "Galatic region" or "territory," though the EV has "Galatia"; and it must not be assumed without proof that "Galatic region" was the same as "Galatia." If e.g. a modern narrative mentioned a traveler crossed British territory, we know that this means something quite different from crossing Britain. "Galatic region" has a different connotation from "Galatia," and even if we should find that geographical term was equivalent, the writer had some reason for using that special form.

The questions that have to be answered are: (a) In which of the two senses is "Galatia" used by Paul and Peter? (b) What did Luke mean by Galatic region or territory? These questions have not met with geographical experts, they have been most closely, and exercise determining influence, on many points in the biographical, chronological, missionary work and methods of Paul.

II. Origin of the Name "Galatia." —The name was introduced into Asia after 275-277 BC, when a large body of migrating Gauls (Galatæi in Gr) crossed over from Europe at the invitation of Nikomedes, king of Bithynia, after ravaging a great part of Western Asia Minor they were gradually confined to a district, and boundaries were fixed for them after 232 BC. Thus originated the independent state of Galatia, inhabited by three Gaulish tribes, Tolistobogii, Tectosages and Tрокtii, with the capital Corinthus, and territories extensive. The Gaulish language was apparently imposed on all the old inhabitants, who remained in the country as an inferior caste. The Galatian name was adopted the province alongside of their own; the latter they retained at least as late as the 2 nd cent. after Christ, but it was politically important for them to maintain and exercise the powers of the old priesthood, as at Pergamum, where the Galatian shared the office with the old priestly families.

The Galatian state of the Three Tribes lasted till 25 BC, governed first by a council and by tetrarchs, or chiefs of the twelve divisions (each tribe) of the people, then after 63 BC, by three kings. Of these, Rome Deiotaros succeeded in establishing himself as sole king, by murdering the two other tribal kings; and after his death in 40 BC his power passed to Castor and then to Amyntas, 36-25 BC. Amyntas bequeathed his kingdom to Rome; and it was made a Roman province (Dion Cass. 48, 53, 5; Strabo, 567, omit casts). Amyntas had ruled also parts of Phrygia, Pisidia, Lycaonia and Ionia. The new province included these parts, and to it were added Paphlagonia 6 BC, part of Pontus 2 BC (called Pontus Galaticus in distinction from Eastern Pontus, which was governed by King Polemon and styled Polemoniacus), and in 44 also Pontus Euxinus. Part of Lycaonia was non-Rom and was governed by King Antiochus; from 41 to 72 AD Laranda belonged to this district, which was distinguished as Antiochiana regio from the Rom regio Lycaonia called Galatica.

This large province was divided into regions for administrative purposes; and the regions coincided roughly with the old national divisions Pisidia, Phrygia (including Aricia, Ionia, Apollonia), Lycaonia and Trachonitis. The province was divided into districts organized on the village-system, etc. See Calder in Journal of Rom Studies, 1912. This province was called by the Romans Galatia, as being the kingdom of Amyntas (just like the province Asia, which also consisted of a number of different countries as diverse and alien as those of province Galatia, and was so called because the Romans popularly and loosely spoke of the kings of that congeries of countries as kings of Asia). The extent of the name of the Roman province Asia and Galatia, in Rom language, varied with the varying bounds of each province. The name "Galatia" is used to indicate the province, as it was at the moment, by Ptolemy, Flüny v.146, Tacitus Hist. ii.9; Ann. xii.
Galatians, Epistle to:

I. The Authorship
1. Position of the Dutch School
2. Early Testimony
II. Matter of the Epistle

A) Summary of Contents

1. The Apostle
   a. Personal History
   b. Conversion of the Apostle
   c. Paul's Philosophy of Ethics
   d. Ethical Considerations
   e. Personal Questions

2. Personal Questions
   a. The Principles of Stakes
   b. The Stage of the Controversy
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3. Characteristics
   a. Idiosyncrasy of the Epistle
   b. Jewish Coloring

III. Relations to Other Epistles

1. Galatians and Romans
   a. Jews and Christians
   b. Epistles of Paul
   c. Epistles of James

2. External Evidence
   b. Prima Facie Sense of Acts
   c. Galatians and the Stages of Apostleship
   d. Notes on Time in the Epistle
   e. Renewed Struggle with Legalism
   f. Ephesus or Corinth

3. Paul's First Coming to Galatia
   a. Barnabas and the Galatians
   b. The Two Antiochs
   c. Wider Bearings of the Problem

Literature

When and to whom, precisely, this letter was written, it is difficult to say; its authorship and purpose are unmistakable. One might conceive it addressed by the apostle Paul, in its main tenor, to almost any church of his gentile mission attracted to Judaism, at any point within the years cir 45-60 AD. Some plausibly argue that it was the earliest, others place it among the later, of the Pauline Epistles. This consideration dictates the order of our inquiry, which proceeds from the plainer to the more involved and disputable parts of the subject.

I. The Authorship.—The Tübingen criticism of the last century recognized the four major epistles of Paul with certainty. Paul was fully authentic, and made it clear that the cornerstone of its construction is NT history. Only Bruno Bauer and his followers attacked them in this sense, while admitting the serious interpolations; but these attempts made little impression. Subsequently a group of Dutch scholars, beginning with Lumin in his Quaestionen Paulinae (1882) and represented by Van Manen in the E.B. (art. "Paul"), have denied all the canonical epistles to the genuine Paul. They postulate a gradual development in NT ideas covering the first century and a half after Christ, and treat the existing letters as "catholic adaptations" of fragmentary pieces from a laudable source. The leaders of "Paulinists" who carried their master's principles far beyond his own intentions. On this theory, Gal, with its advanced polemic against the law, approaching the position of Marcion (149 AD), was a work of the early 2nd cent. The ENL, 1887, and in Germany (Galerübäuf, 1886), are the only considerable scholars outside of Holland who have adopted this hypothesis; it is rejected by critics so radical as Schelten and Jülicher. (see the article "Paulinists" in E.B.) Knowledge has clearly examined the position of the Dutch school in his Witness to the Epistles (1892)—it is altogether too arbitrary and uncontrollable by historical facts to be entertained; see Jülicher's or Zahn's Introduction to N.T. (2d ed.), p. 355. Attempts to dismember this writing, and to appropriate it for other hands and later times than those of the apostle Paul, are idle in view of its vital coherence and the passionate force with which the author's personality has stamped itself upon his work; the Paulinus sectatae spread every line. The two contentions on which the letter turns—concerning Paul's apostleship, and the circumcision of gentile Christians—belonged to the apostle's lifetime: in the fifth and sixth decades these were burning questions; by the 2nd cent. the church had left them far behind.

Early Christianity gives clear and ample testimony to this document. Marcion placed it at the head of his Apostolikon (140 AD); Justin Martyr, Athenagoras, Melito, quoted testimony about the same time. It is echoed by Ignatius (Philad., i) and Polycarp (Philip., iii and v) a generation earlier, and seems to have been used by contemporary gnostic teachers. It stands in line with the other epistles of Paul in the oldest Latin, Syr and Egyr tr., and in the Muratorian (Rom) Canon of the 2nd cent. It comes full into view as an integral part of the new Scripture in Irenaeus, Clement of Alexandria, and Tertullian at the close of this period. No breath of suspicion as to the authorship, integrity or apostolic authority of the Ep. to the Gal has reached us from ancient times.

II. Matter of the Epistle.—

A double note of war sounds in the address and greeting (1:1-4). Paul's thanksgiving (vs 1-6): The Galatians are listening to preachers of "another gospel" (vs 7) and traducers of the apostle (vs 8,10), whom he declares "anathema." Paul has therefore two objects: to vindicate himself, and to clear and reinforce his doctrine. He begins by stating that he pursued the Galatians two years (vs 9) and left them the second from 3:1 to 5:12. Appropriate moral exhortations follow in 5:13-6:10. The Olkorom paragraph (6:11-16) precisely the purport of the letter. Peremptory arguments, and a new interchange with the freedom natural in a letter to old friends.

Paul's independent apostleship.—Paul asserts himself for his gospel's sake, by showing that his commission was God-given and complete (vs 11,12). In 2: Personal History (cf. Acts 13:14). Paul is unbelievably converted to Christ (ver 15), and received at conversion a charge for the Gentiles (ver 22) that no other consulted no one (ver 16,17).

(2) Two years later he "made acquaintance with Cephas in Jesus and saw James besides, but no 'other of the apostles'" (ver 18,19). For long he was known only by report of the church of Judea and the letter, and by the care of the church of Jerusalem, and possibly by the care of the church of Rome. (3) At the end of "fourteen years" he "went up to Jerusalem with Barnabas, to confer with Cephas and other gentle believers, which was endangered by 'false brethren' (2:1-5). Instead of supporting the demand for the circumcision of the 'Greek' Titus (ver 3), the 'pillars' there recognized the sufficiency and completeness of Paul's gospel of the uncircumcision and the validity of his apostleship (vs 6-8). They gave "right hands of fellowship" to himself and Barnabas on this understanding (ver 9,10). In Ephesus great resistance was raised, and Paul did not "run in vain.

3: Polenic Polemic

(1) Thesis.—The doctrinal polemic was in the autobiography (2:3-8,11-12). In 2:16 is laid down the basis of the epistle's polemic: "If circumcision be justified by the works of law but through the law he is justified by the works of grace.

This proposition is (a) demonstrated from experience in history in 3:1-4,7; then (b) enforced by comparison in 3:8-12.

(2) Main Argument.—(a) From his own experience (2:10-21) Paul passes to that of the readers, who are also called to forget 'Christ cruc
The salvation second-hand, deliverance imparted and acquired through the use of Divine ‘grace’ (vs 18). Why then the law? Sin required it, pending the accomplishment of the promise. Its promulgation through intermediate agencies marks its inferiority (vs 20). With no power of eternal life—prophecy, law, knowledge, faith, and works of flesh and works of law—how could God, the father of our Lord Jesus Christ, turn to flesh and works to give birth to the Son of God? "God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life" (Jn 3: 16). The cross of Christ is the sole ground (1 4; 2 19-21; 3 13; 6 Principles 14), faith in the Good News its all-at Stake sufficient means (2 16; 20, 2 3.5-9.23; 26-5), the cross of Christ its effectuating power (3 2-5; 4 1.9-12; 5 1.6-25; 5 10.11) and the ultimate emancipation from the Jewish law, and the full status of sons of God open to the Gentiles (2 4.5.15-19; 3 10-14; 3 28-9; 4 26-31; 5 18; 6 15): these connected principles are at stake in the contention; they make up the doctrine of the epistle.

Circumcision is now proposed by the Judaisers as a supplement to faith in Christ, as the qualification for sonship to Abraham and circumcision. The Epistles to the Galatians (1 5; 7.29). Stage of the controversy after the Council at Jerusalem, the two sides of the controversy now emerge more clearly. 1. Paul's troubles in his public ministry (1 9.24; 4 4). The Spirit of sonship, now manifested in the Gentiles, is the infallible sign that the promise made to mankind in Abraham has been fulfilled. The whole position of the legalists is undermined by the use of the apostle's language the apostle's language in the Galatians.

The religious and the personal questions of the apostle are bound up together; this 5 2 clearly indicates. The latter naturally emerges first (1 1.1 fF). Peirce's authority must be overthrown, if his disciples are to be for the original covenant (3 19.24; 4 4). The Spirit of sonship, now manifested in the Gentiles, is the infallible sign that the promise made to mankind in Abraham has been fulfilled. The whole position of the legalists is undermined by the use of the apostle's language the apostle's language in the Galatians.

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for the additions to be made to Paul's imperfect gospel. Paul himself, it was insinuated, "preaches circumcision" where it suits him; he is a plausible time-server (1 10; 6 11; cf. Acts 16 5, 1 Cor. 9 19–21). The apostle's object in self-defense is not to sketch his own life, nor in particular to recount his visits to Jesus, but to prove his independent apostleship and his consistent maintenance of gentle rights. He states, therefore, what really happened on the critical occasions of his contact with Peter and the Jews. Church. To begin with, he received his gospel and apostolic office from Jesus Christ directly, and apart from Peter (1 13–20); he was subsequently recognized by "the pillars" as apostle, on equality with Peter (2 6–9); he had finally vindicated his doctrine when it was assailed, in spite of Peter (2 11–12). The adjustment of Paul's recollections with Luke's narrative is a matter of dispute, in regard both to the conference of 2 1–10 and the encounter of 2 11–21; to these points we shall return, iv (3) (4), (5).

This is a letter of exultation. Passion and argument are blended in it. Hot indignation and righteous scorn (1 7–9; 4 17, 18).

1. Chars.

1. Idiosyncrasy of the Epistle (4 11–20), deep sincerity and manly integrity united with the loftiest consciousness of spiritual authority (1 10–12; 2 1–6, 14; 5 2; 6 17), above all a consuming devotion to the doctrine and cross of the Redeemer, find in these few pages with an incomparable wealth and glow of Christian emotion. The power of mind the epistle exhibits matches its largeness of heart. Rom. Indeed carries out the argumentum ad nauseam with greater breadth and theoric completeness; but Gal excels in pungency, incisiveness, and cutting force. The style is that of Paul at the summit of his powers. Its spiritual elevation, its vigor and resources, its subtlety and irony, poignancy and pathos, the via vivida that animates the whole, have made this letter a classic of religious controversy. The blemishes of Paul's composition, which contribute to his mastery of effect, are conspicuous here—his abrupt turns and apostrophes, and sometimes difficult ellipses (2 4–10.20; 4 16–20; 5 13), awkward parentheticals and entangled periods (2 1–10.18; 3 16.20; 4 25), and outburst of excessive vehemence (1 8.9; 6 12). The anti-legalist polemic gives way to a form of eloquent and plausible epistle; the apostle meets his adversaries on their own ground. In 3 16–19.20; 4 21–31, we have examples of the rabbinical exagon Paul had learned from his Jewish masters. These texts should be read in part as argumenta ad hominem; however peculiar in form such Pauline passages may be, they always contain sound reasoning.

3. With the Romans.

The association of Gal with the two Corinthian letters, though less intimate than that of Gal-Rom, is unmistakable.

We count 23 distinct locations shared by 2 Cor alone (in its 13 chs) with Gal, and 20 such shared with 1 Cor (16 chs)—a larger proportion for the former. Among the Gal-I Cors peculiarities are the sayings, "A little leaven, etc., "circumcision nothing, etc.," etc.

2. Links with and 1 and 2 Corinthians.

These are "not deceived, "it is manifest!" (doulos); "profit nothing, "to be something, "scandal of the cross, the spiritual, "(of persons), "they who are Christ's, "of the Cross, "of God, "another gospel, "false brethren, "brings into bondage, "conquer and "condemn over" (of persons): "a new creation, "confirm or "righteous, "(ekpiptol; "I am perplexed, "the antithesis of "sowing and "reaping, "the phrase "on the contrary or "contrariwise, "(etymology, "etc. The conception of the "covenants or "testaments) is consonant in both epistles (Gal 3 17–21; 4 21–31; 2 Cor 3 8–18), and does not recur in Paul; in each case the ideas of "law, "(or "letter, "or "bondage, "death is associated with the one, diakēsh, of "spirit, "freedom, "life, "with the other, Gal 13 (Christ, made a curse for us), is matched by 2 Cor 3 21 ("made sin for us"); in Gal 2 19 and 6 14 we find Paul crucified to the world in the sight of the "Christ alone living in him: in 2 Cor 5 14.15 this experience becomes a "universal law for Christians; and where in Gal 6 17 the apostle appears as "from henceforth, . . . bearing in his body the brand of Jesus, "in 2 Cor 11 24 is "always bearing about in his body the dying of Jesus.

These identical or closely congruous trains of thought and turns of phrase, varied and dominant as they are, speak for some near connection between the two writings. By its list of verses in 5 10.20 Gal curiously, and somewhat intricately, links itself at once with 2 Cor and Rom (see 2 Cor 12 20; Rom 13 13; 16 17). Gal is allied by argument and doctrine with Rom, and by temper and sentiment with 2 Cor. The storm of feeling agitating our epistle blows from the same eddy, reaches the same height, and engages the same emotions with those which animate 2 Cor 10.13.

If we add to the 43 locations confined in the Pauline Epp. to Gal-Rom the 25 such of Gal-2 Cor, the 20 of Gal-Rom, the 14 of 2 Cor-Rom, the 13 of Gal-Rom-2 Cor, the 15 of Gal-Rom-1 Cor, the 17 of Gal-Rom-2 Cor, 21 of Gal-Rom-1 Cor, and the 15 of Gal-Rom-2 Cor, we have a total of 133 words or phrases (apart from OT quotations specific to Gal or to Rom or more of the Cor-Rom group—an average, that is, of close upon 3 for each chapter of those other epistles.

With the other groups of Pauline letters Gal is associated by ties less numerous and strong, yet
marked enough to suggest, in conjunction with the general style, a common authorship.

4. With 1. With the proportion of locutions peculiar to Gal in the 3rd group (Col-Phil-Herm-Epiph), Paul is in Gal: "elements of the world," and in the Epiphan "in" Schirer the Ramsay his also and these 9; for Gal-Phil; for "Gal". In Gal-Eph, he who supplieth your supplying of "epistle" the "new" and "Galatian" (2d and "in Galatia, Gal-Phil; "redeem" (exagorazo) and "inheritance" are peculiar to Gal-Eph together. The association of the believer's "inheritance" with "the Spirit" in Gal-Eph is a significant point of doctrinal identity.

The Thess and Tim-Tit (1st and 4th) groups are cutters in relation to Gal, judged by vocabulary. There is little to associate our epistle with either of these combinations, apart from pervasive Cor-Rom phrases and the Pauline complex. There are 8 such expressions regularly as a working and fighting theology, while in Rom it peacefully expands into an organized system. The immediately saving truth of Christianity, the gospel of the Gospel, finds its most trenchant utterance in this epistle; here we learn "the word of the cross" as from the living Saviour, and defended it at the crisis of his work.

IV. The Destination and Date.—The question of the people to whom, is bound up with that of the time at which, the Epistle to the Galatians was written. The expression "the first time" (6 πρώτον of 13 dependent presumes Paul to have been twice with the readers previously—for the first occasion, see Acts 17:15; for the second, 18:9; 15:3. The explanation of Round (Date of Ep. to Gal., 1906), that the apostle intended to distinguish his first arrival at the several (S.) Galatian cities from his return in the course of the same journey (Acts 14:21-25), cannot be accepted: Derbe, the limit of the expedition, received Paul and Barnabas but once on that round, and in retracing their steps the missionaries were completing an interrupted work, whereas Gal 4:13 implies a second, distinct visitation of the churches concerned as a whole; in Acts 16:36 Paul looks back to the journey of Acts 13:14-15 as one event.

Now the apostle revisited the S. Galatian churches in starting on the 2d missionary tour (Acts 16:1-5). Consequently, if his "Galatians" were Christians of Pisidian Antioch, Iconium, Pisdian and Derbe (the S. Galatian hypothesis), the letter was written in the further course of the 2d tour—from Macedonia or Corinth about the time of 1 and 2 Thess (so Zahn, Intro to the NT, I, ET), or from Antioch in the interval between the 2d and 3d journeys (so Ramsay!); but on this latter journey Acts 18:23 Paul (ex hyp. traversed the 'S.] Galatian country third time. On the other hand, if they were people of Galatia proper, i.e. of N. (Old) Galatia, the epistle cannot be earlier than the occasion of Acts 13:20, when Paul returned to the "Galatian country", which, on this supposition, he had evangelized in traveling from S. Galatia to Troas during the previous tour (Acts 16:6-8). On the N. Galatian hypothesis, the letter was dispatched from Ephesus during Paul's long residence there (Acts 19); to most interpreters, ancient and modern, in which case it heads the 2d group of the epistles; or later, from Macedonia or Corinith, and shortly before the writing of the Epistle to the Rom (thus Lightfoot, Salmon, A. L. Williams and others).

For contra, the earlier date, if proved independently, carries with it the S. Galatian, the later date the N. Galatian theory. The subscription of the TR "written from Rome," rests on inferior MS authority and late Patristic tradition. Clemen, with no suggestion as to place of origin, assigns to the writing a date subsequent to the termination of the 3d missionary tour (55 or 57 AD), inasmuch as the epistle reflects the controversy about the Law, which in Rom is comparatively mild, at an acute, and, therefore (he supposed), an advanced stage.

Lightfoot (ch. 11 of Intro to Comm.) placed Gal in the 2d group of the epistles between 2 Cor and Rom, upon considerations drawn from the style and character of the epistle.

Evidence

His argument might be strengthened by a detailed linguistic analysis (see III, 1-3, above). The more minutely one compares Gal with Rom and 1 and 2 Cor, the more these four are seen to form a continuous web, the product of the same experience in the writer's mind and the same situation in the church. This presumption, based on internal evidence, must be tested by examination of the topographical and chronological data.

(1) Galatia and the Galatians.—The double sense of these terms obtaining in current use has been shown in the art. on GALATIA; Steinmann's

3 External Data in his essay on Der Leserkreis des Galaterbriefes, 61-76 (1906); see also A. L. Williams' Intro to Gal in Camb. Gr Test. (1910). Both authors of the previous expressions commonly thought of provincial Galatia, which then embraced in addition to Galatia proper a large tract of Southern Phrygia and Lycaonia, reaching from Pisidian Antioch in the west to Derbe in the east; but writers of Asia Minor, leant to the older local and national usage, according to which "Galatia" signified the north-central highlands of the peninsula, on both sides of the river Halys, in which the invading Galatae had settled long before this time. (On their history, see the previous art.) It is asserted that Paul strictly followed the official, as against the popular, usu loquendi in these matters—a questionable dictum (see A. L. Williams, op. cit., xix, xx, or Steinmann's Leserkreis, 78-104), in view of Gal 1:21-22 (note the Gr double article), to go no further. There was nothing in Paul's Rom citizenship to make him a precise in a point like this. Ramsay has proved that all four cities of Acts 13:14-14:25 were by this time included in province of Galatia, and the inhabitants might therefore, officially, be styled "Galatians" (Galatae); it does not follow that this

1 Schürer seems to be right, however, in maintaining that "Galatia" was only the abbreviated designation for the province, named a parte potius, and that in more formal description it was styled "Galatea, Provincia Phrygia," etc.
was a fit or likely compellation for Paul to use. Jülicher says this would have been a piece of "bad taste" and ruled out Acts 16:4. Luke, of course, in Acts 16:6 and 18:23, Luke at any rate was not tied to imperial usage: he distinguishes "Phrygia" from "Asia" in Acts 2:9,10, although Phrygia was administratively divided out between Asia and Galatia. When therefore "Asia" is opposed in 16:6 to "the Phrygian and Galatian country" (or "Phrygia and Galatian country, Zahl), we may assume that the three terms of locality bear alike a non-official sense, so that the "Galatian country" is a part of it lying to the N.E., as "Asia" means the narrower area west of "Phrygia." On this presumption, we understand that Paul and Silas, after completing their visitation of "the cities" of former tour (Acts 16:4; cf. 15:36, in Paul's journey Acts 15:14—16:23), since they were forced to proceed westward and "speak the word of the Lord" (they were to their faces, "Phrygian, then Galatian—that stretched northward into new territory, through which they traveled toward "Mysia," "Asia") and one verse earlier they find the travelers in ver 7. Upon this, the ordinary construction of Luke's somewhat involved sentence, N. Galatia was entered by Paul's 2d tour; but preserved, more completely, "the Galatian region" at the commencement of this tour, when he found "disciples" there (Acts 16:23) whom he had gathered on the previous visit.

(3) The grammar of Acts 16:6:—In the interpretation of the passage, the testimonies of Ramsay, vs. 16a, detached from 16b, is read as the completion of vs. 1-4. And they say that, "having been through the Phrygian .... region, they were forbidden by the Holy Ghost, in Asia, and came over against Mycia, etc.; and "the Phrygian region" means the southwestern division of Provincia Galatia, a district at once Phrygian (etymologically) and Galatian (politically). The combination of two local adjs., under a common art., to denote the same country in different respects, if exceptional in Gr idiom (15:41 and 27:5 illustrate the usual force of this collocation), is clearly possible—the one strictly geo- graphical expression, the other ethnic and historical country" in Lk 3:1, unfortunately, is also ambiguous. But the other difficulty of grammar involved in the new rendering of Acts 16:6 is insuperable: the secession from the part of the, "having been forbidden" (kôlôthetês), from the part, "they went through" (didóke). For it then, wrenches the sentence to dislocation; the sorit partiple in such connection "must contain, if not something synchronous with, it, in no case a thing subsequent to it, if all the rules of grammar and all syntactical understanding of language (cf. Schubart et al., col., Scholastic, 1, S. 1699; endorsed in Moulton's Proleg. to Grammar of NT Gr., 2nd ed., pp. 104-11, and in Exeg. 423-42). Acts 10:29 ("I came ... when I was sent for at Tyre") affords a grammatical clue to it. Acts 5:19 ("... and they went through ... since they were hindered"). Zahl's position is peculiar (Intro to NT, 1, 164-202). Rejoicing Ramsey's explanation of Acts 16:6, and of 18:23 (where he sees Paul a third time crossing S. Galatia), and claiming that Luke credits the apostle with successful work in N. Galatia, he holds, notwithstanding, the S. Galatian view of the epistle. This involves the prerogative in the line of the charge of the Galatians to have ignored those of N. Galatia to whom the title properly belongs. Zahl's position, therefore, has two implications by denying that Paul had set foot in Old Galatia. In the 1st ed. of the Einleitung Zahl had supposed N. and S. Galatia as two countries in the address. This supposition is contrary to the fact that the readers form a homogeneous body, the fruit of a single mission (4:13), and are addressed in the same terms of address (1:18, cf. 5:7-9). Associating the letter in 2d ed. with S. Galatians alone, Zahl, while Paul labored in N. Galatia and found "disciples" there on his return, these were too few and scattered to form "churches" an estimate casuically given with Luke's phrase in 15:22—"all the disciples" (18:23), and raising a distinction between "disciples" and "church" foreign to the historian's usage (see Acts 6:2; 9:19; 14:20). We must choose between N. and S. Galatia; and if churches included amongst the several "disciple" groups, then the northern Galatians claim this title by right of use and wont—and the epistles had only to the reversal of "Galatian and Phrygian" in Acts 16:23, as compared with 16:16, implies that the apostle on the 3d tour struck "the Galatian country" first, traveling this time directly N. from Syri- an Antioch, and then westward toward Phrygia when he had reached Old Galatia; whereas his previous route had brought him as far as N. Galatia, and only later to S. Galatia, until he turned northward at a point not far distant from Pisidian Antioch, to reach N. Galatia through Phrygia from the south-west. See the Map of Asia Minor.

(4) Notes of time in the epistle.—The "3 years" of 1:18 and the "14 years" of 2:1 are both seemingly counted from Paul's conversion. (a) The synchronism of the conversion with the murder of Stephen and the persecution are further confirmed by the Nazarene (Acts 9:2, etc.), and of Saul's visit to Jesus in the 3d year thereafter with Aretas' rule in Damascus (2 Cor 11:32,33), forbid our placing these two events further back than 36 and 39—at furthest, 35 and 37 AD (see Turner on "Chronology of the NT" in HDB, as against the earlier dating). (b) This calculation brings us to 48-49 as the year of the conference of Gal 2 1-10—a date precluding the association of that meeting with the errant Jews related in Acts 11:30 and 12:25, while it suits the identification of the elder with the council of Acts 15. Other indications converge on this as the critical epoch of Paul's apostleship. The expedition to Cyprus and S. Galatia (Acts 15, 14) had been revealed in 48-49; the visits of the three chiefs of the Judean church now recognized (Gal 2:7—9; cf. Acts 15:12), and gave him the ascendency which he exercised at this crisis; up to the time of Acts 13 1 "Saul" was known but as an old per- sonage; a tutor turned, in the hand of "prophets and teachers" gathered round Barnas- at Antioch. The previous visit of Barnabas and Saul to Jerusalem (Acts 11:12) had no ostensible object beyond that of famine-relief. From Acts 12 we learn that the church was subjected to severe persecution; Peter certainly was out of the way. There was no opportunity for the negotia- tion described in Gal 2 1-10, and it would have been premature for Paul to raise the question of his apostleship at this stage. In all likelihood, he saw few Judaeans Christians then beyond "the elders," who received the Antiocheno charity (Acts 11:30). Nothing transpired in connection with this remittance, important as it was from Luke's standpoint, to affect the outcome of the conference. A later date has been idle for Paul to refer to it. On the other hand, no real contradiction exists between Acts 15 and Gal 2; "The two accounts admirably complete each other" (Pfleiderer; cf. Camb. Gr. Test., 145, 146; Schummann, Ad. Soph. fr. Sokrates, p. 87)." In matters of complicated dispute involving personal considerations, attempts at a private under- standing naturally preceded the public settlement. It would be strange indeed if the same question of the circumcision of gentile believers had twice within a few years been raised at Antioch, and to this Paul was carried to Jesus and twice over decided there by the same parties—Barnabas and Paul, Peter and James—and with no reference made in the second such discussion (this is what Acts, ex hypo.) to the previous compact (Gal 2). Granting the epistle written after the council, as both Ramsay and Zahl sup- pose, we infer that Paul has given his more intimate account of the crisis, about which the readers were already informed in the sense of Acts 15, with a view to bringing out its essential bearing on the situation.

(c) The encounter of Paul and Cephas at Antioch (2:11—21) is undated. The time of its oc- currence bears on the date of the epistle. As hitherto, the order of narration presumably follows the order of events, the "first" of ver 11 appears to contrast Cephas' present attitude with the action in Jesus just described. Two possible opportunities present themselves for a meeting of Paul and Cephas in Antioch subsequently to the council—the time of
Paul's and Barnabas' sojourn there on their return from Jerus (Acts 15:35,36), or the occasion of Paul's later visit, occupying "some time," between the 2d and 3d tours (18:22,23), when for aught we know Barnabas and Peter may both have been in the Syrian capital.

The former dating assumes that Peter yielded to the "father of the circumcision" (Gal 1:19) and that "Barnabas too was carried away" while still in collegialship with Paul; yet the apostle's course of gentle caution, which he had championed, was in the flush of victory. It assumes that the legalists had no sooner been defeated than they adopted a new attitude, reassembled, and presented themselves as "from James" when James only the other day had hastened them away (Acts 15:24). All this is very unlikely. We must allow the legalists time to recover from their discomfiture and to lay new plans (see II. 2(21), (4)). Moreover, Luke's detailed narrative in Acts 15:30-36, which makes much of the visit of Judas and Silas, gives no hint of any coming of Peter to Antioch at that time, and leaves little room for this: he gives an impression of settled peace and satisfaction following on the Jesus concordat, with which the strife of Gal 2:11 ff. would still accord. Through the course of the 2d missionary tour, so far as the Thessalonian epistles indicate, Paul's mind remained untroubled by legalistic troubles. "The apostle had quitted Jerusalem, had traveled with Barnabas, and reached Antioch Hadrian, and needed to his 2d missionary journey full of satisfaction at the victory he had gained and free from anxiety for the future. The decisive moment of crisis necessarily falls between the Thessalonian and Galatian epistles. The situation has, therefore, "seen itself to him on his return" to Antioch (A. Sabatier, The Apostle Paul, ET, 10, 11, also 124-30).

(5) Paul's renewed struggle with legalism.-The new situation arose through the vacillation of Peter; and "certain from James" who made mischief at Antioch, were the forerunners of "troublers" who agitated the churches far and wide, appearing simultaneously in Corinth and N. Galatia. The attempt to set up a separate church-table for the circumsized at Antioch is his first movement in a crafty and persistent campaign against gentile liberties engineered from Jerus. The Ep. to the Rom signaled Paul's conclusive victory in this struggle, which covered the period of the 3d missionary tour. On his revistation of the Galatians (1:9; 5:3; Acts 18:23), fresh from the contention with Cephas and aware of the wide conspiracy on foot, Paul gave warning of the coming of "another gospel"; he had arrived, fulfilling his worst fears. Upon this view of the course of events (as Luke presents them), and Acts 15:38; it is the mistake of Peter at Antioch was the proximate antecedent of the trouble in Galatia, since Gal 2:11-24 leads up to 3:1 and the main argument of the Galatian epistle: the liberty of the Galatian converts is not to be transferred to Jews, as Paul so late as this, then the epistle is subsequent to the date of Acts 18:22,23; from which it follows, once more, that Gal belongs to the 3d missionary tour and the Cor-Rom group of letters.

(6) Epheus or Corinth?—Chiefly because of the words, "you are removing so quickly," in 16, the epistle is by many referred to the earlier part of the above period, the time of Paul's protracted sojourn in Ephesus (Acts 19:8,10; 54-60 AD); "so quickly," because the "grace of God" which brought you, "but so suddenly" and "with such slight persuasion" (5:7,8). From Ephesus, had the apostle been there when the trouble arose, he might as easily have visited Galatia as he did Corinth under like circumstances (so much is implied in 2 Cor 13:1); he is longing to go to Galatia, but cannot (Gal 4:19,20). A more distant situation, such as Macedonia or Corinth (Acts 20:1-3), where Paul found himself in the last months of this tour (56-57 AD), and where, in churches standing he set up headquarters: by a body of sympathetic "brethren" (1:1) whose support gave weight to his remonstrance with the Galatians, the epistles better on every account.

(7) Paul's first coming to Galatia.—In 4:13-15 the apostle recalls, in words charged with emotion, his introduction to the readers. His "preaching the good news" to them was due to "weakness of the flesh"—to some sickness, it seems, which arrested his steps and led him to minister in a locality that otherwise he would have passed by on his overland journey from Antioch to Galatia. He did Mysia a little later (Acts 16:8). So we understand the obscure language of ver 13. The S. Galatian theorists, in default of any reference to illness as affecting the apostle's movements in Acts 13, 14, have reconstructed his story of his journey from Antioch to Galatia, Paul fell a victim to malaria on the Pamphylian coast, and that he and Barnabas made for Pisidian Antioch by way of seeking the cooler uplands. The former explanation lies nearer to the apostle's language: he says, "I preached you," not, "I came to you, because of illness." The journey of a hundred miles from Perga to Antioch was one of the least likely to be undertaken by a fever-stricken patient (see the description in Conybeare and Howson's Life of St. Paul, p. 129, "Barnabas' Frenzy.") Besides, if this motive had brought Paul to Antioch, quite different reasons are stated by Luke for his proceeding to the other S. Galatian towns (see 13:50,51; 14:6,19,20). Reading Gal 4:13-15, one imagines the apostle forming a new, almost another plan, for another goal (perhaps the important cities of Bithynia, Acts 16:7), when he is prostrated by a malady the physical effects of which were such as to excite extreme aversion. As strength returns, he begins to offer his gospel in the neighborhood; where the unwilling halt has been made. There was much to prejudice the hearers against a preacher addressing them under these conditions; but the Galatians welcomed him as a heaven-sent messenger. Their faith was prompt and eager, their gratitude boundless.

The definition of Barnabas and Paul by the Lysiannians (14:11-18) is the one incident of Luke's narrative of which the apostle's description reminds us. To this the latter is thought to be alluding when he writes, "You received me as an angel of God, as Christ Jesus!" But could he speak thus of his reception—hateful at the time—in the character of a heathen god, and of a reception that ended in his stoning? The "welcome of the messenger," he sets forth in his message (Gal 4:14; 2 Cor 6:1; 1 Thess 1:6; MS 10:40,41, where the same Gr vb. is used).

Paul's mishandling at Lystra (Acts 14:19,20) has suggested a correspondence in the opposite sense between the epistle and the story of the 8th chapter of Acts. But Lystran stones left their print on Paul's body: in these circumstances some might see "the marks of a curling fire" (4:2). Perhaps so late as this, then the epistle is subsequent to the date of Acts 18:22,23; from which it follows, once more, that Gal belongs to the 3d missionary tour and the Cor-Rom group of letters.

(8) Barnabas and the Galatians.—The references to Barnabas in 2:19,13, at first sight suggest the S. Galatian letter (for which Paul is said to have sent it) and Paul were companions on the first only of the three tours, and Barnabas is named thrice here and but twice in the rest of the epistles. Yet these very references awaken misgiving. Barnabas was Paul's full partner in the S. Galatian mission; Gal was senior in service, and had introduced Saul to the apostles at Jerus; he was the leader at the outset of this journey (Acts 9:27; 11:22-26; 13:1-3; 15:25)—Barnabas was taken for "Zeus" by the heathen of Lystra, while the apostles spoke to them in the name of Paul and Barnabas (Acts 14:12). The churches of S. Galatia had two founders, and owed allegiance to Barnabas along with Paul. Yet Paul deals with the readers as though he alone were their father in Christ. Referring to Barnabas consipu-
ously in the letter and as differing from himself on a point affecting the question at issue (2:13), Paul was the more bound to give his old comrade his due and to justify his assumption of sole authority, if he were in truth addressing communities which owed their Christianity to two men in conjunction. On the S. Galatian hypothesis, the apostle appears ungenerously to have elbowed his colleague out of the partnership. The apostle Paul, it is to be noted, was particularly sensitive on matters of this kind (1 Cor 4:15; 2 Cor 10:16-16). The name of Barnabas is thrice coupled with that of Paul in the church (1 Cor 9:6; Col 4:10); there is no more difficulty in supposing the N. Galatians to be familiar with it than with the names of James and John (2:9). Possibly Paul, as his responsibilities extended, had left the care of S. Galatia to Barnabas, who could readily superintend this district from Antioch in Syria; Paul refers to him in 1 Cor 9:6, long after the separation of Acts 16:39, as a fellow-worker. This would account for his making direct to S. Galatia on his second tour; see IV, 3 (3).

9. The two Antiochs.—In 2:11 Paul refers to "Antioch," the famous city on the Orontes. To S. Galatians "Antioch" meant, as in 2 Tim 3:11, the Ptolemaic city of that name. Had Paul been addressing the Syro-Hellenistic Christians, he could not without subtle inwardness have failed to make the distinction. The gaucheries would have been as marked as if, in writing to a circle of West-of-England towns including Bradford-on-Avon, one shedded light on the "Country Roads" again, and put his message in the way of reaching the northern provinces of Asia Minor, the claim of Rom 16:19 is difficult to sustain, that "from Jerusalem, and in a church of Christ." On the whole, we find the external evidence in accord with the testimony given by the internal character and affinities of the epistle: we judge that this epistle was written cir the autumn or winter of 56-57 AD, from the_TS.<br>Galatians, 18:23. Planted by Paul in Old Galatia, the gospel would spread to Bithynia and Pontus farther north, as it certainly had done by the time Peter wrote to the churches in Asia Minor. It is observably that "Galatia" stands between "Pontus and Cappadocia" in Peter's enumeration of the provinces—an order indicating that Christians of North Galatia were particularly in the writer's mind. Had Paul never been in N. Galatia, and he had worked along the Royal Road and put his message in the way of reaching the northern provinces of Asia Minor, the claim of Rom 16:19 is difficult to sustain, that "from Jerusalem, and in a church of Christ." On the whole, we find the external evidence in accord with the testimony given by the internal character and affinities of the epistle: we judge that this epistle was written cir the autumn or winter of 56-57 AD, from the_TS.<br>

10. Wider benefit of the problem.—On a broad view of the scope of Paul's missionary work and of the relation of his letters to Acts, there is much to commend the S. Galatian theory. It simplifies the situation by connecting this cardinal writing of Paul's with the church of grundarexample, in Luke's narrative. The S. Galatian cities lay along the main route of the apostle's travels, and in the mid-stream of the church's life. The epistle, when associated with the Christian communities of this region, gains a deeper setting and a firm point of attack in NT history. The foundation of N. Galatian Christianity is attributed by Luke, if at all, in the most cursory fashion, and it held an obscure place in the early church. How, it is asked, could Paul's intimate friend have been (on the N. Galatian theory) so uninterested in churches by which Paul himself set such store? And how can Paul have ignored, apart from the allusion of 2 Tim 3:11, the S. Galatians who formed the first-fruits of his wider labors and supplied a vital link in his travels as preachers of the gospel? In the one case, we must point out: (1) that for anything we know Paul wrote many letters to S. Galatia; we possess but a selection from his correspondence; the choice of the canonical epistles was not governed by the importance of the parties addressed in them—Crisis Col and Philem; nor were Paul's concern for his churches, and the empreasement with which he wrote, determined by their magnitude and position, but by their needs and their hold on his affections (see Gal 1 6, etc.; 3:12). The S. Galatians were the central line of Paul's journeys and of the advance of gentile Christianity; this is probably the reason why Luke, who was compelled to a strict economy of space, just ignored this field, though he shows himself aware of its existence. The apostle's con-
Apart from the aforesaid controversy, besides the standard Comment, on Paul’s Ep. Col. iv. 1, Luther’s Ad Galatian is of unique historical interest; the interpretations of Uster (1852), Wiesehöfer (1859), Holsten (Das Evangel. d. Paulus, 1880), Philipp (German; Baljon (1889), in Dutch; and of B. Jowett, English. Best, the specially serviceable, from different points of view; see also Cgt and Eb.

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Galbanum, gal-ba’num (גָּלַבַּנְא, ἐξίζην; xαλδανία, καλλᾶνία): A gum-resin which occurs in small, round, semitranslucent tears or in brownyellow masses; has a pleasant aromatic odor and a bitter taste; and is today, at any rate, imported from Persia. It is derived from certain umbrelliferous plants, Ferula galbaniflua and F. rubricaulis. It is mentioned in Ex 30:34 as an ingredient of the holy incense, and also in Sir 24:15: “a pleasant odour . . . as galbanum.”

Galed, gal’ed (גָּלֶד, gal’ehd): Derived from the Heb gal, ‘a heap of stones,’ and ech, ‘witness,’ and perhaps also from the Aram. gen. pl. of ghed-dha, which, corresponding to gurar-saahadatha’ah in Aram. (Gen 31:47). It is applied to the cairn raised by Jacob and Laban, beside which they sealed their covenant in a common meal, the memory of which they appended to the silent cairn to preserve it. The ancient custom of associating events with inanimate objects as witnesses is often illustrated in Heb history (Josh 4:4 ff, etc.). There may be in this narrative a suggestion of how the name ‘Gilead’ came to be applied to that country. W. Ewina

Galgala, gal-ga-la (גַּלֶּגַלְאָה, Galgala): Gr equivalent for Gigil. The word occurs in 1 Mace 2:2 in connection with Arbela, galgala (bssd), in way to Galgala”—but it is doubtful which Gigal is meant. Cf Jos, Ant, XII, xi, 1; and see Gigil.

Galilean, gal-i’le-an. See Galilee.

Galilee, gal-i-le (גַּלְילֶא, גַּלְילָא, ha-g'allil, ha-gallah, lit. “the circuit” or “district”; ἡ Γαλιλαία, he Galilaií:): Kedesh, the city of refuge, is included (Bssd). The name of Galilee is described as lying in Galilee, in Mount the nations Naphtali (Josh 20:7; cf. 21:32).

The name seems originally to have referred to the territory of Naphtali. Joshua’s victorious campaign in the north (ch. 11), and, subsequently, the triumph of the northern tribes under Deborah and Barak (Jgs 4, 5) gave Galilee supremacy; yet the tribe of Naphtali was not able to drive out all the former inhabitants of the land (1:33). In the time of Solomon the name applied to a much wider region, including the territory of Asher. In this land lay the cities given by Solomon to Tirum (1 K 9:11). Caleb here named must be identical with that of Josh 19:27. The Asherites also failed to possess certain cities in their allotted portion, so that the heathen continued to dwell among them. To this state of things, probably, is due the fact given in Isa 9:1 to this region, “Galilee of the nations,” i.e. a district occupied by a mixed population of Jews and heathen. It may also be referred to in Josh 12:25, where possibly we should read “king of the nations of Galilee” (Paldil), instead of “Gigil’” (vbigilil). Yet it was within this territory that, according to 2 S 20:18 (LXX) lay the two cities noted for their preservation of ancient Israelitish religious customs in their purity—Abel-beth-maachah and Beeroth. There is nothing to guide us as to the northern boundary of Galilee in the earliest times. On the E. it was bounded by the upper Jordan 2. Ancient and the Sea of Galilee, and on the S. by the Sea of Galilee, the plain of el-Bet ‘an. That all within boundaries the limits of Galilee we may be sure. Possibly, however, it included Zebu-

lun, which seems to be reckoned to it in Isa 9:1. In this territory also there were unconquered Canaanite cities (Jgs 1:30).

3. Before the Exile (15:20). Galilee must have been the arena of conflict between Jehoshaphat and Hazael, king of Syria. The cities which the latter captured were recovered from his son Ben-hadad by Joash, who defeated him three times (2 K 10:32, 13:22 ff). The affliction of Israel nevertheless continued, “every bitter,” and God saved them by the hand of Jeroboam son of Joash, the great warrior monarch of the Northern Kingdom, under whom Galilee passed completely into the hands of Israel (2 K 14:25 ff). But the days of Israel’s supremacy in Northern Pal were nearly over. The beginning of the end came with the invasion of Tiglath-pileser III, who took the chief cities in Galilee, and sent their inhabitants captive to Assyria (ver 29). Probably, as in the case of the Southern Kingdom, the poorest of the land were left by the invaders. At any rate there still remained Israelite settlements in the district (2 Ch 30:10 f); but the measures taken by the conqueror must have for the rapid increase of the heathen element.

In post-exilic times Galilee is given to the most northerly of the three divisions of Western Pal. The boundaries are indicated by Jos (BJ, III, iii, 1). It was divided into Lower and Upper Galilee, which was encompassed by Pheonicia and Syria. It marched with Ptolemais (Bersabe) and Carmel on the W. The mountain, formerly Galilean, now belonged to the Syrians. On the S. it adjoined Samaria and Scythopolis (Beisan) as far as the river Jordan. It was bounded on the E. by Hippene, Gadara, Gaulanitis and the borders of the kingdom of Agrippa, while the northern frontier was marked by Tyre and the country of the Tyrians. The northern limit of Samaria was Gines, the modern Jenin; on the south boundary of Galilee, therefore, included the great plain, and stretched northward to the plain of er-Ramah—Ramah of Josh 19:36. Jos mentions Bersabe, the modern Abu-Shehobi, and the Talm, K’phar Hanaanayah, the modern city of Jaffa, as the northern border; the former being about a mile N. of the Sea of Galilee. The plain reaches to the foot of the mountain chain, which, running E. and W., forms a natural line of division. Upper Galilee may have included the land as far as the gorge of the Lajma, which, again, would have formed a natural boundary to the N. Jos, however, speaks of Kedesh as belonging to the Syrians (BJ, II, xviii, 1), situated “between the land of the Tyrians and Galilee” (Ant, XIII, v, 6). This gives a point on the northern frontier in his time; but the rest is left indefinite. Others, such as Day and others, followed by Cheyne (EB, s.v.), on quite inadequate grounds conclude that certain localities on the E. of the Sea of Galilee were reckoned as Galilean.

In the mixed population after the exile the purely Jewish element must have been relatively small.

In 165 BC Simon Maccabaeus was able to rescue them from their threat 5. Character of the Galileans able to reverse the wholeoming neighbors by carrying the whole community away on Camels. (Ant, XIII, 6, 14 ff). Jos tells of the conquest by Aristobulus I of Iturea (Ant, XIII, xi, 3). He compelled many of them to adopt Jewish religious customs, and to obey the Jewish law. There can be little doubt that Galileans treated in the same way. While Jewish in their religion, and in their patriotism too, as subsequent
Galilee
Galilee, Sea of

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history showed, the population of Galilee was composed of strangely mingled elements—Aramaean, Ituraean, Phœnician, and Gr. In the circumstances these mingled elements and the expectations they fixed were all high orthodoxy for the Jews as the Ethiopians. Their mixed origin explains the differences in speech which distinguished them from their brethren in the S., who regarded Galilee and the Galileans with a certain proud contempt (Jos. 14:6; 7:22). But a fine type of manhood was brought among the peasantry of the two Galilees which, according to Jos (BJ, III, iii, 2), were "always able to make a strong resistance on all occasions of war; for the Galileans are no less a prey to the rock than to the country ever been of men of courage." Jos, himself a Galilean, knew his countrymen well, and on them he mainly relied in the war with Rome. In Galilee also the Messianic hope was cherished with the deepest intensity. When the Messiah appeared, with His own Galilean upbringing, it was from the north-countrymen that He received the warmest welcome, and among them His appeal elicited the most gratifying response.

In 47 BC Herod the Great, then a youth of 25, was made military commander of Galilee, and won great applause by the fashion in which he suppressed a band of robbers who had long vexed the country (int, XIV, when a child of three to the throne, 37 BC, a period of peace and prosperity for Galilee began, which lasted till the banishment of his son Antipas in 40 AD. The tetrarchy of Galilee was given to the latter at his father's death, 4 BC. His reign is marked by the whole line of Jesus, with the exception of His infancy. After the banishment of Antipas, Galilee was added to the dominions of Agrippa I, who ruled it till his death in 44 AD. Then followed a period of Roman administration, after which it was given to Agrippa II, who sided with the Romans in the subsequent wars, and held his position till 100 AD. The patriotic people, however, by no means submitted to his guidance. In their heroic struggle for independence, the command of the two Galilees, with Gamala, was intrusted to Jos, who has left a vivid narrative, well illustrating the splendid courage of his freedom-loving countrymen. But against such an adversary as Rome even their wild bravery could not prevail; and their defeat is marked by the brave deed of Vespasian, 67 AD. There is no certain knowledge of the part played by Galilee in the rebellion under Hadrian, 132-35 AD.

At the beginning of the Rom period Syrophœnic (Συφόρασίς), about 3 miles N. of Nazareth, took the leading place. Herod Antipas, however, built a new city on the western shore of the Sea of Galilee, which, in honor of the reigning emperor, he called Tiberias. Here he reared his "golden house," and made the city the capital of his tetrarchy. See TIBERIAS. After the fall of Jerusalem, Galilee, which had formerly been held in contempt, became the home of Jewish learning, and its chief seat was found in Tiberias where the Mishna was committed to writing, and the Jerusalem Talmud was composed. Thus a city into which at first no pious Jew would enter, in a province which had long been despised by the leaders of the nation, became the main center of their national and religious life.

Among the more notable cities in Galilee were Krdesh Nahari, the city of refuge, the ruins of which lie on the heights W. of el-Huleh; S. of Galilee; and Nain, on the northern slope of the mountain now called Little Hermon.

In physical features Galilee is the most richly diversified and most beautiful district in Western Pal; while in beauty and fertility it is the most.
S., with Damascus on the N.E., and with the markets of the E. by the great caravan routes (see "Roads and Palestine"). In the days of the merchanten, the passing of armies and the movements of the representatives of the Empire, must have made these highways a scene of perpetual activity, touching the dwellers in Galilee with the widening influences of the great world's life.

The peasant farmers of Galilee, we have seen, were a bold and enterprising race. Encouraged by the fruitfulness of their country, they have been industrious cultivators of the soil. Jos estimates the population at 3,000,000. This may be an exaggeration; but here we have all the conditions necessary for the support of a numerous and prosperous people. This helps us to understand the crowds that gathered round and followed Jesus in this district, where the greater part of His public life was spent. The cities, towns and villages in Galilee are frequently referred to in the Gospels. That the Jewish population in the centuries immediately after Christ was numerous and wealthy is sufficiently proved by the remains from those times, esp. the ruins of synagogues, e.g. those at Tell Hâm, Kerâdeh, Irbid, el-Jisî, Kefr Bir'îm, Mevirôn, etc. Near the last named is shown the tomb of the great Jewish teacher Hillel.

Galilee was not without her own heroic memories. The great battlefields of Megiddo, Giblou, and the waters of Merom lay within her borders; and among the famous men of the past she could claim Barak, Ibzan, Elion, and Jotham of the judges; of the prophets, Jonah and Elisha at least; possibly also Hosea who, according to a Jewish tradition, died in Babylon, but was brought to Galilee and buried in Safed (Neubauer, Geogr. der Palmaud, 227). When the chief priests and Pharisees said, "Search, and see that out of Galilee ariseth no prophet," it argued strange and inexcusable ignorance on their part (Jn 7 32). Perhaps, however, in this place we should read ἐπιφημίαν, ὁ προφήτης, "the prophet," i.e. the Messiah. It is significant that 11 out of the 12 apostles were Galileans.

For detailed description of the country, see Issachar; Asher; Žebulun and Naphtali; see also Galilee, Sea of.

W. Ewing

**GALILEE, MOUNTAIN IN:** After the resurrection the disciples "went into Galilee, unto the mountain where Jesus had appointed them" (Mt 28 16). Here Jesus came to them, declared that all authority in heaven and earth had been given to Him, commanded them to go and make disciples of all nations, concluding with the memorable promise: "Lo, I am with you always, even unto the end of the world." Probably it was some well-known height near the sea that was most frequented during the Galilean ministry. Looking from the western shore at the uplands N. of the lake, it is not easy to imagine a more appropriate spot for this never-to-be-forgotten interview than Jebel Kâsân, a bold headland not far to the E. of Safed, overlooking the land of Gennesaret and the sea, and commanding from its lofty summit a view of about 80 miles in every direction. Of course, there is no certainty.

W. Ewing

**GALILEE, SEA OF (ἡ θάλασσα τῆς Γαλαής, ἡ θάλασσα τῆς Γαλαίας):** This is the name 5 t given in the NT (Mt 4 18; 15 29; Mk 1 16; L. The 7 31; Jn 6 1) to the sheet of water which is elsewhere called "the sea of Tiberias." (Jn 21 1; 6 1); "the lake of Gennesaret" (Lk 5 1); "the sea" (Jn 6 16, etc.), and "the lake" (Lk 5 1, etc.). The OT names were "sea of Chinnereth" (תְּיִרְעָן), "yam-kiinnereth: Nu 34 11; Dt 3 17; Jos 13 27; 19 35), and "sea of Chinnereth" (תְּיִרְעָן), yam-kiinneroth: Josh 12 3; of 11 2; 1 K 15 20). In 1 Macc 11 67 the sea is called "the water of Gennesar" (Rv "Genne- saareth"). It had begun to be named from the city so recently built on its western shore even in NT times (Jn 21 1; 6 1); and by this name, slightly modified, it is known to this day—Bahir Tabariyeh.

The sea lies in the deep trough of the Jordan valley, almost due E. of the Bay of Acre. The surface is 680 ft. below the level of the Mediterranean.

2. General Mediterranean. It varies in depth from 130 ft. to 148 ft., being deepest along the course of the Jordan (Barrois, PEFS, 1894, 211-220). From the point where the Jordan enters in the N. to its exit in the S. is about 13 miles. The greatest breadth is in the N., from el-Mejdel to the mouth of Wâdy Samak being rather over 7 miles. It gradually narrows toward the S., taking the shape of a gigantic pear, with a decided bulge to the W. The water of the lake is clear and sweet. The natives use it for all purposes, esteming it light and pleasant. They refuse to drink from the Jordan, alleging that "who drinks Jordan drinks fever." Seen from the mountains the broad sheet appears a beautiful blue; so that, in the season of greenery, it is no exaggeration to describe it as a sapphire in a setting of emerald. It lights up the landscape as the eye does the human face; and it is often spoken of as "the eye of Galilee." To one descending from Mt. Tabor and approaching the edge of the great hollow, on a bright spring day, when the land has already assumed its fairest garments, the view of the sea, as it breaks upon the vision in almost its whole extent, is one never to be forgotten. The mountains on the E. and on the W. rise to about 2,000 ft. The heights of Naphtali, piled up in the N., seem to culminate only in the snowy summit of Great Hermon. If the waters are still, the shining splendors of the mountain may be seen mirrored in the blue depths. Round the greater part of the lake there is a broad pebbly beach, with a sprinkling of small shells. On the sands along the shore from el-Mejdel to A'în el-Tineh these shells are so numerous as to cause a white glister in the sunlight.

The main formation of the surrounding district is limestone. It is overlaid with lava; and here and there around the lake there are outliers of basalt through the limestone. At el-Tâbgha in the N., at A'în el-Puliyeh, S. of el-Mejdel, and on the shore, about 2 miles S. of modern Tiberias, there are strong hot springs. These things, together with the fre-
quent, and sometimes terribly destructive, earthquakes, sufficiently attest the volcanic character of the region. The soil on the level parts around the sea is very fertile. Lake Gennesaret, or Lake Tiberias, is a remnant of a much larger ancient lake. Naturally the temperature in the valley is higher than that of the uplands; and here wheat and barley are harvested about a month earlier. Frost is not quite unknown; but no one now alive remembers it to have done more than lay the most delicate fringe of ice around some of the stones on the shore. The fig and the vine are still cultivated with success. Where vegetable gardens are planted they yield plentifully. A few palms are still to be seen. The indigo plant is grown in the plain of Gennesaret. In their season the wild flowers lavish a wealth of lovely colors upon the surrounding slopes; while bright-blossoming oleanders fringe the shore.

Coming westward from the point where the Jordan enters the lake, the mountains approach within a short distance of the sea. On the shore, fully 2 miles from the Jordan, are the ruins of Tell Hûm. See Capernaum. About 2 miles farther W. are the hot springs of el-Tughna. Here a shallow vale breaks northward, bounded on the W. by Tell 'Aretimah. This tell is crowned by an ancient Canaanite settlement. It throws out a rocky promontory into the sea, and beyond this are the ruins of Khân Mina, with 'Ain el-Tsneh close under the cliff. Important Roman remains have recently been discovered here. From this point the plain of Gennesaret (el-Ghweir) sweeps round to el-Mi'i'da, a distance of about 4 miles. W. of this village opens the tremendous gorge, Wâdi el-Hamâm, with its dangerous robber-witnesses in its precipitous sides, and the ruins of Arbela on its southern lip. From the northern parts of the lake the Homs of Haffîn, the traditional Mount Betitudes, may be seen through the rocky jaws of the gorge. S. of el-Mi'i'da the mountains advance to the shore, and the path is out in the face of the slope, bringing us to the hot spring, 'Ain el-Fultijeh, where is a little valley, with gardens and orange grove. The road then crosses a second promontory, and proceeds along the base of the mountain to Tiberias. Here the mountains recede from the shore leaving a crescent-shaped plain, largely covered with the ruins of the ancient city. The modern town stands at the northern corner of the plain; while at the southern end the famous hot baths of the ancient Hammath. A narrow ribbon of plain between the mountain and the shore runs to the S. end of the lake. There the Jordan, issuing from the sea, almost surrounds the mound on which are the ruins of Kerak, the Tarichaea of Jos. Crossing the floor of the valley, past Semakh, which is now a station on the Haifa-Damascus railway, we find a similar strip of plain along the eastern shore. Nearly opposite Tiberias is the stronghold of Kâ'lat el-Fâhûn, possibly the ancient Hippos, with the village of Fîrs, the ancient Aphek, on the height to the E. To the N. of this the waters of the sea almost touch the foot of the steep slope. A herd of swine running headlong down the mountain would here inevitably perish in the lake (Mt 8: 22, etc.). Next we reach the mouth of Wâdi Semakh, in which lie the ruins of Kureh, probably representing the ancient Gerasa. Northward the plain widens into the marshy breadths of el-Balûtah, and once more we reach the Jordan, flowing smoothly through the flat lands to the sea.

The position of the lake makes it liable to sudden storms, the cool air from the uplands rushing down the gorges with great violence and forming tumultuous billows. Such storms are fairly frequent, and as they are attended with danger to small craft, the boatmen are constantly on the alert.

Save in very settled conditions they will not venture far from the shore. Occasionally, however, tempests break over the lake, in which a boat could hardly live. Only twice in over 5 years the present writer witnessed such a hurricane. Once it burst from the S. In a few moments the air was thick with mist, through which one could hear the roar of the tortured waters. In about ten minutes the wind fell as suddenly as it had risen. The air cleared, and the wide welter of foam-created waves attested the fury of the blast. On the second occasion the wind blew from the E., and the phenomena described above were practically repeated.

4. Fish Zebedee was able to hire men to assist him (Mk 1: 20). In recent years there has been a considerable revival of this industry. See Fishe rs. Four of the apostles, and these the chief, had been brought up as fishermen on the Sea of Galilee—Peter and Andrew, James and John.

The towns around the lake named in Scripture are treated in separate articles. Some of these is impossible to identify. Many are the ruins of great and splendid cities on slope and height of which almost nothing is known today. But from their mute testimony we gather that the lake in the valley which is now so quiet was once the center of a busy and prosperous population. We may assume that the cities named in the Gospels were mainly Jewish. Jesus would naturally avoid those in which Gentile influences were strong. In most cases they have gone, leaving not even their names with any certainty behind; but His memory abides forever. The lake and mountains are, in main outline, such as He saw beheld. This is that lends its highest charm to "the eye of Galilee."

The advent of the railway has stirred afresh the pulses of life in the valley. A steamer plies on the sea between the station at Semakh and Tiberias. Superior buildings are rising outside the ancient walls. Gardens and orchards are being planted. Modern methods of agriculture are being employed in the Jewish colonies, which are rapidly increasing in number. Slowly, perhaps, but surely, the old order is giving place to the new. If freedom and security be enjoyed in reasonable measure, the region will again display its long-hidden treasures of fertility and beauty.

GALL, gól:

(1) "sûn", râb hî or šûn; râsh (Dt 32: 32 only, "grapes of gall"): Some very bitter plant, the bitterness as in (2) being associated with the idea of poison. Dt 29: 18 m "râsh, a poisonous herb"; Lam 3: 5, 19; Jer 8: 14; 9: 15; 23: 15, "water of gall," m "poison"; Hos 10: 4, rd "poison of asps." Am 6: 12, "Ye have turned justice into gall"; Job 20: 16, the "poison of asps": here râsh clearly refers
to a different substance from the other references, the points in common being bitterness and poisonous properties. Henlock (Coriandrum maculatum), colocynth (Citrullus colocynthis) and the poppy (Papaver somniferum) have all been suggested as the original rōsh, the last having most support, but in most references the word may represent any bitter poisonous substance. Rōsh is associated with ḥādānāh, “wormwood” (Dt 29:18; Lam 3:19; Am 6:12).

(2) יְרָדָה, mi`rāḏā (Job 16:13), and יְרָד, mi`rāḏ (Ps 30:14; 24), both derived from a root meaning “to be bitter,” are applied to the human gall or “bile,” but like Job, mi`rāḏ hence applied to the venom of serpents (20:14). The poison of these animals was supposed to reside in their bile.

(3) חֹלֹ֥ת, chol (Mt 27:34), “They gave him wine to drink mingled with gall”; this is clearly a reference to the LXX version of Ps 69:21: “They gave me also gall [chōl, Heb rōs] for my food; and in my thirst they gave me vinegar to drink.” In Mt 25:3, it says, “wine mingled with myrrh.” It is well known that the Romans gave wine to criminals before their execution to alleviate their sufferings; here the chōl or bitter substance used was myrrh (Pliny Ep. xx:18; Sen. Ep. 83).

GALLANT, gal`ant: The tr of יְרָדָה, addār, “bright,” “splendid,” “mighty” (Isa 35:21, “Neither shall gallant [addār] ship pass thereby”); the word is tr4 “mighty” in Ex 15:10; 1 S 4:8; Isa 10:34; Zec 11:2 AV. In Isa 35:21, above, it is applied to Heb., “glorio” e.g. “ordain,” “chose” in . . . majestic; of also Ps 16:3, “the excellent.” As a noun it is used in m of Nah 2:5 as alternative for “worthies,” RV “nobles”; in Zec 11:2, for “the mighty,” RV “goodly ones,” m “glorious”; it is tr4 “nobles” in Jgs 5:13; 2 Ch 26:20, etc. See also SHIPS AND BOATS.

GALLERY, gal`rē-i: (1) יְרָדָה, attāk, K-thabh; יְרָדָה, attāk, used only in Ezk 41:16; 42:3; etymology and meaning uncertain; among the more probable suggestions are “pillar,” “column,” “walk with pillars,” “colonnades,” “passageway,” “porches,” “galleries” and “terraces” (orCornell suggests the substitution of kēroth, “walls,” which however, is quite unsuitable). It is tr4 “pillars” in Jgs 5:13; 2 Ch 13:3, etc. See also SHIPS AND BOATS.

(2) גַּלְּאֵל, Galleh, “rosh” (“Hebrews”); the temple of Ezekiel’s vision from Solomon’s temple. The idea and perhaps the word seem to have been borrowed from the more elaborate architecture of the country of the Exile, where the Jews were presided over the Jews of Ezekiel’s time very strongly. The building Ezekiel would place in the outer court with its terraces is a perfect Ban ziggurat or stage-house temple (cf Enc Brit, 11th ed. II, 574, c-d).

(2) יְרָד, rosh, probably “the head of hair” (Ps 11:5; 21:3, rāsh, K-rē, rāsh, K-thabh; probably “rafters,” Cant 11:7; both words and also the similar word [rāḥām, Gen 30:35; Ex 2:16], trd “troughs,” are probably connected with the Arm. rōḥ, “to flow,” “to run”): Although AV uses “galleries,” Cant 1:7 and 11:7, in the context in each place clearly points to another meaning. In the former of these passages, “the king is held captive in the tresses thereof,” there follows a description of the head. In the latter passage the word in question is in parallelism with both whom, “the beams of our house,” and “rafters,” AV, or possibly “boards,” is suggested. NATHAN ISAACS

GALLEY, gal`i: See SHIPS AND BOATS, II, 2, (2).

GALLIM, gal`im (אַלְלִים, gillum, “heaps”): Probable two distinct places:

(1) A town mentioned among the 11 additional cities of Judah which are in the LXX assigned to Josh 15:59, and have altogether disappeared from the Heb text. It occurs between Karem (‘Ain Kararem) and Baither (Betther); it is probably the large and flourishing village of Beiti Jala, near Bethlehem.

(2) Gallim is mentioned in Isa 10:30; not far from Laishah and Anathoth and certainly N. of Jerusalem. It was the home of Palti the son of Laish (1 S 5:64), and it is by many authorities identified with the Gilm on the N. of Judah (Josh 15:7), the Qittim of the II passage (18:17), and the Beth-gilgal of Neh 12:29.

GALLIO, gal`i-ō (Tallia, Tallion): The Roman deputy or proconsul of Achaia, who was briefly held by his Jewish accusers on the apostle’s first visit to Corinth, during his second missionary journey (Acts 18:12-17). The trial was not of long duration. Although Gallio extended his protection to the Jews (cf Acts 18:14), though perhaps in the interest of the state, he contemptuously rejected the claim of the Jews that their law was binding upon all. In the eyes of the proconsul, the only law universally applicable was that of the Roman code and social morality: under neither was the prisoner chargeable; therefore, without even waiting to hear Paul’s speech in his own defence, he summarily ordered his lictors to clear the court. Even the subsequent treatment meted out to Sosthenes, the chief ruler of the synagogue, was to him a matter of indifference. The bating of Sosthenes is ascribed by different readings to “Jews” and to “Greeks,” but the incident is referred to by the writer of Acts to show that the sympathies of the populace lay with Paul, and that Gallio made no attempt to suppress them. Gallio has often been instances as typical of one who is careless or indifferent to religion, yet in the account given of him in Acts, he merely displayed an attitude characteristic of the manner in which the Roman governors of the religious disputes of the time (cf also Lyseas; Felix; Festus). Trained by his administrative duties to practical thinking and precision of language, he refused to adjudicate the squabbles of what he regarded as an obscure religious sect whose law was to him a sublime quibbling with “words and names.”

According to extra-canonical references, the original name of Gallio was Marcus annus Novatus,
but this was changed on his being adopted by the rhetorician, Lucius Junius Gallio. He was born at Corinth, to Roman Imp. of Tiberius. He was the brother of the philosopher Seneca, by whom, as also by Statius, reference is made to the affable nature of his character. As Achæa was reconstituted a proconsular province by Claudius in 44 AD, the accession of Gallio to office must have been subsequent to that date, and has been variously placed at 51–53 AD (cf also Knowing in Expos Gr Test., II, 389–92).

C. M. KERR

GALLOWS, gal'ows. See HANGING; PUNISHMENTS.

GAMÆL, gam'æl (Γαμαλί, Gamaliêl): Chief of the family of Ishmael who went up from Babylon with Ezra (1 Esd 8 29); called Daniel in Jer 8 2.

GAMALIEL, ga-mál'i-èl (Γαμαλίελ, Gamaliel), “reward or recompense of God”; Γαμαλίελ, Gamaliêl:
1. The son of Pedahzur, and “prince of the children of Manasseh,” chosen to aid in taking the census in the Wilderness (Nu 1 10; 2 20; 7 54; 10 23).
2. A Pharisee who at the meeting of the “council” succeeded in persuading its members to adopt a milder course when they were incensed at the doctrine of Peter and the rest of the apostles and sought to slay them (Acts 5 33–40). That he was well qualified for this task is attested by the fact that he was himself a member of the Sanhedrin, a teacher of the law, and held in high honor among all the people. In his speech he pointed out to his fellow-councillors the dire consequences that might ensue upon any precipitous action on their part. While quoting instances, familiar to his hearers, of past insurrections or seditions that had failed, he reminded them at the same time that if this last under Peter “is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God.” As a result of his arguments, the apostles, after being beaten and admonished to speak no longer in the name of Jesus, were released. In the speech which he was permitted by Lyaias to deliver from the stairs of the palace after the riot in Jerusalem, Paul referred to Gamaliel as the teacher of his youth, who instructed him rigidly in the Mosaic law (Acts 22 3).

The toleration and liberality displayed by Gamaliel upon the occasion of his speech before the Sanhedrin were all the more remarkable because of their rarity among the Pharisees of the period. Although the strict observance by the Christians of temple-worship, and their belief in immortality, a point in dispute between Pharisees and Sadducees, may have had influence over him (Knowing), no evidence is to be attached to the view that he definitely favored the apostles or to the tradition that he afterward became a Christian. The high place accorded him in Jewish tradition, and the fact that the title of Rabban, higher even than Rabbi or Master, was first bestowed upon him, testify that he remained a Pharisee to the end. His speech is rather indicative of one who knew the deeper truth in the OT of the universal fatherhood of God, and who recognized that the presence of His power was the deciding factor in all human enterprise. His social enmactments were permeated by the same broad-minded spirit. Thus his legislation on behalf of the poor was formulated so as to include Gentiles as well as Jews. The authenticity of his speech has been questioned by Wendt and others, chiefly on account of the alleged anachronism in regard to Theudas (see THEUDAS); but the internal evidence is against this view (cf Knowing in Expos Gr Test., II, 161). It has also been objected by Baur and the Tubingen school that the liberal, peace-loving Gamaliel could not have been the teacher of the fanatical Saul of Tarsus. To this reply has been made, firstly, that the charges against Stephen of destroying the temple and subverting the laws of Moses were not brought against Peter and the other apostles, and, secondly, that the doctrines of any teacher, however moderate he himself may be, are liable to be carried to extremes by an over-zealous pupil.

LITERATURE—Conybeare and Howson, Life and Epis. of St. Paul, ch ii; Kittó, Cyclopaedia of Bib. Lit., 1886, art. “Gamaliel” (Ginsberg).

C. M. KERR

GAMES, gâmz:—

I. ISRAELITISH GAMES
1. Children’s Games

2. Sports

3. Games of Chance and Skill

4. Story-Telling

5. Dancing

6. Proverbs

7. Riddles

II. THE GAMES OF GREECE AND ROME

1. Historical Introduction

2. General References

3. Specific References to Greek Athletics

4. References to the Theater and the Drama

LITERATURE

About the amusements of the ancient Israelites we know but little, partly on account of the nature of our literary sources, which are almost exclusively religious, partly because the antiquities thus far discovered yield very little information on this topic as compared with those of some of other great nations, and partly because of the relatively serious character of the people. Games evidently took a less prominent place in Heb life than in that of the Greeks, the Romans and the Egyptians. Still the need for recreation was felt and to a certain extent supplied in ways according with the national temperament. Mere athletics (apart from Gr and Rom influence) were but little cultivated. Simple and natural amusements and exercises, and trials of wit and wisdom, were more to the Heb taste. What is known or probably conjectured may be summed up under the following heads: Games of Children; Sports; Games of Chance and Skill; Story-telling; Dancing; Proverbs; Riddles. The amusements of Greece and Rome, on the other hand, which we see have influenced later Jewish society and esp. those which are directly or indirectly referred to in the NT, will be the theme of the latter part of the article.

I. ISRAELITISH GAMES.—There are two general references to the amusements of children: Zec 8 5:22; and the streets of the city shall be full of

1. Children’s games:—There are two general references to the amusements of children: Zec 8 5:22; and Gen 21 9 m, where we read of Ishmael “playing” (mâqâqeh).

The rendering of our Bibles, “mocking,” is open to question. Of specific games and pets there is hardly a mention in the OT. Playing with ball is alluded to in Isa 22 18: “He will... throw thee like a ball into a large country.” If the boys used in the OT were like those used by the Egyptians, they were sometimes made of leather or skin stuffed with straw and rushes, or string and rushes covered with leather (cf Wilkinson, Popular Account, I, 185–301; British Museum Guide to the Egypt Collections, 78). The question of Joth to Job (41 5): “Wilt thou play with him [the crocodile] as with a bird? or wilt thou bind him for thy mail?” suggests that tame birds were petted by Heb children, esp. by girls. The NT has one reference to children’s play viz. the half-parable about the children in the market-place who would neither dance to the flute as if at a marriage feast nor walk as if at a funeral (Mt 11 16 f; Lk 7 32).
Dancing was no doubt often practised, esp. in the time of the early monarchy. Saul and Jonathan (2 S 1 23), Asahel (2 18), Ahimaz (18 23.27) and some of the Gadites (1 S 13) were renowned for their speed, which can only have been the result of training and exercise. The same can be said of the feats of those who ran before a king or a prince (1 S 8 11; 2 S 15 1; 1 K 5 1; 18 46). The Psalmist must have watched great runners before he pictured the sun as reeling like a strong man to run his course (Ps 19 5b; cf also Eccl 9 11; Jer 8 6; 23 10). For running in the Gr games, see the latter part of this article.

Archerv practice is implied in the story of Jonathan's touching interview with David (1 S 20 20). 35-38) and in Job's complaint: "He hath also set me up for his mark. His archers compass me round about" (Job 16 12). Only by long practice could the 700 left-handed Benjamite slingers, every one of whom could sling stones with head-breast and not miss (Jgs 20 16), and the young David (1 S 17 49), have attained to the precision of aim for which they are famous.

In Zec 12 3, "I will make Jeshurun a burden some say, "burden of burden," Jerome found an allusion to a custom which prevailed widely in Pal in his day, and has been noticed by a recent traveler, of stone-lifting, i.e. of testing the strength of young men by means of heavy round stones. Some, he says, could raise five stones to the knees, others to the waist, others to the shoulders and the head, and a few could lift it above the head. This interpretation is not quite certain (Wright, Comm., 364), but the form of sport described was probably in vogue in Pal in Bib. times.

High leaping or jumping was probably also practised (Ps 18 29). The "play" referred to in 2 S 2 14 ff of 12 Benjamites and 12 servants of David was not a sport but a combat like that of the Hoggar tribes.

Dice were known to the ancient Egyptians, and Assyrian dice have been found, made of bronze with points of gold, but there is no trace of them in the OT. Recent research at Ugarit has brought to light many bones which seem to have been used in somewhat the same way as in a game played by the modern Arabs, who call it ba'ab, the very word they apply to dice. These bones were "the oldest and most primitive form of dice" (König after Sellin, RE, XVIII, 634). The use of dice among the later Jews is attested by the condemnation of dice-players in the Mish (Sanh., iii. 3). The Syrian soldiers who cast lots for the raiment of Jesus at the cross (Mt 27 55; Mk 15 24; Lk 23 34; Jn 19 24) may have used dice, but that can neither be proved nor disproved.

It has been suggested that the mackery of Jesus before the Sanhedrin described in Mt 26 67 ff | Mk 14 65; Lk 22 63 ff may have been connected with a gr game in which one of the players held the eyes of another while a third gave him a box on the ear. The last was then struck with a rod, a common punishment. A similar game is represented in an Egyptian tomb picture (Wilkinson, Popular Account, 19 14). This reference, however, though not quite inadmissible, is scarcely probable. Games with boards and men bearing some resemblance to our backgammon may have been in favor in Egypt (ib, 190-95), but cannot be proved for the Jews even in NT times.

Listening to stories or recitations has long been a favorite amusement of Orientals (cf Lane, Modern Egyptians, 390-91: "The Thousand and One Nights"); but there seems to be no reference to it in the Bible. There can be no reasonable doubt, however, that the Hebrews, like their neighbors, had story-tellers or reciters, and heard them with delight. Egyptian courtiers (Ps 80 1; Jer 51 23), known from the two volumes edited by Professor Petrie in 1869, and there are several non-canonical Jewish tales combined into romance and moral teaching: the Boole of Tob and Jth and perhaps the Story of Ahiqar, the last of which, with the help of the Aram, papyri discovered at Elephantine, can be traced back (in some form) to about 400 BC (Schnurer, Eds., 111, 250). There are also several stories in the Haggadic portions of the Talm. and the Midr.

Dancing, that is, the expression of joy by rhythmical movements of the limbs to musical accompaniment, is scarcely ever mentioned in the Bible. dancing in Egypt was introduced by Moses and Aaron (Ex 15 20); the dance of the Israelites round the golden calf (32 19); the dance of the maidens of Shiloh at an annual feast (Jgs 21 19 f); the leaping or leaping of the prophets of Baal round their altar on Carmel (1 K 18 26), and the dancing of David in front of the ark (2 S 6 14.16 | Ch 15 29). There are general references in Ps 149 3: "Let them praise his name in the dance"; 150 4: "Praise him with timbrel and dance"; and perhaps in 68 25. The allusions in Cant 6 13, "the dance of Mahannah," and in the proper name Abel-melahah, "the meadow of the dance" (1 K 19 16, etc), are too uncertain to be utilized.

The ritual dance was probably widespread among the East. David's performance has Egypt parallels. Seti I, the father of Ramsess II, and other Pharaohs are said to have danced before a deity (Budge, The Book of the Dead, I, xxxv), and Asiatic monuments show the custom elsewhere. About the methods of dancing practised by the ancient Hebrews but little is known. Probably the dancers in some cases
joined hands and formed a ring, or part of a ring, as in some heathen representations. The description of the ‘finger’s marks’ (Lk 23:33) was repeated before Jeth and all his might . . . leaping and dancing before Jeth” (2 S 6 14–16) suggests three features of that particular display and the mode of dancing which it represented: violent exertion, leaping (meyāzá‘e), and whirling (wurkhārā‘). Perhaps the whirling dance of Islam is a modern parallel to the last. Women seem generally to have danced by themselves, one often leading the rest, both in dancing and antiphonal song; so Miriam and the women of Israel, déphtháh’s daughter and her companions, the daughters of Jerusalem (Song of Sol 8:16; and, in the Apoc, Judith and her sisters after the death of Holophernes (Jth 15:12 f). Once the separation of the sexes is perhaps distinctly referred to (Jer 31:13). In public religious dances they may have occasionally united, as was the case sometimes in the heathen world, but there is no clear evidence to that effect (cf, however, 2 S 6 20 and Ps 68 25). Of the social dancing of couples in the modern fashion there is no trace. There seems to be some proof that the religious dances were among the Jews until the time of Christ and later.

If the Mish can be trusted (Sukkah, v.4), there was a torch-light dance in the temple in the Illuminated court at the festival of Sukkoth, in which the women of advanced years and high standing took part. The Gemara to the Jerus Talm adds that a famous dancer on these occasions was Rabbi Simon (or Simon, the son of Gamaliel, who lived in the apostolic age (Jos. B. J. IV, iii, 9). According to another phrase (To‘ah 4:6) a daughter of Jerus used to dance dressed in white in the vineyards on Tishri the 10th and Ab the 15th. Religion in the ancient East is created not only by the dances of the derabevath mentioned above, but also by occasional dances led by the sheikh in honor of a saint (Curtis, Primitive Semiitic Religion To-day, 169). Among the later Jews dancing was not unusual at wedding festivities. One unusual riddle was said to have been danced before the bride (K’thubkhot 172a). Singing and dancing with lighted torches, are said to be wedding customs of the modern Arabs.


6. PROVERBS as well as in the Derabevath.

Oriental who delighted in the short, pointed statement of a moral or religious truth, or a prudential maxim, whether of literary or popular origin. Most of these sayings in the Bible belong to the court circle and are in poetic form (see PROVERBS; ECCLESIASTES; ECCLESIASTICUS).

The orators who are shorter and simpler, together with a number of picturesque proverbial phrases, must have recurred continually in daily speech and have added greatly to its variety.

The OT supplies the following 10 examples of the popular proverbs:

1. “Like Nimrod a mighty hunter before Jeth” (Gen 10:9). (2) As the man is, so is his strength” (Gen 21:1), only two words in the Heb; (3) “Is Saul also among the prophets?” (1 S 10 11 f; 19) “Where is the wise (mey’hu? meu? is he not) doomed for wickedness?” (1 S 24:13); (5) “There are the blind and the lame; he cannot come into the house” (2 K 2:11); (b) him that goeth on his armor boast himself, as he that putteth it off” (1 K 20 11); (7) “Saw a man, and he saith, ‘What is with thee?’” (Job 2:4); (8) “The days are prolonged, and every vision faileth” (Ezk 22:22), a scoffing jest rather than a proverb; (9) “The son is greater than the father” (Ezk 16:44), two words in the Heb; (10) “The sour grapes are sour to their leaves, and the children’s teeth are set on edge” (Jer 31:29; Ezk 18:2). In the NT we find 10 others: (1) “Physician, heal thyself” (Lk 4:23); (2) “Physician have thine own wound” (Lk 4:35); (3) “Can the blind guide the blind?” (Lk 6:39); (4) “There is nothing new under the sun” (Ezk 3:9); (5) “What with measure me ye mete, it shall be measured unto you” (Mt 7 2 & Mk 4:24; Lk 6 38), almost identical with Jer 6:19; “measure measure” cited several times in the ancient Midrasch, the Mekhilta; (6) “One soweth, and another reapeth” (Jn 4:37); (7) “A prophet is not without honor” (Lk 4:24) in the country (Mt 13:57; Lk 4:24; Jn 4:44; Logion of the Nazarene in Jer 51:5); (8) “两类” (Mt 11:27), perhaps a proverb; (9) “Wheresoever the carcase is, there will the eagles be gathered together” (Mt 6:4; Lk 17:37); perhaps a proverb of which there is a trace also in the references to the vultures in Jer 5:29; (10) “It is hard for thee to kick against the goad” (Acts 3:21), a Gr proverb; (11) proverb of proof of Solomon’s note: (98), and (12) parables for the former half, and Gr for the latter: (10) Ye strain out the gnat, and swallow the camel” (Mt 23 24).

There are also many proverbial phrases which added popular expression and conversation. Exceeding smallness was likened to the eye of a needle (Mt 19:24) Mk 10:25; Lk 18:25), or to a grain of mustard (Mt 13:31 Mk 4:31; Mt 17:20; Lk 17:6), coconuts both found also in the Talm, the Koran, and modern Arab, sayings. Religious greatness was likened to a camel (Mt 19:24, etc.), in the Talm to a camel or an elephant. Great number was illustrated by reference to the “sand which is upon the sea-shore” (Gen 22:17 and many other passages): “the dust of the earth” (13:10, etc.; also an Arabic figure); “the weight of the earth” (Job 5:25; 16:9; 19:20; 49:7), an early Bab figure; a swarm of locusts (Nab 3:15 and other passages), a simile used also by Seneca (L.A., p. 179), and (13) a shekel, “a weight of heaven” (Gen 15:5 and 10 other passages). When complete security was promised or the overthrow was foretold that not a hair of the head was or should be injured or perish (1 S 4:14; 2 S 14:11; I K 1:32; Dtn 3:27; Is 22:11; Jer 24:1); the latter was referred to as the removal of mountains (Mt 17:20; 21:21 Mk 9:23; Mt 19:20; 1 Cor 13:8).

Riddles (w`y`d, ḫōḏāḥ; swōry, ḫōḏāma): Riddle-making and riddle-guessing were in favor in the ancient East, both in educated circles and in comparatively common life. There is a tablet in the British Museum K 4347: Guide to Assyrr and Bab Antiquities, 53) from the library at Assur, which, instead of the use of riddles not only by the Assyrians of the 7th cent. BC, but also in a far earlier age, for it contains a Sumer as well as a Sem text. So it is not surprising that we find a remarkable example of an early Israelite riddle. Solomon’s famous riddle: “Out of the eater came forth food, and out of the strong came forth sweetness” (Jgs 14:14). The riddle is couched in poetic form, as is also the solution: "What is sweeter than honey? and what is stronger than a lion" (ver 18), and the comment: “If ye had not plowed with my heifer, ye should not have found out my riddle” (ib). The stipulation of a prize or penalty according to the success or failure of the persons challenged to solve the riddle was a custom met with also among the ancient Greeks and in a later age also among the Romans.

2 Ch 9 1 the word used of Samson’s riddle (Ḫōḏāḥ) is employed of the “hard questions” put to Solomon by the queen of Sheba. The LXX seems to have understood the word as “riddle” here also, for it renders of the riddle court, “riddle court”, but the Jews not only adopted this interpretation, but actually gave riddles said to have been propounded. Of these riddles which, of course, have no direct historic value, but are interesting specimens of ancient Israelite thought, one is the following: go out movement while living, it moves when its head is cut off;” the answer to which is: “a tree” (Jew Enc, art. “Riddle”); see also for these riddles.
Games

Wünsche, Die Rätselwissenschaft bei den Hebräern, (15–23). If Jos can be trusted, historians of Phoenicia recorded a riddle-contest between Solomon and the Phoen Hiram in which the latter finally won with the help of a Tyrian named Abdemon (And, VIII, v, 3; Cap, i, 15). In this case, too, defeat involved penalty. The testing of ability by riddles has a striking parallel in the Pers epic, the Shah Nameh, in the trial of the hero Sol by the nobles or wise men (Wünsche, op. cit., 43–47). Solomon's fame as an author of riddles and riddle-like sayings is referred to in Sir 47 15.17 (Heb): "With song, and proverbs, dark sayings [hīdāh] and figures, thou didst greatly move the nations." Hīdāh occurs only once in Prov (1 6): "the words of the wise, and their dark sayings," but the collection contains several examples of what König calls "the numerical riddle": 6 16–19; 30 7.f.15.f.18.f.21.f. 24–28.29.f. In each case the riddle is stated first and then the solution. The saying in Prov 26 10: "As an archer that woundeth all, so is he that hireth the fool and he that hireth them that pass by," has been cited as a riddle, and it is certainly obscure enough, but the obscenity may be due to textual corruption. There are several passages in the OT in which the word hīdāh seems to be used in the general sense of "mysterious utterance": Nu 12 8; Ps 49 4; 78 2; Dn 5 12 (the Aram. equivalent of hīdāh); 8 23; Hab 2 6. In Ezek 17 1 it describes the parable or allegory of the Two Eagles and the Cedar and the Vine. The NT has several numerical riddles: 23 16; 25 f.17.f.; 26 51; 50 251; and there are similar examples in Ab 5 1–11.16–21 (Taylor's ed). In the Book of Jer (25 26; 51 41; 51 1) are two examples of a cryptic or cipher mode of writing which comes very near the riddle. SHE SfatE in the first two, and by the three letters shin, shin, kaph, answering to our sh, sh, k, is meant to be read with the substitution for each letter of the letter as near the beginning of the alphabet as it is near the end, the result being sh=k, sh=b, k=1, that is, B b l or Babel, Babylon. In the same way in the last passage the consonants composing the word Lebokamai l b, k, m, y, suggest k, d, y, m, that is, Kasdim or Chaldees. This cipher or riddle-writing was called by the Jews 'divination' (Hebrew, Lemberger, Einzelnachweise, etc., 131, 137 f, edited by Fischer; and modern commentaries on Jer). The NT contains no riddle except the numerical puzzle, Rev 13 18 (of number, Gematria), and has the Gr equivalent of hīdāh in 13 3 of "sharply" Gr en ainsignmati). There can be little doubt that riddles enlivened marriage festivities, such as that of Cana. Wünsche (op. cit.) gives some interesting specimens of later Jewish riddles, subsequent indeed to Our Lord's time, but such as might have been in circulation then.

LITERATURE.—The most important authority is the above-cited monograph of Wünsche. König has an interesting paragraph in his Sitzleich, Rhetorik, Poetik, etc., 121. Cf also Hamburger, RE. II, 966 f; arts. on "Riddle" in Jow Erc. Smith's DB, HDB, larger and smaller; Murray's DB; German BDB; German Dictionaries of Winer, Riehmy, and Guteh; Rosenmüller, Das alte und neues Morgenland, 43 f.

II. The Games of Greece and Rome.—This is not the place to give a detailed account of the Greek and the elaborate contests for which candidates were prepared in them, or to describe the special forms of sport introduced by the Romans, but these exercises and amusements were so well carried on in Pal and throughout the Roman Empire in the time of Christ and the apostles that they cannot be passed over in silence. Some acquaintance with them is absolutely necessary for the interpretation of many passages in the NT, esp. in the Epistles. Hellenic athletics found their way into Jewish society through the influence of the Gr kingdom ruled over by the Seleucids. Early in the reign of Antiochus Epiphanes (cir 176 BC) a gymnasion, "place of exercise," was built in Jerus

Theater at Gerasa.

(1 Macc 1 14; 2 Macc 4 9.12) and frequented by priests (vs 14f), who are spoken of as "making no account the honours of their fathers, and thinking the glories of the Greeks best of all." After the success of the Maccabean rising Gr games fell into disrepute among the Jewish population of Pal, and were thenceforth regarded with suspicion by all strict religionists, even the worldly Jos, sharing the general feeling (Ant, XV, vii, 1). Nevertheless gentle games must have been familiar to most in Jerus and elsewhere during the Herodian rule and the Rom occupation. Herod the Great built a theater and amphitheater in the neighborhood of the city (Jos, ib; for probable sites, see G. A. Smith, Jerusalem, II, 493), and instituted in the name of Caesar games which included Rom as well as Hellenic sports, celebrated every 5 years. There was also a hippodrome or race-course for horses and chariots, being considerable resemblance to the Rom circus (Jos, Ant, XVII, x, 2; BJ, II, iii, i). Jericho, too, was provided with a theater, an amphitheater and a hippodrome. There was a hippodrome also at Tarichea. In addition there were scattered over Syria many Hellenic and partially Hellenic cities—Schürer (JGV, II, 108–221) gives the history of 33—Caesarea Stratonicus, Caesarea Philippi, the cities of the Decapolis, Tiberias, etc, and Tarsus, which must have had a large Gr element in its population, Paul must have heard, and perhaps seen, in his childhood, much of the athletic exercises which were constantly in progress, and in later life he must have been accustomed to see and use them, esp. at Corinth, near which were celebrated biconially the Isthmian or Isthmian Games which drew visitors from all parts of the Empire, at Caesarea which possessed a theater, an amphitheater and a stadium, and at Ephesus. The custom, indeed, seems to have been almost universal. No provincial city of any importance was without it (Schürer, op. cit., 48), esp. after the introduction of games in honor of the Caesars. The early Christians, therefore, whether of Jewish or Gentile origin, were able to understand, and the latter at any rate to appreciate, references either to the games in general, or to details of their celebration.

The word which described the assembly gathered together at one of the great Greco games (agon) was also applied to the contests themselves, and then came to be used of References any intense effort or conflict. The corresponding vb. (agonmati) had a similar history. Both these words are used in the Pauline Epistles: the noun in Phil 1 30; Col 2 1; 1 Thess 2 2; 1 Tim 6 12; 2 Tim 4 7, rendered in RV (except in the second passage), "conflict" or "fight"; the vb. in Col 1 29, 4 12; 1 Tim 4 10; 6 12; 2 Tim 4 7, tri "strive," "fight." In
alludes to the rigid self-control enforced by long training which the athlete must practise. The training itself is glanced at in the exhortation: "Exercise thyself [gumnæsē] unto godliness" (1 Tim 4 7), and in the remark which follows: "Bodily exercise [gumnæsē] is profitable for a little." It is remarkable that the word gymnasium, or "place of training," which occurs in the Apoc (2 Mac 4:9, 12) is not met with in the NT. The necessity for the observance of rules and regulations is referred to in the words: "And if also a man contend in the games, he is not crowned, except he have contended lawfully" (2 Tim 2 5). In all these passages the games will have been more or less in the apostle's thought (for other possible NT references of He 5 14; 10 32; 12 1; 2 Pet 2 14).

In addition to these general references there are many allusions to details, again found mainly in the Pauline Epistles. These may meet to Greek (a) Beast-fight.—The combats of wild animals with one another and with men, which were so popular at Rome toward the close of the Republic and under the Empire, were not unknown in Pal. Condemned criminals were thrown to wild beasts by Herod the Great in his amphitheater at Jerus, to afford delight to spectators, a proceeding which Jos (Ant. XV. viii, 1) characterizes as impious. After the fall of Jerus in 70 AD many Jewish captives were slain in fighting with wild beasts (BJ VII. ii). This horrible form of sport must have been in the apostle's mind when he wrote: "I fought with beasts [theriomachēs] at Ephesus" (1 Cor 15 32). The reference is best understood as figurative, as in Ignatius on Rom 5 1, where the same word (theriomachēs) is used, and the soldiers are compared to leopards.

(b) Boxing.—This form of sport is directly referred to in 1 Cor 9 26: "So box I [RVM, Gr pukτεῖο] as not being the air." The allusion is probably continued in ver 27a: "but I buffet [RVM "bruise," Gr ὀπολκόμενον] my body." (c) The course.—Foot-races and other contests took place in an inclosure 606 ft. 9 in. in length, called a stadium. This is once referred to in a passage in the context of that just mentioned, which almost seems based on observation: "They that run in a race-course [RVM, Gr stadion] run all" (ver 24).

(d) Discus throwing.—The throwing of the discus, a round plate of stone or metal 10 or 12 in. in diameter, which was a prominent feature of Gr athletics and is the subject of a famous statue, a copy of which is in the British Museum, is not mentioned in the NT, but is alluded to in 2 Macc 4 14 as one of the amusements indulged in by Hellenizing priests in the reign of Antiochus Epiphanes.

(e) The foot-race.—The words for "run" and "race" (Gr τρέχει and δρόμος) sometimes clearly, and in other cases probably, allude to foot-races at the games. For obvious references of 1 Cor 9 24; He 12 1; 2 Tim 4 7; for possible references see Acts 13 25; 20 24; Rom 9 16; Gal 2 2; 5 7; Phil 2 16; 2 Thess 3 1. The second of these
(Nemean), laurel (Pythian), or pine (Isthmian). This is referred to in a general way in Phil 3:14, and in 1 Cor 9:24: "One receiveth the prize" (Gr in both cases brabedion); or also Col 3:15: "Let the
determination of a play of Euripides, and the Jewish
 colony to which he belonged produced a dramatic
 poet named Essekio, who wrote inter alia a play on
 the Exodus and some fragments of which have been
 preserved (Schürer, GJV's, II, 60; III, 500 ff). An
 inscription found not long ago at Miletus shows
 that part of the theater of that city was reserved for
 Jews (Deissmann, Light from the Ancient East,
 446 f). The leaders of the Pauline Epistles, Jews
 as well as Gentiles, would be generally more or less
 familiar with the theater and the drama. It has
 been suggested that there is a glimpse of a degraded
 form of the drama, the mime or mimic play, which
 was exceedingly popular in the 1st cent. and after-
 ward, in the mockery of Jesus by the soldiers (Mt
 27:27-30 | Mk 15:19-19). The "king" seems to have
 been a favorite character with the comic mime.
 The mockery of the Jewish king, Agrippa I, by the
 populace of Alexandria, a few years later, which
 furnishes a very striking parallel to the incident
 recorded in the Gospels (Schürer, GJV's, I, 497), is
 directly connected by Philo with the mimes. The
 subject is very ably discussed by a German scholar,
 Hermann Reie, in a learned monograph, Der König
 mit der Diadeem (1895). Certainly, on course, unattainable,
 but it seems at least fairly probable that the rude Syrian soldiers, who were no
 doubt in the habit of attending the theater, may
 have been echoing some mimic play in their mock
 homage to "the king of the Jews."

LITERATURE—In addition to works already mentioned
 see for the whole subject: arts. "Games" in Smith, DB;
 RB, large and small; EB; Je Gene, arts. "Spiele" in
 Winer, RBW, and Kienast, and esp. Konig, "Spiele bei
 den Hebräern," ER. On the games of Greece and Rome
 see articles in Smith's Dict. of the Bible; Amphitheatrum;
 Circus; Olympia; "Stadium," etc.

WILLIAM TAYLOR SMITH

Gammadim, gam'ad-im (גָּמָדִים, gammâḏîyim): The
word occurs only in Ezek 27:11, in AV in form
"Gammadims," in ERV "Gammadim." In ARV,
as also in ERVm, it is rendered "valorous men."
Some think a proper name is required, but identi-
fication is not possible, and the meaning remains
doubtful.

Gamul, ga'mul (גָּמִיל, gamēl), "weaned": The
head of the 22d of the 24 courses of priests inau-
agurated by David (1 Ch 24:17).

Gangrene, gan'gren (גָּנֶרֶנֶא, gānērēn),
pronounced gā'ygrēn; AV canker: The name was
used by the old Gr physicians for an eating ulcer
which corrodes the soft parts, and, according to
Galen, often ends in mortification. St. Paul comp-
ares the corrupting influence of profane babbling
or levity, in connection with subjects which ought
to be treated with reverence, to this disease (2 Tim
2:17). The old Eng. word "canker" is used by
16th- and 17th-cent. authors as the name of a cat-
terpillar which eats into a bud. In this sense it oc-
curs 18 t in Shakespeare (e.g. Midsummer Night's
Drama, II, ii, 3). The canker-worm mentioned 6 t by
Joel and Nahum is probably the young stage of Acridium
peregrinum, a species of locust. Cankerred in Jas
5:3 AV means "rusted" (Gr katiôtai), and is so
rendered in RV. In Sus ver 52 Coverdale uses the
phrase, "O thou old cankered carle," in Daniel's
address to the elder, where EV has "waxed old in
wickedness." The word is still used in the Scottish
dialect and applied to persons who are cross-grained
and disagreeable.

ALEX. MACALISTER

GAP: The text of 7:14, pereq, "a breach" (Ezk 13
5, "Ye have not gone up into the gaps," RVm "breaches"), is 4:30. "I sought among
them, that he could build up the wall, and stand in

Foot-Race.

Isthmian Crowns.

Although there is no direct reference in the NT
to the intellectual contests in which the Greeks de-
lighted as much as in athletics, the
4. Refer-
ences to the text "theater" (Gr théatron)
Theater and occurs 3 t: twice in the sense of "pub-
lish the Drama" hall" (Acts 19:29-31); and once
with a clear reference to its use as a place of amuse-
ment: "We are made a spectacle" (1 Cor 4:9). "The
drama was strongly dis-
countenanced by the strict Jews of Pal, but was
probably encouraged to some extent by some of the
Jews of the Diaspora, esp. in Asia Minor and Alex-
andria. Philo is known to have witnessed the rep-
fountains, sweet-smelling herbs, aromatic blossoms and convenient arbors in which to sit and enjoy the effect. These gardens are mentioned in Gen 2 and 3; 13 10; Cant 4 12-16; Ecl 2 5; Ezk 28 13; 31 8.9; 36 35; Joel 2 3. Ancient Bab, Assyr and Egypt records show the fondness of the rulers of these countries for gardens laid out on a grand scale and planted with the rarest trees and plants. The drawings made by the ancients of their gardens leave no doubt about their general features and their correspondence with Bib. gardens. The Pers word *pardeis* (*vapshwos, pardeisos*) appears in the later Heb writings to denote more extensive gardens or parks. It is tr. "orchards" in Ecl 2 5 AV; Cant 4 13. See Paradise.

Such gardens are still common throughout the Levant. They are usually situated on the outskirts of a city (cf. Jn 18 12; 19 15), except in the case of the more pretentious estates of rich pashas or of the government seats (cf 2 K 21 18; Est 1 5; 7 7.8; Neh 3 15; 2 K 25 4; Jer 39 come instinctive with the inhabitants of Pal and Syria. The writer has seen a group of young Arab boys modeling a garden out of mud and conducting water to irrigate it by channels from a nearby canal, in a manner that a modern engineer would admire. Gardens are cultivated, not only for their fruits and herbs (cf Cant 6 11; Isa 1 8; 1 K 21 2) and shade (cf Cant 6 11; Lk 13 19), but they are planned to serve as dwelling-places during the summer time when the houses are hot and stuffy. That this was an ancient practice is indicated by Cant 5 2; 6 2; 8 13. A shaded garden, the air laden with the ethereal perfumes of fruits and flowers, accompanied by the music of running water, a couch on which to sit or recline, suggest a condition of bliss dear to the Oriental. Only one who has traveled for days in a dry, glaring desert country and has come upon a spot like the gardens of such a city as Damascus, can realize how near like paradise these gardens can appear.

Mohammed pictured such a place as the future abode of his follow-
ers. No doubt the reminiscences of his visit to Damascus were fresh in his mind when he wrote. 

El-Jannah is used by the Moslems to signify the "paradise of the faithful."

Gardens were used as places of sacrifice, esp. in beautiful worship (Isa 1 26; 65 3; 66 17). They sometimes contained burial places (2 K 21 18-26; Jn 19 41).

Figurative: The destruction of gardens typified desolation (Am 4 9); on the other hand, fruitful gardens figured prosperity (Nu 34 6; Job 8 16; Isa 51 3; 58 17; 61 11; Jer 29 5-28; 31 12; Am 9 14).

JAMES A. PATCH

GARDEN, THE KING'S: Mention is made of "the king's garden" in 2 K 25 4; Jer 39 4; 52 7 (fundamentally the same passage), in connection with the flight of Zedekiah from Jerus; and again in Neh 3 15. The last passage shows that the "garden" was at the pool of Siloah (RV 'Sheelah'), at the mouth of Tyropocon, near the "fountain gate." This would seem to be "the gate between the two walls which was by the king's garden of the passages in 2 K and Jer (cf 2 Ch 32 5). On the topography, see Jerusalem; also Robinson, Pal, I, 142. Arnold (in Herzog) thinks the garden is probably identical with the "garden of Uzza" of 2 K 21 18-26.

JAMES OHR

GARDENER, gārd-'n-ér (ἀγροπός, κέρπουσα): "Gardener" occurs once in the EV (Jn 20 15), the tr of κέρπος and ὀπτέας, "warden" or "keeper." It is likely that the man referred to was the watchman or keeper (Arab. nafrā; Heb nūqer), corresponding to those mentioned in 2 K 17 9; 18 8; Job 27 18, etc, and not one who did the manual labor. It is used twice in the OT. In 2 Ch 3 6, ἐγερμένον means "to overlay," or "to plate." Thus he "garnished" the house or "overlaid" it, "studded" it, with precious stones, and thus adorned and beautified it. In Job 26 13, skiphārāth is a fem. noun meaning "fairness," "beauty," "brilliance." "By his Spirit the heavens are garnished," i.e. the clouds are driven off by the wind or breath of Jeh, and the sky made bright and clear.

In the NT (Mt 12 44; 23 29) the word kosmo means "set in order," "make ready," "adorn," etc. In Mt 26 7 it is tr* "trimmed," and in Rev 21 19 "adorned."

J. J. RAVE

GARRISON, garr-i-sān. See War.

GAS, gas (Gás, Gās): Named among the "sons of the servants of Solomon" (1 Ezd 5 34); not mentioned in the lists of Ezr and Neh.

GASHMU, gāsh's-mō, gash'mō (גָּשֶׁם, gashmō): A form of the name Gashem (q.v.), found in Neh 6 6 (cf ver 1), "And Gashmu said it." In Jdg 5 20 BDB the same termination -ū is found in Nabhatean proper names.

GATAM, gāt'am (גָּתָם, ga'tām): An Edomite chief, grandson of Esaau (Gen 36 11-16; 1 Ch 1 36).

GATE, gate (Heb normally [over 300 t] דָּשָׁן, dā'sān; occasionally דָּשָׁא, dā'sā'; delect, prop. "gateway" [but of Dt 3 5]; elsewhere the gateway is דָּשֶׁן, dā'sēn, pethah [cf esp. Gen 19 6]; Aram. דָּשַׁן, trā'; Gr δαπάνα, δαπάνη, δαπαλή; ERV and AV add יִגָּשָׁן, iphas, "threshold," in 1 Ch 19 22; and AV adds יִגָּשָׁהָ, dāshaymān, "double-door," in Isa 45 1; וּמָשָׁה, umshā; in Acts 2 12; a, "door," Acts 3 2):

(1) The usual gateway was provided with double doors, swung on projections that fitted into sockets
in the silt and lintel. Ordinarily the material was wood (Neh 2 3,17), but greater strength and protection against fire was given by plating with metal (Ps 107 16; Isa 45 2). Jos (B.J. V, v, 8) speaks of the little metal doors of the Epitaphios (Great Gate) (Acts 3 2) as a very exceptional thing. Some doors were solid slabs of stone, from which the imagery of single jewels (Isa 54 12; Rev 21 21) was derived. When closed, the doors were secured with a bar (usually of wood, Nah 3 13), but sometimes of metal, 1 K 4 13; Ps 107 16; Isa 45 2), which fitted into clamps on the doors and sockets in the post, uniting the whole firmly (Jgs 16 3). Sometimes, perhaps, a portcullis was used, but Ps 24 7 refers to the enlargement or enrichment of the gates. As the gate was sep. subject to attack (Ezk 21 15, 22), and as to “possess the gate” was to possess the city (Gen 22 17; 24 60), it was protected by a tower (2 S 18 54,33; 2 Ch 14 7; 26 9), often, doubtless, overhanging and with flanking projections. Sometimes an inner gate was added (2 S 18 24). Unfortunately, Pal gives us little monumental detail.

GATE, EAST: The expressions are found in Ezk: “Even the gate that looketh toward the east” (43 1); “The gate whose prospect is toward the east” (ver 4); but the idea of a gate on the eastern side as the principal entrance to the court of the sanctuary goes back to the days of the tabernacle (Ex 27 13-16). In addition to its use as admitting to the sanctuary inclosure, it may be presumed, in analogy with the general mode of the administration of justice, to have been the place where in earlier times cases were tried which were referred to the jurisdiction of the sanctuary (of Ex 18 19-22; Dt 17 8; 19 16,18; Nu 27 23, etc.).

In Ex 27 13-16 the “gate” by which the congregation entered the tabernacle is carefully described. An embroidered screen of the

1. The three sacred colors (blue, purple and Tabernacle scarlet), 20 cubits in width, hung from 4 pillars (usually 5 pillars, 6 cubits apart, on the reckoning see Tabernacle), in the center of the E. side of the tabernacle court. This is further alluded to in Nu 4 26, “the screen for the door of the gate of the court.”

(2) As even farm laborers slept in the cities, most of the men passed through the gate every day, and the gate was the place for meeting others (Ruth 4 1; 2 S 15 2) and for assemblages. For the latter purpose “broad” or open places (distinguished from the “streets” in Prov 7 12) were provided (1 K 22 10; Neh 8 1), and these were the centers of the public life. Here the markets were held (2 K 7 1), and the special commodities in these gave names to the gates (Neh 3 13,28). In particular, the “gate” was the place of the legal tribunals (Dt 16 18; 21 19; 25 7, etc), so that a seat “among the elders in the gates” (Prov 31 23) was a high honor, while “oppression in the gates” was a synonym for judicial corruption (Job 31 21; Prov 22 22; Isa 29 21; Am 5 10). The king, in especial, held public audiences in the gate (2 S 19 8; 1 K 22 10; Jer 38 7; cf Jer 29 3), and even yet “Sublime Porte” (the French tr of the Turkish for “high gate”) is the title of the Court of Constantinople. To the gates, as the place of throngs, prophets and teachers went with their message (1 K 22 10; Jer 17 19; Prov 1 21; 8 3; 31 31), while on the other hand the gates were the resort of the town good-for-nothings (Ps 69 12).

(3) “Gates” can be used figuratively for the glory of a city (Isa 3 26; 14 31; Jer 14 2; Lam 1 4; contrast Ps 87 2), but whether the military force, the rulers or the people is in mind cannot be determined. In Mt 16 18 “gates of Hades” (not “hell”) may refer to the hosts (or princes) of Satan, but a more likely tr is ‘the gates of the grave’ (which keep the dead from returning) shall not be stronger than it.” The meaning in Jgs 6 8,11 is very uncertain, and the text may be corrupt. See City; Jerusalem; Tabernacle; Temple. BURTON SCOTT EASTON

GATE, CORNER, FOUNTAIN, HORSE, SUR, etc. See Jerusalem.

Nothing is said of the position of gates in connection with Solomon’s temple, but there was an “inner” (1 K 6 36), and also an “outer” or “great” court (2 Ch 4 9), the latter with doors overlaid with brass, and Temple analogy makes it certain that here also the chief gate (inner or outer court?) see Courer was on the E. side. Provision was made by Solomon in his adjoining palace for the administration of justice in a hall or “porch of judgment” (1 K 7 7), but graver cases were still, apparently, referred for decision to the sanctuary (Jer 26 10). The trial in Jeremiah’s case, however, took place, not at the E. gate, but at “the entry of the new gate of Jeh’s house” (Jer 26 10; cf 36 10), probably Jotham’s “upper gate” (2 K 15 35).

In Ezekiel’s ideal temple, “the gate whose prospect was toward the east” was that by which the glory of Jeh went up from the city

3. Ezekiel’s (11 23), and by which the prophet in Temple vision saw it return (43 4). Nothing is told of an E. gate in the temple of


5. Herod’s Temple

GATE, THE BEAUTIFUL, bu’ti-fool (ἡ ὑπαρ-κυπή τοῦ ἱεροῦ, he hórapa páno toû hieroû): This gate of Herod’s temple is mentioned in the narrative of the healing of the lame man by Peter and John in Acts 3 2,10. Little dispute exists as to the identification of the Beautiful Gate with the splendid
“gate of Nicanor” of the Mish (Mid., i, 4), and "Cornishian Gate" of Jos (BJ, V, v, 3), but authorities are divided as to whether this gate was situated at the entrance, to the western court on the E., or was the gate reached by 15 steps, dividing that court from the court of the men. The balance of recent opinion inclines strongly to the former view (of Kennedy, "Problems of Herod's Temple, Ezra and Neh," T. E. 21, 147), whereas others take the opposite view (Waterhouse, in "Sacred Sites of the Gospels," 110), or leave the question open (thus G. A. Smith, Jerusalem, II, 212). See Temple, Hieron's. The gate itself was of unusual size and splendor. It received the name "Nicanor" from its being the work, or having been constructed at the expense, of an Alexandrian Jew of this name. Lately an ossuary was discovered on Mt. Olivet bearing the Gr inscription: "The bones of Nicanor the Alexandrian, who made the doors." Its other name, "Cornishian, refers to the costly material of which it was constructed—Cornishian bronze. Jos gives many interesting particulars about this gate, which, he tells us, greatly excelled in workmanship and value all the others (BJ, V, v, 3). These were plated with gold and their height and thickness was more than 50 cubits in height (the others 40); its weight was so great that it took 20 men to move it (BJ, VI, vi, 3). Its massiveness and magnificence, therefore, well earned for it the name "Beautiful."—W. Shaw Caldecott

GATE, VALLEY: In Neh 2 13 AV, "gate of the valley." See Jerusalem.

GATH, gath (גַּת, gath; LXX Γαθ, Gath, "winepress"): One of the five chief cities of the Philis (Josh 13 3; 1 S 6 17). It was a walled town (2 Ch 26 6) and was not taken by Joshua, and, although many conflicts took place between the Israelites and its people, it does not seem to have been captured until the time of David (1 Ch 18 1). It was rendered famous as the abode of the giant Goliath whom David slew (1 S 17 4), and other giants of the same race (2 S 5 18 22). It seems to have been destroyed after being taken by David, for we find Rehoobom reoccupying it (2 Ch 13 8), and this remains true also by the Philis, for we read that Uzziah took it and razed its walls (26 6), but it must have been restored again, for we find Hazael of Damascus capturing it (2 K 12 17). It seems to have been destroyed before the time of Amos (Am 6 2), and is not further mentioned in the OT or Mace, except in Mic 1 10, where it is referred to in the proverb, "Tell it not in Gath" (cf 2 S 1 20). Since its destruction occurred, probably, in the middle of the 8th cent. BC, it is easy to understand why the site has been lost so that it can be fixed only conjecturally. Several sites have been suggested by different explorers and writers, such as: Tell es Sâfî, Jebel Jarûn, Khurbet Jedâyêsh, Khurbet Abu Geth, Jennata and Yefna (see PEPS, 1871, 91; 1875, 42, 144, 194; 1880, 170 71, 211 23; 1886, 200 202). Tradition in the early centuries AD fixed it at 5 Rom miles N. of Eleutheropolis (Beit Jibrin, toward Lydda, which would indicate Tell es Sâfî as the site, but the Crusaders thought it was at Jamnia (Yefna), when richly erected the castle of Saida, but the consensus of opinion in modern times fixes upon Tell es Sâfî as the site, as is to be gathered from the references cited in PEPS above. The Bib. notices of G would indicate a place in the Philis plain or the Shephelah, which was fortified, presumably in a strong position on the border of the Philis country toward the territory of Judah or Dan. Tell es Sâfî fits into these conditions fairly well, but without other proof this is not decisive. It is described in SWP, II, 249 as a position of strength on a narrow ridge, with precipitous cliffs on the N. and W., connected with the hills by a narrow neck, so that it is thrust out like a bastion, a position easily fortified. In 1144 Fulke of Anjou gives a castle called Blanchegarde (Alba Specula). The writer on "Gath and Its Worthies" in PEPS, 1886, 200 204, connects the name Sâfî with that of the giant Saph (2 S 21 18), regarding him as a native of Gath, but the most direct evidence from early tradition connecting Tell es Sâfî with Gath is found in a MS said to be in the library of the Patriarchate of Jerusalem, which informs us that Catheroceanum was situated on a mountain called Telesaphion or Telesaphy, which is clearly Tell es Sâfî. Catheroceanum was situated on a mountain called Telesaphion or Telesaphy, which is clearly Tell es Sâfî. Gath and Sâfî: Catheroceanum must be the Lat for "camp of Gath" (PEPS, 1896, 305).—H. Porreny

GATHER, gath'ér 1. The Gr συλλέγω, συλλέγειν, συλλέγων, συλλέγοντα; "Gather," trans. "to bring together," "collect," etc. and intrns "to come together, meet," etc. It is usually used in the Gr Bible as a trans and represents many Heb and Gr words. It is the tr of σαγγός, "to bring together," in Jos 6 9, AVm "gathering host"; Ps 27 10, AVm "The Lord will gather me"; of Nu 12 14, 15; Is 12 12, AVm. The phrase "gather these unto their father," etc. is frequently used and indicates gathering together unto his fathers," "gathered into them as the sheaves to the threshing-floor."

In the NT we have συλλέγω, συλλέγειν, συλλέγεις; "to lay together," "to collect" (Mt 12 28 29 30 34 41; 15 45 47 48; 16 19; 23 25 37; 24 49; 25 9 46; 26 5 26, "seek returns"); Jn 3 36, "fruit unto life eternal"); επισυλλέγω, to lead or bring together" (Mt 23 37, "even as a hen gathereth her chickens"); ἀνακεφαλαιομαι, to sum up under one head, to recapitulate (Eph 1 10, "to gather together in one all things in Christ," RV "to sum up all things in Christ"); in 2 14; in Rom 13 9 the pass. is τρεῖς "briefly comprehended," RV "summed up"

"To gather," in the sense of "to inferior," occurs in Acts 16 10 as the tr of συμβάλλω, "to bring together" (here, in mind), "assuredly gathering," RV "concluding" (of 9 22, "proving").

Gatherer occurs in Am 7 14 as the tr of βόλος, from βάλλω, to cultivate figs or sycomores, "a gatherer of sycomore fruit." RV "a dresser of sycomore-trees" ("a nipper of sycomore figs, i.e. helping to cultivate a sort of figs or mulberries produced by the real sycomore tree" [used only by the poorest], which requires nipping in the cultivation, perhaps an occupation of shepherds; Vulg retulisse, "fig."). Gathering is the tr of επισυλλέγω, "leading together unto" (2 Thess 2 1), "our gathering together unto him"; in 1 Cor 16 2 we have "gathering" (λόγια from λατγιά) in the sense of a collection of many, RV "collection," AV in 1

"Gather," etc. occurs frequently in Apocalypse, e.g. "will gather us out of all the nations" (Rev 14 5); "gather them together" (1 Mac 9 7; 10 5); "Gather together, our dispersion," cf. "gather together, as a haven" (2 Mac 1 27); "gathered to his fathers"
Gath-hepher

Gazites

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proseteth, pres' ten loud au,ou. RV "people." (Josh 16:22; Bel-Ver 1:60). "Gathering together," RV "gatherer." susammd (2 Mac. 10:10); a "gathering in" the sense of a collection of money (12:43); RV "collection.

Among the changes in RV we have "hold firm" for "gathering together" (Gen 31:41); "Gather them together" for "One way or other" (Ezek 21:16, m. "Make thyself one"); for "gathering blackness" (Num 10:10), RV "waxed pale; gathered together" (Josh 11:10), and call unto judgment," m. "Heb call an assembly"; for "as one man" (Hosea 12:4), "gathereth his own brood"; for "as the partridge sitteth on eggs and hatcheth them not," ARV "that sitteth on eggs which none gathereth," m. "she gathered young which she had not brought forth," text of ERV and AVm (Jer 17:11).

W. L. WALKER

GATH-HEPER, gath-hefe'er ( várias ר, gath ha-hepher, "winepress of the pit"): A town on the boundary of Zebulun (Josh 19:13); AV in error, "Gittah-hepher"; the birthplace of the prophet Jonah (2 K 14:25). Jerome (Comm. on Jon) speaks of Gath as an inaccessible village, about 2 miles from Sepphoris on the Tiberias road, where the tomb of Jonah was shown. Benjamin of Tudela says that Jonah the son of Amittai the prophet was buried "in the mountain" near Sepphoris (Bohn, Early Travels in Pal, 88). These indications agree with the local tradition which identifies Gath-hepher with el-Mashkel, a village with ancient ruins on a height N. of the road as one goes to Tiberias, about 2 miles from Nazareth, and half a mile from Kefr Kennah.

GATH-RIMMON, gath-rim'on ( varias ר, gath rimmon, "winepress of Rimmon"): (1) A city in the territory of Dan named with Bene-berak and Me-jarkon, in the plain not far from Joppa (Josh 19:45), assigned to the Kohathite Levites (21:24), reckoned to Ephraim in 1 Ch 6:89. It is mentioned as a place of the Shechemites or on the way to Diospolis. This, however, is too far to the S. More probably it is identical with the "Gath" which Onom places between Antipatris and Jamnia. It is not identified.

(2) A town in the territory of Manasseh, W. of Jordan, given to the Levites (Josh 21:25). There is nothing to indicate the position of the place, and there is much confusion in the writing of the name: LXX A, "Batheia"; B, "Jebatha." In 1 Ch 6:70 it is replaced by "Bileam," i.e. W. Ewing

GAULONITIS, gôl'-on-î'tis. See GOLAN.

GAULS, gôl's (Tâkerôn, Galatai): Galatia in Asia Minor is literally the "Galla of the East;" its inhabitants are called Gali or Rom writers, just as the inhabitants of ancient France are called Galatai by Gr writers. In some MSS in 2 Tim 4:10, eis Gallan is read for eis Galatian. The emigration of the Gauls from Europe and their settlement in the central region of the peninsula of Asia Minor are somewhat obscure subjects, but the ancient authorities leave no doubt of the main facts. In 1 Mac 8:2 it is difficult to say whether Judas Maccabaeus is referring to the Gauls of Europe or the Gauls of Asia Minor. Both became finally subject to the Romans, and about the same time. It was in 191 BC that Gallia Cisalpina was reduced to the form of a Roman province, and in 189 BC occurred the defeat of Antiochus, king of Asia. Maccabaeus (Jer 81) places the picture with the Gauls in the N. of Italy, from the circumstance that they are mentioned as being under tribute to the Romans, and also from their mention in connection with Spain. Not much, however, can be argued from this, as the number of Gauls was a very small one, and the defeat of Antiochus is mentioned practically in the same connection. In 2 Mac 8:20 the reference is without doubt to the Asiatic Gauls or Galattians, as they are more commonly called. In the Macedonian period they were restless and fond of war, and often hired themselves out as auxiliaries to the Asiatic kings. J. HUTCHISON

Gaza, gâ'za (gîr, "azzdah, "strong"); LXX Giá'la, Gâzâ; Arab. جز, Ghazaz): One of the five chief towns of Philistia and probably the oldest, situated near the coast in lat. 31° 30' and about 40 miles S. of Jaffa. It is on a hill rising 60 to 200 ft. above the plain, with sand dunes between it and the sea, which is about 213 miles distant. The plain around is fertile and wells abound, and, being on the border of the desert between Syria and Egypt and lying in the track of caravans and armies passing from one to the other, it was anciently a place of importance. The earliest notices of it are found in the records of Egypt. Thothmes III refers to it in the account of his expedition to Syria in 1479 B.C., and it occurs again in the records of the expedition of Seti I in 1313 BC (Breasted, History of Egypt, 285, 409). It occurs also in the early catalogue of cities and tribes inhabiting Canaan in the earliest times (Gen 10:19). Joshua reached it in his conquests but did not take it (Josh 10:41; 11:22). Judah captured it (Jgs 1:58) but did not hold it long, for we find it in the hands of the Philistines in the days of Samson, whose exploits have rendered it noteworthy (16:1-3.21.30). The hill to which he carried off the gate of the city was probably the one now called el-Muntar ("watch-tower"), which lies S.E. of the city and may be referred to in 2 K 18:8, "from the tower of the watchmen to the fortified city." G., with the other chief towns, sent a trespass offering to Jeh when the ark was returned (1 S 6:17). Hezekiah defeated and pursued the Philistines to G., but does not seem to have captured it. It was taken by Sargon in 720 BC. It was his war with Egypt, since Kanan, the king of G., joined the Egyptians and was captured at the battle of Raphia (Rawlinson, Ancient Monarchies, II, 142). It was probably destroyed (see Am 6:17). It was certainly dismantled by Alexander the Great in 332, when it dared to resist him. It was then exceedingly strong, verifying its name, and was most bravely defended, so that it took Alexander two months to reduce it. He put to death all the men, and sold the women and children as slaves (Grote, History of Greece, XI, 467 ff.). It was restored, however, and we learn that Jonathan forced it to submit to him (Jos, Ant. XIII, v. 5; 1 Mac. 11:62), and Alexander Jannaeus took it and massacred the inhabitants who escaped the horrors of the siege. Anti XIII, xiii. 3). Pompey restored the freedom of G. (ib, XIV, iv. 4), and Gabinius rebuilt it in 57 BC (ib, XIV, v. 3). G. is mentioned only once in the NT (Acts 9:20), in the account of Philip and the eunuch. In the 2nd and 3rd cents. A.D., it became a center of Gr commerce and culture, and pagan influence was strong, while the church founded there was struggling for existence. Many martyrs there
testified to the faith, until finally, under Theodosius, Christianity gained the supremacy (HGHIL, 12th ed., 188). It fell into the hands of the Arabs in 634 AD, and became and has remained a Moslem city since the days of Saladin, who recovered it from the Crusaders in 1187, after the battle of Hattin. It is now a city of some 20,000 inhabitants, among whom are a few hundred Christians. See also AAZAH.

H. PORTER

GAZARA, ga-zâ'ra (Ταφάρα, Gazâra, Ἑαφάρα, Gazârâ): A fortress of great strength in Judaea, which figures often in the Maccabean wars. To this place Judas pursued Gorgias (1 Mac 4 15). It was fortified by the Gr general Bacchides (9 52; Ant, XIII, i, 3). It was captured by Simon Maccabaus, who turned out the inhabitants and purified the city. He built here a palace for himself, and appointed his son John commander of his army (1 Mac 13 43 ff.). A different account of this occurrence is given in 2 Mac 10 32 ff., where the capture is attributed to Judas. The narrative here, however, is inspired by antagonism to Simon because he had assumed the high-priesthood.

The fortress is identical with Tell Jezer, the ancient Gezer (q.v.). It is interesting to note that recent excavations have uncovered the ruins of Simon's palace (PEPS, 1908, 26).

W. EWING

GAZATHITES, gâsâzîzîts (גַּזָּזִיה, עֶרֶזָה): The inhabitants of Gaza (q.v.) (Josh 13 3 AV), rendered "Gazites" (Jgs 15 2).

GAZELLE, ga-zel' (גּזָ'לִי, גז'ל, and fem. רְבֹּלֶל, גז'לוֹל; cf. Taphâlê, Tabellá [Acts 9 36], and Arab. طَفْلِي, طَأَبِل; also Arab. غَزَلُ, غَزَلُ, ghazal; Dôpâsê, Dôbêkâs [9 36]; modern Gr ἡ γαζέλη, zarbhôdôs): The word "gazelle" does not occur in AV, where גזâl and גזâlîyôh, in the 16 passages where they occur, are uniformly tr. "roe" or "roe-buck." In RV the treatment is not uniform. We find "gazelle" without comment in Dt 12 15 22; 14 5; 16 22; 1 K 4 23. We find "roe," with marginal note "or gazelle," in Prov 6 5; Cant 2 7 9 17; 4 5; 8 14; roe-deer is sometimes called ghazâl or even wa'l, which is the proper name of the Pers wild goat.

The gazelle is an antelope belonging to the bovine family of the even-toed ruminants. There are more than twenty species of gazelle, all belonging to Asia and Africa. The species found in Syria and Palestine is the Dorcas gazelle (Gazella dorcas). It is 2 ft. high at the shoulders. Both sexes have unbranched, lyrate, ringed horns, which may be a foot long. The general coloration is tawny, but it is creamy white below and on the rump, and has a narrow white line from above the eye to the nostril. Several varieties have been distinguished, but they will not bear elevation to the rank of species, except perhaps G. meridii, a form of which a few specimens have been obtained from the Judean hills, having distinctly different horns from those of the common gazelle. The gazelle is found singly or in small groups on the interior plains and the uplands, but not in the high mountains. It is a marvelous of lightness and grace, and a herd, when alarmed, makes off with great rapidity over the roughest country (2 S 2 18; 1 Ch 12 8; Prov 6 5; Cant 8 14). The beauty of the eyes is proverbial. The skin is used for floor coverings, pouches or shoes, and the flesh is eaten, though not highly esteemed. See DEER; GOAT; ZOOLOGY.

ALFRED ELY DAY

GAZER, gâzâr (גָּזַר), gazer [in pause]. See Gezer.

GAZERA, ga-zâ'ra (Ταφάρα, Gazârâ): (1) A fortress of Judaea (1 Mac 4 15; 7 45); in RV always Gazer (q.v.). (2) Head of a family of temple-servants who returned with Zerubbabel (1 Esd 5 31) as "Gazzen" in Ezr 2 48 and Neh 7 61.

GAZEEZ, gâsâzez (גָּזֵז, gâzêz, "shearer"): (1) A son of Ephah, Caleb's concubine (1 Ch 2 46). (2) A second Gazeez is mentioned in the same ver as a son of Haran, another son of Ephah.

GAZING-STOCK, gâzing-stok: This obs. word occurs twice (1) in Nah 3 6, as the tr. of "xî", ro'î, "a sight" or "spectacle" (from ra'dh, "to look," "see," also "to look down upon," "despise"); "I will . . . make thee vile, and will set thee as a gazing-stock," as one used up to be gazed at, mocked and despised—a form of punishment in olden times; (2) of "mocking-stock" (2 Mac 10 33) "a gazing-stock" still in use. The Heb word occurs only here and in Gen 16 13; 1 S 16 12; Job 7 8; 33 21, in which places it does not have the same bad meaning; for a similar threatening of Isa 14 16; Jer 51 37. (2) In He 10 33, it is the tr. of theoteirizô, "to bring upon the theater," "to be made a spectacle of," "made a gazing stock both by reproaches and afflictions"; of 1 Cor 4 9, theatron ginomai, where St. Paul says the apostles were "made a spectacle unto the world." AV "Gaz Stock." The reference in both instances is to the custom of exhibiting criminals, and esp. gladiators, men doomed to death, in the theaters. "In the morning men are exposed to lions and bears; at mid-day to their spectators; those that kill are exposed to one another; the victor is detained for another slaughter; the conclusion of the fight is death" (Seneca, Ep. vili, quoted by Dr. A. Clarke on 1 Cor 4 9). We are apt to forget what the first preachers and professors of Christianity had to endure.

W. L. WALKER

GIZITES, gâzîts: Inhabitants of Gaza, who were Philis when the Israelites came into contact with them (Josh 13 3; Jgs 16 2), but there was an older stratum of population which occupied the
place before the invasion of the Philis, probably of Amorite stock.

GAZZAM, ga'azam (גָּצוֹם, gazzam, "devouring"): Head of a family of Nethinim who returned from exile (Ezr 2:48; Neh 7:51; 1 Esd 6:31, "Ga'zera").

GEBA, ge'ba (גֶּבָּה, ge'bah, "hill"): (1) A town on the N.E. boundary of the territory of Benjamin (Josh 18:24), given to the Levites (Josh 21:17; 1 Ch 6:60). It stood on the northern frontier of the kingdom of Judah. Geba and Beersheba marking respectively the northern and southern limits (2 K 23:8). In 2 S 25 "Geba" should be altered to "Gibeon," which stands in the corresponding passage, 1 Ch 14:16. In Jgs 20:10, 13, the Heb reads "Geba," the tr "Gibeh" being due to confusion of the two names. From 1 S 14 we gather that Geba stood to the S. of the great gorge, Wady Suweini, commanding the pass at Michmash. This was the scene of Jonathan's daring enterprise against the Philis, when, accompanied by his armor-bearer, he accomplished an apparently impossible feat, climbing the rocky steps of the gorge to the N. and putting the enemy to flight. There can be no doubt that the modern village of Jeba' occupies the ancient site. It stands to the S. of Wady Suweini, looking toward Michmash—modern Mukhmas—with Seneh, the crown on the southern lip of the gorge, in front of it. The distance from Jerusalem is about 6 miles. It was fortified by Asa with materials that his enemy Baasha had used to fortify Ramah against him (1 K 15:22). It is named by Isaiah in his description of the terrifying march of the Assyrians upon Jerusalem from the N. (Isa 10:28 ff). It appears among the cities which were reoccupied by Israel after the Exile (Ezr 2:6; Neh 11:31).

(2) (Naqal, Gabel): Between a fortress so named and Scythopolis (Beisan), Holofernes pitched his camp (Jdt 3:10). On the high road that runs through Jcnitsa, and down the Vale of Jezreel to Beisan, about 2 miles to the S. of Samaria, stands the village of Jbel, with which this fortress may be identified.

W. Ewing

GEBA'IL, ge-ba'îl (גֶּבַל), "border": Be'aros, Biblos, and Be'aros, Biblos; Byblos, mod. Jebeil): (1) An ancient Phoen city, situated on a bluff of Mount Lebanon, overlooking the Mediterranean. It was one of the principal seaports of Phoenicia, and had a small but good harbor for small ships. It lies in lat. 34°N., and about 4 miles N. of the river Adonis (Nakr Ibrahim). It was regarded as a holy city by the ancients. Philo mentions the tradition that it was founded by Kronos, and was sacred to the worship of Beltis and, later, of Adonis, whose rites were celebrated yearly at the river of the same name and at its source in the mountains, at Aphexa (see TAMMUZ). G. was the center of quite an extensive district, extending from the Eleutherus on the N. to the Tamynras on the S., a distance of 60 or 70 miles along the coast. It is mentioned by Josh (13:5) as the land of the Gebalites (q.v.) (AV "Giblites"), and the Gebalites are also mentioned in 1 K 5:18 (Heb 3:2) as aiding in the construction of Solomon's temple. The "elders" and the "wise men" of G. are among the workmen employed on Tyrian ships (Ezk 27:9 ARVm). The name of G. is also mentioned in the Am Tab, which were composed in the first half of the 14th century. It had become, in connection with all Phoenicia, a dependency of Egypt in the days of Thothmes III and was under Egypt governors, but, in the reign of Amenhotep IV (Akhenaton), the Hittites and Amorites from the N. and Khabiri

from the S. attacked the territory of G., and its governor wrote letters to Amenhoptep, calling for help. There are over 60 of these, describing the desperate condition of the city and of its governor, Ribaddi, who was expelled and took refuge in Beards, but afterward regained his capital (G. to be besieged and lose all his dependencies, and finally to fall into the hands of the enemy. G. afterward became independent, as is shown by the records of Rameses IX (1442-1423 BC) and of Rameses XII, for its king gave the emissaries of the latter 7 years in captivity, and treated a trusted agent of the latter with scant civility. Its king at this time was Zakkar-Baal, and kings of G. are mentioned in the Assyry records, one paying tribute to Ashur-nazir-pal (e 887 BC) and another to Sennacherib (705-680). The latter king was Uru-melek, and kings of G. are mentioned in connection with other Phoen cities under Pers rule. The city submitted to Alexander the Great without opposition, and furnished a fleet to aid him in the siege of Tyre (332). Strabo refers to it as a town of note in the days of Pompey (xvi.217), and it is frequently mentioned in Phoen (CIS, 1) and Assy inscriptions in the forms Gubal and Gabi (COT, I, 174).

GEBALITES, ge-bal-its (גוּבָלִים, go-gib'elim): Inhabitants of Gebal (q.v.). According to the present text of Josh 13:5, "the land of the Gebalites" was given to Israel as part of its future territory. But it was never occupied by the Israelites. LXX, however, has a very different reading, indicating an early corruption of the text. Perhaps with many modern scholars it is better to read "to the borders of the Gebalites."

In 1 K 5:18 AV translates this word "stone-squarers," AVam gives "Giblites," and RV "Gebalites," as would many who, with the Geblite and of Hiram, fashioned the stones for the temple. Here also the text is doubtful, and some by a slight change would read: "and made a border for them" (i.e. for the stones). In Ezk 27:9 the men of Gebal are described as the "calkers" of the ships of Tyre and Sidon.

George R. Covey

GEBER, geber (גֶּבֶר), geber, "man," "strong one":

(1) According to 1 K 4:13 AV the father of one of the 12 officers who provided food for Solomon and his household (but here RV "Ben-geber"). His district lay to the N.E. of Jordan.

(2) Another, and the last in the list of Solomon's commissariat officers (1 K 4:19). His district was also E. of the Jordan, but probably to the S. of that named in connection with the official of ver 13 (RV "Ben-geber"). According to the rendering of EV, he is said to have been "the only officer that was in the land." Unless the text, which presents some difficulties, is corrupt, as some suppose, it probably means that the position was assigned to one official because less able than the others to furnish the required supplies.

GEBIN, ge-bin (גֶּבִים, gib'im, "trenches"): A place named only in Isa 10:31. Some would place it at Jebra, identifying it with the Gebin of
Ezechias, 5 Rom miles from Gophna (modern Jiftneh), on the way to Shechem. Its place, however, in the order of names, after Anathoth, seems to point to some position S. of that village, to the N.E. of Jerusalem.

GECKO, gek' (RV for בֵּן, 'anakdāh, only in Lev 11:30; LXX πατρίκιον, magōlāt, "shrew mouse" or "field mouse"; AV ferret): Probably a shrew or a field mouse. See FERRET; LIZARD; SPIDER.

GEDALLAH, ged-a-lä' (גָּדַלָּה), g'dhalā'āh, except in 1 Ch 25:3,9 and Jer 38:1, where it is גָּדַלָּה, g'dhalā'āth: "Tahlu is great");

(1) Gedaliah, the son of Ahikam (the friend and protector of Jeremiah) and grandson of Shaphan (the scribe in the reign of Josiah) (2 K K 22:25-25; Jer 39:14; 40:5-16; 41:1-18).

After the destruction of Jerusalem and the carrying away captive of the Jews to Babylon (586 BC). Gedaliah was appointed by Nebuchadnezzar governor over the poor Jews as Governors and husbandmen (2 K 23:24; Jer 40:7-10). The governor assured them that they need have no fear of vengeance from their conquerors, and promised them on oath protection and security, if they would remain and cultivate the land and become the peaceful subjects of the king of Babylon. This assurance led to a general gathering around Gedaliah of refugees from all the neighboring countries (Jer 40:11-12). For two months (some think longer) Gedaliah's beneficent and wise rule did much to consolidate affairs in Judah and to inspire the feeble remnant of his countrymen with hope and heart and hope.

But evil spirits were at work against him. Baalis, king of Ammon, had determined upon his life (Jer 40:13-16). The peaceful and popular rule which was being established by the governor stood in the way of the accomplishment of assassination any plan of conquest he entertained. Baalis found a ready instrument for his murderous design in Ishmael who, as one of royal birth and in the counsels of the king (41:1), was the most probable candidate to be the leader of the purloined army of the temple. Gedaliah was informed by Johanan and the other captains of the plot to assassinate him, and Johanan at a private interview expressed to him a strong desire to go himself and slay Ishmael secretly, declaring that the safety of the Jews depended upon the life of the governor. But Gedaliah refused to allow Johanan to anticipate his enemy, believing, in the generosity of his heart, that Ishmael was a spy and a noble of such character. He soon found, however, that his confidence had been badly misplaced. Ishmael, with ten of his companions, came on a visit to him to Mizpah, and after they had been hospitably entertained they fell upon their good host and murdered him, along with all the Jews, and the Chaldean soldiers whom he had with him for order and protection (2 K 26:25; Jer 41:1-3). They then cast the bodies of their victims into the cistern which Assa had made (ver 9). Ishmael was pursued and overtaken by Johanan, but he succeeded in effecting his escape to the Ammonites (vs 11-15). Then Johanan and the other captains, afraid lest the Chaldeans should avenge upon them the murder of the governor (vs 10-15), and against the earnest entreaties of Jeremiah (ch 43), fled to Egypt, taking the prophet and the Jewish remnant with them (43 5-7). In memory of the date of Gedaliah's assassination the Jews kept a fast (which is still retained in the Jewish calendar) on the 3d day of the 7th month, Tishri (Zec 7:5; 10:1).

The narratives reveal Gedaliah in a very attractive light, as one who possessed the confidence alike of his own people and their conquerors;

4. His a man of rare wisdom and tact, and of upright, transparent character; Character whose kindly nature and generous disposition would not allow him to think evil of a brother; a man altogether worthy of the esteem in which he was held by succeeding generations of his fellow-countrymen.

(2) (g'dhalā'āh): Son of Jeduthun, and instrumental leader of the 2d of the 24 choirs in the Levitical orchestra (1 Ch 25:3-9).

(3) A priest of the "sons of Joshua," in the time of Ezra, who had married a foreign woman (Ezr 10:18).

(4) (g'dhalā'āth): Son of Pashhur (who beat Jeremiah and put him in the stocks, Jer 20:1-6), and one of the chiefs of Jerusalem who, with the sanction of the king, Zedekiah, took Jeremiah and let him down into a cistern where he sank in the mud (38 1-6).

(5) Grandfather of Zephaniah the prophet, and grandson of Hezekiah, probably the king (Zeph 1:1).

GEDEON, ged'de-on (He 11:32 AV). See GIDEON.

GERER, gē'dēr (גידר), gedher: A royal city of the Canaanites taken by Joshua along with Lachish, Eglon, Gezer, Debir and Hormah (Josh 12:13). It may be the "Bedeth" of the book of Judges 1:21; and the birthplace of Baal-hanan, who had charge of David's olives and sycomores (27:28); unidentified.

Gederah, ge'dē-ra' (גדרת), ge'derath: A town in the Shephelah of Judah, named with Socoh, Azekah, Shaaraim and Adithaim (Josh 15:36).

In 1 Ch 4 23 RV reads, "the inhabitants of Netaim and Gederah," for AV, "those that dwelt among plants and hedges." It is probably represented by Khurbet Jadeth, about 3 miles S.W. of Gezer. "Gederathite," applied to Jozabad (12:4), probably meant an inhabitant of this place.

Gederethite, ge'dēr'ēt, ge'dēr'ēth (גדרית, gedhērāt): Inhabitant of Geder, which see (1 Ch 27:28).

Gederoth, ge'dê-roth, ge'dēr'ōth (גדרות, gedhērōth): A town in the Shephelah of Judah, named with Kithlish, Bith-dagan, Naasmah and Maakadah (Josh 15:41). It is mentioned along with Beth-shemesh and Aijalon as taken by the Philistines in the reign of Ahaz (2 Ch 23:18). It possibly corresponds with the "Kidron" of 1 Mace 15:30:41; 16:9. Onom places a very large village named Gedorom 10 Rom miles from Lydda on the road to Eleutheropolis. This points to Katrah, S.E. of Yebnah.
GEDEROTHAIM, ged-t-r-thÁ¯'im (גדרתharma, gedår'ṭham, "place of inclosures"): Stands as the 15th in a list which professes to give only the names of 14 cities in the Judaean Shephelah (Josh 15:36). AV"m suggests that we might read "or" for "and" after Gederah, but this is impossible. LXX reads, "and its cattle shelter." Probably, however, the name has arisen by diography from the preceding Gedera (q.v.).

GEDOR, gë'dor (גדר, gêdror; B, Tóôsp, Gedôô, A, Tôôsp, Gedôr): (1) A town in the mountains of Judah, named with Halhul and Beth-zur (Josh 15:58). It seems to be referred to by Eusebius as Gadeira (Onom, s.v.), which he identifies with Gadara (Jerome calls it Gadora), a village in the borders of Jerus, near the terebinth. It is probably represented today by Kásr Wrâr, about 7 miles N. of Hebron (PEP, III, 313, Sh XXI). (2) Among the Benjaminites who joined David at Ziklag were the sons of Jeroham of Gedor (1 Ch 12:7). No trace of this name is found in the territory of Benjamin. It may be identical with (1). (3) The Simeonites are said to have gone to the entering in of Gedor in search of pasture for their flocks. They snorted and expelled the Meumim, "and dwelt in their stead" (1 Ch 4:39 ff.). Here LXX reads Gerar, and this is probably correct. (4) A family in Judah (1 Ch 4:4). (5) An ancestor of Saul (1 Ch 8:31).

W. EWING

GE-HARASHIM, gë-à-r'as'him (ג'רה'сим, gê'hrâ'shim): In 1 Ch 4:14, AV renders "valley of Harashim." In Neh 11:35, EV renders "valley of craftsmen;" here it is named with Lod and Ono. Something of the name perhaps survives in Kâribet Hirsa, E. of Lydda.

GEHAZI, gë-hà'zi (ג'הזה, gêhâzî, except in 2 K 4:31; 6:25; 8:4.5, where it is ג'ז, gêzâî, perhaps "valley of vision"): The confidential servant of Elisha. Various words are used to denote his relation to his master. He is generally called Elisha's "boy" (נָעַר, na'ar), servant or personal attendant; he calls himself (6:25) his master's servant or slave (מְעַבֵד, mëvâbd), and if the reference be to him in 4:35 EV, he receives the designation "minister" (רֹמֶל, rômâl) or "master, servant of Elisha." Mention is made of him on three different occasions. He is first brought under notice in the story of the wealthy Shunammite (2 K 4:8-37) who provided in her house special accommodation for Elisha, service which suited his simple tastes, and of which he availed himself as often as he passed that way. By command of his master, Gehazi called the Shunammite, that she might be removed by the prophet to her liberal hospitality. Falling to elicite from the lady a desire for any particular favor, and being himself at a loss to know how to repay her kindness, Elisha consulted with his servant, whose quick perception enabled him to indicate to his master the gift that would satisfy the great woman's heart. When on the death of her child the Shunammite sought out the man of God at Carmel, and in the intensity of her grief laid hold of the prophet's feet, "Gehazi came near to thrust her away" (ver 27)—perhaps not so much from want of sympathy with the woman as from a desire to protect his master from what he considered a rude importunity. Then Elisha, who had discovered of himself (ver 27), from what the woman had said (ver 28), the cause of her sorrow, directed Gehazi, as a preliminary measure, to go at once to Shunem and lay his staff upon the face of the dead child. Gehazi did so, but the child was "not awakened." In this narrative Gehazi appears in a favorable light, as a willing, efficient servant, jealous of his master's honor; a man of quick observation, whose advice was worth asking in practical affairs. Gehazi, however, reveals himself in a different character in connection with the healing of Naaman (2 K 5:20-27). As soon as the Syrian general had taken his departure with his retinue from the house of Sin Elisha, the covenent spirit of Gehazi, which had been awakened by the sight of the costly presents the prophet had refused, was no longer able to restrain itself. Running after Naaman, Gehazi begged in the prophet's name a talent of silver ($400 = $2,000) and two changes of raiment, alleging, as a specious reason for Elisha's change of mind, the arrival at his master's house of two poor scholars of the prophet, who would require help and maintenance. Naaman, glad to have the opportunity he desired, gave the money to Gehazi, begged Elisha to take the two talents and sent two servants with him to carry the money and the garments. When they came to the hill in the neighborhood of the prophet's house, Gehazi dismissed the men and concealed the money. Thereafter, with a bold front, as if he had been attending to his ordinary duties, he appeared before his master who at once inquired, "Whence, Gehazi?" (Heb.) On receiving the ready answer that he had not been anywhere, Elisha, who felt sure that the suspicion he entertained regarding his beloved servant, his very "heart" (ver 26), was well grounded, sternly rebuked him for the dishonor he had brought upon God's cause, and called down upon him and his family forever the loathsome disease of leprosy, whose treasures he had obtained by his shameful lie. "And he went out from his presence a leper as white as snow."

By this narrative confidence in Gehazi is somewhat unexpectedly and rudely shaken. The active, jealous servant stands confessed a liar and a thief. Gehazi's sinbranched out in different directions. By his falsehood he deceived Naaman and misrepresented Elisha; he not only told a lie, but told a lie about another man, and that many a master and his servant. He brought true religion into disrepute; for it was not a time (ver 26) for a servant of God to make any special idea to be associated with the prophet's work in the mind of the Syrian general to whom God's power had been so strikingly manifest. It was not the time to pretend to be prophets. But while Gehazi's sin had brought all his confusions upon him, his covenance, "the love of money (which is a root of all kinds of evil)" (1 Tim 6:10).

Once more Gehazi is mentioned (2 K 8:1-6) as having been summoned, leper though he was, by King Jehoram to give him an account of all the great things Elisha had done. Probable And when he came to the story of the Repentance restoration of the Shunammite's child to life, the woman herself appeared before the king along with her child, begging to be reinstated in her house and land of which she had been dispossessed during her seven years' absence from her native country in a time of famine. Gehazi testified to the identity of both mother and son, with the result that Jehoram ordered the restoration not only of all her former possessions, but also of all the profits her land had yielded during her sojourn in Philistia.

The appearance and conduct of Gehazi on this occasion gave some ground for the hope that he had repented of his sin and could be used of God as the instrument to speak the truth; and the pleasure he seemed to take in rehearsing the wonderful deeds of a master who, though kind and indulgent to a stranger, was hard upon him, may even warrant the belief that in his earlier days there was some good thing in him.
toward his master’s God. If also, as has been indicated above, the word used in 4:43 (m’srêth) applies to him—the same as is applied to Elisha (1 K 19:21)—we may be the more readily inclined to see in the history of Gehazi how one besetting sin man may find from taking his natural place in the succession of God’s prophets. Let us hope, however, that though Gehazi became a “lost leader,” “just for a handful of silver,” he was yet saved by a true repentance from becoming a lost soul.

JAMES CRAIGTON

GEHENNA, gê-hên’â (yehônê, geôenna [see Grimm-Thayer, s.v.]): Gehenna is a transliteration from the Aram. form of the Heb gê-hinnom, “valley of Hinnom.” This latter form, however, is rare in the OT, the prevailing name being “the valley of the son of Hinnom.” LXX usually translates, where it transliterates the form is different from Gehenna and varies. In the NT the correct form is Gehenna with the accent on the penult, not Gehenna. There is no reason to assume that Hinnom is other than a plain patronymic, although it has been proposed to find in it the corruption of the name of an idol (EB, II, 2071). In the NT (ARVm) Gehenna occurs in Mt 5:22,29,30; 10:18; 23:9; 25:33; Mk 9:43,44,47; Lk 12:5; Jas 3:6. In all of these it designates the place of eternal punishment of the wicked, generally in connection with the final judgment. It is associated with fire as the source of torment. Both body and soul are cast into it. This is not to be explained on the principle that the NT speaks metaphorically of the fate after death in terms of the body; it presupposes the resurrection. In AV and RV Gehenna is rendered by “hell” (see ESCHATOLOGY OF THE NT). That “the valley of Hinnom” became the technical designation for the place of final punishment is due to two causes. In the first place the valley had been the seat of the idolatrous worship of Molech, to whom children were immolated by fire (2 Ch 28:3; 33:6). Secondly, on account of these practices the place was defiled by King Josiah (2 K 23:10), and became in consequence associated in prophecy with the judgment to be visited upon the people (Jer 7:32). The fact, also, that the city’s offal was collected there may have helped to render the name synonymous with extreme defilement. Topographically the identification of the valley of Hinnom is still uncertain. It has been in turn identified with the depression on the western and southern side of Jerus., with the middle valley, and with the valley to the E. Cf EB, II, 2071; DCG, I, 636; RB, VI.

GERHARDUS VOS

GELLLOTH, gêll-lóth (�לָלָה, gôlôt): This word is used for “districts” or “circuitrs,” perhaps indicating the different parts subject to the several lords of the Philis (Josh 13:2, AV “borders,” RV “regions”); for the quarter of the Jordan valley where the eastern tribes built the altar of Ed (22:10f); AV “border of,” RV “region about,” Jordan; and apparently the whole of Philistia (Joes 3:4; AV “coast of Phil,” RV “region of Philistia”). But in Josh 13:17 it is clearly used as a place-name. Gellloth lay on the boundary between Judah and Benjamin which passed En-shehem (probably ‘Ain el-Hed, about 2 miles E. of Jerus.), and went out to Gellloth, which is over against the ascent of Adummin. From this point it “went down” toward the plain. The place cannot therefore be identified with Gilgal in the Jordan valley. Some point on the road leading from Jericho to Tel at ed-Dumm, about 6 miles from Jerus., was probably intended, but no identification is possible.

W. EWING

GEM, jem (Prov 26:8, ERV “a bag of gems”). See STONES, PRECIOUS.

GEMALLI, ge-mal’î (גֶּמַלִי, gemallî, “camel owner”): Father of the spy Ammiel from the tribe of Dan (Nu 1:32), who was one of those sent by Moses to spy out the land of Canaan.

GEMARA, ge-mâr’a. See TALMUD.

GEMARIAN, gem-a-rî-a (גֶּמָּרִיא, g’marya’hâ, g’marya’hâ, “Jeh hath accomplished”):
1. (Son of Shaphan the scribe, one of the princes, from whose chamber Baruch read Jeremiah’s prophecies to the people. He, with others, sought to stay Jehoiakim from burning the roll (Jer 36 10. 11.12.25).
2. (Son of Hilkiah, one of Zedekiah’s ambassadors to Babylon, by whom Jeremiah sent his letter to the captives (Jer 29 3).

GEMATRIA, gê-mât’ri-a. See NUMBERS, GAMES.

GENDER, jen’dêr (גֶּרֶד, yadal’th, תָּבָר; yevâda, genôdû): “Gender” is an abbreviation for “genealogy.” In Job 38:29 yadal’th (common for “to bear,” “to produce forth”) is translated “gender” (after Wieloff, RV “the hoary frost of heaven, who hath gendered it?” m “given it birth.” In 21:10 we have ‘abar (either the Piel of “to pass away” etc. or a separate word meaning “to bear,” “to be fruitful”), or “gendereth,” their bull gender- and faileth not”, in Lev 19:19, râbba, “to lie down with,” is used of cattle gendering. In Gal 4:24 AV we have “Mount Sinai, which gendereth (gewas),” to beget “gang” to bondage, RV “bearing children unto bondage” (like Hagar, Abraham’s bondwoman), and in 2 Tim 2:23 which “gender stries,” i.e. beget them. W. L. WALKER

GENEALOGY, jen-è-o-al’o-ji, jen-o-al’o-ji:
1. Definition
2. Biblical References
3. Importance of Genealogies
4. Their Historical Value
5. Principles of Interpretation
6. Principles of Compilation
7. Sources
8. Principal Genealogies and Lists

LITERATURE
The OT tr” (once, Neh 7:5) the noun וְּתֵינוֹת, yâhôs; וְּתֵינוֹת, rophe ha-yâhôs, “book of the genealogy”; also tr” a feminine vb., in Hithpael, וְּתֵינוֹת, yâhôs, “sprout,” “grow” (of family “tree”); וְּתֵינוֹת, hîthyâbêth, “genealogy,” the idea is conveyed in other phrases, as תְּנִיָּהוֹת, rophe tohôth, “book of the generations,” or simply תְּנִיָּהוֹת, tohôth, “generations.” In the NT it transliterates yevâlevia, genealogy, “account of descent,” 1 Tim 1:4; Tit 3:9. In Mt 1:1, p’leho genevewa, biblos genôdeo, “book of the generation” of Jesus Christ, is rendered in ARVm “the genealogy of Jesus Christ; a family register, or register of families, as 1 Ch 3:16, et al. the tracing backward or forward of the line of ancestry of individual, family, tribe, or nation; pedigree. In Tim and Tit it refer probably to the gnostic (or similar) lists of successive emigrations from Deity in the development of created existence. According to the OT, the genealogical interest dates back to the beginnings of sacred history. It appears in the early genealogical tables 2. Biblical of Gen 6, 10, 46, etc; in Ex 6 14-27, References where the sons of Reuben, Simeon and Levi, from Jerus., are given; in Nu 1 24-51, where the poll of fighting men is made on genealogical principles; in Nu 2 2, where the positions on the march and in camp are determined by tribes and families; in David’s division of priests
Genealogy

and Levites into courses and companies (1 Ch 6:6–9); is referred to in the account of Jeroboam's reign (2 Ch 12:15 m, "the words of Iddo, after the manner of genealogies"); is made prominent in Hezekiah's reforms when he reckoned the whole nation by genealogies (2 Ch 31:18, 19); is seen in the genealogies of Levites and Gadites are reckoned genealogically (1 Ch 5:17). Zerubbabel took a census, and settled the returning exiles according to their genealogies (1 Ch 3:19–24; 1 Ch 6:22; Neh 11:22). With the rigid exclusion of all foreign intermixtures by the leaders of the Restoration (Ezr 10; Neh 10:30; 13:23–31), the genealogical interest naturally deepened until it reached its climax, perhaps in the time of Christ and up to the destruction of Jerusalem. Jesus, in the opening of his Life, states that his own pedigree was registered in the public records. Many families in Christ's time clearly possessed such lists (Lk 1:5, etc). The affirmed, reiterated and unquestioned Davidic descent of Christ in the NT, with its explicit genealogies (Mt 1:1–17; Lk 3:23–38); Paul's statement of his own descent; Barnabas' Levitical descent, are cases in point. Davidic, descendants of David, are found as late as the Rom period; thus Macalister in his dealings with the pride of the genealogical lists at Jerus he strengthened his own seat, but more probably they persisted until the destruction of Jerus.

Genealogical accuracy, always of interest both to primitive and more highly civilized peoples, was made esp. important by the facts that:

1. The land was promised to the descendants of Abraham, Isaac, Jacob, that Genealogies the priesthood was exclusively hereditary, so that the royal succession of Judah lay in the Davidic house, that the division and occupation of the land was according to tribes, families and fathers' houses; and for the Davidic, at least, that the Messiah was to be of the house of David. The exile and return, which fixed indelibly in the Jewish mind the idea of monotheism, and of the selection and sacred mission of Israel, also fixed and deepened the genealogical idea, prominently so in the various assignments by fanciful and artificial lines of the descent of those who could not prove their genealogies.

2. It seems extreme to date, as with many modern critics, its real cultivation from this time. In the importance attached to genealogies the Heb resemble other ancient literatures, notably the Egyptian, Gr, and Arab., but also including Romans, Celts, Saxons, the earliest history naturally being drawn upon genealogical as well as upon annalistic lines. A modern tendency to overestimate the likeness and underestimate the unlikeness of the Scripture to its undoubtedly cognate literatures finds in the voluminous artificial genealogical material, which grew up in Arabia after the time of the caliph Omar, an almost exact analogue to the genealogical interest at the time of the return. This, however, is on the assumption of the late date of most of the genealogical material in the older NT books, and rests in turn on the assumption that the progress of religious thought and life in Israel was essentially the same as in all other countries; an evolutionary development, practically, if not theoretically, purely naturalistic in its genesis and progress.

The direct historical value of the Scripture genealogies is variously estimated. The critically reconstructed ones in the late (priestly) strata of the early Historical books, and dates Ch-Ear-Neh (our Value fullest sources) about 300 BC, holding it to be a priestly reconstruction of the national history wrought with great freedom by the "Chronicles." Upon this hypothesis the chief value of the genealogies is as a mirror of the mind and ideas of their authors or recorders, a treasury of reflections on the geographical, ethnological and genealogical status as believed in at their time, and a study of the effect of naïve and exaggerative passion and patriotism dealing with the history of the life, or else, in the extreme instance, a highly interesting example of bold and inventive juggling with facts by men with a theory, in this particular case a priestly one, as with the "Chronicles." To the more conservative among who accept the MT at its face value, the genealogies are a rich mine of historical, personal and ethnographic, as well as religious, information, whose working, however, is much hindered by the inevitable corruption of the text, and by our lack of correlative explanatory information. Much interesting illustrative matter may be looked for from such archaeological explorations as those at Gezer and elsewhere under the Pei Exploration Society, the names on the pottery throwing light on the names-lists in Ch, and the similar discoveries on the supposed site of Ahab's palace in Samaria, which also illustrate the conflict between Baal and Jehovah worship by the proportion of the names compounded by Baal" or "Jeh." This particular, we have from Jerus (PEF, 1905, 243, 328; Harvard Theological Review, 1911). In spite of all such illustrative data, however, the genealogies must necessarily continue to present many insoluble problems. A great deal of interest is in any careful and systematic study of the whole question by some modern conservative scholar endowed with the patience and insight of the late Lord A. C. Hervey, and equipped with the fruits of the latest discoveries. While much curious and suggestive information may be derived from an intensive study of the names and relationships in the genealogies (although here the student needs to watch his theories), their greatest present value lies in the picture they present of the large-hearted and cosmopolitan, or international brotherliness, in the older ones, notably Gen 10, recognizing so clearly that God hath made of one all nations to dwell on the earth; and, as they progress, in the successive selection and narrowing as their lines converge upon a few ways of those who could not prove their genealogies.

In the evaluation and interpretation of the genealogies, certain facts and principles must be held in mind. (1) Lists of names necessarily suffer more in transmission than other records or acts. (2) The Scriptural names are branches of a common stock, but the names of individuals. This is natural, either as the personification of the clan or nation under the name of its chief, or chief progenitor, or as the designation of the individual clan, family or nation, from its location, so common among many nations. Many of the cases where this occurs are so obvious that the rule may not be unsafe to consider all names as probably standing for individuals where the larger geographical or other reference is not unmistakably clear. This is true of them chief, but the standing of those who transmitted and received them. (3) It is not necessary to assume that the ancestors of various tribes or families are eponymous, even though otherwise unknown. The Scriptural name of the formation of tribes by the expansion and division of families is not im-
probable, and is entitled to a certain presumption of correctness. Furthermore, it is extremely difficult to establish a stopping-point for the application of the eponymous theory; under its spell the sons of Jacob disappear, and Jacob, Isaac and even Abraham become questionable. (4) The present quite popular similar assumption that personal details in the genealogy stand for details of tribal history, as, for instance, the taking of a concubine means rather an alliance with, or absorption of, an inferior tribe or clan, is fascinating and far-reaching generalization, but it lacks any kind of parallelism and would make of the Scripture an allegorical enigma in which historical personages and events, personified peoples or countries, and imaginary ancestors are mingled in inextricable confusion. (5) Scriptural genealogies are often given a regular number of generations by omitting various intermediate steps. The genealogies of Jesus, for instance, cover 42 generations, in 3 subdivisions of 14 each. Other instances are found in the OT, where the regularity or symmetry is clearly intentional. Instance Jacob's 70 descendants, and the 70 nations of Gen 10. This has in modern eyes an artificial look, but by no means necessarily involves violence done to the facts under the genealogist's purview, and is readily and credibly viewed in light of ancient conceptions and purposes. The theory that in some cases the requisite number has been built up by the insertion of imaginary names (vide Curtis, ICC, "Chronicles," 135) has another aspect, and does not seem necessary to account for the facts, or for having sufficient facts to sustain it. See 21 5, (6) below. It involves a view of the mental and moral equipment and point of view of the Chronicler in particular, which would not seem to leave him many shreds of earlier historiography, or "real," and which, sounder criticism will surely very materially modify. (6) Much perplexity and confusion is avoided by remembering that other modes of entrance into the family, clan, tribe or nation obtained than that by birth: capture, adoption, the substitution of one clan for another just become extinct, marriage. Hence "son of," "father of," "begat," have broader technical meanings, indicating adoptive or official connection or descent," as well as actual consanguinity, descent, or relationship, and are also meaning "grandson," "great-grandson," etc. Instance Caleb, the son of Jephunneh, of the tribe of Judah, styled (1 Ch 2 18) a descendant of Hezon and son of Hur, but also, in token of his original descent, called "son of Hur" (Gen 36 17, etc. Similarly, where in an earlier genealogy a clan or individual is assigned to a certain tribe, and in a later to another, it has been "grafted in." But while these methods of accretion clearly obtained, the nations freely absorbing neighboring or surrounding peoples, families, or persons, families likewise absorbing individuals, as in American Indian, and many other tribes; yet, as in them, the descent and connection by birth constituted the main line, and in most cases given evidence of the presumption unless clear facts to the contrary exist. (7) The repetition of the same name in the same genealogy, as in that of the high priests (1 Ch 6 1-15), rouses "suspicion" in some minds, but unnecessarily. It is very natural, and not uncommon, to find grandfathers and grandsons, esp. among the Hebrews, receiving the same name (Lk 1 59). This would be esp. to be expected in a hereditary caste or office like the priesthood. (8) The existence of the same name in different genealogies is not uncommon, and need not cause confusion. (9) The omission of one or many links in the succession, often clearly caused by the desire for symmetry, is frequent where the cause is unknown, the writers being careful only to indicate the connection more or less generally, without feeling bound to follow every step. Tribes were divided into families, and families into fathers' houses; hence, families and fathers' house regularly constituting links in a formal genealogy, while between them and the person to be identified any or all links may be omitted. In similar fashion, there is an absence of any care to keep the successive generations absolutely distinct in a formal fashion, son and grandson being designated as alike "son" of the same ancestor. Gen 46 21, for instance, contains grandsons as well as sons of Benjamin, Bela, Becher, Ashbel, Gera, Naamah, Epher. This would apply to the son as well as the father became founder of a house. Some confusion is occasionally caused by the lack of rigid attention to precise terminology, a characteristic of the Heb mind. Strictly the tribe, גָּד, כֵּסִי, עָבֹד, בֵּית אָבֹד, or בֵּית אָבֹד, or בֵּית אָבֶד, בֵּית abhàh; but sometimes a "fathers' house" is a tribe (Nu 17 6), or a clan (1 Ch 24 6). In this connection it is to be remembered again that sequence of generations often has to do with families rather than with tribes, and that the descent from the tribal to the clan, and then to the father, and finally to the son, is the usual assumption. (10) Genealogies are of two forms, the descending, as Gen 10: "The sons of Japheth: Gomer, etc; The sons of Gomer: Ashkenaz, etc; and the ascending, Ezr 7 1 ff: "Ezer, the son of Seraiah, the son of Azariah, the son of Hilkiah," etc. The descending are the usual. (11) Feminine names are occasionally found, where there is anything remarkable about them, or "married women," and which sounder criticism will surely very materially modify. (12) The state of the text is such, esp. in Ch, that it is not easy, or rather not possible, to construct a complete genealogical table after the modern form. Names and words have been changed, and cannot be, or have been, carried out consistently. (13) The present state of our knowledge, and of the text, and also considering the large and vague chronological methods of the Hebrews, the genealogies can give us comparatively little chronological assistance. The uncertainty as to the actual length of a generation, and the custom of frequently omitting links in the descent, increases the difficulty; so that unless they possess special marks of correctness, or have outstanding historical relationships which determine or corroborate them, or several parallel genealogies confirm each other, they must be used with great caution. Their interest is historical, biographical, and occasional, or hereditary, rather than chronological.

The principal genealogical material of the OT is found in Gen 5, 6, 10, 11, 12, 22, 25, 29, 30, 35, 36, 46; Ex 6; Nu 1, 2, 7, 10, 13, 26, 34; scattered notices in Josh, Ruth, 1 ch.; etc. (1 K 4;
1 Ch 1–9, 11, 12, 15, 23–27; 2 Ch 22, 29; Ezr 2, 7, 10; Neh 3, 7, 10, 11, 12. The genealogies of Our Lord (Mt 1:1–17; Lk 3:23–38) are the only NT material. The OT and NT principles of genealogies bring the record down from Adam to Christ.


After tracing the descent from Adam to Jacob, incidentally (Gen 10) giving the pedigree of the various nations within their purview, the Heb genealogists give the pedigree of the twelve tribes. As was to be expected, those tribes, which in the developing history assumed greater prominence, received the chief attention. Dan is carried down but 1 generation, and credited with but 1 descendant; Zebulun 1 generation, 3 sons; Naphtali 1 generation, 4 sons; Issachar 4 generations, 15 descendants; Manasseh 4 generations, 39 descendants; Asher 7 generations, 40 descendants; Reuben 8 (7) generations, 22 descendants; Gad 10 generations, 28 descendants; Ephraim 14 (7) generations, 25 descendants. Levi, perhaps first as the priestly tribe, Judah next as the royal, Benjamin as most closely associated with the others, and all three as the survivors of the exile (although representatives of other tribes shared in the return) are treated with the greatest care.

Ch furnishes us the largest amount of genealogical information, where coincident with the older genealogies, clearly deriving its data from them. Its extra-canonical sources are a matter of considerable difference among critics, many holding that the books cited by the Chronicler as his sources ("The Book of the Kings of Israel and Judah," "The Book of the Kings of Judah and Israel," "The History of Samuel the Seer," "The History of Nathan the Prophet," etc.) to the number of perhaps 10 are our canonical books, with the addition of a "Midrashic History of Israel," from which he quotes the most freely. But the citations are made with such fulness, vividness, and particularity of reference, that it is hard to believe that he did not have before him extensive extra-canonical documents. This is the impression he clearly seeks to convey. Torrey (AJSL, XXV, 195) considers that he cites this array of authority purely out of his head," for impressiveness' sake, a theory which, so far as this, and Scripture, is concerned, has no historical value whatever. It is extremely likely that he had before him also oral and written sources that he has not cited, records, private or public lists, pedigrees, etc., freely using them for his later lists and descents. For the possibility that he may have written sources, Scripture also furnishes us much material. In this art no attempt is made at an exhaustive treatment, the aim being rather by a number of characteristic examples to give an idea of the quality, methods and problems of the Bible genealogies.

In the early genealogies the particular strata to which each has been assigned by reconstructive critics is here indicated by J, P, etc. The signs "**" or "\*" following individual names indicate sonship.


Seven generations to Jabal, Tubal, and Tubal-cain, explaining the hereditary origin of certain occupations (supposed by many to be a glossation of ch. 5).

8. Principal genealogies and lists (assigned to J).


Brings the genealogy down to Noah, and gives the chronology to the Flood. The numbers in the Heb MT (the text in Barth's Edition) are首领 by the correct principles of chronology. 1,656 years, Sam 1,307 years, and LXX 2,242 years. Some scholars hold this list to be framed upon that of the ten tribes, according to the world beyond the Euphrates. The confusion is increased when we consider the peculiar position of the Bab. An original primitive tradition, from which both lists are derived, the Heb being the nearer,

is not impossible. Both the "Canaanite" list in Gen 4 and this "Sethite" list end with three brothers.


I. Japheth—Gomer, Magog, Madai, Javan, Tubal, Meshech, Tiras.

1. Gomer—Ashkenaz, Riphaht, etc. (1 Ch 5:6, 9, 11).

2. Javan—Elishah, Tarshish, Kittim, Dodanim (Rodanim, 1 Ch 1:7, is probably correct, a "J, d, having been substituted by a copyist for "T").

II. Ham—Cush, Mizraim, Put, Canaan.


2. Mizraim—Ludim, Anamim, Lakhaim, Naphtuhim, Pathrusim, Casluhim (whence the Pharaohs, etc.).


4. Raamah (s. Cush)—Sheba, Dedan.


1. Aram—Uz, Hul, Gether, Mash (Ch Meshech).


Nearly all these names are of peoples, cities or districts. That Noah, Shem, Ham, Japheth, Nahor, Terah, Abraham, Nimrod, etc., and probably Peleg, Reu, etc., represent actual persons the general tenor of the narrative and the genealogical lists certainly indicates, although many critics consider these also as purely eponymous. They may be more or less clearly identified ethnographically or geographically. This table represents the nations known to the writer, and in general, although not in all particulars, expresses the ethnographical relationships as far as they are now known to modern research. It follows a partly ethnological, partly geographical scheme, the descendants of Japheth in general representing the Aryans stock settled in Asia Minor, Media, Armenia, Greece, and the islands of the Mediterranean; those of Ham representing the Hamitic races in Ethiopia, Egypt, in Southern Arabia and the Sudan; those of Shem, the nations represented by the names of the sons of Ham, another "Cush," the Cassel, living near Elam, since the later Babylonians and Assyrians were clearly Sem in language, religion, and racial characteristics. The statement of the Scripture is accordant with early traditions of a Hamitic people, dwelling in countries (Oannes the fish- god coming out of the Red Sea, etc.), and with the fact that the earliest language of Babylonia was non-Semitic. The sons of Canaan represent the nations and peoples found by the Hebrews in the land, the Phoenicians and the Canaanites. Heth is the great Hittite nation, by language and racial type strikingly non-Semitic. Among the sons of Shem, Eber is by many considered eponymous or imaginary, but the hypothesis is not necessary. Most Assyriologists deny the connection of Shem with Sem, the later Elamites being non-Semitic; the inscriptions, however, show that the earlier inhabitants up to 2300 BC were Sem. Lud must be the Lydians of Asia Minor, whose manner of life resembles the Sem, Asia Minor presents a mixture of races as manifest as do Fail. The sons of Joktan are tribes in Western and Southern Arabia; Haran is given both as a son of Cush, Hamite, and of Joktan, Semite, perhaps because the district was occupied by a mixed race. It would seem, however, that "begat" or "son of" often represents geographical as well as ethnological relations. Among the classification of tribes the writer does not accord with the present delineations of archaology. He must be remembered that in the absence of evidence this is an hypothesis, and must be remembered that in the absence of evidence this is an hypothesis, and that dogmatism is precarious. The list has possessed a much larger amount of international knowledge than was, upon the theory that it had a closer range and could have had sources of information much more complete than we possess. On the

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assumption of the Mosaic authorship, that broad, statesmanlike mind, learned in all the knowledge of the Egyptian and, clearly, profoundly influenced by Bab law and lit., may be credited with considerable breadth of vision. For the most part, however, the reader, aside from the question of inspiration, this Table of Nations, the breadth of scope, for inclusiveness (though not touching people on the level of the writer), is the most important of the two documents, they are now set in a framework of personal narrative, and were understood as narrative by the first hearers and readers. The former, necessarily "an enigma which it is very hard to solve" (Bennett, Genealogies), has a much more concrete identity as students. For critical purposes it presents a rich field for exploration, analysis and conjecture, but its edifying value is chiefly found in the narratives as personal: a serious and reverent religious romance founded on facts or legends, whose real value, of course, lies in the light it throws on national character and ethical principles, expressed in a naive, vivid, lifelike story, full of suggestion and meaning. For the latter, the interest is primarily in the description on the Scripture representation of these details and incidents as personal.

The explanations of the names illustrate the Heb fondness for assonances, paronomasia, coming from a time when each letter was regarded as personal: a serious and reverent religious romance founded on facts or legends, whose real value, of course, lies in the light it throws on national character and ethical principles, expressed in a naive, vivid, lifelike story, full of suggestion and meaning. For the latter, the interest is primarily in the description on the Scripture representation of these details and incidents as personal.

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The genealogy of the twelve tribes of Israel is discussed, focusing on the lineage of Judah and the many names and titles associated with the family of Benjamin. The text notes the importance of the tribe of Judah in the history of the Israelites, and how it is represented in the genealogical records. It also highlights the use of different names and titles for the same individuals, which can be confusing. The text suggests that the genealogical records are not always entirely accurate, and that there may be errors or omissions. Despite these challenges, the genealogy remains a valuable source of information about the early history of the Israelites.

The genealogy is presented in a table format, showing the relationships between family members. The table includes names, titles, and relationships, along with notes on the accuracy of the records.

The text also discusses the use of the term "genealogy" in a general sense, and how it is used to describe the relationship between different individuals or groups. It notes that the term has been used in various ways throughout history, and that there may be different interpretations of the term.

The text concludes by noting the importance of understanding the genealogical records, and how they can provide valuable insights into the history of the Israelites. It notes that the records are useful for understanding the relationships between different family members, and for tracking the development of the tribe of Judah over time.

Overall, the text provides a detailed and informative overview of the genealogy of the twelve tribes of Israel, highlighting the importance of understanding the relationships between family members. The table format and notes on the accuracy of the records help to clarify the information presented, making it easier to understand the complex relationships described in the genealogical records.
sons. Bela, Becher, Jediael (Ashbel), and Shuppim and Huppim. Becher is omitted in § 1, probably through a copier’s error, who took דְּבֶר instead of דִּבֶר, "his first-born, Ashbel." Jediael, both by older and newer scholars, is usually, but not with absolute certainty, identified with Ashbel. He may be a later form. Another explanation is that 7:6 is part of a Zebulunite genealogy which has been transferred into a Joshuaite list, Jediael being a remaining Zebulunite "pebble.

Naaman (4B) perhaps appears, by a transcriber’s error in § 2, as Naoh. יָנוּחַ for יָנוּחַ. If Naoh is not Naaman, and not (Keith) Shephupham, or a chief who succeeded him, he may have been one who was born after the Flood, § 3:6, and needed to make his claim to the seventh son. Gera (4B) in similar fashion may appear in § 2 as Rapha. If not, Rapha also may be one born after the migration, and did not find a family.

Eli (4B) is Abiram (Nu 26:38); Abarah (1 Ch § 1). Eli probably arises from some copier omitting the "ram.

Rosh (4B) is not in Nu or Ch. He founded no family. Muppim (4B) troubled the scribes greatly. In Nu 26:39 he is Shephupham, though as compounded in his family name it is Shuppim. In 1 Ch § 7:12 he is Shuppim, and it is clear whether 7:6 is a descendant of Benjamin. He is apparently called, with Huppim, a "son of the cut" (םַשִּׁים). 8:20 as it is called, in § 2:4. In old Heb transposed or mistaken for יָנוּחַ, as Shephupham. In old Heb מַשִּׁים, in a peculiar geasia, it is probably the correct form. The corrupt state of the Chronicler’s text, and apparent, and also the fact that "son" may refer to any male descendant.

Huppim (4B) in Nu 26:39 is Hupsaum; in 1 Ch § 5 Rapha.

Arb (4D) in 1 Ch § 3 is a son of Bela, Addar, the copier having transposed לֵד and מֵא. In old Heb מַשִּׁים, is the same in 1 Ch § 7:12, is Shuppim (Nu 26:39) a transposition of consonants. Another Hushim is a Benjaminite, son of Abner, but Abner may possibly be a corruption of the numerals "seven," the Chronicler’s frequent habit to add numerals. But see under דע 21:6 7. 39:1(4A).

Jashub (4G) is Jashuzel in 1 Ch § 7:13.

Guni (GB) in 1 Ch § 5:13 is also a Gadite name.

Shilem (SB), in 1 Ch § 7:13, Shallum, the continuous common.


Reuben and Simeon are as in Gen. Levi follows:

2. Kohath.

A. Amram m. Jochebed—Aaron, Moses; Aaron m. Elisheba, d. of Amminadab, sister of Nahshon—Nadab, Abihu, Eleazar, Itamar; Eleazar m. d. of Putiel—Phinehas.
B. Merari—Kohah, Nerpheg, Zicrih; Kohor, Assir, Elkanah, Abiasaph.

C. Hebron.

D. Uziel—Michael, Elzaphan, Sithri.


The interest of the list is partly chronological, but chiefly to illustrate the genealogical place of Aaron and Moses. It probably exhibits the genealogical practice of omitting links, Amram the father of Moses apparently being a son of Jochabed. By Moses’ time the Amramites numbered some 5,000 males (Nu § 27), a change due in part to the resistance of Jah in the war of Shakkars in camp before the Exodus. Putiel (2A) has been considered a partly Egypn name, Puti or Puri, "devoted to," "attached to" נָעַד; but probably Heb, "attached to," by God. Hebron is often identified with the city. It is also found in 1 Ch 2:42:43, as Judahite.

(12) Nu § 1 5–4; 2 3–9; 7 12 ff.; 10 4 ff. The heads of houses representing and leading the tribes (assigned to P).

Farrar: Reuben—Elizir, s. of Shedeur.

II. Simeon: Shemueli, s. of Zurishaddai.

Shemueli found in Jtb.

III: Judah: Nahebon, s. of Amminadab.

Both found also in Ex § 23:23; Ruth § 9:22; 1 Ch 2 10–12; Mt 1 4:1; Lk 3:32 (genealogies of Christ).

IV. Issachar: Nethaneel, s. of Zuar.

Neth., name of nine persons in Ch, Neh, Ezr, same as Nahath.

V. Zebulun: Eliah, s. of Helon.

Other Eliais, Nu 16 1 (Reubenite); 1 16 6 (Jesse’s son, Judah).

VI. Joseph: Ephraim: Elisahma, s. of Ammihud. Other Elischea: 2 8 16 16 (s. of David); Jer 36:12; 2 Ch 17:12; Josh 19:30; Nu 20:26; 1 Ch 9:4 (Judah).

VII. Joseph: Manasseh: Gamaliel, s. of Pedahzur. NT Gamaliel.

VIII. Benjamin: Abidan, s. of Gideoni.

IX. Dan: Ahiezer, s. of Ammishaddai.

Another, 1 Ch 13 3 (Benjamine).

X. Asher: Pagiel, s. of Ocran.

XI. Gad: Eliaaphs, s. of Deuel.

Another, Nu 3 24 (Levite).

XII. Nophath: Ahira, s. of Enan.

Seven of these names, Amminadab, Ammihud, Abidan, Abraham, Eliah, Eliasha, Zebulun, are all past and given in the text early. If the 5 compounds in Shaddai or Zur are said to be of a type found only in P; 9 of the 24 are compounded in ch, said to be a characteristic of late names. The El is prefixed more times, 5, than it is prefixed, 4; is a characteristic of late names. The proportion of compound names is also greater than in the older names; for these and similar reasons (Gray, A. C. C. 76. 191-211; Ezra 7. September, 1897–190) it is concluded that though several of the names are, and more may be, early, the list is late. But see A.H.T. 74, 85 ff., 320. The contention rests largely on the late date of P, of Ch. But while fashions in names changed in Heb life as elsewhere, in view of the persistence of things eternal, the dating of any particular names is somewhat precarious. They may be anticipations or survivals of classes of names particularly prevalent at the later or earlier date. Two of the names, otherwise unknown, have come to us through Ruth, and indicate a source now unknown to us, from which all the names could have been drawn. The frequency for names in El very likely indicates not a late date but an early one. El is the Divine name appearing in personal names previous to Moses, succeeded by Yah from Moses and Joshua on. The recurrence of El in the time of Ezra and later probably indicates the renewed interest in antiquity as well as the at once wider and narrower outlook brought about by the exile and return. Numerous S. Arabian compounds both with the "elu," "III (4), affixed and prefixed, occur in monuments about 1000 BC (A.H.T. 81, 1, 8).

(13) Nu § 3 1–57. The family of Aaron, with the "princes" of Levi.

Adding nothing to list in Ex 16:10–25 except the Levite "princes."

I. Gershonites: Elisahias, s. of Lael.

Also a Benjaminite Eliasa (Nu 1 14).

II. Kohathites: Elisaphan, s. of Uzziel.


III. Merarites: Zuriel, s. of Abihail.

A Gadite Abihail (1 Ch § 14 14; also father of Queen Esther; also two women: wife of Abihail (1 Ch § 29); wife of Rehoboam (2 Ch § 11). Four ‘el suffixes, two prexes.


I. Reuben: Shammunah, s. of Jaacur.

Other Shammuas (2 8 14 14; 1 Ch § 14 14 [David’s son]; Neh 11 17; Levite; 12 18, priest). Seven other Zaccc, Simeonites and Levites.

II. Simeon: Shaphat, s. of Horii.

Four other Shaphat, one Gadite, one Judahite; Elisah’s father. Horii do not like the descendants of either, perhaps Horii or an ancestor had been adopted, through marriage or otherwise.

III. Judah: Caleb, s. of Jephunneh, the Kenizite (Nu 32 12; Josh 14 6 14).

Another Caleb, Chelushi, s. of Horon, brother of Jerahmeel (1 Ch § 9). Either as an individual, or as...
a clan. Caleb seems to be originally of the pre-Israelite stock in Canaan, absorbed into the tribe of Judah. Perhaps Jephunneh the Kenizzite married a woman of Caleb (or the wife of Jerahmeel) but the tradition, except for the firstborn, was the name of Caleb, he being head of the house and prince of Judah. Another Jephunneh, an ancestor of David (7:39).

IV. Issachar: Igal, s. of Joseph.

Other Issachs: 2 S 23:36 (one of David's heroes): 1 Ch 3:22. Note the name of another tribe given to a man of Issachar—Joseph (Nu 13:7).

V. Ephraim: Hoshea, s. of Nun.


VI. Benjamin: Palti, s. of Raphu. See 16 IV.

VII. Zebulan: Gaddiel, s. of Sodi.

VIII. Joseph-Mannaeshe: Gaddi, s. of Susi.

A Gaddi is in 1 Mac 2:2.

IX. Dan: Ammiel, s. of Gemalli.

Another Ammiel (2 S 9:4).

X. Asher: Sethur, s. of Michael.

Nine other Michaels, Gadite, Levite, Issacharite, Benjaminite, Manassite, Judahite.

XI. Naphthali: Nahbi, s. of Vophsi.

XII. Gad: Geuel, s. of Machi.

Four names in 'd. Nine ending with r: unusual number. The antiquity of the list cannot be readily questioned.

(15) Nu 26:5–62 (P). The heads of houses at the second census.

Related to Nu 1 and 2, and closely follows Gen 46. The divergences in individual names have been noted under (10). This list adds to

I. Reuben:

1. Eliab, s. of Pallu (also Nu 16:1.12).
2. Dathan, Abiram, Nemiuel, ss. of Eliab.

II. Manasseh:

1. Machir; also Gen 50:23.
2. Gilead, s. of Machir.
3. Jezer (abbreviation for Abiezer), Helek (not in Ch), Asriel, Shechem, Shemida, ss. of Gilead.
4. Zelophehad, s. of Hepher.
5. Mahleab, Noah, Hoglah, Milcah, Tirzah, d. of Zelophehad.

III. Ephraim:

1. Shuthelah; also 1 Ch 7:21.
2. Becher.
3. Tahath (Tahath, 1 Ch 7:20).
4. Zelophehad (Elcar, 1 Ch 7:21).

The names of Manasseh's grandsons and great-grandsons are puzzling. Gilead is the district except in Jgs 11:1.2, where it is the father of Ephraim. Shechem sounds like the Ephraimitic town. Hophar reminds of Gabh-Hopher. In Josh 17:1.2 the six sons of Gilead are described as sons of Manasseh; loosely, it is probable, they are to be understood as descendants. Perhaps the references may be summarized: The family of Machir, the son of Manasseh, conquered Gilead, and took the name therewith, either as a family or in the person of a son. Other sons, whose six sons founded clans named from or giving names to certain towns or districts.

The daughters of Zelophehad are noted for the interesting case at law they presented, claiming and receiving the inheritance of their father, which, by Gray, TIC, “Nu,” is considered not historical but a fictitious instance, for the purpose of raising the question, these daughters being clans, and not persons.

Among the sons of Ephraim, Becher has perhaps been misplaced from ver 38, and possibly displaced Beraed (1 Ch 7:20) between Becher and Tahath. It is not found here in the LXX. It is possible that an alliance between the Becherites and the Ephraimites caused one portion of the former to be counted with Ephraim and another with Benjamin; or that at different times the clan was allied with the two different tribes. An error in transcription is more probable. Another Shubath is found later in the line (1 Ch 7:21).


Renben, Gad, half-Manasséh, omitted because their allotments had already been assigned E. of Jordan: Levit, because receiving none. Change to the order in (10)

I. Reuben: None.
II. Simeon: Shemuel, s. of Ammiuhud.

Shemuel is Heb of Samuel. Another s. is of Issachar, 1 Ch 7:2. Samuel the prophet, a Levite. Ten.

III. Judah: Caleb, s. of Jephunneh.

IV. Issachar: Paltiel, s. of Azzan.

Another Paltiel, otherwise Palti, David's wife Mical's temporary husband (2 S 3:15). Another Benjamite son (Nu 13:9).

V. Zebulun: Elisahaph, s. of Parnach. 

Another E., Kohathite Levite (Ex 6:18.22).

VI. Gad: None.

VII. Asher: Ahihud, s. of Shelomi.

Another Ahihud, Benjaminite (1 Ch 8:7).

VIII. Joseph-Ephraim: Kemuel, s. of Shiltan.

Another Konneal, s. of Nahor, an Aramaean chief (Gen 25:21); also Levite of David's time (1 Ch 27:17).

IX. Joseph-Manasseh: Hanniel, s. of Ephod.

Hanniel, also an Asirite (1 Ch 7:59).

X. Benjamin: Elidad, s. of Chialon.

XI. Dan: Bulcki, s. of Jogli.

Bulcki, abbreviation of B implicated; another, in high-priestly line of Pheinehas (1 Ch 6:551).

XII. Naphthali: Pedahel, s. of Ammiud.

A Simeonite Ammiud in the list. Seven "El" names, only one "Jah.


Construction unchanged in 1 Ch 2:9–15; also Mt 1:1–6; also Lk 3:32. Some links have been omitted between Berek and Jesse. Salmon might be traced to the ancestor of the Bethlehemite (1 Ch 2:51.54), who, however, of Caleb's line, not Ram's: but the line may mingle.

(18) 2 S 3:2–5; 5:14.15. David's children (also in 1 Ch 3:1–9; 14:4–7).

I. Born in Hebron: Amnon, Chileab, Absalom, Adonijah, Shephatiah, Ithream.


Four names in "d. All prefixed. Two in "Jah.

Chileab is Daniel (1 Ch 3:1); uncertain which is right, but probably Daniel is a corruption. Ch adds Nogah to the Jerus sons, probably developed in transcription. S 6–8 has two Elisabets. 14]: 4 is Parse of "dial, in place of the first; more probable. This gives David 6 sons in Hebron, and, if both Nogah and Edisal be correct, 12 in Jerusalem. Edisal is Be-Elad in 14:7, perhaps the original form, a relic of the time before the Hebrews turned against the use of Baal, "lord," as applied to Jah; in which case Beelad, "Lord knows," was changed to Edisal, "God knows." 3 reads Elisahma for Elisah. Japhia is also the name of a king of Lachish in Joshua's time (Josh 10:3–7).

(19) 2 S 23 (also 1 Ch 11:41–44). David's knights.

1. Joshabeareth, the Tehamemonite.

In Ch it is Jashobeam, and should read Ishbaal, the writer's religious horror of Baal leading him to substitute the consonants of מַשָּׁה, "shame," as in Mephibo-

sheth, Ishbosheth. LXX has "theresbasion, teresebasion, telesebasion, (A) in Ch. and "theresbion (B), teresbion (A) here. In Ch he is a Tehamite, probably correct. "Adino the Hezirite" is probably a corruption for "He wields his spear" (Ch). 

2. Eleazar, s. of Dodai, the Ahohite.

Dodo in Ch; 8 other Eleazars in the OT. Another Dodo is father of Elhanan.

3. Sammaah, s. of Age, a Hararite.

Omitted by Ch. Three other Shammah, one of them a knight of David's ("Harai") to be "mountaineer," or "inhabitant of the village Harai."

5. Benaijah, s. of Jehoiada of Kabzeel.

11 other O'T Benaijahs, one of them a knight. This B. succeeded Joab as commander-in-chief, 4 other Jehoiadases, one B.'s grandson, both in David's counsel, unless a scribe has inverted the order in 1 Ch 27:34, which should then read B., s. of Jehoiada.

6. Ashkel, brother of Joab. Three other Ashahels.

7. Elhanan, s. of Dodo of Bethlehem. Another E., slayer of the brother of Goliah (2 S 21:19; 1 Ch 20:5). Perhaps the same.

8. Shammah the Harodite. Ch. Shammoth. From Harod, near Gideon's well (Jgs 7:1).

9. E lika the Harodite.

10. Helc the Palitite.

11. Is. s. of Ikkees the Tekoite. Two others, one a knight. Tekoah. Judahite town, home of Amos, etc.


13. Mebunna the Hushathite. Should read, with Ch. Sibbecai.


15. Maharai the Netophathite. From Netophah, town.


17. Ittai, s. of Ribai of Gibeah of the children of Benjamin.


20. Abi-albon the Arbahite.

21. Abiel, perhaps corrupted from Abi-Baal; from Beth-beriah, Judah or Benjamin.

22. Azmaveth the Barhumite.

23. Three others, and Judahite town, of the same name. Bashurumite, Ch. B., a Benjaminite town.

24. Eliahuah the Shaalbonite.

25. A a, s. of Danite town.

26. The sons of Jashen (better, Hashem).

27. Ch., "the sons of Hashem the Gilonite." sons of' looks like a scribal error, or interpolation, perhaps a repetition of "bni" in "Shaalboni" above.

28. Jonathan, s. of Shammah the Hararite.

29. Ch., "the son of Shappe the Hararite." Shappe should perhaps be Aage (3 S 23:11); but LXX indicates Shammah here; both S and Ch should read 'J, s. of Shammah the Ararite.'

30. Ahiam, s. of Shariar the Ararite.

31. Sch. Sacar the Hararite. S is supported by LXX.

32. Eliphelet, s. of Ahasbai, the son of the Maacathite.

Ch. has "Eliphal, s. of Ur," and adds "Hepher the Mecherathite." Both texts are corrupt. Ch. should perhaps read, "Hepher, the son of . . . . . . the Maacathite, Eliram," etc.

27. Eliahuah, s. of Alithophel the Gilonite.


27a. Ahijah the Pelonite (in Ch but not S).

Seven other Ahijahs. Pelonite uncertain, probably a corruption; perhaps inserted by a scribe who could not decipher his 'copy,' and means "such and such a one," as in 1 S 21:2.

28. Hezro (Hizrai) the Carmelite.

Scripture confused *1* and *3*. Carmel, near Hebron.

29. Paarai the Arbite.

Ch., "Naarai, s. of Eshai." Uncertain. Arab., a town of Judah.

30. Igali, s. of Nathan of Zobah.

Ch., Joel, brother of Nathan. Igali less common than Joel, hence more likely to be corrupted; 2 other Igalis; 12 other Joels; 6 other Nathans.

30a. Mibhar, s. of Hagri (Ch, not S).

Text uncertain as between this and 31.

31. Bani the Gadite (omitted Ch.).

Possibly the Geraite.

32. Zelek the Ammonite.

Ammon E. of Jordan and upper Jabok.

33. Naharai the Beerothite, armor-bearer to Joab, s. of Zeruiah.

Bennoth, Benjaminite town.

34. Ira the Ithrite.

Ithrites, a family of Kirath-jeearim, Judah.

35. Gareb the Ithrite.

Gareb also a hill W. of Jerusalem.

36. Uriah the Hittite.

Bathsheba's husband; 3 others. From some Hittite town surrounded by Israel at the Conquest.

37. Zabad, s. of Ahlai (perhaps dropped out of S), Ch.

Ch. adds 13 others. The filling of vacancies makes the number 37 instead of 30. Two names, perhaps, in boal, 5 in yod; in 'l, 3 as far as guessable, 5 from Judah, 3 from Benjamin, 2 from Ephraim, 1 from Dan, 1 from Issachar, 1 Amnonite, 1 Hittite, 2 (or 4) Hararites, 2 Harroths, 2 Ithrites.

(20) 1 K 4 1-19. Solomon's "princes" and commissaries.

11 princes, 12 officers. No mention of their tribal connections; assigned only partly by tribal bounds. 7 yah names, 1 'elci; 5 of the officers are prefixed 'elci as if their own names had dropped out.

(21) 1 Ch 1-9. Genealogies, with geographical and historical notices.

By far the largest body of genealogical material, illustrating most fully the problems and difficulties. The estimate of its value depends on the estimate of the Chronicler's date, purpose, equipment, ethical and mental qualities. He uses freely all previous O.T. matter, and must have had in hand family or tribal songs, traditions; genealogical registers, as mentioned in Ezra 2:61-69; Neh 7:61-65; local traditions; official genealogies, such as "the genealogies reckoned in the days of Jotham king of Judah, and of Jeroboam king of Israel" (1 Ch 5:17); prophetic, historical and other matter now lost, "the words of Shemahiah . . . after the manner of the genealogies" (2 Ch 15:15), and elsewhere. The results of David's census seem to have been in his hands (1 Ch 27:24). Curtis (ICC, "Chronicles," 528) suggests that his purpose was partly to provide genealogies for contemporary families, implying an accommodating insertion of names after the manner of genealogies today. Two main purposes, however, seem clear: the first historical, to give the historical and personal basis and setting to elucidate the Chronicler's main thesis, that national prosperity depended upon, and national character was measured by, fidelity to the law of
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God, esp. as it centered upon the worship and services of Jeh's house. To do this it was necessary to trace the descent of the prominent characters, families, tribes. Hence the space given to Judah, Levi, Benjamin, the main line of fidelity, the survival of the fittest. The other purpose was to conserve purity of blood in the restored nation, to include all who were entitled and to exclude all who were disqualified. Thus, a method extremely fragmentary and here. His materials are of many degrees of age. It is thought by some that the antiquity is indicated by the last stage in the descent, the genealogy of Sheshan, e.g. ending with Hezekiah's time; hence, if Asaph's (1 Ch 6:33) is David's. Name-study and historico-literary criticism seeks still other marks of relative age. The text has suffered much, as lists of obscure men from scribal errors. Details of his method will be pointed out in the following analysis. As in this whole article, space forbids exhaustive treatment of the endless textual, critical, historical questions arising. A few illustrative cases only are given.

I. Primeval Genealogies (1 Ch 1:1-54).

To show Israel's place among the nations; follows Gen closely, omitting only the Gaintees; boldly, skillfully compressed, as if the omitted facts were well known.

(1) The ten antediluvian Patriarchs, and Noah's three sons (vs 1-4).

Follows Gen 4 5, giving only the names.

(2) Japheth's descendants (vs 5-7) (Gen 10 2-4 unchanged).

(3) The Hamitic (vs 8-16) (Gen 10 6:8-13-18 unchanged).

(4) The Shemites (17-23) (Gen 10 22-29; only scribal changes).

(5) Abram's descent (vs 24-27) (Gen 11 10-26 abridged, giving only the Patriarchs).

(6) The sons of Abraham, Keturah, Isaac (vs 28-34).


(7) Sons of Esau (vs 35-52) (Gen 36 4-10).

(8) Kings and shekhs of Edom (vs 43-54) (Gen 36 31-43). Scribal changes.

II. Descendants of Jacob (1 Ch 2:1-9).

The tribes, arranged chiefly geographically. Judah, as the royal line, is given 100 verses, Levi, as the priestly, 81 verses, Benjamin 50, the other ten 56, Dan and Zebu neglected. His purpose practically confines him to the first three; and these were also the best preserved.

(1) Sons of Israel.

Follows substantially the order in Gen 35. Dan is placed before Rachel's sons. 17 different orders of the tribes in Biblical lists.

(2) Genealogies of Judah (23 3-4 23).

(a) Descendants of Jesse's sons from Judah (3 2-17).

Largely gleaned from the historical books. The sons of Zerah (vs 6-8) are not found elsewhere. Caleb is Caleb. Only 7 sons of Jesse are mentioned. Abishai, Joel, Asahel are always designated by their mother's name, Zeruiah.

(b) Genealogy of Beazel (vs 18-20).

The artificer of the tabernacle, hence greatly interests the Chronicler.

(c) Other descendants of Hezron (vs 21-24).

(d) The Jehoramites (vs 25-41).

Concededly a very old list of this important clan can not found elsewhere. Sheshan (ver 35), who married his daughter to Jarcha, an Egypt servant, illustrates the introduction of a foreigner into the royal tribe.

(e) The Calebites (vs 41-55).

Not elsewhere. The names are largely geographical. A subdivision of the Hebronites. Not Caleb the son of Jephunneh.

(f) David's descendants (3 1-24).

Gives first the sons and their birthplaces, then the kings and then Zedekiah, the last of David's line. From Jehoniah to Zerubbabel, then the grandsons of Ze-
The whole tribe is treated of (7 14 ff.). Here only the seats and heads of houses.

(5) Levi (6 1-81).
Illustrates more fully the Chronicler's attitude and methods.

(a) High priests from Levi to Jehozadak (the Exile) (vs 1-15).
(b) Levi's sons: Gershom, Kohath, Merari (Gen 46 11 ff. Ex 6 16).
(c) Kohath's sons: Amram, Izhar, Hebron, Uzziel (Ex 6 18).
(d) Amram's 'sons': Aaron, Moses, Miriam (Ex 6 20.23 [except Miriam]; Nu 26 59). (e) High priests from Eleazar. Also (partly) Ezra (7 1-5):

I. Eleazar 12. Azariah
4. Bukki 15. Amariah
5. Uzzi 16. Ahitub
7. Merari 18. Shallum
11. Ahimeaz 22. Jehozadak

Noteworthy omissions: Eli's house, Eli, Phinehas, Ahitub, Ahimelech, Abiathar, because set aside for Zadok's in Solomon's time; Bukki to Zadok being their contemporaries; but the list also omits Amariah in the reign of Jehoshaphat (perhaps); Jehoash, Jehoshaphat's power behind the throne of Jehu, Ahaz' day, Azariah in Hezekiah's. It has been thought that this was done in the interests of a chronological scheme of the Chronicler, making 23 generations of 40 years from the Exod. to the Captivity, or 920 years. The Hcb generation, however, was likely to be 30 as 40 years, and as a matter of fact was nearer 20. The apparent number of generations from Aaron to the Captivity, adding the data from the historical books, is 29, making a generation about 24 years. The reasons for the omission here, as for many others, are apparent. Outside of Ch and Ezr we know nothing of Abisibua, Bukki, Uzzi, Zerahiah, Meraioth, the first Amariah, Johanan, Amariah, Ahitub, Zadok 2, Shallum, Azariah 3. The list touches historical notices in Aaron, Eleazar, Phinehas, Zadok, Abi- masa, Azariah 2, contemporary of Solomon, perhaps Amariah, contemporary of Jehoshaphat, Azariah, contemporary of Uzziah, Hilkiah, contemporary of Josiah, Serahiah slain by the Chaldeans, and Jehozadak. The recurrence of similar names in close succession is characteristically Hcb (but compare names of popes and kings). It is seen in the list beginning with Jehozadak: Jessuha, Johakim, Eleazar, Josia, Jonathan, Jaddua, Onias, Simon, Zimnah, Onias, Simon, Onias, Joshua. Also about Christ's time: Eleazar, Jesus, Annas, Caiaphas, Simon, Joseph, Jonathan, Theophilus, Simon, although latter do not succeed in a genealogical line.

(b) The three Levitical clans (vs 16-19).
After Ex 6 17-19; Nu 3 17-20.
(c) Lineal descendants of Gershon: seven, vs 20.21; thirteen, vs 39-43. See also 1 Ch 23 7.

The two lists (vs 20.21 and vs 39-43) are clearly the same:

<table>
<thead>
<tr>
<th>Gershom</th>
<th>Gershom</th>
</tr>
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<tbody>
<tr>
<td>Libni</td>
<td>Jotham</td>
</tr>
<tr>
<td>Zimmah</td>
<td>Zimmah</td>
</tr>
<tr>
<td>Joab</td>
<td>Ethan</td>
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<tr>
<td>Iddo</td>
<td>Adariah</td>
</tr>
<tr>
<td>Zerah</td>
<td>Zerahiah</td>
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<tr>
<td>Jeatherai</td>
<td>Ettni</td>
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<td></td>
<td>Malchiah</td>
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<td>Hasearih</td>
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<td>Michael</td>
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<td>Moses</td>
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<td></td>
<td>Berakah</td>
</tr>
<tr>
<td></td>
<td>Asaph</td>
</tr>
</tbody>
</table>

Jahath, Zimmah, Zerah are in both. By slight changes Joah, יוחנן, is Ethan, יוחנן; Iddo, ידד, is Adariah; Jeatherai, יאתרא, is Ethan, יאתרא. Both Jeatherai, יאתרא, is Ethan, יאתרא. Both Ivri, ירי, is יריע; Adariah, ידריא, is Ethan, ידריאh. The names added have dropped out with his favorite names, or those of his own invention, or from current usage. To make the Chronicler's name with David, he adds Malchiah, Maaseiah, Michael, Simon, Berakah. He helps out Ethan with Bani, Ani, Zerahiah, Zimmah, Raphail, Asaph. The names added are very frequent in Ch and Ezr, not frequent in Old Testament.
based, it may be said: (1) The Chronicler's failure to give his three families nearly the same number of links in his谱系 is but a case of what happened in the text as it is natural. (2) The fact that these added names occur many more times in Ezr, Neh in Ezr, Neh, is simply that Levitical names occur frequently in a writer and among a people whose interests are Levitical. No one would look among the genealogy for either classical or aristocratic names. (3) In no tribe would such names be more likely to recur, naturally or purposely, than in the Levitical. (4) The Chronicler has inserted among his new names the eleven of 2Ch, 6, and 4 in Nehemiah's, in every case a Levite. (7) While these "added" names occur more times in Ezr, Neh, rather than else, it is also true that more than 500 other names also occur only in these three books, and that the total names in these, to say nothing of the "P" portions elsewhere, outnumber the names in the other books about three to one. Other things being equal, these mentions of any common name sought to be found in these books to one in the others. Of all names applied to more than four persons the usual proportion in these books by count is four, to one elsewhere.

(g) Pedigree of Ahimaz (vs 50-53).

Parallel with 6 4-8.

(h) Dwelling-places of Levi.

(6) The six remaining tribes.

(1) Assarach (7 1-5).

Ver 1 derived from Gen 46 13; Nu 26 23-24. The rest peculiar to Ezr. Table with a record of lighting men, instead of the usual statement of dwelling-places.

(b) Benjamin (7 6-13).

A very difficult section. It is considered a Zebulunite genealogy which has been Benjaminitized, because (1) there is a Benjamite list elsewhere; (2) Benjamin is out of place here, while in 13 out of 17 tribal lists Zebulun comes at this point, and in this list has no other place; (3) the numbers of Benjamin's sons differ from other Benjamite genealogies; (4) the names of Hezol and Hepher and the different Benjamite here; (5) many names in this list are not Benjamite; (6) Tarshish, in this list, is a sea-coast name appropriate to Zebulun, but not Benjamin. But (1) it is called Benjamite; (2) doublets are not unknown in Ch; (3) Dan is also neglected; (4) many Benjamite names are found in the Se'lah branch, the names. The Benjamite material elsewhere is too scanty for safe conclusions.

(c) Dan, ver 12, from Gen 46 25.

Aher ("another") is a copyist's error or substitute for Dan.

(d) Naphtali, ver 13, from Gen 46 24 (transcriptional changes).


The text of vs 14-15 very corrupt. No other notice is found of the sons in vs 16-17: Peresh, Sheresh, Ulam, Rakem, Bolcan.

(f) Ephraim to Joshua (vs 20-29).

Contains an interesting personal note in the mourning of Ephraim over his sons Ezer and Eliead, and the subsequent birth of Beriah. Interpreted to mean that the clans Ezer and Eliead met with disaster, on which the clan Beriah became prominent.

(g) The seats of Joseph's sons (vs 28-29).

Hard to say why this has been placed here.

(h) Asher (vs 30-40).

The earliest names derived from Gen 46 17. Gray considers the others ancient.

(i) Benjamin (8 1-40).

(a) Sons of Benjamin. After Gen 46 20 with variations (see (6) (b)).

(b) Descendants of Ebed (vs 6-25). Text very corrupt, obverse.

(2) The house of Saul (vs 29-38); repeated (9 34-44).

In this passage two exceptions to the usual treatment of Saul compounds, Ishiabah and Meribaal here are Ishiobaboth and Mehebreboth in S. (7) The inhabitants of Jerusalem (9 1-34).

With variations in Neh 11 1-13. This passage has been thought an interpolation, but it is the Chronicler's custom to give dwelling-places. Perhaps this and Neh are two independent abridgments of the same document. The Chronicler probably describes post-exile conditions. Vs 1 and 2 here, and Neh 11 seem conclusive on this point.

Four classes of returning exiles:

(a) The children of Judah, Benjamin, Ephraim, Manasseh.

Constituting "the laity," "Israel."

(b) The priests.

Agreeing with Neh, but abridged.

(c) The Levites. Paralleling Neh, but not exactly.

(d) Nethinim or porters. Fuller than Neh, and different.

(8) The house of Saul (9 35-44, repeating 8 29-38).

(22) David's knights (1 Ch 11 10-47).

Discussed under (19). Adds to the list, Adina, s. of Shiza, Reubenite; Hanan, s. of Maacah, Josiah's and David's time, the Mibni, Uzziel, Sheba, Shema and Jeiel the sons of Hotham the Arrocite, Jediel the son of Shimi, and Noah his brother or perhaps, Eiel the Mahavite, and Jeribai and Josiahai, the sons of Elnanam, and Ishmaah the Moabite, Eiel, and Obod, and Jaasheb the Mezoabite.

(23) David's recruits at Ziklag (1 Ch 12 22).

Found only here. Contains 23 names from Benjamin (some may be Judahite); 11 from Gad; 8 from Manassah: nothing to show that the names are not old.

(24) David's musicians and porters at the bringing of the ark (1 Ch 15 16-24).

Also 16, 5 6-37-45. Each division of the Levites represented by a chief musician.

(25) David's organization of the kingdom (1 Ch 23-27).

I. The Levites (ch 23).

(1) The family of Gershon (vs 7-11); 9 houses.

(2) The family of Kohath (vs 12-20); 11 houses.

(3) The family of Merari (vs 21-23); 4 houses.

II. The priests (ch 24).

24 divisions; 16 divided among descendants of Eleazar, headed by Zadok, 8 among those of Ithamar, and another 8 among descendants of Ahimelech (perhaps an error for Abiathar); but perhaps Ahimelech's. Abiathar, s. of Ahimelech, was acting for his father.

(1) Eleazar's courses: Jehoiarib, Harim, Malchijah, Hakkoz, Joshua, Eliashib, Huphil, Bilegah, Hezer, Aphses, Pethahiah, Jehozekel, Jachin, Gamul, Delaiah, Maaziah.

(2) Ithamar: Jedaias, Secirim, Mijamin, Abijah, Shecaniah, Jachin, Joshebeab, Immer.

Jos gives the same names of courses (Ant. VII, xiv, 7; 18: 1). Se'lah are mentioned in Apoc, Palm, and the NT. Jehojarib, Jedaias, Harim, Malchijah, Mijamin, Abijah, Shecaniah, Bilegah, Maaziah, are found in one or both of Nehemiah's lists.

(3) Supplementary list of Levites (1 Ch 24 20-31).

Repeats the Levitical families in 1 Ch 23 6-23, omitting the Gershonites, adding to the Kohathites and Merarites.

III. The singers (1 Ch 25).

(1) The numbers, classified under the three great groups, descendants of Asaph, Jeduthun (Ethian), Heman.
A curious problem is suggested by the fact that the names in ver 4, beginning with Hanan, with a very slight change, read: "Hanan ('Have mercy'); jah ('O Jehovah'); Hanan ('Have mercy'); Eleazar ('Thou art my God'); Giddaltai ('I have magnified') (and) Romamti ('exalted') (th) Ezer ('help'); Joel-bokelah ('In the seat of hardness'); Mallothi ('I spoke of it'); Hothir ('Gave still'); Mahazioth ('Visions')." How, or why, this came among these names, cannot be said.

(2) The 24 courses of 12 singers each, of which courses nos. 3, 5, 7 fell to Asaph; nos. 2, 4, 6, 9, 10, 12, 14 fell to Jeduthun; nos. 6, 9, 11, 13, 15-24 fell to Heman.

IV. Gatekeepers and other officers (1 Ch 26).
(1) Genealogies and stations of the gatekeepers (vs 1-19).
(2) Those in charge of the temple treasury (vs 20-23).
(3) Those in charge of the "outward business."

Subordinate magistrates, tax-collectors, etc.

V. The army, and David's officers (1 Ch 27).
(1) The army (vs 1-15).
12 officers, each commanding 24,000 men, and in charge for one month; chosen from David's knights.
(2) The tribal princes (vs 16-24).
After the fashion of Nu 2 1-15. Gad and Asher are omitted. The 12 are made up by including the Levites and the Aaronites.
(3) The king's twelve stewards (vs 25-31).
(4) The king's court officers (vs 32-34).

Counselor and scribe: Jonathan, the king's uncle, otherwise unknown; tutor: Jehiel; counselor: Ahithophel; "the king's friend" (closest confidant?): Bushai. Possibly two priests are next included: Jehohada the son of Beniamin, and Abishalom, high priest of the ibmam branch. But perhaps it should read, "Beniamin, the son of Jehohada."

If two priests are intended, it seems strange that Zadok is not one. The list ends with the commander-in-chief, Joab.

This elaborate organization in every part and branch of the kingdom is looked upon as the Chronicler's glorifying Utopian dream of what must have been, underscoring the organizing power of the great soldier and statesman.

(26) Ezr 2 1-63. The exiles who returned with Zerubbabel.
Parallelled in Neh 7 6-73. 9 "Jah;" 4 "El" names in 107.
(1) The leaders (ver 2).
(2) Numbers, according to families (vs 3-19).
18 of Ezra's numbers differ from Nehemiah's.
(3) Numbers according to localities (vs 20-35).
10 towns perhaps Judahite, 7 Benjamite.
(4) The priests (vs 39-42).
Only 4 families, representing 3 Davidic courses.
(5) The Levites (vs 43-44).
Among the singers, only Asaphites.
(6) The porters (ver 45).
3 old names, 3 new ones.
(7) The "Nethinim" (temple-slaves) (vs 46-56).
(8) The children of Solomon's servants (slaves) (vs 57-59).
(9) Those who could not prove their descent.
(a) General population.
Three families, children of Delaiah, Tobiah, Nekoda.
(b) Priestly families.
Hobaiah, Hakkoz, Barzillai. Hakkoz, the seventh of the twelve courses, is perhaps succeeded later in establishing their right (Neh 3 31).
(27) Ezr 6 1-5. Ezra's genealogy.
An ascending genealogy: Ezra, s. of Seraiah, s. of Azariah, s. of Hilkiah, s. of Shallum, s. of Zadok, s. of Ahitub, s. of Amariah, s. of Azariah, s. of Mezaroth, s. of Zerahiah, s. of Uzi, s. of Bukki, s. of Abishua, s. of Phinehas, s. of Eleazar, s. of Aaron; 16 links. Follows 1 Ch 6 7-10 down to Zadok, then omits 7 to Shallum, besides the 7 omitted in Ch.
Numbers much smaller than in Zerubbabel's list (Ezr 2 1-14). Perhaps 3 new families, Sosbanath, Shobothim, Joah; 7 more leaders. A much smaller proportion of Levites; among them a "man of discretion," perhaps a name, "elsewhere the son of Malchijah, therefore a Merarite, with other Merarites, 39 in all.
(29) Ezr 10 18-44. Jews who had married foreign women.
(1) The priests (vs 18-22).
In all: members of the high priest's family, and of the Davidic courses of Innem and Harim, besides the family of Pashhur.
(2) The Levites (vers 23); 6 in all.
(3) Singers and porters (vers 24); 4 in all.
(4) "Israel," "the laity" (vs 25-43).
16 families represented: 86 persons. Out of a total of 163 names, 39 yah words, 19 'of compounds, 8 prefixed.
(20) Neh 3 1-12. The leaders in the repair of the wall.
38 leaders: in 30 instances the father's name also given. As far as mentioned, all from Judah and Jerus.
(31) Neh 7 7-63. Those who returned with Zerubbabel.
Follows Ezr 2 1-63, with transcriptional variations in names and numbers.
(32) Neh 8 4-7. Levites and others who assisted Ezra in proclaiming the law.
(33) Neh 10 1-27. The sealers of the Covenant.
22 priests, 17 Levites, 20 heads of families already mentioned, 24 individuals.
(34) Neh 11 3-36. Chief dwellers in Jerusalem and vicinity.
Parallelled in 1 Ch 9 9-22. Some omissions and variations; 5 priestly courses given, Joarib, course no. 1; Jeshua, no. 2; Jachin, no. 3; Malchijah, no. 4; Immmer, no. 5. 24 "Jah;" 6 "El" names out of 82.
Compare with priests' lists in Neh 10 2-8 (33), and with priests under Joiakim (Neh 12 13-21 [50]). They are names of families. See Neh 12 12.
(36) Neh 12 10.11. High priests from Joshua to Jaddua.
(1) Joshua, 538 to 520 BC.
(2) Joiakim.
(3) Eliashib, 446 till after 433.
(4) Joiada, about 420.
(5) Jonathan, Johanan, 405 to 362.
(6) Jaddua, to 323.

This list bears upon the date of Ezra-Neh. Jaddua was high priest when Alexander visited Jerus, 335 BC. If the Darius of ver 22 is Darius Nothus (425 to 465 BC), and Jaddua, a young boy, is mentioned as the heir to the high-priesthood, this passage was written before 480. If Jaddua's actual high-priesthood is meant, and Darius Codomanus (336 to 330 BC) is the Darius here, the date may be about 330. The enumeration of families here is assigned to the time of Joiakim, before 406, and the latest recorded events in the time of the high priest before Jaddua (Neh 12 23; 13 28), hence before 362. The hypothesis of an addition by some scribe after 350 is possible, but not necessary.

(38) Neh 12 22-26. Levites and porters under high priest Johanan.
(39) Neh 12 31-42. Princes and priests at dedication of the wall.
(40) Mt 1 1-17. The genealogy of Jesus Christ (see separate article).
(41) Lk 3 23-38. The genealogy of Jesus (see separate article).
Genealogies of Christ

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GENEALOGY OF JESUS CHRIST, THE:

1. INTRODUCTION. The Problems Involved
2. Nature and Importance of the Issue

II. THE GENEALOGIES SEPARATELY

1. Peuliarities of Mt's Genealogy
2. Explanation of the Foregoing
3. Peculiarities of Lk's Genealogy
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III. THE GENEALOGIES COMPARED

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LITERATURE

I. INTRODUCTION.—The genealogy of Jesus as contained in the First and Third Gospels presents three special problems which lie somewhat apart from general problems of NT genealogy. 1. The Problems of criticism: (1) the construction and purpose of each list taken separately; (2) the relation of the two lists, in their coincidences and variations, to each other; (3) the relation of both lists to the statement concerning the birth of Jesus and His ancestors as given by the Gospels. Before these problems are dealt with, it would be well to consider the kind and degree of importance to be attached to the question at issue.

2. THE VIRGIN BIRTH. As we see it, the only vital point at issue is the historical accuracy and good judgment of the evangelists. Of the issue: (1) That Jesus had a line of ancestors by His human birth may be taken for granted. The tradition, universal from the earliest times among believers and given even by the bitter opponents, that He was connected with the line of David, may also readily be accepted. The line through which that connection is traced is, on general principles, of secondary importance. The fact is that while natural sonship by David on the part of the Messiah was of vital importance to many Jewish inquirers, it failed of any very enthusiastic endorsement on the part of Jesus Himself (see the truly remarkable interview record-
ed in Mk 12:35-37). The expressions of Paul in this connection will be referred to later; at this point it is sufficient to say that physical kinship to David cannot be insisted upon as the only justification for His words.

(2) If, then, the purpose of the evangelists in having recourse to these lists is worth while, the question of their correctness need not even be raised. Unless some vital issue is involved, the supposition of a special inspiration to go beyond lists currently accepted is gratuitous. No such issue seems to be presented here. The Davidic kinship of Jesus, essential to His messian- ship, is independent of the lists which are used to justify it. This is preliminary to the actual discussion and need not prevent us from giving all due credit to lists which could not have been carelessly compiled nor lightly used.

II. THE GENEALOGIES SEPARATELY.—(1) The construction and incorporation of Joseph's genealogical tree is, in the light of all the facts, 1. Peculiarities of Mt's (2) The artificial division into three Genealogy groups of fourteen generations each. The apparent defect in this arrangement as it actually stands (the third group lacks one member) is probably traceable to a defect of the LXX versions of 1 Ch 3:11, which is reproduced in the Gr gospel (see Zahn, Intro to the NT, ET, 564, n. 4). This arrangement into groups is the more striking because it makes 14 generations from the captivity to Joseph, where Lk makes 20 or 21, and because the first group of 14 is formed by the omission of three names. It is perfectly clear, therefore, that this artificial grouping is essential to the purpose of the evangelist.

(3) The insertion of the names of brothers, thus following the historical lists and substantiating the genealogy by including collateral lines.

(4) The insertion of the names of women—a practice not only foreign but abhorrent to ordinary usage. This peculiarity is the more marked when we notice that these names introduce what would be considered serious blots in the family history of the Davidic house (see vs 5-7).

(5) The principle upon which the division into periods is constructed: (a) from Abraham to David, (b) from David to the Captivity, (c) from the Captivity to Jesus. Attention has repeatedly been called to the fact that this gives a definite historical movement to the genealogy. It involves the origin, the rise to power, the decay and downfall of the House of David (see Allen, ICC, "Matthew," 2; of Zahn, NT, ET, I, 555).

Of the many theories which have been constructed to explain the foregoing six peculiarities of the genealogy of Mt, altogether the most sat-
of his stainless name and royal lineage. The extraordinary boldness and brilliancy of this apologetic method ought not to be overlooked. The formal charge that Jesus is son of Mary, not of Joseph, is adapted and judiciously resolved is refuted by bringing Joseph forward as a witness for Mary. Nothing could have been more natural for a man fearless in the confidence of truth; nothing could have been more impossible for one insecure in his hold upon the facts. So far as the genealogy is concerned, just the moment we realize that the purpose is not to prove the natural sonship of Jesus to David, but to epitomize the history, all hesitancy and apprehension concerning the historicity of the successive names disappear. The continuity of blood relationship through these successive generations becomes of no essential importance. Zahn's explanation (the argument in full should be read by every student), simple in itself, explains all the facts, as a key fits a complicated lock. It explains the choice of genealogy as a method of epitomizing history and that genealogy Joseph's, the artificial grouping at the expense of changing the traditional lists, the inclusion of the names of brothers and of women.

1. The omission of Joseph's genealogical tree on the part of one who is so deeply interested in Mary.
2. The reversal of order in going from Joseph to his ancestors.
3. Peculiar—back from Joseph to his ancestors. Titles of Lk's. Godet emphasizes the fact that, in the Genealogy of Lk 3:23-38, Godet follows the order of succession, each new individual being added to the roll of his family. Luke's method indicates that his genealogy has been constructed for a special purpose.

5. The history of the line back of the history of the covenant, which begins with Abraham, to Adam, who represents the race in general. This fact, together with another, that the line of Joseph is traced to David through Nathan who was not David's heir, proves that Luke was not concerned with establishing the Davidic standing of Jesus.
6. The placing of the genealogy, not at the beginning of the Gospel, but at the beginning of the ministry, between the baptism and the temptation.
7. The omission of the article before the name of Joseph.

In his commentary upon the fourth peculiarity enumerated above, namely, the placing of the genealogy at the beginning of the ministry, Godet is cited (Gospel of St. Luke, Am. ed., p. 126) has this to say: "In crossing the threshold of this new era, the sacred historian casts a general glance over the period which thus reaches its close, and sums it up in this document, which might be called the mortuary register of the earlier humanity." In other words, in connecting the genealogy directly with the ministry, Luke exhibits the fact that his interest in it is historical rather than antiquarian or, so to say, genealogical. As Matthew summarizes the history of the covenant people from the days of Abraham by means of the genealogical register, modified so as to make it graphic by its uniformity, so Luke has written the story of the humanity Jesus, as the Second Adam, came to save, by the register of names summarizing its entire course in the world. It has recently been commented upon that genealogical lists such as those of Gen and the NT are not infrequently used to convey ideas not strictly germane to the matter of descent or the cognate notion. The choice of names summarizing its entire course in the world. It has recently been commented upon that genealogical lists such as those of Gen and the NT are not infrequently used to convey ideas not strictly germane to the matter of descent or the cognate notion. The choice of names summarizing its entire course in the world. It has recently been commented upon that genealogical lists such as those of Gen and the NT are not infrequently used to convey ideas not strictly germane to the matter of descent or the cognate notion.

2. Corr. lists coincide in the names of Zerubbabel and Shealtiel— they differ as to the name of Joseph's father, who is Jacob according to Mt and Heli according to Lk. As to the second of these two important items this much is clear. Either these two lists are in violent contradiction, or else Joseph was in some sense son of both Jacob and Heli. Now, in connection with this seeming impossibility, turn to the other item. The names of Shealtiel and Zerubbabel belong to the captivity. They are being common to both lists is easily explained by the fact that during that troubled period a number of collateral family branches might be narrowed down to one or two common representatives (see Zahn, op. cit., 535). In the NT genealogy Zerubbabel is the son of Shealtiel—according to 1 Ch 3:19 he is the nephew

In commenting upon the order which Luke adopts, Godet (who has thrown more light upon this portion of the Gospel than anyone else) says: "The ascending form of genealogy can only be that of a private instruction. Thus the use of a public document with a view to the particular individual whose name serves as the starting-point of the whole list" (127).

3. From the fact that the name of Joseph is introduced without an article Godet reaches three conclusions: (a) that this name belongs rather to the sentence introduced by Lk; (b) that the genealogical document which he consulted began with the name of Heli; (c) and consequently, that this piece was not originally the genealogy of Jesus or of Joseph, but of Heli (ib. 128).

4. (a) The importance of these considerations is twofold. In the first place it indicates that Luke is bringing together two separate documents, one of which contained a statement of the father-sonhood of Joseph, while the other contained the genealogy of Heli, between whom and Joseph there existed a relationship which made Luke desirous of connecting them. (b) In addition, the absence of the article serves to call attention to something exceptional in the relationship of Joseph to that portion of this ancestral line which is brought into connection with his name. To this point we shall recur later. We have an explanation for all the suggested problems except one, and that one, in a sense, the most difficult of all, namely, the choice of Joseph's genealogy.

III. The Genealogies Compared. In order, however, to discuss this question intelligently, we must begin our inquiry— as to the relationship between the two lists.

1. Divergent lists as to the relationship begins between the two lists. (1) The most notable fact here is of course the wideness of the divergence together with the contrariety and unintelligible fact of minute correspondence. Between Abraham and David the two lists agree. Between David and Joseph there is evident correspondence in two (see Mt 1:12; Lk 3:27), and possible correspondence in four names (that is, Mt of Ahiah [Mt 1:3] and Lk 3:30 are the same). This initial and greatest difficulty is of material assistance to us because it makes one conclusion certain beyond peradventure. The two lists are not divergent attempts to perform the same task. Rather, it is the removal of this difficulty which is made possible at the outset. It is impossible that among a people given to genealogies two lists purporting to give the ancestry of a man in the same line could diverge so widely. There is, therefore, a difference between these lists which includes the purpose for which they were compiled and the meaning which they were intended to convey.

2. Two of the most striking points in the lists as they stand may be brought into connection and made to explain each other. The two
of Shealtiel and the son of Pedaiah. He is, therefore, at one and the same time heir and, legally, son of two men and would appear as such on two collateral lists.

Shealtiel himself appears in Mt (1:12) as the son of Jechoniah in 1:17 he appears as son of Jehoiachin. The same of Neri is peculiar to Lk, so that we cannot check his use of it. and discover the actual parentage of Shealtiel. His appearance in two lists with a double reference of parentage seems improbable in view of what we have already seen. Besides this, a reasonable explanation at once appears. In Lk, it is asserted that Jehoiachin should have "none to sit upon the throne of David." and of his son (Jehoiachin, Jehoniah, Coniah) it is said (Jer 22:30), "We have sinned in this matter," which was rightly pointed out (see HDB, II, 557) that this means simply legal prescription, not actual childlessness. It suggests, however, that it might be thought necessary to provide in the genealogy an heir not of their blood for the two disgraced and proscribed members of the royal house. In view of these facts the contradictory references to Joseph's parentage present no difficulty.

Joseph may easily have been and undoubtedly was, legally, son and heir of both Jacob and Hel. Godet's objection to this is based upon the supposition that Heli and Jacob were brothers, which leaves the divergence beyond these two names unexplained. It is evident, however, that the kinship between Jacob and Hel might have been more distant than the supposition calls for.

(3) When we come to explain how it happened that Joseph was connected with both these lines and that Mt chose one list and Lk the other we are necessarily shut up to conjecture. There is one supposition, however, which is worthy of very careful consideration because it solves so many and such difficult problems. The authorities have been divided as to whether Lk's genealogy is Joseph's, as appears, or Mary's. Godet makes a strong showing for the former and, after it has been alleged, contra, some of his representations remain unshaken (cf Godet and Plummer sub loc). Most of the difficulties are removed at one stroke, and the known facts harmonized, by the simple supposition that Lk has given us the meeting-point of the lineage both of Joseph and Mary who are akin. This explains the apparent choice of Joseph's list; the peculiar position of his name in that list; the reversal of the order; the coincidences and discrepancies to Mt's; the early tradition of Mary's Davidic origin; the strange reference in the Talm (Hapatlipha 77 4) to Mary as the daughter of Heli; the visit of Mary with Joseph to Bethlehem at the time of the registration; the traditional discrepancy between Joseph and Mary, since (apparently) Joseph disappears from the scene before Jesus reaches maturity. Against this nothing of real weight can be urged (the kinship with Elisabeth is not such: see Edersheim, LTYM, I, 149) except that it is too simple and too felicitous. Its simplicity and felicitous adjustment to the whole complex situation is precisely its recommendation. And there we may let the matter rest.

IV. The Genealogies and the Virgin Birth.—We have now to discuss the relation of the genealogies to the virgin-birth statement which forms the vital center of the infancy narratives and to the general question of the Davidic origin of Jesus. See Virgin Birth.

The first part of this question may be most directly approached by a brief consideration of the text of Mt 1 16. The text upon

1. Text of which RV is based reads: "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Both these readings, one contained in the so-called Ferrar group of MSS, and the other in the Sinaitic which, differing among themselves, unite in ascribing the parentage of Jesus to Joseph. This has been seized upon by negative critics (see for list and discussion Machen, Princeton Review, January, 1906, 68; of Bacon, HDB, art. Genealogy of Jesus, Jour. Theol., January, 1911, who long ago gave in his advocacy to the suggestion that the evangelists could easily reconcile the supernatural birth with the actual paternity of Joseph) to support the idea of a primitive Christian tradition that Joseph was the father of Jesus. Of this contention Zahn leaves nothing, and concludes his argument with this statement: "The hope of finding indications in old MSS and VSS that the authors of lost Gospels or brief writing which was eventually incorporated in our Mt and Lk regarded Joseph as the physical father of Jesus, should at last be dismissed. An author who knew how to make even the dry material of a genealogy to its least detail contribute to the purpose of his thought concerning the slandered miracle of the Messiah's birth, cannot at the same time have taken over statements from a genealogy of Joseph or Jesus used by him which directly contradicted his conception of this fact. Any text of Mt which contained such statements would be condemned in advance as one altered at the author's interest" (op. cit., 567). It is interesting to note that Allen (ICC, "Matthew," 8), starting from the extreme position that the Sinaitic form of statement, or at least the cognate, and as the original, reaches the same conclusion as Zahn, that Matthew's Gospel from the beginning taught the virgin birth.

(1) It is clear, therefore, from the general trend as well as from specific statements of both Gospels, that the genealogies and the birth—

2. General narratives were not floating traditions. Conclusions which accidentally touched and coalesced in mid-stream, but that they were intended to "weave inseparably the two beliefs that Jesus was miraculously conceived and that He was the heir of David. This could be done only on the basis of Joseph's genealogy, for whatever the lineage of Mary, Joseph was the head of the family, and the Davidic connection of Jesus could only be established by acknowledgment of Him as legal son by Joseph. Upon this basis rests the common belief of the apostolic age (see Zahn, ib, 567, note references), and in accordance with it all statements (such as those of Paul, Rom 1 3; 2 Tim 2 8) must be interpreted.

(2) For it must be remembered that, back of the problem of reconciling the virgin birth and the Davidic origin of Jesus, lay the far deeper problem—to harmonize the incarnation and the Davidic origin. This problem had been presented in shadow and intimacy by Jesus Himself in the question: "David himself calleth him Lord; and whence is he his Son?" It is further to be noticed that in the announcement (Lk 1 32) the promised One is called at once Son of God and Son of David, and that He is the Son of God by virtue of His conception by the Spirit—leaving it evident that He is Son of David by virtue of His birth of Mary. With this should be compared the statement of Paul (Rom 1 3 4): He who was God's Son was "born of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

This is at least the most suggestive of Lk's Birth of Christ, 119, with note, p. 121), for it indicates that as Paul and Luke were in very close sympathy as to the person of Our Lord, so they are in equally close sympathy as to the mystery of His birth. The question of the early church as to the Davidic origin of Jesus is closely paralleled by its equally firm conviction as to His supernatural derivation. The meeting-
point of these two beliefs and the resolution of the moral and religious relationship is in the genealogies in which two widely diverging lines of human ancestry, representing the whole process of history, converge at the point where the new creation from heaven is introduced.

LITERATURE.—The lit. on this subject is very copious. The space devoted to it in the text will serve to introduce the reader to more extensive investigations. The whole situation is well summarised by Plummer (ICC, "Luke," sub loc.).

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GENERAL, jen'er-al, GENERALLY, jen'er-al-i (Genesis, "master," "head," "chief"; used ones in AV in the sense of commander-in-chief,—the general of the king's army" (1 Ch 27:34), usually in this connection trٌ "captain," RV "the captain of the king's host.

(2) As an adj. "general assembly" is the tr of panäypris (whence we have parapysc), "an assembly or convocation of the whole people to celebrate any public festival or solemnity, as the public games or sacrifices, hence a high festival, public convocation, joyful assembly" (Robinson); the word occurs in the NT only in Heb 7:1, to the general assembly and church of the firstborn; panäypris is LXX for mō'ēd̄ (Ezk 46:11; Hos 2:11), "solemn assembly," and for ṣ̄ad̄ār (Am 5:21), with the same meaning. The Gr words τρισκοντα and to an innumerable company of angels, to the general assembly and church of the firstborn (AV) have been variously arranged and trٌ; Robinson gives "and to countless throngs (even) the joyful assembly of angels, i.e. as hymning the praises of God around His throne"; of Rev 5:11; Ps 148:2; 1 Cor 16:10. From both Heb and Gr analogies, this is probably correct; similarly, Alford, Delitzsch and others have "festival assembly"; Weymouth trٌ "to countless hosts of angels, to the great festal gathering and church of the first-born."

(3) Generally, adv., occurs in Jer 48:38 AV as the tr of kūlāh (Pual of kalāh), "the whole of it," "there shall be lamentation generally (universally) upon all the housetops of Moab, RV "every where"; in 2 S 17:11, ṣ̄ōp̄āh, "to be gathered," is trٌ "to be generally gathered," RV "gathered together."

In Apoc we have "general" in the sense of "common," "universal" (Ad Est 16:10 m, koinōs; 2 Mac 3:18, pāndēmon); "in general" (2 Esd 16:16), "man in general," Eccles 1:1, "in general," koinōns, RV "in common"

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GENERATION, jen'er-a'shun (Lat generatio, from genero, "beget"): (1) The tr (a) of γενεσις, dān, "circle," "generation," hence "age," "period" "cycle;" "many generations" (Dt 32:7); (b) the people of any particular period or those born about the same time: "Righteous before me in this generation" (Gen 7:1); "four generations" (Job 42:16); (c) the people of a particular class, or those born under some implied reference to hereditary quality; the wicked (Dt 32:5; Prov 30:11); the righteous (Ps 14:5; 112:2).

(2) יִנָּה, yinah, "births," hence (a) an account of a man and his descendants: "The book of the generations of Adam" (Gen 5:1); (b) successive families: The families of the sons of Noah, after their generations (Gen 10:32); (c) genealogical divisions: "The children of Reuben... their generations, by their families" (Nu 1:20); (d) fig., of the origin and early history of created things: "The generations of the heavens and of the earth" (Gen 2:4).

(3) γενεσις, genēs, "a begetting," "birth," "activity," therefore (a) the successive members of a genealogy: "All the generations from Abraham unto David" (Mt 1:17); (b) a race, or class, distinguished by common characteristics, always (in the NT) had: "Faithless and perverse generation" (Mt 17:17); (c) the people of a period: "This generation shall not pass away" (Lk 21:32); (d) an age (the average lifetime, 33 years); "hid for [Gr 'from the'] ages and [from the] generations" (Col 1:26). The term is also by a figurative transference of thought applied to duration in eternity: "Unto all generations for ever and ever" (Eph 3:21) (Gr "all the generations of the age of the ages").

(4) τεκνοργασία, teknojava, "source," "origin": (a) the book of the generation of Jesus Christ (Mt 1:1; ARVm "the genealogy of Jesus Christ"); (b) τεκνοργασία, teknojava, "offspring," "progeny": figurative: (c) "O generation of vipers" (Lk 3:7 AV).

(5) γενεσία, genēsia, "birth," "race," in this case spiritual: "But ye are a chosen generation" (1 Pet 2:9; RV an elect race).


I. The Composition of Genesis in General.—The title of the book is not clear. The fact that it is a record of God's program for salvation is probably the best interpretation. The opening verse, Gen. 1:1, states that God is the source of the words and that they are the words of God. The text is a record of God's plan for the redemption of mankind.

1. Unity of the Movement. The book of Genesis is a continuous narrative, beginning with the creation of the world and ending with the promise of the Messiah. The book is written in a chronological order, and the events are related to each other in a logical sequence. The book is divided into two main sections: the history of the world before the Flood and the history of the world after the Flood.

2. General Structure. The book of Genesis is divided into two main sections: the history of the world before the Flood and the history of the world after the Flood. The book is also divided into two parts: the first part contains the history of the world before the Flood, and the second part contains the history of the world after the Flood.

3. Connection with Genesis. The book of Genesis is closely connected with the book of Deuteronomy. The two books are written in a complementary manner, and they are both concerned with the history of the world before the Flood.

4. Succession of the Books. The book of Genesis is followed by the book of Exodus. The two books are written in a complementary manner, and they are both concerned with the history of the world after the Flood.

5. The Well.-The book of Genesis is a record of God's plan for the redemption of mankind. The book is written in a chronological order, and the events are related to each other in a logical sequence. The book is divided into two main sections: the history of the world before the Flood and the history of the world after the Flood.

6. The Prophecy of Genesis. The book of Genesis is a record of God's plan for the redemption of mankind. The book is written in a chronological order, and the events are related to each other in a logical sequence. The book is divided into two main sections: the history of the world before the Flood and the history of the world after the Flood.

7. The Biblical Cated (see 1:2 and 5). This impression Text is confirmed when we examine matters a little more closely and study the plan and structure of the book. After the grand introitus, which reports the creation of the world (1:1-2:3), there follows the form of 10 chapters, involving the historical unfolding of that which God has created, which peripches properly in each case bear the name tovēdrōth, or "generations." For this word never signifies creation or generation as an act, but always the history of what has already been created or begun, the history of generations; so that for this reason, 24a, where mention is made of the tovēdrōth of heaven and of earth, cannot possibly be a superscription that has found its way here from 1:1. This is here, as in the later supposition, a reference to what follows, and it admirably leads over from the history of creation of the heavens and the earth in ch. 1 to the continuation of this subject in the next chapter. The claim of the critics, that the reductor had at this point only the first person of his source P (the priestly narrator, to whom 1-2 3 is ascribed), but that the section of P to which this superscription originally belonged had been suppressed, is all the more monstrous a supposition as 24a through 30 is not a continuation of 1:1-2 and 22, but a parallel description at a distance. (1) Only on the ground of this correct explanation of the term tovēdrōth can the fact be finally and fully explained, that the tovēdrōth of Terah contain also the history of Abraham and of Lot; and that the tovēdrōth of Jacob contain the history of Joseph and his brethren. The ten tovēdrōth are the following: I, 2—4 26, the tovēdrōth of the heavens and the earth; II, 5—6 8, the tovēdrōth of Adam; III, 6 9—29, the tovēdrōth of Noah; IV, 10—11 9, the tovēdrōth of the sons of Noah; V, 11 10—26, the tovēdrōth of the heavens and the earth; VI, 11—15 20, the tovēdrōth of Jacob. These ten tovēdrōth, in addition to the instance in verse 1, contain the word tovēdrōth a second time, is of no importance whatever for our discussion at this stage, as the entire chapter under any circumstances treats of something in the history of the generations of Eoa; see (I, 2 9); X, 27 50 26, the tovēdrōth of Jacob. In each instance this superscription covers everything that follows down to the next superscription.

The number 10 is here evidently not an accidental matter. In the arts, Exodus, Leviticus, Day of Atonement, also in Ezekiel, it has been shown what role the typical numbers 4, 7, 10 and even 12 play in the structure of the various historical and other processes. (In the NT we meet with the same phenomenon, par. 10 in the parallel of the holy nation; see also in Matthew's Gospel the 3 x 14 generations in 1:27, the 7 parables in 13:17, the 7 woes in 13:20.) In the same way the entire book of Lev naturally falls into 10 pericopes (cf. Leviticus, II, 1, 2), and Lev 19 contains 10 groups, each of which contains a constitution of the historical development begun in Gen. The blessing of God pronounced over Abraham, however, continued to be efficacious also in the last times among the people who had descended from him. In this way Gen is in intimate connection with the also in the NT that follows this one, which in any way have to do with the fate of this people, and originated in its midst as the result of the operation of God upon the nation. But it is not so far as this blessing of God was to extend to all the nations in the same manner. (The first 12 chapters have been entirely fulfilled only in Christ, and can expand only in the work and success of Christian missions and in the blessings which God subsequently bestowed upon the children of Israel. According to this, this book treats first of beginnings and origins, in which, as in a kernel, the entire development of the kingdom of God down to its consummation is contained (cf. VI below).)

II. The Composition of Genesis in General.—The title of the book is not clear. The fact that it is a record of God's program for salvation is probably the best interpretation. The opening verse, Gen. 1:1, states that God is the source of the words and that they are the words of God. The text is a record of God's plan for the redemption of mankind.
case, 5 of the 10 pericopes are more closely combined, since 1-V (tôdâkah of Shem inclusive) stand in a more distant, and VI-X (tôdâkah of Terah, or that of Abraham) in a closer relation with the history of the kingdom of God: and in so far, too, as the first series of chapters (Gen. 1-11) are the background material for the second series, it is not surprising that the second series more individuals and persons. Possibly in this case, we can further unite 2 tôdâkah; at any rate it goes (throughout the age). III+IV (Noah and his sons), VII+VIII (Ishmael and Isaac), IX+X (Ezau and Jacob) can be thus grouped.

(2) Further indication of unity.—In addition to the above mentioned allusions to the Book of Gen., found in the narrative of the Deluge in chs 6-9; 11 1 ff; 12: 16; 18 ff, with the exception of a few verses, which are ascribed to P; ch 24 and others. Connected parts belonging to E are claimed to begin with chs 20 and 21 (with the exception of a number of verses which are attributed to P or J or R), and it is thought that, beginning with chs 22, E is frequently found in the history of Jacob and of Joseph (25 19-50 28), in part, however, interwoven with J (details will be found under III, in each case under 2). This documentary theory has hitherto been antagonized only by a few individuals, as A. Klostermann, Lema- sius, Eerdmans, Ort, Wiener, and the author of the present article.

(b) Reasons assigned for the customary division into sources: As is well known, the theory of a separation of certain books of the OT into different sources, began originally with the Book of Gen. The use made of the two names of God, namely Jehovah and Elohim, caused Astruc to conclude that two principal sources had been used in the composition of the book, although other data were used in vindication of the theory; and since the days of Igen the conviction gained ground that there was a second Elohist (now called E), in contradiction to the first (now called P, to whom, e.g., Gen 1-11 are ascribed). This second Elohist was claimed, also made use of the name Elohim, as did the first, but in other respects he shows greater similarity to the Jahwists. These sources were eventually traced through the entire Pent and into later books by means of special methods, and in detail in the art. PENTATRUCH. In this article we must confine ourselves to the Book of Gen, and limit the discussion to some leading points. In addition to the names for God (see under 2), it is claimed that: that Gen contains rather the history of mankind and of families, while Ex contains of that nation (see I above); that it is only in Ex that the law is given, while in the history of the period of the patriarchs we find only promises of the Divine grace; that all the different sources ignore the time that elapsed between the close of Gen and the beginning of Ex; and further, that nowhere else is found anything like the number of references to the names of persons (e.g. 23: 3; 20; 4 1.25, etc; in J; 7 15.17-20, etc; in P; 21 9.17-31, etc, in E; 21 6; 27 36, etc, in J+E; 28 19, etc, in R; 49 8.16.19, etc, in the blessing of Jacob); that the changing of the names of Abram and Sarah and Isaac into Abraham and Sarai is an inexplicable, and even Ps 17 5, goes on throughout all the sources, while before this it is not found in any source. Finally, we would draw attention to the psychologically finely drawn portraits of Bib. persons in Gen. The fact that the personal pronoun ha’s and the noun nis’ar are used of both male and female persons is characteristic of Gen in common with all the books of the Pent, without any difference in this regard being found in the different documents, which fact, as all those cited by us in number 1 above, militates against the division of this book into different sources. Let us now examine more closely the reason assigned for the division into different sources.

(1) In general,(a) Statement of the theory: OT scholars of the most divergent 2. Rejection tendencies are almost unanimous in of the dividing the Bib. text of Gen into the Document- sources P, J and E, namely Priestly Theory Codex, Jahwist, and Elohist. To P is ascribed the following greater and connected parts: 1 1-2 46; 5; a part of the story of the Deluge in chs 6-9; 11 10 ff; 17; 23; 25 12 ff; 35 226 ff; the most of 36. As examples of the parts assigned to J we mention 2 4b-4 28; the rest of the story of the Deluge in chs 6-9; 11 1 ff; 12: 16; 18 ff, with the exception of a few verses, which are ascribed to P; ch 24 and others. Connected parts belonging to E are claimed to begin with chs 20 and 21 (with the exception of a number of verses which are attributed to P or J or R), and it is thought that, beginning with chs 22, E is frequently found in the history of Jacob and of Joseph (25 19-50 28), in part, however, interwoven with J (details will be found under III, in each case under 2). This documentary theory has hitherto been antagonized only by a few individuals, as A. Klostermann, Lema- sius, Eerdmans, Ort, Wiener, and the author of the present article.

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The documents, it is said, have in many cases been taken over word for word and have been united and interwoven in an entirely external manner, so that it is still possible to separate them and often to do this even down to parts of a sentence or to the very words.

(c) Examination of the documentary theory:

(a) Style and peculiarities of language: It is self-evident that certain expressions will be repeated in historical, in legal, and in other sections similar in content, but this is not enough to prove that there have been different sources. Wherever J brings genealogies or accounts that are no less systematic than those of P (cf 4 17 ff; 10 8 ff; 22 20–24); or accounts and repetitions occur in the story of the Deluge (7 2 ff; 7 ff; or 7 4; 8 6; or 17 13–14), this is not enough to make the division into sources plausible. In reference to the linguistic peculiarities, it must be noted that the data cited to prove this point seldom agree. Thus, e.g. the vb. 'bær', 'create,' in Gen 1 1 is used to prove that this was written by P, but the word is found also in 6 7 in J. The same is the case with the word ḫaḥāš, 'possession,' which in 12 5; 13 6; 36 7 is regarded as characteristic of P, but in 11 16.22 is found on an account of a census, and in 12 14 in J; 13 12b; 16 3; 17 8 it is said that 'erē ḫa'ān, 'land of Canaan,' is a proof that this was written by P; but in chs 42, 44 f, 47, 50 we find this expression in J and E, in Nu 33 32 in J (R); cf also Nu 33 40 (PR) where Nu 21 1–3 (EJ) is quoted in ḫaḥāsh, 'midst of the sea,' is used as a characteristic word of J in contrast to E (cf 16 1ff); but in 16 3; 29 24–29 we find this word not only in P but in 20 14; 30 4.7.18; in E Mtn, 'kindly' is counted also the mists of P (cf e.g. 11 30), but in Dt 14 13.14.18 we find it in D, rather remarkably, too, in the latest find on the Deluge made by Hilprecht and by him ascribed to 2100 BC. Cf on this subject my book, Wider den Bann der Quellenscheidung, and Ort, POT, ch vi, sec. vi, and ch x, sec. i; perhaps, too, the Concordance of Mandelkern under the different words. Even in the cases when the characteristic peculiarities claimed for the sources are correct, if the problem before us consisted only of more or less word and expression in the different sources, then by an analogous process, we could dissect and sever almost any modern work of literature. Particularly as far as the pieces are concerned, which are assigned to P, it is just as if they were produced by C. In a language and style of the kind, e.g., the case also in the chronological parts of any modern history of Israel. On the other hand, the method of P in its narratives, both in matter and in form, becomes similar to that of J and E, just as soon as we have to deal with larger sections; cf 28 1ff; 35 9ff; 47 5ff, and all the more in Ex and Nu.

Against the claim that P had an independent existence, we must mention the fact of the unevenness of its contents. We note that the full list of genealogies in chs 1, 17 and 23, of the genealogies and the story of the Deluge, would, according to the critics, have reported only a few disputed notices about the patriarchs; cf for this in the story of Abraham, 11 27.31 f; 12 45f; 13 8.11.12.12a;

16 1a.3.15 f; 19 29f; 21 10.25–25; 25 7–11aa; and in its later parts P would become still more incomprehensible on the assumption of the critics (see III below). No author could have written thus; at any rate he would not have been used by anybody, nor would there have been such care evinced in preserving his writings.

(b) The alleged connection of matter: The claim that the different sources, as they have been separated by critics, constitute a compact and connected whole is absolutely the work of imagination, and is in conflict with the facts in almost every instance. The hypothesis cannot be applied, even in the case of the characteristic examples cited to prove the correctness of the documentary theory, such as the story of the Deluge (see III, 4, in each case under [2]).

The biblical-theological data: The different Bib. and theological data, which are said to be characteristic in proof of the separation into sources, are also misleading. Thus God in J communes with mankind only in the beginning (Gen 2 1f; 7 16ff; 11 5; 18f), but not afterward. In the beginning He does this also, according to P, whose conception of God is generally more remote, and the Deluge is not even mentioned (17 12f; 35 9.13). The mediators of the Angel of Jeh is found not only in E, (21 17, 'Elōhīm), but also in J (16 7.9–11). In 22 11 in E, the angel of Jeh (not of the 'Elōhīm) calls from heaven; theophanies in the night or during sleep are found also in J (16 12f; 26 24; 28 13–16; 32 27). In the case of P, the cultustheory, according to which it is claimed that this source does not mention any sacrifices before Ex 6 1f, is untenable. If it be a fact that the theology of P, if it were, really began only in Ex 6, then it would be impossible that P would contain anything of the cultus before Ex 6; but we have in P the introduction of the circumcision in ch 17; of the Sabbath in 2 1f; and the prohibition against eating blood in 9 1f; and in addition the drink offerings mentioned in 35 14, which verse stands between vs 13 and 15, and, ascribed to P, is only in the interests of this theory attributed to the redactor. If then the whole story of special sacrifices as far as P is concerned, it would, on the other hand, be all the more remarkable that in the story of the Deluge the distinction between the clean and the unclean (7 2 ff) is found in J, as also the savor of the sacrifice, which is thrown into the river. And thus Gen 1 and 22 are, as we have seen, in style and language concerned, different throughout. Gen 1 is entirely unique in the entire OT. Ch 23 has been copied directly from life, which is pictured with exceptional fidelity, and for this reason cannot be claimed for any special source. The fact that the story of the introduction of circumcision in ch 17 in many particulars shows similarities to the terminology of the law is entirely natural. The same is true when the chronological accounts refer to dates to another and another, and when the type of character, e.g., the case also in the chronological parts of any modern history of Israel. On the other hand, the method of P in its narratives, both in matter and in form, becomes similar to that of J and E, just as soon as we have to deal with larger sections; cf 28 1ff; 35 9ff; 47 5ff, and all the more in Ex and Nu.

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ethical spirit and world of thought that pervaded all these sources, as also in the unity in the accounts of the different patriarchs, who are pictured in such a masterly, psychological and consistent manner, and who could never be the result of an accidental working of the redactors. But evidently becomes consistently But and also and, together. And more places redactors working 1203 with tainly and the hand of Joseph, where the number is greater, and that of Moses, in the example of Joseph in the story of the Dehage in P and J, they certainly would not have been able to work them together. If, notwithstanding, they still did this without harmonizing them, why are we asked to believe that at other places they omitted matters of the greatest importance (see III. 2, 3)? Further, J and E would have worked their materials together so closely at different places that a separation between the two would be an impossibility, something that is not acknowledged in the OT; yet, notwithstanding, the contradictions, e.g. in the history of Joseph, have been allowed to stand side by side in consecutive verses, or have even intentionally been placed thus (cf. e.g. 37:25 ff). Then, too, it is in the nature of things unthinkable that three original independent sources for the history of Israel should have constituted separate currents down to the period after Moses, and that they could yet be dovetailed, often sentence by sentence, in the manner in which they are represented by E. The entire hypothesis suffers shipwreck through those passages which combine the peculiarities of the different sources, as e.g. in 20:18, which on the one hand constitutes the necessary conclusion to the preceding story of the Israelites in Egypt, but on the other hand contains the name Jehovah; or in 22:14 ff, which contains the real purpose of the story of the sacrificing of Isaac from E, but throughout also shows the characteristic marks of J; or in 39:1, where the so-called private person into whose house Joseph has been brought, according to J, is more exactly described as the chief of the body-guard, as this is done by E, in 40:24. And when the critics in this passage appeal to the help of the redactor, this is evidently only as another example of the evading of the question. In ch 34, and esp. in ch 14, we have a considerable number of larger sections that contain the characteristics of two or even all three sources, and which accordingly furnish ample evidence for protesting against the whole theory.

(5) Criticism carried to extremes: All the difficulties that have been mentioned grow into enormous proportions when we take into consideration the following facts: To operate with the three sources would not seem to be anything easy; but if we accept the principles that underlie this separation into sources, it is an impossibility to limit ourselves to these three sources, as a goodly number of OT scholars would like to do, as Strack, Kittel, Oettil, Dillmann, Driver. The stories of the danger that attended the wives of the Patriarchs, as these are found in Gen 12:9 ff and in 26:1 ff, are ascribed to J, and the story as found in Gen 20:1 ff to E. But evidently two sources are not enough in these cases, since that similarity of different and independent sources (see III. below).

(6) Duplicates: In regard to what is to be thought of the different duplicates and contradictions, see below under III. 2, in each case under (2).

(7) In the manner in which the sources are worked together: But it is also impossible that these sources could have been worked together in the manner in which the critics claim that this was done. The more arbitrarily and carelessly the redactors are thought to have gone to work in many places in removing contradictions, the more incomprehensible it becomes that they at other places report faithfully such contradictions and permit these to stand side by side, or, rather, have placed them thus. And even if they are thought not to have smoothed over the difficulties anywhere, and out of reverence for their sources, not to have omitted or changed any of these reports, we certainly would have a right to think, that even if they would have perchance placed side by side narratives with such contradictions, as there ever claimed to be, e.g. in the story of the Dehage in P and J, they certainly would not have woven these together. If, notwithstanding, they still did this without harmonizing them, why are we asked to believe that at other places they omitted matters of the greatest importance (see III. 2, 3)? Further, J and E would have worked their materials together so closely at different places that a separation between the two would be an impossibility, something that is not acknowledged in the OT; yet, notwithstanding, the contradictions, e.g. in the history of Joseph, have been allowed to stand side by side in consecutive verses, or have even intentionally been placed thus (cf. e.g. 37:25 ff). Then, too, it is in the nature of things unthinkable that three original independent sources for the history of Israel should have constituted separate currents down to the period after Moses, and that they could yet be dovetailed, often sentence by sentence, in the manner in which they are represented by E. The entire hypothesis suffers shipwreck through those passages which combine the peculiarities of the different sources, as e.g. in 20:18, which on the one hand constitutes the necessary conclusion to the preceding story of the Israelites in Egypt, but on the other hand contains the name Jehovah; or in 22:14 ff, which contains the real purpose of the story of the sacrificing of Isaac from E, but throughout also shows the characteristic marks of J; or in 39:1, where the so-called private person into whose house Joseph has been brought, according to J, is more exactly described as the chief of the body-guard, as this is done by E, in 40:24. And when the critics in this passage appeal to the help of the redactor, this is evidently only as another example of the evading of the question. In ch 34, and esp. in ch 14, we have a considerable number of larger sections that contain the characteristics of two or even all three sources, and which accordingly furnish ample evidence for protesting against the whole theory.

(2) Rejection of documentary theory in view of the names for God.—(a) An error of the hypothesis in principle: The names of God, Jehovah and Elohim, constituted for Astruc the starting-point for the division of Gen into different sources (see [1] above). Two chief sources, based on the two names for God, could perhaps be made to represent an easy process; but if we accept the principles that underlie this separation into sources, it is an impossibility to limit ourselves to these three sources, as a goodly number of OT scholars would like to do, as Strack, Kittel, Oettil, Dillmann, Driver. The stories of the danger that attended the wives of the Patriarchs, as these are found in Gen 12:9 ff and in 26:1 ff, are ascribed to J, and the story as found in Gen 20:1 ff to E. But evidently two sources are not enough in these cases, since that similarity of different and independent sources (see III. below) could be regarded as a proof that there have been different authors. Accordingly, we must claim three authors, unless it should turn out that these three stories have an altogether different signification, in which case they might be three actual occurrences and may have been reported by one and the same author. The same use is made of the laughter in connection with the name Isaac in 17:17; 18:12; 21:6, viz. to substantiate the claim for three sources, P and J and E. But since 21:9 E; 26:8 J also contain references to this, and as in 21:6 J E, in addition to the passage cited above, there is also a second reference of this kind, then, in consistency, the critics would be compelled to accept six sources instead of three (Sievers accepts at least 6, Gunkel 4); or all of these references point to one and the same author who took pleasure in repeating such references.

As a consequence, in some critical circles scholars have reached the conclusion that there are also such further sources as J, as also J and E (see Bugge, Baudissin, Cornill, Holzner, Kuenen, Sellin). But Sievers has already discovered five subordinate sources of J, six of P, and three of E, making a total of fourteen independent sources that he thinks can yet be separated (not taking into consideration some remnants of J, E and P that can no longer be distinguished from others). Gunkel believes that the narratives in Gen were originally independent and separate stories, which can to a great extent be distinguished in the final form. But if J and E and P from this standpoint are no longer authors but are themselves, in fact, reduced to the rank of collectives and editors, then it is absurd to speak any more of distinct linguistic peculiarities, or of certain theological ideas, or of intentional uses made of certain names of God in J and E and P, not to say anything of the connection between these sources, except perhaps in rare cases. Here the foundations of the documentary theory have been undermined by the critics to such an extent that either Gunkel or the other less radical scholars intending to do such a thing. The manner in which these sources are said to have been worked together naturally becomes meaningless in view of such hypotheses. The doctrine of the three sources, if consistently applied, will end in splitting the Bib. text into atoms; and this result, toward which the development of OT criticism is inevitably leading, will some day cause a sane reaction; for through these methods scholars have deprived themselves of the possibility of explaining the blessed influence which these Scriptures, so accidentally compiled according to their view, have achieved through thousands of years. The success of the Bible in the world, through its hidden and yet open point of view, becomes for the critic a riddle that defies all solutions, even if all dogmatical considerations are ignored.
reports concerning the times before Moses and which in parts contains the name Jehovah, into two sources, one with Jehovah and the other with Elohim. But just as the conclusion reached of the two names of God proves that there were three and not two sources, as is done from Gen 20 on, the conclusive ground for the division falls away. The second Elohist (E), whom Igen was the first to propose (see above), in power and content a priori does not credit the whole hypothesis. This new source from the very outset covers all the passages that cannot be ascribed to the Jehovah or the Elohist portions; whatever portions contain the name Elohim, as P does, and which nevertheless are prophetic in character after the manner of J, and accordingly cannot be made to fit in either the Jahwistic or the Elohist source, seek a refuge in this third Gen. Even before we have done as much as look at the text, we can say that according to this method everything can be proved. And when critics go so far as to divide J and E and P into many subparts, it becomes all the more impossible to make the names for God a basis for this division into sources, because even when only one maps in this case separate a Jehovah source, an Elohim source, a ha-Elthom source, an El Shadday source, an Adhonay source, a Mal'akh Yaheouc source, a Mal'akh 'Elohim source, etc, but Unfortunately these characteristics of the sources come into conflict in a tithe cases with the others that are claimed to prove that there are different sources in the Book of Gen.

(b) The false basis for the hypothesis: But the basis of the whole hypothesis itself, viz. Ex 6 1 ff, is falsely regarded as much. If Jehovah had really been unknown before the days of Moses, as Ex 6 1 ff P is claimed to prove, how could J then, in so important and decisive a point in the history of the religious development of Israel, have told such an entirely different story? Or if, on the other hand, Jehovah was already known before the time of Moses, as we must conclude according to J, how is it possible for P all at once to invent a new view? This is all the more incredible since this is the author and none other who already makes use of the word Jehovah in the composition of the name of the mother of Moses, namely Jochebed (cf Ex 6 20 and Nu 26 59). In addition, we do not find at all in Ex 6 1 ff that God had before this revealed Himself as Elthom, but as El Shadday, or that this would be the basis for using not an 'Elthom but an El Shadday source for P on the basis of this passage (cf 17 1; 28 3; 35 11; 48 3 P—43 14 E! of also 49 25 in the blessing of Jacob). Finally, it is not at all possible to separate Ex 6 1 ff P from that which immediately precedes, which is taken from JE and employs the name Jehovah; for according to the text of P we do not know who Moses and who Aaron really were, and yet these two are in Ex 6 1 ff regarded as well-known persons. The new revelation of God in Ex 6 1 ff (P) by the side of 3 1 ff (JE and E) is also entirely defensible and rests on a good foundation; for Moses after the failure of Ex 6 needed such a renewed encouragement (see Exod II 1, 2). If this is the case, then the new revelation of Jehovah in Ex 6 1 ff cannot mean that that name had before this not been known at all, but means that it had only been relatively unknown, i.e. that in the fullest and most perfect sense God became known only as Jehovah, while before this He had revealed His character only from one side, but esp. as to His Almighty Power.

(c) Improbability that the difference in the use of the names for God is without significance: In view of the importance which among oriental nations is assigned to names, it is absolutely unhink-

able that the two names Jehovah and Elohim original been used without any reference to their different meanings. The almost total omission of the name Jehovah in the first 20 chapters of the name Elohim for it in Pss 42—83 is doubtless based in part on the reluctance which gradually arose in Israel to use the name at all; but this cannot be shown as probable for older times, in which it is claimed that E was written. In the case of P the rule, according to which the name Elohim is said to have been used for the pre-Mosaic period, and the reason for the omission of Jehovah would have been an entirely different one. Then, too, it would be entirely possible that he had avoided the use of the name Elohim. The word Elohim is connected with a root that signifies "to fear," and characterizes God from the side of His power, as this, e.g., seen at once in Gen 1. Jehovah is splendidly interpreted in Ex 3 14 f, and the word is connected with the archaic form hawdh for hayah, "to be," and the word characterizes God as the being who at all times continues to be the God of the Covenant, and who, according to Gen 24—25, can manifestly be none other than the Creator of the universe in Gen 1 1—2 3, even if from Gen 12 on He, for the time being, enters into a special relation to Abraham, his family and his people, and by the use of the combined names Jehovah-Elohim is declared to be the God who created the world, as e.g., this is also done in the section Ex 7 8—13 16, where, in the 10 plagues, Jehovah's omnipotent power is revealed (cf Exod II 2, 2), and in 9 30 it is charged against Pharaoh and his countrymen that they not yet fear Jehovah-Elohim, i.e. the God of the Covenant, who at the same time is the God of the universe (cf also 1 K 18 21.37,39; Jon 4 6).

(d) Real purpose in the use of the names for God: But now it is further possible to show clearly, in connection with a number of passages, that the different names for God are in Gen selected with a perfect consciousness of the difference in their meanings, and that accordingly the choice of these names does not justify the division of the book into various sources.

(e) Decreasing use of name Jehovah: The fact that the tovdoth of Terah, of Isaac, and of Jacob begin with the name Jehovah but end without this name. In the story of Abraham, we find the following passages: 12 14.7.8.17; 13 4.10.13.14.18; 14 22; 16 1.28.16 2.5.7.9.10.11.13; 17 1; in the history of Isaac: 25 21.22.23; 26 2.12.22.24.25.26 12; and in the tovdoth of Jacob 38 7.10; 39 2.3.5. In these passages the history is regularly made with the name Jehovah, although with decreasing frequency before the name Elohim is used, and notwithstanding that in all these sections certain selections from P and E must also be considered in addition to J. Beginning with Gen 12, in which the story of the selection of Abraham is narrated, we accordingly find emphasized, at the commencement of the history of each patriarch, the fact that it is Jehovah, the God of the Covenant, who is determining these things. Beginning with Gen 40 and down to about Ex 2 we find the opposite to be the case, although J is strongly represented in this section, and we no longer find the name Jehovah (except in one passage in the blessing of Jacob, which passage has been taken from another source, and hence is of no value for the distinction of the sources J, E and P; this is the remarkable passage Gen 49 18). In the same way the story of Abraham (25 1—11) closes without mention being made of Jehovah. The name Jehovah is otherwise found in all of these histories, except in ch 23 (see below). The tovdoth of Isaac, too, use the name Jehovah for the last time in 32 10;
and from this passage down to 37 2 the name is not found. It is accordingly clear that in the history of the patriarchs there is a gradual decrease in the number of times in which the name Jehovah obtained, and in the case of the particular or expressed name, and this is most noticeable and clearest in the history of Joseph, manifestly in order to make all the more prominent the fact that the revelation of God, beginning with Ex 1 ff, is that of Jehovah. These features make up the division of this text into three sources J, E and P impossible.

(8) Selection of the names of God with reference to the approach of man to God and of his departure from God: The fact, further, that the approach of an individual to God or his departure from God could find its expression in the different uses made of the names of God is seen in the following. In connection with Ishmael and Lot the name Jehovah can be used only so long as these men stood in connection with the kingdom of God through the relation to Abraham (cf 16 7; 9.10,11,13 and 13 10; 19 13f.16), but only the name Elohim can be used as soon as they sever this connection (cf 21 12.17.19.20 and 19 29). On the other hand, Elohim is used in the beginning of the history of the Gentile Abimelech (Gen 16 17), while afterward, when he has come into closer relations to the patriarchs, the name Jehovah is substituted (26 28.29). A similar progress is found in separate narratives of the patriarchs themselves, since in 22 1 ff and ch 26 the knowledge of Elohim has changed El of Jehovah, that of Jehovah (cf 22 13.9 with 22 11.14.15.16, and 22 12 with 28 13.16).

(γ) Selection of the names for God for other reasons: Elohim can, further, in many cases be explained on the basis of an implied or expressed contrast, generally over against men (cf 22 8.12; in the second of these two passages the fear of God is placed in contrast to godlessness); 30 2; 31 50; 32 21; cf with vs 4 and 8; 32 29; 35 5; or on the basis of an accommodation to the standpoint of the person addressed, as in 3 1–5 (serpent); 20 3–5; 11.13.17; 23 6; 39 9 (Gentiles); or on the basis of grammar, as in 23 6; 33 2; 28 17.22; because the composition with the proper name Jehovah could not express the indefinite (a prince of God, a camp of God, a Bethel or house of prayer); or finally in consequence of the connection with earlier passages (cf 6 1 ff with ch 1; 21 2.4; 28 3 ff; 36 9 ff with ch 17). A comparison of these passages shows that, of course, different reasons may have induced the author to select the name Elohim, e.g. 23 6; 28 12; 32 12.

(3) Systematic use of the names of God, particularly in the history of Abraham: That the names for God are systematically used is finally attested by the fact that in the history of Abraham, after the extensive use of the name Jehovah in its beginning (see above under [a]), this name is afterward found combined with a large number of other and different names; so that in each case it is Jehovah of whom all further accounts speak, and yet the name of Jehovah is explained, supplemented and made clear for the consciousness of believers by the new appellations, while the full revelation of His being indeed begins only in Ex 3 and 16 1 ff, at which place the different rays of His character that appeared in earlier times are combined in one brilliant light. The facts in the case are the following. In the story of Abraham, with which an epoch of fundamental importance in the history of revelation begins, we find Jehovah in 12 ff. With the exception of ch 23, where a characteristic appellation of God is not found, and 25 1–11, where we can claim a deca
dence in the conception of the Divinity (concerning 23 6; 25 11; see above [γ]+[a]), the name of Jehovah is retained in all of these stories, as these have been marked out (III, 2, 6); but beginning with ch 14 they do not at all use any longer only one name for God. We here cite only those passages where, in each case, for the first time a new appellation for God is added, viz. 14.19, Creator of heaven and of earth; 15 2, ‘Ašhōnāy; 16 7, the Angel of Jehovah; 16 18, the God that seeth; 17 1, ‘Eš Shadday; 17 3, ‘Elohim; 17 18, ha-’Elohim; chs 18 1, special relation to the three men (cf 18 2 and 19 1); 18 25, the Judge of the whole earth; 20 13, ‘Elohim; 21 17, the Angel of God; 24 3, the God of heaven and the God of the earth; 24 12, the God of Abraham.

(e) Lack and weakness in the materials needed to prove the case: If we add, finally, that to prove the hypothesis we are limited to the meager materials found in Gen 1 1—Ex 6 1 ff; that in this comparatively small number of chapters Gen 40 to Ex 2 cannot be utilized in this discussion (see above under [d] [a]); that all those passages, in which J and E are inseparably united must be ignored in this discussion; that all other passages in which J and E are often and rapidly interchanged from the very outset are suspiciously akin to begging the question; that Gen 20 18, which with its ‘Jehovah’ is ascribed to R, is absolutely necessary to the completion of the preceding Elohim story; that in 21 33 with its ‘Jehovah’ in J, on the other hand, the opening Elohim story from E, which is necessary for an explanation of the dwelling of Abraham in the south country, answers; that the hypothesis is impossible.

(f) Self-disintegration of the critical position: The modern critics, leaving out of consideration entirely their further dissection of the text, themselves destroy the foundation upon which this hypothesis was originally constructed, when Sievers demands for Gen 1 (from P) an original Jehovah-Elohim in the place of the Elohim now found there; and when others in Gen 18 1 J claim an original Elohim and when in 17 1—21 1 the name Jehovah is said to have been intentionally selected by P.

(g) Different uses in the LXX: Naturally it is not possible to discuss all the pertinent passages at this place. Even if, in many cases, it is doubtful what the reasons were for the selection of the names for God, and even if these reasons cannot be determined with our present helps, we must probably, nevertheless, not forget that the LXX in its tr of Gen in 49 passages, according to Ederman’s reckoning, and still more according to Wiener’s, departs from the use of the names of God from the Heb original. Accordingly, then, a division of Gen into different sources on the basis of the different names for God cannot be carried out, and the argument from this use, instead of proving the documentary theory, has been utilized against it.

III. The Structure of the Individual Pericopes.—In this division of the article, there is always to be
found (under 1) a consideration of the unity of the Bib. text and (under 2) the rejection of the customary division into different sources.

The conviction of the unity of the text of Gen and of the fact that the author is giving due regard to the different source of the Flood story is strongly confirmed and strengthened by the examination of the division of the scenes. Here, too, we find the division on the basis of the typical numbers 4, 7, 10, 12. It is true that in certain cases we should be able to make a more or less satisfactory division by this method; but at the same time we must be aware of the intention of the author to divide according to these numbers practically compels acceptance on our part, so that it would be almost impossible to ignore this matter without detriment, esp. since we were compelled to accept the same method with the account of Ex 5 (see above). The division of the Flood scene is an exception. If we carry the division over beyond 6:5-8, viz. to 6:9-13, we have the division of the first scene on the basis of 3, viz. 6:3-6 and 6:9-12, while 6:1-3 and 6:13-8 form one division.

1. Struct. of the Proemium (Gen 1:1—3) is generally ascribed to P. Following the introduction (vs 1.2; creation of chaos), we have the creation of the seven days with the Sabbath (chs 1—2) and the account of the division into different sections. The three days correspond to each other (1st day: the sky; 2nd day: the dry land and vegetation; 3rd day: the vegetation and the water). We find Ex also divided according to the number seven (see Ex 5, 11; cf also Ex 7:3-10; cp. Deut 6:20). The division in Gen into days is the most natural. But another possibility is the sevenfold reference to the Sabbath idea in Ex, and the separation of the different sections. Just as we find this here in Gen), and in Lev chs 23, 25, 26, 27, see Leviticus, II, 2, 3; the VIII, IX, and appendix, 1:1-5 P; 6:9-29 P; 36:1-37 (see under 1, 2.3.2.9).
The ten tördhóth are found in Gen 2 4—50 26.

1. The tördhóth of the heavens and the earth (2 4—26:

(a) The Biblical text.—(a) 2 4—25, Paradise and the first human beings; b 3 1—24, the Fall; c 4 1—16, Cain and Abel; d 4 17—26, 2. Structure the Cainites, in seven members (see of the Ten under 1 above) and Seth. The number Tórdhóth 4 appears also in 5 1—6 8 (see under 3), in 5 24—6 5, see Leviticus, II, 2, 3; the VIII, IX, and appendix, 1:1-5 P; 6:9-29 P; 36:1-37 (see under 1, 2.3.2.9).

(2) Rejection of the division into sources (11—2 4a vs P and 2 4—6 26 ch).—Oh does not contain a new account of Genesis or covenant. The passage on the creation of the heavens and earth (chs 1—2) is a new composition. This section speaks of animals and plants, not for their own sake, but only as food for the creation of Adam man. The creation of the woman is only a further development of ch 1. While formerly the critics divided this section into 2:4—26 J, they now cut it up into J and P (see under II, 2.1.2 [c], because, they say, the tree of life is mentioned only in 2:19 and 2:23, while in 3:7 and 3:3 P the Divine command is restricted to the rule of knowledge of good and evil. But it is impossible to see why there should be a contradiction here, and just as little can we see why the two trees standing in the midst of the garden should have both had the same significance (cf 2 9: 3 3). It is further asserted that a division of J is demanded by the fact that the one part of J knows of the Fall (6:9), while the other does not, thus showing a break in the development of mankind (4 17 ff). But the conviction of the critics is that there could certainly have passed over also to the Sitz The (see also 6 2), and through Noah and his sons have been continued after the Deluge. Thus, too, the fact that Cain built a city (4 17), and the fact that he became a fugitive and a wanderer (4 14), are not mutually exclusive; just as the beginnings made with agriculture (4 12) are perfectly consistent with the second fact.

2. The Tórdhóth of Adam (5 1—6 8):

(1) The Biblical text.—(a) 5 1—24, seven generations from Adam to Lamech (see under 1, and Job 42:7); (b) 5 24—7 24, four generations from Lamech to Noah, the oldest of men, Methuselah, down to the sons of Noah; (c) 6 1—4, intermingling of the sons of God and the sons of men; (d) 6 5—8, corruption of all mankind. Evidently at this place (a)+ (b) and (c)+(d) correspond with each other.

(2) Rejection of the division into sources (ch 5 P with the exception of 5 30; 6 22-30; 7 9-11 P and 6 7 P presupposes ch 1 P; as, on the other hand, the fact that the generations, that, according to ch 5 P, had in the meantime been before, the Flood, viz. Man of sin, concerning which only J had reported in ch 3. In this case of P, however, in 1 31 it is said that everything was very good.

3. The Tórdhóth of Noah (6 9—9 29):

(1) The Biblical text.—Seven sections (see 1 above viz: a 6 9—22, the building of the ark; b 7 1—9, entering the ark; c 7 10—24, the increase of the Flood; d 7 25—27, the Flood was brought upon the earth; e 8 15—19, leaving the ark; f 8 22—9 17, declaration of a covenant relation between God and Noah; g 9 18—28, transference of the Divine blessing upon Shem.

(2) Rejection of the division into sources (7 1—5 7—10. 12 160, 17, 17 22 f; 3 30, 4, 5 13, 20—22; 5 20—27 J, the rest from P).—In all the sources are found the ideas that the Deluge was the punishment of God for sin; further, the deliverance of the righteous Noah and his wife and three sons Shem, Ham and Japheth and their descendants; the division and the succeeding descent of the names of the sons of Noah; the announcement of the covenant relations between God and the mankind after the Deluge; the designation of the Deluge with the name builder and it as an act of grace; the further work of God; viz. the building of the ark, which without a doubt stands in some connection with the Flood, and the other events of the ark, which in the Bible are only in P.

Further, in the case the critics right, would have contained nothing of the names of the Deluge and Noah's son. Although he was a pious man; and in the case of J we should not be informed what kind of an ark it was into which Noah was directed to go (7 1 f); nor how he can already in 8 20 build an altar, as he has not yet gone out of the ark; and further, how the Deluge and the flood of the ark, should not again curse the earth but would bless it, can be a comfort to him, since only P has reported concerning the blessing (9 1 ff). Even if the distinction is not always clearly made between clean and unclean animals, and different numbers are found in the case of each (6 19 f; 7 14—16 P, over against 7 2 f J), yet this is to be regarded merely as a lack of exactness or, perhaps better, as a summary method of procedure. The difficulties are not even any easier made by the separation into sources, since in 7 5 ff in J both numbers and the distinction between the two kinds of animals are made indiscriminately.

4. The Tórdhóth of the sons of Noah (10 1—11 9):

(1) The Biblical text.—(a) 10 2—5, the Japhethites; (b) 10 6—20, the Hamites; (c) 10 21—32, the Semites; (d) 11 1—9, the Bab confusion of tongues. Evidently (a) to (c) is to be regarded as in contrast to (d) of (d) 11 1—9 J in addition to 10 32 P.

(2) Rejection of the division into sources (10 1—7, 7 20—25 11, P, the rest belonging to J).—The distribution of ch 10 between P and J is actually a difficult matter, even if in this case J does not speak of Japheth at all, and the genealogy of the Hamites would connect directly with P, a phenomenon which must have been the case in 24 1 f. The Jewish Midr. in addition, and possibly correctly, counts 70 peoples (cf 46 27; Ex 1 5; Nu 11 16—25, Lk 10 1).

5. The Tórdhóth of Shem (11 10—26): 10 generations (see under II, 1).

6. The Tórdhóth of Terah (11 27—19 11):
(1) The Biblical text.—After the introduction (11:27–32), the theme of the history of Abraham is given in 12:1–4a (ver 1, the promise of the holy land; ver 2, promise of many descendants; ver 3, announcement of the double influence on Abraham; ver 4, establishment of Abraham's faith in his trust upon the Divine promise). In contrast to the first three thoughts which characterize God's relation to Abraham, the fourth is placed, which emphasizes Abraham's relation to God (see under d)). But both thoughts give complete expression to the intimate communion between God and Abraham. On the basis of these representations, which run through the entire story and thus contribute materially to its unification, this section can also be divided, as one of these after the other comes into the foreground. These four parts (124b–14:24; 15:1–18:15; 18:16–21:34; 22:1–25:11) can each be divided again into four subdivisions, a scheme of division that is found also in Ex 35:4–40:38; Lev 11:16, 16 (cf Exodus, II, 2, 7; Leviticus, II, 2, 3 and 4 and IV; Day of Atonement, I, 2, 1), and is suggested by Dt 12–26 (cf also my book, Wider den Bann der Quellenscheidung, the results of the investigation of which work are there reproduced with the utmost fidelity in the text of the argument). (a) 12:4b–14:24, in which the reference to the promised land is placed in the foreground; see 12:1, and the passages and statements in parentheses in the following: (a) 12:4b–8, Abraham's journey to Canaan (vs 5b, 6, 7.8.9.10); (b) 13:14–18, descent to Egypt from Canaan, and return (12:9,10; 13:1–4); (γ) 13:5–18, separation from Lot (vs 6, 7.9, 12a, 14.17.18.19); (c) 14:1, expedition against Chedorlaomer, etc. (Abraham is blessed by the priest-king of the country, and receives as homa-
ge from the products of the country bread and wine [vs 18f], while he in return gives tithes [ver 20]). The division of this section (12:4b–14:24) is to be based on the similarity of the closing verses (12:9.10; 13:4.13.18). (b) 15:1–18:15, unfolding of the promise of descendants for Abraham by this announcement that he is to have a son of his own; of 12:2 and what is placed in parentheses in the following: (a) ch 15, Jehothee, the birth of Isaac, and Abraham's purchase of a field at Beersheba (18:11), (b) ch 16, Abraham's journey to Mount Moriah (17:1–14.18.16.18.19). The promise is not fulfilled through Eliezer, but only through an actual son (vs 3.4); (b) 16:1–16, Hagar gives birth to Ishmael as the son of Abraham. Hagar's son, too, namely Ishmael, is not the genuine heir, notwithstanding the connection of 16:10 and 12:2 (cf 18:19–20 P); (γ) ch 17 P, promise of the birth of Isaac given to Abraham (vs 2–17.21.19); (3) 18:1–15, Sarah also hears that Isaac is promised (vs 10.12–15). (c) 18:16–21:34, the double influence of Abraham on the world; cf 12:3 and what is in parentheses in the following: (a) 18:16–19:38, the pericope dealing with Sodom; (b) 18:16–33, Abraham's petition for the deliverance of Sodom; (c) 18:15–11, the sin of the Sodomites, while Lot shows some of the characteristics of Abraham; (d) 19:12–28, story of the destruction, in connection with which Lot receives the benefit of his relation to Abraham (vs 16.19.21.22); (iv) Lot ceases to be a part of this history after this destruction; (d) 20:1–18, Abraham with Abimelech (vs 9.8.6.18 R, punishment; vs 7.17, intercession); (e) 21:1–21, Ishmael ceases to be part of this history (vs 13.18.20 E); (f) 21:22–34, Abraham's agreement with Abimelech (the latter seeks Abraham's friendship and safety [vs 22.20]). (d) 22:1–25:11 ff, Abraham's faith at its culmi-
ating point; of 12:4a and what is in parentheses in the following: (a) 22:1–19, the sacrifice of Isaac (vs 2.12 E, 16.18 R); (b) ch 23, purchase of the place to bury the dead, which act was the result of his faith in the promised land; (γ) ch 24 is intro-
duced by 22:20–24, which has no independent char-
acter. With the twelve descendants of Nahor the twelve sons of Jacob, the twelve of Ishmael (25:12 f; 17:20), and on the other side 12 Ex 21:18–30 10, 21 and Ex 23:9, 10, 11, 12, 12:3–7, 9–17, Leviticus, II, 2, 1, 2, and under Ezekiel, 1, 2, 2. Ch 24 itself contains the story of how a wife was secured for Isaac from among his relatives (the faith in the success of this plan is transmitted from Abra-
ham to his servant); (δ) 25:1–11, the sons of the con-
combine of Abraham (J+H) cease to be a part of this history; transfer of the entire inheritance to the son of promise (J); burial in the ground bought for this purpose (P); all of these concluding acts stand in close connection with Abraham's faith. In reference to the force of the names of God in connecting Gen 11:27–25:11, see above under II, 2, 2 (d). (2) Rejection of the division into sources (11:27.31 f: 12:4a:b; 13:3a:b.11a:12a; 16:1.3a:5; 17:19; 20:1; 21:6; 24:6–8; 25:7–11a; P: 14:1 from an unknown source; 16:6; 11:21; 12–8; 27–32; 22:13–19 E; 15:1–3; 21:6.6 E; 20:18; 24:10–11; 24:8 E; all of 13:1–7,18–26 E; and 14:4–18.8 E). Through the passages ascribed to P breaks are caused In the text of J. 1:12–14, 1:18; 2:4 (God's promise); the argument is lacking in 1:1 (the reference of the pro-
noun); in 24:67 (Sarah's death); in 25:1 f (no mention of Abraham's begetting of Ishmael); O on the other hand, the text of J in 11:31 f: 12:4b; 16:11; 19:20. In the case of E we see the mention only of Abraham's later life and, finally, the text of P, leaving out of consideration the larger sections (chs 17 and 20) is entirely too meager to constitute an independent document. We will here discuss also the so-called duplicates (see under II, 2, 1, a–f, 3). The different stories concerning the danger in which the wives of Abra-
ham and Isaac were involved in 12:9 ff J: 20:1 ff E; 23:1 ff J directly presuppose each other. Thus in 20:13 E Abraham regards it as a fact that such situations are often to be met with, and conse-
quently the possibility of an occurrence of such an event could not have appeared so remarkable to an
Oriental as it does to a modern critic; ch 26 J suggests the story in 12:9 ff. The words used here also promise that the three stories in question did not originate independently of each other (cf 26:7; 20:5; 19:20; 12:19–26; 20:11; 12:16–26; 10:20; 12:18–20; 3:20; 1:10 (qam); and under 13:20). The two stories ascribed to J (ch 16:7–P+24:1–21) differ from each other throughout, and, accordingly, are surely not duplicates. The two stories of the conclusion of a covenant in chs 15:18 and 17 P are both justified, esp. since in 17:7 the author speaks of an "establishment" of the covenant, while under ch 15:18 the covenant is said to have existed since ch 16. Ch 17 P+18:1 ff J are cer-
tainly intended to be pendants, so that it is impos-
sible to ascribe them to different authors; of the
analogous beginning of the theophanies of Jeh
in 17:1 and 18:1 (even the pronoun referring to
Abraham in 18:1 J, unless taken in connection with
ch 17 P, is without any context), also the lauging
of Abraham and of Sarah (17:17; 18:12); see under
II, 2, 1, c [5]), the promissiveness given to their age (17:17; 18:11); and the designation of the time in 17:11; 18:10.14. Nor can we quote in favor of a division into sources the passage 21:14 f P, on the ground that Ishmael is de-
scribed here as being still a child; that the blessing stands on the shoulder of his mother and then be thrown by her under a shrub, while according to the Hebraic text he must have been 15 years of age (16:9) is not original. The original does not say that he was carried on her shoulders; and in Mt 1:18 f it is even said that he was thrown down. On the other hand, according to E, Ishmael could not have been so small a child, for in 21:18 he is led by the hand, and according to ver 18 he is no long ready mocks Isaac, evidently because the latter was the heir of the promise. Sarah's age, too, according to ch 20:1 E, does not speak in favor of a division into sources. That she was still a beautiful woman is not claimed here.
Evidently Abimelech was anxious only for a closer connection with the powerful Abraham (cf 21 23). Then, too, all the sources ascribe an advanced age to Sarah (cf 21 6 f.; 18 12 f.; 17 P).

7. The tōḇdēḵōth of Ishmael (25 12–18): 12 princes descended from Ishmael (see under d [6]).

8. The tōḇdēḵōth of Isaac (25 19–35 29): The correct conception of the fundamental thought can be gained at once in the beginning of this section (25 22 f.): Jeh’s oracle to Rebekah, that the older of the twins, with whom she was pregnant, should serve the younger; also in Rom 9 10 ff. with reference to Mt 1 2 f.; and finally, the constant reference made to Esau in addition to Jacob until the former ceases to be a factor in this history in ch 36. Accordingly in the end everything is made dependent on the one hand on Jacob’s election, notwithstanding his wrongdoings, on the other hand, on Esau’s rejection notwithstanding his being the first-born, or in other words, upon the perfect freewill of God; and all the different sources alike share in this fundamental thought. But in dividing between the different parts of this section, we must particularly draw attention to this, that in all of these parts both thoughts in some way or other find their expression.

(i) The Biblical text.—Containing 10 parts (see under II, 1), namely (a) 25 19–26, the birth of Esau and Jacob and other passages; (b) 27 28–34, Esau’s marriage and loss of his birthright; (c) 25 1–5, Isaac receives the blessing of Abraham, which afterward is transmitted to Jacob, while Esau, through his marriage with heathen women, prepares the way for his rejection (vs 22–24); (d) 27 1–40, Jacob steals the blessing of the first-born; (e) 27 41–45, Jacob’s flight out of fear of Esau’s vengeance; (f) 27 46–28 9, Jacob is sent abroad out of fear of his brother’s bad example; (g) 28 10–32 39, Jacob in a strange land and his fear of Esau, which is overcome in his contest of prayer in Peniel on his return; (h) 28 10–22, the ladder reaching to heaven in Bethel when he went abroad; (i) 29 1–30 43, twenty years with Laban (see 31 8); (j) 31 1–54, Jacob’s departure from Mesopotamia; (k) 32 1–33, his return home; (l) ch 33, reconciliation with Esau, who returns to Scir (ver 16; cf 32 4), while Jacob becomes the owner of property in the Holy Land (vs 19 f.); (m) 34 1–35 22, Jacob remains in this land, notwithstanding the slaughter made by his sons Simeon and Levi (cf 32 35; 30 5), the new appearance of God in Bethel, with a repetition of the story of the changing of Jacob’s name, with which the story of Jacob’s youth is closed, and which presupposes the episode at Bethel (cf 16 9–15 with 35 10 ff.), and which is not in contradiction with the first change in the name of Jacob in ch 32 (cf the twofold naming of Peter in Jn 1 43 and Mt 16 18). Esau is yet mentioned in ch 35 17, where there is a reference made to Jacob’s flight before him; (n) 35 21–29, Jacob’s sons as the bearers of the promise; while Esau is mentioned only as participating in Isaac’s burial, but inwardly he has no longer any part in the history of the kingdom of God, as is seen from ch 36, and in 32 4, 33 16 is already hinted at. In this section, too, evidently there are groups, each of two parts belonging together, namely (a)+(b) describing the earliest youth; (c)+(d) in which Isaac plays a prominent part; (e)+(f) both of which do not exclude but supplement one another in assigning other motives for Jacob’s flight; (g)+(h) Jacob’s flight and reconciliation; (i)+(j) Jacob both according to family and dwelling-place as the recognized heir of the promise.

(ii) Rejection of the division into sources.—As 25 29 ff. 35 1–30 and 30 34–34 30 are sacred to P, it is clear that these are in part ridiculously small extracts, that we should bring together the whole of them to a sensible form. The whole sojourn in Mesopotamia is ignored in P, according to the critics, except the brief notices 24 10–15; 30 34–35, and even in the rest of the text cannot in many cases be dispensed with; e.g., we do not know in 35 26 who was born; nor in 34 34 who was Esau was; nor in 29 24, 29 who Jacob was; nor in 29 24 who Laban was; nor in 29 24, 29 what connection and for what purposes Leah and Rachel are mentioned. P makes no mention of any promise given to Isaac, which is, however, presupposed in 35 12 and 33 16 and later in Ex 3 6. This is not connected with J (cf 12 1–3, the blessing of Abraham, and J ch 34). It is further impossible to decide whether the sources J and ch 35 (ladder reaching to heaven): of 28 10–12, 17 20–22 E, vs 13–16 J, ver 19, and the name of God in ch 21 R, are actually both proposed division actually becomes absurd in the 29 f. in the story of the birth of Jacob’s children, which are said to be divided between the sources J and E.

9. The tōḇdēḵōth of Esau (36 1–37 1): In 7 divisions (see under I), namely (a) 36 1–5 R, Esau’s family; the different names for Esau’s wives, as compared with 26 34 f.; 28 7–9 P, are doubtless based on the fact that oriental women are apt to change their names when they marry, and the fact that these names are without further remark mentioned by the side of the others is rather an argument against the division into sources than for it; (b) 36 6–8, Esau’s change of abode to Seir, which, according to ch 32 11, 14, 16; 35 19, 20, was made before Jacob’s return. Only in case that Esau (35 29) would have afterward remained for a longer period in Canaan, could we think of a new separation in this connection. It is more probable that at this place all those data, which were of importance in connection with this separation are once more given without any reference to their difference in point of time; (c) 36 9–14, Esau as the founder of the Edomites (in ver 9 the word tōḇdēḵōth is repeated from ch 35 1), while the Edomites and descendants of Esau begins only at this later passage in so far as these were from Seir; if ver 9 with ver 5, and above, under II, 1); (d) 36 15–19, the leading line of the sons of Esau; (e) 36 20–30, genealogy of the original inhabitants of the country, mentioned because of their connection with Esau (cf ver 25 with ver 2); (f) 36 31–39, the elective kingdoms of Edom; (g) 36 40–43, the Edomites’ chief line of descent, arranged according to localities. We have here accordingly geography generally arranged, not and historical or genealogical, as in 36 15 ff. 20 ff. (c) of also vs 40 43, for which reason we find also names of women.

10. The tōḇdēḵōth of Jacob (37 2–50 29):—(i) The Biblical text.—The key to the history of Joseph is found in its conclusion, viz. in 50 11–21, in the confession of Joseph, in the light of his past, namely, that God has ended all things well; and in 50 22 ff., in his confidence in the fulfilment of the Divine promise in the lives of those God has chosen; of also Ps 105 16 ff. According to the two viewpoints in 50 14–26, and without any reference to the sources, this whole pericope (37 2–50 15) is divided into two halves, each of five subdivisions, or a total of ten (see under II, 1). In the exact demonstration of this, not only the contents themselves, but also regard for the different names for God will often render good service, which names, with good effect, are found at the close and in harmony with the fundamental thought of the entire section, viz. (a) 37 2–39 9, Joseph enters Potiphar’s house (4 pieces, see under 6, 1, namely [a] 37 2–11, the hatred of the brethren, [b] 37 12–36, selling Joseph, [c] 38 1 ff., the Jehova-displeasing conduct in the house of Judah, cf 38 7 10, [d] 39 1–6, Je’s pleasure in Joseph, in connection with [e] (b)); (f) 39 6–23, Joseph is cast into prison, but Jeoh was with him (vs 21 23); (g) 40 1–41 52, the exaltation of Joseph, which at the end esp. is shown by the nam-
ing of Ephraim and Manasseh as caused by God, but which for the present passes by the history of his family in several pieces, viz. (a) 1:1, interpretation of the dreams of the royal officials, [b] 41:1-36, interpretation of the two dreams of Pharaoh, [c] 41:37-49, the exaltation of Joseph, [d] 42:1-52, Joseph's activity for the good of the country; (d) 44:5-46:7, Joseph no longer is a plowman, but a minister of the promise of God to Jacob in Beersheba; or to be with him in Egypt in 46:2 ff with 46:6-9 (in four pieces, viz. [a] 41:53-57, the general famine, [b] 42:1-38, the first journey of the brothers of Joseph, [c] the second journey of the brothers, and [d] the division, i.e. 45:1-14, the departure, ii) 43:14-34, the reception by Joseph, (iii) 44:1-17, final trial of the brethren, (iv) 44:18-34, the intercession of Judah; [f] 45:1-46,7 Joseph makes himself known and persuades Jacob to come to Egypt; (e) 46:8-47:26, Joseph continues to be a blessing to his family and to Egypt (in 4 subdivisions, of which the 4th is placed in contrast to the 3rd exactly as this is done in 10:1-11:9 and 11:27-26,11, viz. [a] 46:8-27, list of the descendants of Jacob; [b] 48:1-29, with Joseph, [c] 47:1-12, Jacob in the presence of Pharaoh, [d] 47:13-26, the Egyptians who have sold themselves and their possessions to Pharaoh land Joseph as the preserver of their lives). From this point on the attention is drawn more to the future: (f) 47:27-31, Jacob causes Joseph to take an oath that he will have him buried in Canaan (cf. ver 30 J with ch 23 P); in (e) and (f) there is also a lacking a designation for God; (g) ch 48, Jacob adopts and blesses Ephraim and Manasseh and also the emphasis is placed on the providential guidance of God in vs 8 f.11.15 f, esp. vs 15 and 20 ff; (h) 49:1-27, Jacob blesses his 12 sons and prophesies their future fate (here, 49:18 appears the name of Jeah, which had disappeared since 48:1; under ii, 4:2 (d) and other designations for God, vs 24 f); (i) 49:28-33, Jacob's death after he had again expressed the wish, in the presence of all his sons, that he should be buried in Canaan; (j) 50:1-13, the body of Jacob is taken to Canaan. In these 10 pericopes again we can easily find groups of two each, viz. (a)+(b), Joseph's humiliation (sold, prison); (c)+(d), Joseph becomes a blessing to Egypt and to his family; (g)+(h), blessing of the grandchildren and the sons of Jacob; (i)+(j), Jacob's death and burial; here too the name of God is lacking as in (e) and (f).

(2) Rejection of the division into sources.—Here, too, the separation of P from the rest of the text as a distinct source is untenable, since in the section from ch 37:1-2 46:44, after ch 2, only the following fragments are attributed to this source, viz. 41:46a; 46:6 (according to some also to ch 27). In the same way P abruptly sets in at 47:5-27b; 49:26b. Further, 45:3 ff knows nothing of Ephraim or Manasseh, of which P reports nothing, so that 50:13 ff are the only verses that could naturally connect with the preceding statements of P. In 47:5 ff P reports entirely in the manner of ordinary narrative and there is no sign of any systematic arrangement. But the separation between J and E cannot be carried out either: in the first place, when these two sources are actually separated by the critics, innumerable omissions in the story arise, which we cannot at all trace. The contradictions which are claimed to exist here are the products of the critics' imagination. It is claimed that according to J it is Judah who plays a prominent role, while according to E it is Reuben; but in 37:21 Reuben is mentioned by J, and the role played by Judah in 45:17ff is taken over in 44:30ff. Why cannot both of these brethren have played a prominent role, and why not both, like Joseph with Simon and Benjamin? (49:13:20,32 ff; 36:38; 43:3 ff; 44:14) Just as little as the Midianites in 37:28-36 E and J are mutually exclusive or contradictory, since the Midianites in the Gideon story, too, in 4:7 ff participate in the event, (4) In J it is further claimed that the mutual covenant of a gentleman (59:1 ff), while in E he was the captain of the bodyguard (40:3 f). But in this instance the documentary theory can operate only when it calls in the assistance of R in ch 39:1. The fact that in ch 39:1 the name of the nationality is not mentioned is not enough on the ground of the contrast to the Ishmaelites who sold Joseph. Finally, in 39:12 the reference is to the combination of the different sources in such a way that Benjamin in 43:8,9; 44:30.31,33 J is described as a boy, but in 45:2 J is a youth, as in 44:33. But evidently the author of ch 46 has in view the numbers 70 (cf ver 27; see Ex 1:5; Nu 11:26,9; Ex 10:1; Ex 23:7; Jos 11:19; etc.) and in 46:8 ff he is, and for this reason, e.g. in ver 17, he mentions only one granddaughter of Jacob, when for the record the names of the descendants of Jacob, even those who were born later in Egypt, but who already, as we have said, had come to Egypt in the later stages, should be added to the list of the author. It certainly would be remarkable if no more grandchildren of Jacob were added in the four subsequent divisions, since Nu 26 does not mention a single son of any of the sons of Jacob later than those reported in Gen 46. In 46:27 Joseph's sons, too, who were born in Egypt, are included in the list, entirely in harmony with De 10:22. For such an arrangement and adjustment of a genealogy of the 3 X14 generations in Mt 1, from this point of view no conclusions, as far as the documentary theory is concerned, can be drawn from the ten sons of Benjamin.

IV. The Historical Character.—(1) Unfounded attacks upon the historical character.—(a) Proofs from general documentary principles: In order to dispose the historical charac-

ter of the patriarchs, the critics are accustomed to operate largely with general documentary principles, as this, that no nation knows who its original founder was. In answer to this it can be said that the history of Israel's is and was from the beginning to the end unique, and cannot be judged by the average principles of historiography. But it is then claimed that Abraham's entire life appears to be only one continuous trial of faith, which was centered on the one promise of the true heir, but that this is in reality a psychological impossibility. Over against this claim we can in reply offer the contrary facts from the history of several thousands of years; and that, too, in the experience of those very men who were most prominent in religious development, such as Paul and Luther.

(b) Argument based on the time that elapsed between these events and their records: Secondly, critics emphasize the long period of time that elapsed between these events themselves and their first records, esp. if these records can be accredited to so late a period as the 9th or the 8th, as certain historians have maintained (Isa 29:22; 41:8; 51:1 ff; Mic 7:20; Jer 33:26; Ezk 33:24; and possibly Mal 2:15); then Isaiah (Am 7:9,16; Jer 33:26); also Jacob (Hos 12:3 f; Am 8:9; Jer 33:20); also Joseph (Am 5:6,15); and these prophets evidently thought that these events and persons were regarded as historical by the people in general. In the NT we can cite, for Abraham, Mt 3:9; Gal 3:21 ff; Rom 4:9 ff; 9:7 f; He 7:1 f; 11:8; Jas 2:21 f; esp. the words of Jesus in John 3:24 and 8:52,53, finally in Mt 22:31, the whole argument for the resurrection of the dead is without a foundation if the patriarchs are not historical personages. Over against this, there was no period in the history of
Israel in which it can be shown that these stories of Gen were regarded only as myths. If these events were written records of the Americas, the patriarchs experienced were so unique that these experiences were not forgotten for a long time. Then, too, we can also refer to the strength of the memory of those nations that were not accustomed to have written records of their ancestors.

(c) Proofs from the Bible itself: Finally, the attempt has been made to discover in the Bible itself a pre-Mosaic stage in its ideas of man concerning God, which is claimed to contradict the higher development of divine ideas, for which purpose the critics appeal to Ex 23:3.5; 20:7 ff; Josh 24:14 ff. But at these places it is evident that the idolatry of the people is pictured as apostasy. And when in Ex 6:2 ff the name of Jeh is as a matter of fact represented as something new, it is nevertheless a fact that in these very passages the revelation given is connected with the history of the patriarchs. The same is true of Ex 3:1 ff. The whole hypothesis that the religion before the days of Moses was polytheistic has not been derived from the Bible, but is interpreted into it, and ends in doing violence to the facts there recorded (cf. my book, Die Entwicklung der alttestamentlichen Gottesidee in vorwissenschaftlicher Zeit).

(2) Unsatisfactory attempts at explaining the patriarchal age.—(a) The explanation based on the "intervention of God" is not the character of the account of the patriarchs in Gen, the critics are forced to contrive some scheme in explanation of the existence of these stories, but in doing this they make some bad breaks. Thus, e.g., they say that the Israelites when they entered Canaan found there the high places of the heathen peoples; and since if they wanted to make use of these in the service of Jeh they must first declare them legitimate places of worship, this was done by inventing the history of the patriarchs, which, as the Amis had attained to an altogether different and higher stage of religious development and civilization.

(b) Explanation based on relating back later events to earlier times would, but we are further told that the pre-prophetic condition of affairs in Israel was in general dated back into the primitive period, and this was done in such a way that the character of Abraham was regarded as reproducing ideal Israel, and the character of Jacob the empirical Israel in the past; something that certainly is the outcome of a misleading learning! If this explanation is correct, what shall we then do with Isaac and Joseph? And why is the whole story of the condition of civilization pictured in Gen so entirely different from that of later times? And is Abraham really a perfect ideal? Is he not rather, notwithstanding his mighty faith, a human being of flesh and blood, who can even doubt (15:2; 17:17); who can make use of sinful means to realize the promise (ch. 16, Hagar); who tells a falsehood, although for the purpose of an exalted nature, viz., to protect his wife (12:9 ff), and for this reason must accept the rebuke of the heathen Abimelech (20:9 ff)?

In addition, Abraham is married to his half-sister (20:12), which, according to Dt 27:22; Lev 18:9. 11; 20:17, is forbidden with the penalty of death for the transgressor. In the same way Jacob, according to Gen 29 ff, has two sisters as wives, which is also declared by Lev 18:18 to be a crime.

(c) The patriarchs as eponymous heroes: In the third place, it is said that the people have to the sons of the patriarchs made for themselves eponymous heroes. But why did they make so many at one time? In addition, Abraham cannot possibly be regarded as such a hero as Jacob or Israel is, and in exceptional cases Joseph, Isaac and Jacob are not thus considered. (10:15). It is not correct to place genealogies like those in Gen 10 1 ff; 25 1 ff.13 ff on a level with the stories concerning the patriarchs. In the latter case we are dealing with individuals of pronounced character, who, having reached the highest point of their individual development, have still retained a prominent place in the history of the people. The question is whether these heroes have retained great fundamental principles and laws in the kingdom of God—Abraham, the principle of the grace of God, to which faith on the part of man is the counterpart; Jacob, the principle of Divine election; Joseph, the principle of Divine preservation; while Isaac, it is true, when he becomes prominent in the history, evinces no independent character, but merely follows in the footsteps of Abraham (as in 25 1 ff.5 ff.15.18.22 ff), and is in this very imitative life pictured in an excellent way.

(d) Different explanations combined: If wecombine two or more of these different and unsatisfactory attempts at an explanation of the history of the patriarchs, we must become all the more distrustful, because the explanation of this combination is such an inharmonious scheme.

(3) Positive reasons for the historical character of Genesis.—The individuality of the patriarchs as well as their significance in the entire development of the history of Israel—Jew; the characters of the patriarchs are in part identical with those of later times (cf. Bethel, Beersheba)—and this is from the outset probable, because certain places, such as hills, trees, water, etc., as it were, of themselves were suitable for purposes of the cultus—yet such an identification of earlier and later localities does not cover all cases. And can we imagine that a prophetic method of writing history would have had any occasion in this manner to declare the worship of calves in Bethel a legitimate service?

(b) Explanation based on dating back later events to earlier times and supposing such a possibility. Further, it is said that the pre-prophetic condition of affairs in Israel was in general dated back into the primitive period, and this was done in such a way that the character of Abraham was regarded as reproducing ideal Israel, and the character of Jacob the empirical Israel in the past; something that certainly is the outcome of a misleading learning! If this explanation is correct, what shall we then do with Isaac and Joseph? And why is the whole story of the condition of civilization pictured in Gen so entirely different from that of later times? And is Abraham really a perfect ideal? Is he not rather, notwithstanding his mighty faith, a human being of flesh and blood, who can even doubt (15:2; 17:17); who can make use of sinful means to realize the promise (ch. 16, Hagar); who tells a falsehood, although for the purpose of an exalted nature, viz., to protect his wife (12:9 ff), and for this reason must accept the rebuke of the heathen Abimelech (20:9 ff)?

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for the history of the patriarchs contains miracles, they are in imperfect harmony with the entire character of sacred history (cf Exodus, III, 2); and as far as the number of miracles is concerned, there are in fact fewer reported in the days of the patriarchs than in the times of Moses. On the view that the history of the patriarchs, which is earlier than the period of Moses, was not invented but only completed and opposed to the historical contents of both books. Finally, we add the following. Ch 14 (the Chedorlaomer and the Melchizedek episodes) has through recent archaeological researches been brilliantly shown not to be historical, and arguments have been given for the historical contents of the sections, the general historical situation and the chronology. In the same way the religious conditions of Egypt, as described in Gen 15, and in the entire history of Joseph, cannot be faithfully pictured so that it is absolutely impossible to regard these accounts as the work of imagination. These accounts must be the outcome, on the part of the author, of a personal knowledge of these things and conditions, as they are absolutely correct, even to the details of the coloring.

(1) Prominence of the religious element. — In the primitive history as recorded in the opening chapters of Genesis there is, as far as is known, nowhere more than is done elsewhere, that the chief interest for the

2. Primitiveness. —In the primitive history of the Bible, as contained in Genesis 1-11, the concern of the historian is with the early history of mankind, and with the development of the religious consciousness of mankind. The natural and historical sciences would seem to reach negative conclusions. It is clear that in the history of Joseph, containing the two stories respectively of these teachings remain unshaken, even in the face of the most advanced historical, archaeological, physical, geographical or philological sciences would tempt us to reach negative conclusions. It is clear that the history of Joseph, containing the two stories respectively of these teachings remain unshaken, even in the face of the most advanced historical, archaeological, physical, geographical or philological sciences would tempt us to reach negative conclusions.

(2) Carefulness. — On the other hand, it is right to guard against the results of scientific research. — But finally the Holy Scriptures, the statements of which at this period are often regarded slightly by the theologians, are regarded much more highly by the historian. This is done, e.g., by such scientists as Reinecke and K. E. von Baer, who declare that Moses, because of his story of the creation, was a man of unsurpassed and unsurpassable scientific thought; or when many geological facts point to such an event as the Deluge in the history of the earth or on the history of the world, it is clear that the Bible is correct, and that this event has been confirmed in a most surprising manner by many other discoveries (of the existence of Babel at a period earlier than Nineveh, and of Assur by Babel). Then facts like the following can be explained only on the presupposition that the reports in Genesis are correct, as when a Dutchman in the 17th cent. built an ark after the measurements given in Genesis and found the vessel in every particular adapted to its purposes; and when today we again hear specialists who declare that the modern ocean sailing vessel is being more and more constructed according to the relative proportions of the ark.

(4) The superiority of the Bible over heathen mythologies. — Finally, the similarity of the Bible and the Bab accounts of the creation and the Deluge, as these have been discovered by learned research (and we confine ourselves to two most important reports) — although this similarity has been misinterpreted and declared to be hostile to the historical reliability and the originality of Genesis 1 and 6—does not prove what critics claim that it does. Even if we acknowledge that the contents of these stories were extant in Babylon long before the days of Moses, and that these facts have been drawn from this source by Israel, there yet can be no question that the value of these accounts, the fact that these are centered, as also in reference to the political conditions of the times, the general historical situation and the chronology. In the same way the religious conditions of Egypt, as described in Genesis 15, and in the entire history of Joseph, cannot be faithfully pictured so that it is absolutely impossible to regard these accounts as the work of imagination. These accounts must be the outcome, on the part of the author, of a personal knowledge of these things and conditions, as they are absolutely correct, even to the details of the coloring.

The particular close connection that exists between the Bab and the Bible, versions of these stories is in perfect harmony with the fact that it was from Babylon that the dispersion of mankind set in. The purity of the Bab. tradition is further attested by the fact that it reports the actual history of mankind as a whole, and the earliest history of the history of the individual nations and the beginnings of the history of mankind are identical, and the earliest history of the world is always reported as taking place in the native land of the people reporting it. The fact that in earlier times there prevailed in Babylon too a purer knowledge of God, which, however, steadily degenerated, is proved by many data, and esp. by the recently discovered document of a royal inscription to which the God who destroyed the world by the Flood and the God who delivered the one family is the same God, which is in perfect agreement with the Bible, but is in contradiction to the later Bab
story. That in earlier times a purer conception of God prevailed, seems to be confirmed also by the experiences of the missionaries. Evolutionism, i.e. the development of a higher conception of God out of a lower, is nothing but an unproved theory, which at every step is contrary to actual facts. Cf also my book, "Die Entwicklung der Gottesidee in vorreligioser Zeit," 120 ff, and Schmidt, "Die babylonische Religion: Gedanken über ihre Entwicklung," a dissertation in which the fact that religion naturally degenerates is proved also as far as the Greeks, the Egyptians, the East Indians and the Chinese are concerned.

V. Origin and Authorship of Genesis.—That the Book of Gen stands in some kind of literary connection with the succeeding books of the Pent is generally acknowledged. But if this is the case, then the question with Mosaic composition as to the origin and the time of the Times composition of this whole body of books can be decided only if we take them all into consideration. In this article we have only to consider those facts which are found in Gen for the solution of this problem. It is self-evident that the conclusion we have reached with reference to the literary unity of the book is of great importance for this question (see under II and III above). That this conclusion is in no case contradicted is demonstrated under IV above, also speaks emphatically for this claim that the literary composition of the book must have taken place when the memory of these events was still trustworthy, and they were used as textbooks, till fresh and had not yet faded. Such individualistic and vivid pictures of historical personages as are reported by Gen, such a faithful adherence to the accounts of the civilization in the different countries and districts and the primitive treatment of foreign customs, conditions and historical events, could scarcely have been possible, if the Mosaic age with its powerful new impressions, the period of the Judges, with its characteristic apostasy, or even the division of Israel into two kingdoms, with its dire effects on the external union of the people, had all passed by before these accounts were actually written down. On the other hand, the highly developed prophetic conception of these events, and the differences, small as long as only family histories were involved, there was no need felt, and as the subsequent books of the Pent, which are acknowledged in a literary way to be connected with Gen, in many of their parts expressly declare that Moses was their author (cf Exodus, IV), the Mosaic authorship of this book is as good as proved. This is not to deny that older sources and documents were used in the composition of the book, such as perhaps the genealogical tables or the events recorded in Gen 14, possibly, too, some referring to the history of the times before the Deluge and before Abraham. This is probable; but as all the parts of the book have been worked together into a literary unity (see under II and III above), and as such sources are not expressly mentioned, it is a hopeless task to try to describe these different sources in detail or even to separate them as independent documents, after the manner refuted under II and III above, as a theory and in its particulars. And for the age of Gen, we can refer to that part of the Tanakh which was intended for both genders, masculine and feminine, which is true also of the word na'ar ("youth"), a peculiarity which is shared also by the other books of the Pent almost throughout.

1. Possibility of later additions.—In itself it would be possible that from time to time some explanatory and interpreting additions could have been made to the original text, in case we find indications of a later period in some statements of the book, that these additions could not have been made by any unauthorized persons, but only officially, should, in the case of a book like Gen, be regarded as self-evident. But in our times this fact must be emphasized all the more, in that in our days the most radical ideas obtain in reference to the way in which sacred books were used in former times. And then it must be said that we cannot prove as an absolute certainty that there is a single passage in Gen that originated in the post-Mosaic period.

2. Rejection of the "prophecy-after-the-event" idea.—It is self-evident also that the fulfillment of a prophecy is not an evidence of a "prophecy after the event" (post eventum), altogether independently of the fact that in this case Gen 18:1-3, which is still in process of fulfillment, could not have been written down even today (cf on this matter, perhaps, Noah's prophecy [9:25 ff]; or the prediction of the career of Esaü [26:23; 27:40]; or the prediction of the career of Rahab [Josh 2:11]). The last-mentioned case cannot in any way be interpreted as the product of a later time; of the curse of Levi in vs 5-8 as compared with the honor bestowed on this tribe already in the Mosaic period (Gen 49:4-5); or of the promise which declared that his tribe should be distributed among Israel, was not fulfilled in the time when the people entered Canaan (cf Josh 19:1 and 2 Ch 34:6). In 49:10-11 "Shiloh" cannot refer to the coming of the tabernacle to Shiloh (cf Josh 18:1); for Shiloh is, on the other hand, to be interpreted personally and Messianically. As long as Shiloh was of any importance (cf 1 S 1 ff), Judah was not in the possession of the scepter; but when this scepter did come into the hands of the author, and the after times, since ceased to be of any significance (cf my book, Die messianische Erwartung der vorreligiosen Propheten, 300 f).

3. Special passages alleged to indicate a later date (Gen 12:6; 13:7; 22:1; 36:28; 1 Chr 5:1; 11 ff; 23:2; 14:14).—In Gen 12:6; 13:7, it is claimed that it is presupposed that at the time of the author there were no longer any Canaanites in the country, so that these verses belong to a much later period than that of Moses. But on this supposition these verses would be altogether superfluous and therefore unintelligible additions. For that in the time of Abraham the Canaanites had not yet been expelled by Israel, was a self-evident matter for every Israelite. As a matter of fact, the statements in both verses can easily be interpreted. Abraham leaves his native country to go into a strange land. When he comes to Canaan, he finds it inhabited by the Canaanites (cf 10:15; 9:25 ff). This could have made his faith to fail him. God, accordingly, repeats His promise at this very moment and does so with greater exactness (cf ver 7 with ver 1), and Abraham shows that God can trust his faith (vs 7 f). The question whether the Canaanites no longer existed at the time when the book was written, has nothing at all to do with the meaning of these verses. The same is true of 13:7, on account of the presence of the Canaanites and of the Perizzites, which latter tribe had probably come in the meanwhile and is not yet mentioned in Gen 10, but is mentioned in
15 20, and which makes the separation of Abraham and Lot only all the more necessary.

That in Gen 25 5 doth not mention the land of Moriah is evidence that this critics to be a proof that this passage was written after the times of David and even of Solomon, because according to 2 Ch 3 1 the temple stood on Mt. Moriah. But as in this latter passage one particular mountain is called Moriah, but in Abraham’s time a whole country was so called, it is scarcely possible that Gen 22 2 could have been written at so late a period.

Usually, too, the list of 8 Edomite kings, who ruled before there was a king of Israel, according to 36 31 ff, is not a proof that the book was written after the establishment of the kingdom in Israel, although the time down to the age of Saul would be entirely too long for only eight kings, as already in the Mosaic period there were kings in Edom (Nu 20 14). Then, too, we find in the days of Solomon a hereditary kingdom in Edom (1 K 11 14), while in Gen 36 31 ff we have to deal with an elective kingdom. Also it would be impossible to understand why this list of kings is carried down only so far and no further, namely down to the time when there were kings in Israel. This statement can properly be interpreted only in the light of 17 6, where the promise is given to Abraham that kings should be found among his descendants (cf also Vs 30 16); and further, in 17 17 where Abraham is explicitly brought into connection with kings in a number of ways (with the four kings of the East, whom he conquers; with the five kings of the Jordan valley, whom he assists; with the king of Edom, whom he rebukes [vs 21 ff]). Accordingly, the statement in 36 31 is not merely a dry historical notice, but is a reference to the blessing of God, which is realized in Israel at a much later time than in the kindred tribe of Edom, and which puts the faith of Israel to a new test. As the death of the last Edomite king is not mentioned (cf 36 30 in contrast to the preceding passages, and 1 Ch 1 50 f), but as detailed family data are given, we are doubtless dealing here with living contemporaries of Moses, in whose time already the Edomites possessed a kingdom (Nu 20 14; 1 K 14 7), and so the case with Amalek (Nu 14 7), with Moab (21 26; 22 4) and Midian (Nu 31 8). And why would a later writer have mentioned neither Solah (Petra), so important in later times (cf Isa 16 1; Jgs 1 36; 2 K 18 4), nor Edom-Geber (1 K 9 26; 2 Ch 8 17 f), among the places given in Gen 36 40 ff? In Moses’ time, however, the last-mentioned place was only prison (Nu 33 35 f).

Just as little is it an argument against the Mosaic times that Hebron is mentioned in Gen 13 18; 23 2, which city, according to Josh 14 15; 15 13, is called Kirjath-arba, a name which Gen also is acquainted with (cf 23 2), and which in its signification of “city of Arba” points to an originally proper name. Hebron is the older name, which was resumed at a later period, after it had in the meanwhile been supplanted by the Canaanite name, just as the name of Salem, which occurs already in the Am Tab, for a period of time gave way to the name of Jebus, but was afterward resumed. That Hebron was an old name than that it existed at a period earlier than the Arba mentioned in Josh 14 15; 15 13, and from whom its latter name was derived, can be concluded from Nu 13 22.

Further, the mention of Dan in 14 14 does not necessarily favor the view that this chapter did not originate after Josh 19 47. Jgs 18 29, where Leshem or Laish is changed into Dan (2 S 24 6; cf vs 2 and 15), does make the existence of another Dan probable. Since in Gen 14 3.2.3.7.7 so many ancient names are mentioned, and the author is mostly informed to the condition of the political complexion of the old nations of that time (vs 5-7), it would be incomprehensible if he should not have made use of the ancient names Laish and Leshem. However, if this Dan was really meant, we should at most have to deal with a revision, such as that pointed out above. Some other less important arguments against the origin of Gen from the Mosaic times we can here ignore.

VI. Significance.—In the history of the creation the most important feature for us is the fact that the world was created out of nothing (cf 1 1 and the word "creation"), which is the antithesis of the absoluteness of God and His Whole of Revelation world; further, the creation of man, as the crown of all creation, for which all things previously created were created (cf "things that were not," 1 3), and the rule over them, but who—most important of all—is created after the image of God (1 26 f), and whose body has been created by the hand of God and his soul breathed into him by God (2 7). On this fact, too, the doctrine of the Incarnation and the redeption even after the Fall (6 1.3; cf Col 3 9; Eph 4 24), as also the possibility of the incarnation of Jesus Christ, who also is the image of God (Col 1 15; 2 Cor 4 4). Then, too, another all-important factor is the redemption of the human race, for thereby is made possible and can be understood the fact that all men have become subject to sin and all can be the recipients of grace (Rom 5 12 ff; 1 Cor 15 22 f.45 f). Also the curse of sin is brought out strongly in the Book of Gen. Cf, in connection with the Fall, the pains that shall attend the birth of a child, the cursing of the land, death (3 15 ff), which finds its first victim in Abel, and the monotonous and emphatic repetition of the formula, “he died,” in Gen 5, characterizing the dismal fate of mankind, and which finds its expression in the rapid decrease of the length of life in the genealogies and in the ages of the patriarchs (Gen 5 8; 11 9.10.12; Gen 18 29; Ps 90 10), and in the irresistible and increasing power of death. By the side of this, sin at once assumes its most horrible form (Gen 3, doubt, pride, fear, boldness of Eve and Adam), and is propagated and increased by the murder and the despair of Cain (Gen 4 1 f), which is still surmounted by the defiant blasphemy of Lamech (4 23 f) and in the same way, death, which is coming more and more rapidly (see above), is a proof for this, that sin is being more and more intimately interwoven with the human race. Cf, further, the corruption of the whole earth, which brings with it as a consequence the judgment of the Deluge (5 2 f), after the period of grace extending over 120 years had fruitlessly passed by; the lack of reward on the part of Ham (9 25); the arrogance女人 in connection with the building of the tower of Babel (11 1 f); the Sodomite sin in 18 16—19 15; the daughters of Lot (19 30 f). Still worse is it, that the elect also are not without blame. Cf, Abraham’s see IV, 1.2; then concerning Noah (9 21 f). Lot’s fearful drunkenness (19 32 f); Isaac’s and Rebekah’s preference for Esau or Jacob (25 28); Jacob’s deceptions of various kinds, his preference for Joseph (37 3), the horrible deeds of Simon, Levi and Judah (34 25 f; 49 5); Reuben’s incest (35 22; 49 3 f); the cruelty of the brethren of Joseph toward him and his father (ch 37); finally, Joseph’s pride and his reporting his brethren (37 25 f). In short,
whenever we look, we see in Gen already a proof for the truth of Rom 2:23, "All have sinned, and fall short of the glory of God."

By the side of this need of salvation there is to be found also the longing for salvation; cf. the name of Noah (6:9), and the word of blessing from the lips of Jacob (49:18); for a deeper analysis, and, further, the fact that Abraham Redemption reaches out after the promised heir in Gen 15-18, and his desire for the possession of the land (15:14; 22:20ff; 33:19f), and esp. from 47:27 on. In harmony with the need of the hour, the Koran recognizes also above all the saving power and the promising grace of God. He does not cause the bodily death to follow immediately upon the Fall in Gen 3 (although the beginning of the spiritual death sets in at once with the separation from God); He provides for mankind by Himself making garments for them out of skins (3:21); even the expulsion from Paradise is not merely a punishment; God fears that man might die forever if he should eat from the tree (3:22f). Even so basically between the human race and the seed of the serpent, so that at least the possibility of a moral contest yet exists. He strengthens the good in Cain (4:7); He removes the pious Enoch (6:24); He saves Noah and his family in a covenant of grace (6:11). He gives His promise to Abraham (12:1-3) and makes a covenant with him (chs 15, 17); He delivers Lot (19:13ff); He is willing even to preserve Sodom at Abraham’s prayer, if there are as many as 10 just men in the city (19:12); He bestows a blessing on Ishmael also (16:10f; 17:20; 21:13f), and permits Isaac to bless Esau (27:39fff); but above all He is with Isaac, Jacob and Joseph. It is indeed true that the thought runs through Gen that not all men are capable of receiving His grace, and that not all are drawn to the Father. Cain’s sacrifice is not acceptable before God, as was Abel’s; the Cainites with their advance in civilization (4:17ff); to whom Lot also is a stranger, are different from Seth (4:20ff; 6:1ff), who continues the line of the elect. Finally, the godly, too, permit themselves to be deceived (6:1f), and Noah stands alone in his piety. After that Ham is cursed in his youngest son, Canaan (9:25; cf. 10:6), but Shem is blessed to such a degree that blessings extend to also; e.g., further, the elimination from sacred history of Lot (19:29f); of Ishmael (25:12ff); and of Esau (36:1ff); of Sodom and Gomorrah (ch 19); then the choice of Jacob and Joseph (chs 31, 33); finally, the preference of Ephraim over Manasseh (48:17ff); the transmission of the Messianic promises to Judah (49:10; cf. my book, Messianische Erwartung, 360f), so that at the close of Gen we find already the hope of a personal Messiah expressed, in whom also the word (3:15) that was originally spoken to all mankind is to be entirely fulfilled, and in whom also the blessing given to Abraham shall find its significance and realization for the benefit of all mankind (12:1ff) and see above 1.22f and above.

2. Preparation for the promise of the land (15:14; 22:21ff). The history of Jacob’s name, by which He took with His elect, become clear and intelligently ultil the history of Joseph; and all and everything must in the end serve the good of those who are His.


WILHELM MÖLLER

GENNAEUS, ge-ne'us, GENNEUS, ge-ne'us (Teovalos, Gennaides): Father of Apollonius, one of the Syrian generals who troubled the Jews while Antiochus IV Epiphanes was reigning (1 Macc 12 2). The description is added to distinguish the Apollonius here mentioned from several others of the same name. See APOLLONIUS. There is no need with Luther to take the name simply as an adj. „des edlen Apollonius.“ The name occurs elsewhere as a proper name.

GENNESARET; ge-ne'sa-ret, LAKE OF. See GALILEE, SEA OF.

GENNESARET, LAND OF, ge-ne'sa-ret (ἡ γενναε'ραῖς, ἡ γένναικαρία): The first syllable of the name Gennesaret is evidently the Heb gannāʾēēm, “garden,” which the name may have. Possibly, however, the name may represent the Heb gannāʾēemār, “princely gardens.” It is applied to a district on the N.W. shore of the Sea of Galilee (Mt 14:34; Mk 6:53), now known as el-Ghweir, “little Ghir.” It curves round from el-Mejdel in the S., to ‘Ain el-Tineh, or Khān Minyeh, in the N., a distance of over 3 miles, with an average breadth from the sea to the foot of the mountains of about a mile. The soil is of the most remarkable fertility. In the S. it is watered by the stream from Wādī el-Hamām, the 2. Water which opens to the W. of el-Mejdel. The middle portion is supplied from ‘Ain el-Maadār (Mt 11:23, Lk 10:30), which runs nearly to the western edge of the plain, round which a wall has been built, to raise the level of the water; and from the perennial stream, Wādī er-Rubādiyyeh, which drives a mill before starting on its work of irrigation. Farther N., Wādī el-‘Amād brings down much water in the rainy season. The water from ‘Ain el-Ṭubah is brought round the promontory at ‘Ain el-Tineh by a conduit cut in the rock. It was used to drive certain mills, and also to refresh the neighboring villages. Loc. 3. But the fountain called “Capharnaum” by Jos (RJ, III, x, 5). The writer extols the productiveness of the plain. He says the “soil is so fruitful that all sorts of trees can grow upon it.” The walnut, the palm, the olive and the fig, which usually require 3. Fertility diverse conditions, flourish together here. “One may call this place the ambition of nature; . . . it is a happy contention of the seasons, as if each of them claimed this country; for it not only nourishes different sorts of plants at different seasons, but preserves them a great while.” He says that it supplies grapes and figs through ten months of the year, and other fruits as they ripen together throughout the year (ib). The fruits of Gennesaret had
such high repute among the rabbis that they were not allowed in the time of the feasts, lest any might be tempted to come merely for their enjoyment (Neubauer, Geop. des Talm., 45 f.).

Centuries of neglect made a sad change in the plain. It was largely overgrown with thorn-bushes, and it yielded one of the finest crops of thistles in the country. Cultivation was confined to the S.W. part; and the rest furnished grazing ground for a tribe of nomads. Recently the German Catholics made extensive purchases, including the village of el-Medjal. Considerable portions have also been acquired by Jews. The land is almost entirely cleared, and it rewards the toil of the husbandman with all its ancient generosity.

W. EWING

GENTILES, jen'ti-lz (יוֹדֵי, gōy, pl. דַּוִּי, gōyim; ἐθνῶς, éthnos, "people," "nation"): Gay (or Goi) is rendered "Gentiles" in AV in some 30 passages, while stranger enjoys the special "heathen," and otter still, "nation," which latter is the usual rendering in RV, but it is commonly used for a non-Israelitish people, and thus corresponds to the meaning of "Gentiles." It occurs, however, in passages referring to the Israelites, as in Gen 14:17; Num 3 32; Josh 3 17; 4 1; 10 13; 2 Sam 7 23; Isa 1 4; Zeph 2 9, but the word 'ām (אָם) is the term commonly used for the people of God. In the NT éthnos is the word corresponding to gōy in the OT and is rendered "Gentiles" by both VSS, while ðōs (δῆσ) is the word which corresponds to 'ām. AV also renders ἐθνος, "race," or "nation," is rendered "gentiles," "Thy gentleness hath made me great," RV "or condescension"; also so Ps 18 35, where the word is ἀνωθ', "humility," "gentleness," or "condescension." In the NT πεπιστευτος (fairness); "moderation," in Acts 24 4 (i.e., "clemency") is in 2 Cor 10 1 tr"gentility," "the meekness and gentleness of Christ!" (2 Macc 2 22 "favour," "RV "forbearance"); χρηστότης, "kindness," "usefulness," is tr"gentiles" in Gal 5 22 AV, RV "kindness"; χρηστότης is the word tr"kind" to the unthankful and evil, Lk 6 35), and χρηστότης seems to carry in it a similar idea of active kindness.

This occurs in the OT only in RV of Jer 11 19, "I was like a gentle lamb" (kehēs). In the NT it is the tr of ἰσθία, "mild," "gentle" (1 Thess 2 7; 2 Tim 2 24), and of ἐπισκέψεως, "fitting," "proper," etc (1 Tim 3 3 RV; Tit 3 2; Jas 3 17; 1 Pet 2 18), also, with art., Phil 4 5 (AV "moderation," RV "forbearance"). In 2 Macc 15 12 Onias is said (AV) to be "gentle" (προόδος) in condition, RV "in manner.

G. H. HUGGINS

GENUBATH, ge-nū'bat (גֹּנְבָא, gūnabhath, "theft"); Son of Hadad, the fugitive Edomite prince, born and brought up at the court of Egypt, but whether Hadad had fled when David conquered Edom (1 K 11 20). His mother was a sister of Tahpenes, queen of the Pharaoh who ruled Egypt at that time, and who belonged to the notoriously weak and uninfluential 21st dynasty.

GEODES, je-os'ra-fi. See PALESTINE; TABLE OF NATIONS; WORLD.

GEODENY, je-o-l'ij, OF PALESTINE: The geology of Pal cannot be discussed intelligently without taking into consideration the surrounding regions. The accompanying map shows the considerable form, and the extent of the large tracts of Syria, Pal and Sinai, with parts of Asia Minor, Arabia and Egypt. (Data for this map were obtained from the "Geological Map of Egypt" [1:1,000,000] and from the "Carte géog.-gîo-que internationale de l'Europe" [1:1,500,000].) It will be noted that Crystalline, or Archaean, rocks (A) occupy extensive areas in Asia Minor, and that they are found in the S. in Sinai, Western Arabia, and Eastern and Southern Egypt. Relatively
small areas of Paleozoic rocks (P) adjoin the Crystalline rocks in Sinai and Arabia and E. of Caesarea in Asia Minor. A notable area of Paleozoic occurs S.E. of the Dead Sea. This is also adjacent to Crystalline rocks, which could not be indicated on the map on account of their slight superficial extent. Bordering either the Crystalline or the Paleozoic rocks in Egypt, Sinai and Arabia are large areas of Nubian Sandstone (N). The Nubian Sandstone in turn is generally bounded by Upper Cretaceous limestone (C), and the last by Tertiary limestone or the Nubian Sandstone. The Nubian Sandstone deposits (R) and also the Eruptive rocks (E) sustain no constant relations to any particular ones of the other formations. The Quaternary follows the great rivers and the seacoast. The Eruptive rocks are abundant in this area and in the N., that the Cretaceous are most widely spread in Pal.

and Southern Syria, and the Tertiary in Northern Syria and Egypt. We may believe that the Crystalline areas of the N. and S. have been land since the end of the Archaean age, and that what are now Syria, Pal and most of Egypt remained sea for a long time afterward. The Paleozoic areas were lifted above the sea and added to the northern and southern deposits areas during or at the end of the Paleozoic era. The regions in which we find Nubian Sandstone or Upper Cretaceous limestone became land by the end of the Mesozoic era. Finally the Tertiary areas were lifted out of the sea. During the Quaternary period the lakes and the land areas have added large areas to the land surface.

The Crystalline rocks consist mainly of granite and crystalline schists, frequently interrupted with dykes of porphyry, diorite and other eruptive rocks. It will be seen by the map that the Crystalline rocks are nowhere adjacent to the Mediterranean, but that they touch the Nile at Aswan, where the river in pouring over these rocks makes the First Cataract, which did before the construction of the great dam. Granite quarried at Aswan could be loaded on boats and conveyed to any city on the shores of the Mediterranean, and it is the granite of Aswan of which are composed not only many of the monuments of Egypt, but also the pillars which adorned many temples in Syria and Pal.

The Paleozoic rocks of Sinai and Arabia are of Carboniferous age, but do not include any beds of coal. Those E. of Caesarea are Devonian. Those S.E. of the Dead Sea are the oldest of all, being of Cambrian age.

Several formations which are well developed in the British Islands, are not found in Pal, but a small Triassic area is found near the

3. Triassic Gulf of Alexandria, while Jurassic and Jurassic strata are found in the region of Hermon and in Lebanon and Anti-Lebanon.

The small scale of the accompanying map makes it impossible to represent accurately the extent of these rocks.

This name was given by Rasbeq, who in the middle of the 19th cent. followed and studied this formation from the Sudan to Syria.

4. Nubian Wherever the Nubian Sandstone is found in contact with the Upper Cretaceous limestone it underlies the latter conformably. In Lebanon, Anti-Lebanon and Hermon (but not farther S.) it is conformably underlaid by Jurassic limestone. It follows, therefore, that its upper strata (the only ones found in the N.) must be of Lower or Middle Cretaceous age (N.). The Quaternary is entirely absent. In Western Sinai the Nubian Sandstone rests conformably on Carboniferous limestone, and by the Dead Sea on Cambrian limestone, while at Petra and at many other places it rests upon the最新．

While the consideration of the age of the Nubian Sandstone presents no difficulty in Lebanon, Anti-Lebanon and Hermon, it is a very different matter in Western Sinai, and by the Dead Sea. Sandstone is generally supposed to be formed more rapidly than most other rocks. It is, therefore, rather stag-
the loose sand, or exposed, is found a sandstone which instead of being entirely siliceous, like most sandstones, is partly calcareous, containing from 15 to 25 per cent of calcium-carbonate. This is probably under the influence of the atmosphere, and not formed under the sea, like most stratified rocks. It is easily worked and is much used for building.

It may be gathered from the foregoing statements that the rocks of Pal are mainly Cretaceous. The Jurassic limestone, which in Lebanon 8. Palestine and Anti-Lebanon underlies the Nubian Sandstone, is absent in Pal, but, at least in Eastern Pal, as in Lebanon, we find the Upper Cretaceous limestone to be underlain by the Nubian Sandstone. A striking feature of the geology of Pal is the Jordan valley fault. At some time, probably at the beginning of the Tertiary period, when Lebanon, Anti-Lebanon, and the Judean hills were being lifted out of the sea, the earth's crust was rent for at least several hundred miles along a line nearly N. and S., or more exactly from a little W. of S. to a little E. of N. This line runs through the Gulf of 'Akabah, the Wadi-'Arabah, the Dead Sea, the Sea of Tiberias, the Hâlek, and the valley between Hermon and Anti-Lebanon on the one hand and Lebanon on the other. The resulting disturbance of the strata is most evident in the region of the Dead Sea. There is no evidence that the fissure was ever lifted out of the sea, and the tuff walls of the fissure separated from one another, but the E. wall slipped up and the W. wall down for perhaps 2,000 ft, so that on the E. shore of the Dead Sea and in the valleys entering the Jordan, Dead Sea, and Tiberias, the Nubian Sandstone is exposed, underlying the Upper Cretaceous limestone, while on the W. side, even down to the level of the Dead Sea, 1,290 ft below the Mediterranean, the Nubian Sandstone is nowhere visible, although it may be presumed to exist there also below the upper limestone. (See the accompanying ideal section, after Larret, through Judaea, the Dead Sea and Moab.) The great fault and the subsidiary faults which accompany it, have occasioned the occurrence of igneous rock, which are abundant along the line of the fault. The numerous hot springs (e.g. Tiberias, Wâdi-Yârmûk, Wâdi-Zaârâb-Ma'dîn [Callirrhoe], Wâdi-ul-Hasa) may be due to subterranean streams of water coming in contact with the deeply buried and still heated masses of igneous rock.

**GEORGE DAY**

**GEFROUN**, ge-fro̱on (Γέφρων, Gephorônēn): In 2 Mace 12 13, referring to the capture by Judas of a stronghold E. of Jordan, RV reads, "And he also fell upon a certain city Gephyron, . . . it was named Caspin." There appears to be some confusion in the text. There is no evidence that the name is a fragment of the name of the city. (q.v.)

**GERA, ge-̱ra (Gerâ, gérâ), "grain"**: A family name of the tribe of Benjamin, hence not necessarily a separate individual in (3) and (4) below:

1. A son of Benjamin (Gen 46 21).
2. According to 1 Ch 8 3.5.7, son of Bela and grandson of Benjamin. The name is repeated (ver 5) in the list of Benjamin's sons.
3. Father, or ancestor, of the judge Ehud (Jgs 3 15).
4. Father, or ancestor, of Shimei, the Benjamite, who cursed David when he fled from Absalom (2 S 16 5; 19 16.18; 1 K 2 8).

**GERAH, ge-̱ra (גֶּרָה, gérâh), "grain" or "kernel"**: A weight, the 30th part of a shekel (Ex 30 13; Lev 27 25; Nu 3 47; 18 16; Ezek 45 12). See Weights and Measures.

**GERAS, ge-râs (גְּרָס, gérâs, "circle," "region"); Ge-Ass, Gerar**: A town in the Philistian plain S. of Gaza (Gen 10 19), where both Abraham and Isaac sojourned for a time, and where they came into contact with Abimelech, king of G. (Gen 20 and 26, passion). The place has not been fully identified, but it is probably in one of the oasis of Wady Sher'a, at a place called Um Jerrâd, near the coast S.W. of Gaza and 9 miles from it (SWP, III, 389-90). The site answers fairly well to the statements of Eusebius and Jerome, Onom, that it was called Gerar (Rom 4 25) and the site of Elymas, under the name of Elasar (Is 21 1). It is actually 30 Eng. miles, but distances were not very accurately determined in early times. G. was known in the first 5 cents. AD, when it was the seat of a bishopric, and its bishop, Marcian, attended the Council of Chalcedon 411 AD. It was also the site of a monastery.

The statements in Gen indicate that G. belonged to the Philistia, and we are led to infer that Abimelech was king of that people, but it is quite certain that they did not place G. near the coast, but that it was the site of Abraham, in fact only a short time before the Exodus. In, however, it is probable, however, that the writer of Gen would refer to the country as it was known in his day. The town certainly existed in the Philistian period, for it is known as Jerf el-Dûrân, which is the site of the first town inhabited by the Peoples of the Steppe, who defeated the Ethiopian host under Zerar and pursued them in their flight unto G. (2 Ch 14 13). Besides the locality of Um Jerrâd, another place in the vicinity known as Jerf el-Dûrân has been thought by some to be the site of G. Jerrâd in Arabic means "jars," and it is doubtful whether it represents the Hâb Grrâs. Jerrâd means usually "steep declivity," or "precipices," and at the place mentioned many fragments of pottery were found, but this does not necessarily indicate the site of an ancient town. The site of G. is discussed in Thomson's LB, I, 196-99 (ed. 1882); Robinson's BR, II, 43-44; PEFS, 1871, 84; 1875, 102-64; 1881, 38.

**H. P. L. POPOW**

**GERASA, ge-râsa, GERASENES, ge-râ-sênôs (Γερασα, Gerassa; Γεραιανοὶ, Geraiânōn)**:

1. The town itself is named in:
1. Country Scripture, and is referred to only in the Deccan are:
2. The ruins of Gerasenes (Mk 5 1; Lk 8 26.37: see WH, App., 11). This describes the district in which Christ met and healed the demoniac from the tomb, where also took place the destruction of the swine. It was on the eastern shore of the Sea of Galilee, and must have been a locality where the steep edges of the Bashan plateau drop close upon the brink of the lake. This condition is fulfilled only by the district immediately S. of Wady Semak, N. of Kat al ed-Duwan. The slopes descend swiftly into the sea, and animals, once started on the downward run, could not avoid plunging into the depths. Many ancient tombs are to be seen in the face of the hills. Gerasa itself is probably represented by the ruins of Kurseh on the S. side of Wady Semak, just where it opens on the seashore. The ruins of the town are not considerable; but there are remains of a strong wall which must have surrounded the place. Traces of ancient buildings in the vicinity show that there must have been a fairly numerous population in the district.
2. The great and splendid city in the Decapolis is first mentioned as taken after a siege by Alexander Jannaes, 85 BC (BJ I, iv. 8). Jos names it as marking the eastern limit of Peraea (BJ III, iii. 3). He calls the inhabitants Syrians, when, at the
beginning of the Jewish revolt, the district round Gerasa was laid waste. The Syrians made reprisals, and took many prisoners. With these, however, the Gerasenes dealt mercifully, letting them go free, and escorting them to the border (BJ, II, xvii, 1, 5). Lucius Annan, at the instance of Vespasian, sacked and burned the city, with much slaughter (BJ, IV, ix, 1). From this disaster it appears soon to have recovered, and during period of its greatest prosperity lay, probably, in the 2d and 3d cents. of our era. It became the seat of a bishopric, and one of its bishops attended the Council of Chaledon. Reland (Pal, II, 806) notes certain extant coins of Gerasa, from which it is clear that in the 2d cent. it was a center of the worship of Artemis. It was besieged by Baldwin II, in 1121 AD. Mention is made of the strength of the site and the mighty masonry of its walls. William of Tyre calls the city Jarous, and places it 18 miles E. of Jordan (Hist. xii, 16). The distance is about 19 miles from the river. It was conquered by the Moslems in the time of Omar (Guy le Strange, "Pal under the Moslems," 402). The sultan of Damascus is said to have fortified it; but there is nothing to show that the Moslems occupied it for any length of time.

Modern Jerash lies on both banks of Wady Jerash, about 6 miles from its confluence with Wady ez-Zerkah (the Jaboke). It is almost 20 miles from Amman (Philadelphia), and 23 from Pella (Pella). The ruins are wide and imposing, and are better preserved than any others on the E. of Jordan. They include several splendid temples, theaters, basilicas, palaces and baths, with hippodrome and naumachia. The triumphal arch to the S. of the city is almost entire. Two paved streets with domed arcade extend through the city at right angles, and four massive pedestals still marking the point of intersection. An excellent account of the ruins is given in Thompson's "IB, III, 558 ff.

There is nothing above ground of older date than the 2d and 3d cents. of our era; but there is no reason to doubt that the Or city of Gerasa stood on the same site. The presence of a copious spring of sweet water makes it probable that the site has been occupied from olden time; but no trace remains of any ancient city. Some would identify the place with Raboth-Gilead, which see. The site is now occupied by a colony of Circassians, and there is reason to fear that, unless something is done to preserve them, many valuable remains of antiquity will perish.

W. EWING

GERGESESES, gur't-se'sez, gur'-ge-senz': A false reading of "Gaderesenses" retained in AV of Mt 8 28. See GADARA.

GERIZIM, ger'i-zim, gë-rî'-zîm, MOUNT (יו סון), har g'rizim: Named in the directions for the reading of the law (Dt 11, 29), and 1. Scriptural in the account of that great ceremony (Dt 27 12; Josh 8 33 f). Mt 28. Ebal and Gerizim stood over against each other, and on their sides the peoples were placed, half upon one and half upon the other, while in the vale which separates the mountains stood the ark, with the Levites. Those who stood on Gerizim responded to the blessings, those on Mt. Ebal to the cursings, as these were spoken "with a loud voice" by the Levites. From a spur of Mt. Gerizim Jotham spoke his great parable to the men of Shechem (Jgs 9 7). The name appears no more in canonical Scripture. In consequence of the dispute which arose over the marriage of Manasseh, who belonged to the high-priestly family, with a daughter of Sanballat the Horomote (Neh 13 28), a temple was built on Gerizim as a rival to that in Jerus (c 432 BC). This was the beginning of the schism which lasts to the present day (Ant, XI, viii, 2, 4). See SAMARITANS. The temple was destroyed by John Hyrcanus c 110 BC (Ant, XIII, ix, 1; BJ, I, ii, 6).

Mt. Gerizim, the modern Jebel et-Tür, stands on the S., Mt. Ebal on the N., of the narrow pass which cuts through the mountain range.

2. Descrip- opening a way from the sea to the Jordan. In the thread of this past to the W., on the S. of the vale, and close to the foot of Gerizim, lies the town of Nablus, the ancient Shechem. Here copious fountains rise, filling the valley with beauty and fruitfulness. The sides of the mountain are steep and rocky on E. and N.; on the W. the ascent is more gradual, and here, by means of a system of terraces carried almost to the summit, it is cultivated with great care and success. Its height is 2,548 ft. above the level of the sea, 228 ft. lower than its northern companion.

Abraham came through the pass and camped near Gerizim at the oak of Moreh (Gen 12 6). According to Sam tradition it was on this mountain that he prepared to sacrifice Isaac, and at Salem, not far from it, was the Altar of Sacrifices distant, he met Melchizedek (Gen 14 17 ff). The scene of Jacob's dream is placed at Khurbet Lawnah on the summit (Gen 28 11 f). In a little hollow W. of the ridge, the Samaritans annually celebrate the Passover in accordance with the directions of the Pent. This is done in the open air, their temple having long since disappeared.

The most important remains on the mountain today are those of the "rock... mountain", built in 533 AD, to protect the church which had been erected in 475 AD. Near the center of the plateau is a bare piece of rock, on which, tradition says, the altar stood in the Sam temple. A cup-like hollow in it may have been used for libations. In the western wall of el-Kal'ah, Justinian's castle, there are 12 stones under which, it is said, are the stones which Israel took from the bed of the Jordan (Josh 4 20).

Mount Gerizim with Shechem.

Gerizim was certainly "this mountain" pointed to by the woman of Samaria in her conversation with Jesus (Jn 4 20 f); the cliffs of the mountain almost overhang the Well of Jacob.

For the reason why Gerizim was chosen for the blessing and Ebal for the cursing we are left to conjecture. The directions were fixed by one looking
to the E., not, as with us, looking to the N. For one standing in the valley, therefore, Gerizim was on the right hand, "the side of good fortune" (Driver, Deuteronomey ch. 11).  

Onom places Ebal and Gerizim much nearer the Jordan than given in Jos. It was doubtless to meet the difficulty raised by the long distance from Ai to Shechem. But their nearness to the "oaks of Moreh" (Dt 11:30) points to this locality, and this is confirmed by Jos, who speaks of Shechem, the metropolis of the Samaritans, "a city situated at Mt. Gerizim" (Ant., XI, viii., 6).  

Andronicus, appointed governor of Gerizim by Antiochus Epiphanes, is mentioned in 2 Macc. 5:23 (AV "Garizim").  

GERON, ge-ron (Ţopher, Geron): Not much seems to have been gained by translating with RVm "Geran, an Athenian," for "an old man of Athens" in 2 Macc. 6:1.  

GERENIANS, ge-rē-ni-ans ( Hose tōn Γερηνίων, hēōs tōn Gereonēōn): The name indicates the southern limit of the territory assigned by Antiochus to the government of Judah. Maccabaeus when he "left Hephagonides governor from Ptolemæus even unto the Gereniens" (2 Macc. 13:24, AV "Gerreniens"). It is not easy to say exactly who the G. were. They were wrongly associated by G ['/s], the town Gerēna, and are with more probability connected with the ancient city of Gerar, S.E. of Gaza. One MS reads Gerēnōn, which could easily be corrupted into Gerēnēōn, and would place the government of Hephagonides between Ptolemæus and Gerēna.  

J. HUTCHISON  

GERSHOM, gē'r'shōm (גֶּרְשֹׁם, gershōm, from gērāsh, "to cast out"; explained, however, in Ex 2:22 and 18:3 as from gēr, "for he said, I have been a sojourner in a foreign land"):  

(1) Firstborn son of Moses and Zipporah. The only details of his life contained in the Pent are the account of his circumcision (Ex 4:25), and his remaining under the care of Jethro, while Moses was in Egypt leading the Exodus. His descendants were among the tribes of Levi (1 Ch 23:14). One of them apparently was the Jonathan who officiated as priest of the idolatrous sanctuary at Dan, and whose descendants held the office until the captivity. The MT inserts a supposed 3, in the number of the tribe of Levi (3:13), making it to read הָעִם הַרְשָׁכָה, Manassesh, for the purpose, according to tradition, of disguising the name out of respect for the revered Lawgiver. Another descendant described as a "son" was Shebuel, a ruler over the tribes of David.  

(2) A son of Levi, so called in 1 Ch 6:16. 17. 20. 43. 62. 71 (Heb. 1.2.5. 28. 47. 50); 16:7; elsewhere Gershon (q.v.).  

(3) A descendant of Phinehas, the head of a father's house, who journeyed with Ears from Babylon to Jerusalem in the reign of Artaxerxes (Ezr 8:2).  

ELLA DAVIS ISAACS  

GERSHON, gē'r'shon, GERSHONITES, gē'r-shōn-ītes (גֶּרְשׁוֹן, gershōn, written also gēr'shōm): Firstborn of the 3 sons of Levi (Ex 6:16; Nu 3:17; 1 Ch 6:1.16 m; 25:6). He had two sons, Libni, also known as Ladan (1 Ch 23:7; 26:21), and Shimei (Ex 6:17; Nu 3:18; 1 Ch 6:17.20), and consequently two groups of descendants, enumerated in the census taken in the Wilderness of Sinai (Nu 3:21 ff) and that in the Plains of Moab (Nu 26:57). In the distribution of functions among the Levites, the Gershonites were charged with carrying the curtains, coverings, screens, hangings, cords and instruments of the tabernacle and the tent of meeting on the journeys in the wilderness, under the supervision of Ithamar the son of Aaron. Their function was thus more exalted than that of the Merarites, who carried the boards, and less so than that of the Kohathites, who carried the most holy utensils and symbols. The Gershonites were also given two wagons with four oxen—half as many as the Merarites, according to their service (Nu 7:7).  

Thirty cities were assigned to the Gershonites in Northern Pal by Eleazar and Joshua (Jos 21:6. 7:23-33 | 1 Ch 6:62.71-76).  

Among the Gershonites who achieved distinction in later Bib. times was the family of Asaph, the singers from the time of David to the family of the Second Temple (1 Ch 6:31-47; 25:1-7; 15.7.17. 19; 16:5.7; 2 Ch 35:15; Ezr 2:41; 3:10; Neh 11:17.22; 12:35; 1 Ch 9:15). Other Gershonites named are the heads of the father's houses in the days of David in connection with the dividing of the Levites into courses (1 Ch 23:7-11); the superintendents of the treasuries of the house of the Lord of the same time (1 Ch 26:21.29; 29:8); and, finally, Gershonites are mentioned among those who cleansed the house of the Lord in the days of Hezekiah (2 Ch 29:12.13).  

ELLA DAVIS ISAACS  

GERSON, gər'sən (Ţopher, Giron; 1 Esd 8:29): Called Gershon in Ezr 8:2.  

GERUTH CHIMHAM, ge'rū'th kīm'hām (גֶּרְתֶּךָקִיםhammer, "firm," "strong"): A descendant of Judah through Caleb (1 Ch 2:47). AV has "Gesham," but not in the original 1611 edition.  

GESHEM, ge'shēm (גִּשֵּׁם, geshēm, gashmā; Gē'ēm, Gē'mā, "rainstorm"): An Arabian, probably chief of an Arabian tribe that had either settled in Southern Pal during the exile in Babylon, or had been settled in or near Samaria by Sargon (Neh 2:19; 6:1.2.6). He was a confederate of Sanballat and Tobiah, and strenuously opposed the building of the wall under Nehemiah. He with the others mocked at the first efforts to build the wall, and afterward repeatedly sought to entice Nehemiah to the plains of Ono. The name also occurs in the form Gashmā, perhaps an Assyrian form of the same name Geshem.  

J. J. RIEVE  

GESHUR, ge'shōr (גֶּשֶׁר, geshōr, "bridge"): An Aramaean kingdom (2 S 15:8) of no great size which lay probably to the S. of Maacah, and formed with it the western boundary of the land of Bashan (Dt 3:14; Josh 12:5; 13:11). The territory of these two probably corresponded roughly with modern Jaulan. It may not have reached quite to the Jordan on the W.; in which case the Geshurites lit. dwelt "in the midst" of Israel (Jos 13:13), since they were not expatriated by the half-tribe of Manasseh until they retained their independence. David married Maacah, daughter of Talmai, king of Geshur, who became the mother of Absalom and Tamar (2 S 3:3). To Talmai Absalom fled for safety after the murder of Ammon (13:37), and then Absalom brought him back to Jerusalem (24:23). The Geshurites and Aram are said to have taken the
cities of Jaïr—i.e. Havvoth-Jair—which lay in the land of Gilead (1 Ch 2:23). It is possible that “Geshurites” should be read, with Vulg, Syr, etc., instead of “Ashurites” in 2 S 2:9. The only difficulty is that these were an independent kingdom, and there is nothing to show how it was brought under the sway of the son of Saul. In the catalogue of land still to be possessed in Jos 13:2, AV renders “Geshur,” RV “the Geshurites,” referring evidently to a district bordering on the Philist. Both AV and RV render the same word by “Geshurites” in 1 S 27:8, where apparently the same territory is indicated as invaded by David. In neither passage is the text above suspicion; in 1 S 27:8 LXX B omits the name. No satisfactory explanation has been suggested.

W. EWING

GESHURITES, gē-shūrǐtēs, gē-shōôōrītēs (גֶּשֶׁרְיָה, גֶּשֶׁרְיָה). See preceding article.

GESTURE, jēs’tur, jēs’tur: The Oriental is rich in gestures by which feelings are expressed and force added to words. Of this we have abundant illustration in the Bible. Almost every available part of the body was employed in gestures. In situations the whole body was bowed, sometimes to the ground (Gen 18:2; 19:1; 33:7; 43:6; 33:3, 7, 11), falling on the face to the ground and bowing to the ground, 3 t (1 S 30:4); cf Gen 23:7; 2 S 9:8; 18:21; 1 K 2:11). Both AV and RV employ the same word by “Geshurites” in 1 S 27:8, where apparently the same territory is indicated as invaded by David. In neither passage is the text above suspicion; in 1 S 27:8 LXX B omits the name. No satisfactory explanation has been suggested.

W. EWING

Mohammedans Praying in the Mosque at Damascus.

The hand lifted up was a sign of arrogance or pride (Ps 83:2); of exaltation, or recovery from trouble, etc (Jgs 8:28; Ps 27:6; 110:7; Zec 1:21); to cover the head was a symbol of grief or mourning (2 S 16:30; Est 6:12; Jer 14:3), also putting the hand on the head (2 S 13:19; Jer 2:37), or ashes, dust on the head (Job 7:6; 1 S 4:12; 2 S 13:19; Est 4:1); wagging (or shaking) the head expressed contempt or malicious enjoyment (Job 16:4; Ps 64:8; Jer 18:16; Lam 2:15; with “hissing,” cf Mt 27:39; Mk 15:29; cf Ps 22:7; 44:14; 109:26; Jer 48:27).

Uncovering the feet was a sign of grief (2 S 15:30; Isa 20:4); lifting up the head against one was a symbol of opposition (Ps 41:9; Jn 13:18); shaking the dust from the feet, of freeing from responsibility and of complete rejection (Mk 10:14; Acts 13:51); at Corinth Paul “shook out his garments,” Acts 18:6; strong joyous feeling (as elsewhere) expression in dancing (Jgs 11:34; 21:21; 1 S 18:6; Jer 31:43), before Jeh (Ex 15:20; 2 S 6:14, 16).

Shooting out the lip was an expression of contempt (Ps 22:7); to incline the ear signified attention (Ps 46:10); rending the garments expressed the sense of horror (as in the presence of disaster, blasphemy, etc) (Nu 14:6; Jos 7:6; 1 S 4:12; 2 S 1:2; 13:19; 15:32; Mt 18:6; Acts 14:14); the smile indicated favor and gave confidence (Job 29:24); lifting up the eyelids was a sign of pride (Prov 30:13); Isaiah speaks also of the "outstretched neck" and wanton eyes" of the haughty daughters of Zion, "wallowing and pursing as they go, and making a tinkling with their feet" (Isa 3:16). The perverse man "winketh with his eyes . . . speak-
eth with his feet . . . maketh signs with his fingers” (Prov 6 13).

It is interesting to note the gestures ascribed in the Gospels to Jesus. The expression of His eyes is often referred to; we read how He "thrust up his eyes on his disciples" before pronouncing the Beatitudes, indicating a loving regard for them (Lk 6 20); how He "looked upon" the young ruler and "loved him," and, with another expressive "look" (round about the tree supposed—see Luke 13), "Heard words—shall they that have richly entered into the kingdom of God?" (Mk 10 21 23); how He "looked up to heaven" before He blessed and brake the loaves (Mt 14 19; Mk 6 41; Lk 9 16); also before healing (Mk 7 34); how He "looked round" on His adversaries in the synagogue (Lk 6 10), "with anger, being grieved at the hardening of their heart" (Mk 3 5); how He "turned and looked upon Peter" so that he remembered his boasting and fall, and went out and wept bitterly (Lk 22 61); we read also how He took a little child into His arms and held him up as an example to His disciples (Mk 9 36), and how He "took little children in his arms, and blessed them, laying his hands upon them" (Mk 10 16); how He "stooped down, and with his finger wrote on the ground" (Jn 4 24), "the woman accused of adultery was brought to Him, then "lifted up himself" and spake, again "stooped down, and with his finger wrote on the ground," till the woman’s accusers had departed one by one, condemned and ashamed, when He again "lifted up himself" and sent the woman away (Jn 8 6 6); how on His way to the tomb of Lazarus, He was agitated, AV and RV "was troubled," Mt "troubled himself," Meyer has "shuddered." Some tr "shook himself" (Jn 11 35). See further, Attitudes.

W. L. Walker

GET, GETTING: A great many Heb words are in the OT tr "get," "got," etc. The word "get" has two meanings: (1) with the idea of movement, "to go," etc.; (2) with that of acquisition, "to gain," etc. (1) In the first sense the most frequent words are bd, "to come, or go in" (Gen 46 17; 1 S 22 5, etc); yalah, "to go on" (Gen 12 1; 22 2; Ex 6 4; Jer 5 6, etc); yarah, "to go down" (Gen 42 2; Joel 1 19); yalah, "to go up" (Gen 44 17; Isa 40 9; Jer 49 31, etc). Other words are nadh, "to move off" (Jer 49 30 AV; Dn 4 14); na’dol, "to remove" (N Nu 14 25), yad, "to go out" (Gen 19 14; 31 13; Ex 11 8). (2) In sense of acquisition, the words most frequently tr "get" etc. are אִישׁ, "to do," "make" (Gen 12 5; 31 1; Dt 8 17 18); kannah, "to get," "obtain" (Gen 4 1; Prov 4 5 7; Eccl 2 7 AV, RV "bought"); Jer 13 1, RV "buying"; maza’d, "to find" (Nu 31 50; 2 S 20 6); rakhah, "to acquire," "gain" (Gen 31 18; 36 6 AV, RV "gathered") 46 6).

Getting is the tr of pô’dal (Prov 21 6), of kînayah "obtaining" (Gen 31 18; Prov 4 7, ERV text and ARV "all thou hast gotten"). In the NT "get" in the first sense is the tr of εξαρέχομαι, "to go out or forth" (Lk 15 31; Acts 17 3; 22 18); of εὑρέθη, "to find" (Acts 27 43); of καταβαίνω, "to go down" (Acts 10 20); ἐπιστέφων, "to go away or under," "Get . . . behind" (Mt 16 23; Lk 8 4 AV, Get . . . hence"; Mt 4 10). The only separate word tr "get" in the second sense is ἑθοποιοῦσαν, "they learn to find" (usually tr "find") (Lk 9 12 AV, "that they may go . . . and get victuals").

For "get" RV has "mount" (Dt 28 43), "buy" (Prov 17 16; Jer 13 19; 19; Lk 5 13); for "get you down," Joel 5 13; for "get down": "get" (Prov 20 12); for "get them away" for "gather themselves together" (Ps 104 22); for "get thereby" (Ps 104 12) that they may "up corn for them," and for "that we might buy corp" (Neh 5 23), "get you no" for "provide neither" (Mt 10 9): "geteth prudence" for "is prudent," m "dealt prudently" (Prov 15 5); "geteth" for "coveteth" (Hab 2 9).

W. L. Walker

GETHER, γήθερ (γήθ, gether): In Gen 10 23 named as one of the 4 sons of Aram. In 1 Ch 1 17 mentioned simply among the sons of Shem.

GETHSEMANE, geth-sem’a-në (Γηθσιμανί, Gethesmané); [for other spellings and accents see Thayer, s.v.]; probably from the Aram. גְּדָשָׁנָא, gath šimnîm, "oil press"); Mentioned (Mt 26 36; Mk 14 32) as a place (χαίρον, a "enclosed piece of ground," to which Jesus and the disciples retired after the last supper; in Jn 18 1 it is described as a "garden" (κήπος, kēpos), while Lk (24 40) simply says "place" (τόπος, topos). From Jn 18 1 it is evident that it was across the Kidron, and from Lk 22 39, that it was on the Mount of Olives. Very possibly (Lk 21 37; 22 39) it was a spot where Jesus habitually lodged when visiting Jerusalem. The owner—whom conjecture suggests as Mary the mother of Mark—must have given Jesus and His disciples special right of entry to the spot.

Tradition, dating from the 4th cent., has fixed on a place some 50 yds. E. of the bridge across the Kidron as the site. In this walled-in enclosure once of greater extent, now primly laid out with garden beds, by the owners—the Franciscans—are eight olive trees supposed to date from the time of Our Lord. They are certainly old, they appeared venerable to the traveler Maundrell more than two centuries ago, but that they go back to the time claimed is impossible, for Jos states (BJ XVI, 1, 1) that Titus cut down all the trees in the neighborhood of Jerusalem at the time of the siege. Some 100 yds. farther N. is the "Grotto of the Agony," a cave or cistern supposed to be the spot "about a stone’s cast" to which Our Lord retired (Lk 22 41). The Greeks have a rural garden in the neighborhood, and a little higher up the hill is a large Russian church. The traditional site may be somewhere near the correct one, though one would think too near the public road for retirement, but the corners of the hill slopes must have so much changed their forms in the troublous times of the first and second centuries, and the loose stone walls of such enclosures are of so temporary a character, that it is impossible that the site is exact. Sentiment, repelled by the artificiality of the modern garden, tempts the visitor to look for a more suitable and less artificial spot farther up the valley. There is today a secluded olive grove with a ruined modern olive press amid the trees a half-mile or so farther up the Kidron valley, which must far more resemble the original Gethsemane than the orthodox site.

E. W. G. Masterman
GEUEL, ge'el, ge'-e'l (גֵּאֵל, ge'el, "majesty of God"): The spy from the tribe of Gad (Nu 13:15), sent by Moses to spy out the land of Canaan.

GEZER, ge'zer (גְּזֶר, gezer): A city of great military importance in ancient times, the site of which has recently been thoroughly explored. The excavations at this spot are the most thorough and extensive of any in Pal, and have not only done much to confirm the history of the place, as known from Bib. and other sources, but have also thrown a flood of light upon the general history, civilization and religion of Pal in pre-Israelite and Israelitish times.

The long-lost site of Gezer was discovered by M. Clermont-Ganneau in 1878, and his suggestion that the modern name for the place, Tell Geuel, stands for "Gezer," was confirmed by his further discovery of three sites by bilingual inscriptions, in Heb and Gr, cut on surfaces of rock by a certain Alkios, apparently once the governor of the city; in one of them occurred the expression "the boundary of Gezer.

The natural features and the position of Tell Gezer abundantly explain the extreme importance of Gezer in ancient times. The buried remains crown a narrow hill, running from N.W. to S.E., about 1,700 ft. long by 300 to 500 ft. broad. The approach is steep on every side, and in early times, before the accumulation around the sides of the rubbish of some millenniums, must have been much more so. The hill stands, like an outpost, projecting into the great plain, and is connected with the low hills behind it, part of the Shephelah, with but a narrow neck. At the foot of the hill runs a great high road from Egypt to Syria; to the N. lies the Vale of Ajalon, across which runs the modern carriage road to Jerusalem, and up which ran the great high road, by the Beth-horon, to the plateau N. of Jerusalem; to the S. lies the Vale of Sorek, where stood Beth-sheanesh, and along which went a great highway from the country of the Philistines to the hill country of Judah. Today the Jerusalem-Jaffa railway, after sweeping some miles away in the plain round the whole western and southern sides of the site, passes along this open vale to plunge into the narrow defile—the Wady Isma'in, which it follows to Jerusalem. From the summit of the Tell, a vast expanse of country is visible between the long blue line of the Mediterranean to the W., and the abrupt and lofty mountains of Judah to the E. That it has been all through history the scene of military conflict is fully understood when its strategic position is appreciated; no military leader even today, if holding the highlands of Pal against invasion, could afford to neglect such an outpost.

Although the excavation of the site shows that it was occupied by a high civilization and a considerable population at an extremely early period, the first historical mention is of Gezer in the list of the Palestinian cities captured by Tahunites III (XVIIIth Dynasty, about 1500 B.C.). From this time it was probably under Egyp governors (the Egyp remains at all periods are considerable), but from the Ammonites, a century or so later, we learn that Egyp influence was then on the wane. Three of these clay tablets are dated from and are written in the name of the governor Yaphah; he was then hard pressed by the Khahiri, and he appealed for help in vain to Egypt. In other letters belonging to this period, there are references to this city. In one, a certain freebooter named Lapaya makes excuses that he had broken into the city. He "has been slandered. Is it an offense that he has entered Gazri and levied the people?" (no. CCXL, Petrie's tr).

In the well-known "Song of Triumph" of Merenptah, who is considered by many to be the Pharaoh of the Exodus, occurs the expression "Gezer is taken." (In connection with this it is interesting to notice that an ivory pectoral with the cartouche of Merenptah was unearthed at Gezer.)

In the time of Joshua's invasion a certain "king of Gezer" named Horam (גֶּרָם, hārām, but in LXX Ἀδαμα, Ádōn, or Ἐδαμ, Eōdēm) came to the assistance of Lachish against the Israelites, but was slain (Josh 10:33). Gezer was taken, but the Canaanites were not driven out, but remained in servitude (Josh 18:10; Jgs 1:29). The city became one of the towns on the southern border of Ephraim (Josh 16:3), but was assigned to the Kohathites of the Levites (21:21). In 2 S 5:25 (AV "Gazer") we read that David chased the Philistines after their defeat in the valley of Rephaim "from Geba until thou comest to Gezer," showing that this was on the frontier of the Philistine territory; and in 1 Ch 20:4 it states, "There arose war at Gezer with the Philistines, and Sibbecai the Hushathite slew Sippai, one of the champions of the Philistines." The corresponding account in 2 S 21:18 the scene of this event is said to be Gob, which is probably a copyist's error—גָּבָר, for גָּזָר. According to Jos (Ant., VIII, vi, 1), at the commencement of Solomon's reign, Gezer was in the hands of the Philistines, which may explain 1 K 9:16, where it is stated that a certain Pharaoh, whose daughter Solomon married, captured and burnt Gezer and gave the site to his daughter. Solomon rebuilt it (ver 17). There are no further references to Gezer during the later Jewish monarchy, but there are several during the Maccabean period. Judas pursued Gorgias to "Gazara and into the plains of Idumaean and Azotus and Jamnia" (1 Macc. 4:15); Baccides, after his defeat by Jonathan, "fortified also the city of Beth- sura, and Gezer, and the tower which stood over them and provision of victuals" (1 Macc. 9:52 AV); a little later Simon "camped against Gazara and besieged it round about; he made also an engine of war, and set it by the city, and surrounded a certain tower, and took it" (1 Macc. 13:43 AV), after which he purified it (ver 47:48). From Jos (Ant., XIII, vii, 2) we gather that Antiochus had taken Gezer from the Jews.

The governor, Alkios, who made the bilingual inscriptions, may come in about this time or a little later; the rock inscriptions, of which half a dozen are now known, give no information regarding their date.

In the period of the Crusades this site, under the...
name "Mount Gisart," was a crucading fort and gave its name to a family. Here King Baldwin IV gained a victory over Saladin in 1177, and in 1191 the latter monarch camped here while conducting some fruitless negotiations with King Richard of Lion at 10 and 1495 occurred here between the governor of Jerus and certain turbulent Bedouin. The history of Gezer, as known, is thus one of battles and sieges extending over at least 3,000 years; from the archaeological remains we may infer that its history was similar for at least 1,000 years earlier.

In 1904 the Pal Exploration Fund of England obtained a "permit" for the excavation of Tell Gezer.
3. History of certain Europeans, whose agent, living much of the time on the Tell excavations itself, was himself deeply interested in the excavations, so that unusually favorable conditions obtained for the work. Mr. (now Professor) R. A. Stewart Macalister, M.A., was sent out, and for 3 years (1904-7) he instituted an examination of the hidden remains in the mound, after a manner, till then, unexamined in Pal exploration. His ambition was to turn over every cubic foot of soil down to the original rock, so that nothing of importance would be overlooked. At the expiration of the original "permit" much remained unexplored, application was made to the authorities for a second one, and, at the end of 1907, Mr. Macalister embarked on a further 2 years of digging. Altogether he worked for the greater part of 5 years, except for necessary interruptions of the work due to unfavorable weather. Some two-thirds of the total accumulated débris on the mound was ransacked, and besides this, many hundreds of tons, excavator's remains in the neighborhood were thoroughly explored.

It was found that the original bare rock surface of the hill was crowned with buried remains, in some parts 20 and 30 ft. deep, made up of the débris of all the cities which had stood on the site during three or four thousand years; on the part excavated there were remains so late as the commencement of the Christian era, the Gezer of the time, and the great fortifled city, being built on a neighboring site. The earliest inhabitants were Troglodytes living in the many caves which riddled the hill surface; they were apparently a non-Semitic race, and there was some evidence that they were cremationists. Hence, or a short time after—the earliest Semites—inclosed the hilltop with high earth rampart faced with rough stones—the earliest "walls" going back at last at 3000 BC. At an early period—probably about 3000 BC—a race with a relatively high civilization fortified the whole hilltop with a powerful and remarkably well-built wall, 14 ft. thick, with narrow towers of short projection at intervals of 90 ft. At a point on the S. side of this was unearthed a very remarkable massive, brick gateway (all the other walls and buildings are of stone), with towers on each side still standing to the height of 16 ft., but evidently once much higher. This gate showed a strong Egypt influence at work long before the first historic reference (XVIIIth Dynasty), for both gateway and wall to which it belonged had been ruined at an early date, the former indeed, after its destruction, was overlaid by the buildings of a city, which from its dateable objects—scarabs, etc.—must have belonged to the time of Amenophet III, i.e., as early as 1500 BC.

The later wall, built, we may conclude, soon after the ruin of the former, and therefore about 1500 BC, was also a powerful construction and must have existed considerably over a thousand years, down, indeed, till 100 BC at least, when Gezer disappears from history as a fortified site. These walls enclosed a larger area than either of the previous ones; they show signs of destruction and repairs, and Mr. Macalister is of the opinion that some of the expensive repairs occurred here between the governor of Jerus and certain turbulent Bedouin. The history of Gezer, as known, is thus one of battles and sieges extending over at least 3,000 years; from the archaeological remains we may infer that its history was similar for at least 1,000 years earlier.

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later. In the accumulated rubbish around these pillars were found enormous numbers of small stone phallic images, together with pottery plaques of Ashtaroth, made with rude exaggeration of the sexual organs (see BAAL; ASHTEROETH).

Another monument of great interest—and high antiquity—was the great rock-cut tunnel. It is about 23 ft. high, and 13 ft. wide, and descends by 80 steps, 94½ ft. through the solid rock, to a cave in which there is a spring. It is very similar to the great tunnel known as "Warren's tunnel and shaft" which was clearly constructed by the early Jebusites to reach from within the city's walls to the fountain of Gihon (see Siloam, ZION). This Gezer tunnel must date at least to 2000 BC: it is evident from the nature of the accumulated débris which blocked its mouth that it was actually abandoned about 1400 BC. Its antiquity is confirmed by the fact that it was evidently excavated with flint knives.

At a much later period in history, in that of the Maccabees, the water supply of the city, in time of siege, at any rate, was largely dependent on an enormous open cistern which Mr. Macalister cleared of earth and found capable of containing 2,000,000 gallons of water. Among the smaller "finds" which throw light upon the Bible history may be mentioned two much broken, cuneiform tablets, both referring to land contracts, which, from the names of the eponyms, can be dated to 651 and 649 BC respectively. They therefore belong to the time of the last, and one of the greatest, of the Assyrian monarchs, Ashurbanipal, the "noble Sennappar" of Ezer 4 10, and they show that he was not only a great conqueror, but that in Palestine he had an organized government and that legal civil business was transacted in the language of Assyria.

The illumination of OT history which the excavations of Gezer have afforded can here be only hinted at, but references to it will occur in many of the articles in other parts of this Encyclopedia.

Literature.—In Bible Side-Lights from the Mound of Gezer Professor R. A. S. Macalister has described in a popular form with illustrations some of his most remarkable discoveries; while in the Memoirs of the Excavations at Gezer (1912), published by the Palestine Exploration Fund, Professor Macalister deals with the subject exhaustively. E. W. G. Masterman.

GEZITES, gē'zī'ts. See GIZZITES.

GHOST, gōst (ΣΠΟΡ, nephech; πνεύμα, pneuma): "Ghost," the middle-Eng. word for "breath," "spirit," "soul," appears in AV as the tr of nephech ("breath," "the breath of life," animal soul or spirit, the vital principle, hence "life"), in two places of the OT, viz. Job 11 20, "the giving up of the ghost" (so RV), and Jer 15 9, "she hath given up the ghost"; gâ'm, "to gasp out," "expire" (Gk), is also several times so tr (Gen 25 8 17; 35 29; 49 33; Job 3 11; 10 18; 13 19; 14 10; Lam 1 19). In Apc (Tob 14 11) peuchê is tr in the same way as nephech in the OT, and in 2 Mace 3 31, ev orachê, gâ'm, is rendered "give up the ghost," RV "quite at the last gasp."

In the NT (to give up the ghost) is the tr of ekpneô, "to breathe out" (Mk 15 37 39; Lk 23 46; so RV); of ekpneôs, "to breathe out," "expire" (Acts 8 5 10; 12 24); in Mt 27 50, pâ'müs to pneuma, and in Jn 19 30, parâdôken to pneuma, are rendered respectively, "yielded" and "gave up the ghost," RV "yielded up his spirit," "gave up his spirit."

"The Holy Ghost" is also frequent in AV; in ARV it is invariably changed to "Holy Spirit," in ERV sometimes only, chiefly in the Gospels. See HlSP; HlSP.

W. L. Walker.

GHOST, HOLY. See HOLY SPIRIT.

GIAH, gî'ah (יה, gî'âh): An unidentified place on the route followed by Abner in his flight, pursued by Joab (2 S 2 24). LXX renders Γαί, corresponding to the Heb gî, "valley." The form gî'âh may be due to corruption of the text.

GIANTS, jî'ânts: The word appears in AV as the tr of the Heb words דֶּרֶךְ, râ'phâ'im (Gen 6 4; Nu 13 33; דֶּרֶךְ, râ'phâ'im (Dt 2 11 20; 3 11; 13; Josh 12 4, etc); נָּשִׂים, Ṿānah (1 Ch 20 4 6 8), or רְפַחֵי, râ'phâh (2 S 21 16 18 20 22); in one instance of רְפַח, gibbor, lit. "mighty one" (Job 16 14).

In the first two cases RV changes "giants" into the Heb words "Nephilim," râ'phâ'im, and "Rephaim," râ'phâ'im, respectively (see these words). The "Nephilim" of Gen 6 4 are not to be confused with the "mighty men" subsequently described as the offspring of the unlawful marriages of "the sons of God" and "the daughters of men." It is told that they overspread the earth prior to these unhallowed unions. That the word, whatever its etymology, bears the sense of men of immense stature is evident from the later passages, Nu 13 33. The same is true of the "Rephaim," as shown by the instance of Ḥâg (Dt 3 11; Josh 12 4). There is no doubt about the meaning of the word in the case of the giants mentioned in 2 S 21 and 1 Ch 20. See also ANTEHUMAN.

JAMES IRR.

GIANTS, VALLEY OF THE. See REPHAIM, VALLEY OF.

GIBBAR, gib'âr (גִּבָּר, gibbar, "hero"): In Ezr 2 20 the "children of Gibbar" are mentioned among those who returned with Zerubbabel. The passage (Neh 7 25) has "children of Gibbon."

GIBBETHON, gib'e-thôn (גִּבְעֶתֹן, gibrêthon): A city in the territory of Dan in the plain named with Eltekeh and Baalath (Josh 19 44), and assigned to the Kohathite Levites (21 23). Later we find it in the hands of the Philistines; and it was while besieging the city that Nadab was slain by Baasha (1 K 15 27). After 25 years Omri, the general of Baasha, was here made king of the army when news reached them of Zimri's regicide (1 K 15 15 ff). It may possibly be identified with Kîbêbah, which lies about 16 miles S.E. of Jaffa; but no certain identification is possible. W. EWING.

GIBEON, gib'e-on (גִּבְעָן, gibbân, "hill"): A grandson of Caleb (1 Ch 2 49). His father was Sheva, whose mother was Maacah, Caleb's concubine (ver 48).
GIBEAH, gib‘t-a (גיבור, gibb’ath, "hill"): The Heb word denotes generally an eminence or hill, in distinction from har, which is used for mountain, or mountain range. It occurs, however, in two instances, as a place-name. Under GEBHA (q.v.) we have seen that Geba, Gibeah, and Gibson are liable to be confused. This arises from their resemblance in form and meaning.

(1) An unidentified city in the territory of Judah (Josh 15 57). It is named in the group containing Carmel, Ziph and Kain; it is therefore probably to be sought to the S.E. of Hebron. It may be one of the two villages mentioned by Onom (a.v. “Gabath’”), Gabau and Gabatha, in the E. of the Daroma. It is probably identical with Gibeon mentioned in 2 Ch 13 2.

(2) A city described as belonging to Benjamin (Josh 18 28; Jgs 19 14), Gibeah of Benjamin (1 S 13 215; 14 16), Gibeah of the children of Benjamin (2 S 23 29), Gibeath of Saul (1 S 11 4; Isa 10 20), and possibly, at Gibeah of God (1 S 10 5 m), see GIBEATH. 4.

The narrative in which its first appearance is one of extraordinary and trigic interest, casting priceless light on the conditions prevailing in those days when “there was no king in Israel” (Jgs 19 1ff).

A sojourn of the farther side of Mt. Ephraim was made by his concubine who returned to her father’s house in Beth-lehem-judah. Thither he went to persuade her to return. Hospitably entertained by her father, he tarried till the morrow of the fifth day. The evening was high when they came over against Jebus—Jerusalem—but, rejecting his servant’s suggestion that they should lodge in this “city of a stranger”—i.e. the Jebusite—the Levite pressed on, and when they were near to Gibeah the sun set. They entered the city and sat down on the street. The laws of hospitality today do not compel the entertainment of strangers who arrive after sunset. But it may have been through disregard of all law that they were left unaccompanied. An old man from Mt. Ephraim took pity on them, invited them to his house, and made himself responsible for their necessities. Then follows the horrible story of outrage upon the Levite’s concubine; the way in which he made known his wrongs to Israel, and the terrible revenge exacted thereon. The sons of Zebulon, who should not give up to justice the miscreants of Gibeath.

Gibeath was the home of Saul, the first king of Israel, and thither he returned after his election at Mizpah (1 S 10 28). From Gibeath he summoned Samson to receive the blessing of the world, which was threatened by Nahash the Ammonite (1 S 11 4 ff.). In the wars of Saul with the Philistines, Gibeath seems to have played a conspicuous part (1 S 13 15). Here were exposed the bodies of the seven sons of Saul, slain by David’s orders, to appal the Gibeonites, furnishing the occasion for Rizpah’s pathetic vigil (2 S 21 1 ff). Gibeath is mentioned in the description of the Assyrian advance on Jerus (Isa 10 29).

The site now generally accepted as that of Gibeath is on Teleil-el-Fal, an artificial mound about 4 miles N. of Jerus, a short distance E. of the high road to Shechem. The site was occupied by the Jebusites, who were noted for their ambition, and was eventually given to the Hebrews by the Philistines (Jgs 19 13). At Gibeath the concubine was said to have been murdered, and the Levite put to death. The bodies were left for days, and the Levite’s concubine died of starvation. The Levite’s family came to see the bodies on the third day, and found the bodies of his concubine and of the Levite. As the bodies were not removed, the concubine was taken to Ramah and buried (Jgs 19 15). At Gibeath the concubine was said to have been murdered, and the Levite put to death. The bodies were left for days, and the Levite’s family came to see the bodies on the third day, and found the bodies of his concubine and of the Levite. As the bodies were not removed, the concubine was taken to Ramah and buried (Jgs 19 15).

The words in Jgs 30 33 rendered by AV “the meadows of Gibeath,” RV “Maareh-geba,”—simply transliterating—and RVm “the meadows of Geba” (or Gibeath), by a slight emendation of the text, read “from the west of Gibeath,” which is certainly correct.

W. Ewing

GIBEATH, gib‘t-ath (גיבאת, gibb’ath): This is the status constructus of the foregoing (Gibeath). It is found in several compound place-names.

(1) Gibeath-araloanth (ג CURLOPTS, gibb’ath ha’arałoth), “hill of the foreskins”; but, the margins suggest the proper name. Here the Israelites were circumcised after the passage of the Jordan (Josh 5 3). The place was therefore between that river and Jericho.

(2) Gibeath Phinehas (פיניאס, gibb’ath pīnīaḥ), the burial place of Eleazar the son of Aaron in Mt. Ephraim (Josh 24 33 AV “a hill that pertained to Phinehas,” RV “the hill of Phinehas,” RVm “Gibeath of Phinehas”). Consider would identify it with ’Awertah in the plain of Makhenah, not far from Nabā‘, where “the Samaritans show the tombs of Phinehas and Eleazar, Abishua and Ithamar” (Tennent, 41 f). The tomb of Eleazar is 18 ft. long, plastered all over and shaded by a splendid terebinth.” Guérin places it at Jēbūs, 3 miles N. of Koryat el-Anab (Judde, III, 37 f; Samarie, 106 f). There is no certainty.

(3) Gibeath hammorsch (מ��ר��ש, gibb’ath ha-mōrēš), a hill on the N. side of the Valley from the camp of Gideon, beside which lay the Midianitides (Jgs 7 1, AV “the hill of Moreh”; the Heb. is lit. “hill of the teacher’”). It is probably identical with Jeol Duhy, which rises on the N. of the Vale of Aderzor. Modern Judges, 204 m. N. of the street. The name of the “prophet” whose shrine crowns the hill. See Moreh.

(4) Gibeath ha-Elohim (אלהים, gibb’ath ha-‘elōhim), a hill on the N. side of the Valley from the camp of Gideon, beside which lay the Midianitides (Jgs 7 1, AV “the hill of Moreh”; the Heb. is lit. “hill of the teacher”). It is probably identical with Jeol Duhy, which rises on the N. of the Vale of Aderzor. Modern Judges, 204 m. N. of the street. The name of the “prophet” whose shrine crowns the hill. See Moreh.

(5) Gibeath ha-Hachalah (הכהלה, gibb’ath ha-hachalah), the place where Saul, after leaving Samuel, met the company of prophets, and prophesied with them (1 S 10 5.10). It is defined as the place “where is the garrison [or pillar] of the Philists.” This may be intended to distinguish it from Gibeath (2), with which it is often identified. In this case it may be the same as the mountain Nahal-Daft, about 10 miles N. of Jerum. See also Tabor.

(6) Gibeath Ammah (אמה, gibb’ath ‘āmah) is identical with Ammah (q.v.).

(7) Gibeath Gareb (Jer 31 39) is identical with Gareb (q.v.).

W. Ewing

GIBEATH (Josh 18 28). See GIBEATH (2).

GIBEATHTITE, gib‘ath-tīt. See SHIMEAHT.

GIBEON, gib‘un (גיבורני, gibbôn). One of the royal cities of the Hivites (Josh 9 7). It was a greater city than Ai; and its inhabitants were reputed mighty men (10 2). It fell within the territory allotted to Benjamin (18 25), and was one of the cities given to the Levites (21 17).

By a stratagem the Gibeonites secured for themselves and their allies in Chephirah, Beeroth and Kirjath-jearim immunity from attack.

1. The Gibeonites of Jericho and Ai, a company disguised as ambassadors from a far country, their garments and shoes worn, and their provisions prepared as if for a long journey, went to Joshua at Gilgal, and persuaded him and the princes of Israel to make a covenant with them. Three days later the deception was discovered and
the wrath of the congregation of Israel aroused. In virtue of the covenant their lives were secured; but for their duplicity Joshua cursed them, and condemned them to be bondsman, "hewers of wood and drawers of water" (Judg. 8:23), "for the congregation and for the altar of the Lord" (ver 27 AV). This points to their employment in the sanctuary; and possibly may shed some light on the massacre of the Gibeonites by Saul (2 Sam. 11 1 f.). The rest of the Canaanites resented the defection of the Hivites which so greatly weakened the forces for defence, and, headed by Adoni-zedek of Jerusalem, they assembled to wreak vengeance on Gibeon. The threatened city appealed to Joshua, who made a swift night march, fell suddenly upon the confederates, routed them, and "chased them by the way of the ascent of Beth-horon, and smote them to Azekah, and unto Makkedah" (Josh. 10 11 f).

A three years' famine in the days of David was attributed to God's anger at the unexpiated crime of Saul in slaying the Gibeonites. He did this "in his zeal for . . . Israel and Judah," who may have fretted at the inconstancy of having the Gibeonites among them. The latter believed that Saul's desire was to destroy them utterly. When David tried to arrange matters with them they stood upon their ancient rights, claiming life for life. They would take no blood money: they demanded blood from the family of the slayer of their people. This demand David could not resist, and handed over to them seven sons of Saul (2 Sam. 1 1 f).

The army of Ishbosheth under Abner, and that of David under Joab, met at the pool of Gibeon. An attempt to settle the quarrel, by means of twelve champions on either side, failed, as each man slew his fellow, and the 24 perished side by side. A "sore battle" ensued in which Abner was beaten; he was pursued by the fleet-footed Asahel, brother of Joab, whom he slew. See HELKATH-HAZZERIM.

Possibly we should read "Gibion" instead of "Geba" in 2 Sam. 5 25, as in the || passage, 1 Ch 14 16 (HDB, s.v.) From Baal-perazim David was to make a circuit, and fall upon the Philis who were encamped in the plain of Rephaim W. of Jerusalem. Perhaps, however, we should read "Gibeah" in both places. Cheyne (EB, s.v.) thinks the hill town of Baal-perazim may be intended.

When, after the death of Absalom and the suppression of his followers, Bichri sought to promote the standard of revolt, Amasa was sent to call out the men of Judah against him. Tarrying longer than the time appointed, there was danger lest Bichri might have opportunity to strengthen his position; so David dispatched Abishai and the troops that were with him to attack Bichri at once. Joab went with this expedition. Obviously he could never be content with a second place. The force of Amasa was met at "the great stone of Gibeon" (7:7). There Joab, treacherously slew that unsuspecting general, and, himself assuming command, stamped out the rebellion with his accustomed thoroughness (2 Sam. 20 4 ff).

"The great stone" appears to have been well known, and may have possessed some religious character.

Gideon was the son of an ancient sanctuary, called in 1 K 3 4 "the great high place." Here, according to 2 Ch 1 3, was the tabernacle made in the wilderness—but see SANCTUARY 1 K 6 4. It was the scene of Solomon's great sacrifice after which he slept in the sanctuary and dreamed his famous dream (1 K 3 4 ff; 9 2; 2 Ch 1 3 13, etc.).

By "the great waters that are in Gibeon" (Joh 1:4) Hezekiah overtook Ishmael the son of Nathaniah, and freed the captives who had taken from Gibeon Cestius Gallus encamped when marching against Jerus from Antipatris (BJ, II, xii, 1). The ancient city is represented by the modern village el-Jib. It is on the house of the God" (Josh. 10 7).

5. Identification double knob, with terraced slopes, but rocky and precipitous to the E. The Description village stands amid striking remains of antiquity. About a hundred paces from the village to the E is a large reservoir with a spring. Lower down, among the olives, are the remains of another and larger reservoir, which collected the overflow from the first. This is probably the "pool of 2 S 2 13, and "the great waters" of Jer. 41 12. El-Jib stands in the midst of a rich upland plain not far S. of the great pass which goes down by way of the Beth-horons into the vale of Aljalon.

W. Ewing

GIBEONITES. gib'ē-un-lts. Inhabitants of Gideon (q.v.).

GIBLITES. gib'lts. See GIBRALTITES.

GIDDALTI, gi-dal'ti (גְּדַלָּת, "magnify [God]"): A son of Heman (1 Ch 25 4 29), one of David's musicians.

GIDDEL, gid'el (גִּדֶל, giddel, "very great," "stout").

(1) The name of the head of a family of Nethinim (Ezr 2 47 = Neh 7 49 = 1 Esd 5 30 [here as Cahath]).
(2) The name of the head of a family of Solomon's servants (Ezr 2 50 = Neh 7 58 = 1 Esd 5 33 [here Iadsal).

GIDEON, gid'ē-un (גִּידֶון, gide'on, "cutter down," "feller" or "hewer"): Also named Jerubbaal (Jgs 6 32) and Jerubbesheth (2 S 11 21), youngest son of Joath, of Family and the clan of Abiezer in the tribe of Home Manasseh. His home was at Ophrah, and his family an obscure one. He became the chief leader of Manasseh and the fifth recorded judge of Israel. The record of his life is found in Jgs 6 8.

Joash was an idoler, and sacrifices to Baal were common among the entire clan. Gideon seems to have held this worship in contempt, and to have pondered deserts of Israel's reverses and the injuries wrought upon his own family by the hand of the Midianites.

The Midianites under Zebah and Zalmunna, their two greatest chiefs, accompanied by other wild tribes of the eastern desert, had great 2. The usually encroached on the territory of Midianite Israel in Central Pal. They came Oppression first as marauders and pillagers at the time of the harvests, but later they forcibly took possession of lands, and thus inflicted permanent injury and loss, esp. upon Manasseh and Ephraim. The conflicts became so numerous, the appropriation of land so flagrant, that the matter of sustenance became a serious problem (6 4). The multitude of these desert hordes and the cruelty of their depredation rendered defence difficult, and, lacking in the spirit of national unity, the Israelites were driven to dens, caves and rocky strongholds for safety (6 2). After seven years of such invasion and suffering Gideon comes upon the scene. It is probable that Gideon had already distinguished himself in resistance to the Midianites (6 12), but he now receives Divine 3. The Call commission to assume the leadership of Gideon Having taken his own little harvest to 1974, 20, a harvest, that it might escape the greed of the Midianites, he is sur-
prised while at work by a visit from the Lord in the form of an angel. However this scene (6:11ff) and its miraculous incidents may be interpreted, there can be no question of the divinity of Gideon's call or that the voice which spoke to him was the voice of God. Neither the announcement of the death of his brothers at Tabor (8:18) nor the patriotic impulses dwelling within him can account for his assumption of leadership. Nor did he become leader at the demand of the people. He evidently had scarcely thought of himself as his country's deliverer. The call not only came to him as a surprise, but found him distrustful both of himself (6:15) and of his people (ver. 13). It found him too without inclination for the task, and only his conviction that the command of God persuaded him to assume leadership. This gives the note of accuracy to the essential facts of the story. Gideon's demand for a sign (ver. 17) being answered, the food offered the messenger having been consumed by fire at the touch of his staff, Gideon acknowledged the Divine commission of his visitor, and at the place of visitation built an altar to Jeh (vs 19ff).

The call and first commission of Gideon are closely joined. He is at once commanded to destroy the altar to Baal at his father's enclosure. Gideon is to shear his father's fleece to the bottom (4:1ff). To this Gideon assented (6:22ff). This was completed by his father at Succoth (6:27).

1. His First Ophrah, to build an altar to Jeh at the Commission same place and thereon to offer one of his father's bullocks as a sacrifice (vs 25ff). There is no reason to look on this as a second version of Gideon's call. It is rather the beginning of instruction, and is deeply significant of the accuracy of the story, in that it follows the line of all revelation to God's prophets and reformers to begin their work at home. Taking ten men, under the cover of darkness, Gideon went with the river far down to the ford (6:27).

The morning revealed his work and visited upon him the wrath of the people of Ophrah. They demand of Joash that he put his son to death. The answer of Joash is an ironical but valid defence of Gideon. Why should the people plead for Baal? A god should be able to plead his own cause (vs 28ff). This defence gained for Gideon the name Jerubbaal (grubb'a'al, i.e. yareb bô ha-ba'al, "Let Baal plead,"

6:32 AV).

The time intervening between this home scene and the actual campaign against the Midianites cannot definitely be named. It is probable that it took months for Gideon even to rally the people of his own clan. The fact is that all the subsequent events of the story are somber looks like a double narrative in which there are apparent but not vital differences. Without ignoring this fact it is still possible to get a connected account of what actually transpired.

When the allied invaders were in camp on the plain of Jezreel, we find Gideon, having recruited the Abiezrites and sent messengers to

5. Gideon's the various tribes of Israel (6:34ff),

Army pitching his camp near the Midianites.

The location of the various camps of Gideon is difficult, as is the method of the recruiting of the tribes. For instance, 6:35 seems to be in direct contradiction to 7:23, and both are considered of doubtful origin. There was evidently, however, a preliminary encampment at the place of rallying. While waiting here, Gideon further tested his commission by the dry and wet fleece

(6:37ff) and, convinced of God's purpose to save Israel by his leadership, he moves his camp to the S.E. edge of the plain of Jezreel nearly by the spring of Harod. From his point of vantage here he could look down on the tents of Midian. The account of the reduction of his large army from 32,000 to 300 (7:2ff) is generally accepted as belonging to a later tradition. Neither of the tests, however, is un-

natural, and the first was not unusual. According to the account, Gideon at the Lord's command first excused all the fearful. This left him with 10,000 men. This number was reduced to 300 by a test of their method of drinking. This test can easily be seen to evidence the eagerness and courage of men for battle (Joe).

Having thus reduced the army and having the assurance that the Lord would deliver to him and his little band the forces of Midian, Gideon, with a servant, went by night to the edge of the camp of his enemy, and there heard the telling and interpretation of a dream which greatly encouraged him and led him to strike an immediate blow (7:9ff). Again we find a conflict of statement between 7:20 and 7:22, but the conflict is as to detail only. Dividing his men into three equal bands, Gideon arranges that with trumpets, and lights concealed in pitchers, and with the cry, 'The sword of Jeh and of Gideon!' they shall descend and charge the Midianites simultaneously from three sides. This stratagem for concealing his numbers and for terrifying the enemy succeeds, and the Midianites and their allies flee in disorder toward the Jordan (7:18ff). The rout of the enemy victory was followed by Gideon's declaration that the fact that in the darkness the enemy turned their swords against one another. Admitting that we have two narratives (cf 7:24; 8:3 with 8:4ff) and that there is some difference between them in the details of the attack and the progress of the conflict, there is no need for confusion in the main line of events. One part of the fleeing enemy evidently crossed the Jordan at Succoth, being led by Zebah and Zalmunna. The superior force followed them to the river and the333

bar. Gideon sent messengers to the men of Ephraim (7:24), probably before the first attack, asking them to intercept the Midianites, should they attempt to escape by the fords in their territory. Thus they did, defeating the

7. Death of the enemies at Beth-baar and slaying the Oreb and Zeeb princes Oreb and Zeeb ("the Raven" and "the Wolf"). As proof of their victory and valor they brought the heads of the princes to Gideon. An apparent having discounted their bravery by not calling them earlier into the fight. But Gideon was a master of diplomacy, as well as of strategy, and won the friendship of Ephraim by magnifying their accomplishment in common cause by which he was associated. Gideon now pursues Zebah and Zalmunna on the E. side of the river. The people on that side are still in great fear of the Midianites and refuse even to feed his army. At Succoth they say to him, "Are the bands of Zebah and Zalmunna now in thy hand, that we should give bread unto thine army?" (8:6). At Penuel he meets with the same refusal (8:8). Promising to deal with Succoth and Penuel as they deserve when he is through with his present task, Gideon sends his messengers. But courageous young men, overtakes the Midianites, defeats them, captures Zebah and Zalmunna, and, returning, punishes, according to his promise, both Succoth and Penuel (8:7.9.13ff).

Thus was the power of the Midianites and the desert hordes broken in Canaan and a forty years' peace came to Israel. But the two kings of Midian must now meet their fate as defeated warriors. They had to lead their forces of the brothers of Gideon perished. So Gideon commands his young son Jether to slay them as though they were not worthy of death at a warrior's hand (8:20). The youth fearing the task, Gideon himself put them to death (8:21).
The people clamored to make Gideon king. He refused, being moved possibly by a desire to maintain the theocracy. To this end he
9. Gideon's asks only the jewelry taken as spoil Ephed in the battles (2 24 ff), and with it makes an epheb, probably an image of Jeh, and places it in a house of the Lord at Ophrah. By this act it was later thought that Gideon contributed to a future idolatry of Israel. The narrative properly closes with 8 28. The remaining verses containing the account of Gideon's family and death (8 30 ff) and Death the record of events immediately subsequent to Gideon's death (8 33 ff) come from other sources than the original narrators.

C. E. S. REYNOLDS

GIDEONI, gid-ê-ô'ni (גיטון, gidôn): The father of Abidan who was prince of Benjamin, mentioned only in connection with the son (Nu 1 11; 2 22; 7 60 65; 10 24).

GIDOM, gidôm (גידום, gidhôm): The limit eastward, from Gibeath toward the wilderness, of the pursuit of Benjamin by Israel (Jgs 20 45). No name suggesting this has yet been recovered. It is not mentioned elsewhere.

GIER-BAGLE, je'ër-bâ'gıl (גירה בַּגִּילָן), rāḥām; κύκών, κύκώνος, in Lev, πορφύρων, porphurión, in Dt): The name applied to one of the commonest of the vultures, and not an eagle at all. The word is derived from a Heb root, meaning "to love," and was applied to the birds because mated pairs seldom separated. These were smaller birds and inferior to the largest members of the family. They nested on a solid base, lived in pairs, and not only flocked over carrion as larger species permitted, but also ate the vilest offal of all sorts, for which reason they were protected by a death penalty by one of the Pharaohs.

Because of this the birds became so frequent and daring around camps, among tent-dwellers, and in cities, that they were commonly called "Pharaoh's chickens." They are mentioned in the Bible in the lists of abominations found in Lev 11 13 and Dt 14 12 (AV "casafregae"); 14 17 AV (RV "vultures").

GENE STRATTON-PORTER

GIFT, gift (ギフト, mattānāh, תננה, minḥāh, מינה, shāḥadah; δώρον, dōron, δώρα, δώρεα, δώρον, χαρίσμα, charisma): In Gen 25 6; Ex 28 38; Nu 18 6 7 2 9; Eak 20 26, etc, mattānāh, "a gift," is so rendered; minḥāh, an offering or present, used esp. of the "meat offerings," is tr "gift" (2 S 8 5); 2 V 26 8), in which passages "tribute" is meant, as RV; 32 20, Ps 50 9 for. A few other words occur similarly, e.g. askhar, "a reward" (Psa 72 10); mas'eh, "lifting up" (Est 2 18); nāṭāhān is trd "gifts" (Nu 8 19; RVm "Heb nēthārīm, given"); nāṭēhān, nāṭāhān, "impure gifts" (Eak 16 33); mis'ēth, "a thing lifted up" (2 S 19 42); shōḥāth means "a bribe" (Rms 8 31; Dt 16 19; 2 Chr 19 17; Prov 6 35; 17 8 23; Isa 1 23; Ezek 22 12); in each instance ARV has "bribe" except Prov 6 35, gifts; tr̄ēmēh, "a present" (Prov 29 4), may also mean a bribe, AV "he that receiveth gifts," RV "he that exacteth gifts," m "imposeth tribute, Heb a man of offerings."

In the NT dōrōn, "a present," "gift" (from didōmi, "to give," is trd "gift" (Mt 2 11; 5 23 24 bse, Mt 7 11 AV; He 6 1; Rev 11 10, etc, referring chiefly to gifts or offerings to God); dōrema, "a free gift" (Jn 4 10; Acts 2 38; Rom 5 15 17; 2 Cor 9 15; He 6 4, etc, referring to the gifts of God); dōrema, "a free gift" (Rom 15 6; Isa 1 17, RV "bribe"); RVm "giving"; charisma, "grace," "favor," a benefit or good conferred, is also used of Divine gifts and favors, esp. of the supernatural gifts imparted by the Holy Spirit (charismata) enumerated in Acts 1 6; 1 Cor 1 12; 1 Cor 12: he, who has received, "a spiritual gift" (5 15 16); "free gift"; 6 23, "The gift of God is eternal life, RV "free gift"; 11 29; 1 Cor 1 7; 7 7; 2 Cor 1 11; 1 Tim 4 4; 2 Tim 1 6; 1 Pet 4 10; oikonomia, "management, favor" (2 Cor 8 4, RV "gracefully, distribution," "parting" (He 2 4, RVm "distributions"); andthēkēma, "a thing devoted to God," is once (Lk 21 5) used of the "goodly gifts" (RV "offerings") which adorned the Temple at Jerusalem.

In RV "gift" is substituted in the text of Gen 33 11 for blessing, m "Heb blessing"; "b Kisses himself of his gifts falsely" (Prov 23 14) for "heasseh himself of a false gift," m "Heb in a gift of falsehood; a parting gift for presents" (Mic 1 14); "Given to God" for "a gift" (Lk 21 11).

W. L. WALKER

GIFT OF TONGUES. See Tongues, Gift of.

GIFTS OF HEALING. See Healing.

GIFTS, SPIRITUAL. See Spiritual Gifts.

GIHON, gî'hôn (גיהון, gibôn; ינוק, גנון): One of the four rivers of Eden (Gen 2 13). It is said to compass the whole land of Cush (Ethiopia), probably a province E. of the Tigris. The Gihon is thought by Sayce to be the Kerkha, coming down from Laristan through the province known in the cuneiform texts as Rassu, probably the Cush of the Bible. See Eden.

Used fig. of wisdom in Sir 24 27, "as Gihon [AV Geon] in the days of vintage."

GIHON (גיהון, gibôn, גנים, gibûn [in 1 Ki], from root גון, "to burst forth"): (1) See preceding article.

(2) The Nile in Jer 2 18 LXX (Ὑψωτος, Ἰράκιν); in Heb יֶשֶׁלְו, shīlōr (see SHILOH).

(3) A spring in Jerus, evidently sacred and, for that reason, selected as the scene of Solomon's coronation (1 K 1 38). It is without doubt the spring known to the Moslems as 'Ain Um'm ed deraj ("the spring of the steps") and to the Christians as 'Ain Silt Metwr ("the spring of the lady Mary"), or commonly as the Virgin's Fountain. It is the one true spring of Jerus, the original source of attraction to the site of the early settlers; it is sit-
uated in the Kidron valley on the E. side of “Ophel,” and due S. of the temple area. See JERUSALEM. The spring in the present day is brackish and impregnated with sewage. The spring is intermittent in character, “bursting up” at intervals: this feature may account for the name Gihon and for its sacred characters. In NT times it was, as it is today, credited with healing virtues. See BEERSHEBA. Its position is clearly defined in the OT. Manasseh “built an outer wall to the city of David, on the W. side of Gihon, in the valley” (= Nahal, i.e. the Kidron; 2 Ch 33 14). From Gihon Hezekiah made his aqueduct (2 Ch 32 30), now the Siloam tunnel. See SILOAM.

The Virgin’s Fount.

The spring is approached by a steep descent down 30 steps, the water rising deep underground; the condition is due to the vast accumulation of rubbish—the result of the many destructions of the city—which now fills the valley bed. Originally the water ran down the open valley. The water rises from a long deep crack in the rock, partly under the lowest of the steps and to a lesser extent in the mouth of a small cave, 11½ ft. long by 5 ft. wide, into which all the water pours. The village women of Siloam obtain the water at the mouth of the cave, but when the supply is scanty they actually go under the lowest step—where there is a kind of chamber—and fill their vessels there. At the farther end of this cave is the opening leading into the aqueduct down which the water flows to emerge after many windings at the pool of Siloam. The first part of this aqueduct is older than the time of Hezekiah and led originally to the perpendicular shaft, connected with “Warren’s tunnel” described elsewhere (see SILOAM; ZONI).

The prominent position of importance which Gihon held in the eyes of the earlier inhabitants of Jerusalem is shown by the extraordinary number of passages, rock cuttings, walls and aqueducts which exist all about the spring. Wails have been made at different periods to bank up the waters and direct them into the channels provided for them. Of aqueducts, besides the “Siloam aqueduct,” two others have been formed. One running from the source at a considerable lower level than that of Hezekiah was followed by the present writer (see PEFS, 1902, 35-38) for 176 ft. It was very winding, following apparently the W. side of the Kidron valley. It was a well-cemented channel, about 1½ ft. wide and on an average of 4½ ft. high, roofed in with well-cut stones. There are no certain indications of age, but in the writer’s opinion it is a much later construction than Hezekiah’s aqueduct, though the rock-cut part near the source may be older. It was discovered by the Siloam jellahin, because, through a fault in the dam, all the water of the “Virgin’s Fount” was disappearing down this channel. A third aqueduct has recently been discovered running off at a higher level than the other two. It is a channel deeply cut in the rock with curious trough-like stones along its floor. It appears to be made for water, but the branch of the wall bends forward toward its end. The pottery, which is early Hebrew, shows that it is very ancient. The whole accumulated débris around the source is full of pre-Israelite and early Israelite detritus. See E. W. G. MASTERMAN.

GILALAI, gil’al-ay, gil’-la-lay (גילהי), gilalay): A musician in the procession at the dedication of the wall, son of a priest (Neh 12 36).

GILBOA, gil-bo’a, MOUNT (גילboa, נ. har ha-gilbo’a), “Mount of the Gibboa”): Unless we should read “Gibboa” for “Gilead” in 1 Kgs 7 3 (see JERUSALEM, 2) this mountain is mentioned in Scripture only in connection with the last conflict of Saul with the Philistines and their disastrous defeat (1 S 28 4; 31 1, 8; 2 S 1 6; 21 12; 1 Ch 10 18). If Zer’in be identical with Jezreel—a point upon which Professor R. A. S. Macalister has recently cast some doubt—Saul must have occupied the slopes on the N.W. side of the mountain, near “the fountain which is in Jezreel” (1 S 29 1). The Philistines attacked from the plain, and the battle went some distance beyond the walls of Israel, which broke and fled; and in the flight Jonathan, Abinadab and Malchishua, sons of Saul, were slain. Rather than be taken by his lifelong foes, Saul fell upon his sword and died (1 S 31 1 ff).

The modern name of the mountain is Jebel Fak’a. It rises on the eastern edge of the plain of Esdraelon, and, running from Zer’in to the S.E., it then sweeps southward to join the Samaritan uplands. It presents an imposing appearance from the plain, but the highest point, Sheikh Durbân, is not more than 1,906 ft. above sea level. In the higher reaches the range is rugged and barren; but vegetation is plentiful on the lower slopes, esp. to the W. The Kishon takes its rise on the mountain. Under the northern cliffs rises ‘Ain Jalud, possibly identical with Haroöl, YELL OF, which see. In Jalud, a village on the western declivity, there is perhaps an echo of the old name.

W. EWING.

GILEAD, gil’è-ad (גילאָד, “the Gilead”): The name is explained in Gen 31 41, 51, as derived from Heb gil, “pitcher,” “vessel,” agreeing in meaning with the Aram. yphar-sahadhlā, the Arab. yilèd means “rough,” “rugged.”

(1) A city named in Hos 6 8; 12 11, possibly to be identified with Gilead near to Mirnah (Jgs 10 17). If this is correct, the ancient city may be represented by the modern Jil’ād, a ruin about 5 miles N. of es-Salt.

(2) A mountain named in Jgs 7 3. Gideon, ordered to reduce the number of men who were with him, commanded all who were “fearful and trembling” to “return and depart from Mt. Gilead.” RVm reads “return and go round about from Mt. Gilead.” Gideon and his army lay to the W. of the plain of Jezreel on the lower slopes of Gilead. It has been suggested (Studer, Comm., ad loc.) that, as the Midianites lay between the men of the northern tribes and their homes, they were told to cross the Jordan, make a détour through Gilead, and thus avoid the enemy. Possibly, however, we should read Gilboa for Gilead; or part of the mountain may have borne the name of Gilead. The last suggestion is favored by the presence of a strong spring under the northern declivity of Gilboa, nearly 2 miles from the town, possibly to be identified with the Well of Harod. In the modern name, ‘Ain Jalud, there may be an echo of the ancient Gilead.
(3) The name is applied generally to the mountain mass lying between the Yarmūk on the N., and the Josh on the S. The seal of the Josh in the hollow (an old lake bottom) of el-Bukēr, fully 1,500 ft. lower. In the N. we have Jebel Hatkar (3,408 ft.), W. of Reimūn. Almost as high (3,430 ft.) is Jebel Kafkafah, about 12 miles to the N.E. A striking point (2,760 ft.) fully 2 miles N.W. of Ajjān, is crowned by Kal'at er-Rabad, whence again a view of extraordinary extent is gained.

The Yarmūk and the Zerqa—see DABBAD—are the main streams, but almost every valley has its small tributary, and so rich in flowers the most plentiful are the phlox, the cistus and the narcissus. Hawthorn, mast and arbutus abound, while many a glen and slope is shady with shaggy oak woods, and, in the higher reaches, with pines. The streams are fringed with olearies. The monotony of the stony plateau is broken by clumps of the white broom, while in the lower ground are found the tamarisk and the willow, with a many waving cane-brake. The scenery is more beautiful and picturesque than that of any other district of Pal. The soil is not now cultivated for crops, but the wild honey and the purple flocks and herds (Cant 6:5). The Ishmaelites from Gilead (Gen 37:25) were carrying "spicery and balm and myrrh." From old time Gilead was famed for its Balm (q.v.). The "bark," or "myrrh" in the above passage, was probably the gum produced by the Cistus ladaniferus, a flower which still abounds in Gilead.

After the conquest, as we have seen, Gilead passed mainly into the hands of Gad. An Ammonite district of Gad was included, and theback was named el-Balḵā. The geographical formation is the same as that of Western Pal., but the underlying sandstone, which does not appear W. of the Jordan, forms the bare slopes of the chain of Moab and Gilead, and is traceable as far as the Jabok. It is covered in part by the more recent white marls which form the curious peaks of the foothills immediately above the Jordan valley, and rise above the 1,000 ft. above the Mediterranean on the S., and forms the bed of the Bukēr basin farther E., and 1,000 ft. higher. Above this lies the hard, impervious dolomite limestone which appears in the rugged hills round the Jabbok and in Jebel Ajjān, rising on an average 1,500 ft. above the sandstone and forming the bed of the copious springs. It also dips toward the Jordan valley, and the water from the surface of the plateau, sinking down to the surface of its formation, bursts out of the hill slopes on the W. in perennial brooks. It was from this ruggedness of this hard limestone that Gilead obtained its name. Above this again is the white chalk of the desert plateau, the same as that found in Samaria and Lower Galilee, with bands of flint or chert in contorted layers, or strewn in pebbles on the surface. Where this formation is deep the country is bare and arid, supplied by eisterns and deep wells. Thus the plateau becomes desert, while the hill slopes abound in streams and springs; and for this reason Western Gilead is a fertile country, and Eastern Gilead is a wilderness (Conder, DB, s.v.).

The uplands of Gilead may be described as the crumpling of the edge of the great eastern plateau into tremendous plunges. The average height of the range is about 4,000 ft. above the Jordan valley, or 3,000 ft. above the Mediterranean. The greatest height is toward the S., where it culminates in Jebel Dush'a (3,597 ft.), to the N. of es-Salt. This mountain commands a most spacious view. To the E. of it lies the hollow (an old lake bottom) of el-Bukēr, fully 1,500 ft. lower. In the N. we have Jebel Hadar (3,408 ft.), W. of Reimūn. Almost as high (3,430 ft.) is Jebel Kafkafah, about 12 miles to the N.E. A striking point (2,760 ft.) fully 2 miles N.W. of Ajjān, is crowned by Kal'at er-Rabad, whence again a view of extraordinary extent is gained.

5. Streams as the volcanic loam in the N. and in and the S., the soil of Gilead amply repays the labor of the husbandman. Of flowers the most plentiful are the phlox, the cistus and the narcissus. Hawthorn, mast and arbutus abound, while many a glen and slope is shady with shaggy oak woods, and, in the higher reaches, with pines. The streams are fringed with olearies. The monotony of the stony plateau is broken by clumps of the white broom, while in the lower ground are found the tamarisk and the willow, with a many waving cane-brake. The scenery is more beautiful and picturesque than that of any other district of Pal. The soil is not now cultivated for crops, but the wild honey and the purple flocks and herds (Cant 6:5). The Ishmaelites from Gilead (Gen 37:25) were carrying "spicery and balm and myrrh." From old time Gilead was famed for its Balm (q.v.). The "bark," or "myrrh" in the above passage, was probably the gum produced by the Cistus ladaniferus, a flower which still abounds in Gilead.

After the conquest, as we have seen, Gilead passed mainly into the hands of Gad. An Ammonite district of Gad was included, and the back was named el-Balḵā. The geographical formation is the same as that of Western Pal., but the underlying sandstone, which does not appear W. of the Jordan, forms the bare slopes of the chain of Moab and Gilead, and is traceable as far as the Jabok. It is covered in part by the more recent white marls which form the curious peaks of the foothills immediately above the Jordan valley, and rise above the 1,000 ft. above the Mediterranean on the S., and forms the bed of the Bukēr basin farther E., and 1,000 ft. higher. Above this lies the hard, impervious dolomite limestone which appears in the rugged hills round the Jabbok and in Jebel Ajjān, rising on an average 1,500 ft. above the sandstone and forming the bed of the copious springs. It also dips toward the Jordan valley, and the water from the surface of the plateau, sinking down to the surface of its formation, bursts out of the hill slopes on the W. in perennial brooks. It was from this ruggedness of this hard limestone that Gilead obtained its name. Above this again is the white chalk of the desert plateau, the same as that found in Samaria and Lower Galilee, with bands of flint or chert in contorted layers, or strewn in pebbles on the surface. Where this formation is deep the country is bare and arid, supplied by eisterns and deep wells. Thus the plateau becomes desert, while the hill slopes abound in streams and springs; and for this reason Western Gilead is a fertile country, and Eastern Gilead is a wilderness (Conder, DB, s.v.).

The uplands of Gilead may be described as the crumpling of the edge of the great eastern plateau into tremendous plunges. The average height of the range is about 4,000 ft. above the Jordan valley, or 3,000 ft. above the Mediterranean. The greatest height is toward the S., where it culminates in Jebel Dush’a (3,597 ft.), to the N. of es-Salt. This mountain commands a most spacious view. To the E. of it lies the hollow (an old lake bottom) of el-Bukēr, fully 1,500 ft. lower. In the N. we have Jebel Hadar (3,408 ft.), W. of Reimūn. Almost as high (3,430 ft.) is Jebel Kafkafah, about 12 miles to the N.E. A striking point (2,760 ft.) fully 2 miles N.W. of Ajjān, is crowned by Kal'at er-Rabad, whence again a view of extraordinary extent is gained.
holds as \textit{Kallat or-Robid}, and the castle at \textit{es-Salt}. With the reassertion of Moslem supremacy a curtain falls over the history of the district; and only in comparatively recent times has it again become known to travelers. The surveys directed by the Pal Exploration Fund, in so far as they have been carried out, are invaluable. N. of the Jabbak are many villages, and a fair amount of cultivation. \textit{es Salt} is the only village of any importance in the S. It is famous for its raisins. Its spacious uplands, its wooded and well-watered valleys have been for centuries the pasture-land of the nomads.

\textbf{LITERATURE.}—Useful information will be found in \textit{Northwest of the Jordan: Gilead, Land of Gilead. Thomson, LB.}; and esp. in Conder, \textit{Heb and Moab}, and in \textit{Memoirs of the Survey of Eastern Pal.}

\textbf{W. EWINO}

\textbf{GILEAD (גילה, gîhad):}
1. A son of Machir, grandson of Manasseh (Num 26:29).
2. The father of Jephthah (Jgs 11:1).
3. A Godite, the son of Michael (1 Chron 5:14).

\textbf{GILEAD, BALM OF. See BALM of GILEAD.}

\textbf{GILEAD, MOUNT. See GILEAD.}

\textbf{GILEADITES, gî't-ûd-té:}
1. A branch of the tribe of Manasseh (Num 26:29).
2. Natives of the district of Gilead (Jgs 10:3; 11:1, etc).

\textbf{GIGAL, gi'gāl (גיגהל, gīgāl):}
The art. is always with the name except in Josh 5:9. There are three places to which the name is attached:
1. The first camp of Israel after crossing the Jordan (Josh 4:19; 5:9-10; 6:10; 10:7; 14:6; 15:7; Dt 11:30). According to Josh 15:7 it lay to the N. of the valley of Achor, which formed the border between Judah and Benjamin. Here 12 memorial stones taken from the bed of the river were set up by Joshua, after the miraculous crossing of the Jordan; and here (Josh 5:5 ff) the people were circumcised preparatory to their possession of the land, when it is said in Josh, with a play upon the word, “This day have I rolled away the reproach of Egypt from off you.” Whereupon the Passover was celebrated (ver 10) and the manna ceased (ver 12).
2. To Gilgal the ark returned every day after having compassed the city of Jericho during its siege (6:11). Hither the Gibeonites came to make their treaty (9:3 ff), and again (10:6) to ask aid against the Amorites. Gilgal was still the headquarters of the Israelites after the battle with the Amorites (ver 15); again after Joshua’s extensive victorious campaign in the hill country of Judæas extending to Kadesh-barnea and Gaza (10:15 ff); and still later upon his return from the great battle at the Waters of Merom (14:6). At the conclusion of the conquest (18:1), the headquarters were transferred to Shiloh on the summit of the mountain ridge to the W.

Gigal reappears frequently in subsequent history. Samuel (1 Sam 7:10) made it one of the three places where he annually held circuit court, the other places being Bethel and Mizpah. The LXX text adds that these were holy places. The place continued as a center of special rest for sacrifices (10:8; 13:8; 9:10; 15:21), while it was here that Samuel hewed Agag to pieces before the Lord (15:33), and that Saul was both crowned (11:14-15) and rejected as king. It was at Gilgal, also (2 Sam 13:15), that the prince vowed to welcome David as he returned from his exile beside Jordan during Absalom’s rebellion. The early prophets refer to Gilgal as a center of idolatry in their day (Hos 4:15; 10:15; 12:11; Am 4:4; 5:5). Micah (5:5) represents Gilgal as at the other end of the Dead Sea from Shittim.

In 1874 Conder recognized the name Gilgal as surviving in \textit{Birket Jīlīlī,} a pool beside a tamarisk tree 3 miles E. of old Jericho. The pool measures 100 ft. by 84, and is surrounded with a wall of roughly hewn stones. N. of the pool Bliss discovered lines of masonry 300 yds. long, representing probably the foundations of an ancient monastery. S. of the pool there are numerous mounds scattered over an area of one-third of a sq. mile, the largest being 50 ft. in diameter, and 10 ft. in height. On excavation some pottery and glass were found. These ruins are probably those of early Christian occupation, and according to Conder there is nothing against their marking the original site. Up to the Middle Ages the 12 stones of Joshua were referred to by tradition.

(2) According to 2 K 2:1; 4:38, Elisha for a time made his headquarters at Gilgal, a place in the mountains not far from Bethel identified by Conder as \textit{Jīlīlī}, standing on a high hill N. of the \textit{Wādy el-Ŷīb.} It is lower than Bethel, but the phrase in 2 K 2:2, “they went down to Beth-el,” may refer to their initial descent into the \textit{wādy.} It could not have been said that they \textit{went down from Gilgal} to Bethel in the Jordan valley. It seems to be referred to in Neh 12:29 as Beth-gilgal.

(3) Gilgal of the nations: In Josh 12:23 Gilgal is mentioned as a royal city associated with Dor, evidently upon the maritime plain. Dor is identified with \textit{Tanurah}, while Conder identifies this Gilgal with \textit{Jīlīlī}, 30 miles S. of Dor and 4 miles N. of Anti-patris. George Frederick Wright

\textbf{GILHO, gi'lı (גילה, Gilă): A town in the hill country of Judah mentioned along with Jattis, Soscho, Debir, Eshektonna, etc (Josh 15:51). Ahithophel came from here (2 Sam 16:12) and is called the Gilonite (2 Sam 23:34). Driver refers from this last that the original form was Gilon, not Giloh. Probably the ruins Ku. Jali, in the hills 3 miles N.W. of Halbūd, mark the site (P. G., 111, 315, 84 XXI).

\textbf{GILONITE, gi'lı-nî. See preceding article.}

\textbf{GIMEL, gi'mēl (גימל, gimēl): The 3rd letter of the Hebrew alphabet, and used as such to designate the 3rd part of Ps 119; transliterated in this 
Encyclopaedia with the dagesh as g, and without as gh (aspirated g). It came also to be used for the number three (3), and with the dieresis for 3,000. For name, etc, see ALPHABET.}

\textbf{GIMZO, gi'mzo (גימזו, gīmzō; Gē'mzo, Gāmmzō): A town of Judah on the border of the Philish plain, captured by the Philistines in the days of Ahaz (2 Ch 28:18). It is the modern \textit{Jinnas}, a small mud village about 31 miles S.E. of Lach (Logh, the N. end of the Wādy el-Jib).}

\textbf{GIN, jīn (גינ, mākēsh, pēsh, pē): A noose of hair or wire for snaring wild birds alive. There are over half a dozen traps and net devices indicated by different terms in the Bible. The gin was of horse-hair for small birds, and wire for larger ones. It is mentioned in Am 3:5: “Can a bird fall in a snare upon the earth, where the gin is set for him?” and there is nothing at alll reported that anyone has ever taken nothing at all.} Job writing in mental and physical discomfort on the ash heap included all methods mentioned in one outburst:
"For he is cast into a net by his own feet, and he walketh upon the totis. A gin shall take him by the heel, and a snare shall lay hold on him, a noose is hid for him in the ground, and a trap for him in the way." (Job 18:8-df).

GINATH, gi'naath (גִיָּנָתָה); Father of Tøbi, the unsuccessful rival of Oromi (1 K 16:21, 22).

GINNETHO, gi'n-ē-thō (AV Ginnetho), GINNETHON, gi'n-ē-thōn (גִּנְנֶתֹ הָוֹן, ginnethōw, and גִּנְנֶתֹ הָון, ginnethōn): The head of a priestly family. Ginnetho (Ginnetho) is found in Neh 12:4, and Ginnethon in 10:6; 12:16.

GIRDLE, gi'r-dl. See Armor; Dress.

GIRGASHITE, gi'rga-shīt (גִּרְגָּשִׁימ, girgashi; גִּרְגָּשָׁה, girgasha; יִרְגְּשָׁאָסָה, Yirgassāsā, also punctuated [7]). Girgashite (Gen 16:10 AV): A son of (the land of) Canaan (Gen 10:16), and accordingly enumerated along with the Canaanite in the list of tribes or nationalities inhabiting that country (Gen 15:21; Dt 7:1; Josh 3:10; 24:11; Neh 9:8). It has been supposed that the name was supposed in that of "the Canaan of the Arabians" (AV, Domah, etc., of Mt 2:8, on the E. side of the Sea of Galilee; Jos [Ant, i, vi, 2], however, states that nothing was known about it. The inscriptions of the Egyptian king, Ramses II, mention the Qarqish who sent help to the Hittites in their war with Egypt; but Qarqish was more probably in Asia Minor than in Syria. Pinches (The OT in the Light of the Historical Records, 324) would identify the Girgashites with the Kirkishati of an Assyry tablet; the latter people, however, seem to have lived near the E. of the Tigris, and it may be that, as in the case of the Hittites, a colony of the Qarqish, from Asia Minor, was established in Pal. A. H. Sayce

GIRL, gi'rl: Twice in the OT as the rendering of כָּלַד (kolād); נְזֹר (năzōr); נְזָרָה, nāzārăh (Neh 12:43); in both cases in association with boys. Same word rendered "damsel" in Gen 34:4. See Daughter; Maid, Maiden.

GIRZITES, gi'r-zīts. See Gerezites.

GISHPA, giš-'pā (AV Gisha; נ(suite of,) gishpa'): An officer of the Nethinim (Neh 11:21). A companion, who seem to have lived in the vicinity of the temple, and it may be that, as in the case of the Hittites, a colony of the Qarqish, from Asia Minor, was established in Pal. a. h. sayce

GITTATH-HEPHER, gi-tāth-hēphēr (גִּתָּת הֶפֶר, gittāth hēpher): AV (Josh 19:13) for Gath-heopher. Gittath is correctly Gath with hē (ḥ) locale, meaning "toward Gath."

GITTAIM, gi-tā-'im (גִּתְיָאִמ, gittayim): The town to which the Beerothites fled, and where they lived as gērm, or protected strangers (2 S 4:3). The place need not have been beyond the boundaries of Benjamin, so it may be identical with Gittaim of Neh 11:33, which was occupied by Benjaminites after the exile. It is named with Hazor and Ramah; but so far the site has not been discovered.

GITTITES, gi-tī'te (גִּיִּיתֵה, gīyīth, pl. of gitt): The inhabitants of Gath. They are mentioned along with the inhabitants of the other chief Philistine cities in Josh 13:3. It would seem that numbers of them emigrated to Judah, for we find 600 of them acting as a bodyguard to David with Ittai at their head (2 S 15:18 ff; 18:2). Obed-edom, to whom David intrusted the ark when he was frightened in bringing it into the city of David, was a Gittite (2 S 6:11 f; 1 Chr 13:13). The Gittites seem to have been remarkable for their great stature (2 S 21:19; 1 Chr 20:5 ff).

GITTITH, gi'tith. See Music; Psalms.

GIVE (גִּבְאָה, gībā'āh; יָבֹא, yābō'; בָּאָה, bā'āh; בָּנָה, bānāh; סָמַע, sidāmm, "Give"): "Give" is a very common word in the OT. It is most frequently the tr. of nābān, "to give" (Gen 1:28; 3:6; Ex 2:9; Dt 8:20, etc., over 800 instances); nābān is also tr. "to give up" (Dt 23:14; Is 43:6; Hos 11:8); of yābō, "to give" (Gen 30:1; 1 Chr 16:28 AV). In Ps 55:22 we have the perfect with suffix, "Cast thy burden upon Jeh," in what he hath given thee; elsewhere it is the imperative "Give!" (AV in Gen, "Go to"); sāmān, "to put," "place" (Nu 6:26; Prov 8:29); rūm, "to lift up," "exalt!" (2 Chr 20:24 bis; 35:7-8.9, "to give to"); šabbāh, "to cause to turn back" (Lev 25:51,52; 2 K 17:3, "to give again"); various other words are in single instances tr. "give.

In the NT, the common word is didōmmi, "to give" (Mt 4:9; Jn 1:12; Rev 1:1; 21:6, etc); we also have aposite didōmmi, "to give away (from one's self)" (Mt 12:36; Lk 16:2; Acts 4:33; 19:40; Rev 22:12); epideidōmmi, "to give away, to give up, to >become." (Rev 17:13); epidiōmmi, "to give up or besides" (Mt 7:9,10; Jn 13:26); metaleidōmmi, "to give a share" (Rom 12:8); paradidōmmi, "to give over to" (Rom 1:28; 1 Cor 13:5; Gal 2:20, etc); prodidōmmi, "to give forth or forward," "to give" (Rom 13:14), "give to apportion" (1 Pet 3:7); dērēdōmmi, "to give as a gift" (Mk 15:45, RV "granted"); 2 Pet 1:3 AV, "give testimony or witness" (1 Jn 5:10); pariephērē, "to bring forward therewith" (1 Pet 5:5); paradidōmmi, "to give over" (1 Tim 3:10); sēparēdōmmi, "to give myself unto wine" (Ecc 2:12); cheer my flesh with wine; "for giveth his life" (Jn 10:11), "layeth down"; "given" is supplied (Acts 19:2), where we read instead of "We have not so much as heard whether there be any Holy Ghost" "We did not so much as hear whether the Holy Spirit was given," in "there is a Holy Spirit;" for "Christ shall give thee light" (Eph 5:14), "Christ shall shine upon thee;" for "give in charge" (1 Tim 5:7), "command;" for "not given to wine" (1 Tim 3:3, Tit 1:7), "no brawler," "no inordinate love;" for "for she that liveth in pleasure" (1 Tim 5:6), "giveth herself to;" for "All scripture is given by inspiration of God;" (2 Tim 3:16), "Every scripture inspired of God;" (John 5:24), "given to filthy lucre;" (Tit 1:7), "greedy of;" in He 2:16, ARV has "For verily not to angels doth he give help," in "For verily not of angels doth he take hold, but he taketh hold, etc. (He 2:14); in the Gr ERV, "not of angels doth he take hold." (Ae of taking hold of to lift up or help); in 13:15 for "giving thanks to his name," RV reads "make confession to his name;" for "giving all diligence" (2 Pet 1:5), "adding."
The prominence of "give" in the Bible reminds us that God is the great Giver (Jas 1:5), and of the words of the Lord Jesus, "It is more blessed to give than to receive" (Acts 20:35), "Freely ye received, freely give" (Mt 10:8).

W. L. Walker

GIZONITE, gi'zon-it: This gentile name in 1 Ch 11:34, "Hashem the Gizonite," is probably an error for "Guneite" (cf Nu 26:48), and the passage should be corrected, after 2 S 23:32, into "Jashen the Guneite."

GIZRITES, giz'nts (נָחָל, gizr [Kethib]; AV Gezrites): Inhabitants of Gezer (q.v.). Ktř reads נָחָל, gizr, Girzites (1 S 27:8).

GLAD TIDINGS, tī'dingz (εὐαγγέλια, euaggelizo): "Glad-tidings" occurs in AV in the tr of the vb. euaggelizo, "to tell good news" (Lk 1:19; 8:1; Acts 13:32; Rom 10:15); in each instance, except the last, RV tr "good tidings." The vb. is also very frequently tr in AV "to preach the gospel," the original meaning of which word (god-spell) is "good news or tidings" (Mt 15:5; Lk 4:18; 7:22; 9:6; 20:1); in the first two passages RV substitutes "good tidings," in "the gospel"; in the last two instances the gospel is retained. AV tr "good tidings" — the gospel or good tidings being the announcement of the near approach of the promised, long-looked-for salvation and kingdom of God; in Rom 1:15; 15:20; 1 Cor 1:17, etc., AV has "the gospel," viz. that of God's reconciliation of the world to Himself in Christ; RV in some passages substitutes "good tidings," or gives this in the margin; but "glad tidings" stands only in Rom 10:15.

W. L. Walker

GLASS, glas (נָחָל, nakhal; סְקָה, sakhar): Glass is of great antiquity. The story of its discovery by accident, as related by Pliny

1. History (NH, xxxvi,65), is apocryphal, but it was natural for the Greeks and Romans to ascribe to it the Phoenicians, since they were the producers of the article as known to them. The Egypt monuments have revealed to us the manufacture in a time so remote that it must have preceded that of the Phoenicians. A representation of glass-blowing on monuments of the Old Empire, as formerly supposed, is now regarded as doubtful, but undoubted examples of glazed pottery of that age exist. A fragment of blue glass has been found inscribed with the name of Antef III, of the Xith Dynasty, dating from 2000 or more BC (Davis, Ancient Egypt, 324). The oldest dated bottle, or vase, is one bearing the name of Thothmes III, 1500 or more BC, and numerous examples occur of later date. The close connection between Egypt and Syria from the time of Thothmes on must have made glass known in the latter country, and the Phoenicians, so apt in all lines of trade and manufacture, naturally seized on glass-making as a most profitable art and they became very proficient in it. The earliest glass was not very transparent, since they did not know how to free the materials used from impurities. It had a greenish or purplish tinge, and a large part of the examples we have of Phoenician glass exhibit this. But we have many examples of blue, red and yellow varieties which were purposely colored, and others quite opaque and of a whitish color, resembling porcelain (Perrot and Chipiez, Art in Ancient Phoenicia and Its Dependencies). But both they and the Egyptians made excellent transparent glass also, and decorated it with brilliant coloring on the surface (ib; Beni Hasan, Archæol. Survey of Egypt, Pt IV). Layard (Nineveh and Babylon) mentions a vase of transparent glass bearing the name of Sargon (522-505 BC), and glass was early known to the Babylonians.

Phoenicia was the great center, and the quantities found in tombs of Syria and Palæo to confirm the statement that this was one of the great industries of this people, to which ancient authors testify (Strabo, Geo.; Pliny, NH). Jos refers to the sand of the Belus as that from which glass was made (BJ, II, x, 2); it seems to have been esp. adapted for the purpose, but there are other places on the coast where plenty of suitable sand could be obtained. The potash required was obtained by burning certain marine and other plants, and saltpetre, or nitre, was also employed. The manufacture began centuries BC on this coast, and in the 12th cent. AD a factory is mentioned as still being worked at Tyre, and the manufacture was later carried on at Hebron, even down to recent times (Perrot and Chipiez).

Both the Egyptians and Phoenicians gained such proficiency in making transparent and colored glass that they imitated precious stones with such skill as to deceive the unwary. Necklaces are found composed of a mixture of real brilliant cut stone and glass imitations. Cut glass was manufactured in Egypt as early as the XVIIIth Dynasty, and diamonds were made use of in the art. Glass composed of different colors in the same piece was made by placing layers of glass wire, of different colors, one above the other and then fusing them so that they became united in a solid mass without intermingling. Colored designs on the surface were produced by using the patters, while the glass was still warm and plastic, deep enough to receive the threads of colored glass which were imbedded in them. The whole was heated again sufficiently to fuse the threads and attach them to the body. The surface was then made even by polishing. By this process vessels and ornaments of very beautiful design were produced. Many of the specimens, as found, are covered by an exquisite iridescence which is due wholly to the decomposition of the surface by chemical action, from being buried for centuries in the soil which thus acts upon it. This is often lost in handling by the scaling off of the outer surface.

Glass, in the strict sense, is rarely mentioned in Scripture, but it was certainly known to the He-
brows, and occurs in Job 28:17 (tr. “crystal” in AV). Bottles, cups and other vesels in glass must have been in use to some extent. The wine cup of Prov 23:31 and the bottle for tears mentioned in Ps 56:8 were most likely of glass. Tear bottles are found in great quantities in the tombs throughout the land and were undoubtedly connected with funeral rites, the mourners collecting their tears and placing them in these bottles to be buried with the dead. As mourners were hired for the purpose, the number of these bottles would indicate the extent to which the deceased was honored. These were, of course, small, some quite diminutive (see illustration), as also were the vials or pots to contain the ointment for the eyebrows and eyelashes, used to heighten the beauty of the women, which was probably a custom among the Hebrews as well as their neighbors. Rings, bracelets and anklets of glass are very common and were doubtless worn by the Heb women (see Isa 3:18). In the NT the Gr ἱεροσόλυμος occurs in Rev 21:18-21, and the adj. derived from it (ὑδάτινος) in 4:6 and 15:2. In the other passages, where in AV “glass” occurs, the reference is to “looking-glass,” or mirror, which was not made of glass, but of bronze, and polished so as to reflect the light similar to glass. The Heb word for this is יָשִּׂר, yāśir, or ישִּׂר, yāshir, or משִׁלֶּשׁ, mēshēlēš, from מָשָּל, mashele, “to reflect.” The Gr ἱεροσόλυμος, hierosolymos, is derived from ἱερός, hieros, “sacred,” and σῶλον, soulon, “light,” a compound word which means “sacred light.” The phrase ἱεροσόλυμος is strikingly illustrated in the story of Ruth (Ruth 2:2-23). This custom had back of it one of the early agricultural laws of the Hebrews (Lev 19:9; 23:22; Dt 24:19-21). Breaking this law was a punishable offense. The generosity of the master of the crop determined the value of the gleanings, as the story of Ruth well illustrates (Ruth 2:16). A reaper could easily impose upon the master by leaving too much for the gleaners, who might be his own children. The old Levitical law no longer holds in the land, but the custom of allowing the poor to glean in the grain fields and vineyards is still practised by generous landlords in Syria. The writer has seen the reapers, even when they exercised considerable care, drop from their hands frequent spears of wheat. When the reapers have been hirelings they have carelessly left bunches of wheat standing behind rocks or near the boundary walls. The owner usually sends one of his boy or girl helpers to glean these. If he is of a generous disposition, he allows some needy woman to follow after the reapers and benefit by their carelessness. It is the custom in some districts, after the main crop of grapes has been gathered, to remove the watchman and allow free access to the vineyards for gleaning the last grapes.

Gideon touched the local pride of the men of Ephraim when he declared that the glory of their conquest surpassed his, as the gleanings of their vineyards did the whole crop of Ahizer (Jgs 8:2). Gleaned is used of a captured enemy in Jgs 20:45. Figurative: Israel, because of her wickedness, will be utterly destroyed, even to a thorough gleancing and destruction of those who first escape (Jer 6:9). The same picture of complete annihilation is given in Jer 49:9,10.

JAMES A. PATCH

GLEDE, gālē (גָּלֶה, gālēh; מָגָה, maga; A.M. מָגָה): A member of the hawk species. It is given among the list of abominations in Dt 14:15, but not in the Lev list (Lev 11:14). The kite is substituted. The Arabs might have called one of the buzzards the glede. In England, where specimens of most of these birds appear in migration, the glede is synonymous with the kestrel and was given the name from glede, to emphasize a gliding motion in flight. See illustration, p. 1235.

GLISTERING, glis’tér-ing (גָּלֶת, gālet, “dye” [spec. “ebithium”], “fair colors”; στιθομένα, stitho-ména): “Glistening stones” (1 Ch 29:2) is better
than the 'inland' of RV; for some kind of colored, brilliant stone seems meant" (HDB, II, 182); cf Isa 54 11 RVm. The term is employed in Mk 9 3 to denote the white, lustrous appearance of Christ's garments at the transfiguration. It occurs nowhere else in the NT. For once the Divine effulgence shone through the veil of the humiliation (cf Jn 1 14).

GLITTER, glî'ter, GLITTERING, glî'ter-ing (נַקֵּר, bârêq, "lightning"): The word is used in sense of "glittering" in the OT with "sword," "spear" (Dt 32 41; Job 20 25; Ezek 21 10:28; Nah 3 3; Hab 3 11). In Ezek 21 10 RV changes "glitter" to "as lightning," and in Dt 32 41 RVm gives, "the lightning of my sword." In Job 38 23, where the word is different (lakhabh), RV has "flashing."

GLORIFY, glô'ri-fi: The Eng. word is the equivalent of a number of Heb and Gr words whose essential significance is discussed more fully under the word GLORY (q.v.). The word "glorious" in the phrases "make or render glorious" is used most frequently as a tr vbs. in the original, rather than of genuine adj.s. In dealing with the vb. it will be sufficient to indicate the following most important uses.

(1) Men may glorify God, that is, give Him the worship and reverence which are His due (Isa 24 15; 25 3; Ps 22 23; Dan 5 23; Sir 45 30; Mt 5 16, and generally in the Synoptic Gospels and in some other passages of the NT). (2) God, Yahweh (Jehovah), glorifies His people, His house, and in the NT, His Son, manifesting His approval of them and His interest in them, by His interposition on their behalf (Isa 55 5; Jer 30 19; Wisd 18 8; Sir 45 3; Jn 7 59, and often in the Fourth Gospel). (3) By a usage which is practically confined to the OT, Jeh glorifies Himself, that is, secures the recognition of His honor and majesty, by His direction of the course of history, or by His interposition in history, either the history of His own people or of the world at large (Lev 10 3; Isa 26 15; Ezek 28 22; Hag 1 8). WALTER R. BETTERIDGE

GLORIOUS, glô'ri-us: The adj. "glorious" is used in the majority of cases as the tr of one of the nouns which are fully discussed in the article GLORY, and the general meaning is the same, for the glorious objects or persons have the quality which is described by the word "glory," that is, they are honorable, dignified, powerful, distinguished, splendid, beautiful or radiant. It is worthy of note that in many passages in the NT where AV has "glorious," RV has the noun "glory." So among others in Rom 8 21, AV has "glorious liberty." RV "liberty of the glory of the sons of God." The obsolete use of the word "glorious" in the sense of "boastful," "vain-glorious," "eager for glory," as it is used in Wycliffe, Tindale and Bacon, and once or twice in Shakespeare, as in Cymbeline, I, 7, in the first speech of Imogen, "Most miserable is the desire that's glorious," and in Gower's Prologue to Piers the 1, "The purchase of it is to make men glorious" occurs at least once in the apocryphal books, 1 Es 16 4 AV, "but also lifted up with the glorious words of lewd persons." WALTER R. BETTERIDGE

GLORY, glô'ri (subst.):

I. Method of Treatment. — In this art. we deal, first, with a group of words, tr. "glory" in the EV and in which the ideas of size, rarity, beauty and adornment are prominent, the emphasis being laid in the first instance in each case upon some external physical characteristic which attracts the attention, and makes the object described by the word signify or prominent.

These are "addereth (אַדַּרְתֶּךָ), perhaps to be connected with the Assyry root azaru, meaning "wide," "great"; kâbêh, kâbâth, kâbhâth, kâbhâth, perhaps with root-meaning of "brightness": kîbh (כִּבְחָ), with essentially the same meaning of "brightness," "light": pēdr (פֶּדְר), Ps 89 44, tr. "glory" in AV, in RV rendered "brightness": yâhârâh (יַהֲרָה), an Aram. root meaning "rare": tîbîr (תִּבְרָ), with the root-meaning of "beauty"; and finally râhî (רָהִים), perhaps on the basis of the Assyry rânu, meaning "desire," "desirable." Secondly, this art. will discuss the most common and characteristic word for "glory" in the OT, the Heb kâbhâth (כָּבָה) including the special phrase "the glory of God" or "the glory of Jeh." In dealing with the OT usage, attention will also be called to the original Heb of the Book of Ecles or Wisdom of Jesus the Son of Sirach, cited in this art. as Sir. Thirdly, with the Gr word doûa (δόξα) in the Apoc and NT. The nouns koiôchêma, koiôchêsa, tr. "glory" or "glorying" in the NT, will be dealt with in the concluding paragraphs in which the use of the word glory as a vb. will briefly be discussed. It will be possible within the limits of this art. to give only the main outlines of the sub-
ject as illustrated by a few of the most significant references. The lexicons and the commentaries must be consulted for the details.

II. General Use of the Terms

1. As Applied to External Things

In the first group, as has already been stated, the ideas of beauty, majesty and splendor are prominent. And these qualities are predicated first of all, of things, David determines to make the temple which Solomon is building a "house of fame and of glory" (1 Ch 22:5). Then, and more commonly, glory belongs to men, and esp. to men of prominence, like kings. This glory may consist in wealth, power, position or even in the inherent majesty and dignity of character of his possessor.

The reference is most frequently, however, to the external manifestations. Physical power is suggested in Dt 33:17, where "glory" of AV is replaced by "majesty" in RV. The king's glory consists in the multitude of his people (Prov 14:28). The glory and the pomp of the rebellious people shall descend into Sheol (Isa 5:14). Here the reference is clearly to those external things upon which the people depend and the possession of which is the ground of their confidence.

But chiefly glory is the possession and characteristic of Jeh, and is given by Him to His people or to anything which is connected with Him. In Isa 60:7, the Lord promises to glorify the house of His glory, and the meaning is clearly that He will impart to His house something of the beauty and majesty which belong to Him. Glory is one of the titles with which the subjective of Jeh (1 Ch 29:11); and Isaiah, in one of his earliest utterances, uses the word "glory" to describe Jeh's self-manifestation in judgment to bring to naught the pride and power of men (Isa 2:10,19,21). The use of the word in Ps 78:61 is not quite certain. The most natural interpretation would perhaps be to refer it to the ark as the symbol of the presence of Jeh, but in view of the word "strength," it is perhaps better to interpret glory as meaning power, and to suppose that the Psalmist means that Jeh allowed His power to be temporarily obscured, and Himself to be seemingly humiliated on account of the sin of His people.

III. The Use of kâbhôd. — The use and significance of kâbhôd in the OT and in Sir: The fundamental idea of this root seems to be "weight," "heaviness," and hence in its primary use it conveys the idea of some external, physical manifestation of dignity, preeminence or majesty. At least three senses may be distinguished: (1) It defines the weight or other material possessions which give honor or distinction to a person; (2) the majesty, dignity, splendor or honor of a person; (3) most importantly of all, it describes the form in which Jehovah (Yahweh) reveals Himself, or is the sign and manifestation of His presence.

In Gen 31:1 (in "wealth") it describes the flocks and herds which Jacob has acquired; in Ps 41:16, as the parallelism indicates, it refers to the wealth of the sinner; and in Ps 55:21. It seems to indicate that the glory with which Jeh will fill the house is the treasure which He will bring into it. See also Sir 9:11, where the glory of the sinner which is not to be envied is probably his wealth.

In 1 Sam 28:3, majesty and dignity or honor of men due to their adornment or to their position. In Gen 45:13, Joseph bids his brethren tell their father of his glory in Egypt; according to Ex 28:40, the priestly garments are intended for the glorification of their wearers; in 1 S 4:21, the loss of the ark means, for Israel, the loss of her national glory. The expression "is distinguished from, and preeminence over, her neighbors"; in Isa 22:23 it is said that Elighkim is to be a throne of glory, i.e. the source and manifestation of the splendor and dignity of his father's house. In the coming complaint that God has stripped him of his glory must be taken to refer to his dignity and honor. Reference may also be made to the numerous passages in which the glory of Israel and other nations is described as their dignity, majesty or distinction; so we hear of the glory of Ephraim (Hos 9:11), of Moab (Isa 16:14), of Kedar (Isa 21:16). This use is quite common in Sir. Sir 3:101 states that the glory of man comes from the honor of his father; the possessor of wisdom shall inherit glory (4:13; 37:26); note also 4:21 with its reference to "a shame that is glory and grace," and 49:5 where the forfeited independence of Judah is described by the terms "power" and "glory."

Closely related to this use of kâbhôd is to describe the majesty of men is the group of passages in which the phrase "my glory," in parallelism with nephesh (נפש), "soul," "Soul"; the "self," or some similar expression, is self.

It means the man himself in his most characteristic nature. The blessing of Jacob (Gen 49:6) we read, "Unto their assembly, my glory, be not thou united." Other passages are Ps 4:2; 7:5; 16:9; 30:12; 57:8; 108:1 and perhaps Job 29:20. Some recent interpreters, partly because of the LXX rendering in Gen 46:6 (τα κατηκατενων της μου), "my liver," and partly because of the Assyrian root, kâbût, meaning "temper" or "heart" (see Delitzsch, Assyrisches Handwörterbuch, 377a), would read in all these passages kâbhôd, lit. "liver," as in Lam 2:11, and interpret the figure as referring to the emotions as the expression of the self. The arguments in favor of the change are not without weight. Of course on either interpretation the language is highly figurative. It hardly seems necessary to change the rendering, esp. as the LXX renders the passages in the Ps and in Job by doza, the ordinary Gr rendering for kâbhôd, and it does not seem improbable that in poetry the word kâbhôd might be used to describe the man himself, indicating that man is the image of God and glorious, possibly because as in Ps 8:1, he is thought of as having been crowned by His Creator with glory and honor.

Before leaving this use of kâbhôd it is necessary to call attention to the fact that in a few cases it is used to describe things, perhaps because these things are thought of as practically personified. The "glory of the forest." (Isa 10:16) is clearly a personification, referring to the majestic force of the Assyrians. We may probably assume a personification also in the case of the glory of Lebanon in Isa 36:10, 13, and the nature of Oriental poetry, and the nature of Ezek 31 makes it probable that personification is intended in ver 18.

But unquestionably the most important use of the word kâbhôd is its employment in Job 38-41 as the following gen. God or Jehovah, or absolutely, to describe the method or the circumstances of the self-manifestation of God. In discussing this subject we shall make use of all the aid from the use of the term as connected with actual or metaphorical manifestations of the Deity, and then with its use to describe the characteristic features of the ideal state of the future, or, otherwise stated, the Messianic kingdom.

(1) Ex 23:18 f. — The significance of the phrase in its earliest occurrence is by no means clear. Notwithstanding the uncertainty as to the exact docu-
mentary connection of the famous passage in Ex 33:18 ff, it seems quite certain that we may claim that this is the true historical reference to the OT contains to the glory of Jeh. "And he [Moses] said to me, Show me, I pray thee, thy glory. And he [Jeh] said Thou canst not see my face; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by; and after that I will take away my hand, and thou shalt see my back; but my face shall not be seen." The passage in its present form bears unmistakable evidences of the editorial hand, due perhaps, as Breesch (Hand- kowsky, etc.) suggests (p. 77) to a desire to transform the primitive, concrete, physical theophany into a revelation of the ethical glory of God, but in its basis it belongs to J and is therefore the earliest literary reference to the glory of God in the OT. The glory of Jeh is clearly a physical manifestation, a form with hands and rear parts, of which Moses is permitted to catch only a passing glimpse, but the implication is clear that he actually does see Jeh with his physical eyes.

It seems not improbable that in its original form it was related to the story of Ex 33:18 of the glory of Jeh and thus that we are to find in this narrative the source for the later Nu 12, 18. The paragraphs (Moses beholding or perhaps better rendering the passage as a free
tquentative), beholds the form of Jeh (see also the description of the cloud in Ex 24:16-17). The mention of the cloud (Ex 34:5) as the accompaniment of the manifestation of the glory of Jeh, as the cloud (Ex 14:24) being outlined in cloud and flame, and that Jeh was originally thought of as manifesting Himself in connection with meteorological or more probably volcanic phenomena.

(2) Isa 6.—Later the glory of Jeh and the form of Jeh are no longer identical terms, but the glory is still the physical manifestation of the Divine presence. This is clear from Isaiah's account of his great inaugural vision. The prophet sees the enthroned Jeh with His skirts filling the temple. There is no indication of what it was that he saw or how he recognized that it was Jeh. The attend-
ant seraphim in addition to the solemn "Holy, Holy, Holy" declare that "the whole earth is full of his glory."

Unquestionably His glory is here regarded as something visible, something, a part of which at least, Isaiah sees. The glory as such has no ethical significance except in so far as it is the manifestation of the one who is undoubtedly an ethical being. The phraseologia the skirts of the temple and the glory which fills the whole earth refer to the phenomena of fire and smoke. Some think that the smoke is related to that of Mt. Sarmada, which would fill the temple in connection with the sacrificial observances. But horror of the observances, this interpretation is very questionable. A more probable interpretation connects the clouds and gloom with the phenomena of a great storm, and even possibly of an earthquake, for it seems highly plausible that the call of Isaiah in the year of the death of King Uzziah coincided with the great earthquake in the days of Uzziah referred to in Zec 14:2. (It seems at least probable that the references to the darkness and light in Zec 14:6 ff may have their origin in the phenomena attendant upon this earthquake. It is probable that the earthquake by which the prophecy of Amos is dated (Am 1:1) is also the same historic earthquake.) The clouds and fire attendant on the form or earth fires become media by which the glory of Jeh is made known to the youthful prophet, and this glory paradoxically reveals and personalizes the presence of Jeh which, through, and in part by means of these phenomena, Isaiah is made so vividly conscious.

(3) Ps 19:1.—This conception of Isaiah that the glory of Jeh fills the earth is closely related to the thought that "the heavens declare the glory of God; and the firmament showeth his handi-
work," the difference being that in the psalm Jeh's glory is manifested in the ordinary, rather than in the extraordinary phenomena. Parallel thoughts may be found in Ps 8:1; 15:3; 18:11; 113:4; Ps 29:1-5, 6. As in Isaiah, the glory of Jeh is re-
vealed in the extraordinary physical phenomena which the psalm describes. Glory here is a purely external, meteorological thing and is the manifesta-
tion of the presence of Jeh, which is the glory of Jeh. The psalm is regarded, as it usually is, as a description of a thunderstorm, or whether with von Gall and others it is taken as a description of the phenomena which accompany the inauguration of the Messianic kingdom (see Joel 2:28-30) every phenomenon described in the passage is that of a storm, usually a heavy rain storm, and in some instances the lightning which accompanied such a storm. This is the glory of Jeh which fills the earth for it reveals itself not only in the basic facts of the earth's climate that weather has always been a subject of awe, but also in the phenomenon which is usually the last in a sequence of phenomena that is, it is the climax of a thunder-storm, or the visible effect of the lightning that accompanies such a storm.

(4) Sinai and the Temple.—Dt 5:24 indicates that in the theophany at the time of the giving of the law, the glory and the greatness of Jeh consisted in the fire and thick darkness which enveloped the mountain, and out of which Jeh spoke to the people. Essentially the same idea is expressed in the account of the dedication of Solomon's temple (1 K 8:10 ff; 2 Ch 5:14). The cloud which filled the house of Jeh, preventing the priests from ministering, is identified with the glory of Jeh which filled the house. It is noteworthy that in 2 Ch 7:1-3 the glory of Jeh which fills the house manifests itself in the form of the cloud of smoke from the sacrifices which were consumed by the fire coming down from heaven.

(5) Ezekiel's account of the glory of Jeh.—Perhaps the most elaborate description of the glory of Jeh to be found in the OT is that given by Ezekiel in the various accounts of his visions. It is not easy to interpret his conception, but it seems clear that he does not identify the glory with any particular phenomena, but rather with the glory of Jeh. "The appearance of the likeness of the glory of Jeh." (Ezk 1:28), is not applied to all the phenomena which have been described in the preceding verses, but only to the likeness of form which preceded as a man sitting on the throne (ver 26). The same idea is indicated in 9:3 which states that "the glory of the God of Israel was gone up from the cherub, wherupon it was"; that is, the glory is something peculiar to Jeh, and is not quite identical with the phenomena which accompany it. This is true of all his visions. The glory of Jeh manifests itself with all the accom-
paniments which he describes with such richness of imagery, but the accompaniments are not the glory. For other descriptions of the glory of Jeh in Ezekiel, see 3:12-23; 8:4; 10:4-18 ff; 11:22 ff.

4. Very similar to this conception of Ezekiel is that given in those passages of the Pent which are usually assigned to the PC. When the children of Israel murmured over the lack of food, the glory of Jeh appeared in the cloud as they "looked toward the wilderness" (Ex 16:7-10; cf Ex 24:16 f). And just as in Ezek, the glory is distinguished from its attendant circum-
stances; for after the completion of the Tent of Meeting, the cloud covers the tent, and the glory of Jeh fills the tabernacle (Ex 40:34 f; see also Lev 9:23; Nu 14:21; 16:19-42; 20:6). The same thought is suggested in the references in Sir 17:13; 18:5.

5. (6) Messianic ideal.—These passages just cited stand on the border between the historical and the ideal descriptions of the glory of Jeh, for whatever may be one's views as to the historical worth of P's account of the Exodus and the wilderness sojourn, all must agree in seeing in it really the program or constitution for the ideal state of the future. And in this state the distinguishing characteristic is to be the manifest presence of Jeh in His sanctuary, and this manifestation is to be known as the presence of Jeh, for whom the essential action in the establishment of the new community is the return of the glory of Jeh to the house of Jeh (Ezk 43:24. 5; 44:4). The same thought is expressed very clearly in Is 6:1 ff, which may be interpreted as a basis of a slight rearrangement and regrouping of the original, 'And Jeh will create over . . . .'
 Glor y
 Gn aeh

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. . . a cloud and smoke by day, and the shining of a flaming fire by night; for over everything the glory of the Lord shall be kept as a pillar of cloud by day, and it shall serve as a shelter from the heat, and a refuge and a covert from the storm and the rain.

This tr has the advantage that it furnishes an intelligible and characteristic conclusion to the description of the Messianic age which the chapter contains. Isa. 11 10, reading with RV, "and his resting-place shall be glory," has the same thought, for it is clearly the glory of Jeh that is manifested in the resting-place of the root of Jesse, and this resting-place can be identified with the Messianic Zion of Isa 52 2 and with the OT discussion of kôbôh (kôbhôd), and bearing in mind that the usage of "glory" under the OT. The use of the word "glory" to describe the honor, reputation and splendor which is to accompany the Messiah (cf. Ps 68 18) is evident. Ps 89 27 refers to the glory of Jeh in the same way. In 2 Mac 5 10 glory refers to the Beatification and adornment of the soul in a similar sense. Isa 80 10, 11, Jth 19 9 "glory" is the tr of the G gaurâma, and indicates that Judith is the pride of Israel.

(1) As applied to external things. — It will be perhaps a little more convenient to deal with the usage of the Apoc separately, following essentially the order in which it occurs in the NT, and the OT discussion of kôbôh (kôbhôd), so that the thought is Hebrew, even though the words may be Gr.

IV. In Apoc and NT. — "Glory" in the apocryphal books and in the NT is almost exclusively the tr of the Gr noun doûn (doûs), and in the great majority of cases, represents the Heb kôbhôd, so that the one Heb under the OT. The use of the word "glory" to describe the honor, reputation and splendor which is to accompany the Messiah (cf. Ps 68 18) is evident. Ps 89 27 refers to the glory of Jeh in the same way. In 2 Mac 5 10 glory refers to the Beatification and adornment of the soul in a similar sense. Isa 80 10, 11, Jth 19 9 "glory" is the tr of the G gaurâma, and indicates that Judith is the pride of Israel.

(2) As applied to external things. —(a) The most significant use of doûs in the Apocrypha is that in which it refers to the light and splendor which are regarded as the accompanying of God. The reference may be to the historic manifestation of God in glory, as in 2 Esd 2 19, or to the manifestation of God in Israel, which is to be the special characteristic of the Messianic kings. In 1 Esd 5 5 it is the supreme praise of the Lord, "because his goodness and his glory are forever in Israel," that the Messianic king is about to establish the Messianic kingdom among the people who have bound themselves to obey Him. In several passages in 2 Ed the reference seems to be not to the Messianic kingdom in the historical sense, but rather to that kingdom of God which the saints are to inherit after death. This is clearly the thought in 2 Ed 2 36 and in 7 52; also in 5 51 where the context shows clearly that the reference is to the Paradise, which is the heritage of all those who are like Ezra in their dedication to Jeh (cf. 1 Esd 10 50).

But most frequently in the Apoc, in a sense which approximates that of the NT, the word "glory" refers to the blaze of light and splendor which is the essential expression of the holy majesty of Jeh. The prayer of Manasseh refers to the unutterable majesty of the glory of Jeh; while 2 Esd 8 30, trusting in Jeh's glory is equivalent to trusting in Jeh Himself; and in 16 53 the oath "before God and his glory" is simply before the Lord God Himself. The same thought is expressed in 2 Esd 12 13, 17; 1 Ed 7 25. In the three, vs 31, the glory of Jeh refers to His self-manifestation in His heavenly kingdom, and this is undoubtedly the significance in the frequently recurring doûs. "Thine is the glory forever."

(1) As applied to men. — In the NT, much the same variety of usage is to be noted as in the OT and the Apoc, and it is not easy to trace the exact relationship and order of the thoughts. The Hebrew classical use of the word in the sense of "opinion," "judgment," "view," occurs in Hel- lenistic Gr only in 4 Macc 5 17 (18) on the authority of Thayer.

It is perhaps as convenient to follow generally the order adopted in the preceding discussion. In some places the word refers to the manifestations and insignia of rank and power, as in the familiar phrase, "Solomon in all his glory" (Mt 22 46), or the glory of the kings of the earth and of the kings of the earth and of the nations which shall be brought into the heavenly city (Rev 21 24. 26). Doûs also defines the praise, honor and dignity of men. This is the meaning in Jn 5 41, 44, where Christ speaks of the difference between the Hebr Himself in that He receives not glory from men, while they receive glory one of another (of also Jn 7 18). In Eph 3 13, Paul declares that his tribulations for those to whom he is writing are a glory or distinction to them, while in 1 Thes 2 20 he declares that the Thessalonian Christians are His glory and joy.

(2) As applied to God. — Closely related to this usage is the employment of the word to ascribe honor
and praise to God; see Lk 17 18, where only the stranger returned to give glory to God; or Jn 9 24, where the man who had been born blind is bidden to give glory to God; or the phrase "to the glory of God" in Rom 15 7, where the meaning is to secure the Amen of God. Ammonius, Simonides, and the use is in the frequently recurring doxologies such as, "Glory to God in the highest," "to him," that is, to God, "be glory," etc.

While the foregoing meanings are frequently illustrated in the NT, it is undoubtedly true that the characteristic use of the word doxaz in the NT is in the sense of brightness, brilliance, splendor; and first of all, in the literal sense, referring to the brightness of the heavenly bodies, as in 1 Cor 15 40 f, or to the supernatural brightness which overcame Saul of Tarsus on the road to Damascus (Acts 22 11).

(3) As applied to the saints.—But the most common use of the word is to describe the brilliance which is the characteristic of all persons who share in the heavenly glory. Moses, Elijah and Jesus Himself have this glory on the Mt. of Transfiguration (Lk 9 31 f). It was the same glory which gave the angel who came out of heaven power to lighten the earth (Rev 18 1), and also with the shepherds when the angel appeared unto them (Lk 2 9). Paul refers to this glory, when he speaks of the face of Moses as it appeared after God had spoken with him (2 Cor 3 7 f). And as in the case of Moses, so here, the source of this glory is God Himself, who is the God of glory (Acts 7 2, and frequently.

(4) As applied to the Messianic kingdom.—It is also used to describe the ideal Messianic kingdom of the future. It is applied to Christ to describe His royal majesty when He comes to set up His kingdom. So James and John ask to sit, one on His right hand and one on His left in His glory (Mk 10 37). Christ is to appear in glory with the angels (Mt 16 27 and often), for His condition in the coming age as it was before the incarnation is a condition of glory (Lk 24 26; Jn 17 5 22 24). But not merely the Messiah, but also all His followers shall share in the glory of the Messianic kingdom. This use is so common that it is scarcely necessary to illustrate or refer to the reference. The glory is to be revealed to all Christians in the future (Rom 8 18 21; 9 23; cf also 1 Cor 2 7; 2 Cor 4 17).

In all these cases it has a distinctly ethical significancy, for the term is used which describes the essential nature, the perfection of God's glory. Each of them is God, and is made by others because they are made partakers of the Divine nature. So Paul refers to the glory of the incorruptible God (Rom 1 23; cf also Eph 1 17 f, and often). And the essential nature of Christ comes to be described in the same way. He has glory as of the only begotten of the Father (Jn 1 14); he shows His glory in the performance of miracles (Jn 2 11); and like the Father, He is the Lord of glory (1 Cor 2 5).

As a vb. in the OT the most common significancy of the word "glory" is, to make one's boast in or of anything, usually of the pious glorying in Yahweh (Jeh), but occasionally with some other reference, as in Jer 9 23 of man glorying in his riches, might or wisdom. In all these cases it represents the Heb hāḏālāt; in Ex 8 9 the phrase, "Have thou also said that I am the Lord," is the tr. of the Heb hādālāh, and means to take thyself the honor or distinction as regards me. In 2 K 14 10 it translates the Heb hāk-kāḇbēṯ, "honor thyself," i.e. be satisfied with the home which you have already attained.

In the apocryphal books it means either "glory thyself," as in Sir 3 10, where the original Heb has hāk-kāḇbēṯ; or "to exult," as in Jth 9 7, where it represents the Gr στεφάνωμαι; or "to boast," "to take pride in," where it represents, as it does equally in the NT, the Gr kauchothos; (Sir 17 9; 24 1; 38 25; 39 8; 48 4, in the second and fourth of which cases it represents the Heb hādālāh). In the NT the vb. is used 3 t in Jas, and several times in the Epp. of Paul, and everywhere is used to translate the vb. kauchothos; or, in two cases in Jas, the same vb. is compounded with the preposition kath. In all these cases the meaning is "to take pride in," "to congratulate oneself," upon anything.

In this connection attention may be called to the use of the noun 'glorying,' one of twice rendered "to glory," where the meaning is either the occasion or ground of glorying, or sometimes the act of glorying. The original has kauchothos; or kauchothēs. This usage occurs in Jas 4 16; He 3 6, and several times in the Epp. of Paul.

Literature.—In addition to the commentaries and works on Bible language among others, J. Briggs, ICC on the Pes, Scribner, N.Y., 1906, esp. the note in 1 66, 67, and Words. Bib. Theology of the Hebrew, and E. von Soden, 1882-83, may be mentioned, esp. the chief works on the subject are von Gall, Die Herrlichkeit Gottes, Niederrhein, 1906; Herrlichkeit, Herrlichkeit, ein im hebräischen, Leipzig, 1908. The discussions by C. Otto, Gray and J. Drager, among others, have been of great value, and also the brief but significant article by Zenos in the Standard Bible Dict., Funk & Wagnalls, N.Y., 1909.

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GLOWING, glowing, SAND (Isa 35 11). See MIRAGE.

GLUTTON, glut't'n, GLUTTONOUS, glut'n-us (ἄλατος, to be lavish; φάγω, φαγός): "Glutton" (from glut, to swallow greedily) is the tr. of zōlātōn or zōlātōm, "to shackle or pour out," to "be lavish, a squanderer." In Dt 21 20. This our son . . . is a glutton, and a drunkard, the son of the woman appears in a valley (Heb 14 13, "to ... be gaudt)." This usage occurs in Jas 4 16; He 3 6, and several times in the Epp. of Paul.

in the OT the most common significancy of the word "glory" is, to make one's boast in or of anything, usually of the pious glorying in Yahweh (Jeh), but occasionally with some other reference, as in Jer 9 23 of man glorying in his riches, might or wisdom. In all these cases it represents the Heb hāḏālāt; in Ex 8 9 the phrase, "Have thou also said that I am the Lord," is the tr. of the Heb hādālāh, and means to take thyself the honor or distinction as regards me. In 2 K 14 10 it translates the Heb hāk-kāḇbēṯ, "honor thyself," i.e. be satisfied with the home which you have already attained.

as in Sir 3 10, where the original Heb has hāk-kāḇbēṯ, or "to exult,"...
GNAT, nat (in EV, only in Mt 23:24, κάναρις, κάναρις). In Ex 8:16, for “lice,” one of the plagues of Egypt, κάναρις, κάναρις, κάναρις, or καναρίς, καναρίς, rendered in RVm “can and flies” or “flies” (Genesis 14:10 “gnats”; Mandelkern “culex”). For καναρις καναρις [Isa 50:6], EV “in like manner,” LXX ἄντορπα ταῦτα, ἄντορπα ταῦτα, Vulg sicul haece, RVm has “like gnats,” since ἴππος, kēn, elsewhere “thus,” may here be taken to be a sing of the form ζῶον, καναρις, which occurs in Ex 8:16). In the NT passage, the difference is made between the LXX AV and EV should be noted. “Strain at a gnat, and swallow a camel!” is changed to “strain out the gnat and swallow the camel,” the reference being to the inconsistency of the Jewish religious leaders in taking extraordinary pains in some things, as in the preparation of food, while leaving weightier matters unattended to.

In Isa 51:6, the suggestion of RVm, “They that dwell therein shall die like gnats,” seems a decided improvement on the “shall die in like manner” of EV, esp. as “die thus” (see supra), is a repetition of καναρις, whose meaning is practically the same, “in like manner” being the rendering in EV of καναρις καναρις.

As to the creature καναρις of the Egyptian plague, there is little data between the LXX EV and the others suggested, except as we may be influenced by the LXX rendering, σκναρίφοι, which may mean “gnats” or “mosquitoes.” See FLEA; LICE.

ALFRED ELY DAY

GLOSSARIA, don’t-i-si’m:

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VIII. MODERN Gnostic LITERATURE

Gnosticism—except perhaps in 1 Tim 6:20, where St. Paul warns Timothy against “the gnostics, which is falsely so called”—is not directly alluded to in the NT. Nevertheless its leaven was actually working, as will immediately be seen, and constituted a most serious peril in the apostolic church. “That strange, obscure movement, partly intellectual, partly fanatical . . . In the 3d cent. spread with the swiftness of a wind over the church from Syria to Gaul” (Law, The Tests of Life, 26). It is therefore of high importance to gain a right conception of the nature of this potent anti-Christian influence. This is not easy. The difficulty in dealing with Gnosticism is that it was not a homogeneous system of either religion or philosophy, but embraced many systems widely diverse in their opinions drawn from a great variety of sources.

“The infinitely varied shapes assumed by the systems render it almost impossible to classify them, or even to give an account of their leading ideas, which shall not be open to objection. We might, as well try to classify the products of a tropical jungle, or the shapes and hues of the sunset clouds, which change under our view as we look at them” (Orr, The Progress of Dogma, 58).

1. GENERAL DEFINITION—On the general definition of Gnosticism a few authorities may be cited. “Gnosticism,” says Dr. Gwatkin, “may be provisionally described as a number of schools of philosophy, oriental in general character, but taking in the idea of a redemption through Christ, and further modified in different sects by a third element, which may be Judaism, Hellenism, or Christianity . . . the Gnostics took over only the idea of a redemption through Christ, not the full Christian doctrine, for these made it rather a redemption of the philosophers from matter, than a redemption of mankind from sin!” (Early Church History to AD 313, II, 20).

Dr. Orr writes, “Gnosticism may be described generally as a fantastic product of the blending of certain Christian ideas—particularly that of redemption through Christ—with speculations and imaginations derived from a medley of sources (Gr. Jewish, Persian, philosophies, religions, theosophies, mysteries) in a period when the human mind was in a kind of ferment, and when opinions of every sort were jumbled together in an unimaginable wattle. It involves, as the name denotes, a claim to knowledge, knowledge of a kind of which the ordinary believer was incapable, and in the passing session of which ‘salvation’ in the full sense consisted. This knowledge of which the Gnostic boasted, related to the subjects ordinarily treated of in religious philosophy; Gnosticism was a species of religious philosophy” (The Early Church, 71).

Neander has described Gnosticism as “the first notable attempt to introduce into Christianity the existing elements of mental culture, and to render it more complete on the hitherto rather neglected side of theoretical speculation; it was an attempt of the mind of the ancient world in its yearning after knowledge, and in its dissatisfaction with the present, to bring within its grasp and to appropriate the treasures of this kind which Christianity presented!” (Neander, Intro, 190).

Gnosticism accordingly comprehends in itself many previously existing tendencies; it is an amalgam into which quite a number of different elements have been fused. A heretical system of thought, at once subtle, speculative and elaborate, it endeavored to introduce into Christianity a so-called higher knowledge, which was grounded partly on the philosophic creed in which Greeks and Romans had taken refuge consequent on the gradual decay and breaking-up of their own religions, partly as will be shown, on the philosophies of Plato and of Philo, and still more on the philosophies and theosophies and religions of the East, especially those of Persia and of India.

“For a long time the pagan beliefs had ceased to be taken seriously by thoughtful men and had been displaced by various creeds derived from philosophical speculation. These in themselves were abstract and unattaining, but had been partly vitiated by union with the theosophies and philosophies. The attempt was made on the part of this philosophical religion to effect an alliance with Christianity. A section of the church was dissatisfied with the simplicity of the gospel, and sought to advance to
something higher by adopting the current speculation. For example, the books of the NT are all occupied, more or less, with this movement, in the more dangerous as it threatened the church from within" (Professor E. Scott, The Apologetics of the NT, 14).

Gnosticism, though usually regarded as a heresy, was not really such: it was not the perverting of Christian truth; it came, rather, from outside. Having worked its way into the Christian church, it was then heretical. "Although it became a corrupting influence within the church, it was an alien by every rule of church and canon and preserved with the pale of Judaism, it enjoyed immunity from this plague; but as soon as it broke through these narrow bounds, it found itself in a world where the decaying religions and philosophies of the West were in acute fermentation under the influence of a new and powerful leaven from the East; while the infusion of Christianity itself into this fermenting mass only added to the bewildering multiplicity of gnostic sects and systems it brought forth!" (Law, The Tests of Life, 26).

II. Sources of Gnosticism. —Mansel (in his work on The Gnostic Heresies, 32) sums up the principal sources of Gnosticism in these three, Platonism, the Pers religion, and the Buddhism of India. To Platonism he gave its principal form and tendency. From the Dualism of the Pers religion it derived its speculations regarding the origin of evil, and much of what it taught about emanations. To Buddhism, he thinks, it owed the doctrine of the antithesis between matter and spirit, and the unreality of derived existence — the germ of Docetism. Mansel also holds that there is the possibility that Gnosticism derived certain of its features from the Kabbala (kabbaloth), or secret teaching of the Jews in the two books, the Sefer Zohar, or Book of Creation, and the Zohar, or Book of Light. An influence of Buddhism on Gnosticism, however, may safely be doubted, as there is no reason to believe that the knowledge of Buddhist doctrine had so early penetrated into the West. The Jewish works named by Mansel are really products of the Middle Ages (Westcott, Intro to the Study of the Gospels, 144-45). The other sources named were really influential. We notice two — the Alexandrian philosophy and the Persian dualism. The Alexandrian philosophy endeavored to unite Gr philosophy and Heb philosophy. Philo, the great Jewish commentator of Alexandria, had tried to interpret the ancient Jewish Scriptures in the light of the Gr philosophy, to expound the OT in terms of Plato's thought and to discover allegorical meanings where none were intended. In Philo's teaching there is a sharp line drawn between God and the material world: with him God cannot exert any action upon the world of matter, except through intermediate agency, the Jewish angels and the heathen demons. Philo has much to say in regard to the Logos. His utterances on this subject may be compared with what is said of the attributes of "Wisdom" in ch 8 of the Book of Prov, and also with the Logos or "Word" of the Gospel of John. With Philo, the Logos is the power of God, or the Divine reason endowed with energy, and embracing within itself all subordinate powers. The Logos is impersonal in its relations to God; and herein is one huge difference between Philo's conception and that in the gospel. Philo teaches that the Logos is the only firstborn of God, the chief of the angels, the viceroy of God, and representative of God. See Logos.

According to Philo the creation of the universe was a gradual molding out of matter; hence arises evil. He also teaches the preexistence of the soul, which is now imprisoned in the flesh. The wise man, therefore, will break the thraldom of the flesh, and will rise to the life in the upper universe of the immanent vision of God. It will be seen how much of this teaching was assimilated by the various gnostic sects.

The Zoroastrian or Pers system was based on the assumption that there existed two original and independent powers of good and evil, of light and darkness, Ormuzd (Ahura Mazda), the wise Lord, and Ahrimian (Angra-Mainyu), the wicked spirit. These powers were regarded as the church yet were thought to be in concord with the Persian religion. From this dualism, which, where the Gr mind conceived of a higher and a lower world, saw instead two hostile worlds standing in contrast to each other, and destined for a final struggle, the combination of these two dualisms arose the teaching of Gnosticism with its thoroughgoing pessimism and its fundamental asceticism" ("Gnosis, in Enc Brit, 11th ed, XII, 154).

III. Nature of Gnosticism. —"Gnosticism," says Dr. Owatkin, "is Christianity perverted by learning and speculation" (Early Church History, 73). The intellectual pride of the Gnostics refined away the gospel into a philosophy. The clue to the understanding of their Gnostic philosophy is in the name of the god from which it is derived — gnosis, "knowledge." Gnosticism puts knowledge in the place which can only rightly be occupied by Christian faith. To the Gnostic the great question was not the intensely practical one: "What must I do to be saved from sin?" but "What is the origin of evil?" "How is the primitive order of the universe to be restored?"

In the knowledge of these and of similar questions, and in the answers given to these questions, there was redemption, as the Gnostic undertook to build up his own system in the conviction that they possessed a secret and mysterious knowledge, in no way accessible to those outside, which was not to be revealed or propagated save to the initiated, and anxiously guarded as a secret. This knowledge of theirs was not to be the subject of rational or scientific inquiry and proof, but on revelation. It was derived directly from the times of primitive Christianity, from the Saviour Himself and His disciples and friends, with whom they claimed to be connected by a special tradition, or else from later prophets, of whom many sects boasted. It was laid down in wonderful mystic writings, which were in the possession of the various circles.

In short, Gnosticism in all its various sects, its form and its character, falls under the category of mystical religions, which were so characteristic of the religious life of decadent antiquity. In Gnosticism, as in the other mystical religions, we find the same contrast of the initiated and the uninitiated, the same inner organization with the same kind of petty sectarianism and mystery-mongering. All alike boast a mystic revelation and a deeply veiled gospel" (Bebb, op. cit., 135).

The questions, therefore, with which Gnosticism concerned itself were those of the relation of the finite and the infinite, the origin of the world, of the soul, and of evil, the cause, meaning, purpose and end of all things, the reason of the difference in the capacities and destinies of individuals, the lot in life of the individual, the method of salvation. The following may be regarded as the chief points in the characteristics of the gnostic systems: (1) A claim on the part of the initiated to a special knowledge of the truth,
tendency to regard knowledge as superior to faith, and as the special possession of the more enlightened, for ordinary Christians did not possess this secret and higher doctrine. (2) The essential separation of matter and spirit, the former of these being essential from the beginning of the world, the latter only in the new "era" which has arisen. (3) An attempt at the solution of the problems of creation and of the origin of evil by the conception of a Demiurge, i.e. a Creator or Artificer of the world as distinct from the Supreme Deity, and also by ancient explanations connecting between God and the visible universe. It should be observed that this conception merely concealed the difficulties of the problem, and did not solve them. (4) A denial of the true humanity of Christ, a doctrine Christology, which upon the earthly life of Christ and exp. On His sufferings on the cross as unreal. (5) The denial of the personality of the Supreme God, and the denial also of the free will of man. (6) The teaching, on the one hand, of asceticism, as the means of attaining to spiritual communion with God, and, on the other hand, of an indifference which led directly to licentiousness. (7) A syncretistic tendency which combined certain more or less misunderstood Christian doctrines, various Christian elements, and Jewish, and other sources. (8) The Scriptures of the OT were ascribed to the Demiurge or inferior Creator of the world, who was the God of the Jews, but not the true God. Some of these characteristic ideas are more or less in evidence in others, in other parts of the gnostic system. The relation of these ideas to Christian facts and doctrines is dealt with more particularly below.

IV. Gnosticism in the Christian Church.—(1) In the NT there is a germ of Gnosticism in the Christian church which is no mere appearance in the apocryphal age, and is referred to by St. Paul in several of his epistles, notably in that to the Colossians and in the Pastoral Epistles. It is also referred to by the apostles Peter and Jude; references to it are found, besides, in the Apocalypse, the First Epistle of John and the Gospel of John.

In Col a great deal is said regarding a false teaching, an insidious theosophic doctrine, the teachers of which combine the OT and the New Testament, the OT and the NT. The reason is that the Gnosticism in Colossian teaching is a separate body, and the Colossian church was in danger of being drawn away from it. The Colossian church had a strong tendency to think of itself as being chosen and set apart.
The soul of the apostle rushes onward, with glowing zeal for the honor of his Master who alone could ameliorate the condition of the human race, and having personally the historical Jesus with the Divine Being, the Son of God, "the Word of Life," the Christ, "Son of the Father," and "the Beloved Son," as the Father's heir and the heir of the Father's glory, and denouncing the antichrist, who is "he that denieth the Father and the Son, and the Son hath not the Father; he that confesseth the Son hath the Father also" (2 22,23). It should be noted that the last clause in this Ephesians verse comes in restored by the Authorized Version to its rightful position in the original text.

Every spirit that confesseth that Christ is God is of God, and every spirit that confesseth not Jesus is not of God: and this is the spirit of the antichrist, which ye have heard that it cometh; and now it is in the world already (4 3,7,8).

(5) Its antinomian side—The antinomian side of Gnosticism is so directly related to the antichristianism of the First Epistle of John as Docetism is; but evidences are manifest that the apostle had it clearly before him. "Little children," he writes, "let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous; he that doeth sin is of the devil" (3 7,8). In this respect were the methods by which those deceivers endeavored to lead the members of that church astray.

They alleged that sin was a thing indifferent in itself. It made no difference to the spiritual man whether he sinned with his body or not. Nor was it required that the apostle, in opposing those teachers, insists that "sin is not of God, but is of the devil" (3 8).

Little children, it is impossible to read the Apocalypse to its readers, a doctrine of moral indifferencism, according to which the status of the 'spiritual' man is not to be judged by the transcendent fact of his life. "For this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all" (1 5).

The Nicolaitans.—In the Epistles to the Seven Churches in the Apocalypse there are other references to Gnosticism. Who the Nicolaitans were (2 6,15) is not absolutely certain; but it is not unlikely that they were so called because of their having assumed the name of "Nicolus, a proconsul of Antioch" (Acts 5 15). This first step to the reprimand of the Christian church on an equal footing with the Jews may have been the appointment of Nicolaitans as one of the first deacons, for the facts that he was a native of Antioch and a proselyte, show that he had been a heathen by birth. And it is not an extravagant thing for such a person appointed to office in the church at so very early a period, even before the conversion of the apostle Paul. The Nicolaitans therefore may have distorted in an antinomian sense the doctrine taught by Nicolau, who in the Epistle to the Ephesians, claimed the liberty of the gospel, as his fellow-deacon, Stephen, did (Acts 7 throughout). But the liberty claimed by the Nicolaitans was liberty to sin. They are mentioned in the Epistle to Ephesus, and their deeds are characterized as deeds which

up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof (2 Tim 3 2,3). Such, too, is the testimony borne regarding them by Ignatius (Law, The Tests of Life, 30): "They give no heed to love, care not for life in the bosom of Christ, and despise the afflictions of those who are in bonds, neither for those who are released from bonds, neither for the hungry nor the thirsty." Such persons proffessed that they knew God, but by their works they denied Him; they were "abominable, and not worthy of the fleshe" (Tit 1 16). They enticed others into sins of impurity (2 Tim 3 6,7). They allured others through the lusts of the flesh; and the means by which they succeeded in doing this was that they spake great swelling words of vanity, and the end was that in their destroying of others they themselves also were sorely destroyed (2 Pet 2 12,18). They were ungodly men, turning the grace of God into lasciviousness and denying our only Master and Lord, Jesus Christ; they gave themselves up to the sins of this world and ran riotously after hope in a gain of money; they were sensual men, not having the Spirit (Jude vs 4,8,11,19). The entire Ep. of Jude is directed against this antinomian and licentious development of the Gnostic heresy, and describes the perpetration of an unholy life (see below on Book of Rev).

In the First Epistle of John there is a distinct polemical purpose. There is no book of the NT which is more purposeful in its attack of error. There is "the spirit of the Antichrist" (1 Jn 4,6), opposing the Spirit of truth. "Many false prophets are gone out of the world" (2 19), and this from the church itself. "They went out from us, but they were not of us," (2 19) and these false prophets are "not of the Father, but are of the world" (2 20) and the deceiver and the antichrist (2 Jn ver 7). They are the "false teachers" (1 Jn 4,9), in which the apostle writes, an "ungodly and disobedient people," (2 22) from which he seeks to defend the church, was Gnosticism, as is proved by what is said again and again in the epistle of the characteristics of this insidious and deadly teaching.

(1) Gnostic claims.—The gnostic claim to knowledge throws light upon many passages in this epistle. St. John refers to his opponents' using such phrases as "I know God," I abide in Christ. I am in the light. These lofty claims were made by persons who did not love their brethren on earth, who did not walk in Christ's footsteps, who were not destitute of love. The apostle therefore describes these lofty claims as false, because those who made them possessed neither love nor obedience.

In contrast to these gnostic claims—for those who made them were far better than the early Gnostics—St. John proves how the Christ of history is the Christ of experience for all his followers. We, the children of God, who are from the beginning, and we know the Father. "We know him that is true, and we know the truth that is in him, who is Jesus Christ. This is the true God, and eternal life" (5 20). This knowledge of God and communion with Him are attained, not by gnostic speculations, but by the obedience of faith, the outcome of which is brotherly love and a life in which the Christian walks even as Christ did (2 6). And thus also obedience and brotherly love are the test of the profession which any man may make that he knows God. "Every one that doeth righteousness is begotten of him." (2 9); "Whosoever doeth not righteousness is not of God, neither hath he the Father." (5 10).

(2) Its loveless nature.—Gnosticism was distinguished by an unethica]., loveless intellectualism. Its philosophy seems to be that the gnostic is able to identify himself with the false teaching against which this epistle is directed. The apostle describes the gnostic as the false knowledge of the wicked life untouched by love, and which led men, while theyprofessed to love God, nevertheless to remain destitute of love to their fellow men. In Gnosticism, "knowledge was not in the supreme end and purpose of life, the sum of highest good to which a man could attain, the revelation of the innermost of the secrets of the core." (3,5). Docetism.—Now, when the attempt was made to amalgamate these gnostic ideas with the doctrine of the Christian faith, the result was Docetism. Just because God cannot have any immediate contact with matter, therefore the incarnation meant that the person of Lord Jesus Christ is inconceivable. From this position it is, of course, only a step to deny that the incarnation and the doctrine of the Christian faith took place at all.

(4) The Antichrist.—The Antichrist of the First
Christ hates (Rev 2:6). Their name occurs again in the Epistle to Pergamum, and there also their doctrine is described as a doctrine which the Lord hates (ver 15). Their teaching is one of licentiousness—eating anything and committing fornication (ver 14). Again in the Epistle to Thyatira, the Gnostics are spoken of as practising the same evil courses, and as holding a doctrine of "the depths of Satan" (vs 20,21,24 AV) in contrast to the cause of evil and the Epistle to Philadelphia were also evidently Gnostics. They are described as being "of the synagogue of Satan" (3:9).

"In the language of St. Jude, as in that of St. Peter, which is closely imitated, we may clearly discern a reference to the gnostic sect of the Nicolaitans mentioned by name in Rev. The comparison in all these passages, of the error condemned with that of Balaam, is decisive as to the identity of the persons intended. The other characteristics noted by St. Peter are also repeated by St. Jude—the denial of the Lord, their profligate lives, their contempt of government, and evil speaking of dignitaries of the church that they know not, their pollution of the feasts of charity, their great swelling words. The anatominism, no less than the ascetic side of Gnosticism, seems by this time to have fully manifested itself" (Mansel, The Gnostic Heresies, 71).

V. The Christian Antithesis.—The principal points of contrast between Gnosticism and Christian teaching in regard to leading doctrines will now be appraised, and will be briefly summarized.

According to the Gnostics, God is thought of as the ultimate, nameless, unknowable Being, of whom they speak as the "Abys." He is 1. God and perfect, but the material world is alien to the Divine nature. How does it come to exist at all? What is the source of its imperfections and evils?

How did the world originate?—The Gnostic answer is that the pleroma or fulness of the Deity (see Fearless) could flow out in no other way than in emanations or aeons or angels, all of which are necessarily imperfect, the highest of these emanations or aeons or angels being more spiritual than the grade immediately below it. Of these aeons there is a gradation so numerous, that at length the lowest of them is most corporeal, the spiritual element having been gradually diminished or eliminated, until at last the world of man and of matter is reached, the abode of evil. In this way the grave is the fall of God and the world of mankind. The highest aeons approximate closely to the Divine nature, so spiritual are they and so nearly free from matter. These form the highest hierarchy of angels, and these as well as many other grades of spiritual hosts are to be worshipped.

In opposition to this view, Christian faith worships God as the free self-sufficient Creator, infinitely good and wise and powerful and holy, the Author of all things, and affirms creation as an incomprehensible fact revealed to faith, and which rises above the grasp of the understanding. "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear" (He 11:3 AV).

The doctrine of evil follows directly from the above account of the relation of God to the world. 2. Evil According to Gnosticism the manifestation of God is possible only through His part, in His essence God is the unfathomable Abyss. Through this Divine self-limitation are evolved, first, the Divine powers or attributes, which previously were hidden in the Abyss of His being. These Divine powers (the pleroma, or true body) are the principles of all further developments of life. Life continues to be unfolded in such a way that its successive grades sink farther and farther from the purity of God, the life is feebler the nearer they come to matter, with which, at length, they blend. Such, according to Gnosticism, is the origin of evil.

Whenever men are actuated by acknowledging evil to be the cause of their own free will, which has chosen to forsake its absolute dependence upon God; whenever they go beyond this and seek for another origin of evil, then one of two results follows. They either limit the holiness of God, and find the cause of evil in the God Himself, thus assimilating all distinction between good and evil—which is Pantheism; or they limit the power of God by granting the existence of an eternal evil power beyond the control of God—which is Dualism. In avowing Pantheism, Christianity accepted the dualistic solution, ascribing to evil an eternal self-subsistent nature, which is to make it absolute as God Himself is. As absolute self-subsistence can be affirmed of none but God, the eternally self-subsistent evil ofDualism cannot possibly be, because it is not good. Here is the self-contradiction on which Gnosticism was wrecked.

(1) The Christian doctrine of sin.—Directly contrary to this is the Christian doctrine, according to which evil is the refusal of the creature-will to lean absolutely and utterly on God, upon His care and love and upholding grace. Sin is what that ought not to be; it has no right to exist at all; it is defiance of God; it is moral transgression against the nature cannot possibly be, because it is not good. Here is the self-contradiction on which Gnosticism was wrecked.

The gnostic idea of the origin of evil follows at once from, and is more directly involved in, the dualistic interpretation of nature. The question "What is sin?" is no mere academic or philosophical discussion, in which one opinion may be as good as another. "Everything in Christianity is connected more or less directly with the great facts of Sin and Redemption; and the plan of Redemption, which is the essence of Christianity, cannot be rightly understood until the doctrine of Sin be adequately recognized and established. Here, certainly, if anywhere, God is most directly concerned in the foci" (Julius Müller, quoted in Dr. Orr's Sin as a Problem of Today, 6).

(2) Sin and the moral law.—The universality of sin, its persistence, its gravity, its power to destroy and to deprave; these facts which can hardly be exaggerated. To view sin aright, it is impossible to leave out of sight its relation to moral law, to God, and to His kingdom. Sin is the transgression of moral law; it is transgression also against a holy God, of whose character and will moral law is a transcript or reflection. "Sin is transgression against God, the substitution of the creature-will for the will of the Creator; revolt of the creature-will from God" (Sin as a Problem of Today, 7). It is the resolve of the will to make itself independent of God and to renounce His authority. Sin is self-will, false independence, freedom which ends in bondage and misery.

But in Gnosticism sin is something quite different: it is not the act and the disposition of the human will in rebellion against God; it is only a physical fact or quality inherent in the body and in matter everywhere. Redemption therefore does not consist in the work of Christ for us on the cross, and the applying of the benefit of that work by the Holy Spirit of God in the renewal of the moral nature of man. Redemption is simply each man's efforts to secure emancipation from the flesh—from physical evil.
It is easily seen that a system of this kind had no need of Christ and leaves no place for redemption in the Christian sense of that term. 3. Christ and Redemption. Redemption in this scheme of thought is not deliverance from sin, it is not cancellation of guilt and cleansing of the mind. It is something quite different, and consists in the restoration of the cosmic order and illumination of the mind of the select few through knowledge. Christ is not the Saviour who saves His people from their sins, and who gives them unceasingly, through union with Himself, deliverance from the power of sin. He is only one of the aeons, the highest of them. He is an originating being, and not God. There is thus no place in Gnosticism either for the creation of the universe by God, or for the incarnation and work of Christ. Once grant that matter is essentially evil, and there is excluded the possibility of Christ's having assumed a true human nature, simply for the one reason that the world and human nature are originally and necessarily evil. Thus, as already seen, we are landed in Docetism.

The Christology of the Gnostics accordingly assumed one of two types. "One class of early Gnostics separated the spiritual being Christ from the man Jesus; they supposed the Christ entered Jesus at the time of His baptism, and left Him at the moment of His crucifixion. Thus the Christ was neither born as a man nor suffered as a man. In this way they ovibrated the difficulty, insuperable to the gnostic mind, of conceiving the connection between the highest spiritual agency and gross corporeal matter, which was involved in the Catholic doctrine of the Incarnation and Passion, and which Gnostics of another type more efficiently set aside by the doctrine of Docetism, i.e. by assuming that the human body of Our Lord was only a phantom body, and not real flesh and blood. Irenaeus represents the former class as teaching that Jesus was the receptacle of the Christ,' and that the Christ 'descended upon Him from heaven in the form of a dove, and after He had declared to mankind the nameless Father, entered again into the plérōma imperceptibly and invisibly.' Here no names are given. But in another passage he clearly holds the same doctrine, without however naming the plérōma, to Corinthus" (Lightfoot, Col., 264). How strenuously this doctrine was combated in apostolic circles has already been shown in speaking of St. John's First Epistle.

The necessity of the Gnostic theory of an ascetic morality which passed over by sure steps into asceticism has likewise been fully illustrated in the foregoing, and need not be further enlarged on. The whole has its root in a false intellectualism, to which the gospel in its inculcation of humility, faith and dependence upon God's Spirit for guidance into truth is, in its utmost principle, opposed.

VI. Harnack's View of Gnosticism. Of Harnack's view of Gnosticism differs from that now given in laying the chief emphasis on its Judaico-Hellenistic side. He describes well how, when Christianity appeared, an extensive spiritualizing or allegorizing of the OT had already taken place. This spiritualizing was the result of a philosophic view of religion, and this philosophic view was the outcome of a lasting influence of G r philosophy, and of the G r spirit generally, upon Judaism. In consequence of this view, all facts and sayings of the OT in which one could see that the literal was allegorized, Nothing was what it seemed, but was only the symbol of something invisible. The history of the OT was here sublimated to a history of the emancipation of reason from passion" (History of Dogma, I, 225).

This allegorical interpretation disclosed to the mature mind a wealth of relations, of hints and of intuitions from the OT, which to the uninitiated was only a dry record of fact. This view of the OT gave its readers a strange interest, which proceeded to transfer their ancient and fresh hopes into the world of Christian philosophy, and transformed them into a metaphysic. When these thinkers entered the Christian church, Christian hopes and terms were added to the already existing Judaico-G r-Alexandrian compound, and such was Gnosticism. It is the Hellenizing of Christianity. The Gnostics are therefore those Christians, who, in a swift advance, attempted to capture Christianity for Hellenic culture, and Hellenic culture for Christianity, and who gave up the OT in order to facilitate the conclusion of the covenant between the two powers and make it possible to assert the absoluteness of Christianity" (p. 227).

Harnack indeed grants that there were other elements in Gnosticism, but he strongly asserts that the G r element was the predominating one. In this he seems to us to be in error. Laying the chief emphasis on Hellenism, he fails to give the due and preponderating place to eastern dualism. As already seen, the G r element was the old and common chief element in Gnosticism. This eastern source is also acknowledged by Harnack, but only as if it were subsidiary to Hellenism. As he regards it, 'Gnosticism was an acute Hellenizing of Christianity' (p. 239).

In regard to the fundamental philosophic doctrines of Gnosticism, the indefinable nature of the Divine primateal Being, the sinfulness of matter, the fulness of God in aeons, the Demiurge, etc., Harnack agrees with Harnack, and adds, "All these are ideas for which we find the way prepared in the philosophy of the time, anticipated by Philo, and represented in neo-Platonism as the great final result of G r philosophy" (p. 233).

VII. Influence and Development of Gnosticism. —Gnosticism is peculiarly the heresy of the 2d cent., and in itself a proof of the extent to which a knowledge of the Christian faith had, at that early period, penetrated in literary and philosophical circles. Though it is true that Christianity at first influenced chiefly the higher classes, and therefore these persons that the various gnostic heresies arose.

Gnosticism was a product which did not spring up spontaneously from the mechanics and slaves and women and children upon whom, most, like Celus, suppose to have formed the bulk of the Christian communities, but could only have taken, its rise in minds of a more cultured and speculative cast. This indeed, was its claim—to be a religion of the gnosti or knowledge, for the more highly trained or élite. It could only exist at all, therefore, as the result of a Christian ferment which had entered these speculative circles, and was there powerfully at work. Baur rightly appreciates the situation, when he says: 'Gnosticism gives the clear and best proof that Christianity had among the most important factors in the history of the time, and it shows esp. what a mighty power of attraction the new Christian principle possessed for those, who, in intellectual life then to be found either in the pagan or in the Jewish world.' Above all, the system of these systems, to the impression produced on the heathen mind by the great Christian idea of redemption. When the gnostic systems, says Neander, 'describe the movement which was produced in the kingdom of the Demiurge by the appearance of the G r as the G r principle, the mighty principle which had entered the precipices of this lower world, they give us to understand how powerful was the impression which the conjunction of Christ and His influence on humanity, had left on the minds of the founders of these systems, making all earlier institutions seem to them as nothing in comparison with Christianity.' We must beware, therefore, of underestimating either the extent or the depth of the intellectual ferment set up by the gospel in the heart of heathenism" (Orr, Neglected Factors, etc., 196).
The earliest of the Gnostics known to us by name is Cerinthus, the apostate of the apostle John. It seems to be beyond reasonable doubt that these two encountered thus: His each other at Epheus. Irenaeus Teaching relates on the authority of those who heard the story from Polycarp how the apostle and Cerinthus met in the public baths in that city. When St. John discovered that Cerinthus was in the same building with him, he instantly left, exclaiming that he could not remain while Cerinthus, the enemy of God and of man, was there. From the accounts which have been preserved of his teaching and his missionary efforts, it can be gathered that he taught that the world was created not by the Supreme God, but by an inferior power, and that he also taught a docetic theory of the Incarnation. Caius of Rome, a disciple of Irenaeus, records of Cerinthian teaching and also of this testimony of Alexandria (c. 260 AD) more than confirms this. "Thus so far as they go, the historical data harmonize with the internal evidence of the Epistle of John. They imply therefore that the different tendencies it combats are such as were naturally combined in one consistently developed gnostic system, and that the object of its polemic is, throughout, one and the same" (The Test of Life, 37).

A journey to the Gospel of John is the testimony of Irenaeus, that it was written to oppose that form of Gnostic teaching which was taught by Cerinthus, and, before him, by the Nicolaitans. The nature of that heresy may be stated in the words of Irenaeus:

"A certain Cerinthus," he says, "in Asia, taught that the world was not made by the Supreme God, but by some power altogether separate and distinct from that Sovereign Power which is over the universe, and one ignorant of the God who is over all things. He taught, moreover, that Jesus was not born of a virgin (for this seemed to him to be impossible), but was the son of Joseph and Mary, born after the manner of other men; though preeminent above other men in justice and prudence and wisdom; and that after His baptism the Christ, in the form of a dove, descended upon Him from that Sovereign Power which is over all things; and that He then announced the unknown Father and wrought miracles; but that, at the end, the Christ departed again from Jesus, and that Jesus suffered and was raised from the dead, and continued in the invisible, as a spiritual being" (Mandyl, The Gnostic Heretics, 74).

Such a passage as Jn 19.34.35 seems to refer to docetic Gnosticism, and to be a personal protest against it. After describing the piercing of Christ's side by the soldier's spear, and how "the blood and water came out," the apostle adds, "And he that hath seen hath borne witness, and his witness is true; and he knoweth that he saith true, that ye also may believe." There are many other passages which seem to be directed against that form of Gnostic teaching, e.g., "The Word became flesh, and dwelt among us" (and we beheld his glory)" (14.14); "Jesus therefore, being wearied with his journey, set as the well" (4.6); "Reach hither thy hand, and receive; hither thy hand, and receive" (20.27).

Cerinthus seems to have taught that the religion of Christ was identical with undiluted Mosaicism, including even circumcision and the earthly kingdom of the future. The Cerinthian theory, however, was held under various forms by its later followers, so that the saying that the God of the OT was, at the best, a subordinate angel of limited power, wisdom and goodness, and that the creation of the world was very imperfect. Others went so far as to identify the God of the OT with Satan. The ethical character of these was Gnostic, sometimes even going the length of libertinism.

Generally, the forms under which Gnosticism appeared varied greatly in different periods. Some went farther than others from the Christian faith. Some communities, such as the Encratites, laid the greatest stress on the necessity for asceticism; other communities were wholly docetic; the Carpocratians taught that Christ emerged from the baptism of water, and was communed of Plato. One of these teachers, Phænephes, was honored as a god, and this sect crowned the image of Jesus along with those of Pythagoras, Plato and Aristoteles. Further, there were imitators of all varieties: magicians, soothsayers, wizards, deceivers and hypocrites, "who appeared using mighty words with a host of unintelligible formulae and taking up with scandalous ceremonies in order to rob the men of their money" (Harnack, op. cit., 239), and even for visible purposes.

(1) The Ophites.—Gnosticism, before reaching its full development, is chiefly represented by the ophite sects or systems. These were so named from the word ophis, "serpent," to which they paid honor as of intelligence. They held that the Creator of the world was an ignorant and imperfect being, Ialdaboth, the Son of Chaos; and that it was a meritorious act when the serpent persuaded Adam and Eve to disobey him. There were several of the ophite sects, such as the Cainsites, who reversed all the standards of moral judgment, choosing as their heroes the persons whom the Bible condemned, such as Cain, the men of Sodom, Esau and Esauites.

(2) Valentinus.—By the time of Justin Martyr (c. 150 AD), Gnosticism had become divided into a variety of sects and schools, Valentinians, Basilides, Saturninians and Marcionites. In the Valentinian system, Christ and the Holy Spirit were two beings, the Valentinians granting that ordinary Christians were better than the heathen, and that they might look forward to a kind of salvation; even now ordinary Christians occupied a middle position, better than inferior beings, or "psychic," but inferior to the "pneumatic" or "spiritual," as the Gnostics termed themselves.

(3) Basilides.—The Basilideans take their name from Basilides of Alexandria, a man of powerful intellect. He and his son Isidore taught this system, which was afterward considerably modified for the purpose of popular apprehension. The world is continuously evolved from a panspermia or "seed of the world," in which all things were originally potentiality and contained. It is presided over by great Archons, who yet subserves the designs of the Supreme. There are no aeons, but the highest "light" descends through the successive spheres till it rests on Jesus of Nazareth. The process is complete when the Divine element ("sonship") is all drawn out and restored to God; oblivion then falls on lower intelligences. Many fine sayings are attributed to Basilides, e.g., "I will say anything rather than doubt the goodness of Providence" (Orr, The Early Church, 75).

(4) Saturninus.—The Saturninians were so called from Saturninus, said to be a disciple of Manenerus, who in turn is said to have been a disciple of Simon Magus. The system of Saturninus is marked both by a strong dualism and by a gloomy asceticism. He is also reported to have been one of the founders of the Encratite heresy, which condemned marriage. Tatian, Justin Martyr's disciple, became a member of this gnostic sect, holding, it is alleged, the usual theories of aeons, and that there was a Demiurge, who was not the Supreme God.

(5) Marcion.—Marcion, a native of Pontus, taught in Rome c. 140–55 AD. His system differs much from ordinary gnostic theories, except that he absolutely distinguished between the God of the OT, who is regarded as merely great, harsh, vengeful, and the good God of the NT, who is wholly love. He also held to the usual gnostic dualism and
doctrine. Marcion's system has been described as an overstrained Paulinism, as he lays the stress on faith, not on knowledge. Marcion was the author of a book called the *Anthitheses*, which contrasted the OT with the NT. He also drew up a canon of Scripture with his own gospels, viz. Lk in a mutilated state, and ten Epp. of Paul. Marcion was a rigorous ascetic. In the Lord's Supper he allowed only water to be used instead of wine. The Marcionites refused baptism to married persons. This sect or 'church' endured for several centuries.

"All the gnostic systems had one feature in common, viz. that they regarded the OT and the NT as revelations of two different Gods, and the gnostic feeling of the older revelation and of the God whom it reveals. Some of the gnostic sects regarded the Demiurge as being altogether alien from and opposed to the Supreme God; others considered him merely as a subordinate, inferior but hostile to the Supreme God, and acting before the coming of a more perfect revelation, as his unconscious organ" (Manuel, *The Gnostic Heresies*, 45). "There can be no doubt that the gnostic propaganda was seriously hindered by the inability to organize and discipline churches, which is characteristic of all philosophic systems of religion" (Harnack, *History of Dogma*, I, 252). "From about 210 they ceased to be a factor of the historical development, though the church of Constantine and Theodosius was alone really able to stifle the tendencies that were accordingly rejected as contrary to the Christian faith. During the period of the prevalence of Gnosticism there took place the earlier influence developments of Christian theology. On Theology Gnosticism gave the first impetus to the formation of a NT canon of Scripture, and to the shaping of the earliest creed. See *Apostles' Creed*.

In the revulsion from Gnosticism and Doceism it should not be forgotten that there is truth to be found even amid the errors of these systems. Doceism was an overstatement of a great truth, an overstatement so large as to destroy the true humanity of God and his mythical Son. But the truth in Doceism is that the eternal Christ touches and appeals to and has a definite relationship to and actually influences every human heart; and also, that, to the Christian believer, Christ is more and does more than this; Christ dwells in the believer's heart by faith, "Christ in you, the hope of glory" (Col 1 27). "Doceism was not all folly. Rather we may regard it as one primitive form of the assertion of that mystical element which has never been wanting to Christianity from the first days until now, and which may be wanting to it" (Sundat, *Christologies Ancient and Modern*, 9).

VIII. Modern Gnosticism.—Gnosticism in its ancient form has passed away, but it is interesting to observe how its spirit reappears from time to time in modern days. Gnosticism, as already seen, is not one aspect of thought alone, but many. And in one form or another it is seen again and again. For example, the modern denial of the virgin birth of Our Lord, and the idea of gnosticism so taught that the man Jesus became Christ only at His baptism, when the Holy Ghost descended upon Him from heaven.

Phases of gnostic teaching are reproduced in modern pantheistic philosophies and other forms of religious doctrine, which hold that there has been no objective atonement and no resurrection of Christ from the dead. "Basilides with his powerful speculative grasp and all-embracing evolutionary process might be termed the Hegel of the movement; Valentins with his role of fancy and triple fall and redemption was its Schelling; Marcion with his severe practical bent, his doctrine of faith, and his antitheses of the just God and the good, might without straining be termed its Ritschel" (Orrie, *The Progress of Dogma*, 59).

"Fichte said, 'There were no external realities at all, they were the mere objectivity of the subject or creations of the inward eye'; after Fichte came Schelling, and Schelling said, 'Then this creating eye is God, our own eye';" Schelling, Hegel and said that 'God and man are one, and God all men, and all men God, and the whole universe God eternally thinking in the process of development,' and that or something like it is Hegelianism. I feel in studying this philosophy, as Baron Humboldt says he felt, when he experienced the first shock of an earthquake. I feel a dreadful sense of restlessness and insecurity. The ground seems to give way beneath, and the earth and the heaven dissolve, they become a dream, a myth' (W. B. Robertson, D.D., *Martin Luther, German Student Life*, etc, 138).

"Philosophy," says Manuel, "striving after a first principle which shall be both higher and unconditioned and incapable of all further analysis in thought, is naturally tempted to soar above that complex combination of attributes which is implied in our conception of personality, and in endeavoring to simplify and purify our knowledge of the Divine nature, ends by depriving it of every attribute which can make God the object of any religious feeling or the source of any moral obligation" (*The Gnostic Heresies*, 11). God is no longer the author and source of goodness and truth and moral law, but the mind is occupied with the intellectual relation between God and the world, as absolute and relative, cause and effect, principle and consequence, and God becomes identical with the world.

It is easily seen how teaching of this sort strikes at the root of all religion and morality. The personality of God, the personality and free will of man, the existence of moral evil, the incarnation of our Lord Jesus Christ, the redemption which He accomplished for the world, His resurrection, the whole significance of His person and His work—all is denied. This is the spirit and the meaning of Gnosticism.

Dr. Gwatkin sums up the matter thus: "Gnosticism undermined Christian monothelitism by its distinction of the Creator from the Supreme, Christian morals by its opposition of the philosopher to the unlearned, Christian practice by its separation of knowledge from action; and it cut away the very basis of the gospel whenever it explained away its history. In every age it has had its twin faults—one side—the reality of evil in the world, the function of knowledge in religion, the difference between the letter and the spirit; but fragments of truth are not enough for a gospel, which is false if all truth is not summed up in Christ. Therefore there could be
no peace between the gnostic "illuminati" and the Christian churches" (Early Church History, 11, 65).

LITERATURE.—Ulhorn, The Conflict of Christianity with Heathendom; Neander, Church History, Antiquity.


JOHN RUTHVEN

GO (ター), ἔλαβεν, τή, γάλακτος, Ν βξ, βο, Νξ, γάλα; ἄγω, ἀγω, ἄγως, ἄγων, αἰαπάνοια, αἰαπάνω, ἐρχόμαι, ἐρχόμαιν, ἐρχόμαινα, ἐρχόμαινη, περενομέοι, περενομέοτος): "Go" ("went", "it occurs very frequently in the Eng. Bible, and is the tr of a great many different Heb and Gr terms. As the word implies movement of all kinds, physical and mental, it has naturally many applications.

In the OT ἔλαβεν and γάλακτος are among the commonest meanings, "to go" in its original sense of "to walk," but also in the most varied senses, according to the verbal conjugations, etc., the prep., attached, and the words in connection with which the terms stand: ἔλαβεν and γάλακτος are often used figuratively (tr: "to walk," etc) for to live, to pursue a way of life, e.g., "to walk ever in his ways" (Dt 19: 9; cf Ps 15: 2; 89: 30; 1 K 2: 3; 5: 3, etc); to die, "his departed Hb stands without being derided" (2 Ch 21: 20); properly, "to go in," "to enter" (e.g. Gen 7: 9), is very common, and γάλακτος has frequently the meaning "to go forth," e.g. Gen 8: 7; "He sent forth a raven, and it went forth ." Other frequent words are ἔρχομαι, "to go down," (Gen 11: 7, etc); ἐλαν, "to go or come up" (Gen 2: 6, etc; Isa 15: 5, "go up, AV"; used also figuratively, e.g. "to rise up or excel," "Thou excellest them all (Prov 31: 29), "to come up on the heart," "to be remembered, "The former things shall not be remembered, nor come into mind" (Isa 65: 17; cf Jer 3: 16); ἄβαβλα, "to go or pass over," "to cross" (Gen 41: 46, etc), also used figuratively "to pass away, e.g. "as charmeth, with passage away" (Isa 29: 5), "passeth by transgression" (Mic 7: 18); ἐρχόμαι, "to come again" (Gen 43: 2, etc); ἐλαν and σηρ, "to go aside," occur several times with the meaning of wrongdoing (e.g. Nu 5: 12; Dt 28: 14, RV "a sin is passed") (Isa 49: 8); "perfection." The word is always used in the OT in combination with the prep. to (with) or with the prep. of, also with the prep. from (with). The prep. of is always used in the OT in combination with the prep. to (with) or with the prep. of, also with the prep. from (with). The prep. of is always used in the NT in combination with the prep. to (with) or with the prep. of, also with the prep. from (with). The prep. of is always used in the NT in combination with the prep. to (with) or with the prep. of, also with the prep. from (with). The prep. of is always used in the NT in combination with the prep. to (with) or with the prep. of, also with the prep. from (with). The prep. of is always used in the NT in combination with the prep. to (with) or with the prep. of, also with the prep. from (with). The prep. of is always used in the NT in combination with the prep. to (with) or with the prep. of, also with the prep. from (with).

GOAD, ged (גָּד), דָּבָר, אֲשֶׁר, מָלָם, מַהְמָד, מְתוֹרָב, מְתָרְבָּן): The goad used by the Syrian farmer is usually a straight branch of oak or other strong wood from which the bark has been stripped, and which has at one end a pointed spike and at the other a flat, chisel-shaped iron. The pointed end is to prod the oxen while plowing. The flattened iron at the other end is to scrape off the earth which clogs the ploughshare. The ancient goad was probably similar to this instrument. It could be used as a weapon in the hands of a Corporation fighter (Jgs 3: 31). If 1 S 13: 21 is correctly ts, the goads were kept sharpened by files.

Figurative: "The words of the wise are as goads" (Ecc 12: 11). The only reference to goads in the OT is the fact that "Gog, the emperor of Chaldea, is the kick against the god" (Acts 26: 14). It was as useless for Saul to keep on in the wrong way as for a fractious ox to attempt to leave the furrow. He would surely be brought back with a prick of the goad.

JAMES A. PATCH

GOAH, go'ah (גָּד), go'ath; AV GOATH, go'ath; LXX reads ἀκαλότον λέξεως, ex elékodón lithōn; a name placed in describing the boundaries of Jerusalem as restored in the "days to come" (Jer 31: 39). If Gog are the RV "hill" then the place is identified with the N.W. hill, which is called by Jos "the camp of the Assyrians" (BJ, V, vii, 3; xii, 2). See Jerusalem.

GOAT, go'at: The common generic word for "goat" is כָּבָשׁ, כָּבָשָׁה (cf Arab. ἄγω, ἄνζ, "she-goat"); atz, used often for "she-goat" (Gen 1. Names 15: 9; Nu 15: 27), also with ἄγω, ἀφιτ, "kid," as ἀγαλτιτών, ἐβίτα τίτα, "kid of the goats" (Gen 36: 17), also with ἄγω, ἀφιτ, "she-goat," as ἀγαλτιτέρα, ἐβίτα τίτα, "kid of the goats" or "the goat." In r̃̃ simply "kids," as in 1 K 20: 27, "The children of Israel encamped before
they like two little flocks of kids.” Next frequently used is the beard of the male. The goats of Palestine and Syria are usually black (Cant 4:1), though sometimes partly or entirely white or brown. Their hair is usually long, hanging down from their bodies. The horns are commonly curved outward and backward, but in one very handsome breed they extend nearly outward with slight but graceful curves, sometimes attaining a span of 2 ft. or more in the older males. The profile of the face is distinctly convex. They are bred in the largest numbers in the mountainous or hilly districts, and with their wild congeners in climbing into apparently impossible and inaccessible ranges. They feed not only on herbs, but also on shrubs and small trees, to which they are most destructive. They are largely responsible for the deforested condition of Judea and Lebanon. They reach up the trees to the height of a man, holding themselves nearly or quite erect, and even walk out on low branches.

Apart from the ancient use in sacrifice, which still survives among Moslems, goats are most valuable as domestic animals. Their flesh is eaten, and 4. Economy: may be had when neither market nor butcher is to be found. Their milk is drunk and made into cheese and 

5. Religious use (Lev 4:3; 9:15; 16:7; Nu 15: Fig. 24; Ezr 8:35; Eze 46:23; He 9:12). Sacrifices: A goat was one of the chief offerings in sacrifice, and the powerful king out of the West is typified as a goat with a single horn (8:5). One of the oldest goats is the leader of the flock. In some parts of the country the goatherd makes different ones leaders by turns, the leader being trained to keep near the goatherd and not to eat so long as he wears the bell. In Isa 14:9, “. . . stirreth up the dead for thee, even all the chief ones of the earth,” the word tr’s “chief ones” is “attā‘īd,” “he-goat.” Again, in Jer 50:5, we have the plural “Capras bedem.” Their skins are made into robes and trappings. Their skins are made into robes and trappings, and in some cases are used as sails on ships, as is the case with the skins of the island race.

The original of our domestic goat is believed to be the wild goat or pasang, Capra aegagrus, which inhabits some of the Gr islands.

The word “goats” is used elliptically to mean goats’ hair, which was used in the tabernacles of furnishing in the form of curtains (Ex 26:7; 36:14). Goats’ hair was probably used in the Midianite and Israelitic camps in much the same way as in the Bedouin camps today (cf Nu 31:20). The tents, tent ropes and rugs are made of spun goats’ hair. The provision sacks which hold wheat, rice, etc., and the saddlebags are made of the same material. A strip of the cloth rolled up furnishes a bolster for the head while

Wild Goat of Sinai.
sleeping (cf I S 19:13:16). Goats' hair cloth is admirably suited to stand the hard usage of a frequently shifting encampment. The children of Israel appreciated its utility, even for the tabernacle, where the modern critical eye it would have looked out of place, matched against scarlet and fine linen (Ex 25:4; 36:28). The fact that goats' hair was used is good indication of the comparative crudeness of the tabernacle, when contrasted with present-day furnishings. See also Hair; Weaving.

JAMES A. PATCH

GOB, gob (גּב, הָגְב, gôb): A place mentioned in 2 S 21:18 as the scene of two of David's battles with the Philistines. The name appears here only. In the LXX passage, 1 Ch 20:4, it is called Gezer (cf Ant. VII, xii, 2). Certain texts read "Nob" for "Gob," while Syr and LXX read "Gath." The latter is probably correct.

GOBEL, gob'let (גּבֶלט, 'agq'an): A bowl or basin (Cant 7:2), the only place where the word is used. 'Agqân is used in the pl. in Ex 24:6 and Isa 22:24, and is tr" "basins" and "cups." These "basins" were used to hold the blood of the sacrifices and must have been of moderate size. The "cups" were bowl-shaped vessels and belonged evidently to the smaller class of vessels used in a house.

GOD, god (גָּד, 'ălûhm, אִל, 'êlîm, 'êlôm, אַלֹהֵם, shadây, יָהוּ, Yahweh; ãîwâth, ãîwâth):

I. INTRODUCTION TO THE GENERAL IDEA.
1. The Idea in Experience and in Thought
2. Definition of the Idea
3. The Knowledge of God
4. Ethnic Ideas of God
   (1) Animism
   (2) Fetishism
   (3) Idolatry
   (4) Polytheism
   (5) Monothelism
5. Pantheism
6. Deism
7. Semitic Monothelism
8. Monotheism

II. THE IDEA OF GOD IN THE OT
1. The Course of Its Development
   (1) The Face or Countenance of God
   (2) The Voice and Word of God
   (3) The Glory of God
   (4) The Angel of God
   (5) The Spirit of God
   (6) The Name of God
   (7) Occasional Forms
2. The Names of God
   (1) Generic
   (2) Attributional
   (3) Jehovah
3. Pre-prophetic Conceptions of God
   (1) Jehovah the God of Israel
      (a) His Early Worship
      (b) Popular Religion
      (c) Polytheistic Tendencies
      (i) Coordination
      (ii) Assimilation
      (iii) Disintegration
   (4) Ancient New Godlessness
   (5) Human Sacrifices
   (2) Nature and Character of Jehovah
      (a) A God of War
      (b) His Relation to Nature
3. Most Distinctive Characteristics of Jehovah
   (a) Personal
   (b) Law and Judgment
5. The Idea of God in the Prophetic Period
   (1) Righteousness
   (2) Holiness
   (3) Universality
   (4) Unity
   (5) Creator and Lord
   (6) Composition of Love
6. The Idea of God in Post-exilic Judaism
   (1) New Conditions
   (2) Divine Attributes
   (3) Surviving Limitations
      (a) Disappearing Anthropomorphism
      (b) Localization
      (c) Favoritism
      (d) Ceremonial Legalism
   (4) Tendencies to Abstractness
      (a) Transcendence
      (b) Skepticism
      (c) Immanence

III. THE IDEA OF GOD IN THE NT
1. Dependence on the OT
2. Gentile Influences
3. Absence of Theistic Proofs
4. Pathology of God
   (1) In the Teaching of Jesus Christ
      (a) Its Relation to Himself
      (b) Its Relation to Others
      (c) To All Men
   (2) In Apostolic Teaching
      (a) Father of Jesus Christ
      (b) Our Father
      (c) Universal Father
5. God Is King
   (1) The Kingdom of God
   (2) His King
   (3) (a) God
   (c) Their Relation
   (3) Apostolic Teaching
   (6) Moral Attributes
      (1) Personality
      (2) Love
      (3) Righteousness and Holiness
7. Metaphysical Attributes
   (8) The Unity of God
   (1) The Divinity of Christ
   (2) The Identity of God
   (3) The Degree of reality
   (5) The Church's Problem

LITERATURE
1. Introduction to the General Idea. — Religion gives the idea of God, theology constructs and organizes it, and philosophy establishes and develops it. Religion is purely subjective, without object, and can be found in each of the major religions and philosophies. Religion is universal, as it is found in all cultures and peoples.}

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(The rest of the text is not relevant to the query and is not included in the natural text representation.)
Rome were unable to survive the reflective period. They produced no theology which could ally itself to a philosophy, and Gr philosophy was from the beginning to a great extent the denial and supersession of Gr religion.

Bib. lit. nearly all represents the spontaneous experience of religion, and contains comparatively little reflection upon that experience. In the OT it is only in Second Isa, in the Wisdom literature and in a few Ps that the human mind may be seen turning back upon itself to ask the meaning of its practical behavior and beliefs. Modern ideas of the nature of a philosophy of Theism or of religion, no theology, no organic definition and no ideal reconstruction of the idea of God. It never occurred to any OT writer to offer a proof of the existence of God, or that anyone should need it. Their concern was to bring men to a right relation with God, and they propounded right views of God only in so far as it was necessary for their practical purpose. Even the fool who "thath said in his heart, There is no God" (Ps 14, 1; 53, 1), and the wicked nations "that forget God" (Ps 51), are no theological ideal atheists, but wicked and corrupt men, who, in conduct and life, neglect or reject the presence of God.

The NT contains more theology, more reflection upon the inward content of the idea of God, and upon its cosmic significance; but here also, no system appears, no coherent and rounded-off doctrine, still less any philosophical construction of the idea of the life on the basis of experience as a whole. The task of exhibiting the Bib. idea of God was therefore, not that of setting together a number of texts, or of writing the history of a theology, but rather of interpreting the central factor in the life of the Heb and Christian communities.

Logically and historically the Bib. idea stands related to a number of other ideas. Attempts have been made to find a definition of so general a nature as to comprehend the idea of them all. The older theologians as the idea of God summed the Christian standpoint, and put into their definitions the conclusions of Christian doctrine and philosophy. Thus Melanchthon: "God is a spiritual essence, intelligent, eternal, true, good, pure, just, merciful, most free and powerful, and wise." Thomas more briefly defines God as "the absolute personality." These definitions take no account of the existence of lower religions and ideas of God, nor do they convey much of the concreteness and nearness of God revealed in Christ. A similar recent definition, put forward, however, avowely of the Christian conception, is that of Professor W. N. Clarke: "God is the personal Spirit, perfectly good, who in holy love creates, sustains and orders all" (Outline of Christian Theology, 66). The rise of comparative religion has shown that "while all religions involve a conscious relation to a being called God, the Divine Being is in different religions conceived in the most different ways; as one and as many, as natural and as spiritual, as like to and manifested in almost every object in the heavens above or earth beneath, in mountains and trees, in animals and men; or, on the contrary, as being incapable of being represented by any finite image whatsoever; and, again, as the God of a family, of a nation, of a language, of humanity" (C. Caird, Evolution of Religion, I, 62). Attempts have therefore been made to find a new kind of definition, such as would include under one category all the ideas of God possessed by the human race. A typical instance of this kind of attempt is that of Professor W. Adams Brown: "A god in the religious sense is an unseen being, real or supposed, to whom an individual or a social group is united by voluntary ties of reverence and service" (Christian Theology in Outline, 30). Many similar definitions are given: "A supersensible being or beings" (Lotze, A. M. Fairbairn); "a higher power" (Allan Menzies); "spiritual beings" (E. B. Tyler); "a power not ourselves making for righteousness" (Matthew Arnold).

This class of definition suffers from a twofold defect. It says too much to include the ideas of the lower religions, and too little to suggest those of the higher. It is not all gods that are "unseen" or "supersensible," or "making for righteousness," but all these have a more or less human quality, and they do not note that which is essential in the higher ideas of God. Dr. E. Caird, looking for a definition in a germinative principle of the genesis of religion, defines God "as the unity which is presupposed in the difference of the self and not-self, and within which they act and re-act on each other" (op. cit., I, 40, 64). This principle admittedly finds its full realization only in the highest religion, and it may be doubted whether it does justice to the transcendent personality and the love of God as conveyed in Christ. In the lower religions it appears only in fragmentary forms, and it can only be detected in them at all after it has been revealed in the absolute religion. Although this definition may be neither adequate to its method nor recognizing that there can be only one true idea and definition of God, and yet that all other ideas are more or less true elements of it and approximations to it. The Bib. idea does not stand alone like an island in mid-ocean, but is rather the light of Christ which radiates out in other religions with varying degrees of purity.

It is not the purpose of this article to deal with the problem of the philosophy of religion, but to give an account of the ideas of God found in its development, and within a limited area of thought. The absence of a final definition will present no practical difficulty, because the denotation of the term God is clear enough; it includes everything that is or has been an object of worship; it is its connotation that remains a problem for speculation.

A third class of definition demands some attention, because it raises a new question, that of the knowledge or truth which any idea of God may appertain to. Herbert Spencer's definition may be taken as representative: God is the unknown and unknowable cause of the universe, "an inscrutable power manifested in all things through all" (First Principles, V, 31). This means that there can be no definition of the idea of God, because we can have no idea of Him, no knowledge "in the strict sense of knowing." For the present purpose it might suffice for an answer that idea of God actually exist; that they can be defined and are more definable, because fuller and more complex, the higher they rise in the scale of religions; that they can be gathered from the folklore and traditions of the lower races, and from the sacred books and creeds of the higher religions. But Spencer's view means that, in so far as the ideas are definable, they are not true. The more we define, the more fictitious becomes our subject-matter. While nothing is more certain than that God exists, His being is to human thought utterly mysterious and inscrutable. The variety of ideas might seem to support this view. But variety of ideas has been held of every subject that is known, as witness the progress of science. The variety proves nothing.

And the complete abstraction of thought from existence cannot be maintained. Spencer himself does not succeed in doing it. He says a great many things about the "unknowable" which implies an extensive knowledge of Him. The traditional
proves of the "existence" of God have misled the Agnostics. But existence is meaningless except for thought, and a nonenon or first cause that lies hidden in impenetrable mystery behind phenomena cannot be a manifestation of God. Spinoza's idea of the Infinite and Absolute are contradictory and unthinkable. An Infinite that stood outside all that is known would not be infinite, and an Absolute out of all relation could not even be imagined. If one postulated a being above the Absolute, it must be true to human experience and thought; and the true Infinite must include within itself every possible and actual perfection. In truth, every idea of God that has lived in religion refutes Agnosticism. And all qualities and interprets the same experience, and the only question is as to the degree of their adequacy and truth.

A brief enumeration of the leading ideas of God that have lived in religion will serve to place the Bib. idea in its true perspective.

4. Ethnic (1) Animism is the name of a theory which explains the first, and perhaps the earliest, forms of religion, and also the principle of all religion, as the belief in the universal animating spirits which are "held to affect or control the events of the material world, either here or hereafter, and, it being considered that they hold intercourse with men, and receive pleasure or displeasure from human actions, the beliefs herein are a reflection of human nature and, it might almost be said, inevitably, sooner or later, to active reverence. (J. G. Frazer, Animism, Attis, Osiris, 254; or it may be used in a modern way, the human spirits "take up their abode, either temporarily or permanently in some object, . . . and this object, as endowed with higher power, is then worshiped as a god."

(2) Fetishism is sometimes used in a general sense for "the view that the fruits of the earth and things in general, are divine, or animated by powerful spirits." (J. G. Frazer, Animism, Attis, Osiris, 254).

(3) Idolatry is a term of still more definite significance. It means that the object is selected, as being the permanent habituation or symbol of the deity; and, generally, it is marked by some degree of human workmanship, designated to enable it the more adequately to represent the deity. It is not to be supposed that men ever worship mere "stock and stone," but they address their worship to objects, whether fetishes or idols, as being the abodes or images of the god. It is a natural and common idea that the spirit has a form similar to the visible object in which it dwells. Paul refers to the heathen idea accurately when he said, "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art of man." (1 Cor. 8:29).

(4) Polytheism. The belief in many gods, and the worship of them, is an attitude of soul compatible with Animism and Fetishism, Idolatry, and may be independent of them all. The term Polytheism is more easily employed to designate the worship of a limited number of well-defined deities, whether regarded as pure disembodied spirits, or as residing in the greater objects of Nature, such as planets or mountains, or as symbolized by images "graven by art and device of man." In ancient Greece or modern India the great gods are well defined, named and numbered, and it is clearly understood that, though they may be symbolized by images, they dwell apart in a spiritual realm above the rest of the world.

Henotheism. There is, however, a tendency, both in individuals and in communities, even where many gods are believed to exist, to set one god above the others, and continue worship of that god alone. "The monotheistic tendency exists among all peoples, after they have attained to a certain level of culture. There is a difference in the degree in which this tendency is emphasized, but whether we turn to Babylonia, Egypt, Palestine, pure Europe, or China, there is a universal trend toward concentrating the varied manifestations of Divine powers into a single god." (Jastrow, The Study of Religion, 76). This attitude of mind has been called Henotheism or Monolatry—the worship of one God connected with the earth. It is the tendency in the case of many peoples to absorb the attributes of the deity into the personal character of the god, which is the case in ancient India, where Brahma is not only the supreme, but the individualized god of all the others. The gods are but aspects of his manifestation. But, in India, the vanquished gods have a very complete revenge upon their vanquisher, for Brahma has become so abstract and remote that worship is mainly given to the other gods, who are forms of his manifestation. Monolatry has been observed in many other cases, and even modern Hindus were better described as the belief in one God accompanied by the worship of many.

5. Pantheism. The Supreme Being, who is the ultimate reality and power of the universe, may be conceived in so vague and abstract a manner, may be so redefined, that it becomes a practical necessity to interpose between Him and men, and the so-called Creation, as objects of worship. In ancient Greece, Necessity, in China, Tien or Heaven, were the Supreme Beings; but in a multiplicity of lower gods were worshiped. The angels of Zoroastrianism, Judaism and Islam, and the saints of Romanism, illustrate this peculiarity of Pantheism. Pantheism, however, though they have had considerable vogue as philosophical theories, have proved unstable and impossible as systems. For they have invariably reverted to some kind of polytheism and idolatry, which seems to indicate that they are false processes of the human tendency.

6. Semi-monolatry. The monistic tendency of reason may exist in a few minor causes, such as tribal isolation or national aggrandizement. It is held that many Semir tribes were monolatrists for either or both of these reasons, and that the relations in war and commerce soon neutralized their effects, and merged the tribal gods into a territorial pantheon.

7. Monotheism, ethical and personal: One further principle may be called with Menology, a stable Monotheism, that is the conception of God as the starting in moral relations, the human mind, rebounding upon moral, he recognizes that there can be only one moral standard and authority, and when God is identified with that moral standard, it necessarily comes to be recognized as supreme and unique. The positive [in the sense of other beings calling] for: But while they are bound by all of the attributes of deity when they are seen to be inferior or opposed to the God who rules in conscience. Not only are they not worshipped, but their worship by others comes to be regarded as immoral and wicked. The ethical fact in the monistic conception of God eliminates it from revering into Pantheism or Deism and thus inverting into Pantheism. This ethical fact necessarily involves His personality. His transcendence as distinct from the world and above it, and also His intimate and personal relation with man. If He or He will, He can neither be merged in dead nature or abstract being, nor be removed beyond the heavens and the angel host. A thoroughly moralized conception of God emerges first in the OT where it is the prevailing type of truth.

II. The Idea of God in the OT. Any attempt to write the whole history of the idea of God in the OT would require a preliminary study of

1. Course of the literary and historical character of the development of the documents, which lies beyond the scope of this article and the province of the OT. Yet in the OT there is no systematic statement of the doctrine of God, or even a series of statements that need only to be collected into a consistent conception. The OT is the record of a rich and varied life, extending over more than a thousand years, and the ideas that ruled and inspired that life must be largely inferred from the deeds and institutions in which it was realized; nor was it stationary or at all one level. Nothing is more obvious than that revelation in the OT has been progressive, and that the idea of God it conveys has undergone a development. Certain well-marked stages of the development can be easily recognized, without entering upon any detailed criticism. There can be no serious question that the age of the Exod. and the Chalcedonizing of the person-
their king, who ruled over their destinies in their new heritage. But the settlement of Jeh in Canaan, like that of His people, was challenged by the new gods and their peoples. In the 9th cent. we see the war against Jeh carried into His own camp, and Baal-worship attempting to set itself up within Israel. His prophets therefore assert the sole right of Jeh to the worship of His people, and the great prophets of the 8th cent. base that right upon His moral transcendent. Thus they at once reveal new depths of His moral nature, and set His uniqueness and supremacy on higher grounds. During the exile and after, Israel's outlook broadens by contact with the great oracles of Babylonia. But it draws out the logical implications of ethical monotheism into a theology at once more universalistic and abstract. Three fairly well-defined periods thus emerge, corresponding to three stages in the development of the OT idea of God: the pre-prophetic period governed by the Mosaic conception, the prophetic period during which ethical monotheism is firmly established, and the post-exilic period with the rise of abstract monotheism. But even in taking these large and obvious divisions, it is necessary to bear in mind the philosopher's maxim, that "things are not cut off with a hatchet." The most characteristic ideas of each period may be described within their period; but it should not be assumed that they are cut off from each other; and, in particular, it should not be supposed that ideas, and the life they represent, did not exist before they emerged in the clear witness of history. Moses had undoubtedly its antecedents in the life of Israel; but any attempt to define them by the native a very morass of conjectures and hypotheses, archaeological, critical and philosophical; and any results that are thus obtained are contributions to comparative religion rather than to theology.

Religious experience must always have had an inward and subjective aspect, but it is a long and difficult process to translate the objective language of ordinary life for the uses of subjective experience. "Men look outward before they look inward." Hence we find that men express their consciousness of God in the earliest periods in language borrowed from the visible and objective world. It does not appear that they thought of God in a serious way, because they speak of Him in the language of the senses, which alone was available for them. On the other hand, thought is never entirely independent of language, and the degree in which men use senor language may think of spiritual facts varies with different persons.

(1) The face or countenance (pānim) of God is a natural expression for His presence. The place where God is seen is called Peniel, the face of God (Gen 32:30). The face of Jeh is His people's blessing (Nu 6:25). With His face (RV "presence") He brought Israel out of Egypt, and His face (RV "presence") goes with them to Canaan (Ex 33:14). To be alienated from God is to be hid from His face (Gen 4:14), or God hides His face (Dt 31:17, 18; 32:20). In contrast with this idea it is said elsewhere that man cannot see the face of God and live (Ex 33:20; of Dt 5:24; Jgs 6:22; 13:22). In these later passages, "face" stands for the entire being of God, as distinguished from what man may know of Him. This phrase and its cognates emphasize also that fear of God, which shrinks from His majesty even while approaching Him, which enters into all worship.

(2) The voice (gāḏ) and word (dāḇāḏ) of God are forms under which His communion with man is communicated from the earliest days to the latest. The idea ranges from that of inarticulate utterance (1 K 19:12) to the declaration of the entire law of conduct (Dt 5:22-24), to the message of the prophet (Lev 1:2; Jer 1:2), and the personification of the whole counsel and action of God (Ps 106:19; 147:18-19; Hos 6:5; Isa. 40:8).

(3) The glory (kāḇḇāḏ) of God is both a peculiar physical phenomenon and the manifestation of God in His works and providence. In certain passages in Ex, ascribed by the Psalmist, it appears to be a large, light, "like devouring fire" (24:17); it fills and condescends to the tabernacle (29:43; 40:34,35); and it is reflected as beams of light in the face of Moses (34:29). In Ezk, it is a frequent term for the prophet's vision, as in the appearance of a rainbow (1:28; 10:4; 43:2). In another place, it is identified with all the manifested goodness of God, and is accompanied with the proclamations of His name (Ex 33:17-23). Two passages in Isa seem to combine under this term the idea of a physical manifestation with that of God's effective presence in the world (3:8; 6:3). God's presence in creation and history is often expressed in the Ps as His glory (19:1; 57:5,11; 63:3; 97:6). Many scholars hold that the idea formed itself into the earliest form, and that the physical meaning is quite late. It would, however, be contrary to all analogy, if such phenomena as rainbow and lightning had not first impressed the primitive mind as manifestations of God's face.

(4) The angel (mal'āḵ) of God or of Jeh is a frequent mode of God's manifestation of Himself in human form, and for occasional purposes. It is a primitive conception, and its exact relation to God, or its likeness to God, is only conjectured. In earlier passages, it is assumed that God and His angel are the same being, and the names are used synonymously (as in Gen 16:7ff.; 22:15,16; Ex 3:2,4; Jgs 2:4); in other passages the idea harks back to the most ancient periods; and, in particular, it should not be supposed that ideas, and the life they represent, did not exist before they emerged in the clear witness of history. Many scholars believe that the angel's name is not derived from the Hebrew word for "angelic" (shem), but is a later invention, and that therefore, it is not derived from the Hebrew word for "angelic" (shem), but is a later invention, and that therefore, it is not.

(5) The spirit (rā'aḵ) of God in the earlier period is a form of His activity, as it moves warrior and prophet to act and to speak (Jgs 6:34; 13:25; 1 S 10:10), and it is in the prophetic period that it becomes the organ of the communication of God's thoughts to men. See Holy Spirit.

(6) The name (šēm) of God is the most comprehensive and frequent expression in the OT for His self-manifestation, for His person as it may be known to men. The name is something visible or audible which represents God to men, and which, therefore, may be said to do His deeds, and to stand in His place, in relation to men. God reveals Himself by making known or proclaiming His name (Ex 6:3; 33:18; 34:5). His servants derive their authority from His name (Ex 3:13,15; 1 S 17:45). To worship God is to call upon His name (Gen 12:8; 13:4; 21:33; 24:15; 1 K 18:24-26), to fear it (Dt 5:28), to praise it (2 S 22:50; Ps 7:17; 84:6), to glorify it (Ps 86:9), to call Him by it as a wickedness to take God's name in vain (Ex 20:7), to profane and blaspheme it (Lev 24:1; 16). God's dwelling-place is the place where He chooses "to cause his name to dwell." (2 S 7:8; 1 K 3:5; 5:5; 8:16; 19:32; De 12:11-12) God's name defends His person (Ps 20:1); it is used as a substitute for His name's sake He will not forsake them (1 S 12:22), and if they perish, His name cannot remain (Josh 7:9). God is known by different names, as express-
ing various forms of His self-manifestation (Gen 16 13; 17 1; Ex 3 6; 34 6). The name even enters its revelation with the angel (Ex 2 20–23). All God's names are, therefore, significant for the revelation of His being.

(7) Occasional forms.—In addition to these more or less fixed forms, God also appears in a variety of exceptional or occasional forms. In Nu 12 5–8, it is said that Moses, unlike others, used to see the form (měnāḥeh) of Jeh. Fire, smoke and cloud are frequent forms or symbols of God's presence (e.g. Gen 15 17; Ex 3 2–4; 19 18; 24 17), and notably the "fire on the mountain, and pillar of fire by night" (Ex 13 21 f.). According to other names, the cloud rested upon the tabernacle (Ex 40 34), and in it God appeared upon the ark (Lev 16 2). Extraordinary occurrences or miracles are, in the early period, frequent signs of the power of God (Ex 7 9 f.; 1 K 17 ff.).

The questions of the objectivity of any or all of these forms, and of their relation to the whole Divine essence raise large problems. OT thought had advanced to the degree where the divine phenomena, but we should not read into its figurative language the metaphysical distinctions of a Gr-Christian theology.

All the names of God were originally significant of His character, being the derivatives and therefore the original meanings, of several have been lost, and new meanings have been 3. The Names of God

(1) Generic names.—One of the oldest and most widely distributed terms for Deity known to the human race is 'Eh, with its derivations 'Eltn, 'Elšētn and 'Ĕlōh. Like theos, Deus and God, it is a generic term, including every member of the class deity. It may even denote a position of honor and authority among men. Moses was 'Ĕlōhīm to Pharaoh (Ex 7 1) and to Aaron (Ex 4 16; cf. Jgs 8 4; 1 S 2 25; 21 5 6; 22 7 ff.; Ps 58 11; 82 1). It is, therefore, a general term expressing majesty and authority, and it only came to be used as a proper name for Israel's God in the later period of abstract monotheism when the old proper name Jehovah was held to be too sacred to be uttered. The meaning of the root 'Ĕl, and the exact relation to it, and to one another, of 'Ĕlšētn and 'Ĕlōh, lie in complete obscurity. By far the most frequent form used by OT writers is the pl. 'Ĕlōhīm, but they use it regularly with sing. vbs. and adj.s. Singular and plural are used interchangeably. Several expositions have been offered of this usage of a pl. term to denote a sing. idea—that it expresses the fulness and manifoldness of the Divine nature, or that it is a pl. of majesty used in the manner of royal persons, or even that it is an early intimation of the Trinity; other cognate expressions are found in Gen 1 26; 3 22; 1 K 22 19 f.; Isa 6 8. These theories are, perhaps, too ingenious to have occurred to the early Heb mind, and a more likely explanation is, that they are survivals in language of a polytheistic stage of thought. In the OT they signify only the general notion of Deity.

(2) Attributive names.—To distinguish the God of Israel as supreme from others of the class 'Ĕlšētn, certain qualifying apppellations are often added. 'Ĕl 'Elōyān designates the God of Israel as the highest, the most high, among the 'Ĕlšētn (Gen 14 18–20); so do Jehovah (Ps 7 17) and 'Ĕlōyān alone, often in Ps and in Isa 14 14.

'Ĕl Shaddāy, or Shaddāy alone, is a similar term which is identical with the singular tradition is tr" (God Almighty"; but its derivation and meaning are quite unknown. According to Ex 6 3 it was the usual name for God in patriarchal times, but other traditions in the Pent seem to have no knowledge of this. Another way of designating God was by His relation to His worshippers, as God of Abraham, Isaac and Jacob (Gen 24 12; 35 10; 26 20), of the Hebrews (Ex 3 18), and of Israel (Gen 33 20).

Other names used to express the power and majesty of God are čūr, "Rock" (Dt 32 15; Isa 30 20); 'ōḏlot (cf. tr 'ōḏliyān), "the Strong One" (Gen 49 24; Isa 1 24; Ps 132 2); melek[h], "King"; 'āḏānūm, "lord," and 'āḏānūyā, "my lord" (Ex 23 17; Isa 10 16 33; Gen 18 27; Isa 6 1). Also ba'al, "proprietor" or "master," might be inferred as a designation once in use, from its appearance in such Heb names as Jerubbash and Ishbaal. The last three names describe God as a Master to whom men stand in the relation of a servant, and they tended to fall into disuse as the necessity arose to differentiate the worship of Jeh from that of other gods of surrounding nations.

A term of uncertain meaning is Yahweh or 'Ĕlšētn čōdēṯ, "Jeh" or "God of hosts." In Heb usage "host" might mean an army of men, or the stars and the angels—which, apart or in conjunction, made up the host of heaven. God of Hosts in early times meant the war god who led the armies of Israel (1 S 4 4; 2 S 7 8). In 1 S 17 45 this title stands in parallelism with "the God of the armies of Israel." It is called the host of Jeh (Ex 12 41). In the Prophets, where the term has become a regular appellation, it stands in relation to every form of the power and majesty, physical and moral, of God (e.g. Isa 2 12; 6 3 5; 10 23 33).

It stands in parallelism with Isaia's peculiar title, the Holy One of Israel (Isa 5 16 24). It has, therefore, been thought that it refers to the host of heaven. In the Prophets it is practically a proper name. Its original meaning may well have been forgotten or dropped, but it does not seem that a new special significance was attached to the word "hosts." The general meaning of the whole term is well expressed by the LXX τρεῖς πάντοκράτωρ, "Lord Omnypotent."

(3) Jehovah or Yahweh.—This is the personal proper name par excellence of Israel's God, even as Chemosh was that of the god of Moab, and Dagon that of the god of the Phils. The original meaning and derivation of the word are unknown. The variety of modern theories about the etymology, especially, several derivations are possible, but that the meanings attached to any one of them have to be imported and imposed upon the word. They add nothing to our knowledge. The Hebrews themselves connected the word with the idea, 'to be,' whose root Ex 3 14 Jehovah is explained as equivalent to 'ēyeh, which is a short form of 'ēyeh šācher 'ēyeh, tr2 in RV "I am that I am." This has been supposed to mean 'self-existence,' and to represent God as the Absolute. Such an idea, however, would be a metaphysical abstraction, not only impossible to the time at which the name originated, but alien to the Heb mind at any time. And the imperfect 'ēyeh is more accurately tr2 "I will be," which is what I will be. Semitic names, "I am all that is necessary as the occasion will arise," a familiar OT idea (cf Isa 7 4 9; Ps 23).

This name was in use from the earliest historical times till after the exile. It is found in the most ancient lit. According to Ex 3 13 f. and esp. 6 2 3, it was first introduced by Moses, and was the medium of a new revelation of the God of the fathers to the children of Israel. But in parts of Gen it is represented as being in use from the earliest times. Theories that derive it from Egypt or Assyria, or that it is etymologically with Jove or Zeus, are supported by no evidence. We have to be content either to say that Jehovah was the tribal God of Israel from time immemorial, or
to accept a theory that is practically identical with that of Egypt, it was adopted through Moses from the Midianite tribe into which he married. The Kenites, the tribe of Midianites related to Moses, dwelt in the neighborhood of Sinai, and attached themselves to Israel (Jgs 1 16; 4 11). A few passages suggest that Sinai was the original home of Jeh (Jgs 6 4-5; Dt 32 2). But there is no direct evidence bearing upon the origin of the worship of Jeh: to us He is known only as the God of Israel.

1. Jeh alone was the God of Israel.—Heb theology consists essentially of the doctrine of Jeh and its implications. The teachers and leaders of the people at all times worshiped and enjoined the worship of Jeh alone. Conceptions "It stands out as a prominent and of Jeh incontrovertible fact, that down to the

2. Pre-

prophetic and enjoin the worship of Jeh alone. The isolation of the desert was more favorable to the integrity of Jeh's sole worship than the neighborhood of powerful peoples who worshipped many other gods. Yet that early religion of Jeh can be called monotheistic only in the light of the end it realized, for in the course of its development it had to overcome many limitations.

(a) The early worship of Jeh did not exclude belief in the existence of other gods. As other nations believed, so did the Israelites. Jeh (1 S 4 9; 2 K 17 27), so Israel did not doubt the reality of other gods (Jgs 11 24; Nu 21 29; Mic 4 5). This limitation involved two others: Jeh is the God of Israel only; with them alone He makes a COVENANT (q.v.) (Gen 16 18; Ex 6 4-5; 2 K 17 34-35) and their worship only He seeks (Dt 4 32-37; 32 9; Am 3 2). Therefore He works, and can be worshipped only within a certain geographical area. He may have been associated with His original home in Canaan in the period of Judges (Jgs 5 4; Dt 33 3; 1 K 19 8-9), but gradually His home and that of His people became identical (1 S 26 19; Hos 9 3; Isa 14 2-25). Even after the departure of the ten tribes, Canaan remains the exclusive field of Jeh's worship for over 200 years (2 K 18 11-12). The Canaanites believed that, therefore, more properly described as MONOLATRISTS or HENOETHISTS than as Monotheists. It is characteristic of the religion of Israel (in contrast with, e.g. China) that it arrived at absolute Monolatry along the line of moral and religious experience, rather than by way of rationalism. Even while they shared the common Sem belief in the reality of other gods, Jeh alone had for them "the value of God."

(b) It is necessary to distinguish between the teaching of the religious leaders and the belief and practice of the people generally. The presence of a higher religion never wholly excludes superstitious practices. The use of Teraphim (Gen 31 30; 1 S 19 13-16; Hos 3 4), Ephod (Jgs 18 17-20; 1 S 23 6-9; 30 7), Urim and Thummim (1 S 28 6; 44 40, LXX), for the purposes of magic and divination, to obtain oracles from Jeh, was quite common in Israel. Necromancy was practised early and late (1 S 28 7 ff; Isa 8 19; Dt 18 10, 11). Sorcery and witchcraft were not unknown, but were repressed and his worshipers (1 S 28 5; 1 K 22 3). The burial places of ancestors were held in great veneration (Gen 35 20; 50 13; Josh 24 30). But these facts do not prove that Jeh religion was animistic and polytheistic, any more than similar phenomena in Christian lands would justify such an inference about Christianity.

(c) Yet the worship of Jeh maintained and developed its monotheistic principle only by overcoming several hostile tendencies. The Baal-worship of the Canaanites and the cults of other neighboring tribes proved a strong attraction to the mass of Israelites (Jgs 2 13; 3 7; 8 33; 10 10; 1 S 8 8; 12 10; 1 K 11 5-33; Hos 2 5-17; Ezek 20; Ex 20 5; 22 20; 34 16,17). Under the conditions of life in Canaan, the sole worship of Jeh was in danger of modification by three tendencies, coordination, assimilation and disintegration.

(i) When the people had settled down in peaceful relations with their neighbors, and began to have commercial and diplomatic transactions with them, it was inevitable that they should render their neighbor's gods some degree of reverence and worship. Courtesy and friendship demanded as much (cf 2 K 5 18). When Solomon had contracted many foreign alliances by marriage, he was also bound to admit foreign worship into Jerus (1 K 11 5). But Ahab was the first king who tried to set up the worship of Baal, side by side with that of Jeh, as the national religion (1 K 18 19). Elijah's stand and Jehu's revolution gave its death blow to Baal-worship, and re-established the pure worship of Jeh the only Israel's allegiance. The prophet was defending the old religion and Ahab was the innovator; but the conflict and its issue brought the monotheistic principle to a new and higher level. The supreme temptation and the choice that faced Israel that had been a natural monolatry within a conscious and moral adherence to Jeh alone (1 K 18 21,39).

(ii) But to repeliate the name of Baal was not necessarily to be rid of the influence of Baal-worship. The ideas of the heathen religions survived in a more subtle way in the worship of Jeh Himself. The change from the nomad life of the desert to the agricultural conditions of Canaan involved some change in religion. China, the God of flocks and wars, had to be recognized as the God of the vintage and the harvest. That this development occurred is manifest in the character of the great religious festivals. "Three times thou shalt keep a feast unto me in the year. The feast of unleavened bread shalt thou keep as the departure of the seed out of Egypt in the field: and the feast of ingathering, at the end of the year, when thou gatherest in thy labors out of the field" (Ex 23 16-17). The second and the third obviously, and the first probably, were agasitric and feasts, which could have no meaning in the desert. Israel and Jeh together took possession of Canaan. To doubt that would be to admit the claims of the Baal-worship; but to assert it also involved some danger, because it was to assert certain similarities between Jeh and the Baalim. When those similarities were embodied in the national festivals, they loomed very large in the eyes and minds of the mass of the people (W. R. Smith, Prophets of Israel, 49-57). The danger was that Israel should regard Jeh, like the Baalim of the country, as a Nature-god, and, by local necessity, a national god, who gave His people the produce of the land and protected them from their enemies, and in return received from them such gifts and sacrifices as corresponded to His nature. From the appearance in Israel, and among Jeh worshipers, of such names as Jerubbaal, Esh-baal (son of Saul) and Beelialda (son of David, 1 Ch 14 7), it has been inferred that Jeh was called Baal, and there is ample evidence that worshipers of the Canaanite Baalim. The bulls raised by Jeroboam (1 K 12 26 ff) were symbols of Jeh, and in Judah the Canaan-
ite worship was imitated down to the time of Asa (1 K 14:22-24; 15:12,13). Against this tendency above all, the great prophets of the 8th cent. contended. Israel worshipped Jehovah as if He were one of the Baalim, and Hosea calls it Baal-worship (Hos 2:12,13; cf Am 2:8, Isa 1:10-15).

Jeh was concerned as one of the Baalim or Masters of the land. He became, like them, subject to disintegration into a number of local deities. This was probably the gravamen of Jeroboam's sin in the eyes of the "Deuteronomistic" historian. In setting up separate sanctuaries, he divided the worship, and, in effect, the godhead of Jehovah. The localization and naturalization of Jehovah, as well as His assimilation to the Baalim, all went together, so that we read that even in Judah the number of gods was according to its cities (2 Kings 23:5,11:13). The vindication of Jehovah's moral supremacy and spiritual unity demanded, among other things, the unification of His worship in Jerusalem (2 K 23:5).

One respect the religion of Jehovah successfully resisted the influence of the heathen cults. At no time was Jehovah associated with a goddess. Although the corrupt sensual practices that formed a large part of heathen worship also entered into Israel's worship, Jehovah was never regarded as exceptional (Jgs 11:30-40). Perhaps it is rightly regarded as a unique "survival." Then the story of the sacrifice of Isaaq, while reminiscent of an older practice, represents a more advanced view. Jehovah, the human sacrifice though not demanded, is not abhorrent to Jehovah (Gen 22). A further stage is represented where Ahaz's sacrifice of his son is condemned as an "abomination of the nations" (2 K 16:3). The sacrifice of children was condemned by the prophets as a late and foreign innovation which Jehovah had not commanded (Jer 7:31; Ezek 16:20). Other cases, such as the execution of the chiefs of Shittim (Num 25:4), and of Saul's sons "before Jehovah" (2 Sam 21:9), and the heroes or ban, by which whole communities were devoted to destruction (Jgs 21:10; 1 Sam 15), while they show a very inadequate idea of the sacredness of human life, are not sacrifices, nor were they demanded by Jehovah's oracle. When Jehovah, after He had condemned them in prophetic oracles (Ex 20:5; Dt 5:9; 6:15), His wrath and anger (Ex 32:10-12; Dt 7:4) and His inviolable holiness (Ex 19:21,22; 1 Sam 6:19; 2 Sam 6:7) appear sometimes to be irrational and immoral; but they are the assertion of His individual character. They are sometimes equally considered by Old Testament writers as a God who distinguishes Himself from all else, in the moral language of the time, and are the conditions of His having any moral nature whatever. Likewise, we see in the case of Achan (Josh 7), which is often classed with the episodes of the kings, that Jehovah demanded everything (Gen 15:17; Num 31:29), and that what people possessed belonged to Jehovah (Gen 15:19; Num 31:29).

The nature and character of Jehovah are manifested in His activities. The OT makes no statements about the essence of God; we are left to infer it from His action in Nature and history and from His dealing with man.

(a) In this period, His activity is predominantly martial. As Israel's Deliverer from Egypt, "Jehovah is a man of war" (Ex 15:3). An ancient account of Israel's journey to Canaan is called "the book of the Wars of Jehovah" (Num 21:14). By conquest in war He gave people their land (Jgs 5; 2 Sam 5, 24; 1 Sam 33:27). He is, therefore, more concerned with men and nations, with the moral, than with the physical world. His actions and words are associated with His name (Gen 1:26; 4:26; 7:19).

(b) Even His activity in nature is first connected with His martial character. Earth, stars and rivers come to His battle (Jgs 5:40.21). The forces of nature do the bidding of Israel's Deliverer from Egypt (Ex 14:21). As a matter of fact sun and moon are to stand while He delivers up the Amorites (Josh 10:12). Later, He employs the forces of nature to chastise His people for infidelity and sin (2 Sam 24:15; 1 K 17:1). Amos declares that His moral rule extends to other nations and that it determines their destinies. In harmony with this idea, great catastrophes like the Deluge (Gen 7) and the overthrow of the Cities of the Plain (Gen 19) are ascribed to His moral will. In the same pragmatic manner the oldest creation narrative describes Him as creating man in His own world as He needed (Gen 2), but as yet the idea of a universal cause had not emerged, because the idea of a universe had not been formed. He acts as one of great, but limited, power and knowledge (Gen 11:5-8; 18:20). The more universal conception of Gen 1 belongs to the same stratum of thought as Second Isaa. At every stage of the OT the metaphysical perfections of Jehovah follow as an inference from His ethical preeminence.

(3) The most distinctive characteristic of Jehovah, which finally renders His name and His religion absolutely unique, was the moral factor. In saying that Jehovah was a moral God, it is meant that He acted by free choice, in conformity with ends which He set to Himself, and which He also imposed upon His worshippers as the law of conduct.

(a) The most essential condition of a moral nature is found in His vivid personality, which at every stage of His self-revelation shines forth with an intensity that might be called aggressive. Divine self-revelation was never expressly asserted or defined in the OT; but nowhere in the history of religion are they more clearly asserted. The modes of their expression are, however, qualified by anthropomorphisms, by limitations, moral and physical. Jehovah is said (Ex 20:5; Dt 5:9; 6:15), His wrath and anger (Ex 34:47; Dt 7:4) and His inviolable holiness (Ex 19:21,22; 1 Sam 6:19; 2 Sam 6:7) appear sometimes to be irrational and immoral; but they are the assertion of His individual character. They are sometimes equally considered by Old Testament writers as a God who distinguishes Himself from all else, in the moral language of the time, and are the conditions of His having any moral nature whatever. Likewise, we see in the case of Achan (Josh 7), which is often classed with the episodes of the kings, that Jehovah demanded everything (Gen 15:17; Num 31:29), and that what people possessed belonged to Jehovah (Gen 15:19; Num 31:29).

(b) The content of Jehovah's moral nature as revealed in the OT developed with the growth of moral ideas. Though His activity is most prominently martial, it is most profoundly moral. As a moral spirit, Jehovah acts through judges, priests and prophets. Tūrīh and mishpah, "law" and "judgment," from the time of Moses onward, stand, the one for a body of customs that should determine men's relations to one another, and the other for the decision of individual cases in accordance with those customs, and both were regarded as issuing from Jehovah. The people came to Moses "to inquire of God" when they had a matter in dispute, and He "judged between a man and his neighbor, and made known the statutes of God, and his laws" (Ex 18:15,16). The judges appear mostly as leaders in war; but it is clear, as their name indicates, that they also gave judgments as between the people (Jgs 3:10; 4:4; 10:23; 1 Sam 7:16). The earliest liturgical prophets assume the existence of a law which priest and prophet had neglected to administer rightly (Hos 4:6; 8:12; Am 2:4). This implied that Jehovah was thought of as actuated and acting by a consistent moral principle, which He also imposed on His people. Their moral and spiritualize in the world at large, but there is no reason to doubt that the Decalogue, and the moral teaching it involved, emanated substantially from Moses. "He taught them that Yahweh, if a stern, and often wrathful, Deity, was also a God of justice and purity. Linking the moral
life to the religious idea, he may have taught them too that murder and theft, adultery and false witness, were absolutely forbidden by their God" (Montefiore, Hibbert Lectures, 46). The moral teaching of the OT effected the transition from the national and collective to the individual and personal relation with Jeh. The most fundamental defect of Jeh's morality was that its application was confined within itself and did little to determine the relation of the Israelites to people of other nations; and this limitation was bound up with Monotheism, the idea that Jeh was God of Israel alone. The consequence of this national conception of Jeh was that there was no religious and moral bond regulating the conduct of the Hebrews with men of other nations. Conduct which between fellow-Hebrews was offensive in Jeh's eyes was inoffensive when practiced by a Hebrew toward one who was not a Hebrew (Dt 23 19f). . . . In the latter case they were governed purely by considerations of expediency. This ethical limitation is the real explanation of the 'spoiling of the Egyptians' (Ex 11 23) (G. Buchanan Gray, The Divine Discipline of Israel, 46, 48).

The first line of advance under teaching of the prophets was to expand and deepen the moral demands of Jeh. So they removed at once the ethical and the theological limitations of the earlier view. But they were conscious that they were only developing the elements already latent in the character and law of Jeh.

Two conditions called forth and determined the message of the 8th-cent. prophets—the degradation of morality and religion at home and the inauguration of personal and Judah of God in from the all-victorious Assyrian. With the Prophetic Period one voice the prophets declare and condemn the moral and social iniquity of Israel and Judah (Hos 4 1; Am 4 1; Isa 1 21-29). The worship of Jehovah had been assimilated to the heathen religions around (Am 2 8; Hos 3 1; Isa 30 22). A time of prosperity had produced luxury, license and an easy security, depending upon the external bonds and ceremonies of religion. In the threatening attitude of Assyria, the prophets see the complement of Israel's unfaithfulness and sin, this the cause and that the instruments of Jeh's anger (Isa 10 5-6).

(1) Righteousness.—These circumstances forced into the first place before the righteous eye of Jeh. was an original attribute that had appeared even in His most martial acts (Jgs 4 4; 1 S 12 7). But the prophet's interpretation of Israel's history revealed its content on a larger scale. Jeh was not like the gods of the heathen, bound to the purposes and fortunes of his people. Their relation was not a natural bond, but a covenant of grace which He freely bestowed upon them, and He demanded as its condition, loyalty to Himself and obedience to His Law. Impending calamities were not, as the naturalistic conception implied, due to the impiety of Jeh against the Assyry gods (Isa 31 1), but the judgment of God, whereby He applied impartially to the conduct of His people a standard of righteousness, which He both had in Himself and declared in the growing upon them. The prophets did not at first so much transform the idea of righteousness, as assert its application as between the people and Jeh. But in doing that they also rejected the external views of its realization. It consists not so much of a single moral act, as of a whole conduct of life. "What doth Jeh require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic 6 8). And it tends to become of universal application. Jeh will deal as a righteous judge with all nations, including Israel, and Israel as the covenant people bears the greater responsibility (Am 1-5).

And a righteous judge that metes out even justice to all nations will deal similarly with individuals. The ministry of the prophets produced a vivid consciousness of the personal and individual relation of men to God. The prophets themselves were not members of a formal class, no professor or school or profession, but men impelled by an inner and individual call of God, often against their inclination, to proclaim an unpopular message (Am 7 14-15; Is 6; Jer 1 6-9; Ezk 3 14). Jeremiah and Ezekiel in terms denounced the old idea of collective responsibility (Jer 31 29 f; Ezk 18).

Thus in the prophets' application of the idea of righteousness to their time, two of the limitations adhering to the idea of God, at least in popular religion hitherto, were transmuted. Jeh's rule is no longer limited to Israel, nor concerned only with the nation as a collective whole, but He deals impartially with every individual and nation alike. Other limitations also disappear. His anger and wrath, that once appeared irrational and unjust, now become the intensity of His righteousness. Nor is it merely forensic and retributive righteousness. It is rather a moral end, a chief good, which He may realize by loving-kindness and mercy and forgiveness as much as by judgment. Jeh thought knew no opposition between God's righteousness and His goodness, between justice and mercy. The covenant of righteousness is like the relation of husband to wife, of father to child, of loving-kindness and everlasting love (Hos 2 1-11; 14; Isa 1 18; 30 18; Mic 7 18; Isa 43 4; 54 8; Jer 31 3 f; 34; 9 24). The stirring events which showed Jeh's independence of Israel revealed the fullness of grace that was always latent in His relation to His people (Gen 33 11; 2 Sam 7 14). It was enthroned in the Decalogue (Ex 20 6), and proclaimed with incomparable grandeur in what may be the most ancient Mosaic tradition: "Jeh, Jeh, a God merciful, gracious, slow to anger and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin" (Ex 34 6-7).

(2) The holiness of Jeh in the Prophets came to have a meaning deeper than Jeh's righteousness. As an idea more distinctly religious and inclusively applied to God, it was subject to greater changes of meaning with the development and degradation of religion. It was applied to anything withdrawn from common use to the service of religion—utensils, sacred gifts, seasons, sacrifices, etc. Originally it was so far from the moral meaning it now has that it was used of the "sacred" prostitutes who ministered to the licentiousness of Canaanitish worship (De 23 18). Whether or not the root-idea of the word was "separateness," there is no doubt that it is applied to Jeh in the OT to express his separateness from men and his sublimity above them. It was not always a moral quality in Jeh; for He might be unapproachable because of His mere power and terror (1 S 6 20; Isa 8 13). But in the Prophets, and esp. in Isa, it acquires a distinctly moral meaning. In his vision, Isaiah hears Jeh proclaimed as "holy, holy, holy," and he is filled with the sense of his own sin and of that of Israel (Isa 6; cf 1 4; Am 2 7). But even here the term conveys more than moral perfection. Jeh is already "the high and lofty One that inhabiteth eternity, whose name is Holy" (Isa 66 15). It expresses the full Divinity of Jeh in His uniqueness and self-existence (Is 8 5; cf 1 5). It is used in the prophetic doc-
is moral and His whole activity is righteous. The meanings of the terms, though not identical, coinciding. God's holiness is realized in righteousness; "God the Holy One is sanctified unto righteousness, (Isa 43 16). So Isaiah's peculiar phrase, "the Holy One of Israel," brings God in His most exalted being into a relation of knowledge and moral reciprocity with Israel.

(3) The moralizing of righteousness and holiness universalized Deity.—From Amos downward Jeh's moral rule, and therefore His absolute power, were recognized as extending over all the nations surrounding Israel, and the great world-power of Assyria is his, the rod of his scepter and the instrument of His righteousness (Am 1:5; Isa 10:5; 13:5 ff; 19:1 ff). Idolatrous and polytheistic worship of all kinds are condemned. The full inference of Monothelism was only a gradual process, even with the prophets. It is not clear that the 8th-century prophets all denied the existence of other gods, though Isaiah's term for them, ethim ("things of nought," "no-gods"), points in that direction. At least the monothetic process had set in. And Jeh's bearing of historical movements to the people was merely from Israel's point of view. The issue of the judgment upon the two great powers of Egypt and Assyria was to be their conversion to the religion of Jeh (Isa 19:24-25; cf 2:2-4=Mic 4:1-3). Yet from the outset the idea was that all nations should find their share in Jeh through Israel (Zec 8:23). The nations from the ends of the earth shall come to Jeh and declare that their fathers' gods were 'lies, even vanity and things wherein there is no profit' (Jer 45:19). It is stated categorically that "Jeh he is in heaven above and upon the earth beneath; there is none else" (De 4:39).

(4) The unity of God was the leading idea of Josiah's reformation. Jerus was cleansed of every accretion of Baal-worship and of other heathen religions that had established themselves by the side of the worship of Jeh (2 K 23 4-8.10-14). The semi-heathenism of the time was in many local shrines, which tended to disintegrate His unity, was swept away (2 K 23 8.9). The reform was extended to the Northern Kingdom (2 K 23 15-20), so that Jerus should be the sole habitation of Jeh on earth, and there alone and should be the symbol of unity to the whole Hebr race.

But the monothetic doctrine is first fully and consciously stated in Second Isa. There is no god but Jeh: other gods are merely graven images, and they shall be shut up and committed to the depot keeping the work of their own hands (Isa 42:8; 44:18-20). Jeh manifests His deity in His absolute sovereignty of the world, both of Nature and history. The prophet had seen the rise and fall of Assyria, the coming of Cyrus, the deportation and return of Judah's exiles, as incidents in the training of Israel for her world-mission to be "a light of the Gentiles" and Jeh's "salvation unto the end of the earth" (42:1-7; 45:1-6). Israel's world-mission, and the control over historical movements to the great final purpose of universal salvation (45:23), is the philosophy of history complementary to the doctrine of God's unity and universal sovereignty.

(5) Creator and Lord.—A further inference is that He is Creator and Lord of the physical universe. Israel's call and mission is from Jeh who "created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk thereon" (Pss 104:20-22; Gen 1:1). All the essential factors of Monothelism are here at last exhibited, not in abstract metaphysical terms, but as practical motives of religious life. His coun-

sel and action are His own (Isa 40:13) Nothing is hid from Him; and the future like the past is known to Him (40:27; 42:9; 44:8). He is "the high and lofty One that inhabiteth eternity"; the heaven is His throne, and no house or place can contain Him (66:1; 66:1). No force of history or nature can withstand His purpose (40:17-20; 42:13; 43:13). He is "the First and the Last," "an everlasting God" (40:28; 41:4; 48:12). Nothing can be likened to Him or compared with Him (46:5). As the heavens are higher than the earth, so His thoughts and ways transcend those of men (66:8). His actions are "loathsome to the eyes of God" (66:5). His unchangeable righteousness is the instrument of His mercies (66:5). His name contains His essence and attributes, "whosoever shall call upon the name of the Lord shall be saved" (66:3-14). But the truth the spirituality and personality of God are more adequately expressed in the living human language of the prophet than in the dead abstractions of metaphysics.

Monotheism appears in this period as established beyond question, and in the double sense that Jeh is the God of Israel is one Being, and that Beside Him there is no other God. Jeh in His God is of all the earth, and Jeh is of all other beings stand at an infinite distance from Him (Ps 18:31; 24:1 ff; 115:3 ff). The generic name God is frequently applied to Him, and the tendency appears to avoid the word "Jeh" and proper name Jeh (see esp. Pss 73-89; Job; Ecc).

(1) New conditions.—Nothing essentially new appears, but the teaching of the prophets is developed under new influences. And what was enforced by the divinity of worship having the work of their own hands (Isa 42:8; 44:18-20). Jeh manifests His deity in His absolute sovereignty of the world, both of Nature and history. The prophet had seen the rise and fall of Assyria, the coming of Cyrus, the deportation and return of Judah's exiles, as incidents in the training of Israel for her world-mission to be "a light of the Gentiles" and Jeh's "salvation unto the end of the earth" (42:1-7; 45:1-6). Israel's world-mission, and the control over historical movements to the great final purpose of universal salvation (45:23), is the philosophy of history complementary to the doctrine of God's unity and universal sovereignty.

(2) Divine attributes.—Although we do not yet find anything like a dogmatic account of God's attributes, the larger outlook upon the universe and the deeper reflection which has produced more comprehensive and far-reaching ideas of God's being and activity. (a) Faith rests upon His eternity and unchangeableness (Ps
His omnipresence and omnipotence are expressed with every possible fullness (Ps 139; Job 26 6). His mighty power is thus the converse of piety, and the rebuke of blasphemy or frowardness (Ps 74 12-17; 104 et passim; Job 36; 37 et passim; Ecclus 16 17 ff.). (b) His most exalted and comprehensive attribute is His holiness, by it He swears as by Himself (Ps 89 55); it expresses His majesty (Ps 99 5-9) and His supreme power (Ps 60 6 ff.). (c) His righteousness marks all His acts in relation to Israel and the nations around her (Ps 119 137-144; 129 4). (d) Both holiness and righteousness were concomitants as moral attributes is reflected in the profound sense of sin which the pious knew (Ps 51) and revealed in the moral demands associated with them; truth, honesty and fidelity are the qualities of those who dwell in God's holy hill (Ps 15); purity, diligence, kindness, honesty, humility and wisdom are the marks of the righteous man (Prov 10-11). (e) In Job and Prov wisdom stands forth as the pre-eminent quality of the ideal man, combining in itself all moral and intellectual excellences, and wisdom comes from God (Prov 2 6); it is a quality of His nature (Prov 8 22) and a mode of His activity (Prov 3 19; Ps 104 24). In the Hellenistic circles of Alexandria, wisdom was transformed into a philosophical conception, which is at once the principle and the goal of every creative activity. Philo identifies it with His master-conception, the Logos. "Both Logos and Wisdom mean for Him the reason and mind of God, His image impressed upon the universe, His agent of creation and preservation, the mediator through which He communicates Himself to man and the world, and His law imposed upon both the moral and physical universe" (Mansell Essays, 296). In Book of Wisdom it is represented as proceeding from God, "a breath of the power of God, and a clear effulgence of the glory of the Almighty . . . an unspotted mirror of the working of God, and an image of his goodness" (7 25.26). In man, it is the author of knowledge, virtue and piety, and in the world it has been the guide and arbiter of its destiny from the beginning (chs 10-12). (f) But in the more purely Heb lit. of this period, the moral attribute of God that comes into greatest prominence is His beneficence. Goodness and mercy, faithfulness and loving-kindness, righteousness and redemption are His willing gifts to Israel. "Like as a father pitieth his children, so Jeh pitieth them that fear him" (Ps 103 13; 146 8; 103 8; Ecclus 2 11). To say that God is loving and like a father goes far on the way to the doctrine that He is Love and Father, but not the whole way; for as yet His mercy and grace are manifested only in individual acts, and they are not the natural and necessary outflow of His nature. All these ideas of God meant less for the Jewish than for the Christian mind, because they were yet held subject to several limitations. (3) Survival of limitations.—(a) We have evidence of a changed attitude toward anthropomorphisms. God no longer walks on earth, or works under human limitation. Where His eyes or ears or face or hands are spoken of, they are clearly figurative expressions. His activities are universal and invisible, and He dwells on high forevermore. Yet anthropomorphic limitations are not wholly overcome. The idea that He not to be spoken of literally, implies a defect of His power (Ps 44 23).

(b) In the metaphysical attributes, the chief limitation was the idea that God's dwelling-place on earth was on Mt. Zion in Jerusalem. He was no longer confined to "heaven in Chin" (Ps 11 5; 119 19; Job 13 4), but His glory above the heavens (113 4); but (in Judah is God known: He is great in Israel. In Salem also is his tabernacle, and his dwelling-place in Zion) (Ps 76 13; 110 2; Ecclus 24 8 ff.).

That these are no figures of speech is manifested in the yearning of the pious for the temple, and their despair in separation from it (Ps 42, 43; of 122).

(c) This involved a moral limitation, the sense of God's favoritism toward Israel, which sometimes developed into an easy self-righteousness that had no moral basis. God's action was thus determined by His favor toward Israel, and His loving acts were confined within the bounds of a narrow nationalism. Other nations are wicked and sinners, adversaries and oppressors, upon whom He is called to execute savage vengeance (Ps 109; 137 7-9). Yet Israel did not wholly forget that it was the servant of Jeh to proclaim His name among the nations (Ps 96 23; 117). Jeh is good to all, and His tender mercies are over all His works (Ps 145 9; Ecclus 18 15); if Ps 104 14; Ecc 14 18, and the Book of Jonah, is a rebuke to Jewish particularism.

(d) God's holiness in the hands of the priests tended to become a material and formal quality, which fulfilled itself in established ceremonial, and His righteousness in the hands of the Hebrews to become an external law whose demands were satisfied by a mechanical obedience of works. This external conception of righteousness reacted upon the conception of God's government of the world. From the earliest times the Heb mind had associated suffering with the punishment of sin, and blessedness with the reward of virtue. In the post-exilic age the relation came to be thought of as one of strict correspondence between righteousness and reward and between sin and punishment. Righteousness, both in man and God, was not so much a moral state as a measurable sum of acts, in the one case, of obedience, and in the other, of reward or retribution. Conversely, every calamity and evil that befell men came to be regarded as the direct and equivalent penalty of a sin they had committed. The Book of Job is a somewhat inconclusive protest against this prevalent view.

These were the tendencies that ultimately matured into the narrow externalism of the scribes and Pharisees of Our Lord's time, which had substituted for the personal knowledge and service of God a system of mechanical acts of worship and conduct.

(4) Tendencies to abstraction.—Behind these defective ideas of God's attributes stood a more radical defect of the whole religious conception. The purification of the religion of Israel from Polytheism and idolatry, the affirmation of the unity of God and of His spirituality, required His complete separation from the manifoldness of visible existence. It was the only way, until the more adequate idea of a personal or spiritual unity, that embraced the manifold in itself, was developed. But it was an unstable conception, which tended on the one hand to empty the unity of all reality, and on the other to replace it with a new multiplicity which was not a unity. Both tendencies appear in post-exilic Judaism.

(a) The first effect of distinguishing too sharply between God and all created beings was to set Him above and aside from all the works of nature which had already appeared in Ezek, whose visions were rather symbols of God's presence than actual experiences of God. In Dnl even the visions appear only in dreams. The growth of the Canon of sacred literature, as the final record of the law given in the case of the scriptures by its professional interpreters, signified that God need not, and would not, speak face to face with man again; and the stricter organiza-
God

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ion of the priesthood and its sacrificial acts in Jesus trusted to shut men generally out from access to God, and to reconcile worship to a mechanical performance. A symptom of this fact was the disuse of the personal name Jeh and the substitution for it of more general and abstract terms like God and Lord.

(b) Not only an exaggerated awe, but also an element of skepticism, entered into the disuse of the proper name, a sense of the inadequacy of any name. In the Wisdom literature, God's incomprehensibility and remoteness appear for the first time as a something beyond Him and a difficulty to find Him (Job 16 18-21; 23 3.8.9; Prov 30 2-4). Even the doctrine of immortality developed with the sense of God's present remoteness and the hope of His future nearness (Ps 17 15; Job 19 25).

But the rationalistic Deism. Men's religious experiences apprehended God more intimately than their theology professed.

(c) By a "happy inconsistency" (Montefiore) the god and the immortality both in Nature (Ps 104; Wisd 8 1; 12 1.2) and in man's inner experience (Prov 15 3.11; 1 Ch 28 9; 29 17.18). Yet this transcendency was the dominating thought is manifest, most of all, in the formulation of a number of mediating concepts, which, while they connected God with the world, also revealed the gulf that separated them.

(5) Logos, memra (mem'ra) and angels. —This process of abstraction had gone farthest in Alexandria, where Jewish thought had so far assimilated Platonic philosophy, that Philo and Wisd conceive God as pure being who could not Himself come into any contact with the material and created world. His action and revelation are therefore mediated by His Powers, His Logos and His Wisdom, which, as personified or hypostatized attributes, become His vicegerents on earth. But in Pali, too, many mediating agencies grew up between God and man. The memra, or word of God, was not unlike Philo's Logos.

The deified law partly corresponded to Alexandrian Wisdom. The Messiah had already appeared in the Prophets, and now in some circles He was expected as the new mediator between God and the Jewish people. The most important and significant innovation in this connection was the doctrine of angels. It was not entirely new, and Bab and Pers influences may have contributed to its development; but its chief cause was the spread of Gnosticism, which became intermediaries of revelation (Zec 1 9.12.19; 3 1 ff.), the instruments of God's help (Dnl 3 28; 2 Macc 11 6), and of His punishment (Apoc Bar 21 23). The ancient gods of the nations became their patron angels (Dnl 10 13-20); but Israel's hatred of their gentle enemies often led to their transforming the latter's deities into demons. Incidentally a temporary solution of the problem of evil was thus found, by shifting all responsibility for evil from Jeh to the demons. The unity and supremacy of God were maintained by the doubtful method of delegating His manifold, and esp. His contradictory, activities to subordinate and partially to hostile spirits, which involved a new Polytheism.

The problem of the One and the Many in ultimate reality cannot be solved by merely separating them. Heb Monotheism was unstable; it maintained its own truth even partially by affirming contradictions, and it contained in itself the demand for a further development. The few pluralistic phrases in the OT (as Gen 1 26; 3 22; 11 7; Isa 5 8, and 'Elithim') are not adumbrations of the Trinity, but only philological survivals. But the Messianic hope was an open confession of the incompleteness of the OT revelation of God.

III. The Idea of God in the NT. — The whole of the NT presupposes and rests upon the OT. Jesus Christ and His disciples inherited the

1. Depend-idea of God revealed in the OT, as it once on OT survived in the purer strata of Jewish religion. So much was it to them and their contemporaries a matter of course, that it never occurred to them to proclaim or enforce the idea of God. Nor did they consciously feel the need of amending or changing it. They sought to correct some fallacious deductions made by later Judaism, and, unconsciously, they dropped the absolutely irrational aspect of the OT idea. But their point of departure was always the higher teaching of the prophets and Ps, and their conscious endeavor in presenting God to men was to fulfill the Law and the Prophets (Mt 6 17).

All the worthy ideas concerning God evolved in the OT reappear in the NT. He is One, supreme, living, personal and spiritual, holy, righteous and merciful. His power and knowledge are all-sufficient, and He is not limited in space or place. Nor can it be said that any distinctly new attributes are ascribed to God in the NT. Yet there is a difference. The conception and all its factors are placed in a new relation to man and the universe, whereby their meaning is transformed, enriched and ennobled. Their idea of particularism, with its tendency to Polytheism, disappears. God can no longer bear a proper name to associate Him with Israel, or to distinguish Him from other gods, for He is the God of all the earth, who is no respecter of persons or nations. Two new elements entered men's religious thought and gradually lifted its whole content to a new plane—Jesus Christ's experience and manifestation of the Divine Fatherhood, and the growing conviction of the church that Christ Himself was God and the full and final revelation of God.

Gr thought may also have influenced NT thought, but in a comparatively insignificant and subordinate way. Its content was not totally as was that of Heb thought, and it did not influence the fountain head of NT ideas.

2. Gentile Influence. —

It did not color the mind and teaching of Jesus Christ. It affected the form rather than matter of NT teaching. It appears in the clean-cut distinction between the Jew and Gentile, the dualism that emerges in Paul's Ep., and so helped to define more accurately the exclusivity of God. In Christ, however, He emerges in John, and the kindred idea of Christ as the image of God in Paul and Ko, owe something to the influence of the Platonie and Gnostic schools. As this is true, so it is employed in the NT to define the religious significance of Christ and his mission. All these influences, in so far as they are used, modify the idea of God itself, by introducing a distinction within the unity into its innermost meaning.

Philosophy never appears in the NT on its own account, but only as subservient to Christian experience. In the NT as in the OT, the existence of God is taken for granted.

Theistic as the universal basis of all life and

Proofs in thought. Only in three passages of the NT Paul's, addressed to heathen audiences, do we find anything approaching a natural theology, and these are concerned rather with defining the nature of God, than with proving His existence. When the people of Lystra would have worshipped Paul and Barnabas as heathen gods, the apostle protests that God is not like men, and bases His majesty upon higher things (Acts 14 15). He urges the same argument at Athens, and appeals for its confirmation to the evidences of man's need of God which he had found in Athens itself (Acts 17 23-31). The same natural witness to the soul, face to face, the last trace, so the same is, again in Rom made the ground of universal responsibility to God (1 18-21). No formal proof of God's existence is offered in the NT. Nor are the metaphysical attributes of God, His infinity,
omnipotence and omniscience, as defined in systematic theology, at all set forth in the NT. The ground for these deductions is provided in the religious experience that finds God in Christ all-sufficient.

The fundamental and central idea about God in NT teaching is His Fatherhood, and it determines all that follows. In some sense the idea was not unknown to heathen Fatherhood religions. Greeks and Romans acknowledged Father Zeus or Jupiter as the creator and preserver of Nature, and as standing in some special relation to men. In the OT the idea appears frequently, and by the time of Christ was well known. Not only is God the creator and preserver of Israel, but He deals with her as a father with his children. “Like as a father pitieth his children, so Jeh pitieth them that fear Him” (Ps 103:13; cf Dt 1:31; 32:6; Jer 3:19; 31:20; Isa 63:16; Hos 11:1; Mal 3:17). Even His chastenings are “as a man chastieth his son” (Dt 8:5; Isa 64:8).

The same idea is expressed under the figure of a mother’s tender care (Isa 49:15; 66:13; Ps 27:10), and it is embedded in the covenant relation. But in the OT the idea does not occupy the central and determinative position it has in NT, and it is always limited to Israel.

(1) In the teaching of Jesus Christ—God is presented as the Father of the human family, in His cosmology term for the Supreme Being, and it is noteworthy that Jesus’ usage has never been quite naturalized. We still say “God” where Jesus would have said “the Father.” He meant that the essential nature of God, and His relation to man, was expressed by the attitude and relation of a father to his children; but God is Father in an infinitely higher and more perfect degree than any man. He is “good” and “perfect,” the heavenly Father, in contrast with men, who, even as fathers, are evil (Mt 5:48; 7:11). What in them is an ideal imperfectly and intermittingly realized, is in Him completely fulfilled.

Christ thought not of the physical relation of origin and derivation, but of the personal relation of love and care which a father bestrides his children. The former relation is indeed implied, for the Father is ever working in the world (Jn 5:17), and all things lie in His power (Lk 22:42). By its preserving power, the least, as well as the greatest creature lives (Mt 6:26; 10:29). But the fact of its creative, preservative, and governing power, so much as the manner of it, that Christ emphasizes. He is absolutely good in all His actions and relations (Mt 7:11; Mk 10:18). To Him men and beasts turn for all they need, and in Him they find safety, rest and peace (Mt 6:26; 7:11). His goodness goes forth spontaneously and alights upon all living things, even upon the unjust and His enemies (Mt 5:45). He rewards the obedient (Mt 6:1; 7:21), forgives the disobedient (Mt 18:21, 35) and restores the prodigal (Lk 15:11 ff). “Fatherhood is love, original and undervived, anticipating and undeserved, forgiving and educating, communicating and drawing to his heart” (Byelshvig, VNT, Theol., 1; 82).

To the Father, therefore, should men pray for all good things (Mt 6:10) and He is the ideal of all perfection, to which they should seek to attain (Mt 5:48). Such is the general character of God as expressed in His Fatherhood, but it is realized in different ways by those who stand to Him in different relations.

(a) Jesus Christ knows the Father as no one else does, and is related to Him in a unique manner. The idea is central in His teaching, because the fact is fundamental in His experience.

(b) Jesus Christ’s idea of His Father’s business (Lk 2:49), and at the last He commends His spirit into His Father’s hands. Throughout His life, His filial consciousness is perfect and unbroken. “I and the Father are one” (Jn 10:30). Jesus Christ is the Father, so the Father knows and acknowledges Him. At the opening of His ministry, and again at its climax in the transfiguration, the Father bears witness to His perfect sonship (Mt 3:17; 1:9). It was a relation of vibrant love and communication unalloyed and infinite. “The Father loveth the Son, and hath given all things into his hand” (Jn 3:35; 5:20). The Father sent the Son into the world, and intrusted Him with His message and power (Mt 11:27). It was the Father who believed in Him, to receive His word (Jn 6:37.44.45; 17:6). He does the works and speaks the words of the Father who sent Him (Jn 6:36; 18:29; 14:24). His dependence upon the Father, and His trust in Him are equally complete (Jn 11:41; 12:27; 17:11). In this perfect union of Christ with God, unclouded by sin, unbroken by infidelity, God first became for a human life on earth all that He could and would become. Christ’s filial consciousness was in fact and experience the full and final revelation of God. “No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him” (Mt 11:27). Not only can we see in Christ what perfect fatherhood is, but we see in His Father consciousness of Himself is so completely reflected that we may know the perfect Father also. “He that hath seen me hath seen the Father” (Jn 14:9; cf 8:19). Nay, it is more than a reflection: so completely is the mind and will of Father imprinted in the Son, that they interpenetrate, and the words and works of the Father shine out through Christ. “The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me” (Jn 14:10.11). As the Father, so is the Son, for men to honor or to hate (5:23; 15:23).

In the last day, when He comes to execute the judgment which the Father has intrusted to Him, He shall come in the glory of the Father (Mt 16:27; Mk 8:38; Lk 9:26). In all this Jesus is aware that His relation to the Father is unique. What in Him is original and realized, in others can only be an ideal to be gradually realized by His communication. “I and the Father are one” (Jn 10:30). “No one cometh unto the Father, but by me” (Jn 14:6). He is, therefore, rightly called the “only begotten son” (3:16), and His contemporaries believed that He made Himself equal to God (5:18).

(c) Through Christ, His disciples and hearers, too, may know God as their Father. He speaks of “your Father,” “your heavenly Father.” To them as individuals, it means a personal relation; He is “thy Father” (Mt 6:4,18). Their whole conduct should be determined by the consciousness of the Father’s intimate presence (6:14). To do His will is the ideal of life (7:21; 12:50). More explicitly, it is to act as He does, to love and forgive as He loves and forgives (5:45); and, finally, to be perfect as He is perfect (5:48). Thus do men become sons of their Father who is in heaven. Their peace and safety lay in their knowledge of His constant and all-sufficient care (6:25.32). The ultimate goal of man’s relation to Christ is that through Him they shall come to a relation like His to the Father, like His relation both to the Father and to them, wherein Father, Son, and believers form a social unity (Jn 14:21; 17:23; of ver 21).

(d) While God’s fatherhood is thus realized and revealed, originally and fully in Christ, derivatively and partially in all believers, it also has significance for all men. Every man is born a child of God and heir of His kingdom (Lk 18:16). During child-
After the Divine Fatherhood, the kingdom of God (Mt and Lk) or of heaven (Mt) is the next ruling conception in the teaching of 5. God is Jesus. As the doctrine of the Fatherhood sets forth the individual relation of God to man, so it becomes the Father through the Son, who defines their collective and social condition, as determined by the rule of the Father.

(1) The kingdom of God.—Christ adopted and transformed the OT idea of Jeh's rule into an inner and spiritual one, which he expelled, without quite detaching it from the external and apocalyptic thought of His time. He adopts the Jewish idea in so far as it involves the enforcing of God's rule; and in the immediate future He anticipates such a reorganization of social conditions in the manifestation of God's reign over men and Nature, as will ultimately amount to a regeneration of all things in accordance with the will of God (Mt 9:1; 13:30; Mt 16:28; 19:28). But He eliminated the particularism and favoritism toward the Jews, as well as the non-moral, easy optimism as to their destiny in the kingdom, which obtained in contemporary thought. The blessings of the kingdom are moral and spiritual in nature, and the conditions of entry, apart from death, are more comprehensively stated in the parables (Mt 21:31-43; 23:37-38; Lk 13:29). They are humility, hunger and thirst after righteousness, and the love of mercy, purity and peace (Mt 5:1-10; 18:13; cf Mt 20:26-28; 25:34; Lk 10:11; Lk 17:20-21). The king of a kingdom is, therefore, righteous loving and gracious toward all men; He governs by the inner communion of spirit with and by the loving coördination of the will of His subjects with his own will.

(2) Is His Father a king? (a) Generally in Mk and Lk, and sometimes in Mt, it is called the kingdom of God. In several parables, the Father takes the place of king, and it is the Father that gives the kingdom (Lk 12:32). God the Father is therefore the King, and we are entitled to argue from Jesus' teaching concerning the kingdom to His idea of God. The will of God is the law of the kingdom, and the ideal of the kingdom is, therefore, the character of God. (b) But in some passages Christ reveals the continued blessing, salutational character of the kingdom, which approves Peter's confession of his Messiahship, which involves Kingship (Mt 16:16). He speaks of a time in the immediate future when men shall see "the Son of man coming in his kingdom" (Mt 24:30). As the kingdom of heaven designates Himself king (Mt 5:35; Lk 19:38). He receives the title king from Pilate (Mt 27:11; Mk 15:2; Lk 23:3; Jn 18:37), and claims a kingdom which is not of this world (Jn 18:36). His disciples look to Him for the restoration of the kingdom (Acts 1:6). His kingdom, like that of God, is inner, moral and spiritual. (c) But there can be only one moral kingdom, and only one supreme authority in the spiritual realm. The coördination of the two kingdoms must be found in their relation to the Fatherhood. The two ideas are not necessarily independent. They may have been separate and even opposed as Christ found them, but He used them as two points of apprehension in the minds of His hearers, by which He communicated to them His one idea of God, as the Father who ruled a spiritual kingdom by love and righteousness, and ordered Nature and history to fulfill His purpose of grace. Men's prayer should be that the Father's kingdom may come (Mt 6:10). They enter the kingdom by faith (Mt 5:21). It is their Father's good pleasure to give them the kingdom (Lk 12:32). The Fatherhood is primary, but it carries with it authority, government, law and order, care and provision, to set up and organize a kingdom reflecting a Father's love and expressing His will.
And as Christ is the revealer and mediator of the Fatherhood, He also is the messenger and bearer of the kingdom. In his person, preying and works, the kingdom is present to men (Mt 4:17; 12:28), and as its King He claims men's allegiance and obeys them (Mt 11:28-29). His sonship constitutes His relation to the kingdom, in which the Son obeys the Father, is the Father's friend, and represents Him to men. In virtue of his relation, He is the messenger of the kingdom and its prince, and at the same time He shares with the Father its authority over the kingdom.

3. Apostolic teaching.—In the apostolic writings, the emphasis upon the elements of kingdom authority, law and righteousness is greater than in the gospels. The kingdom is related to God (Gal 5:21; Col 4:11; 1 Thes 2:12; 2 Thes 1:5), and to Christ (Col 1:13; 2 Tim 4:1.18; 2 Pet 1:11), and to both together (Eph 5:5; cf 1 Cor 16:24). The phrase “the kingdom of the Son of his love” sums up the idea of the joint kingdom, based upon the relation of Father and Son.

The nature and character of God are summed up in the twofold relation of Father and King in which He stands to men, and any abstract statements that may be made about God's attributes that may be ascribed to Him, are deductions from His royal Fatherhood.

1. Personality.—That a father and king is a person needs not to be argued, and it is almost tautology to say that a person is a spirit. Christ relates directly the spirituality of God to His Fatherhood.

“True worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is Spirit” (Jn 4:23-24).

6. Moral Attributes

2. Love is the most characteristic attribute of Fatherhood. It is the abstract term that most fully expresses the concrete character of God as Father. In John's theology, it is used to sum up all God's perfections in one general formula. God is love, and where no love is, there can be no knowledge of God and no realization of Him (1 Jn 4:8, 16). With one exception the phrase “the love of God” appears in the teaching of Jesus as it is as represented in the Fourth Gospel. There it expresses the bond of union and communion, issuing from God, that holds together the whole spiritual society, Christian and believers (Jn 15:10; 14:21). Christ's mission was that of revelation, rather than of interpretation, and what in person and act He represents before men as the living Father, the apostles describe as alike as all in personal and universal love. They saw and realized this love first in the Son, and exp. In His sacrificial death. It is “the love of God, which is in Christ Jesus our Lord” (Rom 8:39). “God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us” (Rom 5:5; cf Eph 2:4).

God was fully known in Christ's death (1 Jn 3:16). The whole process of the incarnation and death of Christ was also a sacrifice of God's and the one supreme manifestation of His nature as love (1 Jn 4:9,10; cf Jn 3:16). The love of God is His fatherhood. He, in turn, extended to men through Christ. By the Father's love bestowed upon us, we are called children of God (1 Jn 3:1). Love is not only an emotion of tenderness and beneficence which bestows on men the greatest gifts, but a relation to God which constitutes their entire law of life. It is imposed upon them from the highest moral demands, and communicates to them the moral energy by which alone they can be met. It is law and grace combined. The love of God is perfected only in those who keep the word of Jesus Christ the Righteous (1 Jn 2:5). “For this is the love of God, that we keep his commandments” (1 Jn 5:3). It is manifested esp. in brotherly love (1 Jn 4:12,20). It cannot dwell with worldliness (1 Jn 2:15) or callous selfishness (3:17). Man derives it from God as he is made the son of God, begotten of Him (4:7).

3. Righteousness and holiness were familiar ideas to Jesus and His disciples, as elements in the Divine character. They were current in the thought of their time, and they stood foremost in the OT conception. They were therefore adopted in their essence, but in a different context. They are coordinated with, and even subordinated to, the idea of love. As kingship stands to fatherhood, so righteousness and holiness stand to love.

(c) Once we find the phrase “Holy Father” spoken by Jesus (Jn 17:11; cf 1 Pet 1:15,16). But generally the idea of holiness is associated with God in His activity through the Holy Spirit, which rejuvenates, enlightens, purifies and cleanses the lives of men. Every vestige of a moral, non-moral meaning disappears from the idea of holiness in the NT. The sense of separation remains only as separation from sin. So Christ as high priest is “holy, guileless, undefiled, separated from sinners” (He 7:26). Where this holiness must be (1 Cor 16:19). Holiness is not a legal or abstract morality, but a life made pure and noble by the love of God shed abroad in men's hearts (Rom 5:5). “The kingdom of God is . . . righteousness and peace and joy in the Holy Spirit” (Rom 14:17).

(b) Righteousness as a quality of character is practically identical with holiness in the NT. It is opposed to sin (Rom 6:13-20) and iniquity (2 Cor 6:14). It is coupled with love (Eph 5:22) as the fruit of the light (Eph 5:9; cf 1 Tim 6:11; 2 Tim 2:22). It implies a rule or standard of conduct, which in effect is one with the life of love and holiness. It is brought home to men by the conviction of the Holy Spirit (Jn 16:8). In its origin it is the righteousness of God (Mt 6:33; cf Jn 17:25). In Paul's theology, “the righteousness of God through faith in Jesus Christ unto all them that believe” (Rom 3:22) is the act of God, out of free grace, declaring and working. Righteousness, that he thereby may become righteous, even as “we love, because he first loved us” (1 Jn 4:19). The whole character of God, then, whether we call it love, holiness or righteousness, is revealed in His work of salvation, wherein He goes forth to men in love and mercy, that they may be made citizens of His kingdom, heirs of His righteousness, and participants in His love.

The abstract being of God and His metaphysical attributes are implied, but not defined, in the NT.

7. Meta-physical attributes are not enunciated in terms, but physical they are postulated in the whole scheme of salvation which He is carrying to completion. He is Lord of heaven and earth (Mt 11:25). The forces of Nature are at His command (Mt 5:45; 6:30). He can answer every prayer and satisfy every need (Mt 7:7-12). All things are possible to Him (Mk 10:27; 14:36). He created all things (Eph 3:9).

All earthly powers are derived from Him (Rom 13:1).

By His power, He raised Christ from the dead and subjected Him “all rule, and authority, and power, and dominion” in heaven and on earth (Eph 1:20,21; cf Mt 28:18). Every power and condition of existence are subordinated to the use of His love unto His saints (Rom 8:38,39). Neither time nor place can limit Him: He is the eternal God (Rom 16:26). His knowledge is as infinite as
His power. He knows what the Son and the angels know not (Mk 13 32). He knows the hearts of men (Lk 16 15) and all their needs (Mt 6 8,32). His knowledge is esp. manifested in His wisdom by which He works out His purpose of salvation, “the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord” (Eph 3 10,11). The teaching of the NT implies that all perfections of power, condition and being cohere in God, and are revealed in His love. They are not developed or established on metaphysical grounds, but they flow out of His perfect fatherhood. Earthly fathers do what good they can for their children, but the Heavenly Father does all things for the best for His children—“to them that love God all things work together for good”—because He is restricted by no limits of power, will or wisdom (Mt. 7 11; Rom 8 28).

It is both assumed through the NT and stated categorically that God is one (Mk 12 29; Rom 3 30; Eph 4 6). No truth had sunk more deeply into the Heb mind by Unity of this time than the unity of God.

GOD
(1) The divinity of Christ.—Yet it is obvious from what has been written, that Jesus Christ claimed a power, authority and position that they could be adequately described by calling Him God; and the apostolic church both in worship and in doctrine accorded Him that honor. All that they knew of God as now fully and finally revealed was summed up in His person and all that He dwelt in all the fulness of the Godhead bodily” (Col 2 9). If they did not call Him God, they recognized and named Him everything that God meant for them.

(2) The Holy Spirit.—Moreover, the Holy Spirit is a third term that represents a Divine person in the experience, thought and language of Christ and His disciples. In the Johannine account of Christ’s teaching, it is probable that the Holy Spirit is identified with the risen Lord Himself (Jn 14 16,17; cf ver 15), and Paul seems also to identify them in at least one passage: “the Lord is the Spirit” (2 Cor 3 17). But in other places the three names are ranged side by side as representing three distinct persons (Mt 28 19; 2 Cor 13 14; Eph 4 4–6).

(3) The church.—problem.—But how does the unity of God cohere with the Divine status of the Son and the distinct subsistence of the Holy Spirit? Jesus Christ affirmed a unity between Himself and the Father (Jn 10 30), a unity, too, which might be represented in His person; whereas the Father, the Son and believers should form one society (17 21, 23), but He reveals no category which would concur the unity of the Godhead in a manifoldsness of manifestation. The experience of the first Christians as a rule found Christ so entirely sufficient to all their religious needs, so filled with all the fulness of God, that the tremendous problem which had arisen for thought did not trouble them. Paul expresses his conception of the relation of Christ to God under the figure of the image. Christ “is the image of the invisible God, the firstborn of all creation” (Col 1 15; 2 Cor 4 4). Another writer employs a similar metaphor. Christ is “the effulgence of [God’s] glory, and the very image of His substance” (He 1 5). But these figures do not carry us beyond the fact, abundantly evident elsewhere, that Christ in all things represented God because He participated in His being. In the prologue to the Fourth Gospel, the doctrine of the Word is developed for the same purpose. The eternal Reason of God who was ever with Him, and of Him, issues forth as revealed thought, or spoken word, in the person of Jesus Christ, who therefore is the eternal Word of God incarnate. So far and no farther the NT goes. Jesus Christ is God re-

vealed; we know nothing of God, but that which is manifest in Him. His love, holiness, righteousness and purpose of grace, ordering and guiding all things to realize the ends of His fatherly love, all this we know in and through Jesus Christ. The Holy Spirit takes of Christ’s and declares it to men (Jn 16 14). The problems of the constitution of the One with the Three, of personality with the plurality of consciousness, of the Infinite with the finite, and of the Eternal God with the Word made flesh, were left over for the church to solve. The Holy Spirit was given to men all things and made it into all the truth (Jn 15 13). “And lo, I am with you always, even unto the end of the world” (Mt 28 20).

See JESUS CHRIST; HOLY SPIRIT; TRINITY.


T. Rees

GOD, CHILDREN OF. See CHILDREN OF GOD.

GOD, IMAGE OF: In Gen 1 26,27, the truth is declared that God created man in His own image (6 adam), after His likeness (6 dmawth). The two words denote the same fundamental relation to God. The like conception of man, tacit or avowed, underlies all revelation. It is given in Gen 9 6 as the ground of the prohibition of the shedding of man’s blood; is echoed in Ps 8; is reiterated frequently in the NT (1 Cor 11 7; Eph 4 24; Col 3 10; Isa 3 9). The nature of this image of God in man is discussed in other arts.—see esp. ANTHROPOLOGY. It lies in the nature of the case that the ‘image’ does not consist in a bodily form; it resides only residually in man’s mental and moral attributes as a self-conscious, rational, personal agent, capable of self-determination and obedience to moral law. This gives man his position of lordship in creation, and invests his body with the sanctity of personality. The image of God, defaced, but not entirely lost through sin, is restored in yet more perfect form in the redemption of Christ. See the full discussion in the writer’s work, God’s Image in Man and Its Foundation; see also Dr. J. Laidlaw, The Biblical Doctrine of Man.

JAMES O'RR


T. REES

ENCYCLOPAEDIA
IV. NT Names of God

1. God
2. Lord

Descriptive and Figurative Names

Literature

I. Introduction.—To an extent beyond the appreciation of modern and western minds the people of Bible lands has always valued the name of the person. They always gave to it symbolical or character meaning.

While our modern names are almost exclusively designatory, and intended merely for identification, the Bible names are descriptive, and often prophetic. Religious significance nearly always inhered in the name, a primary relation of a child to the Deity, or declaration of consecration to the Deity, by joining the name of the Deity with the service which the child should render, or perhaps communiquating in a name the favor of God in the gracious gift of the child, e.g., Nathanael ("gift of God"); Samuelle ("heard of God"); Adonijah ("Jeh is my Lord"). It seems to us strange that at its birth, the life and character of a child should be forecast by its parents in a name; and this unique custom has been regarded by an unsympathetic criticism as evidence of the origin of the names and their paradigm narratives long subsequent to the completed life itself. There are not rare names for example, as Abraham, Sarah, etc. But that this was not the case as a matter of course, is proved by the name given to Our Lord at his birth. "This shall be called thy name Jesus; for it is he that shall save his people." (Mt 1:21). It is not unlikely that the giving of a character name represented the parents' expectation of fidelity in the child's training, resulting necessarily to giving to the child's life that very direction, which the name indicated. A child's name, therefore, became both a name for a future personhood, and its realisation in character became often a necessary psychological preparation for the person's life or disposition attached to the name. The OT writings contain many and varied instances of this. Sometimes contempt for certain repulsive men was most expressively indicated by a change of name, e.g., the change of Es-haai, "man of Baal," to Elisha, "man of God." (2 Ch 28:9 and the omission of Jeh from the name of the apostate king, Abas (2 K 15:38, etc.). The name of the last king of Judah was expressively changed by Nehemiah, Chedezzzer from Mattaniah to Zeidokiah, to assure his fidelity to his God, who had made him king (2 K 24:17). See Names Proper.

Since the Scriptures of the OT and NT are essentially for purposes of revelation, and since the Hebrews laid such store by names, we should confidently expect them to make of the Divine name a medium of revelation, "His name" the special of the first importance. People Name" accustomed by long usage to significant character indications in their own names, necessarily would regard the names of the Deity of His person, and as He desires to be known by His creatures, when it is said that God will make a name for Himself by His mighty deeds, or that the new world of the future shall be unto Him for a name, we can easily understand that the name of God, or not only "the glory of God," but "the name of God," and that the expressions for both are combined in the utmost variety of ways, or used alternately (Schultz, OT Theology, ET, I, 124-25; cf Ps 72:19; Isa 63:14; also Davidson, OT Theol., 37-38).

From the important place which the Divine name occupies in revelation, we would expect frequency of occurrence and diversity of form; and this is just that which we find to be true. The many forms or varieties of the Subject of the name will be considered under (1) Absolute or Personal Names, (2) Attributive, or Qualifying Names, and (3) Names of God in the NT. Naturally and in course of time attributive names tend to crystallise through frequent use and devotional regard into personal names; the attributive adj. kadshah, "holy," becomes the personal, transcendental name for Deity in Job and Isa.

II. Absolute or Personal Names.—The first form of the Divine name in the Bible is דָּוִד, 'El, 'Elion, ordinarily trl "God" (Gen 1:1). This 'Elion, is the most frequently used name in "God" in the OT, as its equivalent דָּוִד, דָּוִד, is in the NT, occurring in Gen alone approximately 2001. It is one of a group of kindred names, to which belong also El and 'Elion. (1) Its form is pl., but the construction is uniformly singular, i.e., it governs a sing. vb. or adj., unless used of heathen divinities (Ps 96:5; 97:7). It is characteristic of Heb that extension, magnitude and dignity, as well as actual multiplicity, are expressed by the pl. It is, therefore, evident that plurality of form indicates primitive Sem polytheism. On the contrary, historic Heb is unambiguous and uniformly monolithic.

(2) The derivation is quite uncertain. Gesenius, Ewald and ed. are inclined to the idea of "to be strong," from which also are derived אָשָׁר, "ram," and אָדָם, "terebinth;" it is then an expanded pl. form of 'el, others think it is the singular "strong," in the sense of "mighty," and that a sing. form is found in the infrequent 'לוֹנָי, 'elon, which occurs chiefly in poetical books; BDB inclines to the derivation from לְוָנָי, 'elon, "to be strong," as the root of the three forms, 'El, 'Elion and 'Elion, although admitting that the whole question is involved in uncertainty (for more discussion see BDB). What is most doubt, or to be front; from which comes the meaning "leader;" and still more doubt, or to be front, is the suggestion connection with the prep.ENE, 'el, signifying God as the "goal" of man's life and aspiration. The origin must always lie in doubt, since the derivation is practically unknown, and the name, with its kindred words 'El and 'Elion, is common to Sem languages and religions and beyond the range of Heb records.

(3) It is the reasonable conclusion that the meaning is "mighty" or "power," that it is common to Sem language; that the form is pl. to express majesty or "all-mightiness," and that it is a generic, rather than a specific personal, name for Deity, as is indicated by its use as an epithet of the Deity (Jgs 6:8; Ps 82:1) or who are in His presence (1 S 28:13).

The sing. form of the preceding name, דָּוִד, 'El, is confined in its use almost exclusively to poetry, or to poetic expression, being 2. 'Elion, characteristic of the Book of Job, occurring oftener in that book than in all other parts of the OT. It is, in fact, found in Job oftener than the elsewhere more ordinary pl. 'Elion. For derivation and meaning see above under 1 (2). Cf also the Aram. form, מַטָּוִד, 'dat, found frequently in Ezr and Dn.

In the group of Sem languages, the most common word for Deity is El (NE, 'El), represented by the Bab ʾlu and the Arab. ʾAllah. It is found throughout the OT, but oftener in Job and Ps than in all the other books. Its etymology is seldom in the historical books, and not at all in Lev. The same variety of derivations is attributed to it as to 'Elion (q.v.), most probable of which is בָּד, "to be strong," BDB interprets ʾāl as meaning "to be in front," from which came ʾqyl, "ram," the one in front of the flock, and 'elon, the prominent "terebinth," deriving El from ʾāl, "to be strong." It occurs in many of the more ancient names; and, like 'Elion, it is used of pagan gods. It is frequently combined
with nouns or adjectives to express the Divine name with reference to particular attributes or phases of His being, as אֵל בְּיֹוָן, אֵל-רֹת'; etc (see below under III, “Attributive Names”).

An attributive name, which in prehistoric Heb had already proven popular, is the full form of God, יְהֹוָה, יָהֹウェ, יָהוּאָנָּי, the 4. אֲדֹהְנוֹ, latter formed from the former, being אֲדֹהְנָי the const. pl., אֲדֹהָנֵי, with the 1st pers. ending ay, which has been lengthened to ay and so retained as characteristic of the proper name and distinguishing it from the possessive pronoun. AV distinguishes but renders both as possessive, “my Lord” (Jgs 6 15; 13 8), and as personal name (Ps 2 4); RV also, in Ps 16 2, is in doubt, giving “my Lord,” possessive, in text and “the Lord” in m. אֲדֹהְנָי, as a name of Deity, emphasizes His sovereignty (Ps 2 4; Isa 7 7), and corresponds closely to Kūrios of the NT. It is frequently combined with Jeh (Gen 15 8; Isa 7 7, etc) and with אֵל-יוֹהָם (Ps 86 12). Its most significant service in MT is the use of its vowels to point the unpronounceable tetragrammaton, indicating that the word אֲדֹהְנָי should be spoken instead of Yāhweh. This combination of vowels and consonants gives the transliteration “Jehovah,” adopted by ARV, while the other EV, since Coverdale, represents the combination by the capitals LORD. LXX represents by Κύριος.

The name most distinctive of God as the God of Israel is Jehovah (יהוה), a combination of the tetragrammaton with the vowels of אֲדֹהְנָי, transliterated Yəhōannah, but read by the Hebrews אֲדֹהֲנוֹ. While both derivation and meaning are lost to us in the uncertainties of its antebiblical origin, the following inferences seem to be justified by the facts: (1) This name was common to religions other than Israel’s, according to Fried. Deiters, Hommel, Winckler, and Guteh (EB, s.v.), having been found in Bab inscriptions. Ammonite, Arab. and Egyptian names appear also to contain it (cf Davidson, OT Theol., 52 f), but while, like Elohim, it was common to primitive religions, it became Israel’s distinctive name for the Deity. (2) It was, therefore, not first made known at the call of Moses (Ex 3 13–16; 6 2–8), but, being already known, was at that time given a larger revelation and interpretation: God, it is to be known, was to Israel henceforth under the name “Jehovah” and in its fuller significance, was the One sending Moses to deliver Israel; “when I shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said . . . I will be that I will be . . . say . . . I will be hath sent me” (Ex 3 13.14.m). The name is assumed as known in the narrative of Gen; it also occurs in pre-Mosaic names (Ex 6 20; 1 Ch 2 22–7 8). (3) The derivation is from the archaic יְהֹוָה, hāwāh, “to be,” better “to become,” in Bib. Heb ħāyāh; this archaic use of w for y appears also in derivatives of the similar יְהֹוה, yāhāh, “to live,” e.g. ħāwāh in Gen 3 20. It is evident from the interpretative passages (Ex 3 4 6) that the form is the fut. of the simple stem (Kal) and not fut. of the causative (Hiph’l) stem in the sense “giver of life”—an idea not borne out by any of the occurrences of the word. The fanciful theory that the word is a combination of two appellations, and perfect tenses of the vb., signifying “the One who will be, is, and was,” is not to be taken seriously (Stier, etc, in Oehler’s OT Theol., in loc.). (5) The meaning may with some confidence be inferred from Origen’s transliteration, Ἰάω, the form in Sam, Ἰαβ, the form as combined in OT names, and the evident signification in Ex 3 and other passages, to be that of the simple fut., γενέσεται, “he will be.” It does not express causation, nor existence in a metaphysical sense, but the covenant promise of the Divine presence, both at the immediate time and in the Messianic age of the future. And thus it became bound up with the Messianic hope, as in the phrase, “the Day of Jehovah,” and consequently both it and the LXX tr Kūrios were applied by the NT to titles of the NT God (6). It is the personal name of God, as distinguished from such generic or essential names as אֵל, אֵל-יוֹהָם, Shadday, etc. Characteristic of the OT is its insistence on the possible knowledge of God as a person; and Jehovah is His name as a person. It is illogical, certainly, that the later Hebrews should have shrunk from its pronunciation, in view of the appropriateness of the name and of the OT insistence on the personality of God, who as a person has this name. ARV quite correctly adopts the transliteration “Jehovah” to emphasize its significances and purpose as a personal name of God revealed.

Five times in the “Song” of Moses (Dt 32 4, 5, 18, 30 18) the word יְהוָה, כָּרִ, “Rock,” is used as a title of God. It occurs also in the Ps, Isa and other prophetic passages of the LXX, and also in proper names, Eliazar, Uriel, etc. Once in AV (Isa 44 8) it is tr “God,” but “Rock” in ARV and ARVm. The effort to interpret this title as indicating the amnistic origin of OT religions is unnecessary and a pure product of the imagination. It is customary for both OT and NT writers to use descriptive names of God: “rock,” “fortress,” “shield,” “light,” “bread,” etc, and it is in harmony with all the rich figurativeness of the Scriptures: the use of the article in many of the cases cited further corroborates the view that the word is intended to be a descriptive title, not the name of a Nature-deity. It presents the idea of God as stedfast: “The appellation of God as כָּר, "rock," "safe retreat," in Dt refers to this” (Oehler, OT Theol.). It often occurs, in a most striking figure, with the pers. suffix as “my rock,” “their rock,” to express confidence (Ps 28 1).

The name יְהוָּא, קָדְחֹהַש, “holy” is found frequently in Isa and Ps, and occasionally in the prophets. It is a Septuagint name.

7. קָדְחֹהַש, of Isa, being found 32 times in that book. “Holy One” It occurs often in the phrase יְהוָּא נְצָר, קָדְחֹהַש יָשָׁרֶל, “Holy One of Israel.” The derivation and meaning remain in doubt, but the customary and most probable derivation is from קדחהש, “to be separate,” which best explains its use both of man and of the Deity. When used of God it signifies: (1) His transcendence, His separateness above all other beings, His aloeness as compared to other gods; (2) His peculiar relation to His people Israel unto whom He separated Himself, as He did not unto other nations. In the former sense Isaiah used it of His sole deity (40 25–31); in the latter of His peculiar and unchanging covenant-relation to Israel (43 3; 48 17), strikingly expressed in the phrase “Holy One of Israel.” קדחהש was rather attributive than personal, but became personal in the use of such absolute theists as Job and Isaiah. It expresses essential Deity, rather than personal revelation.

In the patriarchal lit., and in Job particularly, where it is put into the mouths of the patriarchs, קדחהש sometimes in the

8. Shadday, compound יָהֹウェ Shadday, sometimes "Almighty" times alone. While its root meaning also is uncertain, the suggested derivation from יְהוָּא, Shadad, “to destroy,” “to terrify,”
seems most probable, signifying the God who is manifested by the terribleness of His mighty acts. "The Storm God," from אָבֹדָא, "to pour out," has been suggested, but is improbable; and even more so the fanciful בֹּי, she, and דָּלָי, day, meaning "who is sufficient." Its use in patriarchal days marks an advance over looser Sem- concept and allows eminently the idea of almightiness, and is in accord with the early consciousness of Deity in race or individual as a God of awe, or even terror. Its monotheistic character is in harmony with its use in the Abrahamic times, and is further corroborated by its use in LXX and NT, ἡ ἀκραντότης, "all-powerful.

III. Attributive, or Qualifying Names.—It is often difficult to distinguish between the personal and the attributive names of God, the two divisions necessarily shading into each other. Some of the preceding are really attributive, made personal by usage. The following are the most prominent descriptive or attributive names.

This name (אֶלֶל, 'abhīr), т р in EV "Mighty One," is always combined with Israel or Jacob; its root is אָלֶל, 'abhar, "to be strong.

1. 'Abhir, "Mighty One"

from which is derived the word אִלֵה, "hosts." Usage of the strong root אָלֶל, "wing of the eagle" (Isa 40:31), fig. of God in Dt 32:11. It occurs in Jacob's blessing (Gen 49:24), in a prayer for the sanctuary (Ps 132:2-5), and in Isa (1:24; 49:26-30; 60, 16), to express the assurance of the Divine strength in behalf of the oppressed in Israel (Isa 1:24), or in behalf of Israel against his oppressors; it is interesting to note that this name was first used by Jacob himself.

The name אֵל is combined with a number of descriptive adjs. to represent God in His various attributes; and these by usage have become names or titles of God. For the remarkable phrase אֵל-אֵלֶה-יָדִים-יִשְׂרָאֵל, "the Mighty Israel" (Gen 33:20), see separate art.

This name (אִלֵה, 'elyôn, "highest") is a derivative of אָלֶל, "to go up." It is used of persons or things to indicate their elevation or exaltation: of Israel, favored (Most above other nations (Dt 36:19), of the aqueduct of "the upper pool" (Isa 7:3), etc. This indicates that its meaning when applied to God is the "Exalted One," who is lifted far above all gods and men. It occurs alone (Dt 32:8; Ps 18:18), or in combination with other names of God, most frequently with El (Gen 14:18; Ps 78:85), but also with Jah (Ps 7:17; 97, 9), or with Elohim (Ps 86:2; 78:56). Its early use (Gen 14:15) points to a high conception of Deity, an unquestioned monothism in the beginnings of Heb history.

The ancient Hebrews were in constant struggle for their land and its liberties, a struggle most intense and patriotic in the heroic ages of Saul and David, and in which there was developed a band of men whose great deeds entitled them to the honorable title "mighty men" of valor (םִנְיַת, gibborim). These were the knights of David's Round Table. In like manner the Hebrews thought of God as fighting for him, and easily then this title was applied to God as the Mighty Man of war, occurring in David's psalm of the Ark's Triumphant Entry (Ps 24:8), in the allegory of the Messiah-King (45:5), either alone or combined with El (Isa 9:6; Jer 32:18), and sometimes with Jeh (Isa 43:13). When Hagar was fleeing from Sarah's persecutions, Jeh spoke to her in the wilderness of Shur, words of promise and cheer. Wherefore upon 'she called the name of Jehovah, and said, I will fear Jehovah all the days of my life' (Gen 16:13 m.). In the text the word אֵל, rō'ē, deriv. of rā'āh, "to see," is т р "that seeth," lit. "of sight." This is the only occurrence of this title in the OT.

One of the covenant attributes of God, His righteousness, is spoken of so often that it passes from adj. to substantiate attributes to 6. Caddik, name, and He is called "Righteousness," "Right- (אֶלֶךְ כָּדִיק, כָּדִיק), or the Righteous one." The word is never transliterated but always tr in EV, although it might just as properly be considered a Divine name as 'Elyôn or Rā'āh. The root אֶלֶךְ, "to be straight" or "right," signifies fidelity to a standard, and is used of God's fidelity to His own nature and to His covenant-promise (Isa 41:10; 42:6; cf Hos 2:10); it occurs alone (Ps 34:17), with El (Dt 32:4), with Elohim (Ex 19:5; Ps 7:9; 116:5), but most frequently with Jeh (Ps 129:4, etc.). In Ex 9:27 Pharaoh, in acknowledging his sin against Jeh, calls Him 'Jeh the Righteous,' using the article. The suggestive combination, "Jeh our Righteousness," it is the Heb. god and means "righteous Branch" (Jer 23:6) and properly should be taken as a proper noun—the name of the Messiah-King.

Frequently in the Pent., oftentimes in the 3 VSS of the Commandments (Ex 20:5; 34:14; Dt 5:9), as the title to 'Jehoshaphat' (אֵלֶשָּפָט), "Jehovah." 7. Kannā, (kanna'), most specifically in the phrase "Jealous." "Jeh, whose name is Jealous" (Ex 34:14). This word, however, did not bear the evil meaning now associated with it in our usage, but rather signified "righteous zeal." Jah's zeal for His own name or glory (cf Is 9:7, "the zeal of Jeh," גָּדָל, bin'dh; also Zec 1:14; 8:2).

Connected with the personal and covenantal name Jeh, there is found frequently the word Sabaoth (אֶלֶךְ קַנֹּן, "hostas"). Invariably in the OT it is tr "hostas" (Isa 6:5; 1:4; 65:11, etc), but in the NT of Hosts, it is transliterated twice, both in the Gr and Eng. (Rom 9:29; Jas 5:4).

The passage in Rom is a quotation from Isa 1:9 through LXX, which does not translate, but translates the Heb. Origin and meaning are uncertain. It is used of heavenly bodies and earthly forces (Gen 2:1); of the army of Israel (2 Sm 8:16); of the Heavenly beings (Ps 103:21; 148:2; Dnl 4:35). It is probable that the title is intended to include all created agencies and beings, of which Jah is maker and leader.

When God appeared to Moses at Sinai, commissioning him to deliver Israel; Moses, being well aware of the difficulty of impressing the people, asked by what name of God Jah should speak to them: "They shall say to me, What is his name?"

Then "God said unto Moses, I AM THAT I AM; say . . . . I AM hath sent me unto you" (Ex 3:14). The name of the Deity given is similar to Jah (יָהָה), except that the form is not 3ds pers. fut., as in the usual form, but the 1st pers. (יָהָה), since God is here speaking of Himself. The optional reading in ARV is much to be preferred: "I will not say that . . . .", including His covenant pledge to be with and for Israel in all the ages to follow. For further explanation see above, II, 5.

IV. NT Names of God.—The variety of names which characterize the OT is lacking in the NT, where we are all but limited to two names, each of which corresponds to several in the OT. The
most frequent is the name "God" (Θεός, Theos) occurring over 1,000 t, and corresponding to El, Elohim, etc., of the OT. It may, as variously, mean "God," "the pre-eminent god of heathen gods; but in its true sense it expresses essential Deity, and as expressive of such it is applied to Christ as to the Father (Jn 20 28; Rom 9 5).

Five t "Lord" is a tr of kôrê, despôs; (Lk 2 29; Acts 4 24; 2 Pet 2 1 AV; Jude ver 4; Rev 6 10 AV). In each case there is evident emphasis on sovereignty and "Lord" correspondence to the Adônîn of the OT. The most common Gr word for Lord is Kôrê, representing both Jeh and 'Adônim of the OT, and occurring upwards of 600 t. Its use for Jeh was in the spirit of both the Heb scribes, who pointed the consonants of the covenant name with the vowels of Adonay, the title of dominion, and of the LXX, which rendered this combination as Kôrê. Consequently quotations from the OT in which Jeh occurs are rendered by Kôrê. It is applied to Christ equally with the Father and the Spirit, showing that the Messianic hopes conveyed by the name Jeh were for NT writers fulfilled in Jesus Christ; and that in Him the long hoped for appearance of Jeh was realized. As in the OT, so in the NT various attributes, descriptive or fig, names are found, often corresponding to those of these.

3. Describ- are: The "Highest" or "Most High" tive and (λεγωρος, hologistros), found in this sense (kurios, kuriosis) only in Lk 1 (32:35.76; 2 14, etc), and (see III, 9, above; 1268) Names equivalent to Elyon (see III, 3, above; "highest") in the Lord's Prayer, and elsewhere (Mt 6 9; 11 25; Jn 17 25; 2 Cor 1 18; Rom 9 5; "King" (1 Tim 1 17); "King of kings" (1 Tim 6 15); "King of kings," "Lord of lords" (Rev 17 14; 19 16); "Potentate" (1 Tim 6 15); "Master" (kurios, Eph 6 9; 2 Pet 2 1; Rev 6 10); "Shepherd," "Bishop" (1 Pet 2 25).

EDWARD MACK

GOD, SON of Godhead

GOD, THE FATHER. See Father, GOD THE.

GOD, THE UNKNOWN. See Unknown.

GODDESS, godâs (ג) נ, 'êlohim, hâd, thead': There is no separate word for "goddess" in the OT. In the only instance in which the word occurs in EV (1 K 11 538), the gender is determined by the noun—"Ashethore, the god [goddess] of the Sidonians." In the NT the term is applied to Diana of Ephesus (Acts 19 27:35:37).

GODHEAD, god'hed: The word "Godhead" is a simple doublet of the less frequently occurring "Godhood." Both forms stand side by side in the Acren Rible (about 1226 AD), and both have survived until today, though not in equally common use. They are representatives of a large class of abstract subs., formed with the suffix -head or -hood, most of which formerly occurred in both forms almost indifferently, though the majority of them survive only, or very preponderatingly (except in Scotch speech), in the form -hood. The two suffixes appear in Middle Eng. as -âd and -hod, and presuppose in the Anglo-Saxon which
closely related, Gr words, τὸ θεόν (τὸ Θεόν), theôs (θεός), theôs (θεός), theôs (θεός). To θεός means "that which is Divine," concretely, "the Deity." RV renders "God," theologically. Among the Greeks it was in constant use in the sense of "the Divine Being," and particularly as a general term to designate the Deity apart from reference to a particular god. It is used by Paul (Acts 17 20) in a sense, not to a heathen audience, and is inserted into a context in which it is flanked by the simple term "God" (ὁ θεός, ὁ Θεός) on both sides. It is obviously deliberately chosen in order to throw up into emphasis the qualitative idea of God; and this emphasis is still further heightened by the direct contrast with the term "man." "Being, then, the offspring of God, we ought not to think that it is to gold or silver or stone graven by art and device of man that the Godhead is like." In an effort to bring out this qualitative emphasis, RV suggests that we might substitute for "the Godhead" here the periphrastic rendering, "that which is Divine." But this seems both clumsy and ineffective for its purpose. From the philological standpoint, "the Godhead" is a very peculiar and rather difficult as it does from the simple "God" precisely by its qualitative emphasis. It may be doubted, however, whether in the partial loss by "Godhead" of its qualitative force in its current usage, one of its synonyms, "the Divinity," or (the verb form of the Demotic version) or "the Deity," would not better convey Paul's emphasis to modern readers.

Neither of these terms, "Divinity," "Deity," occurs anywhere in AV, and 'Deity' does not occur, but RV (retaining the Rhetorical version) substitutes "Divinity" for "Godhead" in Rom 1 20. Of the two, "Divinity" was originally of the broader connotation; in the days of heathendom it was applicable to all grades of Divine beings. "Deity" was introduced by the Christian Fathers for the express purpose of providing a stronger word by means of which the uniqueness of the Christians' God should be emphasized. Perhaps "Divinity" retains even in its Eng. usage something of its traditional weaker connotation, although, of course, in a monothetic consciousness the two terms coalesce in meaning. There exists a tendency to insist, therefore, on the "Deity" of Christ, rather than his mere "Divinity" in the feeling that "Divinity" might lend itself to the idea that Christ possessed but a secondary or reduced grade of Divine quality. In Acts 17 20 Paul is not discriminating between grades of Divinity, but is preaching monotheism. In this context, then, to theon does not lump together "all that is called God or is worshipped," and declare that all that is in any sense Divine should be esteemed beyond the power of material things worthy to represent. Paul has the idea of God at his height before his mind, and having quickened his hearers' sense of the elevation by his elevated description of Him, he demands of them whether this Deity can be fitly represented by any art of man working in dead stuff. He uses the term to theion, rather than ho theos, not merely in courteous adoption of his hearers' own language, but because of its qualitative emphasis. On the whole, the best Eng. tr of it would probably be "the Deity." "The Godhead" has ceased to be sufficiently qualitative: "the Godhood" is not sufficiently current: "the Divinity" is insufficiently personal to our "Deity"; it is perhaps not sufficiently strong: "Deity" without the article loses too much of its personal reference to compensate for the gain in qualitative: "the Deity" alone seems fairly to reproduce the apostle's thought.

The Gr term in Rom 1 20 is theôs, which again, as a term of quality, is sufficiently rendered by "Godhead." What Paul says here is that "the everlasting power and Godhead" of God "are clearly perceived by means of His works." By "Godhead" Paul means the whole of God's attributes. The context shows that the thought of the apostle was moving on much the same lines as in Acts 17 29; here, too, the contrast which determines the emphasis is with "corruptible man," and along with him, with the lower creatures in general (ver 23). How could man think of the Godhead under such similitudes—the Godhead, so clearly manifested in its glory by its works! The substitution for "Godhead" here of its synonym "Divinity" by RV is doubtless due in part to a desire to give distinctive renderings to distinct terms, and in part to a wish to emphasize, more strongly than "Godhead" in its modern usage emphasizes, the qualitative implication which is so strong in "Divinity" that translation is not altogether feitelous. "Divinity," in its contrast with "Deity," may have a certain weakness of connotation clinging to it, which would unsuit it to represent theôs here. It is quite true that "Divinity" is used by the representatives of Lat. Patriotic writers respectively of the Gr theôs and theôs. Augustine (The City of God, VII, 1; cf X, 1) tells us that "Deity" was coined by Christian writers as a more accurate rendering than theôs of the classical Gr. "Deity" non-existent in classical Lat. To represent theôs uniformly by "Divinity," if any reduced connotation at all clings to "Divinity," would therefore be to represent it often very inadequately. And that is the case in the present passage. What Paul says is clearly made known by God's works, is His everlasting power and all the other everlasting attributes which form His Godhead and constitute His glory.

It is therefore possible that God's exaltation in Col 2 9. Here Paul declares that "all the fulness of the Godhead" dwells in Christ, "bodily." The phrase "fulness of the Godhead" is an esp. emphatic one. It means everything without exception which goes to make up the Godhead, the totality of all that enters into the conception of Godhead. All this, says Paul, dwells in Christ "bodily," that is after such a fashion as to be manifested in connection with a bodily organism. This is the distinction of Christ: in the Father and in the Spirit the whole plenitude of the Godhead dwells also, but not "bodily." In them it is not manifested in connection with a bodily life. It is the incarnation which Paul has in mind; and he tells us that in the incarnate Son, the fulness of the Godhead is "bodily". The term "bodily" in the Godhead here is the strongest and the most unambiguously decisive which the language affords.
The concept of "godless" may mean all that theodotes can mean; on monotheistic lips it does mean just what theodotes means; but theodotes means the utmost that either term conveys. The distinction is, that theodotes refers to the essence and theodotes to the attributes; we cannot separate the essence and the attributes. Where the essence is, there the attributes are; they are merely the determinants of the essence. And where the attributes are, there the essence is; it is merely the thing, of the kind of which they are the determinants. The distinction is that theodotes emphasizes that it is the highest stretch of Divinity which is in question, while theodotes might possibly be taken as referring to Deity at a lower level. It is not merely such divinity as is shared by all the gods many and lords many of the heathen world, to which 'heroes' might aspire, and "demons" attain, all the plenitude of which dwells in Christ as incarnate; but that Deity which is peculiar to the high gods, or, since Paul is writing out of a monotheistic consciousness, that Deity which is the Supreme God alone. All the fulness of supreme Deity dwells in Christ bodily. There is nothing in the God who is; for all which is not in Christ. Probably not the better rendering of this idea is afforded by our modern Eng. than the term "Godhead," in which the qualitative notion still lurks, though somewhat obscured behind the individualizing implication, and in which the emphasis is perpetually what Paul wishes here to assert—that all that enters into the conception of God, and makes God what we mean by the term "God," dwells in Christ, and is manifested in Him in connection with a bodily organism.

Benjamin B. Warfield

GODLESS, god'less: This word is not found in the text of AV. It is found, however, in Apoc (2 Macc 7 34, "O godless [RV "unholy"] man"). RV substitutes the word "godless" for the word "hypocrite" in the following passages: Job 8 13; 13 10; 15 34; 17 8; 20 5; 27 8; 34 30; 36 13; Prov 11 9; Isa 33 14. RV does not seem to be consistent in carrying out the idea of "godless" for "hypocrite" in Isa 9 17; 10 6; Ps 35 16 this same Heb word חנ寐 is tr4 "profane." The principal idea lying at the root of the word is that of pollution and profanity; a condition of not merely being without God but assuming an attitude of open and avowed opposition toward God. The godless man is not merely the atheistic, unbelieving or even irreligious, but the openly impious, wicked and profane man. Indeed it can hardly be rightly claimed that the idea of hypocrisy is involved in the meaning of the word for the "godless" man is not the one who professes one thing and lives another, but the one who openly avows not only his disbelief in, but his open opposition to, God. Doubtless the idea of pollution and defilement is also to be included in the definition of this word; see Jer 3 9; Nu 35 33; Dnl 11 31.

William Evans

GODLINESS, god'line'ss; GODLY, god'ly (ekô-βας, eu-κλαείν, eu-κλείον, eu-κλεον, -κλινôν, -κλινέω): In the OT the word rendered "godly" in Ps 4 3; 32 6 (явление, явление, явление), and in the NT the word rendered "godliness" in 1 Tim 5 5. In Hebrew the word is "kaddish" (ךאֶדֶשׁ), "godly," then "pious" (RVm renders it in the former passage, "one that he favoreth"). Sometimes in both the OT and the NT a parallelism is employed, of God, "according to God" (e.g. "godly sorrows" 2 Cor 7 10). Godliness, as denoting character and conduct determined by the principle of love or fear of God in the heart, is the summing up of genuine religion. There can be no true religion without it: only a dead "godliness" (1 Tim 5 5). The word is favorite in the Pastoral Epistles. The incarnation is "the mystery of godliness" (1 Tim 3 16).

James Orr

GODS (גָּדֹל, 'elôhîm; ãôl, ãôlô):

I. In the OT

1. Superhuman Beings (God and Angels)

2. Judges, Rulers

3. Gods of the Nations

4. Super-Deity of Jehovah to Other Gods

5. Regulations Regarding the Gods of the Nations

6. Israel's Tendency to Idolatry

II. In the Pastoral Epistles

III. In the NT

The Heb pl. 'elôhîm is generally known as the pl. of "majesty" and is the ordinary name for God. The meaning of the pl. seems to be "plenitude of powers." It denotes the fulness of those attributes of power which belonged to the Divine Being. Thus it is usually tr4 in the sing., "God," when referring to the God of Israel. When reference is made to the gods of the other nations the word is tr2 in the pl., "gods." The heathen nations usually had a plurality of gods. Among the Semites it was customary for one nation or tribe to have its own particular god. Often there were many tribes, or families, or communities, in one nation, each having a particular god. Thus even among Semites a nation may have many gods and be polytheistic. Among the other nations, Iranian, Hamitic, etc., there were always a number of deities, sometimes a multitude. There are many references to the gods in the OT. In a few cases (as in Deut. 32) the pl. is used, the sing. would be better, e.g. Gen 3 5 AV; Ex 32 4-8, 23; Ruth 1 15 AV; Isa 17 5; 18 24; 1 S 17 43. This, however, might be disputed.

1. In the OT—The following are the more important usages of the word in the OT. The tr of Ps 8 5 is disputed. LXX and AV translate it "angels." RV and ARV, "God," with "angels" in the margin. The pl. is used regarding the gods and beings Indicating God (Jer 22 11; 23 18). This seems to be more in keeping with the OT ideas of the relation between God, men and angels. Gen 1 26 has the pl. "us," but it is not certain to whom it refers, probably to the angels or mighty ones which surrounded the throne of God as servants or counselors; of Job 38 7, and see Sons of God. In Ps 97 7 the expression "worship him, all ye gods," may possibly refer to the gods of the nations, but more probably to the angels or mighty ones.

Judges, rulers, are regarded as "either Divine representatives at sacred places, or as reflecting Divine majesty and power" (see BDDB, s.v.). Ex 21 6 might better be tr3 "judges," and be the margin, "rulers." There were men appointed to represent God and judge on important matters of law. LXX has "Criterion of God." In Ex 22 8 the word is used in the same sense, and ver 9 would also be better tr3 "the judges"; ver 28 likewise. See also 1 S 2 25; Ps 82 1,6, where the reference is to those who act as judges.

(1) The ancestors of Israel "beyond the River" bad their gods (Josh 24 14). While there is no mention of idolatry before the Deluge, the

2. Judges, Rulers (s.v.) Ex 21 6 might better be tr3 "Judges," and be the margin, "rulers." There were men appointed to represent God and judge on important matters of law. LXX has "Criterion of God." In Ex 22 8 the word is used in the same sense, and ver 9 would also be better tr3 "the judges"; ver 28 likewise. See also 1 S 2 25; Ps 82 1,6, where the reference is to those who act as judges.

3. Gods of the Nations (s.v.) The pl. was the center for the worship of Sin, of Worship the Moon-god. Many others were worshipped in the various cities of Babylon. See BABYLONIA.

(2) The gods of Laban and his family (Gen 31 30-32; 36 24) were household gods or ãôráphãm, and were stolen by Rachel and carried off in her flight with Jacob. See ãôráphãm.

(3) Gods of the Pyre: For over many centuries before the time of Abram it had been numerous objects of worship in Egypt. Many of these were animals, birds and natural objects. Horus, the
hawk, was one of the earliest of all. The cat, the bull, etc., were worshipped at times. The plagues of Egypt were specially directed against these wretched deities (Nu 33 4; Ex 12 12). Jeh took vengeance on all the gods of Egypt. These terrible evens showed that "Jeh is greater than all gods" (18 11). He redeemed His people from the nations and its gods (2 S 7 23). Jeremiah predicted the time when Jeh should destroy the gods of Egypt (Jer 43 12; 46 25).

Of the gods of the Amorites (Jgs 10 11) no names are given, but they probably were the same as the gods of the Canaanites.

(5) The gods of the Canaanites were Nature-gods, and their worship was that of the productive and chiefly reproductive powers of Nature. Their service was perhaps the most immoral and degrading of all. The high places and altars of the different Baals, Ashoreths, etc., were numerous throughout Canaan. These deities were always represented by images and Moses makes frequent reference to them with warnings against this seductive worship (Dt 7 25; 12 33 30 21; 13 7; 20 18; 29 18; 32 34; etc.) See also IDOLATRY; BAAL; ASHORETH; ASHERAH, etc.

(6) Gods of the Philistia: The champion Goliath conquered and killed by his god (1 S 17 45). Perhaps it would be better rendered "god." Saul's and his son's armor was put into the house of their gods (1 Ch 10 10). See also DAGON; BAALZEUB.

(7) The two golden calves erected by Jeroboam at Bethel to keep the people from going to Jerus to worship are called gods (1 K 12 28; 2 Ch 13 8 f). See CALF, GOLDEN.

(8) The gods of Damascus: Ben-hadad was accustomed to worship in the house of the god Rimmon (2 K 15 5). Yet no other names are mentioned, but from 2 Ch 29 28 it is clear that there were many gods in Syria. See RIMMON.

(9) Solomon's many wives worshipped their own gods, and he provided the means for their worship. Chief among these were Chemosh of Moab and Molech of Ammon (1 K 11 24). See CHIMESTON; MOLCHE.

(10) The mixed peoples transplanted into Samaria by Sargon had their various gods and mingled their service with that of Jeh, after being taught by a priest of the northern gods. These gods were Succoth-benoth, Nergal, Ashima, Nibhas, Tartak, Adrammelech (2 K 17 29 30 31 33). See separate articles.

(11) Of the gods of Seir, which were brought toJerusa Amaziah, the names are not given (2 Ch 25 14).

(12) The gods of the nations conquered by Senacherib and his fathers, viz. Hamath, Arpad, Sepharvaim, Hena, Ivvah (2 K 18 33 35; 19 13). Also those conquered by Senacherib's fathers, Gozan, Haran, Rezeph, Eden or Telassar (2 K 19 12; Isa 36 18 19 20; 2 Ch 32 13 f).

(13) Gods of Moab are mentioned in Ruth 1 15; 1 K 11 7. Possibly Ruth 1 15 should be transliterated "god." See CHIMESTON.

(14) Gods of Babylon: The graven images of her gods referred to in Isa 21 9; 42 17; Bel and Nebo mentioned in Isa 46 1; other gods of silver and gold (Ex 1 7; Dnl 4 8 19; 6 4 11 14 23).

(15) Nineveh's gods are merely referred to in Nah 1 7. Senacherib was chiefly reproaching the house of Nisroch his god when slain by his sons (2 K 19 37).

(16) The coastlands or borders and peninsulas of the Aegean Sea had numerous idol gods, shrines, and festivals. Israel challenges them to prove that they are gods (Isa 41 22 f).

Jeh was "greater than all gods" (Ex 15 11; 18 11); "God of gods, and Lord of lords" (Dt 10 14; 17); "The Mighty One" (Josh 22 22); "to be feared above all gods" (1 Ch 16 22; 2 Ch 11 17; 29 4; Ps 95 4); "King above all gods" (Ps 95 3; 4. The Succoth-benoth, etc.)

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after other gods (2 K 22 17; Dt 29 25 f). The captivity had its desired effect. The Israel that returned and perpetuated the nation never again lapsed into the worship of other gods. 

II. In the Apocalypse. — The Apoc reiterates much of its inspiration in the NT; cf. its view of Israel (2 Esd 1 6); the gods of the nations (Jnh 3 8; 8 18); the gods which their fathers worshipped (5 7 f); the sin of Israel (Ad Est 16 7). The Book of Wishes refers to the "creatures which they supposed to be gods" (12 27; 13 2 3 10; 15 16). Mention is made of the gods of Babylon (Bar 1 22; 6 6 57 passion; Bel 1 27).

III. In the NT. — The expression "gods" occurs in six places in the NT: (1) Jesus, in reply to the Pharisees, who questioned His right to Himself. He was accused of being "God" (Jn 10 36). (2) Paul and Barnabas preached the gospel in Lystra they so related a certain man, a cripple from birth, who was also called Lycaonians, seeing the miracle, cried out in their own dialect, "The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercury" (Acts 14 11 f). Their ascension to the apostles in this time shows their familiarity with the Gr pantheon. (3) As Paul preached Jesus and the resurrection at Athens the people said he seemed to be a set forth of strange gods. The conception of only one God, some of which were foreign to them (Acts 17 18). (4) In 1 Cor 8 5 Paul speaks of "gods many, and lords many," but the context shows that he did not believe in the existence of any god but one; "We know that no idol is anything in the world." (5) While at Ephesus, Paul was said to have "persuaded and turned away many people, saying that they are no gods, that are made with hands" (Acts 19 26). (6) The Galatians had been "in bondage to them that by nature are no gods" (Gal 4 8; Rom 9 ff; Gal 3 13 Is 46 7 ff). In each of these passages the gods are stated to be foreign to the apostles. 

GOD(S), STRANGE, strañi: The word "strange," as used in this connection in the OT, refers to the fact that the god or gods do not belong to Israel, but are the gods which are worshipped by other families or nations. In several cases a more exact tr would give us the "gods of the stranger" or foreigner. So in Gen 35 2 4; Josh 24 2; Jgs 10 16; Dt 31 16; 32 12; etc. There are a few passages like Dt 32 16; Ps 44 20; 81 9; Isa 43 12, the word is an adj, but the idea is the same: the gods are those which are worshipped by other peoples and hence are forbidden to Israel which is under obligation to worship Yahweh alone (of 2 Esd 1 6).

In the NT the phrase occurs only once, in the account of Paul's experiences in Athens (Acts 17 15), when some of his detractors saw in the argument to the Athenians a set forth of strange gods (ἐν τῷ δόξῳ τῶν άλλων, ἀλλοτρίων). Here the thought is clearly that by his preaching of Jesus he was refuting the idea that gods are foreign to the Athenians and of whom they spoke. Likewise when Paul referred to the Romans of this period the Athenians were doubtless interested in, and more or less favorable to, the numerous new cults which were coming to their attention at the result of the constant intercourse with the Orient. See preceding article.

WALTER R. BETTERIDGE

GODSPEED, godspēd (Χαιρετε, χαιρώ): "Godspeed" occurs only in 2 Jn vs 10 11 AV as the tr of χαιρετε, the inif. of χαιρώ, and is rendered in RV "greeting." It means "rejoice," "be of good cheer," "be it well with thee"; χαιρετε, χαιρώ, χαιρετον common forms for "greeting," word of good-will and desire for the person's prosperity, tr in the Gospels, "Hail!" All "Hail!" (Mt 26 49; 27 29; 28 9, etc); χαιρετε is the LXX for ἄληθεν (Isa 48 22; 67 21; cf 2 Mac 1 10). "Godspeed" first appears in "What!"; Wyclif had "hail!" "Rheims, "God save you."

In the passage cited Christians are forbidden thus to salute false teachers who might come to them. The inversion does not imply any breach of procedure; it would not be right to wish anyone success in advocating what was believed to be false and harmful. We should be sincere in our greetings; formal courtesy must yield to truth, still courteously, however, and in the spirit of love.

W. L. WALKER

GOEL, goēl (בּוֹאֵל, בּוֹאֶל, "redeemer"): Goel is the participle of the Heb word goēl ("to deliver," "to redeem") which aside from its common usage is frequently employed with Heb connotations in the following sense. When used in the sense of "the person who is the closest relative of another is placed under certain obligations to him. (1) If a Jew because of poverty had been obliged to sell himself to a wealthy "stranger or sojourner," it became the duty of his relatives to redeem him. Cf Lev 25 47 ff and the art. JUBILEE. (2) The same duty fell upon the nearest kinsman, if his brother, being poor, had been forced to sell some of his property. Cf Lev 25 23 ff; Ruth 4 4 ff, and the art. JUBILEE. (3) It also devolved upon the nearest relative to marry the childless widow of his brother (Ruth 3 13; Tob 3 17). (4) In Nu 5 5 ff a law is stated which demands that restitution be made to the nearest relative, and after this death of the person who has died (Lev 6 1 ff). (5) The law of blood-revenge (Plut-Röhe) made it the sacred duty of the nearest relative to avenge the blood of his kinsman. He was called the goēl ha-hādām (בּוֹאֵל הָאָדָם) (2 Sk 283), "the avenger of blood." This law was based upon the command given in Gen 9 5 ff: "Whoso sheddeth man's blood, by man shall his blood be shed," and was carried out even if an animal had killed a man; in this case, however, the payment of a ransom was permitted (Ex 21 25 ff). A clear distinction was made between an accidental and a deliberate murder. In both cases the murderer was to be treated as the murderer following. See also IDOLATRY; GOD, NAMES OF.

J. J. REVEE

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Golan, Gaulonitis
connection with (1) above, but probably also in the other cases except (4).

For the figurative use of Goel ("redeemer") see Ps 119 154; Prov 23 11; Job 19 25; Isa 41 14b. See also AVENGE; MURDER; REFUGE; CITIES OF.

Arthur L. Breslisch

GOG, go'g (גָּגֹ גוֹג, Ἰσαάκ; IbnK. Gogín). (1) A son of Joel, and descendant of the tribe of Reuben (1 Ch 5 4).

(2) The prince of Rosh, Meshech and Tubal (Ezk 38 21; 39 1–16). His territory was known as the land of Magog, and he was the chief of those northern herdsmen who were the first to assail Israel while enjoying the blessings of the Messianic age. He has been identified with Gigi, ruler of Sakhi, mentioned by Assurbanipal, but Professor Sayce thinks the Heb name corresponds more closely to Gyges, the Lydian king, the Gogi of the cuneiform inscriptions. According to Ezekiel's account Gog's army included in its numbers Persia, Cush, Put, Gomer or the Cimmerians, and Tagmah, from the extreme N. They are represented as a vast mixed horde from the far-off parts of the N., the limits of the horizon, completely armed and equipped for war. They were to come upon the mountains of Israel and cover the land like a cloud. Their purpose is plunder, for the people of Israel are rich and dwell in towns and villages without walls, the very land where Asshurbanipal prophesied by the seers of Israel, shall be accompanied by a theophany and great convulsions in Nature. A panic shall seize the hosts of Gog, rain, hailstones, pestilence, fire and brimstone shall consume them. Their bodies shall be food for the birds; their weapons shall serve as firewood for seven years and their bones shall be buried E. of the Jordan in Hamon-gog and thus not defile the holy land. The fulfilment of this strange prophecy can never be literal. In general it seems to refer to the last and desperate attempts of a dying heathenism to overturn the true religion of Jeh, or make capital out of it, profiting by its great advantages.

(3) In Rev 20 7 Satan is let loose and goes to the four corners of the earth, Gog and Magog, to muster his hosts for the final struggle against God. In Ezek the invasion of Gog occurs during the Messianic age, while in Rev it occurs just at the close of the millennium. In Ezek Gog and Magog are gathered by Jeh for their battle, but in Rev they are gathered by Satan. In both cases the number is vast, the destruction is by supernatural means, and is complete and final. See MAGOG.

J. J. Reeve

GOIM, go'ýnym (גוֹיִם, go'yynim): This word, rendered in AV "nations," "heathen," "Gentiles," is commonly t4 exactly "nations" in RV. In Gen 14 1 where AV has "Tidal, king of nations," RV retains in the text the Heb "Goim" as a proper name. Some identify with Gutium. The Heb word is similarly retained in Josh 12 23.

GOING, go'ýng, GOINGS, go'ýnings: Besides, occasionally, forms of the common words for "go" (see Go), for "going" and "goings," the Heb has הָעַל, הָעַל ("shër, shér," "step," רָמַך, רָמַך, רָמָך, רָמָך, רָמַך, רָמַך, רָמָך, רָמָך; "going out," "outgoings." The word "goings" is sometimes used lit., as in Nu 33 37 (RV "set out upon their journey forth"); Heb mōqēl.

"Going up," matâlēh, is in many passages rendered in RV (as in Nu 34 4; 2 S 15 30 AV) "ascend," as in Josh 16 7; Jps 1 36; Neh 12 37 (ARV only). In Ezek 4 5, ARV substitutes "emerge" (way out of place of existing forth); "the going out of place of existing forth." The going out here is出口; hence, boundary of it) (Nu 34 5 5.9.12 AV) occurs frequently. The verbal forms בּ, also mādēl (Ndl 6 14), are used of the sun, set, "going down of the sun." Thus Josh 8 29 RV, AV "as soon as the sun was down." In the NT, RV substitutes "going out" for "gone out" (ibēn numi, Mt 25 8); "going up" for "ascending" (Lk 19 28); "going in" for "coming in" (Acts 28 8); "going about for wandering" (1 Tim 5 13); "seeking" for "going about" (Rom 8 29). Metaphorically "goings" is used for a man's ways or conduct (Ps 17 5, RV "steps"); 40 2; Prov 14 15, etc.). In Ps 17 5 "Hold up my goings in thy paths, that my footsteps slip not." becomes in RV "My steps have held fast to thy paths, my feet have not slipped. I have inclined all his goings," is in RV "He maketh level all his paths," in "weighteth carefully"; conversely, in Ps 37 28, RV has "goings" for "steps"; in Jas 1 11 "goings" for "ways." In the important prophetic passage, Mic 5 2, it is said of the Ruler from Bethlehem, "whose goings forth have been from of old, from everlasting," RV are "from of old, from everlasting," in "from ancient days." Of God it is said in Hab 3 6 "His ways are everlasting." RV "His goings were as of old, His ways are everlasting." W. L. Walker

GOLAN, gōlān (גֹּלָן, Golanitis). GOLANITHS (Gōlāνīthēs, Golanitida). Golan was a city in the territory allotted to Manasseh in Bashan, the most northerly of the tribal allotments and corresponding to the towns of Magog and Manasseh (Dt 4 45; Josh 20 8); assigned with its "suburbs" to the Gershonite Levites (Josh 21 27; 1 Ch 6 71). It must have been a great and important city in its day; but the site cannot now be definitely identified. It was probably known to Jos (11, XIII, xv, 3). Near Golan Alexander was ambushed by Obodas, king of the Arabians; and his army, crowded together in a narrow and deep valley, was broken in pieces by the multitude of camels (11, 1, iv, 4). This incident is located at Gadara in Ant., XIII, xiii, 5. Later, Golan was destroyed by Alexander. It had already given its name to a large district, Golanitis (B, J1, iii, 1, 5; IV, i, 1). It formed the eastern boundary of Galilee. It was part of the tetrarchy of Philip (Ant., XVII, viii, 1; XVIII, iv, 6). The city was known to Eusebius as "a large village," giving its name to the surrounding country (Onom, s.v. PalaKau, Gau-

Jon.). This country must have corresponded roughly with the modern Kau, of the nomads. It was of ancient name is preserved. The boundaries of the province today are Mt. Hermon on the N., Jordan and the Sea of Galilee on the W., Wady Yarmuk on the S., and Nahar 'Alān on the E. This plateau, which in the N. is about 3,000 ft. high, slopes gradually southward to a height of about 1,000 ft. It is entirely volcanic, and there are many cone-like peaks of extinct volcanoes, esp. toward the N. It affords good pasturage, and has long been a favorite summer grazing-ground of the nomads. Many of these, and of the region generally, will be found in Schumacher's The Jaulän, and Across the Jordan. To him also we owe the excellent maps which carry us eastward to the province of el-Hawārān.

Schumacher inclines to the belief that the ancient Golan may have been represented by the village of Kau, 4 miles E. of Nahar 'Alān, and 4 miles S.E. of Teis. The extensive ruins probably date from early in
Gold

The finest had Josh 12.13.20, (5) 14.20.84.86; s'ohor ornamentation 17; might Ps 25; physically Prov Tim 5.

Western iron appeared. It is widely distributed, is comparatively soft, and is easily worked.

GOLD, gold (צַיִּד), šahbāb; χρυσός, chrusos): No metal has been more frequently mentioned in OT writings than gold, and none has terms more terms applied to it. Among these terms the one most used is šahhāb. The Latin word aurum, still is the common name for gold throughout Pal, Syria, and Egypt. With šahhāb frequently occur other words which, it is mean “pure” (Ex 25 11), “refined” (1 Ch 28 18), “finest” (1 K 10 18), “beaten” (1 K 10 17), “Ophir” (Ps 45 9).

Other terms occurring are: ἀργυρίῳ, pāzā, “fine gold” (Job 28 17; Ps 19 10; 21 3; 119 127; Prov 8 18 Cant 1 11; 13 12; Lam 4 2; ἐντὸς, harkē (Ps 68 13; Prov 3 14; 8 10.16; 16; Zec 9 8); ἐκκότων, kethm, lit. “carved out” (Job 28 16.19; 31 24; Prov 25 12; Lam 4 1; Dan 10 5). שִׁבְטֵה, ἐγονοί; (1 K 6 20; 7 50; Job 28 15): שִׁבְטֵה, beqūr in Av only; Job 22 24; RV “treasure”.

Sources definitely mentioned in the OT are: Havilah (Gen 2 11.12); Ophir (1 K 9 28; 10 11; 22 48; 1 Ch 29 4; 2 Ch 8 18; 9 10; 2. Sources. Job 22 24; 28 18; Ps 45 9; Isa 13 12; Sheba (1 K 10 2.10; 2 Ch 9 1.9; Ps 73 15; Isa 60 6; Ezek 27 22; 38 13): Arabia (2 Ch 9 14). We are not justified in locating any of these places too definitely. They probably all refer to some region of Arabia.

The late origin of the geological formation of Pal and Syria precludes the possibility of gold being found in any quantities (see Metals), so that the large quantities of gold used by the children of Israel in constructing their holy places was not the product of mines in the country, but was from the spoil taken from the inhabitants of the land (Nu 31 52), or brought with them from Egypt (Ex 3 22). This gold was probably mined in Egypt or India (possibly Arabia), and brought by the great caravan routes through Arabia to Syria, or by sea in the ships of Tyre (1 K 9 28; 2 Ch 9 14; 22). There is no doubt about the Egypt sources. The old workings in the gold-bearing veins of the Egypt desert and the ruins of the buildings connected with the mining and refining of the precious metal still remain. This region is being re-exploited with the prospect of its becoming a source of part of the world’s supply. It might be inferred from the extensive spoils in gold taken from the Midanites (£100,000 HDB, s.v.) that their country (Northwestern Arabia) produced gold. It is more likely that the Midanites had, in turn, captured most of it from other weaker nations. The tradition that Northwestern Arabia is rich in gold still persists. Every year Moslem pilgrims, returning from Mecca by the Damascus route, bring with them specimens of what is supposed to be gold ore. They secure it from the Arabs at the stopping-places along the route. Samples analyzed by the writer have been iron pyrites only. No gold-bearing rock has yet appeared. Whether these specimens come from the mines mentioned by Burton (The Land of Midian Revisited) is a question.

Gold formed a part of every household treasure (Gen 13 2; 24 35; Dt 8 13; 17 17; Josh 22 8; Exod 25 22.12). It was used (a) in the form of nuggets (Job 28 6 RvM), (b) in regularly or irregularly shaped slabs or bars (Nu 7 14.20.84.86; Josh 21 24.2 K 5 5), and (c) in the form of dust (Job 28 6). A specimen of yellow dust, which the owner claimed to have taken from an ancient jar, was unearthed in 1893 at the schoolhouse near the writer’s laboratory. On examination it was found to contain iron pyrites and metallic gold in finely divided state. It was probably part of an ancient household treasure. A common practice was to make gold into jewelry with the dust of the house orimonumentation and of treasuring it. This custom still prevails, esp. among the Moslems, who do not let out their money at interest. A poor woman will save her small coins until she has enough to buy gold instead. This she will wear or put away, against the day of need (cf Gen 24 22.53). It was weight and not beauty which was noted in the jewels (Ex 3 22; 11 2; 12 35). Gold coinage was unknown in the early OT times.

(1) The use of gold as the most convenient way of treasuring wealth is mentioned above. (2) Jewelry took many forms: armlets, chains (Gen 44 42), crescents (Jgs 6 26), crowns (2 S 12 30; 1 Ch 20 2), earrings (Ex 32 2.3; Nu 31 50; Jgs 8 24.26), rings (Gen 24 22; 41 42; Jas 2 2). (3) Making and decorating objects in connection with places of worship: In the description of the building of the ark of the covenant and the tabernacle in Ex 25 ff, we read of the lavish use of gold in overlaying wood and metals, and in shaping candlesticks, dishes, spoons, flagons, bowls, snuffers, cushion, chapels, books, etc (one estimate of the value of gold used is 300,000; see HDB). In 1 K 6 6 ff; 1 Ch 28 8, 2 Ch 1 ff are records of still more extensive use of gold in building the temple. (4) Idols were made of gold (Ex 20 23; 34 4; Dt 25 17; 29 17; 1 K 12 28; Ps 115 4; 155 15; Isa 30 22; Rev 19 20). (5) Gold was used for lavish display. Among the fabulous luxuries of Solomon’s court was his gold drinking-vessels (1 K 10 21), a throne of ivory overlaid with gold (1 K 10 18), and golden chariot trimmings (1 Ch 28 18). Sacred treasure saved from votive offerings or portions dedicated from booty were principally gold (Ex 25 36; Nu 7 14.20.84.86; 31 50.52.54; Jos 6 19.24; 1 S 6 8.11.15; 2 S 8 11; 1 Ch 15 7.10.11; 22 14. 16; Mt 23 17). This treasure was the spoil most sought after by the heathen (Ex 27 20; 22.22).

Gold is used to symbolize earthly riches (Job 3 15; 22 24; Isa 2 7; Mt 10 9; Acts 6 20; 20 33; Rev 18 12). Finer than gold, which, physically speaking, is considered non-perishable, typifies incorruptibility (Acts 17 29; 1 Pet 1 7.18; 3 3; Jas 5 3). Refining of gold is a figure for great purity or a test of steadfastness (Job 23 10; Prov 17 3; Isa 1 25; Mal 3 2; 1 Pet 1 7; Rev 3 18). Gold was the most valuable of metals. It stood for anything of great value (Prov 3 14; 8 10.19; 16 16. 22; 25 12), hence was most worthy to be used in worship-shipping (Ex 25 ff; Rev 1 12.13.20, etc), and the adornment of angels (Rev 16 6) or saints (Ps 45 13). The head was called golden as being the most precious part of the body (Cant 5 11; Dt 2 38; “of the golden bowl,” Ecc 12 6). “The golden city” meant Babylon (Isa 14 4), as did also “the golden cup,” sensuality (Jer 51 7). A crown of gold was synonymous with royal honor (Est 2 17; 6 8; Job 19 9; Rev 4 4; 14 14). Wearing of gold typified lavishness, probably treasure (Ps 6 4 30; 10 4; 1 Tim 2 9; 1 Pet 3 3; Rev 17 4).

Comparing men to gold suggested their nobility (Lam 4 1.2; 2 Tim 2 20).
GOLDEN, gold’n, CALF: Probably a representation of the sun in Taurus. See Astrology, 7; Calf, Golden.

GOLDEN, gold’n, CITY: The tr “golden city” (Isa 14 4) is an attempt to render the received text (מַעֲדוּבָה, maḥdēbhāh), but can hardly be justified. Almost all the ancient VSS read מַעֲדוּבָה (marḥēbhāh), a word which connotes unrest and insobriety, fitting the context well.

GOLDEN NUMBER, gold’n num’bər: Used in the regulation of the ecclesiastical calendar, in the “Metonic cycle” of 19 years, which almost exactly reconciles the natural month and the solar year. See Astronomy, 1, 5.

GOLDSMITH, gold’smith (מְנָבִי, mēnēbi): Goldsmiths are first mentioned in connection with the building of the tabernacle (Ex 31 4; 36 1). Later, goldsmiths’ guilds are mentioned (Neh 3 8,32). The art of refining gold and shaping it into objects was probably introduced into Pal from Phoenicia (see Crafts). Examples of gold work from the earliest Egyptian periods are so numerous in the museums of the world that we do not have to draw on our imaginations to appreciate the wonderful skill of the ancient goldsmiths. Probably their designs and tools were those used by the Jews. The goldsmiths’ art was divided into (1) the refining of the impure gold (Job 28 1; Prov 17 3; 25 4; 27 21; Isa 1 25; Mal 3 4); (2) shaping of objects, (a) casting idols (Nu 33 52; Hos 15 2), (b) making graven images (2 Ch 34 4; Jer 10 14; Nah 1 14), (c) the making of beaten or turned work (Ex 25 18), (d) plating or overlaying (Ex 25 21; 1 K 6 20), (f) soldering (Isa 41 7), (f) making of wire (Ex 26 6; 39 3). Most of these processes are carried on in Bible lands today. In Damascus there is a goldsmiths’ quarter where the refining, casting and beating of gold are still carried on, probably in much the same way as in Solomon’s time. Jews are found among the goldsmiths. In Beirut, it is a Jew who is esp. skilled in making refiners’ pots. Daily, one can see the gold being refined, cast into lumps, beaten on an anvil, rolled between rollers into thin sheets, cut into narrow strips (wire), and wound on bobbins ready for the weaver. There are houses in Damascus and Aleppo still possessing beautiful gold overlaid work on wooden walls and ceilings, the work of goldsmiths of several centuries ago. JAMES A. PATCH

GOLGOTHA, gol’go-tha (Γολογνθα, Golgotha, from Aram. גולגלת, ‘a skull’): In three references (Mt 27 33; Mk 15 22; Jn 19 17) it is interpreted to mean κατανάλωσιν, katanalōsīn, “the place of a skull.” In Lk 23 33 AV it is called “Calvary,” but in RV simply “The skull.” From the NT we may gather that it was outside the city (He 12 12), but close to it (Jn 19 20), and near some public thoroughfare (Mt 27 39), coming from the country (Mk 15 21). It was a spot visible, from some points, from afar (Mk 15 40; Lk 23 49).

Four reasons have been suggested for the name Golgotha or “skull”: (1) That it was a spot where skulls were to be found lying about. The Name of execution. This tradition apparently originates with Jerome (346-420 AD), who refers to (3), to condemn it, and says that “outside the city and without the gates are places wherein the heads of condemned criminals are cut off and which have obtained the name of Calvary—that is, of the behaedeed.” This view has been adopted by several later writers. Against it may be urged that there is no shadow of evidence that there was any special place for Jewish executions in the 1st cent., and that, if there were, the corpses could have been allowed burial (Mt 27 58; Jn 19 38), in conformity with Jewish law (Dt 21 23) and with normal custom (Jos, BJ, IV, v, 2). (2) That the name was due to the skull-like shape of the hill—a modern popular view. No early Lat or Gr writer suggests such an idea, and there is no evidence from the Gospels that the Crucifixion occurred on a raised place at all. Indeed Epiphanius (4th cent.) expressly says: “There is nothing to be seen on the place resembling this name; for it is not situated upon a height that it should be called [the place] of a skull, answering to the place of the head in the human body.” It is true that the tradition embodied in the name Mons Calvary appears as early as the 4th cent., and is materialized in the traditional site of the Crucifixion in the church of the Holy Sepulcher, but that the hill was skull-like in form is quite a modern idea. Guthrie (2 and 3) and considers that a natural skull-like elevation came to be considered, by some folklore ideas, to be the skull of the first man. One of the strangest ideas is that of the late General Gordon, who thought that the resemblance of the forms in the contours of the ground as laid down in the ordinance survey map of Jerus. (3) That the name is due to an ancient pre-Christian tradition that the skull of Adam was found there. The first mention of this is by Origen (185-253 AD) that Adam lived in Jerus 20 years. He writes: “I have received a tradition to the effect that the body of Adam, the first man, was buried upon the spot where Christ was crucified etc. This tradition was afterward referred to by Athanasius, Epiphanius, Basil of Caesarea, Chrysostom and other later writers. The tomb and skull of Adam, still pointed out in an excavated chamber below the traditional Calvary, marks the survival of this tradition on the spot. This is by far the most ancient explanation of the name Golgotha and, in spite of the absurdity of the original tradition about Adam, is probably the true one.

(4) The highly improbable theory that the Capitulums of Elia Capituli, (the same name that Adam, the new Jesus stood where the Church of the Holy Sepulcher now is, and gave rise to the name Golgotha, is one which involves the supposition of a site given by the name Golgotha in the 2nd cent., and that all the references in the Gospels were inserted then. This is only mentioned to be dismissed as incompatible with history and common sense.

With regard to the position of the site of the Crucifixion (with which is bound up the site of the Tomb) the NT gives us no indication.

2. The site whatever; indeed, by those who abandon tradition, sites have been suggested on all sides of the city—N., S., E., and W. Two views hold the field today: (1) that the site of the Crucifixion, or at any rate that of the Tomb itself, is included within the public square of the Church of the Holy Sepulcher; and (2) that a prominent, rounded, grassy hill above the so-called “Grotto of Jeremiah,” N.E. of the Modern Damascus Gate, has at least a very high probability of being the true site. It is impossible here to go into the whole question, which requires minute and long elaboration, but excellent review of the whole evidence may be consulted in “Golgotha and the Holy Sepulcher,” by the late Sir Charles W. Wilson, of PEF. Here are a few points (3):

(1) For the traditional view it may be said that it seems highly improbable that so sacred a spot as this, particularly the empty tomb, could have been entirely forgotten. Although it is true that Jews and Heb Christians were driven out of Jerus after
the second great revolt (130–33 AD), yet gentile
Christians were free to return, and there was no
break long enough to account for a site like this
being unknown. Moreover, many traditions that
this site was deliberately defiled by pagan
buildings to annoy the Christians. Eusebius,
at the time of Constantine, writes as if it were well
known that a Temple of Aphrodite lay over the tomb.

He gives an account of the discovery of the spots
still venerated as the Golgotha and the Tomb, and of
the erection of Churches in connection with them.

Life of Constantine, III, 25–40). From the
time of Constantine there has been no break in the re-
verence paid to these places. Of the earlier evidence
Sir C. Wilson admits (loc. cit.) that “the tradition
is so precarious and the evidence is undoubtedly
so unsatisfactory as to raise serious doubts.”

The topographical difficulties are dealt with
in the art. JERUSALEM. It is difficult for the visitor
to Jesus sufficiently to realize that the center of
gravity of the city has much changed; once it was
on the Hill Ophel, and the southern slopes, now
bare, were in Christ’s time crammed with houses;
in later times, from the 4th cent., it was the Church
of the Holy Sepulcher round which the city tended
to center. There is no insurmountable difficulty in
believing that the site of the Crucifixion may be
where tradition points out. As Sir C. Wilson says
at the end of his book, “No objection urged against
the sites [i.e. Golgotha and the Tomb] is of such a
convincing nature that it need disturb the minds
of those who accept, in all good faith, the authen-
ticity of the places which are hallowed by the prayers
of countless pilgrims since the days of Con-
stantine” (loc. cit.).

(2) The “cute of Skull Hill” or “Green Hill” ap-
ppears to have appealed first to Otto Themis (1849),
but has received its greatest support through the advo-
cacy of the late Col. Conder and of the late Dr. Selah
Morrill, U.S.A. consul at Jerusalem. The arguments
for this site are mainly: (a) its conspicuous and elevated
position—a position which must impress every reverent
pilgrim as strikingly suitable for an imaginary recon-
struction of the scene. The very greenness of the hill—
it is the first green spot in the neighborhood of the city—
may influence the subconsciousness of those who have
been brought up from childhood to think of the “green
hill far away,” as the popular hymn puts it. When,
however, we consider the question historically, there is
not the slightest reason to expect that the crucifixion
of Jesus, one of many hundreds, should have been dra-
matically located in a setting so consonant with the im-
portance with which the world has since learned to regard
the event. This evidence is not even to be considered
if the crucifixion was on a hill, much less on such a conspic-
uous place. (b) The supposed resemblance to a human
skull strikes many people, but it may be stated without
hesitation that the most arresting points of the res-
semblance to a skull and the round top, are not
ancient; the former are due to artificial excavations going
back perhaps a couple of centuries. Probably the whole
formation of the hill, the sharp scarp to the S. and the E.,
or more feet of earth accumulated on the summit are
both entirely new conditions since NT times. (c) The
nearness of the city walls and the great N. road which
make the site so appropriate today are quite different
conditions from NT times. Furthermore, it is only if the
present N. wall can be proved to be on the line of the
second wall that the argument holds good. On this see
JERUSALEM. (2f) An argument has been made upon
a supposed tradition that this spot was the Jewish place
of stoning. This so-called tradition is worthless, and
both a trace of rancon or a tradition that this was
the place of stoning, it would be no argument for its being
Golgotha, with his great respect for traditional sites, the church
of the Holy Sepulcher, covering at once the Tomb, the Cal-
vary, and other sacred spots, will probably always
appeal as the appropriate spot; to the western tourist
who wishes to visualize in the environs of Jerusalem an
appropriate site. But the great world traveler, such as
this site as this “Skull Hill” must always make the
greater appeal to his imagination, and both a thou-
sand satisfaction in their ideas; but cold reason, reviewing
the pros and cons, is obliged to say “not proven” to both,
with perhaps a admission of the stronger case for the
traditional spot.

E. W. G. Masterman

GOLIATH, gō-l'āth (גֹּלְתָּה, gōlāth; Γόλιαθ, Goliāth):

(1) The giant of Gath, and champion of the Phili-
army (1 S 17 4–23; 21 9; 22 10; 2 S 21 19; 1 Ch 20 5 ff.). He de
defies the armies of Israel, challenging anyone to meet him in single
combat while the two armies faced each other at Ephbe-
dammim. He was slain by the youthful David.

Goliath was almost certainly not of Phili blood, but
belonged to one of the races of giants, or aboriginal
tribes, such as the Anakim, Avvim, Rephaim, etc.
The Avvims also threatened to destroy an indepen-
dent nation of that name, which was probably
the giant of that race. His size was most ex-
traordinary. If a cubit was about 21 in., he was
over 11 ft. in height; if about 18 in., he was over
9 ft. in height. The enormous weight of his armor
would seem to require the larger cubit. This height
probably included his full length in armor, helmet
and all. In either case he is the largest man known
to history. His sword was wielded by David to
slay him and afterward carried about in his wander-
ings, so that it came to be considered a very
impressive holy weapon. The story of his encounter with David is graphic,
and the boasts of the two champions were perfectly
in keeping with single combats in the Orient.

(2) The Goliath of 2 S 21 19 is another person,
and quite probably a son of the first Goliath. He
was slain by Elhanan, one of David’s mighty men.
The person mentioned in 1 Ch 20 5 is called
Labmi, but this is almost certainly due to a cor-
rupution of the text. “The brother of Goliath” is
the younger Goliath, who was a son of Goliath,
who had four sons, giants, one of them
having 24 fingers and toes. See ELHANAN; LHAM.
J. J. Reeve

GOMER, gō’mēr (גומר, gömer): Given in Gen
10 2 f; 1 Ch 7 5 as a son of Japheth. The name
evidently designates the people called Gomdera or
the Assyrians, Kimmarians by the Greeks. They
were a barbaric horde of Aryans who in the 7th cent.
BC left their abode in what is now Southern Russia
and poured through the Caucasus into the Western
Asia, causing serious trouble to the Assyrians and other
nations. One division moved eastward toward
Media, another westward, where they conquered
Cappadocia and made it their special abode. They
fought also in other parts of Asia Minor, conquering
some portions. The Armenian name for Cappa-
docia, Gamir, has come from this people. In Ezek
38 6 Gomer is mentioned as one of the northern
nations.

George Ricker Berry

GOMER, gö’mēr (גומר, gömer; Gāmēr, Gamēr): Wife of Hosea.
Hosea married Gomer according to Divine appointment,
and this was the beginning of
God’s word to him (Hos 1 3; 3 1–4). She was to be
a wife of whoredom and they were to have children
described as “children of whoredom.” It was not mean that at the time
of marriage she was thus depraved, but she became
the evil taint in her blood, had inherited immortal
instincts. These soon manifested themselves, and

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the unfaithful, depraved wife of the prophet went deeper into sin. She seems to have left him and became a slave of her paramour (3:1). Hosea is now commanded by Jehovah to buy her back, paying the price of the ordinary slave. The prophet keeps her in confinement and without a husband for some time. This experience of the prophet was typical of Israel's unfaithfulness, of Israel's exile, and of God bringing her back after the punishment of the exile. See Hosea.

J. E. REEVE

GOMORRAH, gō-mōr′ā, gō-mōr′a, LXX and NT Γομόρρα, Γομορρα, ή Γομόρρα, Gomorrah; Arab. Ghāmāra, “to overwhelm with water”): One of the Cities of the Plain (q.v.) destroyed by fire from heaven in the time of Abraham and Lot (Gen 19:23–28). It was located probably in the plain S. of the Dead Sea, now covered with water. See ABARAH; Cities of the Plain; Dead Sea. De Saulcy, however, with others who place the Cities of the Plain at the N. end of the Dead Sea, fixes upon Khumran (or Gomran), marked on the Survey Map of Pal N. of Ras Feshkheh, where there are ruins about a mile from the Dead Sea. But there is nothing to support this view except the faint resemblance of the name and the inconclusive arguments placing the Cities of the Plain at that end of the sea.

GEORGE FREDERICK WRIGHT

GOOD, good (גָּדִי, gāḏî, tōb, lēḇû, tāḇâb, yāḏâb; ἄγαθος, ἀγαθός, ἀγαθόν, ἀγαθὸν, καλὸς, καλᾶς, καλὸν, kalon); In Eng. “good” is used in various senses, most of which are represented in the Bible. (1) In the O.T. and the P.T. and C.T. “good” occurs very frequently and is used in a great variety of ways. Of the different shades of meaning, which frequently run into each other, the following may be distinguished: (a) Possessing desirable qualities, beneficial, agreeable, e.g. “good for food” (Gen 2:9); “We will do thee good” (Nu 10:29); “Who will show us any good?” (Ps 4:6); “good tidings of good” (Isa 52:7). (b) Moral excellence, piety; “to know good and evil” (Gen 3:22); “which is right and good” ( Dt 6:18a; 1:12:23); “good and bad” (1 K 3:9, RV “evil”); “Depart from evil and do good” (Ps 37:27); “a good man” (Prov 12:2); cf Isa 5:20; Mic 6:8, etc. (c) Kind, benevolent; The men were very good unto us (Num 10:19); “I have no ground for complaint” (Ps 5:16); “the good Jehovah” (2 Ch 30:18); “God is good to Israel” (Ps 73:1); “Jeh is good to all” (Ps 145:9), etc. (d) Serviceable, adequate, sufficient; “saw the light that it was good” (Gen 1:10); “our land is good” (Num 11:10); “the land is good” (Deut 8:9); “the land is good” (Josh 1:12); “God shall be good” (Isa 43:10). “be well” (Ps 26:5); “a beautiful and good” (Dt 31:16); “a good man” (1 Sam 14:41); “he will do thee good” (Ps 106:12); “be good” (Ps 15:3); “be good to them that fear thee” (Ps 33:18); “be good unto me” (Ps 51:1); “be good to me, O Lord” (Ps 119:68); “be good to the poor” (Isa 58:7); “be good to the stranger” (Ps 146:10); “be good to God’s people” (Ps 103:6). Changes that may be noted in RV are as such, “good” for “ready” (Isa 41:7); “I have no good beyond thee” for “My goodness extendeth not to thee” (Ps 105:2); “be good” for “good” (46:1); “good” for “goodness” (107:9); “good” for “well” (Zec 8:15).

Translated into English, “good” indicates something good, e.g. “the good of the land” (Gen 45:18:20; Dt 5:11; Job 21:16, RV “prosperity”); “Yāṭābh, ‘to do good,’” occurs several times, as, “I will surely do thee good” (Gen 32:12); “to do good” (Lev 5:4); “Make your ways and your doings good,” RV “amend” (Jer 16:11; Zeph 1:12, etc.).

Numerous other Heb words are rendered “good” in various verbal connections and otherwise, as “to bring good tidings” (2 S 4:10; Isa 40:9, etc); “take good heed” (Dt 2:4; 4:15; Josh 23:11); “make good” (Gen 41:21,44; 19:23); “good will” (Lk 2:25); “good” (Dt 33:16; Mal 2:13); “what good?” RV “what advantages?” (kisroth, Eccl 5:11); “good for nothing,” RV “profitable” (Yāṭāḇh, Jer 13:10, etc. In Jer 18:4, “as seemed good to the potter,” the word is yāṭāḇh, which means lit. “right.”

(2) In the NT the words most frequently trd “good” are agathos and kalos. The former, agathos, denotes good as a quality, physical or moral. Thus, “He maketh his sun to rise on the evil and the good” (Mt 5:48); “good gifts” (7:11); “Good Master” (RV “Teacher”). “What callest thou me good? none is good save one” (Mk 10:17; Lk 18:18; cf Mf 18:16); “they that have done good” (Jn 5:29). Sometimes it is equivalent to “kind” (thus Tit 2:5, RV): “agathos is ‘good;’ ’kind’ (Rom 7:13; 1 Thess 5:15; 1 Pet 3:3, etc.; “that which is honest,” RV “honorable” (2 Cor 13:7); “meet” (Mt 15:26; Mk 7:27); “worthy,” RV “honorable” (Jas 2:7); agathos is “a good thing,” “a thing that is,” “a good thing to do” (Rom 7:11); Cal is tōb, “good” thing come out of Nazareth?” (Jn 1:46, etc.; agathērhojē (1 Tim 6:18), and agathēpolēj (Mt 3:4; Acts 14:17, etc., “to do good.”

Kalos is properly, “beautiful,” “pleasing,” “useful,” “noble,” “worthy” in a moral sense, e.g. “that they may see your works” (Mt 5:16); “She hath wrought a good work on me” (Mt 26:10; Mk 14:6); “the good shepherd” (Jn 10:11-14); “Many good works” (Jn 9:39); “I showed you” (10:32); “good and acceptable before God” (1 Tim 5:4; RV omits “good?”); “the good fight” (2 Tim 4:7); “good works” (Tit 2:7); “the word of God” (He 6:5). But it is often practically equivalent to agathos. “Our good fruit” (1 Thess 3:10); “good fruit of righteousness” (13:23); “good seed” (13:24); but the idea of useful may underlie such expressions: to kalon is properly “that which is beautiful.” It occurs in Rom 7:18,21; 1 Thess 5:21; “Hold fast that which which I,” etc. In Rom 12:10 it seems to be used interchangeably with to agathon. In Rom 5:7, “the good man” (ho agathos) is distinguished from “a righteous man” (dikaios): “For the good man some one would even dare to die” (cf Rom 7:16; He 5:14; 4:17); kalos “beautiful,” “pleasantly,” is “good” (Lk 6:27; Jas 2:3); kalodidaskalos (Tit 2:3), “teachers of good things,” RV “of that which is good.”

“Good” occurs in the rendering of many other Gr words and expressions, as eudokia, “good pleasure” (Eph 1:9); “good will” (Lk 2:14; Phil 1:15); sumphēro, “to bear together,” “not good to marry” (Mar 19:10); RV “expedient”; philagathos, “a lover of good” (Tit 1:8); chrēstolojia, “good words” (Rom 15:18, RV “smooth speech,” etc.). The following changes in RV may be noted. In Lk 2:14 for “men of good will” (eudokia) RV reads “in whom is he well pleased,” in “good pleasure among men, Gr men of good pleasure.” The meaning is “men to whom God is doing will or acceptance.” Cf Lk 4:19, “the acceptable year of the Lord!” 443; “Praise the good tidings of the kingdom of God.” In Mt 11:5; Lk 4:43; 7:22; 1 Pet 2:25 and (ARV) Rev 14:6 the “gospel”

'Tôb means something good, e.g. “the good of the land” (Gen 45:18:20; Dt 5:11; Job 21:16, RV "prosperity")
GOODLY, goo'dli (KJV; thōb; kalōs, kalōs, λαμπρός, lampros): In the OT various words are tr
d"goodly," the most of them occurring only once; thōb (the common word for "good") is several times tr
d"goodly," chiefly in the sense of form or appearance, e.g. "a goodly child" (Ex 2:2); "that goodly mountain" (Dt 3:23); ýqě̂veh ("fair") is similarly tr
d in Gen 39:6, RV "comely," and mar'eh in 2 S 23:21. Other words, such as addîr imply excellence, honor, etc., e.g. Ezk 17:23, "bear fruit, and be a
goodly cedar; nārēh, "his goodly horse" (Zec 10:18); others imply beauty, ornament, such as prē̂r, "goodly bonnets," RV "head-tires" (Ex 39:28); shō̂phar ("bright," "fair," "a goodly heritage"
(Pr 16:6); once 'āl ("God of might") is employed, RV "cedars of God," m "goodly cedars" (Ps 80:10); rē̂̊vātēs ("joyous soundings or shoutings") is tr
d in Job 39:13, "goodly wings," probably from the sound made in flying or flapping; ERV has "The wing of the ostrich rejoiceth." ARV (wings)
"wave proudly." For "goodly castles" (Nu 31:10) RV has "encampments; "goodly vessels" (2 Ch 32:27) for "pleasant jewels"; "goodly" is substituted for "good" (Ps 45:1; Cant 1:3); "goodly things" for "all the goods" (Gen 24:10); "goodly frame," ARV for "comely proportion" (Job 41:12).

In the NT the term "good" is employed in Jesus in "the kingdom of God" (Mt 6:33; 13:44, etc.). This means nothing earthly merely (Mt 6:19), but heavenly and eternal. It implies the OT concept
ception that God is the true "good;" for to seek the Kingdom supremely means whole-hearted devo
tion to God as our heavenly Father and to His
righteousness. It was also spoken of by Jesus, as
sonship to the heavenly Father (Mt 5:45, etc.). This "good" is not something merely to be given to
men, but must be sought after and won through
taking up a right attitude toward God and our fellows, cherishing the Love that God is, and acting it out in kindness and righteousness, in resemblance to our God and Father (Mt 8:43-48; here Gen 1
27 is implied).

In some of the epistles Christ is represented as the true "good" (Phil 3:18; Col 3:1-4:11). This is because in Him God was manifested in His Truth and Grace and "the Kin
gdom he was present
through His cross the world is reconciled to God
that men can find acceptance and rest in Him as their "good;" Christ Himself in the Spirit is our Life;
in Him we have "God with us." Having God as our highest, nothing but good, in the truest and
highest sense, can come to us. Even the most seem-
ingly adverse things are turned into good "to them
that love God" (Rom 8:28).

Our true "good" is found thus in God even in this present life; but its fulness can be realized only in the
eternal life behind. Placing our "good" in God
leads to such life in devotion to the "good" that God
is, as tends to bring all that is best to this present
world. It is men's failure to do this that is the source of our misery (Jer 2:13, etc.). The ultimate ideal is
that God shall be "all in all" (1 Cor 15:28).

W. L. WALKER

GOODLINESS, goo'dli-nes: This word is found in Isa 40:6 as the of 'גֵּזַע (heşēd, commonly tr"mercy," "kindness," etc.): "All flesh is grass, and all the goodliness of beauty, charm, comeliness thereof
is as the flower of the field." The rendering is
retained by ERV and ARV as appropriate in this
place; heşēd is frequently tr"goodness." In Isa 40
6 LXX has δόξα, "glory" (so also 1 Pet 1:24), which also fully expresses the idea of the passage.

(Good, Chief
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is changed into "good tidings." In Mt 18:8f; Mk 9:43-45:47; Lk 5:39, "good" is substituted for "better;" on the last passage in notes "Many
authorities read 'better';" in 1 Cor 14:15, "good
. . . rather" for "better;" "good" is substituted in 1 Th 5:7 for "glad;" Acts 6:3 for "honest;" in He 13:9 for "a good thing. In 2 Thes 1:11, "all the good pleasure of his goodness" becomes "every desire of goodness"
(in Gr good pleasure of goodness); in 1 Tim 3:2, "good (κόσμιος) becomes "ordinarily. There are many other cases of like changes. See Good-
ness; Good, Chief.

W. L. WALKER

GOOD, CHIEF: What this consisted in was greatly discussed in ancient philosophy. Varro
enumerated 288 answers to the question. By Plato the "good" was identified with God.

In the OT while the "good" of the nation consisted in earthly well-being or prosperity (Dt 28:26),
that of the individual was to be found only in God Himself (Ps 16:2 RV, "I have no good beyond thee"
42:1-5; 43:5; 73:25-28; Jer 31:33; Hab 3:17-19). This implied godly conduct (Mt 6:3, etc.), and led to the experience described as "blessedness" (Ps 4, 1, etc.; Jer 17:7, etc.). In the "Wisdom" extolled in Prov 1:20; 8:1f (cf Eccles 1:1f; 5:1f), elsewhere described as "the fear of Jehovah." That God alone can be the true "good" of man is implied in the fact that man was created in the image of God (Gen 1:27).

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ception that God is the true "good;" for to seek the Kingdom supremely means whole-hearted devo
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Our true "good" is found thus in God even in this present life; but its fulness can be realized only in the
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world. It is men's failure to do this that is the source of our misery (Jer 2:13, etc.). The ultimate ideal is
that God shall be "all in all" (1 Cor 15:28).

W. L. WALKER

GOODLY TREES (בָּרֹוהָה זָה, b'rō̂yō zāhāh, "the fruit [AV "boughs"] of goodly [=beautiful or noble] trees"): One of the four species of plants used in the Feast of Tabernacles (Lev 23:40). In the Talm (Sukkah 35a) this is explained to be the citron

Citron (Citrus medica).
probable that the citron tree (Malum Persica) was imported from Babylon by Jews returning from the captivity. A citron is now carried in the synagogues by every orthodox Jew in one hand, and the lulóh (of myrtle, willow, and palm branch) in the other, on each day of the Feast of Tabernacles.

Originally the “goodly trees” had a much more generic sense, and the term is so interpreted by the LXX and Vulg. See FEASTS AND FASTS; Boorn. HOUSE, E. W. G. MASTERMAN

GOODMAN, gró’dman (יוֹד, ‘ish; ὁ δόμος, ὁ κόσμος, ὁ κόσμητης): The word occurs 12 times in the Synoptics, and nowhere else. AV and RV have 3 translations of the word, ARV 2. In 4 places AV has “goodman” while ARV has “householder” or “master of the house” (Mt 20 11; 24 43; Lk 12 39; 22 11). In all the other places it is trd “householder” or “master of the house,” etc. RV retains “goodman” in Mk 14 14 and Lk 22 11. The lit. term, means “master of the house,” or “husband.” The adj. is a mark of respect, and is used somewhat as our word “Mr.,” an apppellative of respect or civility. The relationship by marriage was not distinguished by this epithet, as “good-father,” “good-sister,” both in England and Scotland. Later the adj. lost its distinguishing force and was swallowed up in the word.

J. J. REVEZ

GOODNESS, gró’dness: This word occurs in the OT is the tr of tobh (Ex 18 9; Ps 16 2, RV “good”; 23 6), etc. of tobh (Ex 33 19; Ps 31 19; Jer 31 14; Hos 5 5), etc. of kshed (Ex 34 6), “abundant in g,” ERV “plenteous in mercy.” ARV “abundant in loving kindness.” “The g. of God endures continually,” RV “mercy,” ARV “loving kindness” (Ps 52 1), etc.

In the NT it is the tr of chrístóth (“usefulness,” beneficence,” the riches of g.” (Rom 2 4; 11 22, thrice); of chrístóth (“useful,” “kind,” as in Lk 6 35); “The g. of God leadeth thee to repentance” (Rom 2 4); of apagáthosin (found only in the NT and LXX and writings based thereon), “full of g.” (Rom 15 14); “gentleness, goodness, faith,” (Gal 6 17); and righteousness and truth” (Eph 5 9), “all the good pleasure of his g.” (Rev 5 11), etc. (2 Thess 1 11).

The thought of God as good and the prominence given to “good” and “goodness” are distinctive features of the Bible. In the passage quoted above from Gal 5 22, “goodness” is one of the fruits of the indwelling Spirit of God, and in that from Eph 5 9 is described as being, along with righteousness and truth, “the fruit of the light” which Christians had been “made” in Christ. Here, as elsewhere, we are reminded that the Christian life in its truth is likeness to God, the source and perfection of all good. 2 Thess 1 11 regards God Himself as expressing His goodness in and through us. See Good, Good, Chief.

W. L. WALKER

GOODS, gró’dzû (יוֹדֵצָה, τὰ ἔργα, τὰ ἔργα), rkhésh, rkhón, tobh; τὰ ὧραποντα, τὰ ἐκπαράστατα): In the OT trd “substance” (as in Gen 14 13 16 19; etc.); tobh AV and RV “goodly things,” m “all the goods”; Neh 9 25, RV “good things”; Job 20 21, RV “prosperity.” Other words are 6n (Job 20 10, RV “wealth); hagýiav “force,” Ne 31 9; Zeph 1 13, RV “wealth”; tobh (Dt 28 11), RV “good”; Ecel 5 11, mildêkh (work). Ex 22 8 11; nikheîn (Aram. “riches,” Ezr 6 8; 26); kîyân, “getting,” (Ezk 38 12). We have trd “huparchonta” (lit. “the things existing”) in Mt 24 47, “ruler of all his goods,” etc. (Ezk 38 12). Aghabah is trd “goods” in Lk 12 18 f; skelos “instrument” in Mt 12 29; Mk 3 27; tás sá (“the things belonging to thee”) in Lk 6 30; oustá “substance” in Lk 16 12, RV “substance”; hup- orizos (“existence,” “substance”) Acts 2 43; slévdh (“to be of substance” Rev 3 17, RV “have got riches.” In RV “goods” stands instead of “carriage” (Jgs 18 21), of “stuff” (Lk 23 31), of “good” (1 Jn 3 17). “Goods” was used in the sense of “possessions” generally; frequently in this sense in Apoc (1 Ede 6 82); huparchonta (Tob 1 20); Ecclus 5 1, “Set not thy heart upon thy goods” (chróna), etc.

W. L. WALKER

GOpher WOOD, gôfèr wôdû (גּוֹפֶר, ֒אָבֶר, ֒אָבֶר בְּגָפֶר): The wood from which Noah’s ark was made (Gen 6 14). Gopher is a word unknown elsewhere in Heb or allied languages. Lagarde considered that it was connected with ḫfr, gophthar, meaning “brimstone,” or “pitch,” while others connect it with G, kôph, also meaning “pitch;” hence, along by the word gopher comes of some resinous wood, and pine, cedar, and cypress have all had their supporters. A more probable explanation is that which connects gopher with the modern Arab. kafya, a name given to the boats made of interwoven willow branches and palm leaves with a coating of bitumen outside, used today on the rivers and canals of Mesopotamia. In the Gilgamesh story of the flood it is specially mentioned that Noah daubed his ark both inside and out with a kind of bitumen. See DERIVATION, O. E. W. G. MASTERMAN

GORE, gôr (גוֹר, נָחַף): “Gore” occurs only three times in AV, viz. Ex 21 28 31 bis, “if an ox gore a man or a woman,” etc.; in vs 29 32 36, AV has “push” (with his horn), RV “gore.” The same vb. in Piel and Hithpaël is elsewhere trd “push” and “pushing” (Dt 33 17, “He shall push the peoples,” RV “gore”); 1 K 22 11; Ps 44 5; Ezek 34 21; Dnh 8 4; 11 40; RV “contend,” m “He push at, as an ox pushes with his horns so should the king fight—a fitting description of warfare.”

GORGEOUS, grôjus, GORGEOUSLY, grô- jus-li ( לשון, ἀκροκόλλωμα, λαμπρός, λαμπρός): Akrokolllh occurs twice in the OT, trd in AV and RV “most gorgeously” (Ezk 23 12); in Ex 36 4, AV translates “all the work of the frame” of the arest, “the golden work.” Lampros (“shining,” “bright”), is only once trd “gorgoos” (Lk 23 11), “Herod . . . arrayed him in a gorgeous robe,” RV “gorgeous” apparel. We have also in Lk 7 25, “They are gorgeously apparelled (endozos, “splendid,” “glorious”) . . . are in kings’ courts.” They were scarcely to be looked for among the prophets, or in the new community of Jesus.

W. L. WALKER

GORGET, gôrjet: Appears only once in AV (1 S 17 6), being placed in the margin as an alternative to “target [of brass]” in the description of the armor worn by Goliath of Gath. The Heb word trd (תִּקְוָן, kikôn) really means “a javelin,” and is so rendered in RV and ARV here, and in 1 S 17 45 (“Thou consentest to me to use a sword. and with a spear, and with a javelin”). See Armor, I, 4, (3). Gorget, though so rarely used in Scripture and now displaced in our revised versions, occurs not infrequently and in various senses in Eng. lit. In the meaning of “a piece of armor for the throat” which seems to have been in the mind of King James’s translators, it is found in early Eng.
writers and down to recent times. Spenser has it in Faerie Queene, IV, iii, 12:

"His wessand-pipe it through his gorget cleft".

Scott, Marmion, V, ii:

"Their brigantines and gorgets light;"

and Prescott, Ferdinand and Isabella, III, 47: "The gorget gave way and the sword entered his throat."

GORGAS, gôr'gas-as (Topias, Gorgias): A general in the service of Antiochus Epiphanes (1 Mac 3:38; 2 Mac 8:9). Lysias, who had been left as regent during the absence of Antiochus in Persia, appointed Gorgas to take the command against Judaea in 166 BC. In 1 Mac 4:1–24 is recorded a night attack by Gorgias with 5,000 foot and 1,000 horse upon the camp of Judas Maccabaeus in the neighborhood of Emmaus, in which Judas was completely victorious. The victory was all the more striking as the force of Judas was considerably smaller in number and had "not armor nor swords to their minds" (1 Mac 4:6). Later on (164 BC) he held a garrison in Jamnia, and gained a victory over the forces of Joseph and Azarias who, envying the glory of Judas and Jonathan, in direct disobedience to the orders of Judas, attacked Gorgias and were defeated.

Jamnia as given in Jos, Ant, XII, viii, 6, is probably the correct reading for Idumaean in 1 Mac 12:32. The doings of Gorgias in 2 Mac are recorded with some confusion. He was regarded with special hostility by the Jews. In 2 Mac 12:35 he is described as "the accursed man." J. HUTCHISON

GORTYNA, gor'¬ty¬na (Topwróa, Gottýna): A city in Crete, next in importance to Gnosus. It is mentioned in 1 Mac 15:23. See CRETE.

GOSHEN, gôsh'en (בּגֶשֶן, gôshên; Ἰερεία, Geisen): The region where the Hebrews dwelt in Egypt. If the LXX reading Geisen be correct, 1. Meaning: the word, which in its Heb form has of Name no known meaning, may mean "cultivated"—comparing the Arab. root jashima, "to labor." Egyptologists have suggested a connection with the Egyptian word for mud, meaning "inundated land" because Goshen was apparently the same region, called by the Greeks the "Arabian nome," which had its capital at Phakousa representing the Egyptian Pt-wáatu (Brugsch, Geog., I, 298), the name of a town, with the determinative for "pouring forth." Van der Hucht, indeed, more than a century ago (see Sayce, Higher Criticism, 235), supposed the two words to be connected. Dr. Naville in 1887 found the word as denoting the vicinity of Pseopt (now Safî el Henech), 6 miles E. of Zagosir—in the form K-š-n. He concludes that this was the site of Phakousa, but the latter is usually placed at Tell el Faḥás, about 15 miles S. of Zoan (q.v.), and this appears to be the situation of the "City of Arabi" which St. Silvia, about 385 AD, identifies with Gisses or Goshen; for she reached it in her journey from Heroopolis, through Goshen to Tathnis or Taphnis (Daphnai), and to Pelusium.

It is generally agreed that Goshen was the region E. of the Bubastic branch of the Nile; and in Ps 78:12,43, it seems to be clearly identified as the "desert" which defended the E. border of Egypt. In the second notice (Gen 46:28), the boundary of the land of Goshen, where Joseph met his father, is called in the LXX Ἡρώοος(ν)-ποιασ, and also (ver 28) "the land of Rameses(s)"; so that in the 3d cent. BC Goshen seems to have been identified with the whole region of the Arabian nome, as far S. as Heroopolis which (see Ptolemy) lay in Wady Tumelât. Goshen included pastoral lands (Gen 46:34; 47:14,6,27; 60:8) and was still inhabited by the Hebrews at the time of the Exodus (Ex 8:22; 9:26), after which it is unnoticed in the OT. The name, however, applied to other places which were probably "cultivated" lands, including a region in the S. of Pal (Josh 10:41; 11:16), "all the country of Goshen (LXX Gosen), even unto Gibeon," and a city of Judah (Josh 15:51) in the mountains near Beersheba. These notices seem to show that the word is not of Egypt origin.

The region thus very clearly indicated was not of any great extent, having an area of only about 900 sq. miles, including two very different districts. The western half, immediately E. of the Bubastic branch of the Nile, stretches from Zoan to Bubastis (at both of which sites records of the Hyksos ruler Apepi have been found), or a distance of about 35 miles N. and S. This region is an irrigated plain which is still considered to include some of the best land in Egypt. The description of the land of Ramess (see Ramses), in the 14th cent. BC, shows its fertility; and St. Silvia says that the land of Goshen was 16 miles from Heroopolis, and that she traveled for two days in it "through vineyards, and balsam plantations, and orchards, and tilled fields, and gardens." The region narrows from about 15 miles near the seashore to about 10 miles between Zagosir and Tell el Kebîr on the S. E. of this, a sandy and gravelly desert lies between the Nile plain and the Suez Canal, broadening southward from near Daphnai (Tell Defenneh) to Wady Tumelât, where it is 40 miles across E. and W. of this valley an equally waterless desert stretches to Suez, and from the Bitter Lakes on the E. to the vicinity of Helopolis (S.E. of Cairo) on the W. Thus Wady Tumelât, which is fertilized by the Nile waters (see Pt-Harrûtâ), and contains villages and corn fields, is the only natural route for a people driving with their flocks and herds by which the vicinity of the Red Sea can be reached, the road leading from the S. end of the "field of Zoan" near Bubastis, and 40

Corn and Palm Trees in Goshen.
miles eastward to the "edge of the wilderness" (see ETHAM) and the head of the Bitter Lakes. This physical conformation is important in relation to the route of the Israelites (see EXODUS); and Wady Tumelat probably is intended to be included in Goshen, as the LXX translators supposed.

C. R. CONDER

GOSHEN, gô'shen (גֹ֣שֶהְנָּ֑ו, ḡō'shēn): (1) Mentioned as a country (Gen 37, 41) in the S. of Judah distinct from the "hill country," the Negeb and the Shephelah (Josh 10 41; 11 16). Undentified.

(2) A town in the S.W. part of the hill country of Judah (Josh 15 51), very probably connected in some way with the district (1).

(3) See preceding article.

GOSPEL, gô'spel (τὸ εὐαγγέλιον, τὸ εὐαγγέλιον): The word "gospel" is derived from the AS word which meant "the story concerning God." In the NT the Gr word εὐαγγέλιον, means "good news." It proclaims tidings of deliverance. The word sometimes stands for the record of the life of Our Lord (Mt 1 1), embracing all His teachings, as in Acts 20 24. "Gospel" is a peculiar use, and describes primarily the message which Christianity announces. "Good news" is its significance. It means a gift from God. It is the proclamation of the forgiveness of sins and sonship with God restored through Christ. It means remission of sins and reconciliation with God. The gospel is not only a message of salvation, but also the instrument through which the Holy Spirit works (Rom 1 16).

The gospel differs from the law in being known entirely from revelation. It is proclaimed in all its fulness in the revelation given in the NT. It is also found, although obscurely, in the OT. It begins with the prophecy concerning the "seed of the woman" (Gen 3 15), and the promise concerning Abraham, in whom all the nations should be blessed (Gen 12 3; 15 5) and is also indicated in Acts 10 43 and in the argument in Rom 4.

In the NT the gospel never means simply a book, but rather the message which Christ and His apostles announced. In some places it is called "the gospel of God," as, for example, Rom 1 1; 1 Thess 2 2 9; 1 Tim 1 11. In others it is called "the gospel of Christ" (Mt 1 1; Rom 1 16; 15 19; 1 Cor 9 12 18; Gal 1 7). In another place it is called "the gospel of the Son of God" (Acts 20 24); in another "the gospel of peace" (Eph 6 15); in another "the gospel of your salvation" (Eph 1 13); and in yet another "the glorious gospel" (2 Cor 4 4 AV). The gospel is Christ: He is the subject of it, the object of it, and the life of it. It was preached by Him (Mt 4 23; 11 5; Mk 1 14; Lk 4 18 m.), by the apostles (Acts 16 10; Rom 1 15; 2 16; 1 Cor 9 16) and by the evangelists (Acts 8 25).

We must note the clear antithesis between the law and the gospel. The distinction between the two is important because, as Luther indicates, it contains the substance of all Christian doctrine. "By the law," says he, "nothing else is meant than God's word and command, directing what to do and what to leave undone, and requiring of us obedience of works. But a gospel is such doctrine of the word of God that neither requires our works nor commands us to do anything, but announces the offered grace of the forgiveness of sin and eternal salvation. Here we do nothing, but only receive what is offered through the word." The gospel, then, is the message of God, the teaching of Christianity, the redemption in and by Jesus Christ, the only begotten Son of God, offered to all mankind. And as the gospel is bound up in the life of Christ, His biography and the record of His works, and the proclamation of what He has to offer, are all gathered into this single word, of which no better definition can be given than that of Melanchthon: "The gospel is the gratuitous promise of the remission of sins for Christ's sake." To hold tenaciously that in this gospel we have a supernatural revelation is in perfect consistency with the spirit of scientific inquiry. The gospel, as the whole message and doctrine of salvation, and as chiefly efficacious for conversion, faith, justification, renewal and sanctification, deals with facts of revelation and experience.

DAVID H. BAUSILIN

GOSPEL ACCORDING TO THE HEBREWS. See APOCRYPHAL GOSPELS.

GOSPELS OF THE CHILDHOOD, child'hôôd. See APOCRYPHAL GOSPELS.

GOSPELS, SPURIOUS, spûr'iu-us. See APOCRYPHAL GOSPELS.

GOSPELS, THE SYNOPSIS, si-nop'tik: I. INTRODUCTION—The present art. is confined to the consideration of the relations and general features of the first 3 Gospels (Mt, Mk, Lk)—ordinarily named "the Synoptic Article Gospels," because, in contrast with the Fourth Gospel, they present, as embodying a common tradition, the same general view of the life and teaching of Jesus during His earthly ministry, and of His death and resurrection. The Fourth Gospel, in itself and in its relation to the Synoptics, with the Johannine literature and theology generally, is treated in special articles. See JOHN, GOSPEL OF; JOHANNINE THEOLOGY, etc.

The place of the Gospels in church tradiion is secure. Eusebius places the 4 Gospels among the books that were never controverted in the church (HE, III, 25). It is acknowledged by the end of the Church 2d cent. these 4 Gospels, and none else.

2. The Gospels in Tradition, ascribed to the authors whose names they bear, were in universal circulation and undisputed use throughout the church, stood at the head of church catalogues and of all VSS, were freely used, not only by the Fathers of the church (Irenaeus, Tertullian, Clement, Origen, etc), but by pagans and heretics, and by these also were ascribed to the disciples of Christ as their authors. Justin Martyr, in the middle of the century, freely quotes from "Memoirs of the Apostles," which are
called Gospels," "composed by the apostles and those that followed them" (1 Apol. 66–67; Dial. with Trypho, 10, 100, 105). What these Gospels were must appear to be the consensus of Four, of his disciple Tatian (c. 170), constructed from the 4 Gospels we possess. The first to mention Mt and Mk by name is Papias of Hierapolis (c. 120–30; in Euseb., HE, III, 39). Dr. Sanday is disposed to carry back the exact citation of the Gospels to about 100 AD (Fourth Gospel, 151); Dr. Moffatt likewise says, "These explanations of Mt and Mk must have been in circulation by the end of the 1st cent." (Intro to Lk, of NT, 187). The gist of the testimony of Eusebius, as a later writer, comes from Papias and Dion Chrysostom to the end of the early centuries. There is no ground for the supposition that the Jewish-Christian Gospel acc. to the He (q.v.) was the original of the Greek Mt; it was on the other hand derived from it. The Gnostic Marcellinus is mentioned. Likewise, below on dating, and for details see special arts. on the respective Gospels; also Bible; Canon of the NT.

II. The Synoptic Problem.—Arising from their peculiar nature, there has always been a Synoptic problem, ever since the 3 Gospels appeared together in the Canon of the Problem NT. No one could read these Gospels consecutively with attention, without being aware of the resemblances and differences in their contents. Each writer sets forth his own account without reference to the other two, and, with the partial exception of Luke (1–4), does not tell his readers anything about the sources of his Gospel. The problem was as acute as to the relation of the three to one another, and the problem, though it approaches a solution, is not yet solved. A history of the Synoptic problem will be found in outline in many recent works; the most elaborate and best is probably Dr. Lamp. in Intro, III. In the space allowed, what was the problem as it was presented itself to the church in the earlier centuries, and gives in detail the history of the discussion from the time of Lessing (1778) to the present day. It is not possible to meet the technicalities of this discussion in brief. But it may be remarked that, as the discussion went on, large issues were raised; every attempt at solution seemed only to add to the difficulty of finding an adequate one; and at length it was seen that no more complex problem was ever set to literary criticism than that presented by the similarities and differences of the Synoptic Gospels.

Of the hypotheses which seek to account for these resemblances and differences, only two are of the most important. (1) The hypothesis of the apostles, first given in Jesus, repeated in the catechetical schools (cf Lk 1 4, RV), and intrusted to the trained memories of the Christian converts, is held to be sufficient to account for the phenomena of the 3 Gospels. The oral Gospel took its essential form in Pal, and written editions of it would by and by appear in more or less complete form (Lk 1 1). The first distinguished advocate of the oral hypothesis was Gieseler (1818). It was upheld in Britain by Alford and Westcott, and is today advocated, with modifications, by Dr. A. Wright in his Synopsis of the Gospels in Gr (2d ed., 1908).

(2) The mutual use hypothesis: As old as Augustine, this hypothesis, which assumes the use of one of the Gospels by the other two, has been frequently advocated by scholars of repute in the history of criticism. There have been many variations of the hypothesis. Each Gospel used but first, each second, and each third, and each in turn has been regarded as the source of the others. In fact, all possible permutations (6 in number) have been exhausted. As the hypothesis has few advocates at the present, it is unnecessary to give a minute account of these permutations and combinations. Two of them which may be regarded as finally excluded are (a) those which put Mk first, and (b) those which put Mk last (the view of Augustine; in modern times, of Baur and the Tübingen school).

(3) The hypothesis of sources: This is the theory which may be said to hold the field at the present time. The tendency in criticism is toward the acceptance of three sources: (a) one Gospel source, (b) one other Gospel source, (c) one other book or book sections. (a) One source is a Gospel like, if not identical with, the canonical Gospel of Mk. As regards this 2d Gospel there is a consensus of opinion that it is prior to the other two, and the view that the 2d and 3d used it as a source is described as the one solid result of literary criticism. Eminent critics of various schools of thought are agreed on this point (cf W. C. Allen, St. Matthew, Pref. vii; F. C. Burkitt, Gospel History and its Transmission, 37). It has been shown that most of the contents of Mk have been embodied in the other two, that the order of events in Mk has been largely followed by Mt and Lk, and that the departures from the Mk style of Mt and Lk are due to the hypothesis of editorial amendment. (b) The other source (now commonly named Q) is found first by an examination of the matter not contained in the 2d Gospel, which is common to Mt and Lk. While there are disagreements other than briefly to these discussions, but it may be remarked that, as the discussion went on, large issues were raised; every attempt at solution seemed only to add to the difficulty of finding an adequate one; and at length it was seen that no more complex problem was ever set to literary criticism than that presented by the similarities and differences of the Synoptic Gospels.

(4) Other sources: To make the source-theory probable, some account must be taken of other sources beyond the two enumerated above. Both the 1st and the 3d Gospels contain material not borrowed from these sources. There is the fore-history of Mt 1 2, which belongs to that Gospel alone, with other things likewise recorded by Mt only (9 27–34; 12 22–23; 28 28–46). Then not only has Lk a fore-history (chs 1, 2), but a large part of his Gospel consists of material found nowhere else (eg 7 11–16.36–50; 10 25 ff; parables of the Gospels. Synops, Synop., Syn.” The International Standard Bible Encyclopedia.
in chs 15, 16, 18 1-14, etc.). This Sondergut of Mt and Lk will be more appropriately treated in the arts. which deal with these Gospels respectively. Here it is sufficient to point out that the criteria of the Synoptic Gospels is not complete till it has found a probable source (a) for what is common to them all, (b) for what is common to any two of them, and (c) for what is peculiar to each. The literature on the subject is so voluminous that only a few references can given. In addition to those named, the following works may be of the first set forth the present condition of the Synoptic problem: B. Weiss, *Intro to NT*, and other works; Harnack, *Lake the Physician, The Sayings of Jesus*, *The Acts of the Apolles, Dale of the Acts of the Apostles and of the Synoptic Gospels (El)*; Wellhausen, *Einleitung in die drei ersten Evangelien*, and works on each of the Synoptic Gospels, esp. *Studies in the Synoptic Problem*, edited by Dr. Sánday.

III. Literary Analysis and Oral Tradition.—Looked at merely as a problem of literary analysis, it is scarcely possible to advance farther than has been done in the works of Harnack, of Sánday and his coadjutors, and of Stanton, referred to above. The Gospel was confessedly at first and for some years a spoken Gospel, and this fact has to be taken into account in any adequate attempt to understand the phenomena. It is not enough to say with Dr. Stanton that “the relations of the first three Gospels cannot be adequately explained simply by the influence of oral tradition”; for the question arises, Can the relations between the first three Gospels be explained simply by the results of literary analysis, be it as exhaustive and thorough as it may? Let it be remembered that the analysis accomplished a great deal; that it has almost compelled assent to the two-source hypothesis; that it has finally made good the priority of Mk; that it has made out a probable source consisting mainly of sayings and miracles, yet at the same time which literary analysis cannot touch, at least has not touched. There is the problem of the order of events in the Gospels, which is so far followed by all three. How are we to account for that sequence? Is it sufficient to say, as some do, that Mk set the style of the Gospel narrative, and that the others so far followed that style? All Gospels must follow the method set by Mk, so it is affirmed. But if that is the case, how did Mt and Lk depart from that copy by writing a fore-history? Why did they copy a genealogy? Why did they give so large a space to the sayings of Jesus, and add so much not contained in the Gospel which, on the hypothesis, set the pattern of what a Gospel ought to be? These questions cannot be answered on the hypothesis that the others simply followed a fashion set by Mk. Sometimes the 2d Gospel is described as if it were suddenly launched on the Christian world; as if no one had ever heard of the story contained in it before Mk wrote it. From the natural conclusion that the church had knowledge of many of the facts in the life of Christ, and was in possession of much of His teaching before any of the Gospels were written. So much is plain from the Epistles of St. Paul. How many facts about Jesus, and how much of His teaching may be gathered from these epistles, we do not inquire at present. But we do learn much from St. Paul about the historical Jesus.

The Christian church in its earlier form arose out of the teaching, example and influence of the apostles of Jesus. It was hence necessary, if the problem of oral teaching, death and resurrection of Jesus Christ. That testimony told the church what Jesus had done, what He had taught, and of the belief of the apostles as to what He was, and what He continued to be. We read that the early church “continued stedfastly in the apostles’ teaching and fellowship” (Acts 2 42). The “teaching” consisted of reminiscences of the Lord, of interpretations of the facts about Jesus and of agreements between these and the OT. The first instruction given to the church was oral. Of this fact there can be no doubt. How long oral teaching continued we may not say, but it is likely that it continued as long as the apostles dwelt together at Jerusalem. To them an appeal could constantly be made. There was also the strictly catechetical teaching given to the converts, and this teaching would be given after the manner to which they had been accustomed in their own city. It consisted mainly in committing accurately to memory, and in repetition from memory (see Catechist; Catechumen). There would thus be a stricter tradition, as it was taught in the catechetical classes, and also as it was preached and expounded in as much as the people could carry with them from the preaching of the apostles at the weekly assemblies. Those, besides, who were present at the day of Pentecost, and others present at the feasts and the Lord’s Supper, and who would carry with them on their return to their homes some knowledge of the life and death, resurrection and ascension of Jesus. It may have been a meager Gospel that these carried with them to Antioch, to Rome, or to other cities in which the diakonos dwelt. But that they did carry a Gospel with them is plain, for from their testimony arose the church at Antioch, where the Christians had without question a knowledge of the Gospel, which informed their faith and guided their action.

IV. Order of Events and Time of Happenings in the Synoptic Gospels.—It is known from Acts that the main topic of the preaching of the Apostles was the resurrection of the Lord Jesus Christ; “With this I will give you witness of the resurrection of the Lord Jesus” (Acts 4 33). It is evident, however, that the apostolic witness would not be limited to the events of the Passion week, or to the fact of the resurrection. There would arise a thirst for information regarding the life of Jesus, what He had done, what He had said, what manner of life He had lived, and what teaching He had given. Accounts of Him and of His work would be given by the apostles, and once these accounts were given, they would continue to be given in the same form. Tell a story to a child and he will demand that it be always given in the form in which he first knew it. Human nature is patient of variations in the subsequent telling of it. Memory is very tenacious and very conservative. It is clear that the first lessons of the apostles were accounts of the Passion week, and of the resurrection. But it was before events and incidents in the life of Jesus were on order as we read the Synoptic Gospels, we soon see that the order was dictated by the events themselves. They are grouped together for no other reason than that they happened so. Most of the incidents are hung on a geographical thread. In the 2d Gospel, which seems to preserve
most faithfully the traditional order, this is obvious to every attentive reader; but in all the Gospels many of the narratives go in well-established cycles. To illustrate this, we may say that in the first stage of every narrative, when it was written down, there was an order: in the second stage, when it was handed down, there was a cycle. The two stages are not to be confounded. At the first reading of a narrative, the reader is struck by the order in which the events are told; at the second, by the order in which they are repeated. The order in the first stage is the order of the narrative; the order in the second stage is the order of the cycle. The order of the cycle is the order of the narrative.

The earliest known form of the Gospels is the Synoptic form. This form was used by all the early Christian communities, and it was the form in which the Gospel was first written. The Synoptic form is characterized by the following features:

1. **Return to Earlier Dates:** The first 3 Gospels fall well within the dating limits of the apostolic age. In the Preface to his work on Luke (1906), Harnack reminded his readers that 10 years before he held them that “in the opinion of the sources of the best Christians we are in a movement backward to tradition.” The dates he formerly favored were, for Mk between 65 and 70 AD, for Mt between 70 and 75, for Lk between 75 and 93. Harnack’s most recent pronouncement that the date of Acts, which he states with all the emphasis of italics, “It seems now to be established beyond question that both books of this great historical work were written while St. Paul was yet alive” (Date of the Acts and the Synoptic Gospels, 129, ET), must have a determining influence on critical opinion. If Acts were written during the lifetime of St. Paul (cf Acts 28 30ff), then the 3rd Gospel must have been written earlier. It is likely that Lk had all the material of Mk and Acts when he wrote his Gospel at Caesarea. If he made use of the 2d Gospel, then Mk must have had a still earlier date, and the whole problem of the dating of the Gospels is revolutionized. The essential thing is that the 3 Gospels were produced almost immediately after the destruction of Jerusalem (70 AD). There is nothing in their contents that makes this view untenable.

2. The Material Form. Every discussion must take note of that fact. The lit. of the NT presupposes just such accounts of the life of Jesus as we find in the Synoptic Gospels, and readers today of the Gospels have a right to rest on their veracity and sufficiency as accounts of Jesus, of what He was, what He said, and what He did. They are their own best witnesses.

VI. The Messianic Idea in Its Bearings on History of the Gospels.—In a striking passage in his Das Evangelium Marci (65, 66), Wellhausen vividly sets forth the significant contrast between the Jewish and the Christian conceptions of the Messiah. We quote the words, notwithstanding the fact that Wellhausen does not regard the passage, Mk 8 31ff, as historical. With him what is set forth there is not the figure of the historical Jesus, but a picture of the persecuted church.

“The confession of Peter, ‘Thou art the Messiah, art thou,’ affords,” he says, “the occasion for the setting forth of what up to this time was latent. He has elicited the confession and accepted it. Nevertheless He accepts it with a correction; a correction that follows as a matter of course. He is not the Messiah who will restore the kingdom of Israel, but another Messiah altogether. He has set up the kingdom does He go to Jerusalem, and it goes in order to be crucified. Through sorrow and death He goes into glory, and only by this way can others also enter. The kingdom of God is no Judæo-Roman kingdom; the kingdom is destined only for some chosen individuals, for disciples. The thought of the possibility of a metanoia of the people has wholly disappeared. Into the place of a command to repent addressed to all souls is set the command to follow, and that can be obeyed only by a very few. In the conception of following love not its proper forces and takes a higher meaning. It does not mean what it means in Mk, not the vocation, not the call to be, to accompany and to follow Him during His lifetime, but it overflows the meaning; one is to follow Him even unto death. The following is a very rare possible condition of some one. This is to be attained only by a very few. One must bear his cross for Him. The situation of the oldest congregation and its tone are fully foreshadowed by Jesus as He goes to meet His fate.”

A similar passage occurs in the Einleitung, which ends with the significant sentence, “All these are
noteworthy signs of the time in which He takes His standsp29 (81).

Elsewhere Wellhausen admits that the sections of the Gospels following the scene at Caesarea-Philippi contain what was known as the dis-

2. Origins of the But this Gospel owed its origin to the Christian apostolic church itself. It is a ques-

tion of the highest importance, and the answer cannot be determined by mere literary criticism: Is the Christian conception of the Messiah due to the Gospels, or to the reflection of the church? Which is the more probable? It is agreed, Wellhausen being witness, that the Chris-

tian conception was subservive to the Jewish, that the two were in contradiction in many ways. One can understand the Christian conception, and its triumph over the Jewish among the Christian people, if it had been set forth by the Master; but it is unintelligible as a something which originated in the congregation itself. The conception of a cruc-

fied Messiah, of a suffering Saviour, was a conception which was, during the years of His earthly ministry, in the mind of Jesus alone. It was not in the minds of the disciples, until He had risen from the dead. And it was not in the minds of His contemporaries. But they came, in the Church of Jesus, as it is in the Epistles of St. Paul. No: the con-

ception of the suffering Saviour was not the invention of the church, nor did it rise from her thought of her own needs; it was a gift to her from the suffering and risen Lord. Not without a great impetus, did men dis-

place notions which they had cherished for generations, and substitute notions which are contradictory and subservive of those fiercely and firmly held. We take the chapters that are descriptive, and as descriptive of the historical Jesus. If we can do so, then the matter is intelligible, not otherwise. It is also to be observed in this relation that the needs of the church are new needs. There is no provision in the NT for the needs of the natural man. The critical view often puts the cart before the horse, and this is one illustration of the fact. The needs of the church are the creation of Christ. They are new needs, or needs only imperfectly felt by humanity before Jesus of Nazareth.

3. The Messianic Hope

Be the needs of the church as great as they may, they are not creative; they are only responsive to the higher call. Nor is it a possible hypothesis that lies at the basis of the criticism of Wellhausen and of many others. Since the time of Baur it has often been said or assumed that it was the Messianic hope that gave concreteness to Chris-

tianity; that through the prevalence of the Messianic hope, Christianity was enabled to enter on its career of victory. This is another case of the hysteron proteron. It is the historical Jesus that has given concreteness and definiteness to the Messianic conceptions which were current in His time. Because at the heart of the Christian conception there was this concrete gracious figure, and because of the commanding influence of Jesus Christ, this form of Messianism entered into human life, flourished and endured, and is with us today. Other forms of Messianism have only an antiquarian value. They may be discussed as of literary interest, but their practical significance is as nothing. No doubt Messianic categories were ransacked by the church to see if they could be used in order more fully to set forth the significance of Jesus Christ. But the essence of the matter did not lie in the in the Messianism, as we come to know it, known, loved and served. It is time that a newer critical assumption should be found than the obsolete, worn-out one that the church invented the Christ. We know a little of

the early church, and we know its immaturity and its limitations. We have learned something, too, of the Jews at the time of Our Lord, and we note that in the Gospels their limitations have been transcended, their immaturity has been overcome, and what is new? By the very fact of Christ. He is so great that He must be real.

VII. The OT in Its Bearing on the Synoptic Gos-
pels.—It is always to be remembered that the OT was the Bible of the early Christians. They ac-
cepted it as the Word of God, and as authoritative for the guidance of life and conduct. It is one thing to admit and assert this; it is another thing to say that the story of the OT molded and directed the story of Jesus as it is in the Synoptic Gospels. This has been widely asserted, but without adequate proof. As a matter of fact Christianity, when it ac-
cepted the OT as the word of God, interpreted it in a fashion which had not been accepted before. It interpreted it in the light of Jesus Christ. Tend-

dencies, facts, meanings, which had been in the OT came into light, and the Bible of the Christians was a Bible which testified of Christ. That on which the Jews laid stress passed into the background, and that which they had neglected came into promi-

nence. This view is set forth by St. Paul: "Unto this day, whensoever the Jews read the OT, they take the blind lead into their heart." (2 Cor 3 15). Or as it is put in Lk, "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory?" (Lk 24 26, f.). This mutual interpre-
tation stress was laid on meanings which Jewish readers had neglected, and so the church read the OT in the new light, and things formerly hidden leaped into view. So the suffering servant of Jah became for the Christian historical Christ, and the ritual sacrifices and ceremonies of the OT obtained a new meaning. The story of Israel and of its patriarchs, lawgivers, priests, kings and prophets, became full of significance for the new religion, and its realms and prophecies were searched because they testified of Christ. This is not the place to in-

quire into the truth of the Christian interpretation, but the fact is undeniable. The inference is that the OT did not, as it was understood by the Jews, in-

fluence the common beliefs which the church had; rather the influence of Christ, His commanding personality, and His history gave a new meaning to the OT, a meaning undreamt of before. The Epistle to the Hebrews might have as an alternative title, "How the OT and of many others. Since the time of Baur it has often been said or assumed that it was the Messianic hope that gave concreteness to Chris-

tianity; that through the prevalence of the Messianic hope, Christianity was enabled to enter on its career of victory. This is another case of the hysteron proteron. It is the historical Jesus that has given concreteness and definiteness to the Messianic conceptions which were current in His time. Because at the heart of the Christian conception there was this concrete gracious figure, and because of the commanding influence of Jesus Christ, this form of Messianism entered into human life, flourished and endured, and is with us today. Other forms of Messianism have only an antiquarian value. They may be discussed as of literary interest, but their practical significance is as nothing. No doubt Messianic categories were ransacked by the church to see if they could be used in order more fully to set forth the significance of Jesus Christ. But the essence of the matter did not lie in the Messianism, as we come to know it, known, loved and served. It is time that a newer critical assumption should be found than the obsolete, worn-out one that the church invented the Christ. We know a little of the early church, and we know its immaturity and its limitations. We have learned something, too, of the Jews at the time of Our Lord, and we note that in the Gospels their limitations have been transcended, their immaturity has been overcome, and what is new? By the very fact of Christ. He is so great that He must be real.

VII. The OT in Its Bearing on the Synoptic Gos-
pels.—It is always to be remembered that the OT was the Bible of the early Christians. They ac-
cepted it as the Word of God, and as authoritative for the guidance of life and conduct. It is one thing to admit and assert this; it is another thing to say that the story of the OT molded and directed the story of Jesus as it is in the Synoptic Gospels. This has been widely asserted, but without adequate proof. As a matter of fact Christianity, when it accepted the OT as the word of God, interpreted it in a fashion which had not been accepted before. It interpreted it in the light of Jesus Christ. Tend-

dencies, facts, meanings, which had been in the OT came into light, and the Bible of the Christians was a Bible which testified of Christ. That on which the Jews laid stress passed into the background, and that which they had neglected came into promi-

nence. This view is set forth by St. Paul: "Unto this day, whensoever the Jews read the OT, they take the blind lead into their heart." (2 Cor 3 15). Or as it is put in Lk, "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory?" (Lk 24 26, f.). This mutual interpre-
tation stress was laid on meanings which Jewish readers had neglected, and so the church read the OT in the new light, and things formerly hidden leaped into view. So the suffering servant of Jah became for the Christian historical Christ, and the ritual sacrifices and ceremonies of the OT obtained a new meaning. The story of Israel and of its patriarchs, lawgivers, priests, kings and prophets, became full of significance for the new religion, and its realms and prophecies were searched because they testified of Christ. This is not the place to in-

quire into the truth of the Christian interpretation, but the fact is undeniable. The inference is that the OT did not, as it was understood by the Jews, in-

fluence the common beliefs which the church had; rather the influence of Christ, His commanding personality, and His history gave a new meaning to the OT, a meaning undreamt of before. The Epistle to the Hebrews might have as an alternative title, "How the OT and its authors have used the OT as the prophecies of the Messiah—these prophecies, when seen in the light of the historical criticism, is a testimony to the fact that the prophecy did not dictate the fact; it was the fact that dictated the accommoda-

tion of the prophecy. In this relation also, the sup-

reme fact is the redemptive personality of Jesus of Nazareth.

VIII. The Jesus of the Gospels as Thinker.—

Turning from the conception of the suffering Saviour in the Synoptics, we come to the aspect of Jesus as teacher and thinker, and here also we find abundant evidence of the historical character of the Gospel presentation. As the ethics of Jesus are treated in another art., it is sufficient to say here that the conception of the ethical man and His conduct set forth in His teaching is of unusual breadth of life and when worked out in the lives of those who knew Him, and in relation to others, which transcends all other ethical teaching known to mankind. This, too, we must trace to His unique personality, and not to the reflection of the church.
A glance may be taken at Jesus under His more general aspect as thinker. As thinker, Jesus stands alone. He speaks with authority, and His enemies must obey.

2. Jesus as a Human Thinker

The Synoptic Gospels, in this respect, are unique. There is nothing like them in literature. Not even in the Bible is there anything to compare with them. Even in the other books of the NT we do not find anything like the attitude of Jesus to the common things of life. The world's literature shows no parallel to the parables of the Gospels. Here, at any rate, we are on safe ground in saying that these are not due to the reflection of the church, but are due to an individual stamp which accredits them as the product of one mind. But a great deal more may be said on the characteristic features of the thinking of Jesus. He is the only thinker who goes straight from the common things of daily life and daily experience into the deepest mysteries of life. The deepest thoughts which man can think are suggested to Him by what everybody sees or does. It is not easy within reasonable limits to do justice to this feature of the Synoptic Gospels. Jesus is at home amid the common things and common occupations of life, because He discerns the Father's presence in them all. What a series of pictures of the world, and of occupations of men, could be gathered from these Gospels? The picture of the things of men neglected until men under the teaching of poets and painters returned into sympathy with external Nature. We are only beginning to see what wealth, from this point of view, is in the Gospels. Poetic sympathy with Nature is a comparatively rare attainment, yet it is in the Gospels. Wind and weather, mountain and valley, seadime and harvest, summer and winter, sowing and reaping, buying and selling, all are there, transfigured into higher meanings, and made vocal of the mysteries of the kingdom of heaven. Other thinkers rise gradually, and by many steps, from common experience, into what they have to describe of the higher thought and wider generalizations through which they seek to interpret the mystery of life and of the universe. But this thinker needs no middle terms. He sees, e.g., a woman preparing bread for the use of the family, and in this process perceives the mystery of the kingdom of heaven. Whenever He touches on these things, immediately they are transfigured. They become luminous with the presence of the spiritual world, and earth becomes full of heaven, and everything is amaze with God.

We note these things because they have a close bearing on the other and characteristic of the Synoptic Gospels. They bear the stamp of a unique, a creative personality. Be the processes through which the materials of the Gospels have passed what they may, yet these have not obliterated nor buried the essential characteristics of that unique personality. When the comparisons of the similarities and differences of the Gospels have been exhausted, the problem of their origin remains, and that problem can be solved only by the recognition of a creative personality who alike by word and work was unlike any other that the world has ever seen.

IX. The Problem of the Gospels.

The Jesus of the Gospels is the Son of God. Stated in its highest form, the problem which the evangelists had in hand was how to represent a Divine being under human conditions, and to set Him forth in such a way that in that presentation there should be nothing unworthy of the Divine, and nothing inconsistent with the human conditions under which He worked and lived. This was the greatest problem ever set for the evangelist, and that evangelist solved and solved it is found in the Gospels. There it has been solved. Even a writer like Bousset admits: "Already for Mk is Jesus not only the Messiah of the Jewish people, but the miraculous eternal Son of God, whose glory shone in the world.... For the faith, which to the evangelist already shares Jesus, is the miraculous Son of God, in whom men believe, whom men put wholly on the side of God" (Was wissen wir von Jesus? 54, 57). The contrast between the Jesus of the Synoptics and that of St. John and St. Paul, so often emphasized, thus begins to disappear. The purpose of the Synoptics, as of Jn, is to lead men to "believe that Jesus is the Christ, the Son of God," that, believing, they "may have life in his name" (Jn 20:31).


JAMES IVERACH

GOTHIC, goth'ik. VERSION. See Versions.

GOTHOLIAS, goth'o-las, Gotho1iias: Father of Josias, one of the sons of Elam who returned from Babylon with Ezra (1 End. 8 33). The name corresponds to Athaliah, the Gr G being substituted for the Heb guttural 'ayin, as in Gomorrah, Gaza, etc. Taken with 2 K 11 2 13 it seems to have been used for both men and women.

GOTHONIEL, goth'o-ni-el, (Toowah, Gothondl) the same as Othniel, father of Chabrias who was one of the governors of the city of Bethulia (Jth 6 15).

GOURD, gourd, gourd (אֵגְוֶד, ἕριξις): The Vilg has heheda ("ivy"), which is impossible. Philologically ἕριξις appears as the perfect of ἔρεικε (kikth), which was the Egyptian name for the castor oil plant (Ricinus communis). This grows plentifully all over the Orient, and under favorable conditions may reach a height of 10 to 15 ft.; its larger leaves afford a grateful shade. The red fruits of the narrative in Jon 4 6ff are, however, much more suitably met by the "bottle gourd" (Cucurbita laechnaria), the Arab. kar'reh. This is a creeping, vine-like plant which may frequently be seen trained over the rough temporary sun-shelters erected in fields or by the roadside in Pal and Mesopotamia.

E. W. G. Masterman

GOURD, WILD, wild (אֶבֹלּוֹן, pākā'ūth sādēk, 2 K 4 39): The vēfē, pākā' means "to split" or "burst open," and on this ground these "wild gourds" have been identified with the fruit of the squirming cucumber (Eccabium elatum). This little gourd, 1 to 2 in. long, when fully ripe falls suddenly when touched or shaken, the bitter, irritating juice is hurled a considerable distance, and the seeds are thrown all around. Its remnants are exceedingly common in Pal, and its familiar poisonous properties, as a drastic cathartic, made it unlikely that under any circumstances its fruit could be mistaken for any edible gourd; it is, too, in no way vine-like ("wild vine," 2 K 4 39) in appearance and habit. While the stem is stiff and upright, and there are no tendrils. The traditional plant, Cucumis prophetarum,
which grows in the desert, and has very small "gourds," has nothing really to recommend it. By far the most probable plant is the Colocynthis (Citrusulus colocythis), belonging like the last two to N.O. Cucurbitaceae. This view has the support of the

Colocynthis (Citrusulus colocythis).

LXX and Vulg. It is a viloinlike plant which spreads over the ground or attaches itself by its spiral tendrils to other plants. The rounded "gourds" are 3 in. or more in diameter, and contain a pulp intensely bitter and, in any but minute quantities, extremely poisonous.

GOVERNMENT, guv'ern-ment: The government of the Hebrews varied at different periods, of which we may distinguish seven: (1) the nomadic period, from the Exodus to the entrance into Pal; (2) the period of transition from nomadic to civil life; (3) the monarchy; (4) the period of subjection to other oriental nations; (5) the period from Ezra to the Greeks; (6) Greek rule; (7) Roman rule.

The government of the primitive period is that proper to nomadic tribes composed of families and clans, in no wise peculiar to the Hebrews, but shared in its essential features by the most diverse peoples at a corresponding stage of civilization.

1. The Nomadic Period. The period of descent of gentiles is illustrated from many sources, the government of the Bedouins, Sem nomads inhabiting the steppes of Arabia, affords the most instructive parallel. In the patriarchal state the family is the household (including slaves and concubines) of the father, who is its head, having power of life and death over his children (Gen 22, Jgs 11 31 ff). A clan is a collection of families under a common chieftain, chosen for his personal qualifications, such as prowess and generous hospitality. The composition of the clan was essentially shifting, subject, according to circumstances, to the loss or accession of individuals and families. Although the possession of the same grazing-grounds doubtless played a large part in determining the complexion of the clan, the fiction of descent from a common ancestor was maintained, even when kingship was established by the blood covenant. In all probability community of worship, which cemented the tribe, served as the most effective bond of union also in the clan. Vestiges of such clan cults are still to be detected (1 S 20 5 ff; Jgs 18 19). The tribal tradition of the twelve tribes must not be allowed to blind us to the evidence that the tribe also was not constant. Mention of the Kenites (Jgs 1 16) and the list of tribes in the Song of Deborah (Jgs 5) remind us that such organizations vanished. In the readjustment incident to the change from the pastoral life of the nomad to that of the settled agricultural population of Pal, many units were doubtless shifted from one tribe to another, and the same result may be established following from the endless strife between the tribes before and during the period of the kings. The large and powerful tribe of Judah seems to have originated comparatively late. The union of the tribes under the leadership of Moses was essentially similar to the formation of a new tribe out of a group of clans actuated by a desire to accomplish a common end. Many such temporary aggregations must have originated, only to succumb to the centrifugal forces of jealousy and conflicting interests. Even after the entrance of the Hebrews into Pal, their history for long is that of kindred tribes, rather than that of a nation. The leadership of Moses rested on personal, not on constitutional, authority, and was rendered precarious by the claims of family and of clan, as in the case of Korah, Dathan, and Abiram (Nu 16). The authority of Moses naturally extended to the administration of justice, as well as to matters pertaining to war and religion, as the appointed officers to assist him in this judicial function (Ex 18 21 ff), but the laws according to which they rendered judgment were those of custom and usage, not those of a written code. As among the tribal chieftains, important matters were referred to the leader, who, in case of doubt or in default of recognized custom, resorted to the lot or to the oracle.

When the nomad tribes settled in Pal to become an agricultural people, there ensued a period of unrest due to the necessity for readjustment to changed conditions. The old tribal organization, admirably suited to the former, ill suited the new requirements. These may be summed up in the demand for the substitution of local organization, based on the rights of individuals, for the tribal government, which had regard solely to the interests of family, clan and tribe. Such readjustment did not, of course, at once ensue, but came piecemeal in answer to the gradually realized demands of the new conditions. The new government entirely from within, but was unquestionably in large measure influenced by the institutions existing among the Canaanite population, only a part of which had been expelled by the invaders. Although the tribe was a remnant of the disintegration from a common ancestor, which was embodied in the accepted genealogies with their filiation of clans into tribes and of tribes into a nation, that which henceforth passed as a "tribe" was less an aggregation of kindred units than a geographical unit or group of units. The times were turbulent, disturbed by contending elements within and by foes without the tribes. Then it was that there arose a class of chieftains of strongly marked character, called by a new name. The "judge" (שֶׂפֶך, shophèch) was not the ruler of a nation, but the chieftain of a tribe, winning and maintaining his authority by virtue of his personal prowess. The cases of Gideon and Abimelech (Jgs 8, 9) show that the authority of the "judge" was not hereditary. Agreeably to the generally changed conditions, the "elders" ( образом, Ὠκανήμ), who were formerly heads of families or kindreds, now came, possibly under the influence of the Canaanites, to be constituted an aristocratic upper class, with certain functions as administrative officers and councilors. Cities also grew and acquired importance, so that the adjacent hamlets were subordinated to them, probably even ruled from them as executive centers. In all this there

2. The Period of Transition. The transition from the old tribal organization, admirably suited to the former, ill suited the new requirements. These may be summed up in the demand for the substitution of local organization, based on the rights of individuals, for the tribal government, which had regard solely to the interests of family, clan and tribe. Such readjustment did not, of course, at once ensue, but came piecemeal in answer to the gradually realized demands of the new conditions. The new government entirely from within, but was unquestionably in large measure influenced by the institutions existing among the Canaanite population, only a part of which had been expelled by the invaders. Although the tribe was a remnant of the disintegration from a common ancestor, which was embodied in the accepted genealogies with their filiation of clans into tribes and of tribes into a nation, that which henceforth passed as a "tribe" was less an aggregation of kindred units than a geographical unit or group of units. The times were turbulent, disturbed by contending elements within and by foes without the tribes. Then it was that there arose a class of chieftains of strongly marked character, called by a new name. The "judge" (שֶׂפֶך, shophèch) was not the ruler of a nation, but the chieftain of a tribe, winning and maintaining his authority by virtue of his personal prowess. The cases of Gideon and Abimelech (Jgs 8, 9) show that the authority of the "judge" was not hereditary. Agreeably to the generally changed conditions, the "elders" (rowad, Ὠκανήμ), who were formerly heads of families or kindreds, now came, possibly under the influence of the Canaanites, to be constituted an aristocratic upper class, with certain functions as administrative officers and councilors. Cities also grew and acquired importance, so that the adjacent hamlets were subordinated to them, probably even ruled from them as executive centers. In all this there
is a certain similarity to the process by which, in the period just preceding the beginning of real history, Athens became the metropolis of Attica, and conventional tribes supplanted those based on kinship, which were preserved for a time (2 S 8 6 i). The "seer" (1 S 9 6 ff) enjoyed considerable prestige by virtue of the peculiar relation to the tribal gods.

While the succession of tribal chieftains and of the "judges" depended on personal qualifications, the principle of heredity is essential to the institution of monarchy, which the successions to the throne with a view to having an assured authoritative leadership. This principle could not, of course, be invoked in the appointment of Saul, the first king (729, melakah), who won this distinction in virtue of his personal prowess, supported by the powerful influence of the "seer," Samuel. His son Ishbosheth ruled two years over Israel, but lost his throne through the disaffection of his subjects (2 S 2-4). The accession of David, king of Judah, to the throne of all Israel was likewise exceptional, owing as much to the character of the accession, as to his own qualifications. Solomon, as the choice of his father David, succeeded by right of heredity with the support of the military and religious leaders. In the Southern Kingdom of Judah, heredity was henceforth observed because of its homogeneity and the consequent absence of internal discord; whereas the principle often failed in the turbulent Northern Kingdom of Israel, which was distracted by tribal jealousies. But even when not effectually operative, heredity was considered as constituting a claim to the succession, although the popular voice, which had been supreme in the institution of the monarchy, was a power always to be reckoned with.

(1) Royal prerogatives.—The history and functions of monarchy defined the prerogatives and duties of the king. Just as the head of the family, or the chieftain of a tribe, functioned as representative of those subject to him in matters of religion, war, and the administration of justice, so also was it with the king. In all these spheres he was supreme, exercisable either personally or through representatives who thus became part of the royal establishment. It is to be noted that the sacerdotal or sacral character of the king, which was merely an extension of his privileges as individual and head of a household, was not emphasized among the Hebrews to a like extent as among other oriental peoples; and the priests whom he appointed were perhaps in the first instance court chaplains, though in time they came to assume greater authority.

The responsibility of the king for the public safety carried with it the obligation to guard the state treasures, to which the treasures of the temples were felt to belong; and it was his privilege to use them when necessary for defence. The levying of taxes, also, and the collection and use of revenues from various sources likewise fell of necessity to the king and his representatives.

(2) Officers.—In regard to the constitution of the king's court under Saul and David we learn comparatively little; even touching that of Solomon we know little as yet. We are, however, still in possession of the Book of the Covenant (Ex 20-23), but judgment was rendered on the basis of the law of custom or usage, the function of the judge being essentially that of an arbiter. For the later see Deuteronomy.

(5) Religion.—The king was regarded as the natural representative of his people before God; but while he did exercise certain sacerdotal functions in person, such offices were generally performed by the priest whom he had appointed.

(6) Secular administration.—The authority of the king in matters of state was exercised partly by him in person, partly through his ministers, the "princes" (1 K 4 2 ff). Among these functions are to be classed the communication with subject and foreign princes and the dispatching of the king's orders employed for public improvements, partly military, as in the fortification of cities, partly religious, as in the building of the temple. Local affairs had always been left largely to the tribes and their subdivisions, but with the growth of kingship, the authority, the king sought to exercise it more and more in the conduct of the village communities.
Conversely, the "elders of the people," as the (albeit aristocratic) representatives of the communes, occasionally had a voice even in larger matters of state.

The principle of local autonomy was widely observed in the oriental states, which concerned themselves chiefly, about political and military organization and about the collection of revenues. Hence there is no occasion for surprise on finding that the Jews enjoyed a large measure of autonomy during the period of their subjection to the eastern Potentates. As the Jews were protected, even during the exile they resorted, in matters of dispute, to their own representatives for judgment. Under Pers rule, the satrapy of the Euphrates and had, for a time, its own governor.

Ezra and Nehemiah endeavored to introduce a new code, which, after a period of perhaps two centuries, established a dual form of government. Under the new code the secular officers were subordinated to the high priest, who thus virtually assumed the position of a constitutional prince, ruling under the Law. The "prince," however, as the ruler of the "province," and the "elders of the people," as the representatives of the communes, continued to exercise a certain limited authority.

The OT Greeks and Romans continued to enjoy a large measure of autonomy, still maintaining in general the type of internal government formulated under Ezra and Nehemiah. We now hear of a council of "elders" presiding over the high priest. The latter, appointed by the king, was recognized as such by both the Ptolemies and Seleucids and held accountable for the payment of the tribute, for the execution of which he was, of course, empowered to levy taxes. The brief period of political independence under the Hasmonaens (see ASMONAENS) did not materially alter the character of the government, except that the high priest, who had long been a prince in everything but in name, now openly so styled himself. The council of the "elders" survived, although with slightly diminished authority.

Under Herod, the high priest and the synedrion (Sanhedrin), appointed or deposed at will as his interests seemed to require, lost much of their former prestige and power. After the death of Herod the land was again divided, and a procurator, subordinate to the governor of Syria, ruled in Judea, having practical independence in his sphere. In their internal affairs the Jews now, as under former masters, enjoyed a large measure of freedom. The high priest no longer exercised any political authority, the synedrion, on which he was a member, now gained in influence, being in fact an aristocratic council in many respects not unlike the Roman senate. It combined judicial and administrative functions, limited in its capacity to that of the provision that its decisions might be reviewed by the procurator. (See GOVERNOR.) Naturally the outlying jurisdictions were organized on the same model, each with its synedrion competent in local matters. The synedrion at Jerusalem served also as a governing board for the city.

WILLIAM ARTHUR HEIDEL

GOVERNOR, guv'ner-n: The word "governor" is employed in EV in rendering a great variety of Heb and Gr words and often with an oriental politeness that can never be entirely overcome. But there is a difficulty arising from our ignorance of many details of the government of the different nations to which the term applies. Harbly less is the embarrassment occasioned by the vague employment of words in indiscriminate reference to persons of superior rank and somehow exercising authority. There is consequently much confusion in the English rendering, such as "deputy," "duke," "judge," "lawgiver," "overseer," "prince," "ruler," etc., for which the student may consult the special articles.

1. In the NT

(1) ἐπίσκοπος: "bishop," "governor" (RP "chief") in Judah (Zec 9:7; 12:5).
(2) ἀρχιερέας, ἀρχιστράτηγος (Acts 5:9; 14, AV "or lawgivers"). The word is variously rendered with "ruler" or "lawgiver" (Rev 12:10; 20:31; Isa 33:22).
(3) ἀρχηγός, πρόεδρος, προέδρου, πρόεδροι: "headmaster," "to be master," "to rule" (Gen 45:26, RV "ruler").
(4) ἀρχιτέκτων, ποιμήν, ποιμήνας: (2 Ch 11:2, RV "royal officer").
(5) ἀρχιστράτηγος (Dni 3:21; Jer 51:23, RV "or "Hebrews"; vs 28,57). The same word is rendered "prince" and "ruler," the latter being the correct rendering (Isa 41:25; Ezr 9:2; Neh 2:16; 5:7; 7:12; 40).
(7) ἀρχηγός, πρόεδρος: rendered "ruler" (Gen 41:34; 2 K 25:19; Neh 8:22).
(8) ἀρχηγός, "governor of the people" (1 K 22:26).
(9) ἀρχηγός, πρόεδρος: rendered "ruler" or "captain." (Gen 46:9).
(10) ἀρχηγός, τιραχαθάρων; RV "the governor," AV "the Tirathatha." (Ezr 2:63; Neh 7:70). See Tira-thatha.

The word "governor" in EV represents an almost equal variety of Gr words. Here again the usage is for the most part lax and untechnical, but since reference to this chieftain had to officers of the Roman imperial administration, concerning which we possess ample information, no embarrassment is thereby occasioned. The words chiefly used in such "governor" are derived from προΐ, "drive," "lead."
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Grace, GOYIM, go'îyîm. See GOHIM.

GOZAN, goz'ân. See GÖZEN. Gözân, Gözân, B, Gözdr in 2 K 17 6, Chôdr in 1 Ch 5 26): A place in Assyria to which Israelites were deported on the fall of Samaria (2 K 17 6; 18 11; 1 Ch 5 26). It is a Hebrew form of the Sennacheribian to Hezekiah (2 K 19 12; Isa 37 12). The district is that named GUZANA by the Assyrians, and Gauznatis by Ptolemy, W. of Nisibis, with which, in the Assy geographical list (WAJ, II, 33, 1, 43), it is mentioned as the name of a city (duâ GUZANA; duâ NABISMA). It became an Assy province, and rebelled in 759 BC, but was again reduced to subjection. See HABOR; HALEAH. JAMES ORR

GRABA, grâ'ba. See AGABA.

GRACE, grâs: In the Eng. NT the word "grace" is always a tr of charis (chê'ris), a word that occurs in 1 Gr text something over 170 t. (The reading is uncertain in places). Word In secular Gr of all periods it is also a very common word, and in both Bib. and secular Gr it is used with far more meanings than can be represented by any one term in Eng. Primarily (a) the pleasant external appearance, "gracefulness," "lovefulness"; (b) the personification in "the Graces." Such a use is found in Lk 4 22, where "wondered at the charm of his words" is a good tr; and similarly in Col 4 6. (b) Objectively charis may denote the impression produced by "gracefulness," as in

3 In ver 4 'greater gratification have I none than this' (but many MSS read charîd, 'joy' here). (c) As a mental attribute charis may be tr by "graciousness," or, when directed toward a particular person or persons, by "favor," as in Lk 2 52, 'Jesus advanced... in favor with God and men.' (d) As the complement to this, charis does the emotion awakened in the recipient of such favor, i.e. "gratitude." So Lk 17 9 reads lit. 'Has he gratitude to that servant?' In a slightly transferred sense charis designates the words or expression in which gratitude is expressed, and so becomes "thanks" (some 10t, Rom 6 17, etc.). (e) Concretely, charis may mean the act by which graciousness is expressed, as in 1 Cor 16 5, where AV translates by "liberality," and RV by "honor." These various meanings naturally tend to blend into each other, and in certain cases it is difficult to fix the precise meaning that the writer meant the word to convey, a confusion that is common to both NT and secular Gr. And in secular Gr the word has a still larger variety of meanings that scarcely concern the theologian.

Naturally, the various meanings of the word were simply taken over from ordinary language by the NT, and need here be discussed only in so far as they vitally affect the use of the word in NT.

2. Grace as Power

That the NT, and especially the New Testament, is a book whose text is permeated with the idea and teaching of grace is so obvious that it needs no particular demonstration. In 2 Cor 1 15 it is the benefit received by the Corinthians from a visit by St. Paul. In a more spiritual sense charis is the endowment for an office in the church (Eph 4 7), more particularly for the apostolate (Rom 1 3; 12 3; 15 15; 1 Cor 3 10; Eph 3 27). So in 1 Cor 1 4 7 in charis is expanded into "word and all knowledge," endowments with which the Corinthians were esp. favored. In 2 Tim 3 16 it is the future and blessedness that Christians are to receive; in 3 7 it is the present gift of "life." In the second place, charis is the word for God's favor, a sense of the term that is esp. refined by St. Paul (see below). But God's favor differs from man's in that it cannot be conceived of as inactive. A favorable "thought" of God's about a man involves the notion of grace that reception of some blessing by that man, and "to look with favor" is one of the commonest Bib. paraphrases for "look dow blessing." Between "God's favor" and "God's favors" there exists a relation of active power, and as charis denoted both the favor and the favors, it was the natural word for the power that connected them. This use is very clear in 1 Cor 15 10, where St. Paul says, "not I, but the grace of God which was with me" labored more abundantly than they all: grace is something that labors. So in 2 Cor 12 9, "My grace is sufficient for thee: for my power is made perfect in weakness." 2 Tim 2 1, "strengthen one another... in fellowship of the manifold grace." Evidently in this sense "grace" is almost a synonym for the Spirit (see HOLY SPIRIT), and there is little real difference between "full of the Holy Spirit" and "full of grace and power" in Acts 4 8, while there is a very striking between Eph 4 7 13 and 1 Cor

(7) sôdêas, sôdêas, "steward," "manager of a household or estate." (Gal 4 7, RV "stewards").

It is thus seen that in the NT "government" in the political sense occurs chiefly in reference to the Rom procurators of Judæa—Platé, Felix, and Festus. See PLATÉ; FELIX; FESTUS. It remains for us here to speak briefly of the government of Rom provinces.

Lat província signifies a magistrate's sphere of duty or authority, either (a) judicially or legally, defining the scope of his competence, or (b) geographically, by specifying the territorial limits within which he may exercise authority. It is in the latter sense that we are now considering the word. When, in the 3d cent. BC, Rome began to rule conquered lands outside Italy, each territory was set under the protection of a governor, and henceforward was called a "province." Conquered territories left under the rule of native princes or kings were not so designated, although their government was practically directed by Rome. At first provinces were governed by procurators or propraetors (i.e. ex-consuls or ex-praetors); but with the steady multiplication of provinces various expedients became necessary in order to provide governors of suitable rank and dignity. Thus the number of praetors was largely augmented, and the term of possible service as governor was extended. Under Augustus the provinces were parcelled out between the emperor and the senate, the former reserving for himself such as seemed to require the maintenance of a considerable armed force. In these the emperor was himself proconsul. Early in the Empire imperial provinces of a different type appear, in which the emperor, regarded as sovereign proprietor, governed by a vicar (praefectus) or steward (procurator). In some of these, tributary kings or princes ruled with the emperor's representative—legatus or a procurator—by their side, much as England now rules Egypt. Among the provinces so ruled were Egypt and Judæa, partly, no doubt, because of their strategic position, partly because of the temper of their inhabitants. WILLIAM ARTHUR HEIDEL

3 It is, therefore, quite clear that the entire statement is not to be taken as a simple declaration that the Jews are the only chosen people, but rather as a contrast between the Jews and the Gentiles. The statement is not to be understood in a narrow sense, but rather as a declaration that the Jews are more favored than the Gentiles because of their history and their connection with the covenants of the Mosaic law. Paul is not saying that the Gentiles are not chosen, but rather that the Jews are more favored because of their connection with the covenants of the Mosaic law. Therefore, the Gentiles are not excluded, but rather are to be brought into the covenant of grace through faith. This is in line with the teaching of the New Testament, which emphasizes the universality of the gospel and the inclusion of both Jews and Gentiles. Paul's statement is not a denial of the special relationship of the Jews to God, but rather an affirmation of the universal nature of the gospel and the inclusion of both Jews and Gentiles. Therefore, the Gentiles are not excluded, but rather are to be brought into the covenant of grace through faith. This is in line with the teaching of the New Testament, which emphasizes the universality of the gospel and the inclusion of both Jews and Gentiles.
12 4-11, with "gifts of grace" in the one passage, and "gifts of the Spirit" in the other. And this connection between grace and the Spirit is found definitely in the formula "Spirit of grace" in He 10 20; also in Zech 12 10. Indeed, it is from this sense of the word that the Catholic doctrine of grace developed.

This meaning of charis was obtained by expanding and combining other meanings. By the opposite process of narrowly restricting the meaning of grace in its technical sense, we find it in the New Testament (Acts 2 47; Gal 4 46; Acts 7 128). But the word has a broader popular Christian meaning as favor, and St. Paul seized on this meaning of the word to express a fundamental characteristic of Christianity. The basic passage is Rom 11. 5-6, where as a definition is given, "If it is by grace, it is no more of works; and grace is no more of works." That the word is used in other senses could have caused no 1st.-cent. reader to miss the meaning, which, indeed, is unmistakable. "Grace" in this sense is an attitude on God's part that proceeds entirely from within Him and that is conditioned in no way by anything in the objects of His favor. So in Rom 4. 4. If salvation is given on the basis of what a man has done, then salvation is given by God as the payment of a debt. But when faith is reckoned for what it is not, i.e. righteousness, there is no claim on man's part, and he receives as a pure gift something that he has not earned. (It is quite true that faith involves moral effort, and so may be thought of as a sort of "work"; it is quite true that faith does something as a preparation for receiving God's further gift, but it is something quite apart from the exegetical issue to bring in these ideas here, as they certainly were not present in St. Paul's mind when the verses were being written.) "Grace," then, in this sense is the antithesis to "works" or "law"; it is a gift that is given without stipulations (Rom 5 20; 6 1), and has almost exactly the same sense as "mercy." Indeed, "grace" here differs from "mercy" chiefly in conferring eager love as the source of the act. See JUSTIFICATION. Of course it is this sense of grace that dominates Rom 3-8, esp. in the thesis 3 24, while the same use is found in Gal 2 21; Eph 2 5.8; 2 Tim 1 9. The same strict sense underlies Gal 1 6 and is found, less sharply formulated, in Tit 3 5-7. (Gal 5 4 is perhaps different.) Outside of St. Paul's writings, his definition of the word seems to be adopted in Jn 17; Acts 15 11; He 13 9, while a perversion of this definition in the direction of antinomianism is the subject of the invective in Jude 4. And, of course, it is from the word in this technical Pauline sense that the elaborate Protestant doctrine of grace has been developed.

A few special uses of the word may be noted. That the special blessing of God on a particular undertaking (Acts 14 25; 15 40) should be called a grace needs no explanation. In Lk 6 33-34, and 1 Pet 2 19, 20, charis seems to be used in the sense of "that which deserves the thanks of God," i.e. a specifically Christian act as distinguished from an act of "natural morality." "Grace for grace" in Jn 1 16 is a difficult phrase, but an almost exact [f in Philo (Poster, Cain, 43) may fix the sense as "benefit on benefit." But the tendency of the NT writers is to combine the various meanings of the word. That grace is the increase of goods that God will grant the Corinthians (9 8), it is the disposition of the givers (8 6), it is the power of God that has wrought this disposition (6 1; 9 14), it is the act of Christ in the Incarnation (1 Tim 3 16), i.e. the contrast between "God's grace" and "Christ's act" in He 2 9), it is the thanks that St. Paul renders (2 Cor 9 15).

That all a Christian is and all that he has is God's gift could have been stated of course without the use of any special term at all. But in the two chapters St. Paul has taught this truth by using for the various ideas always the same term and by referring this term to God at the beginning and the end of the section. That is, to the multiplicity of concepts there is the single category of theology, corresponding to the unity given the multiple aspects of life by the thought of entire dependence on God. So charis, "grace," becomes almost an equivalent for "Christianity," viewed as the religion of dependence on God. Then, as we think of entering Christianity, abiding in it, or falling from it, so one may speak of entering into (Rom 6 2), abiding in (Acts 13 42), or falling from (Gal 6 4) grace; cf 1 Pet 5 12. So the teaching of Christianity is established, that the Christian has no gospel of grace (Acts 14 3; 20 24.32). So 'grace be with you' closes the Epistles as a sufficient summary of all the blessings that can be wished Christian readers. At the beginning of the Epistles the words "and peace" are usually added, but this is due only to the influence of the Jewish greeting "peace be with you" (Lk 10 5, etc.), and not to any reflection on "grace" and "peace" as separate things. (It is possible that the Gr use of elation, "rejoice," as an epistolary salutation [so in Jas 1 1] influenced the Christian use of charis. But that "grace and peace" was consciously regarded as a universalistic combination of Jewish and Gentile custom is altogether unlikely.) The further expansion of the introductory formula by the introduction of "mercy," or "peace," and 2 Tim 1 7 is quite without theological significance.

In the Gr Gospels, charis is used in the words of Christ only in Lk 6 32-34; 17 9. As Christ spoke in Aramaic, the choice of this word is due to 5. Teaching to St. Luke, probably under the influence of Christ's use of its common Christian use in his own day. And there is no word in Our Lord's recorded sayings that suggests that He employed habitually any especial term to denote grace in any of its senses. But the ideas are unambiguously present. That the pardon of sins is a free act on God's part may be described as an essential in Christ's teaching, and the lesson is taught in all manner of ways. The prodigal knowing only his own worthlessness (Lk 15 20), the publican without merit to urge (Lk 18 13), the sick who need a physician (Mk 2 17), they who hunger and thirst after righteousness (Mt 5 6), these are the ones for whom God's pardon is inexhaustible. And positive blessings, or gifts, are to be looked for from God, with perfect trust in Him who clothes the lilies and knows how to give good gifts to His children (Mt 7 11; here Lk 11 13 has "Holy Spirit" for "gifts," doubtless a Lukan interpretation, but certainly a correct one). Indeed, it is not too much to say that Christ knew but one unpar-
The word "grace" in the Bible is used in a variety of contexts, often carrying different meanings depending on the passage and the author. In the Old Testament (OT), the word is often translated as "mercy," "favor," or "kindness," and it is used in a more general sense. However, in the New Testament (NT), the word is used more specifically to refer to the divine favor and forgiveness that is available through faith in Christ.

In the OT, the concept of grace is closely tied to the covenant relationship between God and His people. For example, in the context of the law given through Moses, grace is seen as the free gift that allows Israel to enter into the covenant with God despite their sin (Romans 3:24). The NT, on the other hand, emphasizes the redemptive work of Christ, who offers salvation to those who believe in Him (Ephesians 2:8-9).

The concept of grace is also closely linked to the doctrine of justification, which is the process by which sinners are declared righteous before God through faith in Christ (Romans 3:21-26). This is in contrast to the OT, where the law was seen as a means of earning justification through obedience (Deuteronomy 6:5).

In summary, while the word "grace" carries similar themes in both the OT and NT, its specific use and interpretation are shaped by the broader context of each Testament. The NT places a greater emphasis on the grace of God as a free gift, while the OT focuses on the grace of God as a means of entering into a covenant relationship with God.
berry branches. The fruit thus obtained is good. Wild olives cannot be made cultivated olives by ingrafting, as Paul implies (ver 25), but a wild olive branch thus grafted would thrive. So Gentiles would flourish spiritually when grafted into the fulness of God's mercy, first revealed to the world through Israel.

JAMES A. PATCH

GRAIN, grán. See AGRICULTURE; Garner.

GRANARY, gran’är-i. See Garner; Storehouses.

GRAPES, grás. See Vine.

GRAPES, WILD (גָּרָפָה, b'qeshím, Isa 5 24): A word closely allied to גָּרָפָה, bo'kshák, Job 31 40, tr4 “cookele” (which see). It implies something noiseless or worthless, but no particular fruit.

GRASP, grasp: The word ἁρπαίω (harpaíō) (Phil 2 6), is rendered by AV “robbery,” by RV “a prize,” and by AV “is a thing to be grasped.” By derivation the term may denote either an act of seizing or the aim or result of the action. In the context Paul is discussing, not Christ’s opinion of His equality with God, but His amazing self-sacrifice in laying aside His equality for our sakes. He treated it not as a treasure to be held for Himself, but laid it aside for us. It is better to render with RV “a prize.”

GRASS, gras: (1) זָרְזָן, ḥoṯr, from a root meaning “greenness”; of Arab. Khudra, which includes grasses and green vegetables (1 K 18 5; 2 K 19 26; Job 40 15; Ps 104 11, etc.). Isa 15 6 is tr in AV “hay.” RV “grass.” Prov 27 25, EV “hay,” “Heb grass;” Nu 11 5 EV translates “leeks;” it is a term for herbage in general. (2) נָאוֹת, deshe’, from root meaning “to sprout abundantly.” Generally tr “tender grass” (Gen 1 11 f; 2 8 23 4; Job 6 5; Isa 16 6; 66 14; Jer 14 5, etc.); tr “grass” (Job 3 5; Jer 14 5); tr “herb” (2 K 19 26; Ps 27 2; Isa 37 27; 66 14). In Jer 50 11 we have “heifer at grass” (deshe’) in AV and RVm, but in RV “heifer that treadeth out the grain.” נָאוֹת, deshe’, the Aram. form, occurs in Dn 4 15:23, and is tr “tender grass.” (3) פָּנָר, ḥaṣheṣ, probably “dry” or “cut grass;” of Arab. سَمَّسْحَة, ḥasheṣ, “dry fodder” or “cut grass” (Isa 5 24, AV “chaff,” RV “dry grass;” 33 11, EV “chaff”). (4) נָאֶשָׁה, lekeš, from root meaning “to come late,” hence used in Am 7 1 for “the latter growth” of grass after mowing. (5) פָּנָר, yereḵ, lit. “green thing” (Nu 22 4, elsewhere tr “herb”). (6) פָּנָנָה, yāsheḵ (Dt 11 15, etc.), generally tr “herb.” (7) שְׁפָר, şepar, chárōt (Mt 6 30; 14 19; Mk 6 39; Lk 12 28; Jn 6 10; Jas 1 10; 1 Pet 1 24; Rev 8 7; 9 4); tr “blade” (Mt 13 26; Mk 4 28); tr “hay” (1 Cor 3 12). There are 243 species of true grasses (N.O. Gramineae) in Pal, but Heb, like modern Arab., does not discriminate between these and other herbs which together make up herbage. Actual turf is practically unknown in Pal, and grass seed is not artificially sown; young green barley is used in the neighborhood of towns as fresh fodder for horses and cattle. It is the native custom to cut herbage for hay, though the writer has seen many carloads of sweet-smelling hay being carried from the land by Circassian settlers, E. of the Jordan.

The “grass upon the house tops” (Ps 129 6; Isa 27 27), the growth which springs from the seeds mingled with the mud of which the roof is made, springs up quickly with the rains, but as quickly dries up before it reaches half its normal height—or not infrequently is set on fire.

Dew, rain or showers upon the grass are mentioned (Dt 32 6; Prov 19 12; Mic 5 7; Ps 72 6, “rain upon the mown grass,” i.e. the grass eaten short by cattle).

W. G. MASTERMAN

GRASSHOPPER, grás’hop-fr. See Locust.

GRATE, grát, GRATING, grāting (ἐξολόθρευσις, mikht-bar, θηρεία; AV Grate): This “grating of network of brass” (Ex 27 4; 38 4), called also “the net” (27 4), and “grating of brass” (38 4), was that reticulated casing or wrought work of bronze which, in the tabernacle system, formed an element of the altar of sacrifice. Its position is well defined: “Thou shalt put it under the ledge round the altar beneath, that the net may reach halfway up the altar.” (27 5; cf 38 4). The altar being a hollow box—“hollow with planks” (27 8)—3 cubits high, overlaid with brass, and presumably filled with stones, there appears to have been a ledge round about it halfway from the base, from which depended vertically this grating of bronze. On the grating were four rings through which the staves were passed by which the altar was borne (27 4, 7). If the ledge was for the priests to stand on while handling the sacrifices on the altar, the grating need be thought of only as an ornamental support for the ledge. Others ascribe to it different uses.

W. SHAW CALDECOTT

GRAVE, gráv. See Burial.

GRAVE (adj.). See GRAVITY.

GRAVE, GRAVING, gráv’ing. See CRAFTS; ENGRAVING.

GRAVEL, grav’el (גָּרְבֶל, ḫagāš, from root ʿרל, ḫāṣāq, “to divide.” Kindred roots have the meaning of “to cut,” “to hew,” “to sharpen,” hence ḫāṣāq, “arrow” [2 K 13 17; Ps 64 7 and often]; of Arab. حَصَب, ḥiqṣa, “to fall to the lot of,” ḥiphṣ, “portion!”): In Prov 20 17, we have:

“Bread of falsehood is sweet to a man: But afterwards his mouth shall be filled with gravel.”

And in Lam 3 16:

“He hath also broken my teeth with gravel stones; he hath covered me with ashes.”

The only other occurrence of the word is in Ps 77 17, where it is the equivalent of ḥēṣ, “arrow” (see supra):

“The clouds poured out water; The skies sent out a sound: Thine arrows also went against me.”

Prov 20 17 and Lam 3 16 both suggest the frequent occurrence of grit in the coarse bread, the source of the grit being not necessarily the grind-stone, but possibly even small stones originally mingled with the wheat and never properly separated from it.

ALFRED ELY DAT

GRAVITY, grav’i-ti (σανδάτον, samadátos): The word, meaning properly “venerableness,” “sanctity,” is used in 2 Mac 3 12 of the “sanctity” of the temple. In 1 Tim 3 4 the writer declares that
a characteristic of a bishop should be that he has "his children subject to him." Titus enjoined (2:7 f.) in his "doctrine" (teaching) to show "uncompromising, gentleness, sound speech [RV], that cannot be condemned" (cf 1 Tim 3:8). In 1 Tim 2:2 the same word is tr. "honesty" (RV "gravity"), "that we may lead a tranquil and quiet life in all godliness and [e]". A better rendering of seminotérion might be "dignity" or "ascended seriousness" (Ols-hausen), which quality is needed, both on the part of parents in relation to their children, if they are to be properly trained, and on the part of preachers and teachers, if their "doctrine" is to be worthily represented. All mere lightness of demeanor (the opposite of gravity) tells against the great trusts committed to both parents and teachers (1 Tim 3:11; Tit 2:2). Such "gravity" or "dignified seriousness" ought indeed to characterize Christian demeanor in general, as in 1 Tim 2:2 above.

W. L. WALKER

GRAY, grá. See Colors; Hoary.

GREASE, grēs (277), ἱδέββ, "fat," "suet": The word occurs often in the metaphorical sense "prosperous," then dull, gross, brutal: "Their heart is as fat as grease" (Ps 119:70; cf Isa 6:10, and see Farr).

GREAT, grat, GREATNESS, grát'nes: "Great" occurs very often in Scripture. The chief words so tr. are θύγατρ, ἡ, ἱδέα, ἐρήμω, μέγας, πατριάς, πόλις.

(1) In the OT many other terms are employed: (a) gādāh is used to express greatness in various senses, chiefly of magnitude, including excellence, e.g. "great lights" (Gen 1:16); "the great city" (10:12); "a great nation" (12:2); "a great sight" (Ex 3:3); "Moses was very great" (11:3); "the great God" (Dt 10:17; Neh 1:5); "great is Jehovah" (Ps 48:1). It is sometimes tr. by "mighty" (Dt 4:37; 7:21, "a mighty God," RV "great"). It is also used to designate the high priest (lit. "great," Lev 21:10; Zec 3:1, etc); also to express the "elder" of a family, e.g. Gen 27:1, "Exau his eldest son," RV "elder"; probably also of great stature: "a great man among the Anakims," RV "the greatest" (Josh 14:15). (b) ὅρατος denotes, rather, quantity, number, therefore, often, "many" (Gen 21:34, etc);сходный (Ex 34:6, RV "plenteous"), and similar terms; thus we have "a great people" (Josh 17:14); "His mercies are great," RV "many" (2 Sam 24:14; 1 Chr 21:13), "the great company," RV "a great host" (Ps 89:11); "great reward" (Ps 19:11); "Mine iniquity is...great" (25:11); "exceedingly" (123:3). In the LXX ῥαββ is, for the most part, tr. by polus. But it is used for "great" in other senses, e.g. the "great [God]" (Prov 26:10), RV "as a great thing" (Heb text obscure); "a saviour, and a great one." RV "defender, or a mighty one" (Isa 19:20); "Great shall be the peace" (Isa 54:13, etc). It is sometimes tr. by "mighty" (Ps 59:50, RV "many"; Isa 33:10); other terms thus tr. are καθάρζον, "heavy," e.g. "so great a people," RV "a great people," "heavy" (1 K 3:9); μεθυθ, implying force, might, e.g. "with all his might" (2 K 23:25). Εἶτα ὑμῖν ἡ ἐκκλησία is sometimes used to express greatness. In Ps 36:6 we have "Thy righteousness is as "mountains," Thy "mountains," that of God."; in Gen 30:8, "with great [Elohim] wrestlings," RV "mighty," "mighty wrestlings of God"; and in 1 S 14:15 "a very great [Elohim] trembling," RV "exceeding great," "a trembling of God."

(2) (a) Megas denotes magnitude, in its various senses, physical, moral, etc., e.g. "great joy" (Mt 2:10); "a great light" (4:16); "the great King" (5:35); "in the kingdom" (6:19, etc); "Great is thy faith" (15:28); "The greatness is charity" (love), RV "greater" (1 Cor 13:13); "a great high priest" (He 4:14); "the great shepherd" (19:10); "a great voice" (Rev 1:10); in Rev mag. is very frequent. (b) Πολυς denotes properly number, multitude, e.g. "great multitudes" (Mt 4:25); "a great company" (Lk 5:29); RV "a great multitude" frequent in the Gospels; "great possessions" (Mt 25:20) is the sense of magnitude, e.g. "great plainness of speech," RV "boldness" (2 Cor 3:12; 7:4); "a great trial of affliction," RV "much proof" (8:2); "great love" (Eph 2:4). (c) Among other terms we have ἡλικία, "so great" (in degree), "so great a salvation" (He 2:3); ἀναπόδηλος, "so great" (in quantity), "so great faith" (Mt 8:10; Lk 7:9); "so great a cloud of witnesses" (He 12:1); ἀνέμων, "how great" (in quantity) (Mk 3:8, 5:19f); ἅδησ, "how great" (in degree) (Col 2:1; Jas 3:5); "how great a matter," RV "how much wood," m "how great a forest"); πάλικος, "how great" (in degree) (He 7:4); πόσος, "how great" (in quantity) (Mt 6:23), etc.

(3) In His person and teaching, Jesus introduced into the world a new conception of greatness. It was to be found in humility and self-forgetting service: "Whosoever would become great among you shall be your minister [RV "servant"];" and whosoever would be first among you shall be your servant [RV "Gr bond-servant"]: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mt 20:26-28; cf also Mt 18:1-4; 23:11; Phil 2:5-11).

W. L. WALKER

GREAVERS, grēvz. See Armor, Arms, IV, 4.

GRECIANS, grēshanz, GREEKS, grēks: In the OT the word "Greeks" occurs but once (Job 3:4:6). For references to Greeks in the OT see Javan. In AV of the OT Apoc "Greeks" and "Greeks" are used without distinction, e.g. 1 Mac 1:10; 6:2; 8:9; 2 Mac 4:15.36. Thus in 1 Mac 1:1, Alexander the Great is spoken of as "king of the Greeks", and 1 Mac 1:18, the Jewish nation is called "the kingdom of the Greeks" (βασίλεια Ἐλλήνων, βασιλεῖα Ἑλληνῶν). In 2 Mac 13:2 the army of Antiochus, king of Syria, is called "Grecian" (ὑπὸ Ἐλληνων, δυνάμει Ἑλληνῶν), and in 2 Mac 6:8 the "Greek cities" (Ῥωμαΐκαι Ἐλληνίδαι, πόλεις Ἑλληνίδαι) are Macedonian colonies. Reference is made in 2 Mac 6:1 to an aged Athenian who was sent by Antiochus the king charged with the duty of Hellenizing the Jews; in 2 Mac 9:15 Antiochus vows that he will make the Jews equal to the Athenians; in 1 Mac 12-14 reference is made to negotiations of Jonathan, the high priest, with the Spartans, whom he calls brethren, seeking the renewal of a treaty of alliance and amity against the Syrians. With the spirit of Gr power and influence, everything not specifically Jewish was called Gr; thus in 2 Mac 4:36; 11:2; 3 Mac 3:8 the "Greeks" contrasted with the Jews are simply non-Jews, so called because of the prevalence of Gr institutions and culture, and "Greek" even came to be used in the sense of "anti-Jewish" (2 Mac 4:10:5; 6:9; 11:24). In Isa 9:12 the LXX reads ὁ Ἑλληνικὸς, ἦληνικός, ἀπὸ Ἑλληνικῆς, for Ἑλληνικὸς (přisłahím), "Philistines"; but we are not therefore justified in assuming a racial connection between the Philis and the Greeks. Further light on the etymology of the Mediter-
Greece, Grèce, Graecia

Greek, grēs, Graecia, grē'shə: In the earliest times there was no single name, universally and exclusively, for either the people or of the land of Greece. In Homer, three appellations, 'Aχαϊος (Achais), Δαναοι (Danaoi), 'Ἀγείου (Argoi), were with no apparent discrimination applied to all the Greeks. "By the pressing sword" of Jct 46 16 and 50 16 is likewise rendered in the LXX with "the sword of the Greeks" (μαχητας Ἑλληνικος, machairas Hellenikos). In all these cases the translators were influenced by the conditions existing in their own day, and were certainly not seeking obscure relations long forgotten and newly discovered.

In the NT, EV attempts to distinguish between Ἑλληνες (Hellenes), which is rendered "Greeks," and Ἐλληνικος (Hellenistikos), which is rendered "Grecian" or "Grecian descent." Some examples of the latter are e. Acts 6 1; 9 29. These latter were Jews of the Dispersion, who spoke Greek (see Hellenism; Hellenists), as distinguished from Palestinian Jews; but since many of the latter also spoke Gr by preference, the distinction could in no sense be absolute. Indeed in Jn 7 35, "the Dispersion among RVm Gr of!" the Greeks, can hardly refer to any but "Grecian Jews" (Hellenistikos), although Hellenes is used, and in Jn 12 20 the "Greeks" (Hellenes) who went up to worship at the feast of the Passover were almost certainly "Grecian Jews" (Hellenistikos).

Thus, while EV consistently renders Hellenes with "Greeks," we are not by that rendering apprised of the real character of the people so described. The fact, already noted in connection with the OT Apoc., that, in consequence of the spread of Hellenism, the term Hellenes was applied not only to such as were of Hellenic descent, but also to all those who had appropriated the language, Greek, as the Psychological means of communication, and the ideals and customs collectively known as Hellenism. The latter were thus in the strict sense Hellenists, differing from the "Grecians" of EV only in that they were not of Jewish descent. In other words, Hellenes (except perhaps in Jn 7 35 and 12 20, as noted above) is, in general, equivalent to τα ethnis, "Gentiles" (see Gentiles). The various readings of the MSS and (hence the difference between AV and RV) in 1 Cor 1 23 well illustrate this. There is consequently much confusion, which it is quite impossible, with our limited knowledge of the facts in particular cases, to clear up. In general, it would seem probable that wherever "Greeks" are comprehensively contrasted with "Gentiles," as in Acts 14 1; 17 4; 18 4; 19 10,17; 20 21; Rom 1 16; 10 12; 1 Cor 1 22-24 (RV "Gentiles," representing ἐθνοι, ethnoi); Gal 3 28; Col 3 11. In Mk 7 26 the woman of Tyre, called 'a Greek (RVm 'Gentile'), a Synagogue, was clearly not of Hellenic descent. Whether Titus (Gal 2 3) and the father of Timothy (Acts 16 1.3) were in the strict sense "Greeks," we have no means of knowing. In Rom 1 14, "I am debtor both to Greeks and to Barbarians," there is an undoubted reference to Greeks strictly so called; possibly, though by no means certainly, the "Greeks" of Acts 21 28, alluding to Trophimus the Ephesian (Acts 21 29), are to be taken in the same sense. References to the Gr language occur in Jn 19 20 (Lk 23 35 is properly omitted in RV); Acts 21 37; Rev 9 11.

In Acts 11 20 the MSS vary between Ἐλληνατας, Hellenistai, and Ἐλληνας, Hellenas (AV "Grecians," RV "Greeks"), with the probability of authority in favor of the former; but even if we adopt the latter, it is not clear whether true Greeks or Gentiles are intended.

WILLIAM ARTHUR HEIDEL

GREECE: See Greece, Graecia.
Greece, Graecia. Greek, Hesperia. Greece, Greece, Rel. in THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA 1296

**Trelawnyi, 3,370 ft.** Along the eastern coast extends a broken range of mountains, the highest peaks of which are Ossa (now, Kissovo, 6,400 ft.), Pelion (now, Plesadi, 5,310 ft.); and in Eubea, which virtually belongs to this range, Dirphus (now, Doryphi, 5,070 ft.). Southern Greece, or the Peloponnesus, is united to Central Greece only by a narrow isthmus (now cut by a canal 4 miles long), with a minimum altitude of about 250 ft. In the northern portion, a group of mountains in Bocotia, on the coast, Mounts Oianes, in Cyllene (now, Ziria, 7,790 ft.), Erymanthus (now, Olanos, 7,300 ft.), Maenalus (now, Apano Chrea, 6,500 ft.), all in Arcadia, Panachalus (now, Voldia, 5,320 ft.), in Achaean, and, running southward through Laconia, is the impregnable range called Taygetus (now, Pentedaktylus, 7,900 ft.) and Parnassus (now, Malevo, 6,430 ft.). Minor ranges jut seaward in Argolis, Laconia and Messenia. The rainfall in Greece is not abundant and is confined largely to late autumn and winter. Whether the present rainfall difference is of natural or the results of human determinations is a question the progressive denudation of the mountains of Argolis by grazing cattle has led to a corresponding loss in humidity. Even in antiquity, however, the rivers of Greece were much like the arroyos of the S. U.S. The summer drought, the hot, dry winter raging down from the mountain torrents, and in summer dry channels. Owing to the proximity of the sea to all points in Greece, the rivers are shallow and of short duration. They make their beds dependent upon the direct and immediate rainfall. Among the larger rivers of Greece, Peneus has the longest course. It rises in Northern Greece, the Peneus, with its tributaries, in Thessaly: Central Greece, the Acheloos of the Evian, in Aetolia; the Sperchius, flowing between Oeta and Othrys into the Baltic Gulf; the Isopon, which actually insignificant. Sperchius and Cephalis, of the Attic plain; in Southern Greece, the Alpheus, rising in Arcadia and flowing westward through Elis and the Eubea, which drains Larissa and the Thessaly. The winter torrents consist of considerable basins, which become lakes in winter and are pebbles in summer, except when they are Nature or man has afforded an outlet. The former is the case with the Peneus, which bills out through the celebrated Vale of Tempe. Lake Copais, in Boiotia, affords an example of man's activity. The Minhy, in prehistoric times, are credited with enlarging the natural cutties, and so draining the basin for a time in recent times the same undertaking has again been brought to a successful issue. Similar basins occur at Lake Boebeis, in Thessaly, and at Lake Stromphus, in Arcadia, besides others of less importance. In western Greece there are relatively few such basins, as at Lake Pampholis, in Epirus, and at Lake Trachonitis in Euboea, in many cases where there is no surface outlet to these basins, subterranean channels (called by the Greeks Katalostrophes) are formed in the calcareous rock, through which the water drained and occasionally again brought to the surface at a lower level.

The climate of Greece was probably much the same in ancient times as it is today, except that it may have been more salubrious when the land was more thickly populated and better cultivated. Herodotus says that of all countries, Greece possessed the most happily tempered seasons; and Hippocrates and Aristotle commend it for the absence of extremes of heat and cold, as favorable for intelligence and endurance. Referring to the inequalities of its surface, to the height of its mountains and the depth of its valleys, the climate varies greatly in different districts. In the highlands of the interior the winter is often cold and severe, the snow lying on the ground until in the springtime, when in the lowlands near the sea there is rarely any severe weather, and snow is almost unknown. The following data for Athens may be taken as a basis for comparison: humidity 41 per cent, rainfall 12.2 in., distributed over 100 days, mean temperature July 80.6° F. Greece lies open to the northern winds which, during certain seasons, prevail and give a bracing quality to the air not always present in places of the same latitude.

The western half of Greece, in which the mountains range generally from N. to S., consists of a formation of greyish and yellowish-white compact limestone, while the eastern half—Macedonia, Thessaly, Eubea, Cyclene, and the mountains from Artemision to Cape Malea and Taygetus—gogether with the greater part of E. Otea (now, Elis, 4,810 ft.) consists of mica-schist and crystalline-granular limestone (marble). Tertiary formations occur in narrow strips on the N. and N.W. slopes of the ranges in the Peloponnesus and in the valley of the Evoratas, Malevo, and Othrys. The volcanic action is evidenced both in the parallel elevations of similar or contemporary formation, and in the earthquakes frequent in all ages, esp. in Southern and Central Greece, and in the islands of the Aegean. Permanently active volcanoes are nowhere found in Greece, but new formations and volcanic action are most clearly seen on the island of Thera among the Cyclades, where they have occurred within the last half-century. The solfattas between Megara and Corinth, and the abundant hot springs at widely scattered points have also been noted to the volcanic character of the region. Many an ancient site, venerated for its sanctity in antiquity, like those of Delphi and Olympia, in their ruined temples offer mute testimony to the volcanoes. The repeated instances of cities engulfed by tidal waves of appalling height.

**Geology.**—Northern Greece, to which Epirus and the Apennine belongs, is marked off from Central Greece by the deep indentations of the Apsamian Gulf on the W. and the Maleac Gulf on the E. The latter is virtually continued by Lake Boebeis, reaches far into Thessaly, and divides it from Magnesia, which lies to the eastward. The land of the Dolopians really belongs to Northern Greece. Central Greece consists of Acarnania and Aenis, and Thessaly, which has, on the W., and Phocis, Bocotia and Attica (with the adjacent island of Eubea) on the E., separated by a group of lesser states, Aenis, Oetacia, Doris, Locris and Phocis. Southern Greece is separated from Central Greece by the Corinthian Gulf and the Isthmus of Corinth, which almost meets at the Isthmus of Corinthus, and are now after repeated efforts, dating from the time of Julius Caesar, united by a sea-level canal. Meagsis, which, by its position, belongs to Central Greece, is here, in accordance with its topographical predilections, classed with Corinth, the keeper of the isthmus, as belonging to Southern Greece. Facing the Corinthian Gulf, Achaean forms the northern division of the Peloponnesus, touching Elis, Arcadia and Argolis, which bight the peninsula in this order from W. to E. Arcadia is the only political division which does not have access to the sea, occupying as it does the great central plateaux intersected by lesser ranges of varying height. The southernmost divisions, Messenia and Laconia, are deeply indented by the Messenian and Laconian Gulfs, and Laconia is separated from the peninsula of Argolis by the Argolic Gulf, of which head somewhat W. of N. Of the subjacent islands, which a reasonable view must include in the boundaries of Greece, Eubea has already been mentioned; but we should add the group of great islands lying in the Ionian Sea, viz. Coreya (now, Corfu), Leukas, Ithaca, Cephalonia (now, Cephalonia), Zacynthus (now, Zante), and Cypri (now, Cersyo), at the mouth of the Laconian Gulf, as well as Salamis and Aegina in the Saronic Gulf.

Greece was never, in ancient times, a united state, but consisted of a large number of separate states. These were essentially of two types, (a) city-states, in which a city dominated the adjacent territory
whose free population constituted its citizenship, or (b) confederacies, in which neighboring cities or districts combined into political organizations which we may call federal states. These matters cannot, however, be discussed except in connection with the history of Greece, for which the reader must consult the standard works. It may be advisable here, however, to name the principal cities of Greece. Northern Greece had no great cities which developed as commercial centers. Aegina was the first to attain to special importance, then Corinth and Athens; Chalcis and Eretria, in Euboea, were for a time rich and prosperous, and Megara, in Megarid, and Argos, in Arcadia, became formidable rivals of Athens. Sparta, though never a commercial center, early won and long maintained the hegemony of Greece, for a while disputed by Athens, in virtue of her power as the home of the militant Dorian aristocracy, which was disconcertedly defeated by the Boeotians under Epaminondas, when Thebes, for a time, assumed great importance. Megalopolis, in Arcadia, enjoyed a brief prominence at the time of the Achaean League, and Corycyra flourished in the 5th and 4th cent. B.C. We should also not fail to mention three great centers of Gr religion: Olympia, in Elis, as the chief sanctuary of Zeus; Delphi, in Phocis, as the oracular seat of Apollo; and Eleusis, in Attica, as the pilgrimage-shrine to which all Greeks resorted who would be initiated in the mysteries. Dodona and Corcyra were also possessed of a far-famed shrine of Hera, and Thermopylae and Calauria were the centers at which met the councils of influential amphictyonies. Epidaurus was famous for her sanctuary of Asclepius. Delos, a little island in mid-Aegean, celebrated as a sanctuary of Apollo and as the meeting-place of a most influential amphictyony, falls without the limits of Greece proper; but Dodona, in Southern Epirus, should be mentioned as the most ancient and venerable abode of the oracle of Zeus. The Greeks, incorrigibly particularistic in politics, because of the almost insuperable barriers erected by Nature between neighboring peoples in the lofty mountain ranges, were in a measure united by their religion, which, like the sea, another element making for intercourse and union, touched them at nearly every point.

For Greece in the OT, see JAVAN. In the NT “Greece” occurs but once—Acts 20 2—where it is distinguished from Macedonia. WILLIAM ARTHUR HEIDEL

Greece, Religion in Ancient

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LITERATURE

1. The Greek Gods.—The gods of ancient Greece are well known to our western civilization through the myths which have found so large a place in our literature. In Greek Myths itself, fancy had free play in dealing with these divine beings, and the myths were the main treasure-house from which the poet drew; the same myths and the same gods, under different names, reappear in Rome; and Rome passed them on, a splendid heritage of imagination, to the literatures of later Europe. It is characteristic of myths that they deal with persons, not so different from men in their Greece, but with more than human powers. Gods, nymphs and satyrs, noble “heroes” or evil spirits have superhuman powers in varying degrees, but they remain persons with a human interest because of their human type. And, further, as men are organized in families, cities and states, so there is a tendency to organize the beings of myth into social groups, and even to bring men, heroes and gods together into one large social organism, the universe of persons.

These Gr myths, the story of Athena’s birth full-armed from the brain of Zeus, of Circe’s magic potion, of Poseidon’s chariot on the waves, and of Apollo’s shafts are familiar to us from childhood. To regard them as expressing the content of Gr religion is as natural as it is false. Very few myths have any religious meaning at all, in spite of the large part the gods play in them. A little
comparison with the facts of worship serves to show that here the gods are quite different from the gods of story. Some of the gods hardly appear in myths, and some of the beings distinguished of myth are not worshipped; in worship, each god is for the time being the only god thought of, not a member of the hierarchy established in myth; moreover in myth the gods are treated as universal, while the gods of worship are most closely attached, each to one shrine. Along with these external differences goes the one essential difference between a being of story and an object of worship. The failure to recognize the deep meaning of Gr religion results from the superficial assumption that myths constitute a peculiar kind of theology, when in reality they teach but little, and that, indirectly, about religion proper.

The essential fact about the gods of Gr religion is that each god was worshipped in a unique form at one or another particular shrine by a group of worshippers more or less definite. The group might include the state, the dwellers in one locality or simply the family; whatever its limits, it included those connected with the god by a social-religious tie, and the fundamental purpose of the worship was to strengthen this tie. In a city like Athens there were hundreds of such shrines, varying in importance, each the place where one particular phase of a god was worshipped at specified times. The particular form of the god was ordinarily indicated by an epithet attached to his name, Zeus Olympios, Dionysus Eleutherios, Athena Nike. This epithet might refer to the locality of the shrine (Aphrodite of the Gardens), to the center from which the worship was brought (Artemis of the god himself (Apollo Patroos). Each of the many shrines in Athens had thus its unique god, its group of worshippers connected with this god, its particular form of worship of the gods and times of worship, its own officials.

While the state exercised general supervision over all the shrines, they were not organized in a hierarchy under any distinctly religious officials, but remained as independent units. Religious worship in a given city meant the aggregation of independent worships at the different local shrines.

The god of worship, then, was the god of a local shrine whose blessing and favor were sought at certain times by those who had the right to worship there. As in myth the gods were drawn after human types, the god that is, with human virtues and human frailties, and bodies almost human, except that they were not made to die; so in worship the gods were persons not unlike men in their nature. Worship proceeds on the assumption that gods are like human rulers, in that men honor the gods by games and processions, seek to please them by gifts, and ask them to share banquets made in their honor. Only the humanness of the gods in worship is something more subtle, more intimate than in myth. No stress is laid on human form or the vagaries of human character in the gods of worship; in form they remain spirits more or less vague, but spirits who care for men, who may be approached as a man approaches his ruler, spirits bound to man by close social ties which it is his duty and pleasure to strengthen. Zeus is father of gods and men, a father not untouched by the needs of his children; Athena cares for the city of Athens as her special pride; each family worships gods which are all but akin to the family; in the gymnasmum, Apollo or Hermes is represented as the patron and ideal of the youths who exercise there; the drama is part of the service of Dionysus; in a word each form of human activity, be it work or pleasure, was a point of contact with the gods. The real forces at work in the world were first men, and secondly beings with a
nature like man's, but with powers superior to man's; worship was the attempt to ally the gods more closely to man by social-religious ties, in order that as both worked together the ends of life might be successfully attained. This conception of the gods as higher members of society is the keynote of Greek religion. In some ethnic religions the gods seem to be evil beings whose desire for mischief man must overcome; in others they are beings to be avoided as much as possible; or again they are rulers who delight in man's abject servitude; or again by cultivating the friendship of one god, man may hope to win blessing and avoid harm from the others. In Greece all the gods of worship were essentially friendly to man, because they were akin to him and a part of the society in which he lived.

The relation of the gods to Nature is not so simple as might at first appear. Within certain limits the forces of Nature were subject to the will of the gods. From the Gr point of view, however, the relation is much more intimate, in that the forces in the world, at least in so far as they affect man, are personal activities, activities that express the will of divine beings. We say that Poseidon personifies the sea, Gaia the earth, Helios the sun; and the origin of religion has been sought in man's awe before the forces of Nature. The truer statement is that the Gr world, including the physical world, was made up of spiritual beings, not of physical forces. "The fire, as useful as it is treacherous, is the presence of Hephaestus; all the dangers and drearinesses of the sea are reflected in Poseidon and his followers; an Artemis is there to guide the hunter, a Demeter to make the grain sprout, a Hermes or Apollo to watch over the herds; Athena is the spirit of wisdom, Hermes of shrewdness, the gods of war, Hestia the hearth. In a word the Gr gods are in the world, not above the world, superior beings who embody in personal form all the forces that enter into human life." The contrast between such a personal point of view and the mechanical view of modern science is as marked as the contrast between it and the Heb conception of a universe brought into being and controlled by a God quite distinct from the physical world.

Of the particular gods, little need be said. The five greater gods, Zeus, Hera, Athena, Apollo and Artemis, are not closely connected with any one phenomenon of Nature or human life, though Zeus has to do with the sky, and Apollo and Artemis acquire a connection with the sun and moon. The most important worship of Zeus was at Olympia, where the pan-Hellenic games were held in his honor. Elsewhere he was worshipped mainly in connection with the weather and the changing seasons. Apparently much of his preeminence in Gr thought was due to myth. Hera was worshipped with Zeus on mountain tops, but her special place in worship was as the goddess of marriage. Athena, the maiden goddess of war and of handicrafts, was worshipped esp. in Northern Greece. War dances found a place in her worship, and she was rarely represented without aegis, spear and helmet. All the arts, agriculture, handicrafts, even the art of government, were under her care. Apollo was worshipped widely as the protector of the crops, and of the shepherd's flocks. In this aspect his festivals included purifications and rites to ward off dangers. He was also the god of music and of prophecy. At Delphi his prophetic powers won great renown, but the Pythian games with their contests in music, in rhythmic dancing, and in athletic sports were hardly less important. Artemis, in myth the chaste sister of Apollo, was worshipped as the queen of wild creatures and the mother of life in plants as well as in animals. She was the patron and the ideal of young women, as was Apollo of young men.
The gods most closely associated with Nature were not so important for religion. Gaia, mother earth, received sacrifices occasionally as the abode of the dead. Rhea in Crete, also in Crete, was the earth mother, received more real worship; this had to do primarily with the birth of vegetation in the spring, and again with its destruction by drought and heat. Rivers were honored in many places as gods of fertility, and springs as nymphs that blessed the land and those who cultivated it. Poseidon was worshipped that he might bless fishing and trade by sea; inland he was sometimes recognized as the "father of waters" and a god of fertility; and where horses were raised, it was under the patronage of Poseidon. The heavenly bodies marked the seasons of worship, but were rarely themselves worshipped. In general, the phenomena of Nature seem to have been too concrete to arouse sentiments of worship in Greece.

A third class of gods, gods of human activities and emotions, were far more important for religion. Demeter, once no doubt a form of the goddess of fertility, was worshipped widely and at many seasons by an agricultural people. Dionysus, god of souls, of the inner life, and of inspiration by divine power, was worshipped by all who cultivated the vine or drank wine. The Attic drama was the most important development of his worship. Hermes was quite generally honored as the god of shepherds and the god of roads. As the herald, and the god of trade and gain, he found a place in the cities. Aphrodite was perhaps first the goddess of the returning life of the spring; in Greece proper she was the goddess of human love, of marriage and the family, the special patron of women. Ares, the Thracian god of war, was occasionally worshipped in Greece, but more commonly the god of each state was worshipped to give success in battle to his people. Hephaestus, pictured as himself a lame blacksmith working at the art which was under his protection, was worshipped now as the fire, now as the patron of cunning work in metal. Asclepius received men's prayers for relief from disease.

II. Revelation: Inspiration.—For the Greeks revelation was a knowledge of the divine will in special circumstances, and inspiration was evinced by the power to foresee the divine purpose in a particular case. There is no such thing as the revelation of the divine nature, nor any question of universal truth coming to men through an inspired teacher; men knew a god through his acts, not through any seer or prophet. But some warning in danger or some clue to the right choice in perplexity might be expected from gods so close to human need as were the Gr gods. The Homeric poems depict the gods as appearing to men to check them, to encourage them or to direct them. In Homer also men might be guided by signs; while in later times divine guidance came either from signs or from men who were so close to the gods as to foresee something of the divine purpose.

The simplest class of signs were those that occurred in Nature. In the Iliad the thunderbolt marked the presence of Zeus to favor his friends or check those whose advance he chose to stop. The Athenian assembly adjourned when rain began to fall. Portents in Nature—meteors, comets, eclipses, etc.—claimed the attention of the superstitious; but there was no science of astrology, and superstition had no great hold on the Greeks. In the Homeric poems, birds frequently denoted the will of the gods, perhaps because their place was in the sky beyond any human control, perhaps because certain birds were associated with particular gods. The presence of an eagle on the right hand (toward the E.) was favorable, esp. when it came in answer to prayer. At times, the act of the bird is significant, as when the eagle of Zeus kills the geese eating grain in Odysseus' hall—portent of the death of the suitors. In later Gk history there are but few references to signs from birds. The theory of these signs in Nature is very simple: all Nature but expresses the will of the gods, and when the gods wish to give men some vague hint of the future, it is necessary only to cause some event not easily explained to attract man's attention.

From the 5th cent. on, divination by means of sacrificial victims took the place ordinarily of signs such as have just been described. In 2. Divination by Sacrifice was worshiped by all who cultivated the vine or drank wine. The Attic drama was the most important development of his worship. Hermes was quite generally honored as the god of shepherds and the god of roads. As the herald, and the god of trade and gain, he found a place in the cities. Aphrodite was perhaps first the goddess of the returning life of the spring; in Greece proper she was the goddess of human love, of marriage and the family, the special patron of women. Ares, the Thracian god of war, was occasionally worshipped in Greece, but more commonly the god of each state was worshipped to give success in battle to his people. Hephaestus, pictured as himself a lame blacksmith working at the art which was under his protection, was worshipped now as the fire, now as the patron of cunning work in metal. Asclepius received men's prayers for relief from disease.

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Bird Sign: Above a Four-Horse Chariot, Driven by a Goddess. Appears an Eagle Flying.

Head of the Bearded Dionysus.
for interpreting dreams was evolved. For Pindar and for Plato the soul was more free when the body slept, and because the soul was the divine part of man’s nature it could exercise the power of divination in sleep. Many of the recorded dreams are signs which came to the mind in sleep, like the dreams of Joseph and of Pharaoh, signs that needed later interpretation. See Divination: Dreams.

Prophets and seers were not as important in Greece as among many peoples. The blind Teiresias belongs to the realm of myth, though there were great families of seers, like the Iamidae at Olympia, who were specially gifted to interpret dreams, or signs from sacrifices. Ordinarily it was the “chresmoiologist,” the man with a collection of ancient sayings to be applied to present events, whose advice was sought in time of need; or else men turned to the great oracles of Greece.

The most important oracle was that of Apollo at Delphi. Hitherto came envos of nations

4. Oracles as well as individuals, and none went away without some answer to their consultations. After preliminary sacrifices, the priestess purified herself and mounted the tripod in the temple; the question was propounded to her by a temple official, and it was his function also to put her wild ravings into hexameter verse for the person consulting the oracle. A considerable number of these answers remain to us, all, of course, somewhat vague, many of them containing shrewd advice on the question that was brought to the oracle. The honor paid to the oracle and its influence, on the whole an influence making for high ethical standards and wise statesmanship, must be recognized. The early Christian Fathers held that the Pythian priestess was inspired by an evil spirit; later critics have treated the whole institution as a clever device to deceive the people; but in view of the respect paid to the oracle through so many generations, it is hard to believe that its officials were not honest in their effort to discover and make known the will of the god they served.

III. Forms of Worship.—It has already been pointed out that Greek religion centered about local shrines. While in early times the

1. Shrines shrines consisted of an altar with perhaps a sacred grove, and later it might be no more than a block of stone on which offerings were laid, the more important shrines consisted of a plot of land sacred to the god, a temple or home for the god, and an altar for sacrifices. The plot of land, esp. in the case of shrines outside a city, might be very large, in which case it often was used as a source of income to the shrine, being cultivated by the priests or leased under restrictions to private persons. The temple stood to the temple, facing toward the E., so that the morning sun

2. Temples would flood its interior when it was opened on a festival day. With one or two exceptions, the temple was not a place of assembly for worship, but a home for the god. It contained some symbol of his presence, after the 5th cent. BC ordinarily an image of the god; it served

as the treasure-house for gifts brought to the god; worship might be offered in it by the priests, while the people gathered at the sacrifice outside. And as a home for the god, it was the god with all the beauty and magnificence that could be commanded. The images of the gods, the noblest creation of sculpture in the 5th and 4th cents., were not exactly "idols"; that is, the images were not themselves worshipped, even though they were thought to embody the god in some semblance to his true form. In Greece men worshipped the gods themselves, grateful as they were to artists who showed them in what beautiful form to think of their deities.

Each of these shrines was directly in the hands of one or more officials, whose duty it was to care for the shrine and to keep up its worship in due form. Occasionally the priesthood was hereditary and the office was held for life; quite as often priests were chosen for a year or a term of years; but it was exceptional when the duties of the office prevented a man from engaging in other occupations. In distinction from the priests of many other forms of religion, the Greek priest was not a sacred man set apart for the service of the gods; the office may be called sacred, but the office was distinct from the man. The result was important, in that the priests in Greece could never form a caste by themselves, nor could they claim any other powers than were conferred on them by

Plan of the Precincts of Apollo's Temple at Delphi.
The ritual of the shrine. Thus Gr religion remained in the possession of the people, and developed no esoteric side either in dogma or in worship.

The seasons of worship varied with each particular shrine. While the state observed no recurring watch, it recognised a certain number of religious festivals as public ceremonies of Worship: days; thus at Athens the number of Festivals religious holidays in the year was somewhat larger than our fifty-two Sundays. The tradition of each shrine determined whether worship should be offered daily or monthly or yearly, and also what were the more important seasons of worship. The principle of the sacred days was that at certain seasons the god was present in his temple expecting worship; just as it was the principle of sacred places that the temple should be located where the presence of the god had been felt and therefore might be expected again. Neither the location of the temple nor the seasons of worship were determined primarily by human convenience.

The elements of worship in Greece were (1) prayers, hymns, and votive offerings, (2) the sacrificial meal, (3) propitiatory sacrifice and libations, (4) the processions, of Worship musical contests and athletic games, which formed part of the larger festivals. The hymns of Homer prayed to the gods at all times, now a word of prayer in danger, now more formal prayers in connection with a sacrifice; and such was doubtless the practice in later times. In the more formal prayers, it was customary to invoke the god with various epithets, to state the reason the petition, and to give the reason why a favorable answer might be expected—either former worship by the petitioner, or vows of future gifts, or former answers to prayer, or an appeal to the pity of the god. Sometimes a prayer reads as if it were an attempt to win divine favor by gifts; more commonly, if not always, the appeal is to a relationship between man and his god, in which man's gifts play a very subordinate part. Thanksgiving finds small place in prayer or in sacrifice, but it was rather expressed in votive offerings.

In every temple these abounded, as in certain Roman Catholic shrines today; and as is the case today they might be of value in themselves, they might have some special reference to the god, or they might refer to the human need in which the giver had found help. So far as the great public festivals are concerned, the prayer seems to have been merged with the hymn of praise in which the element of petition found a small place.

The most common form of worship consisted of the sacrificial meal, like the meat offering or meal offering of the Hebrews. The sacrifice consisted of a domestic animal, Oil Sacrificial Meal of the shrines where it was to be offered. First, the animal was led to the altar, consecrated with special rites and killed by the offerer or the priest while hymns and cries of worship were uttered by the worshippers. Then some of the inward parts were roasted and eaten by priests and worshippers. Finally the remainder of the creature was prepared, the thigh bones wrapped in fat and meat to be burned for the god, the balance of the meat to be roasted for the worshippers; and with libations of wine the whole was consumed. The religious meaning of the act is evidently found in the analogy of a meal prepared for an honored guest. The animal, an object valuable in itself, is devoted to this religious service; the god and his worshippers share alike this common meal; and the god is attached to his worshippers by a closer social bond, because they show their desire to honor and commune with him, while he consecrates the accept the gift and to share the meal they have prepared. (Possibly the animal was once thought to have been made divine by the act of consecration, or the god was believed to be present in his flesh, but there is no evidence that such a belief existed in the 6th cent. BC, or later.) The simple, rational character of this worship is characteristic of Gr religion.

When men felt that the gods were displeased or in circumstances where for any reason their favor was necessary, they made some sacrifice, and the animal offered was killed, and the flesh was eaten and the oil was used for religious purposes. The most formal sacrifice was that offered as a renewal or consecration, when the god had been removed by some defilement. The sacrificial meal was then offered to the god, and the offering was made at the altar of the temple.

9. Propitiation- a different form of sacrifice was performed. A black animal was selected, and brought to a low altar of earth; the sacrifice was offered toward evening or at night, and the whole animal was consumed by fire. While in general this type of sacrifice may be called propitiatory, its form, if not its purpose, varied greatly. It might be worship to spirits of the earth whose anger was to be feared; it might be offered when an army was going into battle, or when the crops were in danger of blight, or of drought; or again it was the normal form of worship in seasons of pestilence or other trouble. Sometimes the emphasis seems to be laid on the pronouncement of anger by an animal wholly devoted to the god, while at other times there is the suggestion that some evil substance is removed by the rite. The later conception is clearer in rites of purification, where, by washing, by fire, or by the blood of an animal slain for the purpose, some form of defilement is removed. In the sacrifice of a pig to Demeter for this purpose, or of a dog to Hecate, some mystic element may exist, since these animals were sacred to these respective goddesses.

These various elements of worship were combined in varying degree in the great religious festivals. These lasted from a day to a fortnight. After purification of the worshippers, which might be simple or elaborate, and some preliminary sacrifice, there was often a splendid procession followed...
by a great public sacrifice. In the greater festivals, this was followed by athletic games and horse races in honor of the gods, and sometimes by contests in music and choral dancing, or, in the festivals of Dionysus at Athens, by the performance of tragedy and comedy in the theater. In all this, the religious element seems to retreat into the background, though analogies may be found in the history of Christianity. The religious mystery plays were the origin of our own drama; and as for the horse races, one may still see them performed as a religious function, for example, at Siena. The horse races and the athletic games were performed for the gods as for some visiting potentate, a means of affording them pleasure and doing them honor. The theatrical performances apparently originated in ceremonies more essentially religious, in which men acted some divine drama depicting the experiences attributed to the gods themselves. The last feature is most evident in the mysteries at Eleusis, where the experiences of Demeter and Persephone were enacted by the people with the purpose of bringing the worshipers into some more intimate connection with these goddesses, such that their blessing was assured not only for this world, but for the life after death.

In all the forms of Gr worship perhaps the most striking feature was the absence of magic or superstition, almost the absence of mystery. Absence of Magic and Mystery Men approached the gods as they would approach superior men, bringing them petitions and gifts, making great banquets for their entertainment, and performing races and games for their pleasure, although this was by no means the whole of Gr religion, a phase of religion far more highly developed in the rational atmosphere of Gr thought than among other races. As the Gr gods were superior members of the social universe, so Gr worship was for the most part social, even human, in its character.

13. Absence of Magic and Mystery

The second element in Gr thought of the future life appears in the Homeric poems, and through the epic exerted a wide influence on later periods. Here the separateness of the souls of the dead from the human life is emphasized. Once the bodies of the dead are burned, the souls go to the realm of Hades, whence there is no return even in dreams, and where (according to one view) not even consciousness remains to them. It would seem that the highly rational view of the world in the epic, a point of view which laid stress on the greater Olympian gods, banished the belief in souls as akin to the belief in simel and magic influences. We might almost say that the thought of the greater gods as personal rulers tended to drive out the thought of lesser and more mystic spiritual influences, and made a place for souls only as shades in the realm of Hades. Certainly the result for Gr religion was to render far less vivid any idea of a life after death.

3. Later Beliefs

The third element was associated with the worship of the gods of the lower world, and in particular Demeter and Persephone. In this

2. Future Life in the Homerics

Poems

Mourners about a Couch on Which Rests the Body of the Dead.

Ruins of Eleusis.

IV. The Future Life.—Gr thought of the life after death was made up of three elements which developed successively, while the earlier ones never quite lost their hold on the people in the presence of the later. The oldest and most permanent thought of the future found its expression in the worship of ancestors. Whether the body of the dead was buried or burned, the spirit was believed to survive, an unsubstantial shadowy being in the likeness of the living man. And rites were performed for these shades to lay them to rest and to protect them from injuring their survivors, if not to secure their positive blessing. As at other points in Gr

of wreaths and flowers. The human wants and satisfaction of the spirit are thus indicated. And the purpose of these rites was to keep the spirit alive, certainly to keep it in a blessed state. It will not improve the survivors and bring on them defilement which would mean the wrath of the gods. At the same time, any contact with death demands purification before one can approach the gods in worship.

As the gods were members of the social universe, so Gr worship was for the most part social, even human, in its character.
later prophets perceived the truth that while souls were not to be worshipped, the dead who died in the Lord did not become mere shades but continued to live as the objects of His Divine love.

V. Sin, Expiation, and the Religious Life.—The ancient Heb religion made much of sin, and of the remedy for sin which God, in loving mercy to His people, had provided; in the Greek thought of sin found no such place in the religious life, though of course it was not absent altogether. If sin is defined as that which causes divine displeasure and wrath, it appears in Gr thought in three forms: (1) as the transgression of moral law, (2) as neglect of the gods and consequent punishment, and (3) as pollution. The cause of sin is traced to human folly, either some passion like envy or anger or desire for gain, or to undue self-reliance which develops into presumption; and once a man has started in the wrong direction, his sin so affects judgment and will that he is all but inevitably led on into further sin. According to the simple Gr theology, the transgression of moral law brings its penalty, nor can any sacrifice induce the gods to intervene on behalf of the transgressor. All that expiation can accomplish is to set right the spirit of the transgressor so that he will not be led into further sin. Neglect of the gods—the second type of sin—brings its penalty in reality in the results of divine wrath, but in this case, prompt repentance and submission to the gods may appease the wrath and therefore change its results. Pollution, the third cause of divine displeasure, often cannot be called sin; the fault may be only that he pollutes the temple, but he who first approaches the gods is, in a just cause of divine anger. In general the Gr thought of sin centers about the idea of undue self-reliance and presumption, ἐφοδοσία (ἐφοδοσία), which is the opposite of the characteristic Gr virtue, ἐφοδιασμός (ἐφοδιασμός), namely that temperate mode of life in which everything is viewed in right proportion. Inasmuch as the Gr gods are righteous rulers, the nature of sin lies in its opposition to divine justice, not in unholiness or in the rejection of divine love.

The demands of the religious life in Greece were relatively simple. To avoid acts of impiety such as are mentioned above, to perform religious acts and punctiliously, were all that was required, though the religious man might find many opportunities for worship beyond what was expected of everyone. Little is said of the spirit of worship which underlay the outward acts. Nor does the command, “Be ye therefore holy, even as I am holy,” find an echo in Greece. At the same time the fact that the gods so definitely represented human ideals of life, must have meant that in a way men aimed to make their lives conform to divine ideals. The essential feature of the religious life was the true recognition of human dependence on the gods, a dependence which showed itself in obedience to the divine rule, in trueful confidence that the gods would bless their worshippers, in resignation when misfortune came, and particularly in the belief in the loving care and protection of the divine rulers. In Greece, the religious man looked to the gods not so much for salvation from evil, as for positive blessings.

VI. The Influence of Greek Religion on Christianity.—This is not the place to speak of the decadence of Gr religion, of its ameliorating influence on the Alexandrian Church, or of the control it exerted over the Rom state. Its most permanent effect is found rather in Christianity. And here its shaping influence is first noted in Christian theology, beginning with Paul and the Apostle John. For although Gr religion was more free from dogma or anything that could be called theology than are most religions, it furnished the religious content to the greatest philosophical systems we know; and all through the centuries the leaders of Christian thought have been trained in the religious philosophy of Plato and of Aristotle. Our Christian conceptions of the nature of God and the soul, of the relation of God to the physical universe, and of God’s government of the world, have all come along the lines laid down by these Gr thinkers. And while the debt is primarily to Gr philosophy, it should never be forgotten that Gr philosophy formulated these conceptions out of the material which Gr religion furnished; and one may believe that it was the religious conceptions formulated by centuries of thoughtful worshippers which found final expression in the Gr philosophic systems.

Again, the organization of the early Christian church and its form of government was quite as much Gr as it was Heb in origin. 2. Greek Influence on Christian Liturgy organization had its religious side, be it family, or school, or state; and further, that some phases of religion in Greece were quite thoroughly organized in a manner that was adapted without much difficulty to the Christian religion. Moreover the thought of the Gr priest as not a sacred man, but a man appointed by the community to a sacred office, was naturally adopted by the nascent Christian communities. Even in the organization of worship, in the hymns and liturgy which gradually developed from the simplest beginnings, it is not difficult to trace the influence of what the Gr converts to Christianity had been brought up to regard as worship of the gods.

The most striking case of the effect of the old religion on the new is found in the method of celebrating the Christian sacraments. In the 2d cent. AD the baptismal bath took place after a brief period of instruction, and at the common meal sacraments the bread and wine were blessed in commemoration of the Master. Three centuries passed and this simplicity had given way to splendid ceremony. Baptist ordinarly was performed only on the “mystic night,” the night before Easter. Almost magic rites with fasting had given to the candidates; ungirded, with loose hair and bare feet, he went down into the water, and bại was anointed with the gift of the Holy Spirit; then the candidates, dressed in white, wearing crowns, and carrying torches, proceeded to their first communion in which a mixture of honey and milk might take the place of...
wine. The whole ceremony had been assimilated to what Gr religion knew as an initiation, in which the baptized underwent some essential change of nature. They were said to have "put on the dress of immortality."

The Lord's Supper was carefully limited to those who had undergone the "initiation," and even among these, at length, degrees of privilege arose. The ceremony came to be known as a mystery, the table as an altar, the officiating priest as a "hierarch," and the result as a blessed "vision" of sacred things by which the resurrection life was imparted. In its formal elements and the interpretation of its meaning, as well as in the terms used to describe it, the effect of the Gr mysteries may be seen.

Yet during these three centuries Christianity had been waging a life-and-death struggle with the old religion. It is impossible to believe that converts to Christianity should intentionally copy the forms of a worship which they had often at much cost to themselves rejected as false. The process must have been slow and quite unconscious. As the Gr Church continued, the old Gr polytheism was used in forming a Christian theology, so the conceptions and practices which had developed in Gr religion found their way into the developing Christian ritual. Much of this ritual which had no essential place in Christianity was later rejected; some still remains, the contribution of the religious life of Greece to the forms of worship in our world religion.


ARThUR FAIRBANKS

GREECE, SONS OF: "I will stir up thy sons, Zion, against thy sons, O Greece, and will make them the sword of a mighty man" (Zec 9 13). The passage doubtless refers to the captive Hebrews who are held by the Greeks. The exhortation is to insurrection against the Greeks. Although bearing a striking similarity to the passage in Joel 3 6, there is no connection between the two. In the first, there was conflict between the nations; in the second, simply a reflection upon Tyre and Sidon for having sold into Greece certain Jewish captives. From a Jewish standpoint the Macedo-Hereans were really between Jews and Greeks. See JAVAN; ASMANEANS.

GREEK LANGUAGE. See LANGUAGE OF NT.

GREEK VERSIONS. See Septuagint; Versions.

GREEKS. See GRECians.

GREEN, grn, GREENISH. See Color.

GREETING, grē'iting (καλέω, shā'āl; χαίρω, cha'rō, ἀσπασμός, aspāsmōs, ἀσπασματος, aspazomai): (1) Shā'āl means "ask," "to inquire of anyone respecting welfare," hence "to greet." In the OT the word "greet" occurs only once in AV or RV, viz. in 1 K 12 5, to Nabal, and "greet him in my name." But it is implied in other places where shālūm ("well," "prosperity," "peace"), the common Heb greeting, is used; e.g. in Gen 37 4, it is said of Joseph that his brethren could not speak peaceably unto him; i.e. could not give him the common friendly greeting of "Peace!" "Peace be to thee!" So, in Gen 43 27, RV "He asked them of their welfare" (AVm "peace"); Ex 18 7, "They asked each other of their welfare" (AVm "peace"); 2 S 11 7, "How Joab sends to the king?" (AV, RV "of the peace of the king"); Joab said to Amasa (2 S 20 9), RV "Is it well with thee, my brother?" (Heb "Art thou in peace, my brother?"); Boaz greeted his reapers with "Jeh be with you," and they answered, "Jeh be with thee" (Ruth 2 4; cf Ps 129 8, "The blessing of Jeh be upon thee, Jeboam, in the name of Jeh"). For the king, we have, AV and ERY "God save the king" ("Let the king live," AV [Long] live the king") (1 S 10 24, etc.; "Let my lord king David live for ever" (1 K 1 53; see also Neh 2 3; Dn 2 4, etc.). In Excedus 6 5 it is said "a fair-speaking tongue will increase kind greetings," RV "multiply courtesies" (eupropsogra). (2) When Jesus sent forth His disciples to proclaim the kingdom, they were to "salute" the house they came into "with a greeting (Jn 14 27)—not as the world giveth," in a formal way. A frequent form of greeting in the NT is chairō ("to rejoice," imp. and inf., chairē, chairēn, "joy to thee," "joy to your heart," "Thank you," "and "All hail the Lord") 26 49; 29 26; 30 15 18; Lk 1 28; Jn 19 3), "Rejoice!" (Phil 1 3; ERV "fellow"). Another word for greeting is aspasmos, "greetings in the markets" (AV Mt 23 7; Mk 12 38; "salutations," Lk 11 43, "greetings," Lk 20 40; also Lk 1 29 41 44; 1 Cor 16 21; Col 4 18; 2 These 3 17; in all these places RV has "salutation"). (3) Of eulogiatary greetings we have examples in Jas 4 17, "Peace!" (θαλάττα, etc.; 5 7; Dn 4 1; 5 25. These are frequent in the Apoc: 1 Esd 6 7, "to King Darius greeting" (chairē); 8 9; 1 Mac 10 18, etc.; 2 Mac 1 10, "greeting, health," etc. We have the same form in Acts 16 23; 25 26. In 3 Jan ver 14 it is, "Peace [be] unto thee. The friends salute thee;" RV "Paul of Tarsus," the apostle with the special Christian greeting, "Grace to you and peace from God our Father and the Lord Jesus Christ" (Rom 1 7; 1 Cor 1 3, etc.). Also at the close, "The grace of the Lord Jesus Christ be with you" (1 Cor 16 23; also Col 2 3). RV accepts greetings to be given to various persons, and sends greetings from those who are with him (Rom 16 5 23; 1 Cor 16 19; 2 Cor 13 13; Phil 4 21; Col 4 10, etc.). In those cases the word is aspasmoi, and RV translates "salute," etc (cf Jas 1 1; 1 Pet 1 2; 5 14; 2 Pet 1 2; 2 Jn vs 8 13; Jude ver 2). See GODSEND; KISS. W. L. WALKER

GREYHOUND, grā'hound. See Dog.

GRIEF, grēf, GRIEVE, grēv: There are some 20 Heb words tr in AV by "grieve," "grief," "to be grieved," etc. Among the chief are הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָלָה, הָлāh, hōlt, hōlt, yāḥānān, cāzā, kā'as, cāzā, 'āqāb. They differ partly, in their physical origin, and partly, in the nature and cause of the feeling expressed. RV in several instances gives effect to this.

(1) Hālāh, hōlt express the sense of weakness, sickness, pain (e.g. Samson, in Jgs 16 7 117, "Then shall I become weak [hālāh], and be as another man"); Isa 17 11 AV, "a heap in the day of grief"); 63 3 4, "a man of sorrows, and acquainted
with grief, ’’He hath borne our griefs’’ (kōlē), RVm Heb ‘‘sickness, sicknesses,’’ ver 10, ’’He hath put him to grief,’’ RVm ‘‘made him sick’’ (hālāk) (tr. by lāhāk, Heb ’’he faints’’), Neb, ’’incurable grief,’’ of Mic 6 13; Nah 3 19; yādām, perhaps from the pain and weariness of toil (Ps 31 10), ’’For my life is spent with grief,’’ RV ‘‘sorrow’’; ’’The Lord added grief to my sorrow,’’ RV ‘‘sorrow to my pain’’ (Jer 4 19); lāhāk implies provocation, anger, irritation; thus Hannah’s reply to Eli (AV, ’’Out of the abundance of my complaint and my grief’’ [RV ‘‘provocation’’] have I spoken’’ (1 S 1 16). Ps 6 7; 31 9; ’’grieve;’’ Prov 17 25, ’’A foolish son is a grief to his father’’ (1 S 1 16). The same word is rendered ’’wrath’’ in 12 16, AV ’’a fool’s wrath,’’ RV ‘‘ vexation’’; so also 27 3; Job 6 2, ’’Oh that my grief were thoroughly weighed,’’ RV ‘’Oh that my vexation were but weighed’’ (in 2 AV the same word is tr. ’’wrath,’’ RV ‘‘ vexation’’); lāhāk is ’’sorrow,’’ ’’pain’’ properly ’’to hurt.’’ It occurs in Job 2 13, ’’His grief’’ [RV ‘’or pain’’] was very great’’; also 16 6 RV, ’’grieved,’’ makāḥ ḥob; ’’sorrows,’’ pm. ’’sorrow,’’ [Ps 39 6, RV ’’the pain’’], Isa 55 9, ’’a man of sorrows’’; ver 4, ’’Surely he hath carried our sorrows’’; mārāḥ and mārār indicate ’’bitterness’’ (Gen 26 35; 49 23; 1 S 30 6; Ruth 1 13; Prov 14 10). The heart knoweth its own bitterness, makāḥ lī ḥob (Neb); words of staggering exclamation only in 1 S 55 31, ’’This shall be no grief unto thee,’’ RVm Heb ’’cause of staggering,’’ ra’ (a common word for ’’evil’’) denotes an evil, a calamity, only once in AV tr. ’’grief,’’ viz. of Jonathan’s gourd, ’’to deliver him from his evil case’’ (Jon 4 6); yārē ’’ to be evil,’’ Dt 15 10, RV ’’Thy heart shall not be grieved when thou givest unto him’’ (also 1 S 1 8; Neh 2 10; 13 8; several times tr. ’’grieved’’); bārāḥ, ’’to burn,’’ ’’to be written’’ (e.g. Gen 4 6, ’’Why art thou wroth?’’ is tr. ’’grieve!’’ in Gen 45 5, and 1 S 15 11 AV (RV ’’ Samuel was wroth’’); the same word is often used of the kindling of anger; lādāh, ’’to be weary,’’ tiṭriel, ’’faint’’ (Prov 26 15), AV ’’The aloofness, the hidden hand in his bosom, it grieves him to bring it again to his mouth,’’ RV ’’ wearieith’’; also Job 4 2; ṣāqūb, ’’to grieve,’’ ’’to be vexed,’’ occurs in Gen 6 6; 34 7; 45 5; etc. Ps 78 40, ’’How oft did they . . . grieve him in the desert.’’ Of other words that tr. ’’grieve’’ may be mentioned kī ’’ to weary of,’’ ’’to loathe’’ (Ps 95 10), ’’Forty long years was I grieved with that generation’’; in 119 138; 139 21, RV ’’loatheth’’; hāmēṣ, implying to be bitterly or violently moved, aor (often pl. ’’leaves us’’), only in Ps 83 21, RV ’’For my soul was grieved,’’ m ’’Heb ’’was in a ferment.’’ (2) In the NT ’’grief,’’ ’’grieve,’’ etc, are infrequent. The commonest words are lōpē (1 Pet 2 19), RV grief, elsewhere tr. ’’sorrow’’; lōpē, ’’to grieve’’ ’’afflict’’ (Mk 10 22, RV ’’sorrowful’’); In 21 17, ’’Peter was grieved’’; Rom 14 15; 2 Cor 2 4, RV ’’made sorry’’; ver 5, ’’caused sorrow’’; Eph 4 30, ’’Grieve not the Holy Spirit of God’’; diapenteia, lit. ’’to labor through,’’ ’’to grieve self’’ occurs twice (Acts 4 2; 16 18, RV ’’ sore troubled’’); stenāzō, ’’to groan, or sigh,’’ only tr. ’’grief’’ (He 13 17), RVm ’’groaning’’; prosōchthēzō, ’’to be indignant,’’ etc, twice (He 3 10 17, RV ’’ displeased’’). The reference is to Ps 55 10, where the LXX by this Gr word tr. kath (see above). The less frequency in the NT of words denoting ’’grief’’ is significant. Christ came ’’to comfort all that mourn—to give a Garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.’’ Christians, however, cannot but feel the grief, and it is to be noted that in both the OT and NT, God Himself is said to be subjected to grief. W. L. Walker

GRIEVANCE, gree’vans (κατηγορία, ‘‘amal’’): Occurs only in AV as a tr. of Hab 1 3, ’’Why dost thou show me iniquity, and cause me to behold griefs’’? (RV ‘’to look upon perverseness’’); ‘‘amal’’ is also tr. ’’perverseness’’ by AV and RV in Nu 23 21, ’’perverseness in Israel’’; Isa 10 1, AV ’’grievousness,’’ RV ’’ perverseness.’’ In Hab 1 3, AV tr. the same word ’’iniquity’’ (m ‘’grievances’’). Thou art of purer eyes than to behold evil and cannot look on iniquity’’ (in ’’grievances’’); RV ’’ perverseness.’’ The word means originally ’’toil,’’ ’’labor’’ with sorrow, misery, etc, as the consequence, and is often so tr. It is the word in Is 53 11, ’’He shall see of the travail of his soul, and shall be satisfied.’’ W. L. Walker

GRIEVOUS, gree’vus, GRIEVOUSLY, gree’vus-li, GRIEVOUSNESS, gree’vus-nes: In addition to several of the words mentioned under Gaze (q.v.), we have kōbēth (’’heavy’’), S t, e.g. Gen 12 10, ’’The famine was grievous in the land,’’ RV ’’sore’’; marāq (’’powerful’’), ’’a grievous curse’’ (1 K 2 8); gūr, ’’to turn aside’’ (Jer 6 28), ’’grievous revolters’’; kōbēth, ’’to make sharp,’’ (1 A 4; 2 Ch 10 4); kōbēthōm (Or 4 1), ’’They call all grievous deaths,’’ RV ’’ deaths of sicknesses’’; ābēth (Ps 31 18), ’’which speak grievous things proudly,’’ RV ’’against the righteous insolently’’; hē, ’’sin’’ (Lam 1 8), ’’Jehus hath grievously sinned’’ (l.t., ’’hath sinned a sin’’); tr. ’’to trespass’’ (Ezk 14 35), ’’trespass passing grievously’’ (lit. ’’trespassing a trespass’’); RV ’’committing a trespass’’; kōbēθedh, ’’weight’’ (Isa 21 15), ’’grievousness’’; barās, ’’heavy’’; gūrēw, ’’grievous wolves’’ (Acts 20 29), ’’grievous charge’’ (25 7), ’’The commission of unlawful actions’’ (1 Jn 5 3); oknērōs, RV ’’irksome’’ (Phil 3 1); ponērōs, ’’evil’’ (Rev 16 2), ’’a grievous sore’’; dusbētaktos, ’’grieve to be borne’’ (Mt 23 4; Lk 11 40); deinē, ’’greatly’’; grievously ’’mented’’ (Mt 8 6); kōbēs, ’’ badly,’’ ’’grievously vexed’’ (Mt 15 22). W. L. Walker

GRINDER, grīn’drer. See MILL.

GRINDING, grīnd’ing. See CRAPTS.

GRISLED, grīs’ld, GRIZZLED. See COLORS.

GROAN, grōn (κήρ, nā’akh, Pēn, ’ānek; stenāzō, stenāzō, ἱπποδομάω, embriomai): The Eng. word, noun and vb., is an attempt to imitate the vocal sound which is expressive of severe pain or distress, physical or mental. It is cognate with the Scottish dialect word grīn, and with grīvīn, its original obsolete sense, as used in the Anglican Prayer-book version of Ps 59 6 14, ’’grin like a dog and go about the city’’; here ’’grin’’ is a tr. of hāmāh, and means the sound of the nightly howling of the pariah dogs in Jerusalem and other oriental cities. It is used in the OT: (1) To denote the expression accompanying physical suffering, as in the case of the Israelites in Egypt oppressed by Pharaoh’s taskmasters (Ex 2 24; 5 22, 25), or in Pald under the yoke of the Canaanites (Jos 2 18, nā’akh). It is also used in Job’s description of the sufferings and wretchedness of the poor (24 12), as well as in his complaint concerning his own suffering when smitten by the hand of God (23 2). The Psalmist speaks of groaning when fever-stricken and removable, AV and RV ’’ roaring all the day long’’ (Ps 32 3; 38 9; 102 5; 22 1). (2) The expression of suffering on the part of beasts, hungry and thirsty in drought (Joel 1 18). (3) The manifestation of moral and spiritual distress as in Ps 6 6; 102 20 (RV ’’groaning’’). (4) Metaphorically groaning is the despairing note of Egypt in the prophecy of her overthrow by
Babylon, the sound being that uttered by a deadly wounded man (Ezk 30 24; similarly in the prophecy of the Persa conquest the misery of Babylon is thus represented by Jer 51 52); and the misery of Tyre when taken by the Babylon is similarly described (Ezk 26 15, AV “cry”).

The word for “sigh” (šādāhāh) is closely allied, and the meanings are sufficiently akin, so that the terms seem interchangeable. A sigh is physically a sign of respiratory distress due to depressed action of the heart. It is consequently the indication of physical weakness or mental disquietude, as Ps 12 5; 31 10; 79 11; Isa 21 2; 24 7; 35 10; Jer 46 3.

Neḥ is the crying of persons dying or starving, as in Ezk 30 24; Job 24 12. A somewhat similar word, ḥāghāh, means the complaining sound like that of the cooing of doves (Isa 59 11; Nah 2 7). Neḥ is the sound of lamentation of the dead (Jer 9 10; 31 15; Am 6 14).

In the NT “groaning” is used for the expression of mental distress. In Jn 11 33-35 the word used is part of the vb. embrimaomai, which conveys the idea of deep and earnest emotion. The same word in two other passages is translated “strictly charged,” and indicates the greatness of the cause (Mt 9 30; Mk 1 43). Elsewhere “sighing” and “groaning” are renderings of words derived from the vb. stenazō, as in Rom 8 23; 2 Cor 5 2; Mk 7 34; 8 12. Stephen calls the groaning of Israel in Egypt στίγματα, (Acts 7 34), and the united wail of the travelling creation is expressed by St. Paul by the word stuneetseoi (Rom 8 22). The sigh is a characteristic sign of woe in Isa 21 2; 34 7; Jer 45 3; Lam 1 4.8.11.12; Ezek 9 4; 21 6f.

ALEX. MACALISTER

GROSS, grōs (רֶדּא, rodolph): Used twice with “darkness” in Isa 60 2; Jer 13 16. In the NT the vb. πνεύμα, πουμά, “to make fat,” is applied twice to “making gross” the heart (Mt 15 15; Acts 28 27). See GREESE.

GROUND, ground, groundned, ground-ed (רֶדּא, ṣādāhāh, ʾunner, erec, yeb; gē)

(1) “Ground” is in AV the tr of ʾādāhāh, “the soil,” the ground so called from its red color, frequently also as “earth” and “land” (Gen 2 5 f; Ex 3 5; 8 21; etc); it is more often the tr of erec, which means rather the earth, oftenest tr “earth” and “land” (Gen 18 2; Ps 74 7; Isa 5 26; etc); other words are ḥel, portion, “field.” “habitation” (Gen 3 12; RV “inhabitance,” “inhabiting” (1 S 8 12) ʾādēh, “a pasture,” “a field,” “an in;” 1 Ch 11 13, RV “plot of ground”); for other special words see DRY; FALLOW; PARCHED.

(2) In the NT the common word for “ground” is gē, “earth,” “soil,” “land” (Mt 15 18; Acts 7 53; “holy ground,” etc); other words are ḥēres, “field” (Lk 14 18, “I have bought a piece of ground,” RV “field”); ἄπτωμα, “spot,” “place” (Jn 4 5, “parcel of ground”).

(3) As past part. of “to grind,” “ground” appears as the tr of ṭophōth, pounded corn (2 S 17 19; RV “bruised”); “grounded” is also the tr of tāhēm (Ex 32 20; Nu 11 8; Dt 9 21, RV “grinding”).

(4) “Ground,” as the basis of the tr of ἔλεγχον, occurs in 1 Tim 3 15 as the tr of ἐκδοταμα (from ἐκδοτος), “the pillar and ground of the truth,” RV “stay”.

“Grounded” is used in the sense of founded, based, fixed to (Isa 39 28). In every place where the grounded staff shall pass, which the Lord shall lay upon him, AV “Heb every passing of the rod founded” (Ex 32 20; Nu 11 8; Dt 9 21, RV “grinding”).

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In Eph 3 17 we have “rooted and grounded in love,” and in Col 1 23, “if ye continue in the faith, grounded and settled,” RV “if ye set your minds,” both tēmēlēō, “to lay a foundation.” In Ecc 18 6 “ground” is used for the “bottom of things,” but RV has “to track them out” (eischinētēō), “to trace out.”

(5) Figurative uses of “ground” are as representing the heart in relation to its reception of words of truth and righteousness (Jer 4 3; Hos 10 12, “Break up your fallow ground”); to the word of the kingdom as preached by Christ (Mt 13 8 23); dry, parched, thirsty ground stands for a poor condition (Ps 107 33 35; Isa 55 7; 44 8; 53 2; Ezek 19 13).

W. L. WALKER

GROVE, grōv: (1) ʾasḥērāh. See ASHRAH.

(2) ʾešhēl (Gen 21 35 AV “a tamarisk tree”). See TAMARISK.

GRUDGE, gruj (גּרְעָד, gruad; אֶגּרְעָד, egraud), geqges, goqqumos: “Grudge” (perhaps a mnemonic word, cf Gr grūd) is to be transmitted “to grumble” or “murmur” at any person or thing, to entertain an envious or contemptuous feeling, to be displeased with unwillingly, etc. It occurs in AV as the tr of nādar, “to keep anger” (Lev 19 18, “Shall not . . . bear any grudge against the children of thy people”); in Ps 59 15, as the tr, in text, of Heb lānā, “to pass the night,” “to tarry,” Niphal, “to show oneself obstinate,” “to murmur or complain” (of the enemies who were hunting David like dogs), “Let them wander up and down for meat, and grudge if they be not satisfied,” etc. If they be not satisfied then they will speak high words, RV “And tarry all night if they be not satisfied,” but see Ex 15 24; 16 2; Nu 14 2; Josh 9 18, etc, where the tr is “murmur”; may not the meaning be “and growl [or howl] if they be not satisfied?” “Grudge” formerly implied open expression of discontent, etc, e.g. Wyclif has in Lk 15 2, “The farisies and scribs grachtichen sijenge,” etc.

In Jas 5 9, stenazō, “to groan,” “to complain” (from affliction or from impatience or ill-humor), is used “to grudge” (Grudge one another against another, brethren, RV “murmur not”; goqumos, “a grumbling;” “a murmuring” (Jn 7 12; Acts 6 1), is rendered “grudging” (1 Pet 4 9), “Use hospitality one to another without grudging,” RV “murmuring” (of Phil 2 14; Jn 15 27; “to do out of grudging” (2 Cor 9 7; RV “not grudgingly,” m “Gr of sorrow”); in Eccles 10 25 we have “will not grudge” (goqudo), RV “murmur.”

“Grudge” was frequent in the earlier VSS, but is changed in AV for the most part into “murmur” (RV completes the change, except Lev 19 18, and text of 2 Cor 9 7).

W. L. WALKER

GUARD, gārd: (1) בּוּדָא, bōdā; šar ha-fabbāhām, “captain of the guard,” lit. “slaughterers” (Gen 37 36; 39 f; 40 34; 42 10); בּוּדָא, bōdā, rabh jobbahehām (2 K 25 8 11 20; Jer 39 19; etc); בּוּדָא, bōdā, rabh barayyadh (Dan 2 14), “guard,” AV “footmen” (1 S 22 17; sārē hā-rāṣēm, “chief of the guard,” AV “captains of the guard” (1 K 14 27); iā hā-rāṣēm, “guard-chamber,” “chief of the guard,” AV “captains of the guard” (1 K 14 28; cf. Ezek 40 21, etc, where “lodges” are “guardrooms”; see A. B. Davidson ad loc.).

(2) מַשְׂמָח, mishmā, “guard,” a defense to a point of danger (Neh 4 22; Ezk 30 7). (3) מַשְׂמָח, mishmā, “guard” (2 S 25 25; where AV and RV have “council,” the body over which Beniah
was set by David and whose functions were perhaps those of a body-guard. (4) **Στρατηγός, spekoulos-tôr, ‘guard’** (Mt 6:27, ‘a man of Herod’s guard, whose duty it was to mark, writing for Romans, simply transliterates the Lat _spectator_ “a scout,” “an executioner,” as in loc.). (5) **Στρατηγεύς, stratopedarchês, “captain of the guard”** AV, “captain of the praetorian guard” RVm, Acts 23:16. See CARTEES. (6) Karaites, kontribnäta, “watch” AV, “guard” ARV and RV (Mt 27:65,66; 28:11).

An oriental monarch’s body-guard consisted of picked men attached to his person and ready to follow him in his personal and important and confidential concerns. At the courts of Egypt and Babylon the members of the guard were known as “slaughterers,” “executioners” (Gen 37:30 AVm, where Potiphar is called their captain); 2 K 25:8, where Nebuzaradan is called their captain (AVm “chief marshal”). Whether it had ever been the function of the body-guard to kill meat for the royal table there is little directly to show; that they acted as executioners can be well understood. In Israel they were known as the “footmen” (1 S 22:17 AV, ARVm and RVm “runners”) who acted as royal messengers or couriers from the time of Saul onward (2 K 10:25; 11:6), and this designation connects them with the couriers of the kings of Persia. (Est 3:13,15; 8:14, where our VSS render “posts,” though the Heb is răqôm).

The men of the royal body-guard were usually foreigners like the janissaries of oriental monarchs down to modern times, who prefer to have around their persons warriors uninfluenced by family connection with the land. Rameses II had such a body-guard whose commandants ranked with the great officers of the crown (Maspero, _Struggle of the Nations_, 766). David’s body-guard of 600, known also as the gibborim or “mighty men,” consisted of Cherethites, Pelethites, and Gittites (2 S 15:18; 20:23), and we read of Curites (2 K 11:19), who may have been Curitans or Cretans, as forming part of the guard at the coronation of King Jehoshaphat.

That this guard had duties in connection with the temple as well as the king’s house seems clear. They were employed as slaughterers of the sacrifices before the Levites and were intrusted with the office is not surprising inasmuch as this guard is not said to have been formed of “tribes of the priests and of the Levites” but of “runners.” But they accompanied King Rehoboam when he visited the temple (1 K 14:28), and to their captains were committed the shields of brass which took the place of the shekels of gold which Solomon had hung up in the temple; Jehoiada employed their captains to put Athaliah to death and to exterminate the worshippers of Baal who had fled to the temple precincts (2 K 11:4 ff); the temple gate leading to the palace was called “the gate of the guard” (2 K 11:19). At this time, and for this occasion, at least, the royal body-guard were the temple guards; and when Ezekiel drew up his plans for the temple which he conceived to replace the temple destroyed by Nebuchadrezzar, the ‘lodges’ or ‘little chambers’ were rooms for the accommodation of the temple guard (Ezk 40 7:10,21,33, etc).

**GUIDE,** gär'dăn-əm. See FAMILY; ANGEL.

**GUDGODAH,** gud-gô’dah (גְּדוֹגָדָה), gudgôdhâhâh: A place in the wilderness journeys (Dt 10:7), corresponding to Har-haggdâd in Nu 33:32. LXX in each case renders Ῥαγιᾶδα, Ῥαγιᾶδα. The site cannot now be identified; but there may be an echo of the ancient name in the term ‘Gudgah, a companion of Wady Jauf, which comes down from `et Tuh into the `Arabah nearly due W. of Petra. There are difficulties, however, as the consonants do not correspond.

**GUEST,** gest (N*ภิ, hārd; āvāk, ana-keimai): Oriental customs growing out of a nomadic life demand a greater abandon and freedom with respect to the relation of host and guest than are permitted by the conventionalities of western life. A householder is expected to be hospitable and in turn the traveler may accept with perfect ease the hospitality shown without any obligation to pay. See HOSPITALITY. The significance of the word is that of one who is called or invited. A certain sacredness, unknown to modern western society, was attached to the guest, so that a special apartment was set aside for the guests. See GUEST-CHAMBER. In the OT only 3 times the word itself is used, with reference to the guests of Adonijah (1 K 1:4,41); to a Jewish woman (Prov 9:18); and of Jeh (Jb 7:1). In the NT, 3 times (Mt 22:10; Lk 19:7, AV, RV “to lodge”). Though but few actual uses of the word occur, there are abundant illustrations of the guest relation in both OT and NT. E.g., is manifest in the striking attitudes of Jesus on occasions. Notable among these are the hospitality of Matthew (Lk 5:29 ff); Jesus’ relation to Martha and Mary (10:35 ff), and His entrance into the house of Zaccheaus (Lk 19:1 ff). Likewise, is evident in the relation which should exist between the guest and his host (see Lk 7:44,46; Mt 18:35; 10:40).

**WALTER G. CLIFFINGER**

GUEST-CHAMBER, gest’châm-bër: The tr of (1) Ῥαγιᾶδα, Ῥαγιᾶδα, Ῥαγιᾶδα; (2) kātalauma, katâluma (Mk 14:14; Lk 22:11). The Ῥαγιᾶδα was probably a room in which the sacrificial feasts were held. Katâluma is derived from katalaû, which means “to slake,” i.e., the ropes of the beasts of burden, and hence “to lodge.” Katâluma has accordingly often the sense of “inn,” but as used in Mk and Lk it has the narrower meaning of a room in which to eat.

**GUIDE,** gär’dăn-əm, “allāhp, ḫaṭṭi, nāḥāl, ṭīš, nāḥāḥ; ḥā’nēs, ḥā’nēs, ḥā’nēs, ḥā’nēs; “Guide” (n.); (2) ḫaṭṭi, “an intimate;” (3) ḥā’nēs, “a friend,” “friend of the family;” (4) ḥā’nēs, “enemy;” (5) ḫaṭṭi, (n.), “a companion;” (6) “to help,” “to go to the aid of;” “to give counsel” (Mt 1:21, “I will guide thee with mine eye;” RV “I will counsel thee with mine eye upon thee,” Ps 32:8); (7) “to lead;” “to conduct.” (Ps 112:5, “He will guide his affairs with discretion, “RV “He shall maintain his course as an angel;” (8) nāḥāḥ, “to drive,” “to lead” (Ps 78:52); ḥā’nēs, “to show the way,” “guide” (Jn 16:13, “He shall guide you into all truth,” RV “the truth”);
GUILE, guilt: The Christian idea of guilt involves three elements: responsibility (Gr aitia, "cause"), depending upon a man's real freedom), blame-worthiness (Lat reatus culpas, depending upon a man's knowledge and purpose) and the obligation to make good through punishment or compensation (Lev 26:4). In other words, in thinking of guilt we ask the questions of cause, motive and consequence, the central idea being that of the personal blameworthiness of the sinner. 

I. In the OT.—Not all of this is found at once in the OT. The idea of guilt corresponds to that of righteousness or holiness. When these are ritual and legal, instead of ethical and spiritual, they will determine similar the idea of guilt. The legalistic conception of guilt may first be noted. Personal blameworthiness does not need to be present. "If any one sin, and do any of the things which the Lord hath commanded not to be done; though he knew it, yet is he guilty, and shall bear his iniquity" (Lev 5:17). The man is guilty, not because he might or should have known; he may merely have touched unwittingly the body of an unclean beast (Lev 25.3). The guilt is here because the law has been transgressed and must be made good (Lev 5:15. 16; 6:3. 13. 22. 27; see also 5:23-4. 17).

Moreover, the element of personal responsibility is sometimes lacking where guilt is assigned. The priest may sin "so as to bring guilt on the people" (Lev 4:3). One man's wrongdoing may "cause the land to sin" (Dt 24:4). Israel has sinned in Achan's greed and therefore suffers. Even when the guilty man is found, his children and his very cattle must bear the guilt and punishment with him, though there is no suggestion of their participation or even knowledge (Josh 7:24. 25). Here the full moral idea of sin and guilt is wanting because the idea of personality and personal responsibility has not come to its own. The individual is still merged here in the clan or nation.

The central idea in all this is not that of the individual, his responsibility, his motive, his blame. It is that of a rule and the transgression of it, which must be made good. For this reason we see the ideas of sin and guilt and punishment constantly passing over into each other. This may be seen by noting the use of the words whose common root is 'shm, the distinctive Heb term for guilt. In Lev 5 to 7 in the adj. form it is rendered "guilty," in the noun as "trespass offering." In Hos 5:10 it seems to mean punishment (see Gn 17:8, where God is made to eat sour grapes (Jer 31:29-30; Ezek 18:22-32; 2 K 14:6. of 2 S 24. 17).

II. In the NT.—Here as elsewhere Jesus came to fulfill. With Him it is the inner attitude of the soul that decides. It is the penitent publican who goes down justified, not the pariah (Lk 18:9-14). That is why His attitude is so kindly toward some notorious sinners and so stern toward some religious leaders. The Pharisees are outwardly correct, but their spirit of bigotry and pride prevents their entering the kingdom of heaven, while the penitent harlots and publicans take it by storm. Because Jesus is not primarily a matter of the outward deed but of the inner spirit, Jesus marks different degrees of guilt as depending upon a man's knowledge and motive (Lk 11:29-32; 12:47-48; 23:34). And yet Jesus does not lighten the sense of guilt but rather deepens it. The strength of the OT thought lay in this, that it viewed all transgression as a sin against God, since all law came from Him. This religious emphasis remains with Jesus (Lk 18:21; cf. Ps 51:4). But with Jesus guilt is far more than the simple giving of rules. He gives Himself. And so the guilt is the deeper because the sin is against this love and mercy and fellowship which God offers us. Jesus shows us the final depth of evil in sin. Here comes the NT interpretation of the cross, which shows it on the one hand as the measure of God's love in the free gift of His Son, and on the other as the measure of man's guilt whose sin wrought this and made it necessary.

Paul also recognizes differences of degree in guilt, the quality of blameworthiness which is not simply determined by looking at the outward transgression (Acts 17:30; Eph 4:18; Paul Rom 2:9; 3:26; 5:13; 13: He. 2:21, too, looks within to decide the question of guilt (Rom 14:25). But sin is not a matter of
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single acts or choices with Paul. He sees it as a power that comes to rule a man's life and that rules in the race. The question therefore arises, Does Paul think of guilt also as native, as belonging to man because man is a part of the race? Here it can merely be pointed out that Rom 5 12–21 does not necessarily involve this. Paul is not discussing whether all men committed sin in Adam's fall, or whether all are guilty by virtue of their very place in a race that is sinful. It is not the question of guilt in fact or degree, but merely the fact that through one man men are made righteous as before through one sin came upon them all. This no more involves native guilt as a non-ethical conception than it does the idea that the righteousness through Christ is merely forensic and non-ethical. Paul is simply passing over the other elements to assert one fact. Rom 1 suggests how Paul looked at these passages as involving guilt because universal knowledge and choice entered in. See also Sin.

LITERATURE.—Mueller, Christian Doctrine of Sin, i. 193–207; Schultz, OT Theology; Kaehler, art. "Schuld," PRE.

HARRIS FRANKLIN RALL

GUILT OFFERING. See SACRIFICE.

GUILTISS, gil′tes: The primary meaning of the Heb word is "to be clean." Sometimes the meaning is "freedom from blame," at other times to be "free from punishment," these two ideas running over into each other as with the word "guilt." The latter meaning seems to predominate in Ex 20 7; Dt 5 11; 2 S 14 9; 1 K 2 9. The other meaning holds in Nu 32 22; Jos 3 19; 2 S 3 28; Mt 12 5 7.

GUITY, gil′iti: In addition to the general discussion under Guilt (q.v.), several NT passages demand special notice because the word "guilty" is not used in the principal sense of blameworthiness, but with one of the two lesser meanings noted above which go to make up the complete idea. In 3 of these passages AV renders "guilty." and RV gives another rendering. In Mt 26 60 AV, Jesus' foes declare he is "guilty of death!" (ἀκονος, ἀκονος, "liable to"). Here "guilty" simply means the one who is legally held, and the reference is not to the blame but to the consequence. This is a true use of the word in the lower and legal sense. It does not correspond with our higher usage, and so we have it in RV "worthy of death." So in Rom 3 19, "guilty" is changed to "under the judgment," and in Mt 23 18, to "debtor."

In Jas 2 10 and 1 Cor 11 27, the word "guilty" is also used in the lesser or more primitive sense, not primarily as involving blame but as involving the sinner's authorship or responsibility. This is the element suggested in the ascription of guilt given above, just as the preceding passages illustrate the third element. The man who stumble in one point is "guilty" of the whole law. James does not refer here to the degree of blameworthiness. "Guilty of" means transgressor of, and he has transgressed the whole because the law is one. So in 1 Cor 11 27, those "guilty of the body and the blood of the Lord" are those who have transgressed in the matter of the body and the blood of the Lord. HARRIS FRANKLIN RALL

GULF (χαμα, châma, "a chasm," "vortex," "a gaping opening"—a great interval; from χαίνω, chatno, "to goape" or "yawn"): Occurs only in Lk 16 26, "Between us and you there is a great gulf fixed" (cf "s'far of" in ver 23). This is very different from, though it probably reflects, the rabbinical conception of the separation between the two compartments of Hades (Sheol) by "a hand's breadth," "a wall," or even, later, "a chasm," as the parable can be given here only a figurative significance, and is of purely ethical import. The fundamental difference between the Rich Man and Lazarus lies not in their conditions but in their characters. For "besides all this" (ver 26) RVm gives "in all these things," thus implying that the moral distinctions which exist in this life (ver 25) become more pronounced ("fixed") in the next world, and the "gulf" is impassable in the sense that a change of condition will not necessarily produce a change of soul. See also ABRAHAM'S BOSOM; HADES.

GUNL, gû′al, GUNITES, gû′nîs (ךָנִים, günîm): (1) The name of a Naphlitite clan (Gen 46 24; Nu 26 48; 1 Ch 7 13). In Nu 26 48 the gentilic "Gunites" is also found, having in Heb the same form, with the article.

(2) The head of a Gadite family (1 Ch 5 15).

GUR, gûr, THE ASCENT, a-sent, OF (ךָנִים, ma′alâh gâhar): The place where the servants of Jehu mortally wounded Ahaziah, king of Judah (2 K 9 27). The ascent (AV "going up") was hard by Ibleam, the site of which is identified about ½ mile S. of Jenin.

GUR-BAAL, gûr-bâal (ךָנִים הֶבֶל, gûr ba′al): The residence of certain Arabs against whom God helped Uzziah, king of Judah (2 Ch 26 7). Its mention immediately after the Philis may have suggested the "Gerar" of the Tx. Association with the Meumin points to the E. It may be taken as certain that Jebel Neby Harûn, near Petra, has always been crowned by a sanctuary. This may have been "the dwelling place of Baal;" or, accepting Kitel's emendation (fâr ba′al, "the rock") or "mountain of Baal." The Arabs probably dwelt in the region before the days of Petra (EB, s.v.)

GUTTER, gut′er. See HOUSE.

GYMNASIUM, jim-nâ′zi-um. See GAMES; PALÆSTRA.
HA, hā (חַד, he'dā): In Job 39:25, RV “Aha,” of the battle-horse. See Ah, Aha.

HAHASHTARI, hā-a-hash’ta-ri (חַה-א-חַשׁתָּרִי, Ḥā-ʾhashāṭārī): A descendant of Judah (1 Chr 4:6). The name is probably corrupt. If the emendation suggested above is accepted, it means the Ashurites, and is a description of the preceding name.

HABAIAH, ha-bā’ya, HOBBAIAH (חָבָיָה, Ḥabbāyāh, ḤABBAYAH): A post-exilic priestly family which was unable to establish its pedigree. “Habbah” is the form in Ezra 2:61; in the parallel passage (Neh 7:63), AV has “Habahiah,” and RV “Hobaiah”; in the passage in 1 Esd 5:38, the form is Ḥābū (ʾĤ膏dā), B, Obbeid.

HABAKKUK, ha-ba’uk, hab’akuk:
I. The Author.
1. Name
2. Life
II. The Book
1. Interpretation of Chs 1 and 2
2. Contents
3. Style
4. Integrity
III. The Text
1. Date
2. Occasion
IV. The Teaching
1. Universal Supremacy of Jehovah
2. Sinfulness: The Guarantee of Permanency

I. The Author.—Habakkuk (חֲבַקְקָק, Ḥabbakāk) means “embrace,” or “ardent embrace.” Some of the ancient rabbis, connecting the name with 2 K 4:16, “Thou shalt embrace a son,” imagined that the prophet was the son of the Shunammite woman. The LXX form of the name, Hambakouk, Theod. Hambabouk, presupposes the Heb Ḥabbakuk. A similar word occurs in Assyr as the name of a garden plant. Practically nothing is known of Habakkuk. The book bearing his name throws little light upon his life, and the rest of the OT is silent concerning him; but numerous legends have grown up around his name. The identification of the prophet with the son of the Shunammite woman is one. Another, connecting Isa 21:6 with Hab 2:1, makes Habakkuk the watchman set by Isaiah to watch for the fall of Babylon. One of the recensions of the LXX text of Bel declares that the story was taken “from the prophecy of Habakkuk, the son of Jesus of the tribe of Levi.” This must refer to an unknown apocryphal book ascribed to our prophet. What authority there may be for calling his father Jesus we do not know. The claim that he was of the tribe of Levi may be based upon the presence of the musical note at the end of the third chapter. According to the Lives of the Prophets, ascribed, though perhaps erroneously, to Epiphanius, bishop of Salamis in Cyprus during the latter part of the 4th cent. AD, he belonged to Bethqohar, of the tribe of Simeon. A very interesting story is found in Bel (33-39), according to which Habakkuk, while on his way to the field with a bowl of pottage, was taken by an angel, carried to Babylon and placed in the lions’ den, where Daniel ate the pottage, when Habakkuk was returned to his own place. According to the Lives, Habakkuk died two years before the return of the exiles from Babylon. All these legends have little or no historical value.

II. The Book.—It is necessary to consider the interpretation of chs 1 and 2 before giving the contents of the book, as a statement of the contents of these chapters will be determination of mined by their interpretation. The Chs 1 and 2 different interpretations, advocated may be grouped under four: (1) According to the first view: 1:2-4: The corruption of Judah; the oppression of the righteous Jews by the wicked Jews, which calls for the Divine manifestation in judgment against the oppressors. 5-11: Jehovah is 12-17: The prophet is perplexed. He cannot understand how a righteous God can use these barbarians to execute judgment upon a people more righteous than they. He considers evil of the wicked greater than the Jews. 2:1-4: Jehovah solves the perplexing problem by announcing that the exaltation of the Chaldaeans will be but temporary; in the end they will meet their doom, while the righteous will live. 2:5-20: Woe against the Chaldaeans. (2) The second view finds it necessary to change the present arrangement of the verses 1:5-11; in their present position, they will not fit into the interpretation. For this reason Wellhausen and others omit these verses as a later addition; on the other hand, Giesebrecht would place them before 2:2, as the opening verses of the prophecy. The transposition would require a few other minor changes, so as to make the verses a suitable beginning and establish a smooth transition from ver 11 to ver 2. Omitting the troublesome verses, the following outline of the two chapters may be given: 1:2-4: The oppression of the righteous Jews by the wicked Chaldaeans. 1:5-17: Apology to Jehovah on behalf of the Jews against their oppressors. 2:1-4: Jehovah promises deliverance (see above). 2:5-20: Woes against the Chaldaeans.
(3) The third view also finds it necessary to alter the present order of verses. Again 1:5-11, in the present position, interferes with the theory; therefore, these verses are given a more suitable place after 2:4. According to this interpretation the outline is as follows: 1:2-4: Oppression of the righteous Jews by the wicked Assyrians (Budde) or Egyptians (G. A. Smith). 1:12-17: Appeal to Jehovah on behalf of the oppressed against the oppressors. 2:1-4: Jehovah promises deliverance (see above). 1:5-11: The Chaldaeans will be the instrument to execute judgment upon the oppressors and bring deliverance to the Jews. 2:5-20: Woes against the Assyrians or Egyptians.
A full discussion of these views is not possible in this article (see Eiselen, Minor Prophets, 406-65). It may be said that to any of the first interpretation, which requires no omission or transposition, seems to satisfy most completely the facts in the case.

The contents of chs 1 and 2 are indicated in the preceding paragraph. Ch. 3 contains a lyrical passage called in the title “Prayer.” The 2. Contents petitioner speaks for himself and the community. He remembers the mighty works of Jehovah for His people; the thought of them causes him to tremble; nevertheless, he calls for a repetition of the ancient manifestations (ver 2). In majestic pictures the poet describes the wonderful appearances of Jehovah in the past (vs 3-11) for His chosen people (vs 12-15). The remembrance of these manifestations fills the Psalmist with fear and trembling, but also with joy and confidence in the God of His salvation (vs 16-19).
Habakkuk

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3. Style Driver, "is considerable. Though his book is a brief one, it is full of force; his

descriptions are graphic and powerful; thought and expression are alike poetic; he is still a

master of the old classical style, terse, parallelistic, preg-
nant; there is no trace of the often prosaic

difusiveness which manifests itself in the writings of

Jeremiah and Ezekiel. And if ch 3 be his, he is,

moreover, a lyric poet of high order; the grand

imagery and the rhythmic flow of this ode will bear

comparison with some of the finest productions of

the Heb muse."

More than half of the book, including 1 5–11;

2 9–20, and ch 3 entire, has been denied to

the prophet Habakkuk. If the prophecy

4. Integrity is rightly interpreted (see above), no

valid reason for rejecting 1 5–11 can be

found. Vs 9–20 of ch 2 are denied to Habakkuk

chiefly on two grounds: (1) The "woes" are said
to be in part, at least, unsuitable, if supposed to

be addressed to the Chaldaean king. This difficulty

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vanishes when it is borne in mind that the king is

not addressed as an individual, but as representing

the policy of the nation, as a personification of

the nation. (2) There is apparently a "canon,

largely of citations and reminiscences of other pas-
sages, including some late ones" (cf ver 12 with

Mic 3 10; ver 13 with Jer 61 58; ver 14 with Isa

11 9; ver 16b with Jer 25 15.16; vs 18–20 with

Isa 44 9 ff; Josiah 1 18a; Jer 10 1–16). From the

fact that the argument from literary parallels

is always precarious, in this case the resemblances

are few in number and of such general character

that they do not necessarily presuppose literary

dependence. Ch 3 is definitely so, and more

postently, but the arguments are by no means

conclusive. The fact that the chapter be-

longs to the psalm literature does not prove a late
date unless it is assumed, without good reasons,

that no psalms originated in the preexilic period.

Nor do the historical allusions, which are altogether

genuine, the style, the relation to other writers, and

the character of the religious ideas expressed, point

necessarily to a late date. The only doubtful

verification, such as attempting to place the site

other than the invasion of the Chaldaean;

and Driver says, not without reason, "Had the poet

then been writing under the pressure of a hostile

vasion, the invasion itself would naturally have been

expected to come, and the prophecy to antici-
pate it." Hence, while it may be impossible to prove

that Habakkuk is the author of the prayer, it is

equally impossible to prove the contrary; and

while there are a few indications which seem to

point to a situation different from that of Habakkuk,

they are by no means definite enough to exclude

the possibility of Habakkuk's authorship.

III. The Time.—The question of date is closely

bound up with that of interpretation. Budde, on

the theory that the oppressors, threatened

with destruction, are the Assy-

rians (see above, 3), dates the prophecy

621 to 615 BC. Granting that the Assyrians are

in the mind of the prophet, the date suggested by

Betteridge (AJJ 7, 1903, 674 ff), c 701 BC, is to

be preferred; but if the Assyrians are not the

oppressors, then with the Assyrians fall the dates

proposed by Budde and Betteridge. If the proph-

ecy is directed against Egypt, we are shut up to a

very definite period, between 604 and 601 BC, for

the Egypt supremacy in Judah continued during

these years only. If the Egyptians are not the

oppressors, another date will have to be sought.

If the Chaldaeans are the oppressors of Judah, the

prophesy must be assigned to a date subsequent to

the battle of Carchemish in 605–604, for only after

the fall of Nineveh in 612 BC can the Chaldaean

policy be considered as a policy of world conquest;

and it was some years after that event that the Chaldaean

first came into direct contact with Judah. But

on this theory, 1 2–4.12 ff; 2 8 ff, presupposes the

pace of a considerable period of conquest, the sub-

duing of many nations, the cruel oppression of

Judah for some length of time; therefore, Novack

is undoubtedly correct, on this theory, in bringing

the prophecy down to a period subsequent to the

first exile in 586 BC, or, as he says, "in round numbers

about 590 BC."

A different date must be sought if 1 2–4 is inter-

preted as referring to the oppression of Jews by

Jews, and 1 5 ff, as a threat that Jeh will raise up

the Chaldaeans, already known as a nation thirsting

for blood, to punish the wickedness of Judah.

These verses would seem to indicate (1) that the

Chaldaeans had not yet come into direct contact

with Judah, and (2) that they had already given

exhibitions of the cruel character of their warfare.

Nebuchadnezzar advanced against Judah about

600 BC; but the years since the fall of Nineveh,

in 607–606, and the battle of Carchemish, in 605–

604, had given abundant opportunity to the Cha-

ldaeans to show their character. With the prophet

and his contemporaries to become acquaint-

ed with this cruel successor of Nineveh. On this

time, therefore, the prophetic activity of Habak-

kuk must be assigned to shortly before 600 BC.

5. If Habakkuk prophesied about 600 BC, after

in three months Jehoahaz was deposed by Pharaoh-

neco, who placed Jehoiakim on the throne. The

latter was selfish, tyrannical and godless. In a

short time the deplorable conditions of Manasseh's

reign returned. It was this situation that caused

the prophet's first perplexity: "O Jeh, how long

shall I cry, and thou wilt not hear? I cry out unto

thee of violence, and thou wilt not save" (1 2). II.

IV. Its Teaching.—In the Book of Hab a new

type of prophecy is brought to a calamity

other than the invasion of the Chaldaean;

and Driver says, not without reason, "Had the poet

been writing under the pressure of a hostile inva-

sion, the invasion itself would naturally have been

expected to come, and the prophecy to antici-
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III. The Time.—The question of date is closely

bound up with that of interpretation. Budde, on

the theory that the oppressors, threat-
(1) **Jeh** is interested not only in Israel. Though Habakkuk, like the other prophets, believes in a special Divine Providence over Israel, he is equally convinced that Jeh’s rule embraces the whole earth; the destinies of all the nations are in His hand. The Chaldeans are punished not merely for their sins against Judah, but for the oppression of other nations as well. Being the only God, He cannot permit the worship of other deities. Temporarily the Chaldeans may worship idols, or make might their god, they may “sacrifice unto their net,” and burn incense “unto their drag,” because by them “their portion is fat and their food plentiful”; but Jeh is from everlasting, the Holy One, and He will attest His supremacy by utterly destroying the boastful conqueror with his idols.

(2) The second important truth is expressed in 2:4: “The righteous shall live by his faith” (AV). “Faithfulness” assuages the guilt of sin. It is “in the sense of a thing; a principle of right conduct; a living faith determined conduct; religion and ethics go hand in hand, and, in the hour of adversity a belief in Jeh and unfailing reliance upon Him are the strongest preservers of fidelity and integrity. Faith without works is dead; faith expressed itself in life. Habakkuk places chief emphasis upon the expressions of faith, and he does so rightly; but in doing this he also calls attention, by implication at least, to the motive power behind the external manifestations. As an expression of living faith, 3:17–19 is not surpassed in the OT.


FREDERICK CARL EISELEN

HABAKKUK, THE PRAYER OF. See BETH-HORON, BATTLE OF.

HABAZINIAH (חֲבָצִיִּיוֹן), hābāzînyōn. Thus in AV, but more correctly as in RV HABAZINIAH, hab-ā-zî-ni’a [Jer 35:3]: The grandfather of Jazaniah, who was the leader of the Rechabites who were tested by Jeremiah as to their obedience to their ancestor’s command with regard to wine. Their loyalty and faithfulness of their clones was effectively used by Jeremiah in an appeal to the people of Judah to obey the words of Jeh.


HABITATION, hab-i-ta’shun: Properly a place of sojourn or dwelling. The term in AV representing some 16 Heb words (mishkāb, mishkān, mishkān, núch, and māshāh, etc.), and G Gr words, is variously changed in certain passages in RV, as Gen 49 5, “sword”;

Lev 13:46, “dwellings”; Job 5:24; Jer 26:30; 37, “fold”;

Ps 89:14; 97:2, etc., “foundation”; Ps 132:5, “tabernacle”;


JAMES ORR

HABOR, hâbôr (חָבָּר), hābôr; ’Aḇôr, Habôr, ’Aḇôr, Habôr; Lider of Charrax, Abarus [’Aβɔvɔp�s]. Zosias, Abaros): Is described in 2 K 17:6; 18:11 (cf. 1 Ch 5:26) as “the river of Gozan.” It is the Arab. “dragon,” where the river ultimately joins the Euphrates after receiving its chief tributary, the Japygja, Su (Myydion), at Creseum (Kirkiyeh). The meaning of its name is doubtful, but Delitzsch has suggested a Semitic etymology, namely, habur, “the fishwaterway,” or it may be connected with “mother Habor,” a descriptive title of Taimat (see Merodach; Rahab). Layard found several interesting Assyrian remains in the district, including man-headed bulls bearing the name of Mukeš-he, who is described as an Assy governor. Philological considerations exclude the identification of the Chebar of Ezek 1:3, etc., with the Habor.

T. G. PINCHES

HACALIAH, hâ-kâ-lî’a (חָכָּלָיָה), hākâlîyāh, meaning doubtful, perhaps “wait for Jeh”; AV Hachaliah: Father of Nehemiah (Neh 1:1; 10:1).

HACHILAH, hâ-kî-lâ’a, hâ-kî-lî’a, HILL OF ( Mount) (חֲחִילָה), hâkhîlîhâ: A hill in the wilderness of Judah, associated with the wanderings of David. It is stated in (1 S 23:19) to be “on the S. of the desert” (or Jeshimon), and (1 S 26:1) to be “before [on the front (i.e. edge) of the desert. It was near Zipah and Moab. The only plausible hypothesis is that it is represented by the ridge Dhahrâl el-Kâlah in the wilderness of Ziph, toward the desert of Ed-gezî (PEF, III, 318, Sh XXI).

HACHMONI, hâ-kî-mô’î-nî, hâ-kî-mô’-nî, or probably HACHMONEITE (חָכַמְוִיִּת), hâkhmô’nit, “wise”): The same word is rendered “Hachmoni,” a proper name, in 1 Ch 27:32 and “a Hachmonite” in 1 Ch 11:11. The form of the Heb word suggests that the latter tr should be adopted in both passages, and that it describes the warrior in one case, and the companion or tutor of David’s sons in the other, as a member of a certain family—a Hachmonite of which nothing further is known. 2 S 23:8, “Joshah-theshebeth a Tahchemonite,” bears the marks of a corrupt text, and should be || with 1 Ch 11:11 so far as the name goes, reading “Jashobeam the Hachmonite.” So Kistermonian, Driver, Wellhausen, Budde, etc.

GEORGE RICE HOVEY

HADAD, hâ’dâd: (1) (חָדָד, “sharpness”): One of the twelve sons of Ishmael (Gen 25:15, where AV, following a mistake in Heb text, has “Haddad”); but “Hadad” is found in Passage 1 Ch 1:30; RV reads “Haddad” in both places).
HADAD
HADAD

HADAD, ha'dad (Gen 36 39). See HADAD.

HADAREZER, had-ar'ezer. See HADADEZER.

HADASHAH, ha-da'sha, ha'da'sha (יִֽהְשָׁ), "new": A town in the Shephelah of ancient Judah, named with Zemah and Migdal-gad (Josh 15 37). According to the Mish (Esth 7 6), it was the smallest town in Judah. It is not identified.

HADASSAH, ha-das'a (יִֽהְשָׁ), "myrtle": The Heb name (Est 2 7) formerly borne by Esther (q.v.).

HADATHAH, ha-da'ta (יִֽהְשָׁ), "new": See HAZOR.

HADES, ha'des (ᾍδης, Η hud, hades, "not to be seen"): Hades, Gr originally Ηνδαιος, in genitive, "the house of Hades," then, as nominative, designation of the abode of the dead itself. The word occurs in the NT in Mt 11 23 (.removeAttribute); 16 18; 16 22; Acts 2 27; 1 Pet 3 19; Rev 1 18; 6 8; 20 13f. It is also found in TR 1 Cor 15 55, but here the correct reading (Tischendorf, WH; RV) is probably ἥ χατανα, "O Death," instead of ἤδει, "O Hades." AV renders "Hades" by "hell" in all instances except 1 Cor 15 53, where it puts "grave" (in "hell") in dependence on Hos 13 14. RV everywhere has "Hades."

In the LXX Hades is the standing equivalent for Sheol, but also translates other terms associated with Sheol, as above, and the state after it.

1. In OT: The Gr conception of Hades was that of a locality receiving into itself all the dead, but divided into two regions, one a place of torment, the other of blessedness. This conception should not be rashly transferred to the NT, for the latter stands not under the influence of Gr pagan belief, but gives a teaching and reflects a belief which modelled their idea of Hades upon the OT through the LXX. The OT of Hades, however, does not stand isolated, but is common receptacle of all the dead, differs from itself, on the one hand, by the absence of a clearly defined division into two parts, and, on the other, by the emphasis placed on its association with death and the grave. On this occasion Hades itself stands identified with the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave. On this occasion Hades itself is identified with the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave. On this occasion Hades itself is identified with the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave. On this occasion Hades itself is identified with the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave. On this occasion Hades itself is identified with the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave. On this occasion Hades itself is identified with the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave. On this occasion Hades itself is identified with the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave. On this occasion Hades itself is identified with the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave. On this occasion Hades itself is identified with the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave. On this occasion Hades itself is identified with the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave. On this occasion Hades itself is identified with the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave. On this occasion Hades itself is identified with the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave. On this occasion Hades itself is identified with the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave. On this occasion Hades itself is identified with the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave.

When in the progress of OT revelation the state after death begins to assume more definite features, and becomes more sharply differentiated in dependence on the religious and moral issue of the present life, this is not accomplished in the canonical writings (otherwise in the apocalyptic literature) by dividing Sheol into two compartments, but by holding forth to the righteous the promise of deliverance from Sheol, so that the latter becomes more definitely outlined as a place of evil and punishment.

The NT passages mark a distinct stage in this process, and there is, accordingly, a true basis in Scripture for the identification in a certain aspect of Sheol—Hades—with Hades as hell as reflected in AV. The theory according to which Hades is still in the NT the undifferentiated provisional abode of all the dead until the day of judgment, with the possibility of ultimate salvation even for those of its inmates who have not been saved in this life, is neither in
Harmony with the above development nor borne out by the facts of NT usage. That dead believers abide in a local Hades cannot be proven from 1 Thess 4:16; 1 Cor 15:23, for these passages refer to the separation of soul and body and the temporary abode of the dead. On the other hand Lk 23:43; 2 Cor 15:5-8; Phil 1:23; Rev 6:9; 7:9ff; 15:2ff teach that the abode of believers immediately after death is with Christ and God.

It is, of course, a different matter, when Hades, as not unfrequently already the OT Sheol, designates not the place of the dead but the state of death or disembodied existence. In this sense even the soul of Jesus was in Hades according to Peter's statement (Acts 2:27-31—on the basis of Ps 16:10). Here the abstract sense is determined by the parallel expression, “to see corruption.” None the less from a comparatively early date this passage has been quoted in support of the doctrine of a local descent of Christ into Hades.

The same abstract meaning is indicated for Rev 20:13. Death and Hades are here represented as delivering up the dead on the eve of the final judgment. If this is more than the poetic duplication of terms “Death and Hades will stand for the personified state of death, Death for the personified cause of death. The personification appears plainly from ver 14: “Death and Hades were cast into the lake of fire.” In the number of these “dead” delivered up by Hades, believers are included, because, even on the chiliasm interpretation of vs 4-6, not all the saints share in the first resurrection, but only those “beheaded for the testimony of Jesus and for the word of God,” i.e., the martyrs. A similar personifying combination of Death and Hades occurs in Rev 6:8 (“a pale horse: and he that sat upon him, his name was Death; and Hades followed with him”). In Rev 1:18, on the other hand, Death and Hades are represented as prisoners from which Christ, in virtue of His own resurrection, has the power to deliver, a representation which again implies that in some, not necessarily local, sense believers also are kept in Hades.

5. Lk 16:23 are more or less locally conceived. Of these Lk 16:23 is the only one which might seem to indicate that recipients of salvation enter after death into Hades as a place of abode. It has been held that Hades is here the comprehensive designation of the locality where the dead reside, and is divided into two regions, “the bosom of Abraham” and the place of torment, a representation for which Jewish parallels can be quoted, aside from its resemblance to the Gr bisection of Hades. Against this view, however, it may be urged, that if “the bosom of Abraham” were conceived as one of the two divisions of Hades, the other division would have been named with equal concreteness in connection with Dives. In point of fact, the distinction is not between “the bosom of Abraham” and another place, as both included in Hades, but between “the bosom of Abraham” and Hades as a whole, the one exclusive. The very form of the description of the experience of Dives: “In Hades he lifted up his eyes, being in torments,” leads us to associate Hades as such with pain and punishment. The passage, therefore, does not show that the saved are saved after death in Hades. In further estimating its bearing upon the problem of the local conditions of the disembodied life after death, the parabolic character of the representation must be taken into account. The parable is certainly not intended to give us topographical information about the realm of the dead, although it presupposes that there is a distinct place of abode for the righteous and wicked respectively.

The two other passages where Hades occurs in the teaching of Our Lord (Mt 11:23 [Lk 10:15]; Lk 16:18) may be divided into two groups.

6. Mt 11:23 use of the conception, which, however, is based on the local sense. In the former utterance it is predicted of Capernaum that it shall in punishment for its unbelief “go down into Hades.” As in the OT Sheol is a figure for the greatest depths known (Dt 33:22; Isa 7:11; 57:9; Job 11:5; 26:6), this seems to be a figure for the extreme of humiliation to which that city was to be reduced in the course of history. It is true, ver 24, with its mention of the day of judgment, might seem to favor an eschatological reference to the ultimate doom of the unbelieving inhabitants, but the usual restriction of Hades to the punishment of the intermediate state (see below) is against this.

In the other passage, Mt 16:18, Jesus declares that the gates of Hades shall not be tossed aside:

7. Mt 16:18 vb. kaiskthesis may be rendered, “to overpower” or “to surpass.” If the former be adopted the figure implied is that of Hades as a stronghold of the power of evil or death from which warriors stream forth to assail the church as the realm of life. On the other rendering there is no reference to any conflict between Hades and the church, but merely the strength of the church, the gates of Hades, i.e., the realm of death, serving in common parlance as a figure of the greatest conceivable strength, because they never allow to escape what has once entered through them.

The above survey of the passages tends to show that Hades, where it is locally conceived, is not a provisional receptacle for all the dead, but plainly associated with the punishment of the wicked. Where it comes under consideration for the righteous there is nothing to indicate a local sense. On 1 Pet 3:19; 4:6 (where, however, the word “Hades” does not occur), see arta. Eschatology of the NT; Sheol, in Pares.

The element of truth in the theory of the provisional character of Hades lies in this, that the NT never employs it in connection with the final state of punishment, as Final State subsequent to the last judgment. For one after death, as is clearly indicated, if such passages are used. Dives is represented as being in Hades immediately after his death and while his brethren are still in this present life. Whether the implied differentiation between stages of punishment, depending obviously on the difference between the disembodied and reembodied state of the lost, also carries with itself a distinction between two places of punishment, in other words whether Hades and Gehenna are locally distinct, the evidence is scarcely sufficient to determine. The NT places the emphasis on the eschatological developments at the end, and leaves many things connected with the intermediate state in darkness.

Geerhardus Vos

HADID, hādīd (תַּדְיָד, hādēdē): A city in Benjamin (Neh 11:33f) named with Lod and Ono (Ezr 2:33; Neh 7:87), probably identical with Addi (LXX Ἀδίδ, Hadida) of 1 Mac 12:83; 13:15, “over against the plain,” which was fortified by Simon Maccius in 134 B.C. near the modern el-Haditeh, about 3 miles N.E. of Lydda.

HADLAI, hadlē'ī, hadlī (חַדְלַי, hadlay, “resting”): An Ephraimite (2 Ch 26:12), father of Amasa, who was one of the heads of the tribe in the time of Pekah, king of Israel.
HADORAM, ha-dō'ram (הָדוֹרָם, ḫāḏōrām): (1) Son of Joktan and apparently 6th in descent from Noah (Gen 10 27 | 1 Ch 1 21). (2) Son of Parez, brother of Obadiah, sent by his father with presents to King David 1 Ch 18 10. In 2 S 8 9 10, written probably incorrectly "Jo-ram," "son of Toi." (3) Rehoboam's superintendent of the forced labor department (2 Ch 21 18), called Adoram 1 K 12 18, a contraction of Adoram (which see). He was sent by Rehoboam as messenger to Israel at the time of the revolt of the ten tribes and was stoned to death by them. George Rice HOYET

HADRACH, hā'drāk, ha'dræk (חָדָרָךְ, ḫāḏārāḵ): "the land of Hadrach" is mentioned only once in Scripture (Zec 9 1), and there it is grouped with Damascus, Hamath, Tyre and Sidon. It may be safely identified with the "Hatarikka" of the Assyrian inscriptions, as its name occurs second after Hagarabah in Ezr 2 46, but is omitted entirely from the list of Neh 7 48.

HAGABAH, ha-gā'ba, ha'gā-bā (חֲגָבָא, ḫāḏāḇā): Same as the following (Neh 7 48).

HAGABAH, ha-gā'ba, ha'gā-bā (חֲגָבָא, ḫāḏāḇā), "locust": Like Hagarabah, an ancestor of some of the Nethinim who returned from Babylon with Zerubbabel and Nehemiah. The name occurs second after Hagarabah in Ezr 2 46; spelled Hagaba in the passage (Neh 7 48).

HAGAR, hā'gar (חָגָר, ḫāḏār, "emigration, flight"); "A'ṣàp, Ha'gar, A'ṣap, Ḥaqir: An Egyptian woman, the handmaid or slave of Sara; a present, perhaps, from Pharaoh when Abram dispersed his tribes in Egypt (Ex 21 10). Mentioned again in the narrative of her in two passages (Gen 16; 21 8-21). In the first narrative (Gen 16) it is related that Sarai, despairing at her age of having children, gave Hagar to Abram as a concubine.

1. The Storncul Hold slave but the peculiar property of Handmaid her mistress of (29 24 29), any off and Her spring which she might bear to Abram Flight would be reckoned as Sarai's (of 30 3-9). In the prospect of becoming a mother, Hagar, forgetting her position, seems to have assumed an insolent bearing toward her childless mistress. Sarai felt keenly the contempt shown her by her handmaid, and in angry tones brought her conduct before Abram. Now that her plan was not working out smoothly, she unfairly blamed her husband for what originated with herself, and appealed to Heaven to redress her grievance. Abram refused to interfere in the domestic quarrel, and renouncing his rights over his concubine, and her claims on him, put her entirely at Sarai's disposal. Under the harsh treatment of her mistress Hagar's life became intolerable, and she fled into the wilderness, turning her steps naturally toward Egypt, her native land.

But the angel of Jeh (who is here introduced for the first time as the medium of the theophany) appeared to her as she was resting by a spring and commanded her to return Home to the house of her mistress promising her an innumerable seed through her unborn son, concerning whom he uttered a striking prediction (see Isra-

MAEL). To the angel (who is now said to be Jeh Himself) Hagar gave the name "Thou art a God of seeing" (RV "that seeth"), for she said, "Have I ever looked on God, whose manifestations were supposed to be confined to particular places, might not be expected to reveal Himself looked after him that seeth me?"—the meaning being that while God saw her, she was only while the all-seeing God in the person of His angel was departing that she became conscious of His presence. The spring where the angel met with her was called in Heb tradition בֵּית-לוֹאָג (Bêt-le-ḥag-rō'ēt), "the well of the living one who seeth me" (RVm). Obdurate as she was, the heavenly vision Hagar returned, as the narrative implies, to her mistress and gave birth to Ishmael, Abram being then eighty-six years old.

The idea in ver 13 is not very clearly expressed. The word חַהֲרֵשׁ "there" generally means "hither," and there is no explanation of the "living one" in the name of the well. It has therefore been proposed to emend the Heb text and read "Have I even seen God, and lived after my seeing?"—an allusion to the belief that no one could "see God and live" (cf Gen 32 30; Ex 33 20). But there are difficulties in the way of accepting this emendation. The name of God, "a God of seeing," would require to be interpreted in an objective sense as "a God who is seen," and the consequence would be, "He that seeth me liveth," would make God, not Hagar, as in ver 13, the speaker.

The other narrative (Gen 21 8-21) relates what occurred in connection with the weaning of Isaac. The presence and conduct of Ishmael 3. Her Harsh Expulsion and Divine Help. Ishmael would share the inheritance with his son. But the instincts of Abraham's fatherly heart recoiled from such a cruel course, and it was only after the revelation was made to him that the ejection of Hagar and her son would be in the line of the Divine purpose—for Isaac was his real seed, while Ishmael would be made a nation too—that he was led to forego his natural feelings and accede to Sarah's demand. So next morning the bondwoman and her son were sent out with a portion of the goods of the house, and given also the provision of bread and a skin of water into the wilderness of Beersheba. When the water was spent, Hagar, unable to bear the sight of her boy dying from thirst, laid him under a shrub and withdrew the distance of a bowshot to weep out her sorrow. But the angel of God, calling to her out of heaven, comforted her with the assurance that God had heard the voice of the lad and that there was a great future before him. Then her eyes were opened to discover a well of water from which she filled the skin and gave her son to drink. With God's blessing the lad grew up amid the desert's hardships, distinguished for his skill with the bow. He made his home in the wilderness of Paran, and his father took a wife for him out of her own country.

The life and experience of Hagar teach, among other truths, the temptations incident to a new position; the foolishness of hasty action. Lessons care exercised over the lonely by the from the all-seeing God; the Divine purpose History in the life of everyone, however obscure and friendless; how God works out His great plan by humbling himself to seemingly harsh methods; and the strength, comfort, and encouragement that ever accompany the hardest experiences of His children.
Ch. 16 belongs to J (except vs. 3, 15 f. which are from P), and 21 to E. From this it is plain that the variations in the narratives many critics hold that we have here two different accounts of the same incident. But the narratives as they stand seem to be quite distinct, the one referring to Hagar's flight before the birth of Ishmael, and the other to her expulsion at the weaning of Isaac. It is true that E represents Ishmael as a child "playing" (RV, LXX παίζεται, παιζεται) with Isaac at the weaning festival, and young enough to be carried by his mother and "cast" under a shrub; while according to P (16:16; 21:5), as a child was weaned at three years, he would be a lad of sixteen at that time. The argument for the double narrative here does not seem conclusive. The word σταυρίζω (see ver. 23) does not necessarily mean "playing" when used absolutely; it is so used in ch. 19:14, evidently in the sense of "mocking" or "jesting," and Deissmann gives it that meaning there. Then as to ver. 14, the MT does not state that the child was put on her shoulder, although the LXX does: nor does "cast" (ver. 15) so "clearly imply" that Ishmael was an infant carried by his mother (cf. Mt. 15:35). It may be added that the words γελάθαι and μαζώ, τα χέρια "child" and "lad" respectively, determine nothing as to age, as they are each used elsewhere in both senses.

In Gal. 4:21 ff. St. Paul makes an allegorical use of this episode in the history of Ishmael and Isaac to support his argument for the transitory character of the Jewish ritual and the final triumph of Christian freedom over all Judaizing tendencies. In interpreting his reference the apostle institutes a series of contrasts. Hagar, the bondwoman, represents the old covenant which was given by Mt. Sinai, and as Ishmael was Abraham's son after the flesh, so the Judaizing Christians, to remain in bondage to law, are Hagar's children. On the other hand, Sarah, the freewoman, represents the new covenant instituted by Christ; and as Isaac was born to Abraham in virtue of the promise, so the Christian who have freed themselves entirely from the law of carnal ordinances and live by faith are Sarah's children. Thus Hagar corresponds to the "Jerus that now is," that is, the Jewish state which is in spiritual bondage with its children; while Sarah represents the "Jerus that is above," "our mother" (RV), the mother of us Christians, that free spiritual city to which Christians even now belong (Phil. 3:20). By this allegory the apostle would warn the Galatian Christians of the danger with which the Judaizers threatened them, and their subjection to the covenant of works and their ultimate expulsion from the household of faith.

To us St. Paul's reference does not appeal with the same force as it would do to those to whom he was writing. The incident taken by itself, indeed, does not contain any suggestion of such a hidden meaning. Yet the history of the Heb nation is but typical of the history of the church in all ages, and the apostle's familiarity with rabbinical modes of interpretation may have led him to adopt this method of confirming the truth which he had already proved from the law itself.

For a discussion of the text and interpretation of Gal. 4:25a, "Now this Hagar is mount Sinai in Arabia, and an account of Philo's allegory of Hagar and Sarah, St. Paul's notes at the end of ch. iv in his Comm. on Gal." JAMES Crichton

HAGARENES, hagər-ə-nēz. HAGARITIS, hag'ə-rits. See HAGRITES.

HAGERITE, hag'ə-rēt. See HAGRITES.

HAGGADA, hag'ə-dā. See TALMUD.

HAGGAI, hag'ə-i. hag'ə-ı (גַּחַי, hagḥāy), an adj. formed from הַשָּׁמָּה, hagḥāy, "feast!": The word "Haggai" may mean "feastal," the prophet having been born perhaps on a festival day; of the Rom name, "Festus." Heb proper names were sometimes formed from such a name, e.g. Barzillai, "a man of iron," from barzillāy, "iron." Haggai may, however, be a shortened form of Haggiah (1 Chr. 6:30), meaning "festival of Jeh," as Mattai is an abbreviation of Mattanah (Esth. 10:33). In Gr. Ἡγγαῖος, Haggaios, in Lat. Aggaius or Aggæus, sometimes Haggesus. Haggai is the 10th in the order of the Twelve Prophets.

Little is really known of his personal history. But we do know that he lived soon after the captivity, being the first of the prophets of the Restoration. From 2:2 of his prophecy it is inferred that he had seen the first temple, which, as we know, was destroyed in 586 BC. If so, he must have prophesied when a comparatively old man, for we know the exact date of his prophecies, 520 BC. According to Ezr. 5:1; 6:14, he was a contemporary of Zechariah, and was associated with him in the work of rebuilding the temple; besides, in the Gr. and Lat. and Syr. MSS., his name stands with Zechariah at the beginning of certain Psalms (Ps. 111, 112, in the Vulg. alone; Ps. 126, 126, in the Pesh. alone; Ps. 137, in the LXX alone; Ps. 146, 147, 148, in LXX and Pesh. and Ps. 145, in LXX, Pesh and Vulg.; perhaps these psalms were introduced into the temple-service, as their recommittal to the prophet of great faith (cf. 2:4) is, it is possible that he was a priest also (cf. 2:19-10). Like Malachi he hears the name of "Jeh's messenger" (1:13; of Mal. 3:1). According to Jewish tradition, he was a member of the House of Great Synagogue.

Haggai's work was intensely practical and important. Jeh employed him to awaken the conscience and stimulate the enthusiasm of his compatriots in the rebuilding of his temple. "No prophet ever appeared at a more critical juncture in the history of the people, and, it may be added, no prophet was more successful" (Marcus Dods). Zechariah assisted him (cf. Hag. 1:1; Zec. 1:1).

Haggai's prophecies, like Ezekiel's, are dated "in the second year of Darius" (1:1; 2:10), i.e. 520 BC. The Jews, 42,360 strong (Ezr 2:64), had returned from Baby- lon 10 years before (Ezr 3:2-3; cf. Hag. 2:2), Plans for the immediate rebuilding of the temple, and the foundation stone was actually laid in the 2d month of the 2d year of the return (Ezr 3:8-10), but the work was suddenly interrupted by the jealousies, half-witted, semi-pagan Samaritans, descendants of the foreign colonists introduced into Samaria in 722 BC (cf. 2 K. 17:24-41), whose offer to cooperate had been refused (Ezr 4:1-5:24). For 16 years thereafter nothing was done toward rearing the superstructure (Ezr 4:5-6:20); indeed, the Jews became indifferent, and began to build for themselves "ceiled houses" (Hag. 1:4). (W. H. Kosters has attempted to show that there was no return under Cyrus, and that Haggai and Zechariah, who never actually returned, but lived upon the report of what was still in the future [cf. Zec. 2:6-7], preached to the Jews who remained in Jesus, never having been carried by Neb-
uchadnessar into captivity in 586 BC. But this theory is opposed by too many converging lines of Scriptural statement to warrant serious credence.) With the accession of Darius Hystaspes (i.e., Darius, the son of Hystaspes), the tide turned. Darius was a true successor to Cyrus, and favored religious freedom. Through the influence of the prophet Hag- 

aguah and Zechariah, the people were rallied from their lethargy, and the work of rebuilding was resumed with energy in 520 BC (Hag 1:14.15). The foundations were re-laid (Hag 2:18). Four years later, in the 2nd year, the whole structure was completed and dedicated (Ezr 6:15). Meanwhile important events were taking place in the Pers empire. On the death of Cambyses in 522 BC, the throne had been seized by a usurper, the so-called Pseudo-Smerdis, who held it, however, for some 7 months only. He was murdered by Darius, and the latter was elevated to the throne. But this gave other ambitious pretenders cause to rebel, and many provinces revolted, among them Susiana, Media, Assyria, Armenia, Parthia, and others (cf. the famous Behistun inscription). Altogether Haggai fought 19 battles in putting down his rivals, and did not succeed in vanquishing all of his foes till the year after Haggai prophesied. This account for the prophet's reference, following on Jeh's "shaking" the nation (2:6,7.21.22). Haggai evermore regarded "shaking" of the nations as the precursor of the Messianic age. It was, therefore, important from the prophet's point of view, that Jeh's temple should be made ready for the Messiah's advent, that it might be present among the nations (cf. Isa 2:2-4). The exact date of Haggai's preaching was from September to December, 520 BC.

Haggai's prophecies are dated and therefore easily analyzed. They are composed of four distinct discourses, all four being delivered within 4 months' time in the year 520 BC: (1) Ch 1, delivered on the 1st day of the 6th month (September), in which the prophet reproaches the people that, on account of the newness of the temple and the desire to consider their ways; authorizing them that their procrastination was not due to want of means (1:4), and that God on account of their apathy was withholding the presence of the sanctuary and the glory of Jehovah on the temple (1:6). The effect of the prophecy was that 24 days later, all the people, including Zerubbabel and Joshua, began the work of reconstruction (1:14.15). (2) 2:1-9, delivered on the 21st day of the 7th month (October), which was above the date mentioned by Haggai; the work had been resumed, but containing a note of encouragement to those who felt that the new structure was destined to be so much inferior to Solomon's temple. The prophet, on the contrary, assures them that the latter glory of the new house shall eclipse that of Solomon's magnificent temple, for so great a "shaking" on Jeh's part among the nations will usher in the Messianic age, and the precious things of all nations will flow in to beautify it (cf. He 12:26-28). (3) 2:10-19, delivered on the 24th day of the 9th month (December) which was exactly 3 months after the building had been resumed, and containing, first the first discourse, a rebuke to the people because of their indifference and inertia. The discourse is couched in the form of a parable (vs 11-14), by means of which the prophet explains why the prayers of the people go unanswered. It is because they have so long postponed the completion of the temple; a taint of guilt vitiates everything they do, and blasting and mildew and hail, such as Thabor, Mar-Matius, that is, the people, that is, the nation, are roasted by Jehovah. The people were, therefore, held responsible for the delay, and, by means of this teachable moment, the people were made to understand the reason for Jehovah's delay in the promised blessing. The message is, therefore, not a threat of divine punishment, but a rebuke to the people for their unbelief, and the means of awakening them to the importance of bringing their affliction to a resolution. On the other hand, if they will but press forward with the work, Jeh will again bless them, and fruitful seasons will follow their revived zeal (2:19; cf Zec 8:9-12). (4) 2:20-23, delivered on the 24th day of the 9th month, the very same day as that on which the discourse in 2:10-19 was delivered. The sequence is immediate. For when Jeh "shakes" the nations, He will establish Zerubbabel, the representative of the Davidic dynasty and the object of patriotic hopes. When the heathen powers are overthrown, Zerubbabel will sit upon Jehovah's throne, and the nations will worship Jehovah's former and trusted vicegerent, and as the precious signet on Jeh's hand (cf Jer 22:24; Cant 8:6).

The most striking feature in Haggai's message is its repeated claim of Divine origin; 5 in the 38 verses of his prophecies, he tells us (cf Jer 22:24; Cant 8:6). It was "The word of Jeh came unto me," or "Thus saith Jeh of hosts" (1:13; 2:1). He, therefore, demands, that his prophecies are inspired by Jehovah (1:13; 2:4,14.17). Altogether he uses the exalted phrase "Jeh of hosts" 14 t, besides 19 repetitions of the single but ineffable name "Jeh." The most striking sentence in all his prophecies is probably that found in 1:13, "Then shall Jehovah give a sign unto his servant Jeh's message unto the people." His single purpose, as we have above seen, was to encourage the building of the temple. This he seems to have regarded as essential to the purity of Israel. One reason he gives for this is its "five ways" (1:5; cf. 2:15.18). His prophecies reflect the conditions of his age. He points to judgments as a proof of the Divine displeasure (1:9.10; 2:15-19). Unlike the earlier prophets, he does not denounce the pagans, but his contemporary, Zechariah, and his successor, Malachi, does lay stress on the external side of religion. Chief interest centers in the somewhat unusual parable contained in 2:10-19, which teaches that sin is not contagious, but that evil is "The faint aroma of sanctity coming from their altar and sacrifices was too feeble to pervade the secular atmosphere of their life" (A. B. Davidson, Exile and Restoration, 82).

Haggai argues that Israel's sacrifices for 16 years had been unclean in God's sight, and had brought them no blessing, because they had left the temple in ruins; and, that while a healthy man cannot give his health to another by coughing him, a sick man may catch a contagious disease among all the people. The thought that Haggai may or may not have been a priest, "but in so short a prophecy this elaborate allusion to ritual is very significant." Another very striking thought in Haggai's book is the word "servant" and "signet," whom Jeh has "chosen" (2:23). Wellhausen regards these words as an equivalent to making Zerubbabel the Messiah; but it is enough to think that the prophet is attempting only to restore him to the honorable position from which his grandfather, Jehoiachin, in Jer 22:24, had been degraded. Thus would the prophet link Zerubbabel, the political hope of the post-exile congregation, to the royal line of Judah. Isaiah speaks of Cyrus in similar terms, without any Messianic implication (Isa 44:28; 45:1). On the other hand, the implicit Messianic import of 2:7.8 is recognized on all sides.

Haggai's style is suited to the contents of his prophecies. While he is less poetical than his predecessors, yet parallelism is not altogether wanting in his sentence structure. (2.8). Compared with the greater books of prophecy, his brief message has been declared "plain and unadorned," "tame and prosaic"; yet it must be remembered that he is not speaking in pathos when he reproves, or in force when he exhorts. Though he labors under a poverty of terms, and yet he repeats the same formulae, yet he was profoundly in earnest, and became the
most successful in his purpose of all his class. He was esp. of interrogation. At best we have only a summary, probably, of what he actually preached.

The critical questions involved in Haggai's case are not serious: 2 5a, for example, is wanting in the LXX; to 2 14 the LXX adds from 8. Criticism Am 5 10; 2 17 is very similar to, and seems dependent on, Am 4 9; 17b and 18, are rejected by some as later interpolations; while Klotz, Wellhausen and Marti hold that the book as a whole was not written by Haggai at all, but rather about his prophetic activity, a perfectly gratuitous assumption without any substantial proof in its favor.


George L. Robinson

HAGGARI, hag’er-i. See Hagari.

HAGGI, hag’t (חָגִי, hagī, “festive”): The second son of Gad (Gen 46 16; Nu 26 15). The latter refers to his descendants as Haggites, of whom nothing else is known.

HAGGIAH, ha-g’i-a (חָגִיא, hag’i-a, “feast of Jehovah”): Named in 1 Ch 5 30 as among the descendants of Levi.

HAGGITES, ha-g’ites. See Haggi.

HAGGITH, hag’ith (חָגִית, hag’ith, “festal”): According to 2 3 4; 1 K 5 11; 2 13; 1 Ch 3 2, the fifth wife of David and the mother of his fourth son, Adonijah. The latter was born in Hebron while David’s capital was there (2 S 4 5).

HAGIA, hā-gi-a. See Agia.

HAGIOGRAPHA, hag-i-o-gr’a-fa. See Bible; Canon of OT.

HAGRI, hag’ri (חָגִי, hag’ri, “wanderer”); AV Haggeri): The father of Mibhar, one of the “mighty men” who rallied round David during his foreign wars. They are mentioned only in 1 Ch 11 38, whose I passages 2 S 33 36, given, instead, the name “Bani the Gadite.”

HAGRITES, hag’rites (חָגִרִים, hag’ri-im): An Arab tribe, or confederation of tribes (1 Ch 5 10 19 20 AV “Hagrites”); 27 31 AV “Hagerite”; Ps 83 6 “Hagarenes”), against which the Reubenites fought in the days of Saul. In Gen 25 12 18 are recorded the descendants, “generations,” of Ishmael, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.” Two, and possibly three, of these tribes, Jekur, Naphish and Kedemah (ver 15), appear to be identical with the 3 tribes whom the Reubenites and the other Israelites tribes of the Jordan conquered and dispossessed (1 Ch 8). The correspondence of names in Gen and 1 Ch leaves little doubt that “Haggerite” is a generic term roughly synonymous with “Ishmaelite,” designating the irregular and shifting line of desert tribes stretching along the E. and S. of Pal. Those “E of Gilead,” “Jekur, Naphish and Naharah,” were overthrown by Reuben: “The Haggites were delivered into their hand, and all that were with them . . . . and they took away their cattle . . . . they dwelt in their stead until the captivity” (1 Ch 5 20–22).

These along with other Arab tribes are mentioned in the inscriptions of Tiglath-pileser III (745-727 BC). Jekur gave his name to the Iturenas of Rome, who were famed soldiers dwelling in Anti-libanus. Cf Curtius, Comm. on Ch; Skinner, “Gen,” ICC, in loc.

Edward M. A.

HA-HIROTH, ha-hi’rot. See Pi-hahiroth.

HAL, hāl (חָל, ha’il, “the heap”): Gen 12 8; 13 3 AV “RV At (which see).”

Hail, hāl (חָל, bārād; χαλάς, chalāza): Hail usually falls in the spring or summer during severe thunder storms. Hailstones are made up of alternate layers of ice and snow. Occurrence and sometimes reach considerable size, causing great damage by their fall. If they take place before the time of harvest they do great damage to grain and fruit, and in extreme cases have injured property and endangered life.

Hailstorms, while by no means common in Syria and Pal, are not unusual and are of great severity. They occasionally take place in Egypt.

2. In Syria. Within a few years hailstones of unusual size fell in Port Said, breaking thousands of windows.

(a) The plague of hail (Ex 9 23 24; Ps 78 47), which was a local storm, as they usually are, falling on the Egyptians and not striking the children of Israel in Goshen. It was instances of great severity. “There was hail, and fire mingled with the hail, very grievous, such as had not been in all the land of Egypt since it became a nation” (Ex 9 24). It took place in January, for the barley was in the ear, and the flax was in bud” (ver 21), and caused a great damage. (2) After the battle with the Amorites at Gibeon, “Jehovah cast down great stones from heaven upon them unto Asekab, and they died: they were more who died with the hailstones than they whom the children of Israel slew with the sword” (Josh 10 11).

Hail is often spoken of as a means of punishing the wicked: “As a tempest of hail . . . will he cast down” (Isa 28 20); “The hail shall fall in the valley of Rephaim” (ver 16).

4. As Punishment. Hail will sweep away the refuge of lies” (ver 17); and as symbols of God’s anger: "I will rain . . . great hailstones, fire, and brimstone” (Ezk 38 22); “There shall be . . . great hailstones in wrath to consume it” (Ezk 13 13); cf. Isa 30 30; Hag 2 17; Rev 8 7; 11 19; 16 21.

Jehovah’s power and wisdom are shown in controlling the hail: “Hast thou power to control the treasures of the hail?” (Job 38 22); “Fire and hail, snow and vapor . . . fulfilling his word” (Ps 148 8).

Alfred H. Joy

HAIL, häl: Interjection, found only in the Gospels as the tr of χαλέω, χαλέρα, χαλέρε, χαλέτα, imp. of χαλία, “to cast,” used as a greeting or salutation. The word “Hail!” is O.E. and was formerly an adj., used with the vb. to be, meaning “well,” “sound,” “hale,” e.g. “Hale be thou.” Wyclif has “helli” without the vb., followed by other Eng. VSS, except that the Geneva has “God save thee,” in Mt 26 49; 28 9. The word

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Haggai
occurs in Mt 26:49; 27:29; 28:9; “all hail!”; Mk 15:18; Lk 1:26; Jn 19:3. See GODSPEED, GREETING.

HAIR, hār (םahun, se’a-r, םعون, w’r; Aram.  ש’ם, s’or, and their derivatives; פיג, thrx; gen. case תרֶב, trichos, כפם, kome): Hair was worn in different fashions by the Fashions Orientals of Bib. times, and not always in the same way among the same people in different epochs. We know this clearly from Egypt lit. and monuments, as well as from the writings of Gr authors (esp. Herodotus), that the dwellers on the Nile had their heads shaved in early youth, leaving but a side lock until maturity was attained, when this mark of childhood was taken away. Priests and warriors kept their heads closely shaved; nothing but the exigencies of arduous warfare were allowed to interfere with this custom.

On the other hand, the Heb people, like their Bab neighbors (Herod. i.105), affected long and well-cared-for, bushy curls of hair as emblems of manly beauty. Proof thereof are not infrequent in the Scriptures and elsewhere. Samuel’s (1Sa 16:13; 1Sa 16:19) and Absalom’s (2Sa 14:26) long luxuriant hair is specially mentioned, and the Shunammite sings of the locks of her beloved which are “husby [RV: ‘curling’], and black as a raven” (1Kg 5:11). Jos (Ant. VIII, vii, 3 [185]) reports that Solomon’s body-guard was distinguished by youthful beauty and “luxuriant heads of hair.” In the history of Sasan we read of “the seven locks of his head” (Jng 16:19). It is likely that the expression signifies the plait of hair which are even now often worn by the young Bedawin warrior of the desert.

It is well known that among the surrounding heathen nations the hair of childhood or youth was often shaven and consecrated at idolatrous shrines (cf. Herod. ii.65 for Egypt). Frequently this custom marked an initiatory rite into the servility of a divinity (e.g. that of Orotal [Bacchus] in Arabia, Herod. iii.8). It was therefore an abomination of the Gentiles in the eyes of Mohammedans, the periodical cropping of the hair, when it had become too cumbersome, was connected with some solemnity of festivity, when the weight of the hair was ascertained, and its weight in silver was given in charity to the poor. At least, the weighing of Absalom’s hair (2Sa 14:26) may be referred to some such custom, which is not unparalleled in other countries in connection with the shaving-off of the hair in Ezek 5:1 is certainly out of the common. See illustration, “Votive Offering,” on p. 1302.

We may also compare the shaving of the head of the Nazirite to these heathen practices, though the resemblance is merely external. The man who made a vow to God was required Nazirite to be perfect in God’s service. It was a vow not even a hair was to be injured willfully during the whole period of the vow, for all belonged to God. The conclusion of the Nazirite vow was marked by sacrifices and the shaving of the head at the door of the sanctuary (Nu 6:1–21), indicative of a new beginning of life. The long untouched hair was therefore considered as the emblem of personal devotion (or devotedness) to the God of all strength. Thus it was an easy step to the thought that in the hair was the seat of strength of a Samson (Jgs 16:17–20). God has numbered the very hairs of the head (Mt 10:30; Lk 12:7), which to humanity conveys the idea of the innumerableness (Ps 10:5; 69:4). What God can number, He can also protect, so that even a hair of the head might “fall to the ground” or “perish.” These phrases express complete safety (1Sa 14:45; 2Sa 14:11; 1Kg 1:52; Lk 21:18; Acts 27:34).

In NT times, esp. in the Diaspora, the Jews frequently adopted the fashion of the Romans in cropping the hair closely (1Cor 11:14); but the fear of being tainted by the idolatrous practice of the heathen, which is especially forbidden in Lev 21:5, was so great that the side locks remained untouched and were permitted to grow ad libitum. This is still the custom among the Jews of Eastern Europe and the Orient. See also HEAD.

If Heb men paid much attention to their hair, it was even more so among Heb women. Long black tresses were the pride of the Jewish household matron (Cant 5:11; Jn 11:2; 1Cor 11:5.6.15), but many of the expressions used in connection with the “coiffures” of women do not convey to us more than a vague idea. The “locks” of AV in Cant 4:13; 6:7; Isa 47:2 (יָתֶנ, tennah) probably do not refer to the hair, but should be της (as does RV, which follows the LXX) by “vell.” מַלְא, mallah (Cant 7:5), signifies the slender threads which represent the unfinished web in the loom (cf. Isa 38:12), and thence the flowing hair of women (RV “hair”). דְבָשָׁן, dafshan (RV “tresses”), in the same ver of the Song of Songs means lit. the “gutters” at which the flocks were watered (cf Gen 30:38.41, and the long plaits of the maiden with which the lover toys and which in which he is held captive. The braiding or dressing of woman’s hair is expressed in 2K 9:30 and Jth 10:3. In NT times Christian women are warned against following the fashionable world in elaborate hairdressing (1Tim 2:9; 1Pet 3:3). The care of the hair, esp. the periodical cutting of the same, early necessitated the trade of the barber. The Heb word מַלָּא, mallah, is found in Ezek 5:1, and the pl. form of the same word occurs in an inscription at Citium (Cyprus) (CIS, 1586), where the

Egyptian Manner of Wearing Hair.

(From statues of an officer of rank and his wife or mother, X1th Dynasty, Brit. Mus.)

Assyrian Manner of Wearing Hair.

(From sculpture in Brit. Mus.)
persons thus described clearly belonged to the priests or servants of a temple. See Barber.

Numerous were the cosmetics and ointments applied to the hair (Eccl 9 8; Mt 6 17; perhaps Ruth 3 3), but some, reserved for sacramental purposes, were prohibited for profane use (Ex 30 32; Ps 133 2). Such distinction we find also in Egypt, where the walls of temple laboratories were inscribed with extensive recipes of such holy oils, the conception "innumerable." Hair is also expressive of minuteness; thus the 700 left-handed men of Benjamin were able to "sling stones in a hairbreadth, and not miss" (Jgs 14). Hair was used by the Jews (Prov 16 31; 20 29; 2 Macc 6 23). Besides expressing old age (Isa 46 4), they stand for wisdom (Wis 4 9 [10]). Sometimes white hair is the emblem of a glorious, if not Divine, presence (Dtn 7 9; 2 Macc 15 13; Rev 1 14). Calamity besetting the gray-haired was doubly terrible (Gen 42 38; 44 29). The "hair of the flesh" is said to "stand up" (Job 4 15; Sir 27 14) when sudden terror or fear takes hold of a person. The symbolical language of Isa 1 20 uses the "hair of the feet" (see Feast) and the beard as synonymous with "the humble" and the "mighty of the people."

CAMEL'S hair (Mt 3 4; Mk 1 6) is mentioned in connection with the description of John the Baptist's raiment. It represents, according to Jerome, a rough skirt worn under the coat or wrapper, though a rather soft fabric is produced in Arabia from the finer wool of the camel.

Goat's hair was the material of a cloth used for wearing apparel and for a more or less waterproof covering of tents and bundles. It is the "black tent-cloth of Kedar" (Cant 1 5; Ex 26 7; 36 14). In NT times it was the special product of St. Paul's native province, Cilicia, whence its name cactus, and its manufacture formed the apostle's own trade (Acts 18 3). It is also mentioned as a material for stuffing pillows (1 S 19 13). See also Weaving.

HAIR, PLUCKING OF THE. See PUNISHMENTS.

HA-JEHUDIAH, ha-jè-hú-di'ja (רבי'حسبה), ha-y'hu-dithiyah): Named in the genealogical list (1 Ch 4 18). Possibly a proper name (RV), but probably "the Jewess" (RV). May be so given in order to distinguish from the Egypt named in this verse. AV translates "Jehudiah."

HAKKATAN, hak'a-tan (נפתל), ha-ka-tan, "the little one"): The father of Johanan, who returned with Ezra to Jerus (Ezr 8 12 = Akatan, 1 Ead 8 38).

HAKKÖZ, hak'oz (נפתל), hok'koz, or ha-koz, "the nimble"): (1) A priest and chief of the 7th course of Aaron's sons selected by David (1 Ch 24 10). According to Ezr 2 61; Neh 3 4-12; 7 63, his descendants returned with Zerubbabel from the captivity. But AV considers the name in Ezr and Neh as having the art. prefixed, hence renders "Koz."

(2) One of Judah's descendants (1 Ch 4 8).

HAKUPHA, ha-kú'fa (_ring), hâk'apha, "incentiment"): A family name of some of the Nethinim who returned with Zerubbabel from Babylon (Ezr 2 51; Neh 7 53).

Hали, hâlî (חָלָה), hâlôh; "Halâ, Halâk, HaLâ, Halâh, HaLâ, Xalâx, Chodch, for Xâlây, Chalâch, Xalâ, Chalâ; Vulg Halâ): Mentioned in 1. Many 2 K 17 6; 18 11; 1 Ch 5 26, as identification of some of the places to which the kings of Judah sent in their times the exiled Israelites (see Gozan; Habor). Various identifications have been proposed, all of them except the last more or less improbable for philological reasons: (1) The Assyri Kalah (Namû, the Calah of Gen 10 11); (2) The Assyrian Hâlakhu (Cilicia);
(3) Chalkitis in Mesopotamia (Ptol. v.18, 4), ad-
joining Gauzanitis (Gozan)—a good position oth-
wise; (4) the Calachene of Strabo, in the N. of
Assyria. Equally unsuitable, however, is (5) the
Chaldeas of Strabo, N.E. of Assyria; notwithstanding
that this was apparently called Halah by the Syrians.
An attractive identification was (6) with the river Balalth (by change of H into
B)—of LXX "in Halae and in Habor, rivers of
Gozan"—but even this has to be abandoned in
favor of (7) the Assyrs Halah. which
is (except the doubling and the case-
able)
2. The
2 most prob-
ing end)

able of It is mentioned in the W. Asia Nicker, in
Thum II, pl. 53, 1. 38, between Arrapha (Arrappchis)
and Rasappu (Reseph). According to the table
K. 123, where it is called mat Halahhi, "the land of Halahhi," it apparently
inclu ded the towns Se-biṣē, Se-ṭrisi, Lu-ammu(t)ī, and Se-akkulani, apparently four grain-producing
centers for the Assyrian government. The first quo-
tation implies that Halah was near or in Gauzanitis,
and had a chief town of the same name. Of the 8
personal names in K. 123, 5 are Assyrs, the remainder
being Syrian rather than Israelite.

T. G. PINCHES

HALAK, hâl'ak, Mount (Heb. הָלָּה, hâ-hăr
he-hâlâh): A mountain that marked the southern
limit of the conquests of Joshua (Josh. 11 17; 12 7).
It is spoken of as the "mount Halak [lit. "the bare
or "smooth mountain"] that goeth up to Seir,"
the latter passage locates it on the W. of the Ara-
bah. The southern boundary of the land is defined
by the ascent of Akrabbim (Nu 34 4; Josh 15 3).
This may with some certainty be identified with
the pass known today as nāt ē ep-Sūfa, "pass of the
smooth rock," through which runs the road from
the S. to Hebron. To the S.W. opens Wâdy Mad-
erah, a continuation of Wâdy el-Fikrah, in which
there rises a conspicuous hill, Jebel Maderah,
composed of limestone, answering well the description
of a bare or smooth mountain. It is a striking fea-
ture of the landscape viewed from all sides, and may
well be the mount here referred to. See also Hb
Mount. W. Ewing

HALAKHA, ha-lî'ka. See TALMUD.

HALF, hâl', vb., HALING, hâl'ing (OE halen):
"To pull" or "draw," the AV tr of spēw, spūr, "to
draw or draw," (Acts 8 3), "haling men and women," ARV "dragging"), and of sētāwē, katosēs, "to
draw down" or "force along" (Lk 12 58, "lest he
hale thee to the judge," ARV "lest haply he draw
thee unto the judge"). A more frequent modern
form is "haul."

HALF, hâf. See NUMBER

HALHUL, ha-hul (Heb.HALHL, ha-hul): A city in
the hill country of Judah (Josh 15 58), "Halhol,
Beth-zur and Gedero." It is without doubt the modern
Halbâl, a village on a hill, surrounded by
fine fields and vineyards, some 4 miles N. of Hebron
and less than a mile to the E. of the modern carriage
road. It is conspicuous from a considerable distance
on account of its ancient mosque, Wâly Nebî Yânsa,
the "shrine of the Prophet Jonah"—a tradition
going back at least to the 14th cent. The mosque,
which has a minaret or tower, is built upon a rock
platform artificially leveled. In the 14th cent. it
was stated by Isaac Chilo (a Jewish pilgrim) that
the tomb of Gad the Seer (1 S 22 5; 2 S 24 11 f)
was situated in this town. Beth-zur (Beth Shôr)
and Gedero (Gid'ôn) are both near in Jos (Ed., IV, ix, 6) we read of an Alurus (where the Idumeans
assembled), and in Jerom (OS 119 7) of a village
Alula near Hebron, which both probably refer to
the same place (PEF, III, 305; Sh XXI).

E. W. MASTERMAN

HALLi, hâl' (Hâl, hâl): A town connected with
Helkath, Beths and Achshaph on the border of
Asher (Josh 19 25). No certain identification is
possible; but it may be represented by the modern
Khirbet 'Alta, c 13 miles N.E. of Acre.

HALICARNASSUS, hal'i-kâr-nas'us (Alexan-
doros, Halikarnassos): The largest and strongest
city of the ancient country of Caria in Asia Minor,
situated on the shore of a bay, 15 miles from the
island of Cos. Its site was beautiful; its climate
temperate and even; the soil of the surrounding
country was unusually fertile and noted for its
abundance of fig, orange, lemon, olive and almond
trees. When the ancient country fell into the pos-
session of the Persians, the kings of Caria were still
permitted to rule. One of the rulers was the famous
queen Artemisia who fought at the battle of Salamis.
The most famous of the kings, however, was Maus-
solos (Mausolus), who ruled from 373 to 353 BC,
and the tomb in which he was buried was long
considered one of the wonders of the ancient world.
Pliny describes the tomb as a circular structure,
140 ft. high, 411 ft. in circumference, and surrounded
by 36 columns; it was covered with a pyramidal
dome. The ancient writer Vitruvius, in his de-
scription of the city, says that the tomb is "situated
along the shore; back of it was the mausoleum, and
still farther away was the temple of Mars.
To the right of the agora were the temples of Venus and Mercury,
and to the left was the palace of Mausolos
Alexander the Great destroyed the city and took the
temple as a spoil.

E. G. BURCH

HALL, hâl (Lk 22 55 AV). See House.

HALL, JUDGMENT. See JUDGMENT HALL;
PRIESTHOLD.

HALLEH, ha-lâl', ha-lâl': In the fifth book of
the Ps (107 50) there are several groups of Hallelujah
Psalms: 104 6; 111 13; 116 17; 135; 146 80. In
the worship of the synagogue Pss 135-136 and 146-150 were used in the daily morning service. Pss 113-118 were called the “Egypt Hallel,” and were sung at the Passovers of Pentecost, Tabernacles and Dedication. At the Passover, Pss 113 and 114 (according to the school of Shammai only Pss 113) were sung before the feast, and Pss 115-118 after drinking the last cup. The song used by Our Lord and the disciples on the night of the betrayal (Mt 26 30), just before the departure for the Mount of Olives, probably included Pss 116-18.

John Richard Sampey

Hallelujah, halal-to-ya (חָלָלְ-יָה', hal-lá-yáh, “praise ye Jehovah”; ἀλληλούα, allêlóuia): The word is not a compound, like many of the Heb words which are composed of the abbreviated form of “Jehovah” and some other word, but has become a compound word in the Gr and other languages. Even if the Jews perhaps had become accustomed to use it as a compound, it is never written as such in the text. It is a liturgical interjection found in Ps 118 (102). The H. Ps are found in the Gr in the middle of the Ps (110:4-6). The H. Ps are found in three groups: (104-6; 110-1; 116-50). In the first group H. is found at the close of the psalm as a lit. interjection (106:1 is an integral part of the psalm). In the second group H. is found at the beginning (113:9) is an integral part of the psalm depending on the act “hallelujah” (Hallel). In the third group H. is found both at the close and at the beginning of the psalms. In all other cases (Pss 115, 116, 117) H. seems to be an integral part of the psalms. These three groups were probably taken from the collocation of psalms like the group of Pss 130-34. In the NT H. is found as part of the song of the heavenly host (Rev 19:1ff. The word is preserved as a liturgical interjection by the Christian church generally.

A. L. Brehl

Hallehesh, ha-lehôsh (הָלָלוֹש, lehôsh, “the whisperer,” “the slanderer”): A post-exilic chief whose son Shallum assisted in repairing the walls of Jerusalem (Neh 3:12, AV “Hallehesh”). He was also one of the leaders who signed the national covenant (10:24 [Heb 25:2]).

Hallow, halô, HALLOWED, halô’d, halô-ed “to render or treat as holy,” AS kâlihan, from nâkîn, “holy”): It translates several forms of נָכְשׁ, kâshash, “set apart,” “devote,” “consecrate,” frequently rendered in AV, RV, ARV “consecrate,” “dedicate,” “holy,” and esp. “sanctify” closely synonymous, “hallow,” perhaps containing more of the thought of reverence, sacredness, holiness. It embraces the idea of marked separateness. It is applied to persons, as the priest (Lev 22:3); to places or buildings as the Most Holy (Lev 16:17; Ex 26:31); a temple (Ex 40:9); to things, like the portion of the sacrifice set apart for the priests (Nu 18:8); to times and seasons, as the Sabbath (Jer 17:22; Ezek 20:20) and the Jubilee year (Lev 25:10); to God Himself (Lev 22:32). Its underlying idea of the separateness of holy nature or holy use works out into several often overlapping senses: (1) To set apart, dedicate, offer, reserve, for the worship or service of God: Ex 26:38, “The holy things, which the children of Israel shall hallow in all their gifts”; also Lev 22:3; Nu 18:29, etc.; 2 K 12:4, “All the money of the hallowed things” (AV “dedicated”), etc. (2) To make holy, by selecting, setting apart, claiming, or acknowledging as His own: Gen 2:3, “God blessed the seventh day, and hallowed it” (AV “sanctified”); but Ex 20:11 (AV, ERV, ARV), “hallowed.” So of the temple (1 K 9:7); of the firstborn, spared in Egypt (Nu 3:13). (3) To dedicate or consecrate by formal ceremony, with the accompanying idea of cleansing from sin and uncleanness. 2 K 23:22, “This is the thing that thou shalt do unto them [Aaron and his sons] to hallow them, to minister unto me in the priest’s office.” The whole chapter is devoted to the elaborate ceremonial, consisting of ablutions, endowment in priestly robes and paraphernalia, anointing with oil, the offering of a bullock for a sin offering, of a ram, the placing of the blood of another ram upon the right ear, right thumb, right great toe of each, the wave offering, the anointing of the holy garments, and the eating of the consecrated food, all this lasting seven days, and by refraining from unnecessary works, from burdens, and traffic (Neh 13:16). See Ex 20:8-11 (the Sabbath Commandment). (4) To reserve, hold sacred, reverence, keep holy: Jer 17:22, “But hallow ye the Sabbath day,” by keeping it distinct and separate, esp. (Jer 17:24) by refraining from unnecessary works, from burdens, and traffic (Neh 13:16). See Ex 20:8-11 (the Sabbath Commandment). (5) To reserve, hold sacred, reverence, keep holy: Jer 17:22, “But hallow ye the Sabbath day,” by keeping it distinct and separate, esp. (Jer 17:24) by refraining from unnecessary works, from burdens, and traffic (Neh 13:16). See Ex 20:8-11 (the Sabbath Commandment). (6) To reserve, hold sacred, reverence, keep holy as holy “and separated from sinners” in majesty, power, power, sacredness: Lev 20:5, “And ye shall not prophane my holy name; but I will hallow among the children of Israel.” Kâshash is elsewhere tr “sanctify” in this connection, meaning “to be manifested in awe-producing majesty, power, or greatness; and Ex 23:36, 37, “thou shalt not sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jehovah”; cf Ezek 28:22, 23, etc.

In the NT “hallow” occurs only in the “Lord’s Prayer,” the rendering of a Gr word rendered the AV word for kâshash: Mt 6:9; Lk 11:2, “Hallowed be thy name.” Hagiasô is quite frequent in the NT, and is always (ARV) rendered “sanctify,” except here, and in Rev 22:11, “He that is holy, let him be hallowed.” To “hallow” in the AV excludes not only the inward attitude and outward action of profound reverence and active praise, but also that personal godliness, loving obedience and aggressive Christlike reverence, which reveal the presence of God in the life, which is His true earthly glory.

Philip Wendell Cranwell

Halt, holt (חָלַּל, châlî; “to limp”; χαλάσσω, chalassô, “lame,” “crippled”): ARV in Gen 32:31 prefers “limped”; in Mic 4:6, Zeph 3:19, “is [or was] lame”; in Lk 14:21, ARV and ERV have “lame.” In 1 K 18:21 a different form shows a moral indiction: “How long halt ye between two opinions?” ARV renders, “How long go ye limping between the two sides?”

Ham, ham (חַם, hâm; Xîw, Chdm): The youngest son of Noah, from whom sprang the western and southwestern nations known to the Hebrews. His name first occurs in Gen 5:32, where, as in 6:10 and elsewhere, it occupies the second place. In Gen 9:18 Ham is described as “the father of Canaan,” to prepare the reader for vs 23-27, where Noah, cursing Ham for having told Shem and Japheth of his nakedness, refers to him as Canaan. On ac-
count of this, it has been suggested that "Canaan" stood originally in all the passages where the three brethren are called "Ham" (Ps 105 23, etc) and it was later changed to "Ham," except in the verses containing the curse. It seems more likely, however, that the name "Canaan" is inserted prophetically, as Noah would not desire to curse his son, but only one branch of that son's descendants, who were later the principal adversaries of the Hebrews.

The name given, in Ps 105 23 27; 106 22 (cf 78 51), to Egypt as a descendant of Ham, son of Noah. As Shem means "dusky," or the like, and Japheth "fair," it has been supposed that Ham meant, as is not improbable, "black." This is supported by the evidence of Heb and Arab, in which the word hâmân means "to be hot" and "to be black," the latter signification being derived from the former. That Ham was a nationality connected with the native name of Egypt, Kem, or, in full pa ta' en Kem, "the land of Egypt," in Bashmuran Captie Khem, is unlikely, as this form is probably of a much later date than the composition of Gen, and, moreover, as the Arab shows, the guttural is not a true bh, but the hard breathing v, which are both represented by the Heb hâth.

Of the nationalities regarded as descending from Ham, none can be described as really black. First on the list, as being the darkest, is Cush or Ethiopia (Gen 10 6), after which comes Mâshyânîm, or Egypt, and Hamîdthâ, or Hamath (mentioned with the Sabaeans), Havilâh (Yemen), and Sheba, whose queen visited Solomon. Professor Sayce, moreover, has pointed out that 'Aphîtor is the original home of the Phoenicians, who spoke a Sem language.

The name of this probability is that other tongues were forced upon these nationalities in consequence of their migrations, or because they fell under the dominion of nationalities alien to them. The non-Sem Babylonians, described as descendants of Shem and Japheth (Gen 10 21, 22), known, spoke Sumerian, and adopted Sem Bab only on account of mingling with the Semites whom they found there. Another explanation is that the nationalities described as Hamitic—a parallel to those of Shem and Japheth—were so called because they fell under Egyptian dominion. This would make the original Hamitic race to have been Egyptian, and account for Ham as a (poetical) designation of that nationality. Professor F. L. Griffith has pointed out that the Egyptian speech of Paepolis (Akhîmîn), sometimes called Mênî, but also apparently known as Khem, may have been identified with the ancestor of the Hamitic race—he was worshipped from the coast of the Red Sea to Coptos, and must have been well known to Egypt's eastern neighbors. He regards the characteristics of Mênî as being in accord with the shamelessness of Ham as recorded in Gen 9 20 ff. See Jâpheth; Shem; Table of Nations.

T. G. Pinches

HAM (חָמָן, hâm): (1) A place E. of the Jordan named between Ashereth-karnaim and Shaveh-kirjathaim, in which Chedorlaomer smote the Zu-zim (Gen 14 5). No name of any of its inhabitants is vouchsafed. It reads hâhêm, "with them," instead of hîmâh, "in them." Some have thought that "Ham" may be a corruption from "Ammon"; or that it may be the ancient name of Rabbah-ammon itself.

(2) A poetical appellation of Egypt: "the land of Ham" (Ps 105 23, etc) is the land of Jacob's journeying, i.e. the land of Hamath and of Egypt. They are the dwellings of the Egyptians. It may be derived from the native name of Egypt, Kêmî, or Khêmî. See Mizraim; Shêm. W. Ewing

HAMAN, hâ 'man (חָמָן, hâmân; 'A'dâv, Hamàn): A Pers noble and vizier of the empire under Xerxes. He was the enemy of Mordecai, the cousin of Esther. Mordecai, being a Jew, was unable to prostrate himself before the great official and to render to him the adoration which was due to him in accordance with Persian custom. Haman's wrath was so inflamed that one man's life seemed too mean a sacrifice, and he resolved that Mordecai's nation should perish with him. This was the cause of Haman's downfall and death. A ridiculous notion, which, though widely accepted, has no better foundation than a rabbinic suggestion or guess, represents him as a descendant of Agag, the king of Amalek, who was slain by Samuel. But the language of Scripture (1 Sam 15 32) indicates that when Agag fell, he was the last of his house. Besides, why should his descendants, if any existed, be called Agagites and not Amalekites? Saul's posternity are in no case termed Saulites, but Benjamites or Israelites.

The name of Haman has been swept away by recent discovery. Agag was a territory adjacent to that of Media. In an inscription found at Khorsabad, Sargon, the father of Semacherib, says: "Thirty-four districts of Media I conquered, and I added this and the domain of Assyria: I imposed upon them an annual tribute of horses. The country of Agazi [Agag] . . . . I ravaged, I wasted, I burned." It may be added that the name of Haman is not Heb, neither is that of Hammedatha. In Hammedatha, writes M. Oppert, the distinguished Assyriologist, "as well as that of his father, belongs to the Medo-Persian." John Urquhart

HAMATH, hâ'math (חָמָת), hâmâth; Hâ'dâh, Hê-mâth, Âhâdâ, Hêmîdâ; Swete also has Hemath): The word signifies a defence or citadel, and such designation was very suitable for this chief royal city of the Hittites, situated between their northern and southern capitals, and which stood upon a gigantic mound beside the Orontes. In Am 6 2 it is named Great Hamath, but not necessarily to distinguish it from other places of the same name. The Hamathite is mentioned in Gen 10 18 among the sons of Canaan, but has no particular historical interest. He is of importance as being the personal name testi-

1. Early. Some of the conquerors of Israel reached the territory, but not the city of Hamath (Nu 34 5; Josh 13 5; Ezek 47 13-21). David entered into friendly relations with Toi, its king (2 Sam 8 9 ff.), and Solomon erected store cities in the land of Hamath (2 Ch 8 4). In the days of Ahab we meet with it on the eunomion inscriptions, under the name mat hamâth, and its king Ichurueli was a party to the alliance of the Hittites with Ben-hadad of Damascus and Ahab of Israel against Shalmaneser II; but this was broken up by the battle of Qarqar in 854 BC, and Hamath became subject to Assyria. Jeroboam II attacked, partially destroyed, and held it for a short time (2 Kgs 14 28; 2 Sam 6). In 730 BC, its king Enilu paid tribute to Tiglath-pileser, but he divided its lands among his generals, and transported 1,228 of its inhabitants; four cities were added to the domain of Hamath and to the skin of Tublu'idi [or Jau-bu'idi] its king, like wool," and colonized the country with 4,300 Assyrians, among whom was Deloece the Mede. A few
years later Sennacherib also claims to have taken it (2 K 18:34; 19:13; 1 Ch 36:19; 37:13). In Isa 11, mention is made of Israel's captivity at Hamath, and Hamathites were among the colonists settled in Samaria (2 K 17:24) by Esarhaddon in 675 BC. Their special object of worship was Ashima, which, notwithstanding various conjectures, has not been identified.

The Hamathite country is mentioned in 1 Macc 12:25 in connection with the movements of Demetrius and Jonathan. The Seleucidae renamed it Epiphania (Jos, Ant, 1, vi, History 2), and by this name it was known to the Greeks and the Romans, even appearing as Paphnutya in Midr. Pbr Rab ch 37. Locally, however, the ancient name never disappeared, and since the Moslem conquest it has been known as Hama. Saladin's family ruled it for a century and a half, and after the death of Abul-Fida in 1331 it sank into decay.

The position of Hama in a fruitful plain to the E. of the Nusairiyeh Mountains, on the most frequented highway between Mesopotamia and Egypt, and on the new railroad which passes through it, gives it a singular significance, and it is once more rising in importance. The modern town is built in four quarters around the ancient citadel-mound, and it has a population of at least 50,000. It is now noted for its gigantic irrigating wheels. Here, too, the Hittite inscriptions were first found and designated Hamathite.

In connection with the northern boundary of Israel, "the entering in of Hamath" is frequently mentioned (Nu 13:21; 1 K 8:65; 2 K 18:34).

4. Entering etc., ARV "entrance". It has been in of sought in the Orontes valley, between Hamath Antioch and Seleucia, and also at Wady Nahar el-Bärid, leading down from Homs to the Mediterranean to the N. of Tripoli. But from the point of view of Pal. it must mean some part of the great valley of Coele-Syria (Biq'a). It seems that instead of translating, we should read here a place-name—"Libo of Hamath"—and the presence of the ancient site of Libo named Lebou 14 miles N.N.E. of Baalbek, at the head-waters of the Orontes, commanding the strategic point where the plain broadens out to the N. and S., confirms us in this conjecture.

W. M. Christie

HAMATH-ZOBAH, hâm'math-zô'bah (חָמָת צֹבָּה, Hamath gabbâ; Boverâ, Baisêbôl): Mentioned only in 2 Ch 8:3. Apart from Great Hamath no site answering to this name is known. It does not seem to be implied that Solomon took possession of Hamath itself, but rather that he "confirmed" his dominion over parts of the kingdom of Zobah, which on its fall may have been annexed by Hamath. LXX cod. B suggests a reading—Beth-zobah—omitting all reference to Hamath. On the other hand, the geographical distinctions between Zobah and Hamath having passed away long before Ch was written, the double name may have been used to indicate generally the extent of Solomon's conquests, as also to avoid confusion with the Zobah in the Hauran (2 S 23:6). W. M. Christie

HAMMATH, hâm'math (חָמָת, hammâth, "hot spring"): (1) "The father of the house of Rechab" (1 Ch 2:55). (2) One of the fenced cities of Naphtali, named with Zer, Rakkath and Chimnereth (Josh 19:35). It does not appear in the list of cities mentioned by Jos (Ant, XVIII, ii, 3; BJ, IV, i, 3) as near Tiberias, on the shore of the lake of Gennesaret.

It is represented by the modern el-Hammâd, nearly 2 miles S. of Tiberias. It was, of course, much nearer the ancient Tiberias, which lay S. of the present city. The hot baths here, "useful for healing," in the time of Jos, have maintained their reputation. In recent years, indeed, there has been a marked increase in the number of sick persons from all parts who visit the baths. The waters are esteemed specially valuable for rheumatism and skin troubles. In the large public bath the water has a temperature of over 140° Fahr. Parts of the ancient fortification still cling to the mountain side above the baths; and the remains of an aqueduct which brought fresh water from sources in the S.W. may be traced along the face of the slopes. Hammath is identical with Hammon (1 Ch 6:76); and probably also with Hammoth-dor (Josh 21:32). W. Ewing

HAMMEAH, ha-mâ'ēh, ha-mê'ē, A TOWER OF HAMMATH (HAMMEESAH), ha-mê'ēshah [Neh 3:1]; AV Meah]: The origin of the name is obscure; in m the meaning is given "Tower of the hundred"; it has been suggested that it may have been 100 cubits high or had 100 steps. It was the most important point on the walls of Jerus in going W. from the Sheep Gate, and is mentioned along with the T. of HANANEL (q.v.) (Neh 3:1), and was therefore near the N.E. corner, and probably stood where the Barsis and Antonia afterward were, near the N.W. corner of the haram where are today the Turkish barracks. E. W. G. Masterman

HAMMEDATHA, ha-mê'dâ-thâ, ha-mêdâthah [חַמֶדָתָה]: The father of Haman (Est 3:1). He is generally termed the "Agagite"; the name is Pers etymology, signifying "given by the moon.

HAMMLECH, ha-mê-lek (חָמְלֶךְ), ha-me-lekh, "the king": Wrongly tr. as a proper name in AV. It should be rendered "the king," as in ARV (Jer 36:26; 38:6).

HAMMER, ha'äm'rer: The Heb  כַּפֶּה, makkebeth, occurs in Jgs 4:21, where it refers to the mallet (probably wooden) used to drive tent-pins into the ground. The same word occurs in 1 K 6:7; Isa 44:12; Jer 10:4 as applied to a workman's hammer. פַּטְפָּת, paffath (cf. Arab. fafat), occurs in Isa 41:7; Jer 23:29; 50:23. It was probably a blacksmith's hammer or heavy hammer used for breaking rock. There is doubt about the rendering of Jgs 5:26, where the word, כַּפֶּה, halmuth, occurs. From the context, the instrument mentioned was probably not a hammer. In Ps 74:6, רַכְתָּפ, rakthaph, is better tr. "axes," not "hammers." See Tools.

HAMMIPHKAD, ha-mîf-kad, GATE OF HAMMATH (חַמִּפְּקָד, shā'ar ha-mîf-kâḏ, "Gate of the Muster"): One of the gates of Jerus (Neh 3:31) not mentioned elsewhere; probably situated near the N.E. corner of the Temple area.

HAMMOLCHETH, ha-môl'keth (חַמֹלְכֵּת, hâmôlekheth, "the queen"); LXX Μαλακήθ, Malaketh; AV Hammoleketh): The daughter of Machir and sister of Gilead (1 Ch 7:18).

HAMMON, ha'm'on (חָמִם, hammôn, "gloving"): (1) A place on the seaward frontier of Asher, named with Rehob and Kanah (Josh 19:28), to be sought, therefore, not far from Tyre. The most probable identification so far suggested is with  אִמִּית, Deren, mother of the column" (or אִמֵּית, "columns"), at the mouth of Wady Hammâd, on the shore, about 10 miles S. of Tyre. An inscription found by Renan shows that the place was
associated with the worship of Ba’al Hammanāt (CIS, I, 8).

(2) A city in Naphtali, given to the Gershonite Levites (1 Ch 6 76). It is identical with Hammath (Josh 18 35), and probably also with Hammath-dor (Josh 21 22).

W. Ewing

HAMMOTH-DOR, han-oth-dör’ (חָמָת בָּדָר), hammōth dōr; ἡμμόθ δῶρ, as also several corrupt forms): A fenced, Levitical city of Naphtali (Josh 18 31, 32); also named Hammon (1 Ch 6:61 Heb). Probably the hammatts of the Karkam lists, and the hammatam of WAI, II, 53; certainly the Emmaus of Jos, Ant, XVIII, ii, 3; BJ, IV, 1, 3; Hamata of Erebīn v, 5; Mygūlah 26, and the modern el-Hammām, 14 miles S. of Tiberias. The name signifies “hot springs,” and these, 4 in number, still exist. They have a temperature of 144° F., are salt and bitter in taste and sulphurous in smell. Considered invaluable for rheumatism, they are crowded in June as a resort. This health-giving reputation is of recent date. It is mentioned in Jos, BJ, IV, 1, 3; and a coin of Tiberias of the reign of Trajan depicts Hygeia sitting on a rock beside the springs, feeding the serpent of Asclepius. Being used for pleasure also, they were submitted to the Jew on the Sabbath, whereas had they been used only medicinally, they would have been forbidden (Talm Bab, Shab 109a; cf Mt 12 10).

W. M. Christie

HAMMUÆL, ham ’-ã-el (חָמוּל), hammel’; “root of God”): A son of Mishma, a Simeonite, of the family of Shaul (1 Ch 4 26).

HAMMURABI, han-ůr-ā’be: 1. Etymology of His Name, with Reference to Amraphel. His Dynasty.
2. The Years Following His Accession
4. The Capture of Rim-Sin
5. Various Works, and an Expedition to Mesopotamia
6. His Final Years
7. No Record of His Expedition to Palestine
8. The Period When It May Have Taken Place
9. Hammurabi’s Greatness as a Family

The name of the celebrated warrior, builder and lawgiver, who ruled over Babylonia about 2000 BC. In accordance with the suggestion of the late Professor Eb. Schrader, he is almost universally identified with the Eannatum, of Gen 14 1, etc (qv). With Hammurabi was apparently not refer- ence to Bab origin, the so-called “Dynasty of Babylon,” to which he belonged, having probably come from the W. Dynasty. The commonest form of the name is as above, but Hamu(m)”-rahi” (with minimation) is also found. The reading with initial b in the second element is confirmed by the Bab rendering of the name as Kinma-rapišu, “my family is widespread,” or the like, showing that raḫi was regarded as coming from raḫi, “to be great.” A late letter-tablet, however (see PSBA, May, 1901, p. 191), gives the form Ammurapi, showing that the initial is not really b, and that the b of the second element had changed to p (of Tiglath-pil-eser for Tukulti-ānbel, etc.) Am- raphel (for Amrapel, Amorbel, Amrabe) would therefore seem to be due to Assyrian influence, but the final l is difficult to explain. Professor F. Hommel has pointed out that the Babylonian “my family is widespread,” is simply due to the scribes, the first element being the name of the Arab. deity ’Am, making ’Ammu-rahi, “Am is great.” Admitting this, it would seem to be certain that Hammurabi’s dynasty was that designated Arabian by Berosus. Its founder was apparently Sumur-qtti, and Hammurabi was the fifth in descent from him. Hammurabi’s father, Sin-muballit, and his grandfather, Abil-Sin, are the only rulers of the dynasty which have Bab names, all the others being apparently Arabic.

Concerning Hammurabi’s early life nothing is recorded, but as he reigned at least 43 years, he must have been young when he came to the throne. His accession was apparently marked by some improvement in the administration of the land, wherein, as late-date says, he “established righteousness.” After this, the earlier years of his reign were devoted to such peaceful pursuits as constructing the shrines and images of the gods, and in his 6th year he built the wall of the city of Lax. In his 7th year he took Ur (Erech) and Isin—two of the principal cities of Babylonia, implying that the Dynasty of Babylon had not held sway in all the states.

While interesting himself in the all-important work of digging canals, he found time to turn his attention to the land of Yamnabu (8th year), and in his 10th he possibly conquered, or received the homage of, some part of the city of Bazu. His 20th year is described as that of his own image as king of righteous-ness; and the question naturally arises, whether this was the date when he erected the great stele found at Susa in Elam, inscribed with his Code of Laws, which is now in the Louvre. Next year he seems to have fortified the city of Sippar, where, it is supposed, this monument was originally erected.

Pious works again occupied him until his 30th year, when the army of Elam is referred to, possibly installing warlike pursuits, which paved the way for the great campaign of his 31st year, when, “with the help of Assyria and of Am and of Elam,” he captured Yamnabu and King Rim-Sin, the well-known ruler of the city. In his 32nd year he destroyed the army of Asnunnu or Ešnunnak.

After these victories, Hammurabi would seem to have been at peace, and in his 33rd year he dug the canal Hammurabi-nuḫuš-rišu, “Hammurabi the abundance of the people,” bringing to the fields of his subjects fertility, “according to the wish of El.”

The restoration of the great temple at Erech came next, and was followed by the erection of a fortress, “as high as a mountain,” in the banks of the Tigris. He also built the fortification of Rabiku on the bank of the Tigris, implying preparations for hostilities, and it was possibly on account of this that the next year he made supplication to Ṭamīnšu, the house of Nebur. The year following (his 37th), “by the command of El,” he added to the fortifications of Maur and Malka which were destroyed, after which the country enjoyed a twelve-month of peace. In all probability, however, this was to prepare for the expedition of his 39th year, when he subjugated Tarikku, Ragmú and Suburta, a part of Mesopotamia. The length of this year-
date implies that the expedition was regarded as being of importance.

Untroubled by foreign affairs, the chief work of Hammurabi during his 40th year was the digging of the canal Tidit-Emilla, at Sippar.

6. His following this up by the restoration of the temple E-me-ne-usag and a splendid temple-tower dedicated to Zagaga and Istar. The defences of his country were apparently his last thought, for his 43rd year, which seemingly terminated his reign and his life, was devoted to strengthening the fortifications of Sippar, a work recorded at greater length in several cylinder-inscriptions found on the site.

Unfortunately none of the documents referring to his reign makes mention of his attack, in company with the armies of Chedorlaomer, and the accession to power of his successor would seem to have been carried out for another power—his suzerain; or the allied armies may have suffered so severely from attacks similar to that delivered by Abraham, that the campaign became an altogether unsatisfactory one to date by.

If Eri-Aku was, as Thureau-Dangin has suggested, the brother of Rim-Sin, king of Larsa (Elasar), he must have preceded him on the throne,

8. Period and, in that case, the expedition against May Have Hammurabi's 30th year, when he Taken claims to have defeated Rim-Sin. As Place the date of Rim-Sin's accession is doubtful, the date of Eri-Aku's (Arioch's) death is equally so, but it possibly took place about 5 years before Rim-Sin's defeat. The expedition undertaken must therefore have been undertaken during the first 25 years of Hammurabi's reign. As Amraphel is called king of Shinar (Babylon), the period preceding Hammurabi's accession ought probably to be excluded.

Of all the kings of early Babylonia so far known, Hammurabi would seem to have been one of the greatest, and the country made good progress under his rule. His conquests with Elam suggest that Babylonia had become strong enough to resist that warlike state, and his title of adda or "father" of Martu (= Amur-ru, the Amorites) and of Yamutbalu on the E. implies not only that he maintained the country's influence, but also that, during his reign, it was no longer subject to Elam. Rim-Sin of Larsa, however, were not conquered until the time of Samsu-iluna, Hammurabi's son. It is noteworthy that his Code of Laws (see 3, above) not only determined legal rights and responsibilities, but also fixed the rates of wages, thus obviating many difficulties. See AMRAPHEL; ARIOCH; CHEDORLAOMER; TIDAL, etc.

T. G. PINCHES

HAMMURABI, THE CODE, kód. OF:

I. HISTORICAL
1. Discovery of the Code
2. Editions of the Code
3. Description of the Stone
4. History of the Stone
5. Origin and Later History of the Code

II. CONTENTS OF THE CODE
1. The Principles of Legal Process
2. Theft, Burglary, Robbery
3. Laws concerning Vaassaliage
4. Immovables
5. Trustees and Agent
6. Taverns
7. Deposits
8. Family
9. Concerning Wounding, etc
10. Building of Houses and Ships
11. Hiring in General, etc

12. INDEX

III. THE SIGNIFICANCE OF THE CODE
1. Hammurabi and Moses
2. The Code and Other Legal Systems
king Shutruk-Nakhunte, in the 12th cent. B.C., at the time of the plundering of Babylon, and set up as a trophy of war in the Elamitic capital of Susa. The same king had, it would seem, the seven columns from the face side of the Temple of Marduk, or the Etemenanki, destroyed in order to engrave there an account of his own deeds, but through some unknown circumstance this latter was not accomplished. After the discovery of the stele it was brought to Paris where it now forms one of the most important possessions of the Louvre.

4. History of Susa. The same king had, it would seem, the seven columns from the face side of the Temple of Marduk, or the Etemenanki, destroyed in order to engrave there an account of his own deeds, but through some unknown circumstance this latter was not accomplished. After the discovery of the stele it was brought to Paris where it now forms one of the most important possessions of the Louvre.

If, however, Hammurabi was not the first legislator of Babylonia, still he was, as far as we can see, the first one who used the language of the people, i.e. the Sem idiom. We know that nearly 1,000 years earlier a king, Urukagina, promulgated laws in Babylonia which have been lost; an ancestor of Hammurabi, Sumuladu, appears also to have given laws. As we are able to recognize from the actual practice of Bab social life, the legislation of Hammurabi signifies nothing essentially new. Even before his time laws after the same principles were administered. His service lies before all in that he gathered together the extant laws and set them up in the Sem language. The laws were promulgated already in the 2d year of his reign, but the stele known to us was set up in the temple at Babylon about 30 years later. Moreover, the laws were set up in more than one copy, for in Susa fragments of another copy were found. How long the laws were in actual use it is impossible to determine. In any case, as late as the time of Ashurbanipal (see above), they used to be copied; indeed we even possess copies in neo-Bab characters which are later than the 7th cent. B.C. Fortunately the duplicates contain several passages which are destroyed on the large stele in consequence of the erasure of the seven columns. Thus we are able, in spite of the gaps in the large stele, almost completely to determine the contents of the Code.

II. The Contents of the Code. The laws themselves are preceded by an introduction which was added later, after the law had already been published about 30 years. The introduction states in the first place that already in the primeval age, when Hammurabi receiving the laws.

Hammurabi receiving the laws.

Marduk the god of Babylon was elected king of the gods, Hammurabi was predestined by the gods "to cause justice to radiate over the land, to surrender sinners and evildoers to destruction, and to take care that the strong should not oppugn the weak." Hammurabi's Code is, indeed, conceived from this standpoint.

Farther on, the king lauds his services to the principal cities of Babylonia, their temples and cults. He appears as a true server of the gods, as a protector of his people and a gracious prince to those who at first would not acknowledge his supremacy. To be sure, this introduction is not entirely free from presumption; for the king describes himself as "god of the kings" and "suo-god of Babylon." The hopes of a Saviour, which heathen antiquity also knew, he regards as realized in his own person.

The Code itself may be divided into 12 divisions. It manifests, in no way, a very definite logical system; the sequence is often interrupted, and one recognizes that it is not so much a systematic and exhaustive work as a collection of the legal standards accumulated in the course of time. Much that we would expect to find in a Code is not even mentioned.

The first five paragraphs treat of some principles of legal process. In the first place false accusation is considered. The unproviable charge of surgery is dealt with in an especially interesting manner (§ 2). The accused, in this case has to submit to an ordeal at the hands of the River-god; nevertheless nothing is said concerning the details of this ordeal. If he is convicted by the god as guilty, the accuser receives his property, the opposite case, the accuser is condemned to death and the accused receives his house. The law also proceeds rigorously against false witnesses: in a process in which life is at stake, conscious perjury is punished with death (§ 3). Finally the king strives also for an uncorrupt body of judges; a judge who has not carried out the judgment of the court correctly has not only to pay twelve times the sum at issue, but he is also dismissed with disgrace from his office.

The next sections (§§ 6–25) occupy themselves with serious theft, burglary, robbery and other crimes of a like nature. Theft from palace or temple, or the receiving and concealing of stolen goods, is punished with death or a heavy fine according to the nature of what is stolen. As it was a custom in Babylonia to effect every purchase in the presence of witnesses or with a written deed of sale, one understands the regulation that, in certain cases in which witnesses were not forthcoming, or a deed could not be shown, theft was assumed: the guilty person suffered death (§ 7). A careful procedure is prescribed for the case in which lost goods are found in the hands of another: he who, in the investigation, cannot prove his legitimate right, suffers death, just as a deceiver who tries to enrich himself through making a false accusation (§§ 8 f). Kidnapping of a free child or carrying away and concealing a slave from the palace is punished with death (§§ 14 f). As slavery had the greatest economic significance in Babylonia, detailed regulations concerning the seizing of runaway slaves and similar matters were given (§§ 17 f). Burglary, as also robbery, is punished with death (§§ 21 f). If a robber is not caught, the persons or corporations responsible for the safety of the land had to make compensation (§§ 22 f). Whoever attempts to enrich himself from a building in continuation of the law, is thrown into fire.

The next paragraphs (§§ 26–41) control vassalage, particularly in reference to rights and duties of a
military kind, concerning which we are not yet quite clear. Here also Hammurabi's care for those of a meaner position is exhibited, since

3. Laws concerning Vassalage certain offences of this kind even with death (§ 34). The crown had, in every case, authority in reference to estates in fee which a vassal could not sell, exchange or transmit to his wife or daughters (§§ 36 ff, 41); as a rule the sons took over the estates after the death of the father together with the accompanying rights and duties. The same was the case if, in the service of the king, the father had been lost sight of (§§ 28 fin.). The estates in fee of what we may call "lay-priestesses" (concerning whom we shall have to speak later) take a special position (§ 40).

not the means to do this could be sold with his family into slavery (§§ 55 ff). Special regulations protect the landowner from unlicensed grazing on his fields of crops (§§ 57 ff). The regulations concerning horticulture (§§ 59-66) are similar; here also the relation of the proprietor to the gardener who had to plant or to cultivate the garden is carefully considered; the same is true with respect to the business liabilities of the owner. These regulations concerning horticulture are not entirely preserved upon the stele, but, through the above-mentioned duplicates, we can restore them completely.

Our knowledge concerning the legal relations between house-owners and tenants (§§ 67 ff) is less, because the parts dealing with these on the stele are entirely lost and can only be partially restored from

A longer section (§§ 41 ff) is given to immovables (field, garden, house), for the economic life of the ancient Babylonians depended first of all upon the cultivation of grain and date-palms; the legal relations of the land tenants are exactly explained (§§ 42 ff): neglect of his work does not liberate the tenant from his duties to his overlord. On the other hand, in cases of losses through the weather, he is so far released from his duties that of the rent not yet paid he has to pay only an amount corresponding to the quantity of the product of his tenancy (§§ 43 ff). Also the landowner with liabilities, who suffers through failure of crops and inundation, enjoys far-reaching protection (§ 48), and his business relations generally are adequately regulated (§§ 49 ff). As the regular irrigation of the fields was the chief condition for profitable husbandry in a land lacking rain, strong laws are made in reference to this: damage resulting from neglect has to be compensated for; indeed, whoever had

4. Immovables. Reference is once more made to vassalage (§ 71). The relations between neighbors are also regulated, but we cannot ascertain how in detail (§§ 72 ff). Concerning the precise rights of tenants and landlords we are also but slightly informed (§ 78).

On account of the gaps, we are not able to determine how far the regulations concerning immovables extended. In the gaps there seem to have been still other laws concerning business liabilities. The number of missing paragraphs can only approximately be determined, so that our further enumeration of the paragraphs cannot be regarded as absolutely correct.

The text begins again with the treatment of the legal relations between the trader and his agents (§§ 100-107); these agents are a kind

5. Trader of officials for the trader whose business and Agent they look after. While the Code discusses their responsibilities and duties to their masters, it also protects them from unjust and deceitful ones.
The taverns of Babylon (§§ 108–11) seem very often to have been the resort of criminals. As a rule they were in the hands of proprietresses who were responsible for what took place on their premises (§ 109). Priestesses were forbidden to visit these houses under penalty of being burned (§ 110).

The next division (§§ 112–26) deals esp. with deposits, although some of its regulations are indirectly therewith connected. De- 

7. Deposits or escussees are to be punished (§ 112). The debtor is protected from violent encroachments of the creditor (§ 113). De- 

tailed regulations are given for imprisonment for debt (§§ 114 ff). The creditor must guard himself from mistreating a person imprisoned for debt, in his house; if a child of the Debtor dies through the fault of the creditor, the jisu talionis is resorted to: a child of the Debtor is killed (§ 116). The members of a family imprisoned for debt have to be released after three years (§ 117). If anyone desires to give something to another to be saved for him, he must do it in the presence of witnesses or draw up a statement of the transaction; otherwise later claims cannot be substantiated (§§ 122 ff). Whoever accepts the objects is responsible for them (§ 125), but is also protected from unjustified claims of his client (§ 126). 

The changes occupied with the rights of the family are very extensive (§§ 127–55). Matri- 

mony rests upon a contract (§ 128) and presupposes the persistent fidelity of the wife (§§ 129 ff), while the hus- 

band is not bound in this respect by regulations of any kind. An unfaithful wife may be thrown into the water, but the partner of her sin may also, under certain circumstances, suffer the penalty of death. Long uninterruptable absence of the husband justifies the wife to marry again only when she lacks the means of support (§§ 133 ff). On the part of the husband, there are no hindrances to divorce, so long as he settles any matters with his wife concerning her property, provides for the upbringing of the children and, in certain cases, gives a divorce-sum as compensation (§§ 137 ff). Disorderly conduct of the wife is sufficient for the annulling of the marriage; in this case the husband may reduce the wife to the state of a slave (§ 141). The wife may only annul the marriage if she has honestly neglected his duties toward her (§ 142). If a wife desires the annulling of the marriage for any other reason, she is drowned (§ 143). 

As a rule polygamy is not allowed. If a barren wife gives birth to a husband a slave girl who bears children to him, then he may not marry another wife (§ 144); otherwise he might do so (§ 145). The slave given to the husband is bound to show due deference to her mistress; if she does not do this she loses her privileged position, but she may not be sold if she has borne a child to the husband (§§ 146 ff). Incurable disease of the wife is a ground for the marriage of another wife (§§ 148 ff). Gifts of the husband to the wife may not be touched by the children at the death of the hus- 

band, but nevertheless property has to remain in the family (§ 150). Debty contracted before the marriage by one side or the other are not binding for the other, if an agreement has been made to that effect (§ 151 f). 

Rigid laws are made against abuses in sexual life. The wife who kills her husband for the sake of a lover is impaled upon a stake (§ 163). Incest is punished, according to the circumstances, with exile or death (§ 172). 

Breach of promise by the man without sufficient reason entails to him the loss of all presents made for the betrothed. If the father of the betrothed annuls the engagement, he must give back to the man twice the value of the presents (§§ 159 ff); esp. the sum paid for the wife to her father (Bab terhûtû). Matters concerning marriage are most completely dealt with (§§ 162 ff). The dowry of a wife belongs, after her death, to her children (§ 162). Presents made during the lifetime are not reckoned in the dividing of the inheritance (§ 165), apart from the outlaw which a father has to make in the case of each of his sons, the chief portion of which is the money for a wife (§ 166). Children borne from different mothers share the paternal inheritance equally (§ 167). Distinction of a child is permitted only in the case of serious offences after a previous warning (§§ 168 ff). Illegitimate children borne from slaves have part in the inheritance only if the father has expressly acknowledged them as his children (§ 170); otherwise, at the death of the father, they are released (§ 171). 

The chief wife, whose future needs had not been secured during the lifetime of her husband, receives from the property of the deceased husband a portion equal to that received by each child, but she has only the use of it (§ 172). A widow may marry again, but then she loses all claim on the property of her first husband, in favor of his children (§§ 172, 177); the children of both her marriages share her own property equally (§§ 177 ff). 

The children from free women married to slaves are free (§ 175). The master of the slave has only a claim to half of the property of the slave which he has acquired during such a marriage (§§ 176 ff). Unmarried daughters mostly became priestesses or entered a religious foundation (Bab malqa'ya); they also received, very often, a sort of dowry, which, however, remained under the control of their brothers and which, on the death of the former, fell to the brothers and sisters, if their fathers had not expressly given them a free hand in this matter (§§ 178 ff). In cases where the father did not give such a dowry, the daughter received, from the property left, a share equal to that of the others, but only for use; those dedicated to a goddess obtained only a third of such an amount (§ 180 ff). The lay- 

priestesses of the god Marduk of Babylon enjoyed special privileges in that they had full control over any property thus acquired (§ 182). 

As a rule, divorce could not be dismissed again (§§ 185 ff). Parents who had given their child to a master, who had adopted it and taught it handwork, could not claim it again (§§ 185 ff). Gross insubordination of certain adopted children of a lower class is severely punished: cutting off the tongue (§ 192) or the tearing out of an eye (§ 193). Deceitful wet-nurses are also severely punished (§ 194). The last paragraph of this sec- 

tion (§ 195) states the punishment for children who strike their father as the cutting off of the band. 

The next division (§§ 196–227) occupies itself with wounding of all kinds, in the first place with the jisu talionis: an eye for an eye, a 

bone for a bone, a tooth for a tooth. Persons lower in the social grade Wounding, usually accepted money instead (§§ etc 196 ff). A box on the ears inflicted by a free man upon a free man cost the former 60 shekels (§ 203); in the case of one half- 

free, 10 shekels (§ 204); but if a slave so strikes a free man, his ear is to be cut off (§ 205). Uninten- 

tional wounding of the body, which proves to be fatal, is covered by a fine (§§ 207 ff). Anyone who strikes a pregnant free woman, so as to cause a mis- 

parging, is punished by having his daughter killed (§ 210); in the case of a half-free woman or a slave, a money compensa- 

tion was sufficient (§§ 212 ff).
The surgeon is responsible for certain operations; if they succeed, he receives a legally determined high reward; if they fail, under certain circumstances his hand might be cut off (§§ 213 ff). Certainly this law was an effective preventive against quacks! Furthermore, the builders of ships were responsible for the stability of the house built by him; if it falls down and kills the master of the house, the builder is killed; if it kills a child of the house, the builder is killed (§§ 229 f). For any other damages incurred, the builder is likewise responsible (§§ 231 f). The regulations for the builders of ships are similar (§§ 234 ff). The man who hires a ship is answerable to the proprietor (§§ 236 ff). With the busy shipping trade on the canals, special attention had to be given to prevent accidents (§ 240).

Already in earlier sections there were regulations concerning hiring (rent) and wages. This eleventh section (§§ 242 f) contains much the same matter more in detail, but it also in General, brings many things forward which are only slightly related thereto. It states the tariff for working animals (§§ 242 f), and in conclusion to this, the hirer especially is bound to the service of the hired, if the hirer has in a similar manner, he brings many things forward which are only slightly related thereto. It states the tariff for working animals (§§ 242 f). Special attention must be given an ox addicted to going (§§ 250 f; see below). Care is taken that unfaithful stewards do not escape their punishment: in gross cases of breach of confidence they are punished with the cutting off of the hand or by being torn (in the manner of being tortured on a rack) by oxen (§§ 253 ff). The wages for agricultural laborers are determined (§§ 257 f), and in connection with this, lesser cases of theft of field-utensils are considered and covered by a money fine (§§ 259 f). The wages of a shepherd and his duties form the subject of some other paragraphs (§§ 261 ff). Finally, matters having to do with hiring are mentioned: the hire of animals for threshing (§§ 268 ff), of carriages (§ 271), wages of laborers (§ 273) and handworkers (§ 274), and the hire of ships (§§ 276 f).

The last division (§§ 278–82) treats of slaves in so far as they are not already mentioned. The seller is responsible to the buyer that the slave does not suffer from epilepsy (§ 278), and that nobody else has a claim upon him (§ 279). Slaves of Bab origin, bought in a foreign land, must be released, if they are brought back to Babylonia and recognized by their former master (§ 280). If a slave did not acknowledge his master, his ear could be cut off (§ 282).

Here the laws come to an end. In spite of many regulations which seem to us cruel, they show keen sense of justice and impartiality. Thus the king, in an epigone, rightly extols himself as a shepherd of salvation, as a helper of the oppressed, as an adviser of widows and orphans, in short, as the father of his people. In conclusion, future rulers are admonished to respect his laws, and the blessings of the gods are promised to those who do so. But upon those who might attempt to abolish the Code he calls down the curse of all the gods, individually and collectively. With that the stele ends.

III. The Significance of the Code has been recognized ever since its discovery; for, indeed, it is the most ancient collection of laws which we know. For judgment concerning the ancient Bab civilization, for the history of slavery, for the position of woman and many other questions the Code offers the most important material. The fact that law and religion are nearly always distinctly separated is worthy of special attention.

It is not to be wondered at that a monument of such importance demands comparison with similar monuments. In this reference the most important question is as to the relation in which the Code stands to the Laws of Moses. Hammurabi was not only king of Babylonia but also of Amurru (= "land of the Amorites"), called later Pal and Western Syria. As his successors also retained the dominion over Amurru, it is quite possible that, for a considerable time, the laws of Hammurabi were in force here also, even if perhaps in a modified form. In the time of Abraham, for example, one may consider the narratives of Sarah and Hagar (Gen 16 1 ff), and Rachel and Bilhah (Gen 30 1 ff), which show the same juridical principles as the Code (cf §§ 144 ff; see above). Other narratives of the OT indicate the same customs as the Code does for Babylonia; cf Gen 24 53, where the bridal gifts to Rebekah correspond to the Babylonian Marriage Covenant (§ 152).

Between the Code and the Law of Moses, esp. in the so-called Book of the Covenant (Ex 20 22 — 23 33), there are indeed extraordinary parallels. We might mention here the following examples:

Ex 21 2: "If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing." Similarly, CH, § 117: "If a man become involved in debt, and give his wife, his son or his daughter for silver or for labor, they shall serve three years in the house of their pursuer or bondmaster: in the fourth year they shall regain their freedom."

Ex 15: "And he that smiteth his father, or his mother, shall be surely put to death." CH, § 125: "If a son strike his father, his hand shall be cut off."

Ex 18 3: "And if men contend, and one smite the other with a stone, or with his fist, and he die not, but keep his bed; if he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed." CH, § 206: "If a man strike another man in a noisy dispute and wound him, that man shall swear, 'I did not strike him knowingly;' and he shall pay for the physician."

Ex 21 22: "If men strive together, and hurt a woman with child, so that her fruit depart, and yet no harm follow; he shall surely be fined, according as the woman's husband shall lay upon him: and he shall pay as the judges determine." CH, § 269: "If a man strike a free woman and cause her fruit to depart, he shall pay ten shekels of silver for her fruit."

Ex 24 4: "Eye for eye, tooth for tooth, hand for hand, foot for foot." CH, § 198: "If a man destroy the eye of a free man, his eye shall be destroyed." § 197: "If he break the bone of a free man, his bone shall be broken." § 200: "If a man knock out the teeth of a man of the same rank, his teeth shall be knocked out."

Ex 28 32: "If an ox gore a man or a woman to death, the ox shall be surely stoned, and its flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox was wont to gore in time past, and it hath been testified, this is his case, and he hath not kept it in, but it hath killed a man or a woman: the ox shall be stoned, and its owner also shall he put to death. . . . If the ox gore a man-servant or a maid-servant, there shall be given unto their master 30 shekels of silver, and the ox shall be stoned." CH, §§ 250 ff: "If an ox, while going
along the street, gore a man and cause his death, no claims of any kind can be made. If a man's ox be addicted to goring and have manifested to him its failing, and if it be addicted to goring and, nevertheless, he have neither blunted his horns, nor fastened up his ox; then if his ox gore a free man and cause his death, he shall give 50 shekels of silver. If it be a man's slave, he shall give 30 shekels of silver.

Ex 22 7 ff reminds one of CH, §§ 124 ff; Ex 22 10 ff of CH, §§ 244 ff and 266 f.

The resemblances between the other parts of the Pentateuch and the Laws of Hammurabi are not so striking as those between the Code and the Book of the Covenant; nevertheless one may compare Lev 19 35 f with CH, § 5; Lev 20 10 with CH, § 129; Lev 24 19 f with CH, §§ 196 ff; Lev 25 39 ff with CH, § 117; Dt 19 16 f with CH, §§ 3 f; Dt 22 22 with CH, § 120; Dt 24 1 with CH, §§ 137 ff and §§ 148 f; Dt 24 7 with CH, § 14; esp. Dt 21 15 ff 18 f, with CH, §§ 167, 168 f, where, in both cases, there is a transition from regulations concerning the property left by a man, married several times, to provisions referring to the punishment of a disobedient son, certainly a remarkable agreement in sequence.

One can hardly assert that the parallels quoted are accidental, but as little can one say that they are directly taken from the Code; for they bear quite a definite impression due to the Israelitish culture, and numerous marked divergences also exist. As we have already mentioned, the land Amorite was not a Bab terminus, so that Bab law must have found entrance there. When the Israelites came into contact with Bab culture, on taking possession of the land of Canaan (a part of the old Amurru), it was natural that they should employ the rules of that culture as far as they found them of use for themselves. Under no circumstances may one suppose here direct quotation.

Single parts of the Laws of Moses, esp. the Decalogue (Ex 20), with its particularly pointed concreteness, have no §§ in CH.

It has also been attempted to establish relations between the Code and other legal systems. In the Talm, esp. in the fourth order of the Artscroll, there are legal regulations which remind one of the Code. But in the Babylonian Talmud, there is no direct parallelism, and there are many regulations which recall the Code.

The similarity between the former and the latter is not so striking as that between the Code and the latter.

The similarities between the Code and the Code of Hammurabi are only of an accidental nature may be taken as assured. This seems all the more probable, in that between the Code and the other legal systems there are quite striking similarities in individual points, even though we cannot find any historical connection, e.g. the Saliic law, the lawbook of the Saliic Franks, compiled about 500 AD, and which is the oldest preserved Germanic legal code.

Until a whole number of lost codes, as the Old Amoritish and the neo-Bab, are known to us in detail, one must guard well against hasty conclusions. In any case it is rash to speak of direct borrowings where there may be a whole series of mediating factors.

LITERATURE.—Concerning the questions treated of in the last paragraph, order S. A. Cook, The Laws of Moses and Code of Hammurabi, London, 1903; J. Jeremias, Moses and Hammurabi, Leipzig, 1903; B. Oettli, Das Gesetz Hammurabis und die Thora Israels, Leipzig, 1905; H. Grimm, Das Gesetz Hammurabis und Moses, Köln, 1903; F. Freh, Hammurapi and das Si-

INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA

HABERBA Code

Hand

ARTUER UNGAD

HAMONAH, ha-mô'nah (חָמוֹנָה), hamonah: The name of a city which stood apparently near Hamon-

HAMON-GOG, ha-mon-gog (חָמוֹנ-גֹּג), hamon-gog, "the multitude of Gog": The name of the place where "Gog and all his multitude" are to be buried (Ezek 39 11.15). By a change in the point-

HAR M., ha'môr (חָמָר), hamor, "an ass"; 'eqdul, Eqdom: Hamor was the father of Shechem from whom Joseph was bought a piece of land on his return from Paddan-aram for one hundred pieces of silver (Gen 33 19), and the burial place of Joseph when his body was removed from Egypt to Canaan (Josh 24 32). The men of Hamor were inhabitants of Shechem, and suffered a great loss under Abimelech, a prince over Israel (Jgs 9 22-49).

Dinah, Jacob’s daughter, was criminally treated by Hamor, who requested her to be given to him in marriage, in which plan he had had the cooperation of his father, Shechem. The sons of Jacob rejected their proposition and laid a scheme by which the inhabitants of the city were circumcised, and in the hour of helplessness slew all the males, thus breaking special vengeance upon Hamor and his father Shechem. It is mere conjecture to claim that Hamor and Dinah were personsification of early central Palestinian clans in sharp antagonism, and that the course of Simeon and Levi was really the treachery of primitive tribes. Because the word Hamor means "an ass" and Shechem "a shoulder," there is no reason for rejecting the terms as designations of individuals and considering the titles as mere tribal appellations. Byron H. DeMent

HAMRAN. See Hemdan.

HAMEL, ha-mé'el, ha-mi'el. See HAMMUEL.

HAML, ha-mul (חָמַל), halm, "pitted," "spared!": A son of Peres, and head of one of the clans of Judah (Gen 46 12; 1 Ch 2 6; Nu 25 21). His descendants were called Hamulites.

HAMUTAL, ha-mútal (חָמוּטַל), hamatal, "father-in-law" or "kinsman of the dew": A daughter of Jeremiah of Libnah, and wife of King Josiah, and mother of Jehoahaz and Zedekiah (2 K 23 31; 24 18; Jer 52 1). In the last two references and in the LXX the name appears as "Hamitlal." Swete gives a number of variants, e.g. 2 K 24 18: B, Mérâ, Médâl, A, 'Awâra, Midâl; Jer 52 1: B, 'Awâra, Hamitâlô, N 'A 'Awâra, Hamitâlô, Q, 'Awâra, Hamitâlô.

HANAMEL, ha-nâ-mô'el (חָנה-מָוֶל), hannahem'el; AV Hanamel, ha-nam'el: The son of Shallum, Jeremiah's uncle, of whom the prophet, while in prison, during the time when Jerusalem was besieged by the Chaldeans, bought a field with due formalities, in token that a time would come when house
and vineyards would once more be bought in the land (Jer 33:6-15).

HANAN, hā'nān (חָנָן, hānān, “gracious”): (1) A chief of the tribe of Benjamin (1 Ch 8:23). The youngest son of Azel, a descendant of Saul (1 Ch 8:38; 9:44). (2) One of David’s mighty men of valor (1 Ch 11:43). (3) Head of a family of the Nethinim who returned with Zerubbabel (Ezr 2:46; Neh 7:49). (4) An assistant of Ezra in expounding the law (Neh 8:7). Possibly the same person is referred to in Neh 10:10 (11). (5) One of the four treasurers put in charge of the tithes by Nehemiah (Neh 13:13). (6) Two who “sealed the covenant” on the eve of the restoration (Neh 10:22 [23]; 26 [27]). (7) A son of Igdaliah, “the man of God,” whose sons had a chamber in the temple at Jerusalem (Jer 35:4).

BYRON H. DE MENT

HANANEL, han-an-el, THE TOWER OF חָנָןֵל, hānān’el, “‘el is gracious”; AV Hananeel, ha-nan’ē-el: A tower in the walls of Jerusalem adjoining (Neh 3:1; 12:39) the tower of HAMMEAH (q.v.). The company of Levites coming from the West passed the Sheep gate, and the tower of Hananel, and the tower of Hammeah, even unto the sheep gate” (Neh 12:39). In Jer 31:38 it is foretold “that the city shall be built to Jeh from the tower of Hananel unto the gate of the corner” — apparently the whole stretch of N. wall. In Zec 14:10 it says Jesus “shall dwell in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and from the tower of Hananel unto the king’s winepresses.” These last were probably near Siloam, and the distance “from the tower of Hananel unto the king’s winepresses” describes the greatest length of the city from N. to S. All the indications point to a tower, close to the tower of Hammeah, near the N.E. corner, a point of the city always requiring special fortification and later the site successively of the Baris and of the Antonia. See JERUSALEM.

E. W. G. MASTERMAN

HANANI, ha-nānī (חָנָני, hānānī, “gracious”): (1) A musician and son of Human, David’s seer, and head of one of the courses of the temple service (1 Ch 25:2-45). (2) A seer, the father of Jehu. He was cast into prison for his courage in rebuking Asa for relying on Syria (1 K 16:17; 2 Ch 19:2; 20:34). (3) A priest, of the sons of Eliel, who had married a foreign wife (Ezr 10:20). (4) A brother or kinsman of Nehemiah who carried news of the condition of the Jews in Pal to Susa and became one of the governors of Jerus ( Neh 1:2; 7:2). (5) A priest and chief musician who took part in the dedication of the walls of Jerusalem (Neh 12:36).

BYRON H. DE MENT

HANANIAH, han-a-nî′ah (חָנָניָה, hānānîyāh, חָנָנְיָה, hānānıyāh; Ἀραβιαῖς, Ananias; also with aspitar, “Jeh hath been gracious”): This was a common name in Israel for many centuries. (1) A Benjamite (1 Ch 8:24). (2) A captain of Uzziah’s army (2 Ch 26:11). (3) Father of one of the princes under Jehoiakim (Jer 36:12). (4) One of the sons of Heman and leader of the 16th division of David’s musicians (1 Ch 25:24). (5) Grandfather of the officer of the guard which apprehended Jeremiah on a charge of desertion (Jer 37:13). (6) A false prophet of Gibeon, son of Azazur, who opposed Jeremiah, predicting that the yoke of Babylon would be broken in two years, and that the king, the people and the vessels of the temple would be brought back to Jerusalem. Jeremiah would be glad if it should be so, nevertheless it would not be true. The question then arose: Which is the true prophet of Hananiah or Hanani? Jeremiah claimed that he was right because he was in accordance with all the great prophets of the past who prophesied evil and their words came true. Therefore his words are more likely to be true. The prophet of God, however, very often was called to have his prophecy fulfilled before he can be accredited. Hananiah took off the yoke from Jeremiah and broke it in pieces, symbolic of the breaking of the power of Babylon. Jeremiah was seemingly beaten, retired and received a message from Jeh that the bar of wood would become a bar of iron, and that Hananiah would die during the year because he had spoken rebellion against Jeh (Jer 28:14, passim). (7) One of Daniel’s companions in Babylon whose name was changed to Hananel (Dan 1:7,11,19). (8) A son of Zerubbabel (1 Ch 3:19,21). (9) A Levite, one of the sons of Bebai, one of those who married foreign wives (Ezr 10:28; 1 Esd 9:29). (10) One of the perfumers (AV “apothecaries”) who wrought in rebuilding the wall under Nehemiah (Neh 3:8). (11) One who helped to repair the wall above the horse gate (Neh 3:30). This may be the same person as no. 10. (12) A governor of the castle, i.e. the birāh or fortress, and by Nehemiah placed in charge of the whole city of Jerus, because “he was a faithful man, and feared God above many (Neh 7:2). (13) One of those who sealed the covenant under Nehemiah (Neh 10:23); a Levite. (14) A priest who was present at the dedication of the walls of Jerusalem (Neh 12:41).

J. J. REEVE

HANAN, han-an (חָנָן, hanan; p. 8, yāḏāh, “hand”; פָּעַשׁ, “apothecary”): This was a common name in Israel for many centuries. (1) A Benjamite. (2) A priest of the sons of Eliel, who had married a foreign wife (Ezr 10:20). (3) A brother or kinsman of Nehemiah who carried news of the condition of the Jews in Pal to Susa and became one of the governors of Jerus (Neh 1:2; 7:2). (4) A priest and chief musician who took part in the dedication of the walls of Jerus (Neh 12:36).

BYRON H. DE MENT

Hand (חתַן, ḫātn; χεῦρος, cheuromos; latt. “having a good name”): The Heb word is used in every translation of the Bible as an adjective to express the mental expressions, part of which have passed into the Gr (through the LXX) and into modern European languages (through the translations of the Bible; see OXFORD Heb Lex., s.v. “yāḏāh”). We group what has to be said about the word under the following heads:

The human hand (considered physically) and, anthropopathically, the hand of God (Gen 3:22; Ps 146:16): The hand included the wrist, as will be seen from all passages in which bracelets are mentioned as ornaments of the hand, e.g. Gen 24:22. 30:47; Ezk 16:11; 25:42, or Uses of the hand, where the Bible speaks of the hands of the hands (Jgs 15:14, etc. On the other hand, it cannot seem strange that occasionally the expression “hand” may be used for a part, e.g. the fingers, as in Gen 41:42, etc. According to the lex talionis, justice demanded “hand for hand” (Ex 21:24; Lev 24:19-21). We enumerate the following phrases without claiming to present a complete list: “To fill the hand” (Ex 32:29 m; 1 Ch 29:5 m) means to consecrate, evidently from the filling of hands with sacrificial portions for the altar. The following phrases without claiming to present a complete list: “To put or set the hand unto” (Dt 15:10;
23 20; 28 8.20), to commence to do; "to put forth the hand" (Gen 3 22; 8 9); "to stretch out the hand" (Exk 5 16; 7 21); "to shake or wag the hand upon" (Isa 10 32; Zeph 2 15; Zec 2 9), to defy. "To lay the hand upon the head" (2 S 13 19) is an expression of sadness and mourning, as we see from Egyptian representations of scenes of mourning. Both in joy and in anger hands are "sunk together" (Nu 24 10), and people "clap their hands" at a person or over a person in spiteful triumph (Job 27 23; Lam 2 15; Nah 3 19).

To put one's life into one's hand" is to risk one's life, "to cast one's hand upon" (Ps 19 12), may be used in the sense of blessing (Mt 19 13), or is symbolic in the act of miraculous healing (Mt 9 18; Mk 8 23; Acts 28 8), or an emblem of the gift of the Holy Spirit and His endowments (Acts 8 17-19; 13 3; 1 Tim 4 14; 2 Tim 1 6); but it also designates the infliction of cruelty and punishment (Gen 37 22; Lev 24 14), the imposition of responsibility (Nu 8 10; De 34 9). Thus also the sins of the people were symbolically transferred upon the goat which was to be cast into the wilderness (Lev 16 21). This act, rabbinical writings declare, was not so much a laying on of hands, as a vigorous pressing. "Lifting up the hand" was a gesture accompanying an oath (Dt 32 40) or a blessing pronounced over men (15 21; Lk 22 48). "The prayer (Ps 119 48). "To put the hands to the mouth" is indicative of (compulsory) silence (Job 21 5; 40 4; Prov 30 32; Mic 7 16). To "slack one's hand" is synonymous with negligence and sloth (Ps 44 20; 77 31). "To hide or bury the hand in the dish" is descriptive of the slothful, who is tired even at meals (Prov 19 24; 26 15).

The hand in the sense of power and authority: (of Aser ḫedu, "strength"); Josh 8 20 m., "They had no hands [RV 'power'] to flee this way or that way"; Jgs 1 35, "The Hand as hand of the house of Joseph prevailed";

Power Ps 76 5, "None of the men of might have found their hands"; Ps 89 45 m., "shall deliver his soul from the hand [RV 'power'] of Sheol"; 2 K 3 15, "The hand of Jeh came upon him"; Ex 14 31 m., "Israel saw the great hand [RV 'work'] which Jehovah did upon the Egyptians"; Dt 34 12, "in all the mighty hand . . . which Moses wrought in the sight of all Israel".

The hand (m'tm or pro to) to or for person: "His hand shall be against every man" (Gen 16 12).

3. The hand for the person or thing: Jonathan wanted to "take hold of his hand in God" (1 S 23 16). In this sense penance is "exacted from the hand" or "at the hand" of the transgressor (Gen 9 5; Ezek 33 8).

The hand in the sense of side: "All the side [Heb 'hand'] of the river Jabbok" (De 3 47); by the weight of hand (Heb "by the hand of the way", 1 S 4 13). The MSS have here the error 50, yakh, for 50, yād).

4. Hand, Meaning

Side on the Hev of Ps 140 5(6) (ם"שחננ), (ט"ייחא ma'pāl); on the side [Heb "hand"] of their oppressors there was power" (Ecc 4 1); "I was by the side [Heb 'hand'] of the great river" (Dnul 10 4).

Dunl must also be made here of the Eng. idiom, "at hand," frequently found in our VSS of the Scriptures. In Hev and Gr there is no reference to the word "hand" (or the words designed of the use of time or place are used. The usual word in Hev is שׁמ, kārah, "to be near," and הַמ, kārōh, "near"; in Gr ἐγγεζ, ἐγαζ, "near," and the vb. ἐγεζέω, ἐγαζό, "to come near." Rarely other words are used, as ἀεροτρόπος, ἀνέστοικος, "has come," ERV "is now present" (Thes 2 2), and ἀεροτρέπω, ἀνέστειλον (2 Tim 4 6).

Frequently the words refer to the "day" or "coming of the Lord"; it still must not be forgotten that it may often refer to the nearness of God in a local sense, as in Jer 23 23, "Am I a God at hand, saith Jehovah, and not a God after the fashion of man?" and probably in Phil 4 5, "The Lord is at hand," though many, perhaps most, commentators regard the expression as a version of the Aram. 파ָנ אָד, מַדְּרַנְּא atd (1 Cor 16 22). Passages such as Ps 31 20; 119 151; Mt 28 20 would, however, speak for an interpretation where we have the thirty days of the abiding presence of the Lord with the believer.

Note.—The ancients made a careful distinction of the respective values of the two hands. This is perhaps best seen from Gen 48 13-16, יְהוָ֑ה יְהוָ֑ה יְהוָ֑ה יְהוָ֑ה יְהוָ֑ה יְהוָ֑ה יְהוָ֑herent, הָעַֽדְּוָ֑ד, הָעַֽדְּוָ֑ד, הָעַֽדְּוָ֑ד, הָעַֽדְּוָ֑ד, H. L. E. LÜERING

HANDBREADTH, handbreadth (թawkhā, ḫephab, תַּֽפָּה, ḫephab, 1 K 7 28; 2 Ch 4 5; Ps 39 35; Ex 25 25; 37 12; Ezek 40 5434; 43 13): A Heb linear measure containing 4 fingers, or digits, and equal to about 3 in. See Weights and Measures.

HANDFUL, hand/tōšēl: There are five words in Heb used to indicate what may be held in the hand, either closed or open.

(1) קָמָֽה, קָמָֽה, קָמָֽה, קָמָֽה, קָמָֽה, קָמָֽה, קָמָֽה, קָמָֽה, קָמָֽה, קָמָֽה, קָמָֽה, Kāmāh, "a handful," the palm, an open handful (Lev 9 17; 1 K 17 12; Ecc 4 6).

(2) קָשַׁב, קָשַׁב, קָשַׁב, קָשַׁב, קָשַׁב, Kāshāh, "hollow of the hand," the palm; one handful (Lev 9 17; 1 K 17 12; Ecc 4 6). This signifies the quantity of a gleaner may gather in his hand (Jer 9 22 [Heb 21]).

(4) קָפִּים, קָפִּים, קָפִּים, קָפִּים, קָפִּים, קָפִּים, קָפִּים, קָפִּים, קָפִּים, קָפִּים, קָפִּים, Kāpīm, "the closed handful" (Gen 41 47; Lev 2 5; 5 12; 15 [Heb 6 8]; Nu 5 26).

(5) קָשַׁב, קָשַׁב, קָשַׁב, קָשַׁב, Kāshāl, "the hollow of the hand," or what can be held in it (1 K 20 10; Ezk 13 19).

In Lsa 40 13 also signifies "measured by hand" (Ec 3 19). In 2 S 7 1 also signifies "a handful" of (6) קָפִּים, קָפִּים, קָפִּים, קָפִּים, קָפִּים, קָפִּים, קָפִּים, קָפִּים, קָפִּים, קָפִּים, קָפִּים, Kāpīm, "a handful" by AV, but is properly "abundance" as in RV.

HANDICRAFT, han/dikraft. See Crafts.

HANDKREICH, han/kreich (ῥουδόπνος, sou/door). A loan-word from the Lat sudarium, found in pl. in Acts 19 12, sou/dārōn, sou/dārōn, of sudor, "perspiration"; lit. "a cloth used to wipe off perspiration." Elsewhere it is rendered "napkin" (Lk 19 20; Jn 11 44; 20 7), for which see Dress; ἑπικαταλείπω.
HANDLE, han’d’l (Heb., kaph): The noun occurs once in Cant 5 5, “handles of the bolt” (AV “lock”). The vb. “handle” represents several Heb words (‘ābāz, māṣaḥb, ‘āphād, etc) and Gr (ἀδερφος, theidomino, Col 2 21; φυλακτήρ, πεπαίδη, Lk 54 99; 1 Jn 1 1) rendered in AV, but is also sometimes substituted in RV for other renderings in AV, as in Cant 3 8 for “hold”; in Lk 20 11, “handled shamefully,” for “entreated shamefully”; in 2 Tim 2 15, “handling aright,” for “rightly dividing,” etc.

HANDMAID, hand’maid: Which appears often in the OT, but seldom in the NT, like bondmaid, is used to translate two Heb words (נַעִיִּים, shiphkāh, and נַעִיִּים, ‘āmāh), both of which normally mean a female slave. It is used to translate the former word in the ordinary sense of female slave in Gen 16 1; 26 12; 29 24.29; Prov 20 23; Jer 34 11. 16; Joel 2 29; to translate the latter word in Ex 23 12; Jgs 19 19; 2 S 6 20. It is used as a term of humility and respectful self-deprecation in the presence of great men, prophets and kings, to translate the latter word in Ruth 2 3; 1 S 15 18; 28 1; 1 S 14; 2 K 2 16; it translates the latter word in the same sense in Ruth 3 9; 1 S 1 16; 26 24.28.31.41; 2 S 20 17; 1 K 1 13.17; 3 20. It is also used to express a sense of religious humility in translating the latter word only, and appears in this sense in but three passages, 1 S 1 11; Ps 86 16; 116 16.

In the NT it occurs 3 times, in a religious sense, as the tr of δούλη, doule, “a female slave” (Lk 1 35.48; Acts 2 18), and twice (Gal 4 22.23) as the tr of χωρίς, paidiakē, AV “bondmaid.”

WILLIAM JOSEPH MCGLOTHLIN

HANDS, IMPOSITION, im-pō’zh’i-um (LAYING ON), of ἐνέπετον, epistephion euródon, Acts 8 18; 1 Tim 4 14; 2 Tim 1 6; He 6 2): The act or ceremony of the imposition of hands appears in the OT in various connections: in the act of blessing (Gen 48 14 f); in the ritual of sacrifice (hands of the offerer laid on head of victim, Ex 29 10.15.19; Lev 4 1; 2 8.13; 4 24.29; 8 14; 16 21); in witness-bearing in capital offences (Lev 24 14). The tribe of Levi was set apart by solemn imposition of hands (Num 8 10); Moses appointed Joshua to be his successor by a similar act (Nu 27 18.23; Dt 34 9). The idea in these cases varies with the purpose of the act. The primary idea seems to be that of consecration or transfer (of Lev 16 21), but, conjoined with this, in certain instances, are the ideas of identification and of devotion to God.

In the NT Jesus laid hands on the little children (Mt 19 13.15; Mk 10 16) and on the sick (Mt 9 18; Mk 6 5, etc), and the apostles laid hands on those whom they baptized that they might receive the Holy Spirit (Acts 8 17.19; 19 6), and in healing (Acts 12 17). Specially the imposition of hands was used in the setting apart of persons to a particular office or work in the church. This is noticed as taking place in the appointment of the Seven (Acts 6 6), in the sending out of Barnabas and Saul (Acts 13 3), at the ordination of Timothy (1 Tim 4 14; 2 Tim 1 6), but though not directly mentioned, it seems likely that it accompanied all acts of ordination of presbyters and deacons (of 1 Tim 5 22; He 6 2). The presbyters could hardly convey what they had not themselves received (1 Tim 1 14). Here again the fundamental idea is communication. The act of laying on of hands was accompanied by prayer (Acts 6 6; 8 15; 13 3), and the blessing sought was imparted by God Himself. No ground is afforded by this symbolical action for a sacrament of “Order.” See SACRIFICE; MINISTRY; ORDINATION.

JAMES O BBE

HANDSTAFF, hand’sťaf (תֶּפֶח, maṣḥēl yāḏāh): In pl in Ezk 39 9, among weapons of war. See STAFF.

HAND WEAPON, hand’wep’u/n (Nu 35 18 AV). See ARMOR.

HANDWRITING, hand’drift’ing. See WRITING; MANUSCRIPTS.

HANCES, hā’nez (C27, ḫā’ns): Occurs only in Isa 30 4. The one question of importance concerning this place is its location. It has never been certainly identified. It was probably an Egypt city, though even that is not certain. Pharaoh, in his selfish haste to make league with the kingdom of Judah, may have sent his ambassadors far beyond the frontier. The language of Isa, “Their ambassadors came to H.,” certainly seems to indicate a place in the direction of Jerusalem from Tanis. This indication is also the sum of all the evidence yet available. There is no real knowledge concerning the exact location of H. Opinions on the subject are little more than clever guesses. They rest almost entirely upon etymological grounds, a very precarious foundation when not supported by historical evidence. The LXX has, “For there are in Tanis princes, wicked messengers.” Evidently knowing no such place, they tried to translate the name. The Aram. version gives “Taḥpanhes” for H., which may have been founded upon exact knowledge, as we shall see.

H. has been thought by some commentators to be Heracleopolis Magna, Egypt Hunaenudan, abridged to Hunaen, Copt Ahnes, Heb Ḫānes, Arab. Ahneysa, the capital of the XXth Nome, or province, of ancient Egypt. It is a large city, perhaps a large fort, on an island between the Nile and the Bahr Yuseph, opposite the modern town of Beni Suef. The Greeks identified the ram-headed god of the place with Heracles, hence, “Heracleopolis.” The most important historical notes in Egypt, and the best philological arguments point to this city as H. But the plain meaning of Isa 30 4 points more positively to a city somewhere in the delta nearer to Jerusalem than to Tanis (of Naville’s cogent argument, “Ahnas el Medineh.”) Dumitrius considered the hieroglyphic name of Taḥpanhes to be Hens. Knowledge of this as a fact may have influenced the Aram. rendering, but does not warrant the arbitrary altering of the Heb text.

M. G. KYLE

HANGING, hang’ing (תֶּפֶח, ṭālāḥ, “to hang up,” “suspend.” 2 S 21 12; Dt 28 66; Job 26 7; Ps 137 2; Cant 4 4; Hos 11 7): Generally, where the word is used in connection with punishments, it appears to have reference to the hanging of the corpse after execution. We find but two clear instances of death by hanging, i.e. strangulation—those of Ahithophel and Judas (2 S 17 23; Mt 27 5), and both these were cases of suicide, not of execution. The foregoing Heb word is clearly used for “hanging” as a mode of execution in Est 5 14; 6 4; 7 9 f; 8 7; 9 13.14.25; but probably the “gallows” or “tree” (תֶּפֶח, ṭālāḥ), was a stake for the purpose of impaling the victim. It could be lowered for this purpose, then raised “fifty cubits high” to arrest the public gaze. The Gr word used in Mt 27 5 is ἀνατίθεναι, ἀνεβαίνειν, “to strange oneself.” See HDB, art. “Hanging,” for an exhaustive discussion.

FRANK E. HIRSCH

HANGINGS, hang’ings:

(1) In EV this word in the pl. represents the Heb ṭfēḥim, the curtains of “fine twined linen” with which the court of the tabernacle was inclosed.
These were five cubits in height, and of lengths corresponding to the sides of the enclosure and the space in front of the entrance in front, and were suspended from hooks fastened to the pillars of the court. They were described in length in Ex 27 9–15; 38 9–18. See, besides, Ex 35 17; 39 40; Nu 3 34; 4 10; 4 25; 4 30.

(2) In AV another word, måságk (RV uniformly "screen"), is distinguished from the preceding only by the singular, "hanging" (Ex 35 17; 38 18, etc). It is used of the screen or portière, embroidered in colors, that closed the entrance of the court (Ex 27 16; 29 36; 39 40; 4 26); of the screen of similar workmanship at the entrance of the tabernacle (Ex 26 36 37; 35 15; 36 37; 39 38; 40 5 28; Nu 3 28; 4 25); and once (Nu 3 31) of the tapestry veil, adorned with cherubim, at the entrance of the Holy of Holies (elsewhere, parrēkēth, "veil," Ex 26 31 33, etc, or parrēkēth ha-maṣāḵk, "veil of the screen," Ex 35 12, etc). In Nu 3 26, AV renders måṣāḵk "curtain," and in Ex 35 12; 39 34; 40 21 (cf also Nu 1 4), "covering.

(3) In 2 K 23 7 we read of "hangings" (Heb "houses") which the women wove for the Asherah. If the text is correct we are to think perhaps of tent shrines for the image of the goddess. Lucian's reading (άλας, "robes") is preferred by some, which would have reference to the custom of bringing offerings of clothing for the images of the gods. In 1 K 7 29 RV, "wreaths of hanging work" refers to a kind of ornamentation on the bases of the lavers. In 1 Es 1 6, "hangings" is supplied by the translators.

Benjamin Rebo Downer

HANIEL, han-ěl. See HANNEIEL.

HANNAH, han’a (חנָה, hannāh, "grace," "favor"); 'Avva, Hānna) One of the two wives of Elkanah, an Ephraimite who lived at Ramathaim-zophim. Hannah visited Shiloh yearly with her husband to offer sacrifices, for there the tabernacle was located. She was greatly distressed because they had no children. She therefore prayed earnestly for a male child whom she promised to dedicate to the Lord from his birth. The prayer was heard, and she called her son's name Samuel ("God hears"). When he was a year old she carried him to Shiloh to be trained by Eli, the priest (1 S 1). Hannah became the mother of five other children, three sons and two daughters (2 2). Her devotion in sending Samuel a little robe every year is one of the tenders recorded instances of maternal love (2 19). She was a prophetess of no ordinary talent, as is evident from her elevated poetic delivery elicited by God's answer to her prayer (2 1–10).

Byron H. DeMent

HANNATHON, han’a-thon (חנַתון, hannatōn); A city on the northern boundary of Zebulun (Josh 19 14). It is probably identical with Kefar Hananyah, which the Mish gives as marking the northern limit of lower Galilee (Neubauer, Geogr. du Taïm, 179). It is represented by the modern Kefar 'Anan, about 3 miles S.E. of er-Rahme.

HANIEL, han-ěl (חניאל, hannēl), "grace of God");

(1) The son of Ephod and a prince of Manasseh who assisted in dividing Canaan among the tribes (Nu 34 23).

(2) A son of Ulla and a prince and hero of the tribe of Asher (1 Ch 7 39); AV “Haniel”.

HANOCH, hā’nok, HANOCHEES, hā’nock-its (חנוך, hānock, "initiation," "dedication");

(1) A grandson of Abraham by Keturah, and an ancestral head of a clan of Midian (Gen 26 4; 1 Ch 1 33; AV “Henoch”).

(2) The eldest son of Reuben (Gen 46 9; Ex 6 14; 1 Ch 5 3).

The descendants of Hanoch were known as Hanochites (Nu 26 5).

HANUN, hān’nūn (חנָון, hānān, “favored,” "pitied");

(1) A son and successor of Nahash, king of Ammon. Upon the death of Nahash, David sent sympathetic communications to Hanun, which were misinterpreted and the messengers dishonored. Because of this indignity, David waged a war against him, which caused the Ammonites to lose their independence (2 S 10 1 ff; 1 Ch 19 1 ff).

(2) One of the six sons of Zalaph who assisted in repairing the E wall (Neh 3 13).

(3) One of the inhabitants of Zanoah who repaired the Valley Gate in the wall of Jerusalem (Neh 3 13).

Byron H. DeMent

HAP, hap, HAPLY, hap’li (חָפַל, mēṣāreh, נֵל; מֶפֶוט, mēpōte);

Hap (a Saxon word for "luck, chance") is the tr of mēṣāreh, "a fortunate chance," "a lot" (Ruth 2 3, AV "Her hap was to light on a part of the field belonging unto Boaz"); in 1 S 6 9, the same word is the tr"chance" (that happened); "event," in Ecd 9 2, with "happeneth," in 2 14.

Haply (from "hap") is the tr of lā, "if that" (1 S 14 30, "if haply the people had eaten freely"); of ē ēā, "if then" (Mk 11 13, "if haply he might find anything of the scribes"); of ē drage (Acts 17 27, "if haply they might feel after him"); of mēpōte, "lest even," "lest perhaps," etc (Lk 14 29; Acts 5 39); of mē pōs, "lest in any way" (2 Cor 9 4 AV, "lest haply, RV "lest by any means").

RV has "happily" for "at any time" (Mt 5 6; 25 15; Mk 4 12; Lk 4 11; 21 34; He 3 1); introduces "happily" (Mt 7 6; 13 29; 15 32; 27 64; Mk 14 3; Lk 3 15; 12 46; Acts 12 10; Acts 20 16; He 4 1); has "happily shall there be," for "lest there be" (He 3 12).

W. L. Walker

HAPHAIRAM, hal-a-rām (חפָהָרָם, haphārām); AV Haphrahim, hal-ra’m, possibly "place of a moat"!; A town in the territory of Issachar, named with Shunem and Anaharat (Josh 19 19). Onom identifies it with "Affarea," and places it 6 miles N. of Legio-Megiddo. This position corresponds with that of the modern el-Ferriyeh, an ancient site with remarkable tombs N.W. of el-Lejjūn.

HAPPEN, hap’n (חָפַל, kārah; χαπάλαυ, sūmbainō; "Happen" (from "hap"), "to fall out," "befall," etc; "come to anyone," is the tr of kārah, "to meet," "to happen." "There shall no punishment happen to thee," RV "guilt come upon thee"; 2 S 1 6; Est 4 7; Ecd 2 14 15; 9 11 Isa 41 22) of kārah, "to meet," "cause to happen," etc (2 S 20 1); of ħayāh, "to be" (1 S 6 9, "It was a chance that happened to us"); of nāgāh, "to touch," "to come to" (Ecd 8 14 16). In the NT it is the tr in several instances of the tr sūmbainō, "to go" or "come up together," "to happen" (Mk 10 32; Lk 24 14; Acts 3 10; 1 Cor 10 11; 1 Pet 4 2; 2 Pet 2 20; once of sōmēn, "to become") "to happen" (Rom 11 25, RV "befallen"). "Happeneth" occurs (Ecd 2 15, "as it happeneth to the fool" (mēṣāreh); 2 Ecd 10 6; Bar 3 10 [lit. estin]). RV supplies "that happened" for "were done" (Lk 24 35). See also CHANCE. W. L. Walker

HAPPINESS, hap’ines. See BLESSEDNESS.

HAPPIZZEZ, hap’i-zez (חפּיֵז, ha-pigseQ; AV Aphses); A priest on whom fell the lot for the 18th
of the 24 courses which David appointed for the temple service (1 Ch 24:15).

HARA, hā'ra (םו, ḥará'; LXX omits): A place named in 1 Ch 5:26 along with Halah, Habor, and the Remikebes, the Gadites and the half-tribe of Manasseh were carried by Tiglath-pileser. In 2 K 17:6; 18:11, Hara is omitted and in both, "and in the cities of the Medes" is added. LXX renders ἡρᾶ Μῆδων, ὀρὲ Μήδων, "the mountains of the Medes," which may render, ḥará מֶדִּים, Mt. Medon, "mountains of Medin," or, מֶדִּים, "cities of Medin." The text seems to corrupt. The second word may have fallen out in 1 Ch 6:26, ḥará being changed to ḥará'.

W. Ewing

HARADAH, ha-rā'da, ha'ra-dā (דָּחָה, ḥărādāh, "fearful"): A desert station of the Israelites between Mt. Shepher and Asmonoth-pharaoh (Nu 33:24-25). See WANDERINGS OF ISRAEL.

HARAN, hā'ran (חָרָן), ḥárān: (1) Son of Terah, younger brother of Abraham and Nahor, and father of Lot (Gen 11:27). He had two daughters, Milcah and Ischach (ver 29). (2) A Gershonite, of the family of Shimeon (1 Ch 23:9).

HARAN, hā'ran (חָרָן), ḥárān; Kephōv, Charḥōn): The city where Terah settled on his departure from Ur (Gen 11:31), whence Abram set out on his pilgrimage of faith to Canaan (12:1ff). It was probably "the city of Nahor" to which Abraham's servant came to find a wife for Isaac (24:10ff). Hither came Jacob when he fled from Esau's anger (27:48). Here he met his bride (29:4), and in the neighboring pastures he tended the flocks of Laban. It is one of the cities named by Rabshakeh as destroyed by the king of Assyria (2 K 19:12; Isa 37:12). Ezekiel speaks of the merchants of Haran as trading with Tyre (27:23).

The name appears as Asyero-Bab as Harran, which means "ruined"; possibly because here the trade route from Damascus joined that from Nineveh to Carchemish. It is mentioned in the prism inscription of Tiglath-pileser I. It was a seat of the worship of Sin, the moon-god, from very ancient times. A temple was built, which, according to Shalmaneser II, Haran seems to have shared in the rebellion of Assur (768 BC, the year of the solar eclipse, June 15). The privileges then lost were restored by Sargon II. The temple, which had been destroyed, was rebuilt by Ashur-baniapal, who was here crowned with the crown of Sin. Haran and the temple suffered much damage in the invasion of the Uman-Manda (the Medes). Nabunad restored temple and city, adornning them on a lavish scale. Near Haran the Parthians defeated and slew Crassus (58 BC), and here Caracalla was assassinated (217 AD). In the 4th cent. it was a seat of a bishopric; but the cult of the moon persisted far into the Christian centuries. The chief temple was the scene of heathen worship until the 11th cent., and was destroyed by the Mongols in the 13th.

The ancient city is represented by the modern Harrān to the S.E. of Edessa, on the river Belus, an affluent of the Euphrates. The ruins lie on both sides of the stream, and include those of a very ancient castle, built of great basaltic blocks, with square columns, 8 ft. thick, which support an arched roof some 30 ft. in height. Remains of the old cathedral are also conspicuous. No inscriptions have yet been found here, but a fragment of an Assyrian lion has been uncovered. A well

nearby is identified as that which Eliezer met Rebekah.

HARARITE, hā'ra-rīt (דָּחָה, ḥărārāh, or דָּחָה, ḥărārāh): Lit. "mountaineer," more particularly an inhabitant of the hill country of Judah. Thus used of two heroes: (1) Shamshah, the son of Agee (2 S 23:11,33). The v. passage, 1 Ch 11:34, has "Shageh" in place of "Shamshah." (2) Ahiam, the son of Sharar the Ararite (2 S 23:33). In 1 Ch 11:35, "Sacar" for Sharar as here.

HARBONA, HARBONAH, hār-bō'nā, hār-bhō'nā, hār-bhōnāh): One of the seven eunuchs who served Ahasuerus and to whom was given the command to bring Queen Esther before the king (Est 1:10). It was he who suggested that Haman be hanged upon the selfsame gallows that he had erected for Mordecai (7:9). Jewish tradition has it that Harbona had originally been a Persian vassal of the Medes, but, upon noting the failure of the latter's plans, abandoned him. The Pers equivalent of the name means "donkey-driver."

HARBOUR, hār'b' or. Figuratively of God in Joel 3:16 AV, "Hab, place of repair or, harbour" (AV "hope," RV "refuge"). See HAVEN; SHIPS AND BOATS, I, II, I, II, 3.

HARD, hård, HARDINESS, hārd'nes, HARDLY, hård'li (דָּחָה, ḥǎrēk, ḥǎrēk, מַעֶלֶה, pālā; σκλῆρος, sklerōs): The senses in which hard is used may be distinguished as:

(1) "Firm," "stiff," opposite to soft: Job 41:24, yāqōb, "to be firm," "his heart . . . as hard as a piece of the nether millstone," RV "firm"; Ezek 3:7, kāshēk, "sharp," "hard of heart"; ḥāzēk, "firm," "As an adamant harder than flint have I made thy forehead"; Jer 5:3, "They have made their faces harder than a rock"; Prov 21:29, dāzāz, "to make strong," "hard," "impudent," "a wicked man hardeneth his face"; Prov 13:15 probably belongs here also where ʾēthān is trp "hard": "The way of the transgressor is hard," ERV "The way of the treacherous is rugged"; the Heb word means, "lasting," "firm," poet. "rocks" (the earth's foundations, Mic 3:2), and the meaning seems to be, not that the way (path) of transgressors, or the treacherous (Delitzsch has "uncultivated"), is hard (rocky) to them, but that their way, or mode of acting, is hard, unsympathetic, unkind, "detest of feeling" in things which, as we say, would soften a stone (Delitzsch on passage); also Mt 25:24, eklēros, "stiff," "thou art a hard man"; Wisd 11:4, eklēros, "hard stone," RV "flinty rock," m "the steep rock.

(2) "Sore," "trying," "painful," kāshēh (Ex 1:14, "hard service"); Dt 26:6; 2 S 2:39; Ps 50:3; Isa 14:3; kāshāh, "to have it hard" (Gen 35:16; Dt 15:18); ḥāḇāk, "stiff" (Ps 94:4 AV, "They utter and speak hard things"); eklēros (Jn 6:60, "This is a hard saying"); hard to accept, hard in its nature; Acts 9:5; 26:14; Jude ver 15, "hard speeches"; Wisd 19:13,

(3) "Heavy," "pressing hard," kābōhōth, "weighty" (Ezk 3:5, 6, a "people of a strange speech and of a hard language"; RV "Heb deep of lip and heavy of tongue"); sāmākh, "to lay" (Ps 88:7, "Thy wrath lieth hard upon me").

(4) "Difficult," "hard to do," "know," etc, pālā, "difficult to be done" (Gen 18:14); is anything too hard for Jehovah? Jer 32:17; 17:5; 2 S 12:2; ḡāshē (Ex 18:26, "hard causes"); kāshāh (Dt 1:17; 2 K 2:10); ḥāḏāh, "something twisted,"
“involved,” “an enigma”; of Jgs 14 14 (1 K 10 1); 2 Ch 9 1, “to prove Solomon with hard questions.”

(4) “difficult about food,” “hard to please,” hence “difficult to accomplish” (Mk 10 24, “How hard is it for them that trust in riches to enter into the kingdom of God?”; daimōnios, “hard to be understood” (He 6 11; 2 Pet 3 16; cf. Eph 4 13, “things too hard for thee,” chalepēs).

(5) “Close,” or “near to” (hard by), nāgash, “to come nigh” (Jgs 9 32, ARV “near”); dāḇḏēk and dāḇḏēḵ, “to follow hard after” (Jgs 40 25; Ps 66 3, etc.); ḫem, “strait, narrow” (1 Ch 23 1); ḫemōn “even to!” (Lev 3 9); ḫeth, “to,” “even to!” (1 Ch 19 4, AV “hard by,” RV “even to!”).

Hardness occurs in Jth 16 10 (thardos), RV “baldness.”

Hardness is the tr of μυκτία, “something poured out,” “dust wetted,” “running into clods” (Job 38 38), RV “runneth a mass!”; “hardness of heart” occurs in the Gospels; in Mk 3 5, it is pōrōsia, “hardness,” “callowness,” Mt 19 8; Mk 10 16; 14, σκέλακαρδία, “dryness,” “stiffness of heart,” cf. Ecles 16 10; in Rom 2 5, it is skēlōrēia; in 2 Tim 2 3 AV we have, “Endure hardness, as a good soldier of Jesus Christ,” RV “Suffer hardship with me” (corrected text), “Take thy part in suffering hardship,” (kasōphēkōn, “to suffer hardship.”

(6) “Close” in the OT (Ex 13 15), “Pharaoh would hardly let us go,” kāsāḥah, lit. “hardened to let us go,” RV “hardened himself against letting us go;” “hardly bestead” (Isa 8 21) is the tr of kāsāḥah “unripe.”

In the NT (hardly) is the tr of δύσκολος, “to have difficulty;” of μόνος, “with labor,” “pain,” “trouble” (Lk 9 39, “hardly departeth from him” (paimin); of μοῖται “with toil and fatigue” (Acts 27 8, RV “with difficulty”; Wsd 9 16, “Hardly do we guess aright at things that are upon earth.”

Ecles 26 29, “A merchant shall hardly keep himself from wrong doing”; 29 6, “He shall hardly receive the half,” in each instance the word is motiēs, but in the last two instances we see the transition to “scarcely”; cf. also Ex 15 32).

RV “hard” for “hiddenn”; Dt 30 11, m “wonderful”; “hardness” for “baldness” (of face) (Ecc 8 1); for “sorrow” (Lam 3 65); “deal hard with ourselves” (Job 19 13); emits “It is hard for thee to kick against the pricks” (Acts 9 25, corrected text); “hardship” for “trouble” (2 Tim 9 9).

W. L. Walker

HARDEN, hār’dn (Greek, ἅρασις, ἅρα, ἅρας, κακῶς, σκληρύνω, skēlrēnō): (1) “Harden” occurs most frequently in the phrase “to harden the heart,” or “the neck.” This hardening of men’s hearts is attributed both to God and to men themselves, e.g. with reference to the hearts of Pharaoh and the Egyptians; the Hiphil of ḫēzōk, “to make strong,” is frequently used in this connection (Ex 4 21, “I will harden his heart,” RVm “Heb make strong”; 7 13, “And he hardened P.’s heart,” RV “was hardened,” m “Heb was strong”; 7 22; 8 19; 9 12; 10 20, 27; etc.; 14 17, “I will harden the hearts of the Egyptians,” RVm “Heb make strong”); of Josh 21 20; ḫēz̄āḥ, “to be heavy,” “to make hard” (Ex 7 3); ḫāḇēḏāh, “heavy,” “slow,” “hard,” not easily moved (Ex 10 1, RVm “Heb made heavy”); “heavy.”

When the hardening is attributed to man’s own action (e.g. Jgs 11 3, 11, ḫāḇēḏāh, “heavy,” “slow,” “hard,” not easily moved (Ex 10 1; RV “Heb made heavy”); “heavy.”

Jgs 11 3, 11, “Pharaoh hardened his heart” (RVm as before); 9 7 34; 1 S 6 6 bis). The hardening of men’s hearts by God is in the way of punishment; but it is always a consequence of their own self-hardening. In Pharaoh’s case we read that “he hardened his heart” against the appeal to free the Israelites; so hardening himself, he became always more confirmed in his obstinacy, till he brought the final doom upon himself. This is what now is to become the occasion of his misfortune. It was not confined to Pharaoh and the Egyptians, nor does it belong to the past only. As St. Paul says (Rom 9 18), “Whom he will he hardeneth” (skēlrēnō; 11 7, “The election obtained it, and the rest were hardened”); ver 25, a “Hardening in part hath befallen Israel” (pōrōsia); of Jn 12 40 (from Is 6 10), “He hath blinded their eyes, and he hardened their heart”; Isa 63 17, “O Jeh, why dost thou make us to err from thy ways, and hardenest our heart from thy fear?” (kāsāḥah, “to harden”); of on the other side, as expressing the human blameworthiness, Job 9 4, “Who hath hardened himself against him, and prospered?” (Mt 5 3, “being grieved at the hardness of their heart”; 6 32, “their heart was hardened”; Rom 2 5, “after thy hardness and impotent heart.”

In Heb religion thought everything was directly attributed to God, and the hardening is God’s work, in His physical and ethical constitution and laws of man’s nature; but it is a strange instance of human action out of harmony therewith. Other instances of skēlrēnō are in Acts 19 9; He 3 8 13. 15; 4 7.

(2) “Harden” in the sense of “to fortify one’s self” (make one’s self hard), is the tr of ḫēlōth, “to leap,” “exult!” (Job 6 10 AV, “I would harden myself in sorrow,” RV “Let me exult in pain,” m “harden myself”).

(3) In Prov 21 29 “harden” has the meaning of “baldness,” “defiance” or “shamelessness” (brazen-faced), “‘aziz, Hiphil, “to strengthen one’s countenance.”’A wicked man hardeneth his face” (Jer 7 5 6; 19 15); for “is hardened” (Job 39 16, ARV “dealeth harshly”); and EK (instead of “for the hardness” (Mk 3 5); “hardening” “for blindness” (Eph 4 18).

W. L. Walker

HARDLY, HARDNESS. See Hard.

HARD SAYINGS, sā’inz; HARD SENTENCES, sent’en-si:n; In Dn 5 12 AV (Aram. ʾārēb, ʾārē, ʾārēb): “dark sentences,” of enigmatic utterances which preternatural wisdom was needed to interpret; in Jn 6 60 (ἐνθυμήσεις . . . ὁ λόγος, skēlorēs . . . ho lógos), of sayings (Christ’s words at Capernaum about eating His flesh and drinking His blood) difficult for the natural mind to understand (cf ver 52).

HARE, hār (ʾārēb, ἄραβ, arnebeth [Lev 11 6; Dt 14 7]; of Arab. ʾārāb, “hare”): This animal is mentioned only in the lists of unclean animals in Lev and Dt, where it occurs along with the camel, the coney and the swine. The camel, the hare and the coney are always the coney; they chew the cud but part not the hoof, the swine, “because he parteth the hoof . . . but cheweth not the cud.” The hare and the coney are not ruminants, but might be supposed to be from their habit of almost continually moving their jaws. Both are freely eaten by the Arabs. Although arnebeth occurs only in the two places cited, there is no doubt that it is the hare. LXX has ἄραβος,
HASRAH, hā'srah (חָסְרָה). One of those who returned from exile under Zerubbabel and helped to seal the covenant under Nehemiah and Ezra (Neh 7:24; 10:19-20). Ezr 2:18 has “Jorah.”

HARLOT, hā'lot (הָרָלָה; harph; ḥerph, hariph): This name replaces in RV “whore” of AV. It stands for several words and phrases used to designate or describe the unchaste woman, married or unmarried, e.g., צָנָה, "coney"; חֵטְיָה, חטיה; "cony"; Israel; נְהֵרָה, נרה, נ '"iskhah nokhraykah, ניר, ניר, ניר, ניר; LXX and NT πόρνη, πόρνη, πόρνη, πόρνη, πόρνη, πόρνη, πόρνη, πόρνη. πόρνα, πόρνα, used chiefly of prenuptial immorality, but the married woman guilty of sexual immorality is said to be guilty of πόρνη (Mt 5:32; 19:9; cf Am 7:17). These and cognate words are applied esp. in the OT to those devoted to immoral service in idol sanctuaries, or given over to a dissolute life for gain. Such a class existed in the peoples, and may be traced in the history of Israel. Evidence of its existence in very early times is found (Gen 38). It grew out of conditions, sexual and social, which were universal. After the corrupting foreign influences and influences of Solomon’s day, it developed to even fuller shamelessness, and its voluptuous songs (Isa 23:16), seductive arts (Prov 6:24), and blighting influence are vividly pictured and denounced by the prophets (Ezr 7:10-13; 3:1; Jer 3:16; Ps 57:6; Ezek 16:25; cf Dt 23:17). Money was lavished upon women of this class, and the weak and unwary were taken captive by them, so that it became one of the chief concerns of the devout father in Israel to “keep [his son] from the evil woman,” who “hunteh for the precious life” (Prov 6:24-26).

From the title given her in Prov, a “foreign woman” (23:27), and the warnings against “the flattery of the foreigner’s tongue” (6:24; cf 1 K 11:1; 10:2), we may infer that a class was made up of strangers from without. The whole subject must be viewed in the setting of the times. Even in Israel, then, apart from breaches of marriage vows, immoral relations between the sexes were deemed a sin (De 22:22-23; Le 21:14), and later the harlot is found under the sternest social ban (Mt 21:31-32).

The subject takes on even a darker hue when viewed in the light of the hideous conditions that prevailed in ancient Syria, writing this practice. The harlot represented more than a social peril and problem. She was a בּהָרָלָה, one of a consecrated class, and as such was the concrete expression and agent of the most insidious and powerful influence and system rending the purity and permanence of the religious; she defiled the reproductive organs and forces of Nature and its devotees worshipped their idol symbols in grossly licentious rites and orgies. The temple prostitute was invested with sanctity as a member of the religious caste, as she is today in India. Men and women thus prostituted in themselves in the service of their gods. The Canaanite sanctuaries were geographically under the sanction of religion. For a time, therefore, the supreme religious question was whether such a cult should be established and allowed to remain in Israel, as it had done in Babylon (Herod. 1.199) and in Greece (Strabo viii.6). That the appeal thus made to the baser passions of the Israelites was all too successful is sadly clear (Am 2:7; Hosea 4:13 f). The prophets give vivid pictures of the symptoms of Baal and Ashtarot with that of Jeh and the extent to which the local sanctuaries were given over to this form
of corruption. They denounced it as the height of impiety and as sure to provoke Divine judgments. Asa and Jehoshaphat undertook to purge the land of such vile abominations (1 K 14:24; 15:12; 22:46). The Decalogue forbade such "har-nefēr" to be banished, and forbade the use of their unholy gains as temple revenue (Dt 23:17,18, Driver's note). The Lev law forbade a harlot's daughter (Lv 21:7), and commanded that the daughter of a priest who played the harlot should be burned (21:9). See ASHMONET; ISARES; ISRAEL.

It is grimly significant that the prophets denounce spiritual apostasy as "harlotry" (AV "whoredom"). But it would seem that the true ethical attitude toward prostitution was unattainable so long as marriage was in the low, transitional stage mirrored in the OT; though the religion of Jeh was in a measure delivered from the threatened peril by the fiery discipline of the exile.

In NT times, a kindred danger beset the followers of Christ, esp. in Greece and Asia Minor (Acts 15:20; 20:29; Rom 1:24 ff; 1 Cor 6:9 ff; Gal 5:19). That lax views of sexual morality were widely prevalent in the generation in which Christ lived is evident both from His casual references to the subject and from His specific teaching in answer to questions concerning adultery and divorce (cf Joa, Ant, IV, VIII, 23; Vics, 76; Sir 7:26; 25:26; 49:9, and the Talm). The ideas of the times were debased by the prevalent polygamous customs, "it being of old permitted to the Jews to marry many wives" (Jes, xxvi, 2; cf Mt 19, 11). The teaching of Jesus was in sharp contrast with the low ideals and the rabbinical teaching of the times. The controversy on this question waxed hot between the two famous rival rabbinical schools. Hillel reduced adultery to the failure of the moral law. Shammai supposed his teaching as immoral in tendency. Thea παραίταις, katâ pasion asian (Mt 19:3), gives incidental evidence of the nature of the controversy. It was characteristic of the teaching of Jesus that He went to the root of the matter, making this sin to consist in "looking on a woman to lust after her." Nor did He confine Himself to the case of the married. The general character of the terms in Mt 5:28, παραίταις, πασὶ ἡμῖν, forbids the idea that υμῶν, γυναικῶν, εἰκόναις, εμοίκοι, are to be limited to post-nuptial sin with a married woman. On the other hand it is a characteristic part of the work of Jesus to rescue the erring woman from the merciless clutches of the Pharisaic law, and to bring her within the pale of mercy and redemption (Mt 21:31.32). He everywhere leaned to the side of mercy in dealing with such cases, as is indicated by the traditional and doubtless true narrative found in the accepted text of the Fourth Gospel (Jn 7:9-13).

Geo. B. Eager

HARLOTRY, har-lot-ri. See CRIMES.

HAR-MAGEDON, har-ma-ge-don (𝔸ﱠ牝(base vb. 1124, 2116, from Heb har megiddo, "Mount of Megiddo"); AV Armageddon): This name is found only in Rev 16:16. It is described as the rallying-place of the kings of the whole world who led by the unclean spirits issuing from the mouth of the dragon, the beast and the false prophet, assemble here for "the war of the great day of God, the Almighty." Various explanations have been suggested; but, as Nestle says (HDB, s.v.), "Upon the whole, to find an Allison here in "Mount of Megiddo" is still the explanation of the passage." In the history of Israel it had been the scene of never-to-be-forgotten battles. Here took place the fatal struggle between Josiah and Pharaoh-nechoh (2 K 23:29; 2 Ch 35:22). Long before, the hosts of Israel had won their victory here, at the battle of Beth-shean and the host of Sisera and his host (Jgs 19). These low hills around Megiddo, with their outlook over the plain of Esdraelon, have witnessed perhaps a greater number of bloody encounters than have ever stained a like area of the world's surface. There was, therefore, a peculiar appropriateness in making this the arena of the last mighty struggle between the powers of good and evil. The choice of the hill as the battlefield has been criticized, as it is less suitable for military operations than the plain. But the thought of Gilboa and Tabor and the uplands beyond Jordan might have reminded the critics that Israel was not unaccustomed to mountain warfare. Megiddo itself was a hill-town, and the district was in part mountainous (cf Mt. Tabor, Jgs 4:6.12; "the high places of the field," 6:18). It will be remembered that this is aocalypse. Har-Magedon may stand for the battlefield without indicating any particular locality. The attempt of certain scholars to connect the name with "the mount of congregation" in Isa 13:13 (Hommel, Genkel, etc.), and with Bab mythology, cannot be pronounced successful. Ewald (Die Johann. Schrift, II, 204) found that the Heb forms of "Har-Magedon" and "the great Rome" have the same numerical value—304. The historical persons alluded to in the passage do not concern us here. W. EWING

HARNEPHER, har-něf-êr, har-něf-êr (ארנף, harnepher): A member of the tribe of Asher (1 Ch 7:36).

HARNESS, har-nes': A word of Celtic origin meaning "armour" in AV; it is the tr of shryán, a "coat of mail" (1 K 22:34; 2 Ch 18:33); of neshch, "arms," "weapon" (2 Ch 9:24, RV "armor"); of ḥēreph, "to bind" (Jer 46:4), "harness the horses," probably here, "yoke the horses": cf 1 S 8:7; "tie the kine to the cart" (bind them), Gen 46:29; another rendering is "put on their accoutrements": of 1 Mac 6:43, "one of the beasts armed with royal harness" (בַּשֶּׁת, bāsharet), RV "brestplates"; of 1 Mac 3:3, "warlike harness"; 6:41 (בַּשָּׁה, bāshea), RV "armas"; 2 Mac 3:25, etc; "harnessed represents hāmashim, "armed," "girded" (Ex 13:18, "The children of Israel went up harnessed," RV "armed"). Tindale, Cranmer, Geneva have "harness" in Lk 11:22, Wicliff "armes".

W. L. WALKER

HAROD, har-ôd, WELL OF (הַיִּלְדֶּשׁ, ḥârôd, "fountain of trembling"): The fountain beside which (probably above it) Gideon and his army were encamped (Jgs 7:1). Moore (Judges, in loc.) argues, inconclusively, that the hill Moreh must be sought near Shechem, and that the well of Harod must be some spring in the neighborhood of that city. There is no good reason to question the accuracy of the common view which places this spring at 'Atin Jalâl, on the edge of the vale of Jezreel, about 2 miles E. of Zer'în, and just under the northern cliffs of Gilboa. A copious spring of clear cold water rises in a rocky cave and flows out into a large pool, whence it drains off, in Nahar Jalâl, down the vale past Benja toward the Jordan. This is probably also to be identified with the spring "which is in Jezreel," i.e. in the district, near which Saul encamped before the battle of Gilboa (1 S 29:1). 'Ain el-Mejasheh, just below Zer'în on the N., is hardly of sufficient size and importance to be a rival to 'Atin Jalâl. See ESDRAELON.

W. EWING

HARODITE, har-ôd-ît (הַרְודִּי, harôdîti): Two of David's heroes, Shamma and Elika, are so called (2 S 23:25). LXX omits the second name. In 1 Ch 11:27, the first is called "Shammah the Harodite." The only other name is "Harode": the context is omitted. "Harodite" is a clerical error for "Harodite," being taken for
1. Possibly Harodite may be connected with the well of Harod (q.v.).

**HAROEH**, ha-ro'ē (חָרֶעַ, hā-rō'ēh, "the seer"): A Judahite (1 Ch 2:52).

**HARORITE**, hā-rōr-īt. See Harodite.

**HAROSHETH**, ha-rō'shēth, OF THE GENTILES, or OF THE NATIONS (חֵרֶשֶׁת, hā-rō'shēth ha-goyim): There is now no means of discovering what is meant by the phrase "of the nations." This is the place whence Sisera led his hosts to the Kishon against Deborah and Barak (Jgs 4:13), to which the discomfited and leaderless army fled after their defeat (ver 10). No site seems so well to meet the requirements of the narrative as EL Harithiyeh. There are still the remains of an ancient stronghold on this great double mound, which rises on the N. bank of the Kishon, in the throat of the pass leading by the base of Carmel, from the coast to Esdraelon. It effectually commands the road which here climbs the slope, and winds through the oak forest to the plain; Megiddo being some 16 miles distant. The modern also preserves a reminiscence of the ancient name. By emending the text, Cheyne would here find the name "Kadashon," to be identified with Kedesh in Gilead (EB, s.v.). On any reasonable reading of the narrative this is unnecessary. W. Ewing

**HARP**, hārp. See Music.

**HARROW**, harō (חָרָה, sādhahad): Sādhahad occurs in 3 passages (Job 39:10; Isa 25:24; Hos 10:11). In the first 2 it is têf "harrow," in the last "break the cloud." That this was a separate operation from plowing, and that it was performed with an instrument drawn by animals, seems certain. As to whether it corresponded to our modern harrowing is a question. The reasons for this uncertainty are: (1) the ancient Egyptians have left no records of its use; (2) at the present time, in those parts of Pal and Syria where foreign methods have not been introduced, harrowing is not commonly known, although the writer has been told that in some districts the ground is leveled after plowing with the three-lug-sled or a log drawn by oxen. Cross-plowing is resorted to for breaking up the lumpy soil, esp. where the ground has been baked during the long rainless summer. Lumps not reduced in this way are further broken up with a hoe or pick. Seed is always sown before plowing so that harrowing to cover the seed is unnecessary. See Agriculture. Fig. used of affliction, discipline, etc (Isa 25:24). James A. Patch

**HARRINGS**, har'ggs (חָרֵג, hārāg): Hārāg has no connection with the vb. têf "harrows." The context seems to indicate some form of pointed instrument (2 S 12:31; 1 Ch 20:3; see esp. RVm).

**HARSHA**, hār'sha (חרש, harshā): Head of one of the families of the Nethinim ( Ezra 2:52; Neh 7:54); 1 Esd 5:32, "Charea."

**HARSITH**, hār'sith (חָרִשָּׁת, hāršīth): One of the gates of Jerusalem (Jer 19:2 RV); m suggests "gate of the potters" and AV "sun gate." Both deriving the name from צֶרֶשׁ, "harness." The gate opened into the valley of Hinnom. See Jerusalem; Potsherds.

**HART**, hār't. See Deer.

**HARUM**, hār'um, hār'um (חרעם, hārum): A Judahite (1 Ch 4:8).

**HARUMAPH**, ha-ro'umaph (חרעםaph, hārūmaph): Father of Jediah who assisted in repairing the walls of Jerus under Nehemiah (Neh 3:10).

**HARUPHITE**, ha-ro'uptīt (חרעפֹּית, hārūphīt, or חֶרֶפֹּית, hārēfīt): In 1 Ch 12:5 Shephatiah, one of the companions of David, is called a Haruphite (K) or Haruphite (Q). If the latter be the correct reading, it is connected with Haraph or perhaps Hareph (q.v.).

**HARUZ**, hār'uz (חרוע, hāru'ū): Father of Meshullemeth, the mother of Amon, king of Judah (2 K 21:19).

**HARVEST**, har'vest (חֵרֶס, kōtîr; θερῶμος, therismos): To many of us, harvest time is of little concern, because in our complex life we are far removed from the actual production of our food supplies, but for the Heb people, as for those in any agricultural district today, the harvest was a most important season (Gen 8:22; 46:6). Events were reckoned from harvests (Gen 30:14; Josh 3:15; Jgs 15:13; 1 S 6:13; 2 Sam 20:15; 1 K 19:13). The three principal feasts of the Jews corresponded to the three harvest seasons (Ex 23:16; 34:21; 22): (1) the feast of the Passover in April at the time of the barley harvest (cf Ruth 1:22); (2) the feast of Pentecost (7 weeks later) at the wheat harvest (Ex 34:22), and (3) the feast of Tabernacles at the end of the year (October) during the fruit harvest. The seasons have not changed since that time. Between the reaping of the barley in April and the wheat in June, most of the other cereals are reaped. The grapes begin to ripen in August, but the gathering in for making wine and molasses (דֶּבֶשׁ, devesh), and the storing of the dried figs and raisins, is at the end of September. Between the barley harvest in April and the wheat harvest, only a few showers fall, which are welcomed because they increase the yield of wheat (cf Am 4:7).

Samuel made use of the unusual occurrence of rain during the wheat harvest to strike fear into the hearts of the people (1 S 12:17). Such an unusual storm of excessive violence visited Syria, in 1912, and did much damage to the harvests, bringing fear to the superstitious farmers, who thought some greater disaster awaited them. From the wheat harvest to the fruit harvest no rain falls (2 S 31:10; Jer 5:24; cf Prov 26:1). The harvesters long for cool weather during the reaping season (cf Prov 25:13).

Many definite laws were instituted regarding the harvest. Gleaning was forbidden (Lev 19:9; 23:22; Dt 24:19) (see Gleaning). The first-fruits were required to be presented to Jeh (Lev 23:10). In Syria the Christians still celebrate 'id er-rubb ("feast of the Lord"); at which time the owners of the vineyards bring their first bunches of grapes to the church. The children of Israel were enjoined to reap no harvest for which they had not labored (Lev 25:5). In Prov the ants' harvesting is mentioned as a lesson for the sluggard (Prov 6:1; 10:5; 20:4).

**Figurative**: A destroyed harvest typified devastation or affliction (Job 5:5; Isa 16:9; 17:11; Jer 5:17; 50:16). The "time of harvest," in the OT frequently meant the day of destruction (Jer 61:33; Hos 8:11; Joel 3:13). "Joy in harvest" typified great joy (Isa 9:3); "harvest of the Nile," an abundant harvest (Isa 28:3). "The harvest is past" meant that the appointed time was gone (Jer 8:20). Jeh chose the most promising time to cut off the wicked, namely, "when there is a cloud of dew in the heat of harvest" (Isa 18:4.5). This occurrence of hot misty days just before the ripen-
ing of the grapes is still common. They are welcome because they are supposed to hasten the harvest. The Syrian farmers in some districts call it et-tabbakh al'ainab wa t̄n ("the fireplace of the grapes and figs").

In the Gospels, Jesus frequently refers to the harvest of souls (Mt 9:37,38; bia; 13:30; bia; Mk 4:29; Jn 4:35; bia). In explaining the parable of the vineyard, "The harvest is the end of the world" (Mt 13:39; cf Rev 14:15). See also AGRICULTURE.

JAMES A. PATCH

HASADIAH, has-a-dî'a (הַסָּדִיאָה, hâsadîyâh), "Jeh is kind"); A son of Zerubbabel (1 Ch 2:20). In Bar 1:1 the Or is Asadiah.

HASENUAH, has-sô-nî'a (הָסָנָעֲא, hasòn'â'ā): In AV (1 Ch 9:7) for Hasenuah (q.v.).

HASHABIAH, hash-ab-bî'a (הַשָּׂבַיָּהָ, hâshâbîyâh): (1) Two Levites of the family of Merari (1 Ch 6:45; 9:14).
(2) A Levite who dwelt in Jerus at the time of Nehemiah (Neh 11:15).
(3) A son of Jeduthun (1 Ch 25:3).
(4) A Hebronite, chief of a clan of warriors who had charge of West Jordan in the interests of Jeh and the king of Israel (1 Ch 26:30).
(5) A Levite who was a "ruler" (1 Ch 27:17).
(6) One of the Levite chiefs in the time of Josiah, who gave liberally toward the sacrifices (2 Ch 35:9). In 1 Esd 1:9 it is "Sahiah."
(7) A Levite whom Ezra induced to return from exile with him (Ezr 8:19). 1 Esd 8:48 has "Asæiah."
(8) One of the twelve priests set apart by Ezra to take care of the gold, the silver, and the vessels of the temple on their return from exile (Ezr 8:24; 1 Esd 8:54, "Assamias").
(9) Ruler of half of the district of "Keilah," who helped to repair the walls under Nehemiah (Neh 3:17), and also helped to seal the covenant (Neh 10:11; 12:24).
(10) A Levite (Neh 11:22).
(11) A priest (Neh 12:21).

J. J. REEVE

HASHABNAH, ha-shâb'na (הָשָׂבֵןָה, hâshâbîn'âh): One who helped to seal the covenant under Nehemiah (Neh 10:25).

HASHABNEIAH, hash-ab-nî'â'î (הָשָׂבֵןָא, hâshâbîn'â'î): AV Hashabniah, hash-ab-nî'a).
(1) Father of one of the builders of the wall (Neh 3:10).
(2) A Levite mentioned in connection with the prayer preceding the signing of the covenant (Neh 8:5); possibly identical with the Hashabiah (hâshâbîyâh) of Ezr 8:19:24; Neh 10:11; 11:22; 12:24, or one of these.

HASHBADANA, hash-bâ-dâ'na, HASHBADANA, hash-bâdâ'na (הָשָׂבָדָהָ, hashbaddonâ'āh): Probably a Levite. He was one of those who stood at Ezra's left hand when he read the law, and helped the people to understand the meaning (Neh 8:4). 1 Esd 9:44 has "Nabararis" (Na̱barēs, Nabarees).

HASEM, hâ'shem (הָשֶּם, hâshēm): The "sons of Hashem" are mentioned (1 Ch 11:34) among David's mighty men. The passage (2 S 23:32) has "sons of Jashen."

HASMONAH, hash-mô-nâ (הַשָּׂמֹנָה, hashmônâh, "fatness"); A desert camp of the Israelites between Mithkah and Moseroth (Nu 33:29:30). See WANDERINGS OF ISRAEL.

HASHUB, hâ'shub, hash'ub. See HASHUB.

HUSHABAH, ha-shôô'ba (חָשָׁבָה, hashôbâh, "consideration"); One of the sons of Zerubbabel (1 Ch 3:20).

HUSHAM, hâ'shum (חָשָׁם, hâshum): (1) In Ezr 2:19; Neh 7:22 "children of Husham" are mentioned among the returning exiles. In Ezr 10:33 (cf 1 Esd 9:33, "Asom"), members of the same family are named among those who married foreign wives.
(2) One of those who stood on Ezra's left at the reading of the law (Neh 8:4; 1 Esd 9:44, "Lothasubus"). The signer of the covenant (Neh 10:18) is possibly the same.

HISDAEANS, has-i-dî'ans (אֶ匡דָאָאַן, Hisdaiotai, a transliteration of hasidîkim, "the pious," "Puritans"); A name assumed by the orthodox Jews (1 Mac 2:42; 7:13) to distinguish them from the Hellenizing faction described in the Maccabean books as the "impious," the "lawless," the "triumphors." They held perhaps narrow but strict and sincerely honest views in religion, and recognized Judas Maccabaeus as their leader (2 Mac 14:6). They existed as a party before the days of the Maccabees, standing on the ancient ways, caring little for politics, and having small sympathy with merely national aspirations, except when affecting religion (1 Mac 1:63; 2 Mac 6:18 ff; Jth 12:2; And, XIV, iv, 9). Their cooperation with Judas went only to the length of securing the right to follow their own religious practices. When Bacchides came against Jerus, they were quite willing to make peace because Aclimus, "a priest of the seed of Aaron," was in his company. Him they accepted as high priest, though sixty of them soon fell by his treachery (1 Mac 7:13). Their desertion of Judas was largely the cause of his downfall.

J. HUTCHISON

HASMONEANS. See ARMONKANS.

HASRAH, ha'sâ'ah, ha'sâ'ā (חָסָרָה, hašrâh): Grandfather of Shallum, who was the husband of Hulda the prophetess (2 Ch 34:22). In 2 K 22:14, Harhas (q.v.).

HASSENAH, has-sô-nâ'î (הָסָנָא, hasòn'â'î): In Neh 3 the sons of Hassenaah" are mentioned among the builders of the wall. Probably the same as Sennaah (Ezr 2:35; Neh 7:38) with the definite article, i.e. ha-sennaah. The latter, from the connection, would appear to be a place-name. See also Hassencar.

HASSENAH, has-sô-nâ'î (הָסָנָא, hasòn'â'î): A family name in the two lists of Benjamite inhabitants of Jerus (1 Ch 9:7, AV "Hassenaah"); Neh 11:9, "Sennaah"). The name is possibly the same as Hassenaah (q.v.), yet the occurrence of the singular ("son of H.") does not so well accord with the idea of a place-name.

HASHUB, hash'ub (חָשָׁב, hashôb, "considerate"); AV everywhere Hassub except 1 Ch 9:14):
(1) A builder of the wall (Neh 3:11).
(2) Another builder of the same name (Neh 3:23).
(3) One of the signers of the covenant (Neh 10:23).
(4) A Levite chief (Neh 11:15; 1 Ch 9:14). BDB makes (1) and (3) identical.

HASSOPHERETH, has-o-ô'fretth. See SOPHERETH.
HASTE, hāst (חֲזַת, hāphas, חָשַׁת, hāsh, חָשׁ, māhar; הָטַּשׁ, ḫṭēsh), "Haste" (from a root meaning, "to make haste," usually Rom root catch 59). "Haste" (2 K 7 15; Ps 31 22; 116 11), "I said in my haste [RV 'alarm'], All men are hasty of hoopâsāh, a 'hasty flight' (Ex 15 11; 16 3 12); of māhar) to be urgent (1 S 21 8, "The king's business required haste").

(2) "Haste" as a vb. is trans and intrans; instances of the transitive use are, '秦国, "to hasten" (Isa 5 10); māhar (2 Ch 24 5 bis); shākād, "to watch," "to fix one's attention" on anything (Jer 1 12 AV, "I will hasten my word"); mādr, "hasting" (Isa 18 5, "hasting righteousness", RV 'swift to do'). The intransitive use is more frequent and represents many different words.

Hasty also occurs in several instances (Prov 21 5; 29 20, 'qē, etc); in Isa 28 4, bikkār, "first-fruit," is tr' 'hasty fruit,' RV 'first ripe fig.'

RV has "Haste ye" for "assemble yourselves" (Joel 2 3); "hasten, speedily" (Ps 143 7); and "hasted to catch whether his wing was drawn" (Ex 40 17 AV); "and it's came toward the end" m Heb paneth, "for but the end it shall speake" (1 Sa 2 3); "hastily" for "suddenly" (1 Tim 5 23). (Job 29 20) "even by reason of my haste that is in me," m and by reason of my hastening (Ex 3 14), "hasten me" for "hasteneth that he may" (Isa 51 14), "shall speedily" for "hasteth to" (Job 9 26), "swoopeth on" for "hasted and hasteth" (Ex 50 25), he trembleth; for "hasty" (Dnl 15). "urgent." W. L. Walker

HASUPHA, ha-su'fa (חָשַׁפָּה, ḥāسفא, hdaspāh): Head of a family of Nethinim among the returning exiles (Ezr 2 43; Neh 7 40). Neh 7 46 AV has "Hashupha", and 1 Esd 5 29, "Asipha.

HAT: The original word (חָטָּא, kāṭāśa, Aram.), rendered "hätt" in Dn 3 21 AV is very rare, appearing only here in the OT. There is acknowledged difficulty in translating it, as well as the other words of the passage. "Hatt" of AV certainly fails to give its exact meaning. The Hebrew word we know it, i.e. headgear distinguished from the cap or bonnet by a circular brim, was unknown to the ancient East. The nearest thing to the modern hat among the ancients was the "petaus" worn by the Romans when on a journey, though something like it was used on like occasions by the early Greeks. In the earlier Heb writings there is little concerning the headgear worn by the people. In 1 K 20 31 we find mention of "ropes" upon the head in connection with "sackcloth" on the loins. On Egyp monuments are found pictures of Siyrians likewise with cords tied about their flowing hair. The custom, however, did not survive, or was modified, clearly because the cord alone would afford no protection against the sun, to which peasants and travelers were perilously exposed. It is likely, therefore, that for kindred reasons the later Israelites used a head-covering similar to that of the modern Bedouin. This consists of a rectangular piece of cloth called kēfēysh, which is usually folded into triangular form and placed over the head so as to let the middle part hang down over the back of the neck and protect it from the sun, while the two ends are drawn as needed under the chin and tied, or thrown back over the shoulders. A cord of wool is then used to secure it at the back. It became customary still for Israelites to use a head-covering more like the "turban" worn by the Jella-
Ezra from Babylon to Jerus (Ezr 8 2; Neh 12 2). (There is some doubt as to whether the Hattush of the lineage of David and the priest of the same name, mentioned in Neh 10 4 and 12 2, are one and the same person; that was one who signed the covenant with Nehemiah (Neh 10 4).

(2) Son of Hashabneiah; aided Nehemiah to repair the walls of Jerus (Neh 3 10).

**HAUNT, haunt, hänt:** The vb. in OE was simply ("to resort to"); "frequent"; a place of dwelling or business was a "haunt." The noun occurs in I S 23 22 as the tr. of regelh, "foot." ("See his place where his haunt is," RVm "Heb "foot.""") The Heb. "foot" is the tr. of yashabb, "to sit down, "to dwell" (Ezk 20 17, "on all that haunt it," RV "dwelt there," m "inhabited her", and of hâlakh, "to go," or "live" (I S 30 31, "all the places where David himself and his men went haunted").

**HAURAN, hû'ran (חֹאָר), haurân; LXX Aô-pavres, Auranitès, also with aspirate: A province of Eastern Pal which, in Ezekiel 47 16 18.

1. Extent — strewn with Dan in the N. to Gilead of the S., including that lay between the Jordan and the desert. Times — thus covered the districts now known as el-Jedef, el-Jalûn, and el-Haurân. It corresponded roughly with the jurisdiction of the modern Turkish governor of Haurân. The Arabian later times answered more closely to the Hauran of today. The name Haurân probably means "hollow land." Between el-Jebel el-Druze (see BAEN), Mount Cerrah, the E., and Jeddû and Mount Tannûn on the W., runs Haurân.

2. Modern — Haurân is a broad vale, from Jebel el 'Ammâd in the N., to the Farmuk in the S.W., and the open desert in the S.E. It is from 1 500 to 2 000 ft. above sea-level, and almost 50 miles in length, by 45 in breadth. Haurân aptly describes it. To the modern Haurân are reckoned 3 districts, clearly distinguished in local speech: (1) En-Nûkrâh, "the cavity." (2) Nûkrâh. This district touches the desert in the S.E., the low range of ez Zumleh on the S.W., Jallûn in the W., el-Lejâ on the N., and Jebel el-Druze on the E. The soil, composed of volcanic deposit, is extremely shallow, and there may be found a bank of vines; but the country is practically treeless; the characteristic product is wheat, and in its cultivation the village population is almost wholly occupied. (2) el-Lejâ, "the asylum." This is a rocky valley lying to the N. of en-Nûkrâh. It is entirely volcanic, and takes, roughly, the form of a triangle, with apex in the N. at el Burak, and a base of almost 20 miles in the S. For the general characteristics of this district, see BAEN.

3. El-Nejâ on the S.W. coast, and sharp marked border, where the rocky edges fall into the surrounding plain, have suggested to some the thought that here we have hâlakh argôth, "the measured lot of Argob." See, however, ARGOB. There is little land capable of cultivation, and the Arabs who occupy the greater part have an evil reputation. As a refuge for the hunted and for fugitives from justice it well deserves its name. (3) El-Jebel, "the mountain." This is the great volcanic range which reaches up on the N. coast of the plain, protecting the fertile reaches of el-Haurân from encroachment by the sand, known at different times as Mons Ascalonius, Jebel Haurân, and Jebel el-Druze. This last is the name it bears today in consequence of the settlement of Jews here, after the massacre in the Mt Lebanon in 1800. Those free-spirited people have been a thorn in the side of the Turks ever since; and whether or not the recent operations against them (January, 1911) will result in their entire subjugation, remains to be seen. The western slopes of the mountain are well cultivated, and the valleys abound; and there are large reaches of shady woodlands. Sal-had, marking the eastern boundary of the land of Israel, stands on the ridge of the mountain to the S. Jebel el-Kuleh in which the ridge culminates, reaches a height of 5 790 ft. Jebel Haurân is named in the Mishnah (Rosh ha-shanâh, ii 4) as one of the heights from which fire-signals were flashed, announcing the advent of the new year. For its history see BAEN. The ruins which are so plentiful in the country date for the most part from the early Christian centuries; and probably nothing above ground is older than the Rom period. The subtractions, however, and the subterranean dwellings found in different parts, e.g. at Dorah, may be very ancient. The latest mention of a Christian building is given in the 15th century by the foundation by the present writer at el-Kufâ, which tells of the foundation of a church in 1720 AD (PEFS, July, 1896, p. 275, Inser no. 150). A good account of Haurân and its cities is given in Hâlî, XLIX, 611.

**HAVE, hav:** "To have" is to own or possess; its various uses may be resolved into this, its proper meaning.

A few of the many changes in RV are, for, "a man that hath friends?" (Prov 18 24), "maketh many friends," m "Heb a man of friends"; for, "all that I have," (Lk 16 31), "all that is mine," for, "we have peace with God" (Rom 5 1) ERV has "let us have," m "in some authorities read we have," ARV as AV "many ancient authorities read let us have"; for, "what great conflict I have" (Col 2 1), "how greatly I strive," for, "will have" (Mt 10 9; 12 7), "will desire"; (Mt 10 9), "desired"; (16 27), "was about," (19 30), "was minded to;" 23 28, "desiring;" (He 12 17, "desired to;" for, "ye have" (He 10 34), ERV has "ye yourselves have," m "ye have your own selves," ARV "ye have for yourselves," m "many ancient authorities read ye have your own selves for a better possession" (cf Lk 9 25; 21 19), "having heard" for "after that ye heard" (Eph 1 13); "having suffered before," for, "even that we had suffered" (1 Thess 2 16); and thus having," for, "so after he had" (He 6 15).

**HAVEN, hâ'ven** ([הַבָּן], hoph, [Gen 49 13, RVm "beach"], Jgs 6 17, RVm "shore," AV "seashore,") m "the harbor, or the part of the shore," "sea-shore" (Deut. 34 2; Josh 9 1; Jer 47 7) or "sea coast" (Ezk 25 16); from root יָבֵא, baphah, "to wash" or "to love"; of Arab. ﺏَﺒَאَف, bafa, "to rub"; and ﺏَﺒَؤُف, bafat, "border"; حُفْرٌ, Hūfīf, in Eastern Arabia; [2] ﺑَﺒُاعَز, bayaz [Ps 107 30]; [3] كُفَّوُلَيَ، kufwöl [Acts 27 12 bis]; also Fair Havens, kalow lâwes, kalow limenes [Acts 27 8]; While the Gr limen is "harbor," the Heb baphath is primarily "shore." There is no harbor worthy of the name on the shore of Pal. of Haifa. Indeed there is no good natural harbor on the whole coast of Syria and Pal. The promontories of Carmel, Beirut and Tripolis afford shelter from the prevalent southwest wind, but offer no harbor worthy of the name on the shore of Pal. of Haifa. The shores there are inlets which will protect sail boats at most times, but the ships of the ancients were beached in rough weather, and small craft are so treated at the present time. See illustration under BEITYSIA, p. 453.

**ALFRED ELY DAY**

**HAVENT, hâ'ven, Fair.** See Fair Havens.
HAVILAH, hav'ı-lā (חַוִלָה, Ḥavīlāh; ʾEgdā, Ḥavīlād): (1) Son of Cush (Gen 10 7; 1 Ch 1 9). (2) Son of Yokhan, descendant of Shem (Gen 10 29; 1 Ch 1 23). (3) Mentioned with Shur as one of the limits of the territory of the Ishmaelites (Gen 25 18); of the same limits of the land of the Amalekites (1 S 15 7), where, however, the text is doubtful. It is described (Gen 2 11.12) as bounded by the river Pishon and as being rich in gold, beldilium and "shoham-stone" (RV "onyx"). The shoham-stone was perhaps the Assyr. "sowthi", probably the malachite or turquoise. The mention of a Cushite Havilah is explained by the fact that the Arabian tribes at an early time migrated to the coast of Africa. The context of Gen 10 7 thus favors a situation on the Ethiopian shore, and the name is perhaps preserved in the koptos Aulaites and in the tribe Abalilai on the S. side of the straits of Bab-el-Mandeb. Or possibly a trace of the name appears in the classical Aulis, now Zeila in Somaliland. But its occurrence among the Yokhanite Arabs (Gen 10 29) suggests a location in Arabia. South Arabian inscriptions mention a district of Khaulan (Haulan), and a place of this name is found both in Tihama and S.E. of San'a'. Again Strabo's Chaulotn ai and Hwuelai in Bahrein point to a district on the Arabian shore of the Pers Gulf. No exact identification has yet been made.

A. S. FULTON

HAVOC, hav'ok: "Devastation," "to make havoc of" is the tr of נרavored, lamamah, 'to stain," "to disgrace," in the NT "to injure" or "destroy" (Acts 8 3. "As for Saul he made havoc of the church," RV "laid waste"); 1 Mac 7 7, "what havoc," RV "all the havoc, exozothereusis, "utter destruction"). RV has "made havoc of" (porthd) for "destroyed" (Acts 9 21; Gal 1 29), for "wasted" (Gal 1 13).

HAVVAH, hav'a (חַוֵה, havvah): Heb spelling, rendered Eve, "mother of all living." Gen 3 20 RVm. See Eve.

HAVVOOTH-JAIR, hav'-oth-jär (חַוְוֵת-יָיאֵר, havvoth yā'ir), "the encampments" or "tent villages of Jair"; AV "Havvoth-Jair, hā-voth-jā'ir": The word havvoth occurs only in this combination (Nu 32 41; Dt 3 14; Jgs 10 4), and is a legacy from the nomadic stage of Heb life. Jair had thirty sons who possessed thirty "cities," and these are identified with Havvoth-jair in Jgs 10 3 ff. The district was in Gilead (ver 5; Nu 32 41). In Dt 3 13 ff, it is identified with Bashan and Argo; but in 1 K 4 13, "the towns of Jair" are said to be in Gilead, while to him also "pertained the region of Argob, which is in Bashan, treasurcgee great cities with walls and brazen bars." There is evident confusion here. If we follow Jgs 10 3 ff, we may find a useful clue in ver 5. Kamon is named as the burial place of Jair. This probably corresponds to Kamun taken by Antiochus III, on his march from Pella to Gaphrus (Polyb. v.70, 12). Schumacher (Northern Ar'dān, 137) found two places to the W. of Irbid with the names Kam m and Kumaim (the latter a diminutive of the former) with ancient ruins. Kam m probably represents the Heb Kamon, so that Havvoth-jair should most likely be sought in this district, i.e. in North Gilead, between the Jordan valley and Jebel ez-Zumleh.

HAY, hā. See Grass.

HAZAEL, ha'-zā-ēl, Ḥazā'-ēl, Ḥazā'-ēl; Ḥazā'ēl, Ḥaza'ēl; Assyr: Ḥazā'ēlu): Comes first into Bib. history as a high officer in the service of Ben-hadad II, king of Syria (2 K 8 7 ff; cf 1 K 19 15 ff). He had been sent by his sick sovereign to inquire of the prophet silent wait for fair weather, so you will see them sailing and soaring on clear days only. These large hawks and the gleeve are of eagle-like nature, nesting on Carmel and on the hills of Galilee, in large trees and on mountain crags. They flock near Beersheba, and live in untold numbers in the wilderness of the Dead Sea. They build a crude nest of sticks and twigs and carry most of the food alive to their young. Of course they were among the birds of prey that swarm over the fresh offal from slaughter and sacrifice. No bird steers with its tail in flight in a more pronounced manner than the hawk. These large birds are all the year residents, for which reason no doubt the people distinguished them from smaller families that migrated. They knew the kite that Isaiah mentioned in predicting the fall of Edom. With them the smaller, brighter-colored kestrels, that flocked over the rocky shores of the Dead Sea and over the ruins of deserted cities, seemed to be closest in appearance to the birds we include in the general term "falcon." They ate mice, insects and small birds, but not carrion. The abomination lists of Lev 11 16 and Dt 14 15 each include hawks in a general term and specify several species as unfit for food. Job 39 26 reads:

"Is it by thy wisdom that the hawk soareth,
And stretcheth her wings toward the south?"

Aside from calling attention to the miraculous flight, this might refer to migration, to the wonderful soaring exhibitions of these birds. See GLEDE; KITE; NIGHT HAWK; FALCON.

GENE STRATTON-PORTER

HAWK, hōk (הֹוָק, ḡōk; ḡōq, ḡōq; Lat. Accipiter nisus): A bird of prey of the genus Accipiter. Large hawks were numerous in Pal. The largest were 2 ft. long, have flat
Elisha, who was then in Damascus, whether he should recover of his sickness or not. He took him a present “even of every good thing of Damascus, forty eunuchs' balsam.”

History of God with his master's question of life or death. To it Elisha made the oracular response, “Go, say unto him, Thou shalt surely recover; howbeit Jehah hath shewed me that he shall surely die.” Elisha looked steadfastly at Hazael and wept, explaining to the incredulous officer that he was to be the perpetrator of horrible cruelties against the children of Israel: “Their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash in pieces their little ones, and rip up their women with child!” (2 K 8 12). Hazael protested against the very thought of such things, but Elisha assured him that Jeh had shown him that he was to be king of Syria. No sooner had Hazael delivered to his master the answer of the man of God than the treacherous purpose took shape in his heart to hasten Ben-hadad's end, and “He took the covert, and dipped it in water, and spread it on his face, so that he died” (2 K 5 15). The reign which opened under such sinister auspices proved long and successful, and brought the kingdom of Syria to the zenith of its power. Hazael soon found occasion to invade Israel. It was at Ramoth-gilead, one of the points that had been held in the previous battle, that the Syrian king thought of a fierce conflict between Israel and Syria when Ahab met his death, that Hazael encountered Joram, the king of Israel, with whom his kinsman, Ahabiah, king of Judah, had joined forces to retain that important fortress which had been recovered from the Syrians (2 K 9 14 15). The final issue of the battle is not recorded, but Joram received wounds which obliged him to return across the Jordan to Jezreel, leaving the forces of Israel in command of Jehu, whose annointing by Elisha's deputy at Ramoth-gilead, usurpation of the throne of Israel, slaughter of Joram, Ahaziah and Jezebel, and vengeance upon the whole house of Ahab are told in rapid and tragic succession by the sacred historian (2 K 9 10).

What ever was the issue of this attack upon Ramoth-gilead, it was not long before Hazael laid waste the whole country E. of the Jordan—“all the land of Gilead, the Gadites, and the Rubenites, and the Manassehites, even Aroer... even the valley of the Arnon, even Gilead and Bashan!” (2 K 10 33; cf Am 1 3). Nor did Judah escape the heavy hand of the Syrian oppressor. Marching southward through the plain of Esdraelon, and following a route along the maritime plain taken by many conquerors before and since, Hazael fought against Gath and took it, and then “set his face to go up to Jerus!” (2 K 12 17). As other kings of Judah had to do with other conquerors, Jehoshah, who was now on the throne, bought off the invader with the gold and the treasures of temple and palace, and Hazael withdrew his forces from Jerus.

Israel, however, still suffered at the hands of Hazael and Ben-hadad, his son, and the sacred historian mentions that Hazael oppressed Israel all the days of Jehoahaz, the son of Jehu. So grievous was the oppression of the Syrians that Hazael left not to Jehoahaz the people save fifty horsemen, and ten chariots, and ten thousand footmen for the king of Syria destroyed them, and made them like the dust in thrashing” (2 K 13 1 7). Forty or fifty years later Amori, in the opening of his prophecy, recalled these Syrian campaigns against the kingdom of Israel that had been destined to come upon Damascus. “Thus saith Jeh... I will send a fire into the house of Hazael, and it shall devour the palaces of Ben-hadad” (Am 1 3 4).

Already, however, the power of Syria had passed its meridian and had begun to decline. Events of which the Chronicler stood and recorded show that some recovery of power seem to be the message we read in the sacred history that Jeh gave Israel “a salvation, that they went out from under the hand of the Syrians” (2 K 13 5). The annals of the Assyrians give it with clearness and certainty the inauguration of the emigra tive saying. The relief that came to Israel was due to the crippling of the power of Syria by the aggressions of Assyria on the lands of the West. From the Black Obelisk in the British Museum, on which Shalmaneser III (850 825 BC) has inscribed the story of the campaign he carried on during his long reign, there are instructive notices of this period of Israelitish history. In the 13th year of his reign (842 BC), Shalmaneser made war against Hazael. On the Obelisk the record is short, but a longer account is given on one of the pavement slabs from Ninrourad, the ancient Kalah. It is as follows: “In the 13th year of my reign for the 16th time I crossed the Euphrates. Hazael of Damascus trusted to the strength of his armies and mustered his troops in full array. He made his camp on the summit which is in front of Lebanon, he made his stronghold. I fought with him; his defeat I accomplished; 600 of his soldiers with his horses I led away. I took Hazael at 470 of his horses, with my camp I took from him. To save his life, he made peace; I purged him of his royal city. I shut him up. His plantations I cut down. As far as the mountains of the Haoran I marched. I besieged sixty of the cities without number, which had been built in the fire. Their spoil beyond count I carried away. As far as the mountains of Baal-Rosch, which is a headland of the sea (at the mouth of the Nahr el-Kelb, Dog River), I marched; my royal likeness I set there up. At that time I received the tribute of the Syrian king and of Yahua [Jehu] the son of Khummri [Omri]” (Ball, “Light from the Biblical Monuments Re-constructed from the Inscription,” p. 151). From this inscription we gather that Shalmaneser did not succeed in the capture of Damascus. But it still remained an object of his ambition to Assyria, and from the time of Tarkamani III, the grandson of Shalmaneser, succeeded in capturing and, reduced it to submission, and put Hazael who was “the saviour” whom God raised up to deliver Israel from the hand of Syria. Then it became possible for Israel under Jehoash to recover the cities he had lost, but by this time Hazael had died and Ben-hadad, his son, Ben-badad III, called Mari on the monuments, had become king in his stead (2 K 13 24 25).

Literature:—Schrader, Cot., 197 208; McCurdy, H.P.M., I, 282 ff.

T. Nicol

HAZAIAH, hab'a'ya (חָזַיָּה), hā'zyḥyāh, “Jeh seen”?: Among the inhabitants of Jerus mentioned in the list of Judahites in Neh 11 5.

HAZAR, hāzār (חָצָר), hāgor, constr. of לָצָר, hāsər, “an enclosure,” “settlement,” or “village”?: As frequently the first element in Heb place-names.

Hazar-addar (Heb hāgor 'addār), a place on the southern boundary of Judah (Nu 34 4), is probably identical with Hazron (Jos 16 3), which, in this case, however, is, apodically, from Addar (AV “Adar”). It seems to have lain somewhere to the S.W. of Kadesh-barnea.

Hazar-enan (Heb hāgor 'ēnān, “village of springs”: 'ēnān is Aram., a place, Aram., called Enon), a place, Aram., on the border of E. of Hazoah and Manasseh, on the border of Arpad and Hazar-war in the eastern frontiers of the land promised to Israel (Nu 34 9 f; cf Ezk 47 17; 48 1). To identify it with the sources of the Orontes seems to leave too great a gap between this and the places named to the S. Buhl (GAP, 66 f) would draw the northern boundary from Naher el-Kāsimiyeh to the foot of Hermon, and would locate Hazor-enan on Binnis. The springs there lend itself with its spring flow to the prominent name of Hādir, farther east, suggested by von Ketre. But there is no certainty.
Hazar-gaddah (Heb hāqar-gaddāh), a place in the territory of Judah "toward the border of Edom in the South" (Josh 15 21.27).

3. Hazar-gaddah—Although the name means "looking over the Dead Sea," it is uncertain whether the place is in Upper or Lower Edom. Several ancient sites have been suggested, only one of which is now certain. See HAZAR-GADDAH.

Hazar-hatticon (RV HAZER-HATTICON; Heb hāqar ha-tkhōn, "the middle village"), a place named on the ideal border of Israel (Ezek 47 16). The context shows that it is identical with Hazar-enan, for which this is apparently another name. Possibly, however, it is due to a scribal error.

Hazar-maveth (Heb hāqar-maweth), the name of a son of Joktan attached to a clan or district in South Arabia (Gen 10 26; 1 Ch 1 20). It is represented by the modern Ḥadramawt, a broad and fruitful valley running nearly parallel with the coast for about 100 miles, north of el-Yemen. The ruins and inscriptions found by Glaser show that it was once the home of a great civilization, the capital being Sabata (Gen 10 7) (Glaser, Storze, II, 20, 423 ff).

Hazar-shual (Heb hāqar šawl-dā', a place in the S. of Judah (Josh 15 28) assigned to Simeon (Josh 19 3; 1 Ch 4 28). It was re-occupied after the exil (Neh 11 27).

7. Hazar-shual—It is situated on a hill E. of Beer-sheba has been suggested; but there is no certainty.

Hazar-susah (Heb hāqar sūlah, Josh 19 5), Hazar-susim (Heb hāqar sūlim, 1 Ch 4 31). As it stands today, the name means "station of a mare" or "of horses," and it occurs along with Beth-marcaboth, "place of chariots," which might suggest depots for trade in chariots and horses. The sites have not been identified. W. Ewing

HAZAR-ADAR—See also—ENAAN, 'ENAN; -GADDAH, gad'a; -HATTICON, hat't'-kon; -MAVETH, mā'veth; -SHUAL, shū'al; -SUWA, su'as; -SIM, su'sim. See HAZAR.

HAZAR-TAMAR—haz'a-zan-ta'mar (Hazaron-tamar, AV Hazezon Tamar): "Hazar of the palm trees," mentioned (Gen 14 7) as a place of the Amorites, conquered, together with En-mishpat, as the capital of Chedorlaomer; in 2 Ch 20 2 it is identified with En-Gézer (q.v.); and if so, it must have been its older name. If this identification is accepted, then Hazaron may survive in the name Wady Huseib, N.W. of 'Ain Jidy. Another suggestion, which certainly meets the needs of the narrative better, is that Hazaron-tamar is the Thamara of OŚ (85 3; 210 86), the Thawara, Thamar, of Ptol. xvi.3. The ruin Kurmus, 20 miles W.S.W. of the S. end of the Dead Sea—on the road from Hebron to Elath—is supposed to mark this site.

E. W. G. Masterman

HAZEL, hāz'el (Gen 30 37 AV). See ALMOND.

HAZELELPONI, haz-el-el-pō'ni. See HAZELELPONI.

HAZER-HATTICON—See HAZAR-HATTICON.

HAZERIM, ha-zēr-im (Hazirim, ḡāzerīm): The place rendered in AV (Dt 2 23) as the name of a place in the S.W. of Pal, in which dwelt the Avvim, ancient inhabitants of the land. The word means "villages," and ought to be τρία as in RV. The sentence means that the Avvim dwelt in villages—not in fortified towns—before the coming of the Cauptorim, the Philis, who destroyed them.

HAZEROTH, ha-zēr-oth, haz'zareth (Hazārōth, hāzāṙōth, "inclosures").: A camp of the Israelites, the 3d from Sinai (Nu 11 35; 12 16; 33 17; Dt 1 1). It is identified with 'Ain Ḥadhārah ("spring of the enclosure"), 30 miles N.E. of Jebel Moses, on the way to the Arabah. See WANDERINGS OF ISRAEL.

HAZEZON-TAMAR, haz'ēzōn-ta'mār (Hazazon-Tamar, Gen 41 7 AV; ḡāzōn-tāmar, ḡāzōn tāmar, 2 Ch 20 2). See HAZAZON-TAMAR.

HAZIEL, hāz'i-el (Hazī-eth, ḡāzī-eth, "God sees"): A Levite of the sons of Shime, of David's time (1 Ch 23 9).

HAZO, hāzō (Hazō, ḡāzō, ḡāzō, Nasōr, Naṣōr, S., 'Arōp, Asōr, 1 Mace 11 67): (1) The royal city of Jabin (Josh 11 1), which, before the Israelite conquest, seems to have been the seat of a wide authority (vs 11). It was taken by Joshua, who exterminated the inhabitants, and it was the only city in that region which he destroyed by fire (vs 11-13). At a later time the Jabin Dynasty appears to have recovered power and restored the city (Jgs 4 2). The heavy defeat of their army at the hands of Deborah and Barak led to their final downfall (vs 23ff). It was in the territory allotted to Naphtali (Josh 19 36). Hazor was one of the cities for the fortifications which Solomon raised a levy (1 K 9 15). Along with other cities in Galilee, it was taken by Tiglath-pileser III (2 K 15 29). In the plain of Hazor, Jonathan the Maccabees gained a great victory over Demetrius (1 Mace 11 67 ff). In Tob 1 2 it is called "Asher" (LXX Ἀρης, Asor), and Kedesh is said to be "above" it. Jos (Ant, V, v, 1) says that Hazor was situated over the lake, Semechonitis, which he evidently identifies with the Waters of Merom (Jos 11 13). It must clearly be sought on the heights W. of el-Hula. Several identifications have been suggested, but no certain conclusion can be reached. Some (Wilson and Guérin) favor Tell Harreth to the S.E. of Kedesh, where there are extensive ruins. Robinson suggested the site of Khureibeh, 2½ miles S. of Kedesh, where, however, there are no ruins. We may take it as certain that the ancient name of Hazor is preserved in Merj el-Hadireh, S.W. of Kedesh, and N. of Wady ʿUba, and in Jebel Hadireh, E. of the Merj, although it has evidently drifted from the original site, as names have so often done in Pales. Conder suggests a possible identification with Hazur, farther S., "at the foot of the chain of Upper Galilee ... in a position more appropriate to the use of the chariots that belonged to the king of Hazor" (I HEB, s.v.).

(2) A town, unidentified, in the S. of Judah (Josh 15 23).

(3) A town in the S. of Judah (Josh 15 25). See KEIROTH-HEBON.

(4) A town in Benjamin (Neh 11 33) now represented by Khirbet Ḥazūr, not far to the E. of Niby Samwil.

(5) An unidentified place in Arabia, smitten by Nebuchadnezzar (Jer 49 28.33).

W. Ewing

HAZOR-HADATTAH, hāzor-ba-dat'ah (Aram, ḡāzōr baddattah, "New Hazor"): An Aram. (adj.), however, in this region is so strange that
HEAD, had (אַחֲדָה, אַחֲדָה, אַחֲדָה, אַחֲדָה), rdv'sh, Aram. אַחֲדָה, אַחֲדָה, רד"ש, and in special sense בַּרְגָּדָה, גּוּפֵלִית, lit. "skull," "cut-off head of foremost, uppermost," originally stands for the person itself. It is the case in all passages where evil is said to return or to be required of men upon the head of a person (see below).

The word is also used in connection with the serpent's head (Gen 3 15), the head of the sacrificial ram, bullock and goat (Ex 29 12), of mountains (Ex 19 20; Nu 21 9), of streets or roads (Isa 51 20; Ezek 16 25; 21 21). It is used also as representing the top or summit of a thing, as the capital of a column or pillar (Ex 36 38; 38 28; 2 Ch 3 15); of mountains (Ex 19 20; Nu 21 9), of streets or roads (Isa 51 20; Ezek 16 25; 21 21).

The Head-Piece (Est 5 2); of a ladder (Gen 28 12); of a tower (Gen 11 4).

As a fourth meaning the word occurs (Prov 8 28; Ecc 5 11; Isa 41 4) in the sense of beginning of months, inside locks (Gen 2 10), of streets or roads (Isa 51 20; Ezek 16 25; 21 21). As a leader, prince, chief, chieftain, captain (or as an adj., with the meaning of foremost, uppermost), originally: "he that stands at the head"; of "God is with us at our head" (2 Ch 13 12); "Knowest thou that Jehovah will take away thy master from thy head?" (2 K 2 3); "head-stone," RV "top stone," i.e. the uppermost stone (Zec 4 7). Israel is called the head of nations (Dt 28 13); "The head [capital] of Syria is Damascus, and the head [prince] of Damascus is Rezin" (Isa 7 8); "heads of their fathers' houses," i.e. elders of the clans (Ex 16 4); "heads of tribes" (Dt 1 15), also "captain," lit. head (Nu 14 4; Dt 1 15; 1 Ch 11 42; Neh 9 17). The phrase "head and tail" (Isa 9 14; 19 15) is explained by the rabbis as meaning the nobles and the common people; of "palm-branch and rush" (9 14), "hair of the feet . . . and beard" (7 20), but cf also Isa 9 15. In the NT we find the remarkable statement of Christ being "the head of the church" (Eph 1 22; 5 23), "head of every man" (1 Cor 11 3), "head of all principality and power" (Col 2 10), "head of the body, the church" (Col 1 18; cf Eph 4 15).

The context of 1 Cor 11 3 is very instructive to a true understanding of this expression: "I would have you know, that the head of every man is Christ; and the head of the woman is man; and the head of Christ is God" (cf Eph 5 22-23). Here, clearly, reference is had to the lordship of Christ over His church, not to the oneness of Christ and His church, while in Eph 4 16 the dependence of the church upon Christ is spoken of. These passages should be carefully considered, therefore before the idea of Christ being the intellectual center, the brain of His people, from whence the members are passively governed, for to the Jew the mind the heart was the seat of the intellect, not the head. See Hebr.

As the head is the most essential part of physical man, calamity and blessing are said to come upon the head of a person (Gen 49 26; Dt 6 4). Various lists of blessings and curses (cf Ps 33 1; 2 Th 3 8; 1 Cor 16 22; 2 Th 3 8) are given, but the following is the usual: (1) every act of grace (Gen 49 26; Dt 6 4; Ps 33 1), (2) every species of blessing (Ps 33 1; Jer 33 8; Prov 1 21), (3) every act of grace (Ps 33 1; Jer 33 8; Prov 1 21). For a deed is also said to rest on the head of the doer (2 S 1 16; 39; 1 K 8 32; Ps 7 16; Acts 18 6). The Bible teaches us to return good for evil (Mt 5 44), or in the very idiomatic Hebrew style, to "heap coals of fire upon [the] head" of the adversary (Proverbs 25 22; Rom 12 20). This phrase is dark as to its origin, but quite clear as to its meaning and application (cf Rom 12 17 19 21). The Jew was inclined to swear by his head (Mt 5 56), as the modern Oriental swears by the head, and the head is said to be under a vow (Nu 6 18 19; Acts 18 18; 21 23), because the Nazirite vow could readily be recognized by the head.

There are numerous idiomatic expressions connected with the head, of which we enumerate the following: "the hoary head" designates old age (see Hair); "to round the corners of the head," etc (Lev 19 27; cf also Dt 14 1; Am 8 10), probably refers to the shaving of the side locks or to the whole side of the head, which has been done in idolatrous shrines or in token of initiation into the service of an idol. It was therefore forbidden to Israel, and its rigid observance gave rise to the peculiar Jewish custom of wearing long side locks (Lev 19 27; cf also Am 8 10; 12 13; 18 20; 19 1); 23 5; 92 10; He 1 9) was a sign of joy and hospitality, while the "covering of the head" (2 S 13 19; Est 6 12; Jer 14 3), "putting the hand upon the head" (2 S 13 19) and putting earth, dust or ashes upon it (Josh 7 6; 1 S 4 12; 2 S 1 2; 13 19; Lam 2 10; cf Am 2 7) were expressive of sadness, grief, deep shame and mourning. In Est 7 8 Haman's face is covered as a condemned criminal, or as one who has been utterly put to shame, and who has nothing more to say for his life. In this connection the Pauline injunction as to the veiling of women in the public gatherings of the Christians (1 Cor 11 5), while men were instructed to appear bareheaded, must be mentioned. This is diametrically opposed to the Jewish custom, according to which men wore the head covered by the tallith or prayer shawl, while women were considered sufficiently covered by their long hair (1 Cor 11 15). The apostle here simply commends a custom for the edification of the church, and not for all populations; in other words, he recommends obedience to local standards of decency and good order.

"To bruise the head" (Gen 3 15) means to injure gravely; "to smite through the head" (Ps 68
HEALING, hē'lin (ΝΕΕ, ῥαπάω; θεραπέω, θεραπεύω, θάμα, ιαματι, διάστασ, διάστασθαι): The Eng. word is connected with the AS heal, and is used in several senses: (1) Lit., in its meaning of making whole or well, as in Ecc 3:3. In this way it occurs in prayers for restoration to health (Nu 13:23; Ps 6:2; Jer 17:14); and also in declarations as to God's power to restore to health (Dt 32:39; 2 K 20:5-8). (2) Metaphorically it is applied to the restoration of the soul to spiritual health and to the repair of the injuries caused by sin (Ps 41:4; Jer 30:17). (3) The restoration and deliverance of the afflicted land is expressed by it in 2 Ch 7:14; Isa 19:22. (4) It is applied to the forgiveness of sin (Jer 3:22).

In the NT, therapeúō is used 10 t. in describing Our Lord's miracles, and is tr' "heal." Iαματι is used to express spiritual healing (Mt 13:15; Lk 5:17; Jn 12:40), and also of curing bodily disease (Jn 4:46; Acts 4:30). Expressing "to heal thoroughly," it is used in Lk 7:3 AV where RV renders it "save." The act of healing is called ταγενος, twice, in Acts 4:22; 23:30; σαλά, to save or deliver, is tr" made whole" by RV in Mk 5:22; Lk 8:36; Acts 14:9, but is "rejected" by AV. Conversely "healing whole" AV in Mt 15:28 is replaced by "healed" in RV.

Healed is used 33 t. in the OT as the rendering of the same Heb word, and in the same variety of senses. It is also used of purification for an offence or breach of the ceremonial law (2 Ch 30:20); and to express the purification of water which had caused disease (2 K 2:21). Figuratively the expression "healed slightly" (Erv lightly) is used to describe the futile efforts of the false prophets and priests to remedy the backsliding of Israel (Jer 6:14; 8:11); here the word for "slightly" is the contemptuous term, γαλαλ, which means despicably or insignificantly. In Ezk 30:21, the word "healed" is the rendering of the feminine passive part., ῥαπάθαι and is better tr'd in RV "apply healing medicines." In the NT "healed" usually occurs in connection with the miracles of Our Lord and the apostles. Here it is worthy of note that St. Luke more frequently uses the vb, iαματι than therapeúō, in the proportion of 17:4, while in Mt and Mk the proportion is 8:8.

Healer (ἠρέν, ἀρεάν) occurs once in Isa 3:7; the word lit. means a "wreath wrapper" or "bandager." ALEX. MACALISTER
control of the bodily functions by the subconscious self, and of the physician’s ability by means of suggestion, whether waking or hypnotic, to influence the subconscious soul and set free the healing powers of Nature, provides the physiological basis. And many are the innumerable cases of Christian faith-cure (take as a type the well-known instance in which Luther at Weimar “tore Melanchthon,” as the latter put it, “out of the very jaws of death”; see E.B., XII, 520) furnish the religious basis, and prove that faith in God, working through the soul upon the body, is the mightiest of all healing influences, and that one who by his own faith and sympathy and force of personality can stir up faith in others may exercise by God’s blessing the power of healing diseases?

There is abundant evidence that in the early centuries the gifts of healing were still claimed and practised within the church (Justin, Apol. i.6; Irenaeus, Adv. Haer. ii. Permanence of 32, 4; Tertullian, Apol. xxiii; Origen, Contra Celsum, vii.4). The free Gifts in exercise of these gifts gradually ceased, the Church partly, no doubt, through loss of the early faith and spirituality, but partly through the growth of an ascetic temper which ignored Christ’s own gospel for the body and tended to the view that pain and sickness are the indispensable ministers of His gospel for the soul. All down the history of the church, however, there have been notable personalities (e.g. Francis of Assisi, Luther, Wesley) and little societies of earnest Christians (e.g. the Waldenses, the early Moravians and Quakers) who have reasserted Christ’s gospel on its physical side as a gospel for sickness no less than for sin, and claimed for the gift of healing the place Paul assigned to it among the gifts of the Spirit. In recent years the subject of Christian healing has risen into importance outside of the regularly organized churches through the activity of various faith-healing movements. That the leaders of these movements have laid hold of a truth once Scriptural and scientific there can be little doubt, though they have usually combined it with what we regard as a mistaken hostility to the ordinary practice of medicine. It is worth remembering that with all his medical knowledge, personal experience, and personal experience of its power, Paul chose Luke the physician as the companion of his later journeys; and worth noticing that Luke shared with the apostle the honors showered upon the missionaries by the people whenever they had cured of their diseases (Acts 28.10). Upon the modern church there seems to lie the duty of reaffirming the reality and permanence of the primitive gift of healing, while relating it to the scientific practice of medicine as another power ordained of God, and its natural ally in the task of diffusing the Christian gospel of health.


J. C. LAMBERT

HEALTH, haith (חָיָית, shâlôm, נָחָית, y’shâ’âd, נָחָית, riph’âd, רֵיחַּת, Ḥâdâh; eunpâl, so-te’â, ṣa-na’i, ṣâ-nai-ānâ), Shâlôm is part of the formal salutation still common in Pal. In this sense it is used in Gen 43 28; 2 S 20 9; the stem word means “peace,” and is used in many varieties of expression relating to security, success and good body (e.g. Châh, which specifically means deliverance or help, occurs in the refrain of Ps 42 11; 43 5, as well as in Ps 67 2; in ARV it is rendered “help.” Riph’âd is lit. “healing,” and is found only in Prov 3 8. Morp’â also means healing of the body, but is used in a figurative sense as of promoting soundness of mind and moral character in Prov 4 22; 12 18; 13 17; 16 24, as also in Jer 8 15, where RV renders it “healing.” Ḥâdâh is also used in the same figurative sense in Isa 58 8; Jer 8 22; 30 17; 33 6; lit. means “repairing or restoring”; it is the word used of the repair of the wall of Jerusalem by Nehemiah (ch 4).

The word “health” occurs twice in the NT: in Paul’s appeal to his shipmates to take food (Acts 27 34), he says it is for their sôtria, lit. “safety”; so ARV, AV “health.” The vb. ṣhâ’tâ is used in 3 Jn ver 2, in the apostle’s wishes upon his friends.

ALEX. MACALISTER

HEAP, ḫâb, ḫâb (Seleccion, “adrenal,” ḫâb, “heap,” in Job 8 17 of stones). (2) As indicating “ruin,” “waste,” gal (2 K 19 25; Job 16 28; Isa 26 2; 37 26; Jer 9 11; 51 37; RV17 “isa” 17; “Ps 79 1; Jer 26 18; Mic 1 6; 3 12); ḫâb, “mound,” “heap,” “hillock.” (3) “Enclosure,” “plot” (Dt 13 19; Job 19 9; Prov 8 19; AV 49). (3) Of waters, nêdër, “heap,” “pile” (Ex 15 8; Josh 3 13 16; Ps 33 7; 78 13); ḫômer (Hab 3 15, “the heap of mighty waters,” RV “surge”). (4) A caun, or heap of stones (e.g. over the dead body of a dismembered person, job 3 7; 8 29; 2 S 18 17); (6) as a witness or boundary-heap (Gen 31 46 f, Gal’dâh [Galed] in Heb, also mîzpâh, “watch tower,” Y’ghor-Sâhâdithâd [Jeguh-sahuthâtha] in Aram, both words meaning “the heap of witnesses” (Gen 31 47; RV). (5) As a courtly or on the way mark, tamûrîm, from tâmûr, “to stand erect” (Jer 31 21 AV, “Set thee up waymarks, take thee high heaps,” RV “guide-posts,” a more likely tr).

“To heap” represents various single words: ḫâkâh, “to take,” “to take hold of,” with one exception, applied to fire or burning coals (Prov 25 23, “Thou wilt heap coals of fire upon his head.” “Thou wilt take coals of fire [and heap them] on his head”); ṣâkhâh, “to add” (De 32 23); ṣâkh (Heb “heap up” (Job 1 10); ḫâhâh, “to heap together” (with the fingers or hand) (Hab 2 5); ṭîkâhâh, “to multiply” (Ezek 24 10); ṣîp̄â’îl, “to heap upon” (2 Tim 4 3, they “will heap themselves teachers upon their own lusts”); sôrâk, “to heap up” (Rom 12 19). “There is no one thing that they have cured of their diseases” (Acts 28 10). Upon the modern church there seems to lie the duty of reaffirming the reality and permanence of the primitive gift of healing, while relating it to the scientific practice of medicine as another power ordained of God, and its natural ally in the task of diffusing the Christian gospel of health.

W. L. WALKER

HEART, ḫârît (חָרְיָת, ḫârîthî, ḫârîthî; ḫârîthi, kârdîa, kardia), the different senses in which the word occurs in the OT and the NT may be grouped under the following heads: It represents in the first place the bodily organ, and by easy transition those experiences which affect or are affected by the body...

1. Various meanings: fear, love, courage, anger, joy, sorrow, hatred are always ascribed to the heart—esp. in the OT; thus courage for which usually rôbû is used (Ps 27 14); joy (Ps 4 7); anger (Dt 19 6, “while his heart is hot,” lêbôbâb; fear (1 S 25 57); sorrow (Ps 13 2), etc.

Hence naturally it came to stand for the man himself (Dt 7 17; “say in thine heart,” Isa 13 13).
As representing the man himself, it was considered to be the seat of the emotions and passions and appetites (Gen 18 5; Lev 19 17; Ps 104 15), and embraced likewise the intellectual and moral faculties—though these are necessarily ascribed to the "soul" as well. This distinction is not always observed.

"Soul" in Heb can never be rendered by "heart," nor can "heart" be considered as a synonym for "soul" (cf Cremer). Hence it has been observed: the Gr psuchē alone corresponds, differs so widely from the ideas connected with psuchē, that utter confusion would have ensued had psuchē been employed in an unlimited degree for tēbh ("heart"). The Bib. tēbh never, like psuchē, denotes the personal subject, nor could it do so. That which in classical Gr is ascribed to psuchē [a good soul, a just soul, etc] is in the Bible ascribed to the heart alone and cannot be otherwise (Cremer, Lexicon, art. "Kardia," 437 ff, German ed.).

In the heart vital action is centered (1 K 21 7). "Heart," excepting 2 K. 24 10, is never ascribed to animals, as is the case sometimes with nephesh and rōv (Lev 17 of Vital 11, nephesh; Gen 2 19; Nu 16 22; Action Gen 7 22, rōv). "Heart" is thus often used interchangeably with these two (Gen 41 8; Ps 86 4; 119 20); but it never denotes the personal subject, always the personal organ.

As the central organ in the body, forming a focus for its vital action, it has come to stand for the center of its moral, spiritual, intellectual life. "In particular the heart and mind is the place in which the process of self-consciousness is carried out, in which the soul is at home with itself, and is conscious of all its doing and suffering as its own" (Oehler). Hence it is that men of "courage" are called "men of the heart"; that the Lord is said to speak "in his heart" (Gen 8 21); that men "know in their own heart" (Deut 6 5); that "the one concerneth the heart" (Isa 44 19 AV). "Heart" in this connection is sometimes rendered "mind," as in Nu 16 28 ("of mine own mind," Vulg ex proprio corde, LXX ὑπὸ εαυτου); the foolish "is void of understanding," i.e. "heart" (Prov 6 32, where the Hebrew is rendered "nephesh," Vulg. "soul," Luther "ier ist ein Narr"). God is represented as "searching the heart" and "trying the reins" (Jer 17 10 AV). Thus "heart" comes to stand for "conscience," for which there is no word in Heb, as in Job 27 6, "My heart shall not reproach me," or in 1 S 24 5, "David's heart smote him;" cf 1 S 25 31. From this it appears, in the words of Owen: "The heart in Scripture is variously used, sometimes for the mind and understanding, sometimes for the will, sometimes for the affections, sometimes for the conscience, sometimes for the whole soul. Generally, it denotes the whole soul of man and all the faculties of it, not absolutely, but as they are all one principle of moral operations, as they all concur in our doing of good and evil.

The radical reflection of human nature is clearly taught in Scripture and brought into connection with the heart. It is "uncircumcised" (Jer 9 26; Ezek 44 7; cf Acts 7 51); "ungoverned" (Tit 1 10); "godless" (Job 36 13); "deceitful and desperately wicked" (Jer 17 9 AV). It defiles the whole man (Mt 15 19 20); resists, as in the case of Pharaoh, the repeated call of God (Ex 7 13).

There, however, the law of God is written (Rom 2 15); there the work of grace is wrought (Acts 15 9), for the "heart" may be "renewed" by grace (Ezek 36 26), because the "heart" is the seat of sin (Gen 6 5; 8 21).

The process of heart-renewal is indicated in various ways. It is the removal of a "stony heart" (Ezk 11 19). The heart becomes "clean" (Ps 51 10); "fixed" (Ps 112 of Heart 7) through "the fear" of the Lord (Jer 17 7). Renewal (ver 1); "With the heart man believeth" (Rom 10 10); on the "heart" the power of God is exercised for renewal (Jer 31 33). To God the bereaved apostles pray as a knower of the heart (Acts 1 24—a word not known to classical writers, found only here in the NT and in Acts 15 8, kardionostē). In the "heart" God's Spirit dwells with might (Eph 3 16, εἰς τὸν ἑαυτὸν ἄνθρωπον); in the "heart" God's love is poured forth (Rom 6 5). The Spirit of His son has been "sent forth into the heart" (Gal 4 6); the "earnest of the Spirit" has been given "in the heart" (2 Cor 1 22). In the work of grace, therefore, the heart occupies a position almost unique.

We might also refer here to the command, on which both the OT and NT revelation is based: "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might" (Dt 6 5), where "heart" always takes the first place, and is in form which in the NT rendering remains unchanged (cf Mt 22 37; Mk 12 30. 33; Lk 10 27, where "heart" always takes precedence).

A bare reference may be made to the employment of the term for that which is innermost, hidden, deepest in anything (Ex 15 8; 9. A Term Jon 2 3), the very center of things, for "Deep-" (v. eis tou ousiai). This we find in all languages. Cf /περοντος/.

J. I. MARAI

HEART, hārāh, härāḥ: Occurs 7 t in AV: Gen 18 6; Ps 102 3; Isa 30 14; Jer 36 22 23; 2 Esd 12 6; 4 t in RV: Lev 6 9; Isa 30 14; Ezek 45 15 16 ("altar heart"); Ps 137 29. RV in his heart be noted that the renderings of the two VSS agree in one only passage (Isa 30 14).

(1) The heart in case of a tent was nothing more than a depression in the ground in which fire was kindled. Jehovah's presence was thought to be there when the coals were baked, after the fashion of Gen 18 6, in the ashes or upon hot stones. In this passage, however, there is nothing in the Heb corresponding to AV "on the heart." In the poorer class of houses also the heart consisted of such a depression, of varying dimensions, in the middle or in one corner of the room. There was no chimney for the smoke, which escaped as it could, or through a latticed opening for the purpose (the "chimney" of Hos 13 15). While the nature of the heart is thus understood, more or less uncertainty attaches to specific terms used in the Heb. In Isa 30 14 the expression means simply "that which is kindled," referring to the bed of live coals. From this same vb. (yāḏāh, "be kindled") are formed the nouns mōḏāh (Ps 102 3 [Heb 4]) and mōḏāḇāh (Lev 6 9 [Heb 2]), which might, according to their formation, mean either the material kindled or the place where a fire is kindled. Hence the various renderings, "firebrand," "hearth," etc. Moreover in Lev 6 (2) the termination -āḇ (mōḏāḇāh) may be taken as the pronounal suffix, "its;" hence RV 'on its firewood.'

(2) Two other terms have reference to heating in the better class of houses. In Jer 35 22,23 the word (ḏāḇ) means a "brazier" of burning coals, with
HEART, hēt ( Heb. בֵּט, hēm, בֵּית, kōrehb; dρόμος, "drought,") Job 30:30; Isa 4:6; 25:4; Jer 36:30; רָע, šârâḇḥ, Isa 49:10, tv in RVm "mi-

1. Drear’d rage; [εὐτοχῆς, εὐτοχοῦ, Acts 28:3, κυνῆ, kâvâ, kâvâv, kasân, Mt 20:12; see MIRAGE]: The heat of the summer is greatly dreaded in Pal, and as a rule the people rest under cover during the middle of the day, when the sun is hottest. There is no rain from May to October, and scarcely a cloud in the sky to cool the air or to screen off the burning vertical rays of the sun. The first word of advice given to visi-
tors to the country is to protect themselves from the sun. Even on the mountains, where the tempera-
ture of the day is lower, the sun can be overwhelming, owing to the lesser density of the atmosphere.

This continuous summer heat often causes sun-
stroke, and the glare causes diseases of the eye which affect a large percentage of the popula-
tion.

2. Causes of the heath in Pal and Egypt.

3. Relief sought by the people of the Pal and Egypt.

It is to be expected that in these times of heat and drought the ideal pleasure has come to be to sit in the shade by some cool flowing fountain. In the mountains the village which has the coolest spring of water is the most desired. These

Sought.

considerations give renewed meaning to the passages: "as cold waters to a thirsty soul" (Prov 25:25); "He maketh me to lie down in green pastures; he leadeth me beside still waters" (Ps 23:2). What a blessing to be "under the shadow of the Almighty" (Ps 91:1), where "the sun shall not strike upon them, nor any heat" (Rev 7:16)."

The middle of the day is often referred to as the "heat of the day" (1 S 11 11). It made a great difference to the army whether it could win the battle before the midday heat.

Saladin won the great battle at Hattin by the heat of the day.

It was a particular time of the day when it was the custom to rest. "They came about the heat of the day to the house of Ish-bosheth, as he took his rest at noon" (2 S 4 5). Jeh appeared to Abraham as "he sat in the tent door in the heat of the day" (Gen 18 1). The hardships of working throughout the day are noted in Mt 20:12, "who have borne the burden of the day and scorching heat." Sometimes just after sunrise the contrast of the cold of night and the heat of the sun is esp.

8. Noticeable. The sun ariseth with the scorching wind" (Isa 1 11).

In summer the wind is usually from the S.W., but in case it is from the S. it is sure to be hot. "When ye see a south wind blowing,"

5. Summer ye say. There will be a scorching heat" (Lk 12 55). The heat on a damp, sultry day, when the atmosphere is full of dust haze is esp. oppressive, and is referred to in Isa 25 5 as "the heat by the shade of a cloud." The heat of summer melts the snow on the mountains and causes all vegetation to dry up and wither. Ice and snow vanish in the heat there-

(Job 6 17), "Drought and heat consume the snow waters" (Job 24 19). But the "tree planted by the waters, that spreadeth out its roots by the river . . . shall not fear when heat cometh, but its leaf shall be green" (Jer 17 8).

The word is used often in connection with anger in the Scriptures: "hot anger" (Ex 11 8); "hot displeasure" (Dt 9 19); "anger of the LORD" was hot against Israel (Ps 78:35; 14 AV); "thine anger from washing hot" (Ps 85 3 AVm); "I know thy works, that thou art neither cold nor hot" (Rev 3 15).

HEATH, hēth. See TAMARISC.

HEATHEN, hēth'n. See GENTILES.

HEAVE OFFERING, hēv off'er-ing. See SAC-

RIFICE.

HEAVEN, hēv'n. See ASTRONOMY.

HEAVEN, HOST OF. See ASTRONOMY, I, 1.

HEAVEN, ORDINANCES. Of. See ASTRONOMY, I, 11, 12, 13.

HEAVEN, WINDOWS OF. See ASTRONOMY, III, 4.

HEAVENLY, hēv'n-l (στράτιωτα, στράτιωτα, εὐρώπια, εὐρώπια): Pertaining to heaven or the heavens. See HEAVENS. The phrase ἐν τοῖς ἐπουράνιοι, the heavenly things, in Jn 3 13; Rev 8 5; 9 23, but in Eph "heavenly places" (1 3 20; 2 6; 3 10; 6 12), has shades of meaning defined by the context. In Jn 3 12, in contrast with "earthly things" (i.e. such as can be brought to the test of experience), it denotes truths known only through revelation (God’s love in salvation). In He the sense is local. In Eph it denotes the sphere of spiritual privilege in Christ, save in 6 12, where it stands for the unseen spiritual world, in which both good and evil forces operate. It is always the sphere of the super-earthly. James Orr

HEAVENS, hēv'n-az (נָו, ṣhāmāyim; oπαναλ, oπαναλ): On the physical heavens see ASTRONOMY; WORLD. Above these, in popular conception, were the celestial heavens, the abode of God and of the hosts of angels (Ps 11 4; 103 19–21; Isa 66 1; Rev 4 2; 5 11; of Dni 7 10), though it was recognized that Jeh’s presence was not confined to any region (1 K 8 27). Later Judaism reckoned seven heavens. The apostle Paul speaks of himself as caught up into "the third heaven," which he evidently identifies with Paradise (2 Cor 12 2). See HEAVENLY.
HEAVENS, NEW (AND EARTH, NEW):

1. Eschatological Idea
2. Earliest National Type
3. Different from Mythological Theory
4. Antiquity and Conception
5. The Conception of the Ethico-Religious
6. The End Correspondent to the Beginning
7. The Cosmic New Heavens: He 12 26-29
8. Falseneger: Mt 19 28
9. A Purified Universe

The formal conception of new heavens and a new earth occurs in Isa 65 17; 66 22; 2 Pet 3 13; 2 P 11 1 (where "heavens" singular). The idea in substance is also found in theological Isa 51 16; Mt 19 28; 2 Cor 5 17; Idea He 12 26-28. In each case the reference is eschatological, indeed the adj. "new" seems to have acquired in this and other connections a semi-technical eschatological sense. It must be remembered that the OT has no single word for "universe," and that the phrase "heaven and earth" serves to supply the deficiency. The promise of a new heavens and a new earth is therefore equivalent to a promise of world renewal.

It is a debated question how old in the history of revelation this promise is. Isaiah is the prophet with whom the idea first occurs in explicit form, and that in passages where many critics assign to the post-exilic period (the so-called Trito-Isaiah). In general, until recently, the trend of criticism has been to represent the universalistic-cosmic type of eschatology as developed out of the particularistic-national type by a gradual process of widening of the horizon of prophecy, a view which would put the emergence of the former at a comparatively late date. More recently, however, Gressmann (Der Ursprung der israelsch-judischen Eschatologie, 1905) and others have endeavored to show that often even prophecies belonging to the latter type embody material and employ means of expression which presuppose acquaintance with the idea of a world-catastrophe at the end. On this view the world-eschatology would have, from ancient times, existed alongside of the more narrowly confined outlook, and would be even older than the latter. These writers further assume that the cosmic eschatology was not ingrafted upon the Hebraic, but of oriental (Bab) origin, a theory which they apply not only to the more developed system of the later apocalyptic writings, but also to its preformations in the OT. The cosmic eschatology is not believed to have been the distinctive property of the great ethical prophets, but rather a commonly current mythological belief to which the prophets refer without.

3. Different formally endorsing it. Its central from Mythological thought is said to have been the belief Theory that the end of the world-process must correspond to the beginning, that consequently the original condition of things, when heaven and earth were new, must repeat itself at some future point, and the state of paradise with its concomitants return as belief supposed to have rested on certain astronomical observations. While this theory in the form presented is unproven and unacceptable, it deserves credit for having focused attention on certain phenomena which clearly of Cosmic show that Messianic prophecy, and Conception particularly the world-embracing scope of which it assumes in some predictions, is far older than modern criticism has been willing to concede. The idea of the temporal and cosmic eschatology also puts the eschatological promise on the broadest racial basis (Gen 3). It does not first ascend from Israel to the new humanity, but at the very outset takes its point of departure in the race and from this descends to the election of Israel, always keeping the universalistic goal in clear view. Also in the earliest accounts, already elements of a cosmic universalism find their place side by side with those of a racial kind, as when Nature is represented as sharing in the consequences of the fall of man.

As regards the antiquity of the universalistic and cosmic eschatology, therefore, the conclusions of these writers may be registered as a gain, while on the two other points of the pagan origin of the idea and the character of the expectation involved, a dissent from them should be expressed.

5. The Cosmic Dependant on the Ethico-Religious

According to the OT, the whole idea of world-renewal is of strictly supernatural origin, and in it the cosmic follows the ethical Heg. The cosmic eschatology is simply the correlate of the fundamental Bib. principle that the issues of the world-process depend on the ethico-religious developments in the history of men (cf 2 Pet 3 13).

But the end correspondent to the beginning is likewise a true Scriptural principle, which the theory in question has helped to reemphasize,

6. The Beginning restoration of the primeval harmony on a higher plane such as precludes all further disturbance. In the passages above cited, there are clear intimations of the account of creation (Isa 5 16, "I may plant the heavens, and lay the foundations of the earth"); 65 17, "I create new heavens and a new earth"; 2 Pet 3 13 compared with vs 4-6; Rev 21 compared with the imagery of paradise throughout the chapter). Besides this, where the thought of the renewal of earth is met with in older prophecy, this is depicted in colors of the state of paradise (Isa 11 6-9; Hos 2 18-21). The "regeneration" (palingenesia) of Mt 19 28 also points back to the first generation of the world. The "inhabited earth to come" (aionon meloumenon) of He 2 5 occurs at the opening of a context throughout which the account of Gen 1-3 evidently stood before the writer's mind.

In the combined Hebrews, new heavens and new earth, the term "heavens" must therefore be taken in the sense imposed upon it by the story of creation, where "heavens" designate not the celestial habitations of God, but the cosmic heavens, that region of the supernatural suns, moon and stars. The Bible nowhere suggests that there is anything abnorm or requiring renewal in God's dwelling-place (He 9 23 is of a different import). In Rom 6 18, where the "new heaven and the new earth" appear, it is at the same time stated that the new Jesus comes down from God out of heaven (cf vs 12.10). In He 12 26-29 also the implication is that only the lower heavens are subject to renewal. The "shaking" that accompanies the new covenant and corresponds to the shaking of the law-giving at Sinai, is a shaking of "not the earth only, but also heaven." This shaking, in its reference to heaven as well as earth, signifies a removal of the things shaken. But when the things shaken (including heavenly), the writer distinguishes "these things which are not shaken," which are destined to remain, and these are identified with the kingdom of God. The kingdom of God, however, according to having this kind of the epistle, has its center in the heavenly world. The words "that have been made," in ver 27, do not assign their created character as the reason why
heavy and earth can be shaken, an exegesis which would involve us in the difficulty that among that which remains, there is something created besides God; the true construction and correct paraphrase are: ‘as of things that were made with the thought in the mind of God that those things which cannot be shaken may remain’, i.e. already at creation God contemplated an unchangeable universe as the ultimate, higher state of things.

In Mt 19:28 the term paligeneia marks the world-renewing as the renewal of an abnormal state of things. The Scripture teaching, however, is that around the center of God’s heaven, which is not subject Mt 19:28 to deterioration or renewal, a new cosmical heaven and a new earth will be established to be the dwelling-place of the eschatological humanity. The light in which the premise thus appears reminds us that the renewed cosmos, earth as well as cosmical heavens, is destined to play a permanent (not merely provisional, on the principle of chiliasm) part in the future life of the people of God. This is in entire harmony with the prevailing Bib. representation, not only in the OT but likewise in the NT (cf Mt 5:5; He 2:5), although in the Fourth Gospel and in the Pauline Epistles, the emphasis is to such an extent heightened, that the renewal of the future life that the rôle to be played in it by the renewed earth recedes into the background. Rev. on the other hand, recognizes this element in its imagery of the ‘new Jesus’ coming down from God out of heaven upon earth.

That the new heavens and the new earth are represented as the result of a ‘creation’ does not necessarily involve a production ex nihilo. The terms employed in 2 Pet 3:13 seem rather to imply that the renewal will not be in the capacity of a purified universe, whence also the catastrophe is compared to that of the Deluge. As then the old world perished by water and the present world arose out of the flood, so the end-crisis ‘the heavens shall be dissolved by fire and the elements melt with fervent heat,’ to give rise to the new heaven and the new earth in which righteousness dwells. The term paligeneia (Mt 19:28) points to renewal, not the ‘purification’ of the new heaven and earth, and shows that the teaching of the new heaven and earth and the new and everlasting world of Isa 66:8 were created at the close of the Hexameron of Gen 1. This was inferred from the occurrence of the article in Isa 66:22, ‘the new heavens and the new earth.”

GEERHARDUS VOS

HEAVY, hev’i, HEAVINESS, hev’i-ness (“дают”, kabheth, ἄβαθος, ἀθάνατον; ὑπάρχων, ὑπάρχος):

(1) Literal kabheth, ‘to be weighty’ (1 S 4:18; 2 S 14:26; Lam 3:7); of ἀμας, ‘to load’ (Isa 46:1 AV; of Mt 26:43; Mk 14:40; Lk 9:32, ‘Their eyes were heavy’); barabdomai, ‘to be weighed down’.

(2) Figurative (Mt 3:4); (for related terms, see *kabheth*); kōshek, ‘sharp’, ‘hard’ (1 K 4:20, ‘kinds’); barsis, ‘heavy’ (Mt 23:4); for sad, sorrowful (weighed down), mar, ‘bitter’ (Prov 31:6, ‘heavy’); ra’, ‘evil’ (Prov 25:20); ademoneō, lit. ‘to be sated, wearied’, then, ‘to be very heavy’, ‘dejected’ (Mt 26:37, ‘of Our Lord in Gethsemane’, [he] began to be sorrowful and very heavy, ‘very sad’, ‘sorrows’; of Jeremiah, denotes the condition of a slumberer disturbed with fears, and of a man in the early morning ‘angry’ (1 K 20:43; 21:4, ‘heavy and dis- pleased’); (4) dull, kabheth (Isa 6:10, ‘make their ears heavy’; 69:1, ‘neither [is] he ear heavy’); ‘tired’ seems to be the meaning in Ex 17:12, ‘Messes’ hand were heavy’ (kabheth); of Mt 26:43 and is above.

Heavily is the tr of kabhethāth, ‘heaviness’ (Ex 14:25), meaning ‘with difficulty’; of kādhr, ‘to be black’; ‘to be a mourner’ (Ps 35:14 AV, ‘I bowed down mourning’); of khabēk (Isa 47:6).

Heaviness has always the sense of anxiety, sorrow, grief, etc; *d’aghāh, ‘fear’, ‘dread’; *anxious care* (Prov 12:25, ‘Heaviness in the heart of a man maketh it stoop’, RV ‘or care’); kēbēh, ‘to be feeble’, ‘weak’ (Isa 51:3, ‘the spirit of heaviness’); *πάντες*; ‘face’, ‘aspect’ (Isa 27:9); will leave off my heaviness, RV ‘[sad] countenance’; of 2 Esd 6:16; Wisd 17:4; Ecclus 25:23; ta’ānyah, from ‘āndh, ‘to groan’, ‘to sigh’ (Isa 29:2, RV ‘mourning and lamentation’); tūghah, ‘sadness, grief’ (Ps 119:33; Prov 17:1; 14:13); ta’āneth, ‘affliction of one’s self’, ‘fasting’ (Ezr 9, 5, RV ‘humiliation, m “fasting”’); kābephēa, ‘dejection’, ‘sorrow’ (lit. ‘of the eyes’ (Isa 4:6, ‘your joy [turned to heaviness]’); lupē, ‘grief’ (Rom 5:2, RV ‘great sorrow’; 2 Cor 2:1, RV ‘sorrow’); lupemoneō (1 Pet 1:6, RV ‘put to grief’); for nāsēh, ‘to be sick’, ‘feeble’ (Ps 69:20, RV ‘sore sick’), and ademoneo (Phil 2:26 RV ‘sore troubled’), AV has ‘full of heaviness.’

Heaviness, in the sense of sorrow, sadness, occurs in 2 Esd 10:7, 8:24; Tob 2:5; lupē (Ecclus 24:2, RV ‘grief’); 30:21, ‘Give not thy soul to heaviness’, RV ‘sorrow’; 1 Macc 6:4; lupōe (Ecclus 30:9, RV ‘will grieve thee’; pēnthos (1 Macc 3:51, etc.)

AV has ‘heavier work’ for ‘more work’ (Ex 5:9); ‘heavy upon men’ for ‘common among men’ (Ecc 6:1); for ‘were heavy laden’ (Isa 46:1), ‘are made a burden’, RV; for ‘endured the heathen is heavy’ (Isa 30:27), ‘in thick rising smoke.’

W. L. WALKER

HEBER, hābēr (“בֵּית, hobab, ‘associate’ or, possibly, ‘enchanter’), ‘Ebee, Ėber’). A name occurring several times in the OT as the name of an individual or of a clan.

(1) A member of the tribe of Asher and son of Berach (Gen 46:17; Nu 26:45; 1 Ch 7:31 f).

(2) A Kenite, husband of Jael, who deceptively slew Sisera, captain of the army of Jabin, a Canaanite king (Jgs 4:17; 5:24). He had separated himself from the main body of the Kenites, which accounts for his tent being near Kedesh, the place of Sisa’s disastrous battle (Jgs 4:11).

(3) Head of a clan of Judah, and son of Mered by his Jewish, as distinguished from an Egyptian, wife. He was father, or founder, of Socco (1 Ch 4:18). (4) A Benjamite, or clan or family of Elpaal belonging to Benjamin (1 Ch 8:2).

(5) Heber, of Our Lord’s genealogy (Lk 3:35 AV), better, Ėber.

So, the name “Ĕber,” אֶבֶר, in 1 Ch 5:13; 8:23, is not to be confounded with Heber, הָבֵר, hābēr, as in the foregoing passages.

EDWARD BAGG POLLARD

HEBERTITES, hābēr-īts (“בֵּית, ha-hobhrī”): Descendants of Heber, a prominent clan of Asher, (Nu 26:45). Supposed by some to be connected with the Habiri of the Am Tab.
HEBREW, hê-brôô, HEBREWHESS, hê-brôô-es (חֵבְרִי, fem. חֵבְרִיתנָּה, נָחַרְיָה; Εφέσιος, HEBRATO): The earliest name for Abraham (Gen 14 13) and his descendants (Joseph, Gen 39 14; Ex 15 12; 22; 24; 25; 31 12; 43 22; Israelites in Egypt, Ex 1 15; Ex 6 13; 25; 26; 27; Acts 15 12; in history, 1 5 6 9; 13 7 19, etc., later. Jer 34 9, “Hebrews” 14; Jon 1 9; in the NT, Acts 6 1; 2 Cor 11 22; Phil 3 5). The etymology of the word is disputed. It may be derived from Eber (Gen 10 22 25, etc., or, as some think, from the vb. חֵבְרִי, hābār, “to cross over” (people from across the Euphrates; cf. Josh 24 2). A connection is sought by some with the apri or epri of the Egyg monuments, and again with the Habir of the Am Tab. In Acts 6 1, the “Hebrews” are contrasted with “Hellenists,” or Hellenic-speaking Jews. By the “Heb” tongue in the NT (Hebraist, Jn 5 2; 19 13 17 20; 20 16) is meant ARAMAIC (q.v.), but also in Rev 9 11; 16 16, Heb proper.

JAMES ORR

HEBREW LANGUAGE. See LANGUAGES OF THE OT; ARAMAIC.

HEBREWS, hê-brôôz, EPISTLE TO THE: 1. Title. II. Literary Form. — The Writer was evidently a man of culture, who had a masterly command of the Gr language. The theory of Clement of Alexandria, that the work was the Author's a tr from Heb, was merely an in Culture and Style. It is written in pure idiomatic Gr. The Style was surely addressed to Jews at Jerusalem, and the opening words show that this writer was a Jew, a man of learning, and a skilled orator. The writer had an intimate knowledge of the LXX, and was familiar with Jewish life. He was well-read in Hellenic lit. (e.g. Wisd), and had probably made a careful study of Philo (see VI below). His argument proceeds continuously and methodically, in general, though not strict, accord with the rules of Gr rhetoric, and without the interruptions and digressions which render Paul's arguments so hard to follow. Where the literary skill of the author comes out is in the neat adjustment of the argumentative to the hortatory sections (Moffatt, Intro, 424 f). He has been classed with Lk as the most “cultured” of the early Christian writers.

2. Letter, or Epistle or Treatise? — The author was the one who sets forth, in rounded periods and in philosophical language, the central theme which is developed throughout. In this respect it resembles the Johannine writings alone in the NT. But as the argument proceeds, the personal note of application, exhortation and expostulation emerges more clearly (2 1; 3 1 12; 4 1 14; 5 11; 6 9; 10 9; 13 7); and it ends with greetings and salutations (13 18 ff). The writer calls it “a word of exhortation.” The vb. επιστέλειν (R V “I have written”) is the usual expression for writing a letter (13 22). Hebrews begins like an essay, proceeds like a sermon, and ends as a letter.

Deissmann, who distinguishes between a “true letter,” the genuine personal message of one man to another, and an “epistle,” or letter, in imitation of the form of a letter, but with an eye on the reading public, puts He in the latter class; nor would he “consider it anything but a literary oration—hence not an as an epistle at all—if the επιστέλεια, and the greetings at the close, did not permit of the supposition that it had at one time opened with something of the nature of an address as well” (Bible Studies, 49–50). There is no textual or historical evidence of any opening address having ever stood as part of the text; nor does the opening section bear any mark or suggestion of fragmentariness, as if it had once followed such an address.

Yet the supposition that a greeting once stood at the beginning of our document is not so impossible as Zahn thinks (Intro to the NT, 11, 313 ff), as a comparison with Jas or 1 Pet will show.

So unusual is the phenomenon of a letter without a beginning, that among the ancients, Pantaenus had offered the explanation that Paul, out of modesty, had refrained from putting his name to a letter addressed to the Hebrews, because the Lord Himself had been apostle to them.

In recent times, Jülicher and Harnack have conjectured that the author intentionally suppressed the greeting, either from motives of prudence at a

supposed. Yet this very fact, of the book's detachment from personal and historical incidents, renders it more self-contained, and its exegesis less dependent upon understanding the exact historical situation. But its general relation to the thought of its time must be taken into account if we are to understand it at all.

I. Title. — In AV and ERV the title of this book describes it as “the Epistle of Paul the Apostle to the Hebrews.” Modern scholarship has disputed the applicability of every word of this title. Neither does it appear in the oldest MSS, where we find simply “to Hebrews” (πρὸς Ηεβραίους). This, too, seems to have been prefixed to the original writing by a collector or copyist. It is too vague and general for the author to have used it. And there is nothing in the body of the book which affords any part of either title. Even the shorter title was an inference from the general character of the writing. Nowhere is criticism less hampered by problems of authenticity and inspiration. No question arises, at least directly, of pseudonymity either of author or of readers, for both are anonymous. For the purpose of tracing the history and interpreting the meaning of the book, the absence of a title, or of any definite historical data, is a disadvantage. We are left to infer its historical context from a few fragments of uncertain tradition, and from scattered general references to historical conditions as the document itself contains. Where no date, name or well-known event is fixed, it becomes impossible to decide, among many possibilities, what known historical conditions, if any, are pre-
time of persecution, or because it was unnecessary, since the bearer of the letter would communicate the name of the sender to the recipients.

Fr. Overbeck advanced the more revolutionary hypothesis that the letter once opened with a greeting, but from someone other than Paul, that in order to satisfy the general conditions of canonization, the non-apostolic greeting was struck out by the Alexandrians, and the personal references in 13:22–25 added, in order to represent it as Pauline. W. Wrede, starting from this theory, rejects the first part of it and adopts the second. He does not base his hypothesis on the conditions of canonization, but on an examination of the writing itself. He adopts Deissmann’s rejected alternative, and argues that the main part of the book was originally not an epistle at all, but a general doctrinal treatise. Then ch. 13, and esp. vs. 18 ff., were added by a later hand, in order to represent the whole as a Pauline letter, and the book in its final form was made, after all, pseudonymous. The latter supposition is based upon an assumed reference to imprisonment in 13:19 (cf. Phil. iv. 22) and upon the reference to Timothy in 13:23 (cf. Phil. iv. 20); and the proof that these professed Pauline phrases are not by Paul is found in a supposed contradiction between 13:19 and 13:23. But ver. 19 does not necessarily refer to imprisonment exclusively or even at all, and therefore it stands in no contradiction with ver. 23 (cf. Ror. 1:9–13). And Timothy must have associated with many Christian leaders besides Paul. But why should anybody who wanted to represent the letter as Pauline and who scrupled not to add it to that purpose, refrain from the obvious device of prefixing a Pauline introductory phrase? Why Pauline phrases forced special pleading that it can be maintained that chs. 1–13 are a mere doctrinal treatise, devoid of all evidences of a personal relation to a circumscribed circle of readers. The period and manner of the readers’ conversion are defined (2:3). Their present spiritual condition is described in terms of such anxiety and hope as betoken a very intimate personal relation (6:11 f.; 9:1–11). Their past conflicts, temptations, endurance and triumph are recalled and personal encouragement is offered. And both past and present are defined in particular terms that point to concrete situations well known to writer and readers (10:32–36).

There is, it is true, not in the same intense and all-pervading, nor as apparent nor as strong in the earlier Pauline letters; the writer often loses sight of his particular audience and develops his argument in detached and abstract form. But it cannot be assumed that nothing is a letter which does not conform to the Pauline model. And the presence of long, abstract, arguments does not justify the excision or explaining away of undoubted personal passages. Neither the language nor the logic of the book either demands or permits the separation of doctrinal and personal: it is either on one another, so as to leave for residuum a mere doctrinal treatise. Doctrinal statements lead up to personal exhortations, and personal exhortations form the transition to new arguments; they are indissolubly involved in one another; and ch. 13 presents no such exceptional features as to justify its separation from the whole work. There is really no reason, but the unwarrentable assumption that an ancient writer must have conformed with a certain convention of argument, that demands of He for what it appears to be—a defence of Christianity written for the benefit of definite readers, growing more intimate and personal as the writer gathers his argument into a practical appeal to the hearts and consciences of his readers.

III. The Author.—Certain coincidences of language and thought between this epistle and that of Clement of Rome to the Corinthians 1. Tradition. The inference that He was known in Rome toward the end of the 1st cent. AD is already certain, but that he was that Paul; the quotations are unacknowledged. But they show that He had already had some authority in Rome. The same inference is supported by similarities of expression found also in the Shepherd of Hermas. The possible marks of its influence in Polycarp and Justin Martyr are too uncertain and indefinite to justify any inference. Its name does not appear in the list of NT writings compiled and acknowledged by Marcion, moreover, that other Muratorian Fragment. The latter definitely assigns letters by Paul to only seven churches, and so inferentially excludes He.

When the book emerges into the clear light of history toward the end of the 2d cent., the tradition as to its authorship is seen to divide into three different streams.

(1) In Alexandria, it was regarded as in some sense the work of Paul. Clement tells how his teacher, apparently Pantaenüs, explained why Paul’s letter was not in the Canon, because it was addressed to a city which was, or had been, inhabited by Greeks. The latter definitely assigns letters by Paul to only seven churches, and so inferentially excludes He.

(2) In the West, the Pauline tradition failed to assert itself till the 4th cent., and was not generally accepted till the 5th cent. In the MS, another tradition prevailed, namely, that Barnabas was the author. This was the only other definite tradition of authorship that prevailed in antiquity. Tertullian, introducing a quotation of Heb 6:14–6, writes: ‘There is also an Ep. to the Hebrews under the name of Barnabas . . . . and the Ep. of Barnabas is more generally received among the churches than that apocryphal ‘Shepherd’ of adulterers’ (De Pudicitia, 20). Tertullian is not expressing his own personal opinion, he is giving the traditional tradition which had so far established itself as to appear in the title of the epistle in the MS, and he betrays no consciousness of the existence of any other tradition. Zahn infers that this view prevailed in Montanist churches and may have origi-
nated in Asia. Moffatt thinks that it had also behind it "some Rom tradition" (Intro, 437). If it was originally, or at any time, the tradition of the African churches, it gave way there to the Alexandrian view in the course of the 4th cent. A Council of Hippo in 399 reckoned thirteen epistles of the apostle Paul, and one by the same to the Hebrews." A council of Carthage in 419 reckons "fourteen ep. of the apostle Paul." By such gradual stages did the Pauline tradition establish itself.

(3) All the evidence tends to show that in Rome and the remaining churches of the West, the epistle was originally anonymous. No tradition of authorship appears before the 4th cent. And Stephen Gobarius, writing in 600, says that both Irenaeus and Hippolytus denied the Pauline authorship. Photius repeats this statement as regards Hippolytus.

Neither he nor Gobarius mentions any alternative view (Zahn, Intro, II, 310). The epistle was known in Rome (to Clement) toward the end of the 1st cent., and if Paul's name, or any other, had been associated with it from the beginning, it is impossible that it could have been forgotten by the time of Hippolytus. The western churches had no reason for refusing to admit He into the Pauline and canonical list of books, except only that they did not believe it to be the work of Paul, or of any other apostle.

It seems therefore certain that the epistle first became generally known as an anonymous writing. Even the Alexandrian tradition in its form, for it appears first as an explanation by Pantaenus why Paul concealed his name. The idea that Paul was the author was therefore an Alexandrian inference. The religious value of the epistle was naturally first recognized in Alexandria, owing possibly to its name, the chief letter-writer of the church, at once occurred to those in search for its author. Two facts account for the ultimate acceptance of that view by the whole church. The spiritual value and authority of the book were seen to be too great to relegate it into the same class as the Shepherd or the Ep. of Barnabas. And the conception of the canon developed into the hard-and-fast rule of apostolicity. No writing could be admitted into the Canon of the Church unless it had an apostolic author, and when He could no longer be excluded, it followed that its apostolic authorship must be affirmed. The tradition already existing in Alexandria supplied the demand, and who but Paul, among the apostles, could have written it?

The Pauline theory prevailed together with the scheme of thought that made it necessary, from the 5th to the 16th cent. The Humanists and the Reformers rejected it. But it was again revived in the 17th and 18th cents., along with the recrudescence of scholastic ideas. It is clear, however, that tradition and history shed no light upon the question of the authorship of He. They neither prove nor disprove the Pauline, or any other theory.

We are therefore left to search for the author in such evidence as the epistle itself affords, and that is wholly inferential.

2. The Witness of the Epistle Itself

It seems probable that the author was a Hellenist, a Gr-speaking Jew. He was familiar with the Scriptures of the OT, and in the thoughts and religious ideas of the Jews. He claims the inheritance of their sacred history, traditions and institutions (1 1), and dwells on them with an intimate knowledge and enthusiasm that would be impossible to an impossibility of a person not in the OT and still more in a Christian convert from heathenism. But he knew the OT only in the LXX, which he follows even where it deviates from the Heb. He writes Gr with a purity of style and vocabulary to which the writings of Lk alone in the NT can be compared. His mind is imbued with that combination of Heb and Gr thought which is best known in the writings of Philo. His general typological mode of thinking, his use of the allegorical method, his certain terms that are most familiar in Alexandrian thought, all reveal the Hellenistic mind. Yet his fundamental conceptions are in full accord with the teaching of Paul and of the Johannine writings.

The cent. position assigned to Christ, the high estimate of His person, the saving significance of His death, the general trend of the ethical teaching, the writer's opposition to asceticism and his esteem for the rulers and teachers of the church, all bear out the inference that he belonged to a Christian circle dominated by Pauline ideas. The author and his readers alike were not personal disciples of Jesus, but had received the gospel from those who had heard the Lord (2 3) and who were no longer living (13 7). He had lived among his readers, and had probably been their teacher and leader: he is now separated from them but he hopes soon to return to them again (13 18f).

Is it possible to give a name to this person?

(1) Although the Pauline tradition itself proves nothing, that is all that can be said with confidence on the question of authorship. The style and language, the categories of thought and the living presence, all differ widely from those of any writings ascribed to Paul. The latter quotes the OT from the Heb and LXX, but He only from LXX. Paul's formula of quotation is, "It is written," but the writer quotes He, "The Holy Spirit," or "One somewhere said." For Paul the OT is law, and stands in antithesis to the NT, but in He the OT is covenant, and is the "shadow" of the New Covenant. Paul's characteristic terms, "Christ Jesus," and "Our Lord Jesus Christ," are never found in He; and "Jesus Christ" only 3 times (10 10; 13 8), and "the Lord" (for Christ) only twice (2 3; 7 14)—phrases used by Paul over 600 times (Zahn). Paul's Christology turns around the death, resurrection and the living presence of Christ in the church, that of He around His high-priestly function in heaven. Their conceptions of God differ accordingly. In He it is Judaistic-Platonistic, or (in later terminology) Deistic. The revelation of the Divine Fatherhood and immanence of God in history and in the world had not possessed the author's mind as it had Paul's. Since the present world is conceived in He as a world of "shadows," God could only intervene in it by mediators.

The experience and conception of salvation are also different in these two writers. There is no evidence in He of inward conflict and conversion and of constant personal relation with Christ, which constituted the entire spiritual life of Paul. The author's central doctrine, that of justification by faith, does not appear in He. Faith is less the personal, mystical relation with Christ, that it is for Paul, than a general hope which lays hold of the future to overcome the present; and salvation is accomplished by cleansing, sanctification and perfection, not by justification. While Paul's mind was not uninfluenced by Hellenistic thought, as we find it in Alexandria (as, e.g. in Col and Eph), it nowhere appears in his epistles so prominently as it does in He. Moreover, the author of He was probably a member of the community to which he writes (13 18f), but Paul never stood in quite the relation supposed here to any church.

Finally, Paul could not have written He 2 3, for
he emphatically declares that he did not receive his gospel from the older disciples (Gal 1 12; 2 6).

The general Christian ideas on which He was in opposition to Paul, that Paul was a Levite (if the hermeneutica which the apostle had left to all the churches. The few more particular affinities of He with certain Pauline writings (e.g. He 2 2; Gal 3 19; He 12 22; 3 15; Gal 4 25; He 10 10; Rom 11 36; also 1 Thess) see e.g. Seddon, Hand-Commentary, 3) are easily explicable either as due to the author's reading of Paul's Epp. or as reminiscences of Pauline phrases that are current in the churches. But they are too few and slender to rest upon them any pretension. Let us disregard the arguments which disprove the Pauline tradition.

(2) The passage that is most conclusive against the Pauline authorship (2 3) is equally conclusive against any other apostle being the author. But almost every prominent name among the Christians of the second generation has been suggested. The epistle itself excludes Timothy (13 23), and Titus awaits his turn. Otherwise Luke, Clement of Rome, Barnabas, Silas, Apollos, Priscilla and Aquila, Philip the Deacon, and Aristion have all had their champions.

(a) The first two, Luke and Clement, were brought in through their connection with Paul. Where it was recognized that a direct Pauline authorship could not be maintained, the Pauline tradition might still be retained, if the epistle could be assigned to one of the apostle's disciples. These two were fixed upon as being well-known writers. But this very fact reveals the improbability of the theory argued from language and supposed to be derived from the comparison of He with the Pauline writings. It is also in the comparison of He with the writings of Lk and Clement. Both these disciples of the apostle adhere much closer to his system of thought than He does, and they reveal none of the influence of Alexandrian thought, which is predominant in He.

(b) Of all the other persons suggested, so little is known that it is impossible to establish, with any convincing force, an argument for or against their authorship.

(c) Barnabas was a Levite of Cyprus (Acts 4 36), and once a companion of Paul (Acts 13 2 ff). Another ancient writing is called the Epistle of Barnabas (Acts 15 12 ff). But the coincidence of the occurrence of the word "consolation" in Barnabas' name (Acts 4 36) and in the writer's description of He (Acts 13 22) is quite irrelevant. Tertullian's position is the only positive argument in favor of the Barnabas theory. It has been argued against it that Barnabas, being a Levite, could not have shown the opposition to the Levitical system, and the unfamiliarity with it (He 7 27; 9 4), which is supposed to mark our epistle. But the author's Levitical system was derived, not from the Heb OT, nor from the Jersa temple, but from Jewish tradition and the supposed inaccuracy of the daily sin offering (7 27), and the position of the golden altar of incense (9 4) have been traced to Jewish tradition (see Moffatt, Intro, 435). And the writer's hostility to the Levitical system is not nearly as intense as that of Paul to Pharisaism. There is nothing that renders it intrinsically impossible that Barnabas was the author, nor is anything known of him that makes it probable. It is no mystery why the tradition was confined to Africa.

(d) Harnack has argued the probability of a joint authorship by Priscilla and Aquila. The interchange of "I" and "we" he explains as due to a dual authorship by persons intimately acquainted, but such an interchange of the personal "I" and the epistolary "we" can be paralleled in the Epp. of Paul (e.g. Rom) where no question of joint authorship arises. The probable relation of the author to a church in Rome may suit Priscilla and Aquila (cf. Rom 15 3; 16 3; Tit 3 12). But the identity of the aforementioned passages were correct, it is possible and probable that Luke, Barnabas, Apollos, and certainly Clement, stood in a similar relation to a Rom church. Harnack, on this theory, explains the disappearance of the author's name as due to prejudice against women teachers. This is the only novel point in favor of this theory as compared with several others; and it does not explain why Aquila's name should not have been retained without an address. The probability of a feminine mind behind the epistle are highly disputable. On the other hand, a female disciple of Paul's circle would scarcely assume such authority in the church as the author of He does (15 17 f; cf 1 Cor 14 34 f). And nothing that is known of Priscilla and Aquila would suggest the culture and the familiarity with Alexandrian thought possessed by this writer. Acts 18 26 does not prove that they were expert and cultured teachers, but only that they knew and could repeat the salient points of Paul's early preaching. So unusual a phenomenon as this theory supposes demands more evidence to make it even probable. (But see Rendel Harris, Sidelights on NT Research, 148-76).

(e) Philip and Aristion, "a disciple of the Lord" mentioned by Papias, are little more than names to us. No positive knowledge of either survives on which any theory can be built. It is probable that both were personal disciples of the Lord, and they could not therefore have written He 2 3.

(f) Apollos has found favor with many scholars from Luther downward. No ancient tradition supports this theory, a fact which tells heavily against it; but not conclusively, for someone must have written the letter, and his name was actually lost to early tradition, unless it were Barnabas, and that tradition too was unknown to the vast majority of the early churches. All that is known of Apollos suits the author of He. He may have learnt the gospel from "them that heard" (2 3); he was a Jew, "a Jew by race, a learned [or eloquent] man, "mighty in the Scriptures, " his powerfully confuted the Jews" (Acts 18 24 ff), and he believed in the truth of the Incarnation and the resurrection of the dead (1 Cor 15 15). He is the true friend of the Christian church. He has been viewed against him that Barnabas, being a Levite, could not have shown the opposition to the Levitical system, and the unfamiliarity with it (He 7 27; 9 4), which is supposed to mark our epistle. But the author's Levitical system was derived, not from the Heb OT, nor from the Jersa temple, but from Jewish tradition and the supposed inaccuracy of the daily sin offering (7 27), and the position of the golden altar of incense (9 4) have been traced to Jewish tradition (see Moffatt, Intro, 435). And the writer's hostility to the Levitical system is not nearly as intense as that of Paul to Pharisaism. There is nothing that renders it intrinsically impossible that Barnabas was the author, nor is anything known of him that makes it probable. It is no mystery why the tradition was confined to Africa.

IV. Destination.—The identity of the first readers of He is, if possible, more obscure than that of the author. It was written to Christians, and to a specific body or group of Christians (see 1 above). The title in the Hebrew and ancient papyri, the inference drawn from the contents of the document, and the tradition it embodies was unanimously
accepted from the 2d cent. down to the early part of the last cent. Now, however, a considerable body of critics hold that the original readers were Gentiles. The question is entirely one of inference from the contents of the epistle itself.

The readers, like the writer, received the gospel first from "those that heard" (2 Cor. 6:2), not from the personal disciples of the Lord, but they 1. General were not of their number. They had the character of witnessed "signs and wonders" and the readers "manifold powers" and "gifts of the Holy Spirit" (2 4). Their conversion had been thorough, and their faith and Christian life had been of a high order. They had a sound knowledge of the first principles of Christ (6 1 f). They had become "partners of Christ," and had need only to "hold fast the beginning of [their] confidence firm unto the end" (13 14). They had been fruitful in good works, ministering unto the saints (6 10), enduring suffering and persecution, and sympathizing with those who were imprisoned (10 32-34). All these had been in former days which appeared now remote. Their faith and any number of those days are now dead (13 7). And they themselves have undergone a great change. While they should have been teachers, they have become dull of hearing, and have need again to be taught the rudiments of the gospel (6 12), and they are in danger of a great apostasy from the faith. They need warning against "an evil heart of unbelief, in falling away from the living God" (3 12). They are become sluggish (6 12), profane like Esau (12 16), worldly-minded (6 11), for their religion was tending toward a false asceticism and outward works (13 4-9). And now that this moral dulness and spiritual indifference had fallen upon them, they are being subjected to a new test by persecution, and if there is little or nothing to help to fix the destination of the letter, for it might be true at some time or other of any church. The old tradition that the readers were Jews claims some more definite support from the epistle than from any other source.

2. Jews or Gentiles? Jewish ceremonial on their part. The fathers of the Heb race are also their fathers (1 1; 3 9). The humanity that Christ assumed and redeemed is called "the seed of Abraham" (2 16). All this, however, might stand in reference to a gentile church, for the early Christians, without distinction of race, regarded themselves as the true Israel and heirs of the Heb revelation, and of all that related to it (1 Cor. 10 1; Gal 3 7 ff; 421 ff; Rom 4 11-18). Still there is force in Zahn's argument that "Hebrews does not contain a single sentence in which it is so much as intimated that the readers became members of God's people who descended from Abraham, and that the promise given to them and their forefathers, and how they became such" (Intro to NT, II, 323). Zahn further finds a direct proof in 13 13 that "both the readers and the author belong to the Jewish people," which he interprets as "meaning, in harmony with the Jewish people who had rejected Jesus, to confess the crucified Jesus, and to take upon themselves all the ignomy that Jesus met at the hands of his countrymen" (Ib, 324-25). But that is too large an inference to draw from a figurative expression which is not, and perhaps more than an exhortation to rely on the sacrifice of Christ, rather than upon any external rules and ceremonies. Nor were the "divers and strange teachings" about marriage and meats (13 4-9) necessarily Jewish doctrines. They might be the doctrines of an incipient Gnosticism which spread widely throughout the Christian churches, both Jewish and gentile, toward the end of the 1st cent. There is otherwise no evidence that the apostasy, of which the readers are warned, had reached into Judaism, but it was rather a general unbelief and "falling away from the living God" (3 12). It is the whole argument of the epistle, rather than any special references, that produced the tradition, and supports the view, that the readers were Jews. The entire message of the epistle, the dominant claims of Christ and of the Christian faith, rests upon the supposition that the readers held Moses, Aaron, the Jewish priesthood, the old Covenant and the Levitical ritual to be the highest. The author's argument is: You will grant the Divine authority and greatness of Moses, Aaron and the Jewish institutions: Christ is greater than they; therefore you ought to be faithful to Him. He assumes an infallible, and to a certain extent even an infallible in the minds of his readers as his major premise. He could scarcely do that, if they had been Gentiles. Paul, when writing to the mixed church at Rome, relates his philosophy of the Christian revelation to both Jews and Gentiles, but the Gentile Christians adopted the Jewish tradition as their own in consequence of, and secondary to, their attachment to Christianity. Even Judaizing gentile Christians, such as may be supposed to have belonged to the Corinthian churches, adopted some parts of the Jewish law only as a supplement to Christianity, but not as its basis.

Von Soden and others have argued with much reason that these Christians were not in danger of falling back into Judaism from Christianity, but rather of falling away from all faith into unbelief and materialism, like the Isrealites in the wilderness (3 7 ff), or Esau (12 16). With all its references to OT sacrifice and ceremonial, the letter contains no apostasy from the faith, no indication or proof of any danger to the readers, nor any indications that the readers were in danger of such (Hand-Commentar, 12-16). But it has been too readily assumed that these facts prove that the readers were not Jews. The pressure of social influence and persecution rendered Jewish Christians, as well as gentile Christians, liable to apostatize to heathenism or irreligion (Wis 2 10.20; 2 Macc 4 6.7; Philo, De Migracione Abraham, XVI; Mt 24 10 12; Acts 20 30; 1 Cor 10 7.14; 2 Thess 2 4; 1 Jn 2 18; Pliny Ep. X, 96). Von Soden's argument really cuts the other way. If the writer had been dealing with gentile Christians who were in danger of relapsing into heathenism or of falling into religious indifference, his argument from the shadowy and temporary glories of Judaism to the perfect salvation in Christ would avail nothing, because, for such, his premises would depend upon his conclusion. But if they were Jewish Christians, even though leaning toward heathenism, his argument is well calculated to call up on its side all the dormant force of their early religious training. He is not arguing them out of a 'subtle Judaism' quickened by the zeal of a propaganda (Moffatt, Intro, 449-50), but from 'drifting away' (2 1), from 'neglect' (2 3), from 'an evil heart following them into disobedience' (3 12), from 'disobedience' (4 11), from 'a dulness of hearing' (5 11), but into 'diligence . . . that ye be not sluggish' (6 11),
into "boldness and patience" (10 35 f), and to "lift up the hands that hang down, and the palsied knees" (12 13); and this he might well do by his approach to their religious experience, both Jewish and Christian, and to the whole religious history of their race.

The question of the locality of these "Hebrews" remains a matter far more conjecture. Jerus, Alexandria, Rome, Antioch, Colossae, or Ephesus, Beroa, Ravenna and other Localities of places have been suggested. Through the Readers, since Clement of Alexandria, fixed on Jerus, but on the untenable ground that there were no Jews speaking Aram. The undisputed fact that it was written in Gr tells against Jerus. So does the absence of all reference to the temple ritual, and the mention of almsgiving as the chief grace of the "Hebrews" (6 10), Jerus received rather than gave alms. Nor is it likely that all the personal disciples of the Lord would have died out in Jerus (2 3). And it could not be charged against the mother church that it had produced no teachers (6 12). These points also tell with almost equal force against any Palestinian locality.

Alexandria was suggested as an alternative to Jerus, on the supposition that those references to Jewish ritual which did not correspond with the Jerus tempi (9 4; 10 11) might refer to the temple at Leontopolis. But the ritual system of the epistle is that of the tabernacle and of tradition, and not of any temple. The Alexandrian character of the letter has bearing on the identity of the author, but not on any of the readers. The erroneous idea that Paul was the author arose in Alexandria, but it would have been least likely to arise where the letter was originally sent.

Rome has lately found much favor. We first learn of the existence of the letter at Rome. The phrase "they of Italy salute you" (13 24) implies that either the writer or his readers were in Italy. It may be more natural to think of the writer, with a small group of Italian friends away from home, sending greetings to Italy, than to suppose that a greeting from Italy generally was sent to a church at a distance. It is probable that a body of Jewish Christians existed in Rome, as in other large cities of the Empire. But this view does not, as von Soden thinks, explain any of the Epistles. A Rom origin might. It could explain the use of He by Clement. But the letter might also have come to Rome by Clement's time, even though it was originally sent elsewhere. The slender arguments in favor of Rome find favor chiefly because no arguments can be adduced in favor of any other place.

V. Date.—The latest date for the composition of He is clearly fixed as earlier than 96 AD by the reason of its use by Clement of Rome.

1. Terminal about that time. There is no justification for the view that He shows dependence on Jos. The earliest date cannot be so definitely fixed. The apparent dependence of He on Paul's Ep., Gal, I Cor and Rom, brings it beyond 50 AD.

But we have data in the epistle itself which require a date considerably later. The readers had been converted by personal disciples of the Lord (2 3). They did not belong to the Earliest group of Christians. But it is not necessary History of Readers to suppose a long interval between the Lord's ascension and their conversion. The disciples were scattered widely from Jerus by the persecution of Stephen (Acts 8 1). "We may well believe that the vigorous oration of St. Stephen would set a wave in motion which would be felt even at Rome" (Sunday, Romans, xxviii). They are not, therefore, necessarily to be described as Christians of the 2d generation in any strict chronological sense. But the letter was written a considerable time after their conversion. They have had time for great development (5 12). They have forgotten the former days after their conversion (10 32). Their early leaders are now dead (13 7). Yet the majority of the church still consists of the first converts (2 3; 10 32). And although no argument can be based upon the mention of 40 years (3 9), for it is only an incidental phrase in a quotation, yet no longer interval could be imagined as between the church and the writing of the letter. It might be shorter. And the church may have been founded at any time from 32 to 70 AD.

The doctrinal development represented in He stands midway between the system of the later Pauline Ep. (Phil, Col, Eph) and that

3. Doctrinal of the Johannine writings. The divers Develop- and strange teachings mentioned in- clude only such esoteric tendencies about of the law and marriage (13 4 5) as are re- flected in Paul's Ep's early and late. There is no sign of the appearance of the full-blown heresies of the Ebionites, Docetists, and Gnostics, which became prevalent before the end of the 1st cent. On the other hand, the denial of the humanity of the person of Christ (1 1 4) is more fully thought out than in Paul, but less explicit, and less assimilated with the purpose of Christianity, than in the Fourth Gospel.

It has been shown that the letter must have been written before the fall of Jerus in 70 AD, because in writing to a Jewish community, and esp. in dealing with Jewish ritual, the writer would have referred to that event, if it had happened. This point would be relevant, if the letter had been addressed to Jerus, which is highly improbable. But, at a distance, an author so utterly unconcerned with contemporary history could easily have omitted mention of so momentous an event. For in fact the author never mentions the temple or its ritual. His system is that of the tabernacle of the OT and of Jewish tradition. The writer's interest is not in historical Judaism, and his omission to mention anything between He and Rom. A Rom origin might, it could explain the use of He by Clement. But the letter might also have come to Rome by Clement's time, even though it was originally sent elsewhere. The slender arguments in favor of Rome find favor chiefly because no arguments can be adduced in favor of any other place.

4. The Full Problem of Jerus— the writer would have referred to that event, if it had happened. This point would be relevant, if the letter had been addressed to Jerus, which is highly improbable. But, at a distance, an author so utterly unconcerned with contemporary history could easily have omitted mention of so important an event. For in fact the author never mentions the temple or its ritual. His system is that of the tabernacle of the OT and of Jewish tradition. The writer's interest is not in historical Judaism, and his omission to mention anything between He and Rom. A Rom origin might, it could explain the use of He by Clement. But the letter might also have come to Rome by Clement's time, even though it was originally sent elsewhere. The slender arguments in favor of Rome find favor chiefly because no arguments can be adduced in favor of any other place.

5. Timothy 23, but it does not carry us far. Timothy was a young man and already a disciple, when Paul visited Galatia on his 2d journey about 46 AD (Acts 16 1). And he may have lived to the end of the century or near to it. It cannot be safely argued from the mere mention of his name alone, that Paul and his other companions were dead.

Two incidents in the history of the readers are mentioned which afford further ground for a somewhat later date. Immediately after their conversion, they suffered persecution, "a great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used" (He 10 32). And now that the letter is written, they are entering upon another time of similar trial, in which they "have need of
patience" (10 36), though they "have not yet resisted unto blood" (12 4). Their leaders, at least, it would appear, the writer and Timothy, have also been in prison, but one is at liberty and the other expects to be soon (13 19-20). It has been conjectured that Nero first persecuted was that under Nero in 64 AD, and the second, that in the reign of Domitian, after 81 AD. But when it is remembered that in some part of the Empire Christians were always under persecution, and that the locale of the persons is very uncertain, these last criteria do not justify any dogmatizing. It is certain that the letter was written in the second half of the 1st cent. Certain general impressions, the probability that the first apostles and leaders of the church were dead, the absence of any mention of Paul, the development of Paul's theological ideas in a new medium, the disappearance of the early enthusiasm, the many and great changes that had had over the community, point strongly to the last quarter of the century. The opinions of scholars at present seem to converge about the year 80 AD or a little later.

VI. Contents and Teaching.—

I. The Revelation of God In His Son (1-9). 1. Christ the completion of revelation (1 1-3). 2. Christ's superiority over the angels (1 4 ff.).

1. Summary of Contents

(i) Because He is the Son (1 4-6).
(ii) Because His reign is eternal (1 7 ff.).
(iii) The dangers of neglecting salvation (1 8-9).
(iv) The Son and humanity (2 5 ff.).

2. Summary of Contents

(1) The lowliness and dignity of man (2 5-8).
(2) Immanence of the Incarnation (2 9 ff).
(a) To fulfill God's gracious purpose (2 9 f).
(b) That the Saviour and savior might be one (2 11-15).
(c) That the Saviour may sympathize with and save (2 16 f).

II. The Prince of Salvation (3 1-4 13).

1. Christ as Son superior to Moses as servant (3 1-3).
2. Consequences of Israel's unbelief (3 7-11).
3. Warning the "Hebrews" against similar unbelief (3 12 ff).
4. Exhortation to faithfulness (4 1-15).

3. The spiritual dunghills of the Hebrews (5 1-6 13).

(1) Their lack of growth in knowledge (5 11 ff).
(2) "Press on unto perfection" (6 1-3).
(3) The danger of falling away from Christ (6 4-8).
(4) Their past history a ground for hoping better things (6 9-12).
4. God's oath the ground of Christ's priesthood and of the believer's hope (6 13-17).
5. Christ a priest after the order of Melchizedek (7 1-10).

(1) The history of Melchizedek (7 1-3).
(2) The superiority of his order over that of Aaron (7 4-10).
(3) Supersession of the Aaronic priesthood (7 11-19).
(4) The superiority of Christ's priesthood (7 20-24).
(5) Christ a priest battening us (7 24 ff).
6. Christ the true high priest (8 1-10 15).

(1) Because He entered the true sanctuary (8 1-5).
(2) Because He is priest of the New Covenant (8 6-7).
(3) Description of the old tabernacle and its services (9 1-7).
(4) Ineffectiveness of its sacrifices (9 8-10).
(5) Ineffectiveness of Christ's sacrifice (9 11-14).
(6) The Mediator of the New Covenant through His own blood (9 15 ff).
(7) Weakness of the sacrifices of the law (10 1-5).
(8) Of the necessity for the sake of sacrifice (10 6-9).
(9) The one satisfactory sacrifice (10 10-18).

IV. Practical Exhortations (10 19—13 25).
1. Draw near to God and bold fast the faith (10 19-31).
2. The responsibility of Christians and the judgment of God (10 24-31).
3. Part onefulness a ground for present confidence (11 32 ff).
4. The supreme faith of faith (11 1 ff).

(a) What is faith? (11 1-3).
(b) The examples of faith (11 4-32).
(c) The triumphs of faith (11 33 ff).
5. Run the race looking unto Jesus (12 1-3).
6. Sufferings as discipline from the Father (12 9-11).
7. The duty of helping and loving the brethren (12 18 f).
8. Comparison of the trials and privileges of Christians with those of the prophets (12 18 ff).

(a) Moral and social relations (13 1-6).
(b) Persecution (13 7, 10, 11).
(c) Beware of Jewish heresies (13 9-14).
(d) Eclesiastical worship and order (15-17).
10. Personal affairs and greetings (13 18 ff).

(a) A request for the prayers of the church (13 18 f).
(b) A prayer for the church (13 20 f).
(c) "Beware with the word of exhortation" (13 22 f).
(d) "Our brother Timothy" (13 23).
(e) Greetings (13 24).
(f) Grace (13 25).

The theme of the epistle is the absoluteness of the Christian religion, as based upon the preeminence of Jesus Christ, the one and only mediator of salvation. The essence of Christ's preeminence is that He fully realizes in His own person the principles of revelation and reconciliation. It is made manifest in His superiority over the Jewish system of salvation, which He therefore at once superseded and fulfills. The author's working concept is the Logos-doctrine of Philo, and the empirical data to which it is related is the religious history of Israel, as it culminates in Christianity. He makes no attempt to prove either his ideal first principles or his historical premises, and his philosophy of religion takes no account of the heathen world. The inner method of his argument is to fit Judaism and Christianity into the Logos-concept; but his actual is related to the ideal in the way of Plato's antithesis, of shadow and reality, of pattern and original, rather than in Aristotle's way of development, although the influence of the latter method may often be traced, as in the history of faith, which is carried back to the beginning of history, but made perfect, by Christ's consummation (11 40). In a number of other ideas the teleological movement may be seen cutting across the categories of shadow and reality (1 3; 1 10; 4 8 f; 8 8; 9 12; 10 12; 12 22).

The form of the argument may be described as either rabbinical or Alexandrian. The writer, after laying down his proposition, proceeds to prove it by quotations from the OT, taken out of their context and his own special connection, adapted and even changed to suit his present purpose.

This practice was common to Palestinian and Alexandrian writers; as was also the use of allegory, which plays a large part in He (e.g. 3 7—4 11; 13 11 f.). But the writer's allegorical method differs from that of the rabbis in that it is like Philo's, a part of a conscious philosophy, according to which the whole of the past and present history of the world is only a shadow of the true realities which are laid up in heaven (5 5; 9 23 f; 10 1). His interest in historical facts, in OT writers, in Jewish institutions and even in the historical life of Jesus, is quite subordinate to his prepossession with the eternal and heavenly realities which they, in more or less shadowy fashion, represent. That the affinities of the writer Alexandrian rather than Palestinian is further proved by many philological and
literary correspondences with Wisd and Philo. Most of the characteristic terms and phrases of the epistle are also found in these earlier writers. It has been argued that He and Wisd came from the same hand, and it seems certain that the author of He was familiar with both Wisd and the writings of Philo (Plumptre in *Expos*. I, 329 ff; 409 ff; von Soden in *Hand-Commentar*, 5-6). In Philo the dualism of appearance and reality finds its ultimate synthesis in his master-conception of the Logos, and although this term does not appear in He in Philo’s sense, the doctrine is set forth in Philonic phraseology in the following verses (1-4). As Logos, Christ excels the prophets as God is superior to the angels who were the mediators of the old Covenant, and is more glorious than Moses as the builder of God’s true tabernacle, His eternal house; He is a greater Saviour than Joshua, for He brings his own to final rest; and He superseded the Aaronic priesthood, for while they ministered in a “holy place made with hands, like in pattern to the true,” under a “law having a shadow of the good things to come, not the very image of the things” (He 9:24; 10:1), He “having a more excellent priesthood of the good things to come, through the greater and more perfect tabernacle, not made with hands . . . nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption” (He 9:11 f).

Yet it is possible to exaggerate the dependence of He on Alexandrian thought. Deeper than the allegorical interpretation of passages is the deeper Christian theology of the Logos-philosophy which formed the framework of his thought, the writer’s experience and idea of the personal Christ. His central interest lies, not in the theoretical scheme which he adopts, but in the living person who, while He is the eternal reality behind all shadows, and the very image of God’s essence, is also our brother who lived and suffered on earth, the Son of Man, our “fore-runner within the veil,” who “is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them” (He 1:1-2; 2:14 ff; 3:10; 5:7-9; 4:15-16; 5:20; 28). As Paul and Jn, so in He, the historical and ever-living faith is seen in its original and creative element, which transforms the abstract philosophy of Hellenistic thought into a living system of salvation. Because of His essential and personal preeminence over the institutions and the traditions of Judaism, and the foundational character which He has given to the old Covenant, He has founded a new Covenant, given a new revelation and proclaimed a new gospel. The writer never loses sight of the present bearing of these eternal realities on the lives of his readers. They are to be their warning against apostasy, for their encouragement in the face of persecution, and for their urging hope while they “run the race that is set before [them], looking unto Jesus the author and perfecter of . . . faith” (He 2:5; 3:12 ff; 4:1 ff; 10:22 f; 12:1 f. 28 f).


**T. REES**

**HEBREWS, GOSPEL ACCORDING TO THE** (Evangelion καθ' Ἐφραίων, Evangelium kath' Hebraion, το Επὶ το Ἐφραίων, το Ἑβραϊκόν, το Λουδάκων, Evangelium Hebraorum, Judaeorum):**

1. References in Early Church History
2. Its Character and Contents
3. Its Circulation and Language
4. Relation to St. Mark
5. Time of Composition
6. Uncannonical Sayings and Incidents
7. Conclusion

**LITERATURE.**

“The Gospel according to the Hebrews” was a work of early Christian literature to which reference is frequently made by the Church Fathers in the first few centuries, and of which some twenty or more fragments, preserved in their writings, have come down to us. The book itself has long disappeared. It has, however, been the subject of many critical surmises and discussions in the course of the last century. It has been regarded as the original record of the life of Jesus, the Archimedes-point of the whole gospel history. From it Justin Martyr has been represented as deriving his knowledge of the words and works of Christ, and to it he has been referred the gospel quotations found in Justin and other early writers when these deviate in any measure from the text of the canonical gospels. Recent discussions have thrown considerable light upon the problems connected with this Gospel, and a large literature has grown up around it of which the most important works will be noted below.

Speaking of Papias Eusebius mentions that he has related the story of a woman who was accused of many sins before the Lord, which is contained in the “Gospel according to the Hebrews.” This does not prove that Papias was acquainted with this Gospel, for he might have obtained the story, which cannot any longer be regarded as part of St. John’s Gospel, from oral tradition. But there is a certain significance in Eusebius’ mentioning it in this connection (Euseb. *HE*, III, xxxix, 16). Eusebius, speaking of Ignatius and his ep., takes notice of a saying of Jesus which he quotes (Ep. ad Smyrn. iii, of Lk 24 39), “Take, handle me, and see that I am not an incorporeal spirit.” The saying differs materially from the saying in St. Luke’s Gospel, and Eusebius says he has no knowledge whence it had been taken by Ignatius. Jerome, however, twice over attributes the saying to the “Gospel according to the Hebrews,” and Origen quotes it from the “Teaching of Peter.” In the fourth century Clement of Alexandria says we owe the reference, tells us that Hegesippus in his *Memorære* quotes passages from “the Syriac Gospel according to the Hebrews” (*BE*, IV, xxii, 7).

Irenaeus, in the last quarter of the 2d cent., says the Ebionites use only the “Gospel according to Matthew” and reject the apostle Paul, calling him an apostate from the law (Adv. Haer., i, 26, 2). There is reason to believe that there is some confusion in this statement of Irenaeus, for we have the testimony of Eusebius, Jerome and Eusebius of Vercelli that it was the “Gospel according to the Hebrews” that was used by the Ebionites. With this qualification we may accept Irenaeus as a witness to this Gospel.

Clement of Alexandria early in the 3d cent. quotes from *Ep. to the Hebrews* with the acyporalica formula as he employs for quotation of Holy Scripture (Strom., ii.9). Origen, Clement’s successor at
Alexandria, has one very striking quotation from the "Gospel according to the Hebrews" *(Comm. in Joann., ii)*, and Jerome says this Gospel is often used by Origen.

Eusebius, in the first half of the 4th cent., mentions that the Ebionites use only the "Gospel according to the Hebrews" and take small account of the others *(HE, III, xxv, 4)*. He has, besides, other references to it, and in his widely known classification of Christian Scriptures into "acknowledged," "doubted," and "rejected," he mentions this Gospel which he says some held in the last category, although some of the Hebrews who have accepted Christ are delighted with it *(HE, III, xxv, 5)*. Eusebius himself in all probability seen and handled the book in the library of his friend Pamphilus at Caesarea, where Jerome, a century later, found it and transcribed it.

Epiphanius, who lived largely in Palaestina and wrote his treatise on heresies in the latter half of the 4th cent., has much to say of the Ebionites, and the Nazarenes. Speaking of the Ebionites, he says they received the "Gospel according to Matthew" to the exclusion of the other, mentioning that it alone of the NT books is in Hebrew speech and Heb characters, and is called the "Gospel according to the Hebrews" *(HEB, VII, 3)*. He goes on to say that their "Gospel according to Matthew," as it is named, is not complete but falsified and mutilated, "and they call it the Heb Gospel" *(HEB, xiv, xxx, 13)*. The quotations which Epiphanius proceeds to make show that this Gospel diverges considerably from the canonical Gospel of Mt and may well be that according to the Hebrews. It is more likely that "the Gospel according to Matthew, very full, in Hebrew," of which Epiphanius speaks, when telling about the Nazarenes, "the Gospel of Jesus the Nazarene" (possibly, by Papias, Irenaeus, and a widespread early tradition. But as Epiphanius confesses he does not know whether it has the genealogies, it is clear he was not himself acquainted with the book.

Jerome, toward the end of the 4th cent., is our chief authority for the circulation and use of the "Gospel according to the Hebrews," although his later statements on the subject do not always agree with the earlier. He was proud of being "trilingual," acquainted with the Heb as well with Lat and Gr. "There is a Gospel," he says, "which the Nazarenes and Ebionites use, which I lately took from the Heb tongue into Gr and which is called by many the authentic Gospel of Matthew" *(Comm. on Mt 13, 13)*. The fact here mentioned seems to imply that he translated the work seems to imply that this Gospel was really something different from the canonical Mt which he had in hands. In another place, however, he writes: "Matthew . . . first of all composed the Gospel of Christ in Heb letters and words, in Judaean, for behoof of those of the circumcision who had believed, and it is not quite certain who afterward translated it into Gr. But the very Heb is preserved to this day in the Caesarean library, which Pamphilus the Martyr, with such care, himself was allowed the opportunity of copying it by himself in Beroea which use this volume. In which it is to be observed that the evangelist, when he uses the testimonies of the OT, either in his own person, or in that of the Lord and Saviour, does not follow the authority of the LXX translators, but that of the Heb. And then, the following are two examples: 'Out of Egypt have I called my Son' *(Mt 2 15 AV)*; and 'He shall be called a Nazarene' *(Mt 2 23)* *(De Vir. Ill., iii)*. It certainly looks as if in the former instance Jerome meant the Gospel according to the Hebrews, and in the latter the well-authenticated Heb Gospel of St. Matthew. At a later time, however, Jerome appears to withdraw this and to introduce a confusing or even contradictory note. His words are: 'In the Gospel according to the Hebrews, which was written indeed in the Chaldee-Syr (Aram.) language, but in Heb characters, which the Nazarenes use as the Gospel of the Apostles, or as most people think the Gospel of the Hebrews, which was really written into Gr and Lat, and used frequently by Origen' *(Catal. Script. Ecol., "Iacoubus")*. Jerome's notices of the actual Gospel were frequent, detailed and unequivocal.

Nicene much of the fourth cent., puts the Gospel according to the Hebrews in his list of disputed books of the NT along with the Apocalypse of St. John, the Apocalypse of Peter, and the Ep. of Barnabas. This list is believed to rest upon an authority of about the year 500 AD, and, in the stichometry attached, this Gospel is counted to have occupied 2,200 lines, while the canonical Mt occupied 2,600.

Codex A of the 9th cent., discovered by Tischendorf, and now in the British Museum, has marginally affixed to four passages of Mt giving the readings of to Iowadaton, the lost Gospel according to the Hebrews (Scrivener, Textual Criticism, I, 180; see also Plate XI, 30, p. 131).

All that survives, and all that we are told, of this work, shows that it was of the nature of a Gospel, and that it was written in the manner of the Synoptic Gospels. But it seems not to have acquired at any time ecclesiastical standing outside the very limited circles of Jewish Christians who preferred it. And it never attained canonical authority. The Muratorian Fragment has no reference to it. Irenaeus knew that the Ebionites used only the Gospel according to Matthew in Heb, although, as we have seen, this may be really the Gospel according to the Hebrews; but his fourfold Gospel comprises the Gospels of Mt, Mk, Lk and Jn, which we know. There is no reason to believe that it was attached as one of the common sources of the Gospels, as it is in the tradition of the baptism of Jesus, of the call of the apostles, of the woman taken in adultery, of the Last Supper, of the denial of Peter, of appearances of Jesus after the resurrection; and it contained the Lord's Prayer, and sayings of Jesus, like the forgiveness of sins and the rising of the dead, as unique in the Gospels.

2. Its Character and Contents

The Synoptic Gospels, however, it contained narratives of events as well as sayings and discourses. It contains, or an account of these narratives, the life of Jesus, the ministry of the Lord's Prayer, and sayings of Jesus, like the forgiveness of sins and the rising of the dead, as unique in the Gospels.

One or two sayings of a gnostic tinge, as when Jesus calls the Holy Spirit His mother, and is made to express His unwillingness to eat the flesh of the Paschal Lamb. There are apocryphal additions, and in these sayings and sayings are narrated belonging to the canonical Gospels, and there are sayings and incidents wholly apocryphal in the fragments of the Gospel which have survived. But these superstitious do not imply any serious deviation from Catholic doctrine; they only prove, as Professor Zahn says, "the earnestness of the redactor of the Gospel according to the Hebrews to enrich the only Gospel which Jewish Christians possessed up to that time from the still unenriched and uncorrupted source of private oral tradition" *(GK, II, 717)*.

The very title of the work suggests that it circulated among Jewish Christians. Those Christians of Palaestina to whom Jesus was the ecclesiastical center betook themselves, after the troubles which
3. Its Circulation and of exclusiveness to assert itself among Language and also for heretical tendencies to develop. The Ebionites went farthest in this direction. They denied the supernatural birth of the Lord, and insisted upon the binding character of the Law for all Christians. The Nazarenes, as all Jewish Christians were called at first, observed the ceremonial law themselves, but did not impose it upon gentile Christians. And there was naturally a tension of the Catholic church upon the person of Christ. It was among a community of these Nazarenes at Berea, the modern Aleppo, that Jerome, during a temporary residence at Chalices in Northern Syria, found the Gospel according to the Hebrews in circulation. No fewer than 9 texts he mentions that this Gospel was their one Gospel, and only once does he connect the Ebionites with them in the use of it. Epiphanius draws a clear line of distinction between the Ebionitea and the Nazarenes; and we can scarcely suppose that a Gospel which satisfied the one would be wholly acceptable to the other. There is reason to believe that the Heb Gospel of St. Matthew was most to the mind of the Heb Christians, and that it took different forms in the hands of those who to whom the Jewish Christians, church became divided. Thus the Gospel of the Nazarenes was the Gospel according to the Hebrews, which in all probability had some affinity with the Heb Gospel of St. Matthew. The Gospel of the Ebionites, which seems to have been the same as the Gospel of the Twelve Apostles, was something of a more divergent doctrinal tendency suited to the exclusive and heretical views of that sect. But it is not easy to reconcile the statements of Epiphanius with those of Eusebius and Jerome.

The Heb tongue in which Papias says St. Matthew composed his Logia was the Aram. of Pal. is generally accepted. This Aram. was closely akin to the Syr spoken between the Medes, Taurus, and the Tigris. It was the same as the Chalde[i] of the books of Ezr, Neh, and Dn, of which examples have so recently been found in the Aram. papyri from Elephantine at Assouan. Eusebius and Jerome are emphatic and precise in recording the fact that the Ebionites composed their own Gospel. The word was not only Heb or Aram. in composition, but written in the square Heb characters, so different from the Old Heb of the Masabiote Stone and the Smlam inscription. That there was a Gr tr before the time of Jerome to whom Eusebius refers, which was used by Origen, Clement of Alexandria, and others, is strenuously affirmed by Professor Harnack (Alchchristliche Literatur, J, 6 f) and as strenuously denied by Professor Zahn (Gr, II, 64). The reason why the book never attained to any ecclesiastical authority was no doubt its limited circulation in a tongue familiar, outside the circle of Jewish Christians, to only a learned few. For this reason also it is unlikely that it will ever be found, as the Epistle of Barnabas, the Shepherd, and other works have been.

It is natural to seek for traces of special relationship between the Gospel according to the Hebrews, circulating among communities of Jewish Christians, and composed at a very early period in a Hebrew-Latin suppletive to the canonical Gospel of Mt and now altogether lost. We have already seen that Irenaeus in all likelihood confused the “Gospel according to the Hebrews” with the Heb Gospel of St. Matthew; and that Jerome says the Gospel used by the Nazarenes was called by many the authentic Gospel of St. Matthew. Moreover, among the fragments that have survived, there are more which resemble St. Matthew’s record than either of the other Synoptics. E. B. Nicholson, after a full and scholarly examination of the fragments and of the references, puts forward the hypothesis that St. Matthew wrote at different times the canonical Gospel and the Gospel according to the Hebrews, or, at least, that large part of the latter which runs || to the former” (The Gospel according to the Hebrews, 104). The possibility of two editions of the same kind coming from the same hand has recently received illustration from Professor Bliss’s theory of two recensions of the Acts and of St. Luke’s Gospel to explain the textual peculiarities of these books in Codex D. This theory has received the adhesion of eminent scholars, but Nicholson has more serious differences to explain, and it cannot be said that his able argument and admirably marshalled evidence have carried conviction to the minds of NT scholars.

If we could be sure that Ignatius in his Ep. to the Smyrneans derived the striking saying attributed to Our Lord, “Take, handle me, and see that I am not an incorporeal spirit,”

Composition from the Gospel according to the Hebrews, it is possible that the Heb composition as at any rate within the 1st cent. The obscurity of its origin, the primitive cast of its contents, and the respect accorded to it down into the 9th cent., have disposed some scholars to assign it an origin not later than the Synoptic Gospel, and to regard it as continuing the Aram. tradition of the earliest preaching and teaching regarding Christ. The manifestly secondary character of some of its contents seems to be against such an early origin. Professor Zahn is rather disposed to place it not earlier than 130, when, during the insurrection of Bar-cochba, the gulf that had grown up between Jews and Jewish Christians was greatly deepened, and with an exclusively gentile church in Jesus, the Jewish Christians had lost their center and broken off into sects. The whole situation seems to him to point to a date somewhere between 130-50 AD. The data for any precise determination of the question are wanting.

There is a strong hint of the Government of Alexandria quotes from it as Scripture: “He that wonders shall reign and he that reigns shall rest” (Strom., ii.9). Origen quotes from it a saying of Jesus, reminding us somewhat of the Synoptic Gospels and to the Hebrews: “Incidents Mother the Holy Spirit took me by one of my hairs, and bore me away to the great mountain Thabor” (Orig., In Ioan., ii; it is quoted several times both by Origen and Jerome). Jerome more than once quotes from it a saying of the Lord to His disciples: “Never be joyful except when ye look on your brother in love” (Hieron. in Eph. 8 4; in Rkh 18 7). In his comm. on Mt (6 11) Jerome mentions that he found in the third petition of the Lord’s prayer for the difficult and unique Gr word ephodas, epistoas, which he translates supersubstantialis, the Aram. word mahār, crastinum, so that the sense would be, “Tomorrow’s bread give us today.” Of unrecorded incidents the most notable is that of the appearance of the Risen Lord to James: “And when the Lord had given His linen cloth to the servant of the priest, He went to James and appeared to him. For James had sworn that he would not eat bread from that hour wherein he let him see the Risen Lord, and he saw Him rising from the dead. Again a little after-ward the Lord says, Bring a table and bread. Immediately it is added: He took bread and blessed
and brake, and afterward gave it to James the Just and said to him, My brother, eat thy bread for the Son of Man has risen from them that sleep" (Hieron., De Vir. Illustr., "Jacobus").

Jerome also tells that in the Gospel according to the Hebrews there is the following passage: "Lo the mother of the Lord and His brethren said unto Him: John the Baptist is baptising for the remission of sins; let us go and be baptized by him. But He said to them: What sin have I committed that I should go and be baptized by him? Unless perchance this very word which I have spoken is a sin of ignorance" (Hieron., Adv. Pelag., iii.2).

Rahmán, "the friend of the Merciful," i.e. of God, a favorite name for Abraham; cf Jas 2:23). The city is some 20 miles S. of Jerus, situated in an open valley, 3,040 ft. above sea-level.

1. History of the City. —Hebron is said to have been founded before Zaan (i.e. Zano) in Egypt (Nu 13:22); its ancient name was Kiria-th-arba, probably meaning the "Four Cities," perhaps because divided at one time into four quarters, but according to Jewish writers so called because four patriarchs, Abraham, Isaac, Jacob and Adam were buried there. According to Josh 15:13 it was so called after Arba, the father of Anak.

This Gospel is not to be classed with heretical Gospels like that of Marcion, nor with apocryphal Gospels like that of James or Nicolaitus. It differed from the former in that it did not deviate from any essential of catholic truth in its representation of Our Lord. It differed from the latter in that it narrated particulars mostly relating to Our Lord's public ministry, while they occupy themselves with matters of curiosity left unrecorded in the canonical Gospels. It differs from the canonical Gospels only in that it is more florid in style, more diffuse in the relation of incidents, and more inclined to sectional views of doctrine. Its uncannonsayings and incidents may have come from oral tradition, and they do lend a certain interest and picturesqueness to the narrative. Its language confined it to a very limited sphere, and its sectional character prevented it from ever professing Scriptural authority or attaining to canonical rank. See also Apocryphal Gospels.

Literature.—E. B. Nicholson, The Gospel according to the Hebrews (1879); H. Handmann, Das Hebräer-Evangelium: Teile u. Untersuchungen, Band V (1889); Zahn, G.K. II, 642-723 (1890); Harnack, Geschichte der altchristlichen Literatur I, 6; II, 1, 625-51 (1897); Neutestamentliche Apocryphen (Hennecke), I, 11-21 (1904).

7. Conclusion

HEBREWS, RELIGION OF. See ISRAEL, RELIGION OF.

HEBON (יהבון), hebër 'on, hebhôn, "league" or "confederacy"; Χαβὼρ, Chebrôn): One of the most ancient and important cities in Southern Pal, now known to the Moslems as el Khallî (i.e. Khallîr

Abram came and dwelt by the oaks of Mamre (q.v.), "which are in Hebron" (Gen. 13:18); from here he went to the rescue of Lot and brought him back after the defeat of Chedorlaomer (14:13); here his name was changed to Abraham (17:5); to this place came the three angels with the promise of a son (18:10); Sarah died here (23:2), and for her sepulcher Abraham bought the cave of Machpelah (23:17); here Isaac and Jacob spent much of their lives (35:27; 37:14); from here Jacob sent Joseph to seek his brethren (37:14), and hence Jacob and his sons went down to Egypt (46:1). In the cave of Machpelah all the patriarchs and their wives, except Rachel, were buried (49:30; 50:13).

The spies visited Hebron and near there cut the cluster of grapes (Nu 13:23). Hoham (q.v.), king of Hebron, was one of the five kings defeated by Joshua at Beth-joshua and horon and slain at Makkedah (Josh Judges 10:3). Caleb drove out from Hebron the "three sons of Anak" (14:12; 15:14); it became one of the cities of Judah (15:54), but was set apart for the Kohathite Levites (21:10f), and became a city of refuge (20:7). One of Samson's exploits was the carrying of the gate of Gaza "to the top of the mountain that is before Hebron" (Jgs 16:3).

David, when a fugitive, received kindness from the people of this city (1 S 30:31); here Abner was treacherously slain by Joab at the gate (2 S 3:27), and the sons of Rimmon, after their hands and feet had been cut off, were hanged "beside the pool" (4:12). After the death of Saul, David was here

Mosque over the Cave of Machpelah at Hebron.
anointed king (5 3) and reigned here 71 years, until he captured Jerus and made that his capital (5 5); while here, six sons were born to him
3. The Days (3 2). In this city Absalom found a center for his disaffection, and repairing Monarchy there under pretense of performing a vow to Jeh, he raised the standard of revolt (15 7 f). Jos mistakenly places here the dream of Solomon (Ant, VIII, ii, 1) which occurred at Gibeon (1 K 3 4). Hebron was fortified by Rehoboam (2 Ch 11 10).

Abraham's Oak.

Probably during the captivity Hebron came into the hands of Edom, though it appears to have been colonized by returning Jewa (Neh 11 4. Later 25); it was recovered from Edom History by Simon Macabaeus (1 Mace 5 65; Jos, Ant, XII, viii, 6). In the first great revolt against Rome, Simon bar-Gioras captured the city (BJ, IV, ix, 7), but it was retaken, for Vespasian, by his general Cerealis who carried it by storm, slaughtered the inhabitants and burnt it (ib, 9).

During the Muslim period Hebron has retained its importance on account of veneration to the patriarchs, esp. Abraham; for the same reason it was respected by the Crusaders who called it Castelum ad Sanctum Abraham. In 1165 it became the see of a Lat bishop, but 20 years later it fell to the victorious arms of Saladin, and it has ever since remained a fanatic Moslem center, although regarded as a holy city, alike by Moslem, Jew and Christian.

II. The Ancient Site. Modern Hebron is a strangling town clustered round the Haram or sacred enclosure built above the traditional cave of Machpelah (q.v.): it is this sacred spot which has determined the present position of the town all through the Christian era, but it is quite evident that an exposed and indefensible situation, running along a valley, like this, could not have been that of earlier and less settled times. From many of the pilgrim narratives, we can gather that for long there had been a tradition that the original site was some distance from the modern town, and, as analogy might suggest, upon a hill. There can be little doubt that the site of the Hebron of OT history is a lofty, olive-covered hill, lying to the W. of the present town, known as er Rumeidy. Upon its summit are cyclopician walls and other traces of ancient occupation. In the midst are the ruins of a mediaeval building known as Der el-Arbe'en, the "monastery of the forty" (martyrs) about whom the Hebronites have an interesting folklore tale. In the buildings are shown the so-called tombs of Jesse and Ruth. Near the foot of the hill are several fine old tombs, while to the N. is a large and very ancient Jewish cemetery, the graves of which are each covered with a massive monolith, 5 and 6 ft. long. At the eastern foot of the hill is a perennial spring, 'Ain el Judeideh; the water rises in a vault, roofed by masonry and reached by steps. The environs of this hill are full of folklore associations; the summit would well repay a thorough excavation. A mile or more to the N.W. of Hebron is the famous oak of Mamre (q.v.), or "Abraham's oak," near which the Russians have erected a hospice. It is a fine specimen of the Holm oak (Quercus coccifera), but is gradually dying. The present site appears to have been pointed out as that of Abraham's tent since the 12th cent.; the earlier traditional site was at Ramet el Khallit. See Mamre.

III. Modern Hebron. Modern Hebron is a city of some 20,000 inhabitants, 85 per cent of whom are Moslems and the remainder mostly Jews. The city is divided into seven quarters, one of which is known as that of the "glass blowers" and another as that of the "water skin makers." These industries, with the manufacture of pottery, are the main sources of trade. The most conspicuous building is the Haram (see Machpelah). In the town are two large open reservoirs the Birkeet el Kassain, the "pool of the glass blowers" and Birkeet el Sultan, "the pool of the Sultan." This latter, which is the larger, is by tradition the site of the execution of the murderers of Ishbosheth (2 S 4 12). The Moslem inhabitants are noted for their fanatical exclusiveness and conservatism, but this has been greatly modified in recent years through the patient and beneficent work of Dr. Paterson, of the U. F. Ch. of S. Med. Mission. The Jews, who number about 1,500, are mostly confined to a special ghetto; they have four synagogues, two Sephardic and two Ashkenazie; they are a poor and unprogressive community.

For Hebron (Josh 19 28) see EBRON.

E. W. G. Masterman

HEBRON (אֶבְרֹון, hebron, "league," "association");
(1) The third son of Kohath, son of Levi (Ex 6 18; Nu 3 19 27; 1 Ch 6 2 18; 23 12 19).
(2) A son of Maresah and descendant of Caleb (1 Ch 2 42 43). See also KORAH.

HEBRONITES, heb'rūnītēz (אֶבְרֹון-יִתֵּה, hebronīti, hebronītēz), a family of Levites, descendants of Hebron, third son of Kohath (Nu 3 27; 26 85, etc).

HEDGE, hej:
(1) רְבָּעָה, m'sūkhāh, "a thorn hedge," only in Mic 7 4; רְבָּעָה, m'sukkah, "a hedge" (Isa 5 5); רְבָּעָה, m'swukkāh hādehek, "a hedge of thorns" (Prov 15 19).
(2) רְבָּעָה, g'dārāh, and רְבָּעָה, g'dākrāh, trv "hedgers" in RV only in Ps 89 40, elsewhere "fence." GED-RAH (q.v.) in RV is tr "hedges" (1 Ch 4 23).
(3) רְבָּעֶה, na'de'ēgēs, "thorn-hedges" (Isa 7 19).
(4) פַּרְגָּמָה, phargamōs, trv "hedge" (Mt 21 33; Mk 12 1; Lk 14 23); "partition" in Eph 2 14, which is its literal meaning. In the LXX it is the usual equivalent of the above Heb words.
Loose stone walls without mortar are the usual "fences" around fields in Pal, and this is what *qāther* and *qrāther* signify in most passages. Hedges made of cut thorn branches or thorny bushes are very common in the plains and particularly in the Jordan valley.

E. W. G. Masterman

**HEDGEHOG, hēj/hog** (LXX ἐχόνος, echinos, "hedgehog," for *ṭep*, ḫippōdā, in Is 14 23; 34 11; Zeph 2 14, and for *ṭēp*, ḫippōs, in Isa 34 15). See PORCUPINE; BITTERN; Owl; SERPENT.

**HEED, hēd:** This word, in the sense of giving careful attention ("take heed," "give heed," etc.), represents several Heb and Gr words; chief among them ἀποστειλόμενος, ἀποστείλεται, "to watch;" ἔκχω, ἔκβλητο, "to look," ἐδέν, ἐνδέδ, "to see." As opposed to thoughtlessness, disregard of God's words, of the counsels of wisdom, for care of one's own life, it is constantly inculcated as a duty of supreme importance in the moral and spiritual life (Dt 4 9,15,23; 27 9 AV, etc; Josh 22 5, 23 11; Ps 39 1; Mt 16 6; Mk 4 24; 12 33; Lk 12 15; 1 Cor 10 8; 9 10; 12 Col 4 17, etc.). JAMES ORB

**HEEL, hēl** (רֵעֵב, ṭēreb): "the iniquity of my heels" (Ps 49 5 AV is a literal tr, and must be understood to indicate the Psalmist's "false steps," errors, or sin, but that meaning is very doubtful here. RV gives "iniquity at my heels." RV gives a still better sense, "When the iniquity of them that would supplant me compasseth about me, even of them that trust in . . . riches"-treacherous enemies ever on the watch to trip up a man's heels (cf Hos 12 3). Of Judah it was said, "Thy heels [shall] suffer violence" (Jer 13 22) through being "made bare" (AV), and thus subject to the roughness of the road as she was led captive.

Figurative: (1) Of the partial victory of the evil power over humanity, "Thou shalt bruise [in "lie in wait for"] his heel" (Gen 3 15), through constant, insidious suggestion of the satisfaction of the lower desires. Or if we regard this statement as a part of the Protevangelium, the earliest proclamation of Christ's final and complete victory over sin, the destruction of the "serpent" ("He shall bruise thy head"), then the reference is evidently to Christ's sufferings and death, even to that He endured in His hubris natura (the "thoughtless," "wicked" nature of the tribe of Dan in war, "An adder in the path, that biteth the horse's heels" (Gen 49 17), by which it triumphed over foes of superior strength. (3) Of violence and brutality. Who . . . hath lifted up his heel against me? (Ps 41 9; Jn 13 18), i.e. lifted up his foot to trample upon me (cf Josh 10 24).

M. O. EVANS

**HEGAI, hēg/ai, HEAGE, hēg/ey** (חָגֵי, ḫagay; ʿlāt, Gāl [Est 2 8,15], and נִגְיָה, nēgyāh, Heg [Est 2 3]): One of the officers of the Pers king Ahasuerus; a chamberlain or eunuch (keeper of women), into whose custody the "fair virgin virgins" were delivered from whom the king intended to choose his queen in the place of the discredited Vashti.

**HEGEMONIDES, heg-emon-ī-dēs, heg-emon-ī-nī-dēs** (Ἡγεμόνιδος, Hegemonides): The Syrian officer placed in charge of the district of the country extending from Potomalis to the Gerennians (2 Macc 13 28). It is not shown how he saw this in AV and even in Swete's revised text the word can be taken as a mere appellative along with stratēgōn, the two being rendered "principal officer": one of the two could certainly be omitted (Swete, 3d ed, 1905, capitalizes Hegemonides). In RV the word is taken as the name of some person otherwise unknown.

**HEIFER, hēf/er (הַפִּיל, pārāh, in Nu 19 [see following.] and Hos 4 16; ."; *ephelāh*, elsewhere in the OT;בְּדָמִית, bādimim, in He 9 13): For the "heifer of three years old" in AV, RVm of Is 16 5; Jer 48 34, see EGLATI-SHESHISHAH. A young cow (contrast BULLOCK). The *ephelāh* figures specifically in religious rites only in the ceremony of Dt 21 1-9 for the cleansing of the land, where an unexpiated murder had been committed. This was not a sacrificial rite—the priests are witnesses only, and the animal was slain by breaking the neck—but sacrificial purity was required for the heifer. Indeed, it is commonly supposed that the idea of this is that it now stands is a rededication of one that formerly had been sacrificial. In the sacrifices proper the heifer could be used for a peace offering (Lev 3 1), but was forbidden for the burnt (Lev 1 3) or sin (4 3.14) offerings. Hence the sacrifice of 8 16 2 was a peace offering. In Gen 15 9 the ceremony of the ratification of the covenant by God makes use of a heifer and a she-goat, but the reason for the use of the females is altogether obscure. Cf following article.

Figuratively: The heifer appears as representing aleness combined with helplessness in Jer 46 20 (cf the comparison of the soldiers to 'stalled calves' in the next verse). In Jer 50 11; Hos 10 11, the heifer is pictured as the likely victim of the lion. This was particularly light work, coupled with unusually abundant food (Dt 25 4), so that the threshing heifer served esp. well for a picture of contentment. ("Wanton" in Jer 50 11, however, is an unfortunate tr in RV.) Hence, RV, of course, predicts that the "heifers" shall be set to the hard work of ploughing and breaking the sods. In Jgs 14 18, Samson uses "heifer" in his riddle to refer to his wife. This, however, was not meant to convey the impression of licentiousness that it gives the modern reader.

BURRET SCOTT EASTON

**HEIFER, RED.** In Nu 19 a rite is described in which the ashes of a "red heifer" and of certain objects are mixed with running water to obtain the so-called "water for impurity." (Such is the correct tr of ARV in Nu 19 5,9,13,20-21; 31 23. In these passages, AV and ERV, through a misunderstanding of a rather difficult Heb term, have "water of separation"; LXX and the Vulg have "water of separation," etc.) This interpretation is right, but ambiguous.) This water was employed in the removal of the uncleanness of a person or thing that had been in contact with a dead body, and also in removing ritual defilement from booties taken in war.

The general origin of the rite is clear enough, as is the fact that this origin lies back of the official sacrificial system of Israel. For the removal of impurity, ritual as well as physical, water, preferably running water (ver 17; cf Lev 14 5 ff; 15 13). In these passages, AV and ERV, through a misunderstanding of a rather difficult Heb term, have "water of separation"; LXX and the Vulg have "water of separation," etc.) This interpretation is right, but ambiguous.) This water was employed in the removal of the uncleanness of a person or thing that had been in contact with a dead body, and also in removing ritual defilement from booties taken in war.

**1. Origin and Significance of the Rite:** It is the natural means, and is employed universally. But where the impurity was unusually great, mere water was not felt to be adequate, and various substances were mixed with it in order to increase its efficacy. So (among other things) blood is used in Lev 14 6,7, and dust in Nu 5 17 (see WATER OF BITTERNESS). The use, however, of ashes in Nu 19 17 is unique in the OT, although part of the remedy elsewhere can be explained. So e.g. in Ovid Fasti, iv 639-40, 725, 733, in the last of these references, "The blood of a horse shall be a purification, and the ashes of calves," is remarkably close to the OT. The ashes were obtained by burning the heifer completely, "her skin, and her flesh, and her blood, with her dung" (the contents of the entrails) (ver 5; cf Ex 29 14). Here
only in the OT is blood burned for a ceremonial purpose, and here only is burning a *preliminary*; elsewhere it is either a chief act or service to consume the remnants of a finished sacrifice—Lev 4 12 and Nu 19 3 are altogether different.

The heifer is a female. For the regular sin offering for the congregation, only the male was permitted (Lev 4 14), but the female was used in the purificatory ceremony of Dt 21 3 (a rite that has several points of similarity to that of Nu 19). An individual sin offering by one of the common people, however, required a female (Lev 4 28), but probably only in order to give greater prominence to the point that the sin offering was to be the more sacred animal on account of its greater usefulness. Of the other requirements for the heifer she must be "red," i.e. reddish brown (Nu 19 2). Likeness in color to blood is at first sight the most natural explanation, but there may be more to the color of the grain is almost equally plausible. It may be noted that certain Egyptian sacrifices also required red cattle as victims (Plutarch, De Isid. 31). The heifer is to be "without blemish," "faultless," "whither is no blemish," the ordinary requirement for sacrifices. (The Jewish exegesis misread this "perfectly red, wherein is no blemish," with extraordinary results; see below.) But an advance on sacrificial requirements is made in Lev 14 10 and a female, with one male, was offered when a Nazirite terminated his vows (Nu 6 14). Some connection between purification and the sacrifice of a male may be established by this list, for even in the case of the Nazirite the idea may be that of the ritual of consecration. But the reason for such a connection is anything but obvious, and the various explanations that have been offered are hardly more than guesses. The most likely is that purificatory rites originated in a very remote period when the emphasis was thought to be the more sacred animal on account of its greater usefulness.

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2. Use of Cedar and Hyssop

Cedar and hyssop are used in the cleansing of a leper (Lev 14 4), but their meaning is entirely unknown. The explanations offered are almost countless. It is quite clear that hyssop was esp. prized in purifications (Ps 51 7), but the use of hyssop as a sprinkler and the use of ashes of hyssop may be quite unrelated. Hyssop and cedar were supposed to have medicinal properties (see Cedars; Hyssop). Or the use of cedar may be the use of aromatic woods. For a mixture of cedar and other substances in water as a purificatory medium of Ussos, Magie Assyrienne, 285. The scarlet wool offers still greater difficulties, apart from the color, but it may be noted that scarlet wool plays a part in some of the Bab conjurations (Assy. Bibli., XII, 61). But, obviously, none of these leads very far and it may all be in the wrong direction. All that can be said definitely is that Lev 14 4 and Nu 19 6 show that the combination of objects was deemed to have a high purificatory effect.

The ashes, when used, were used in removing the greatest of impurities. Consequently, they themselves were deemed to have an extraordinarily "consecrated" character, and they were not to be handled carelessly. Their consecration expressed in the chief act of service to consume the remnants of a finished sacrifice—Lev 4 12 and Nu 19 3 are altogether different.

3. Application and Comment

The idea of consecration was produced, so that every person engaged in it was rendered unclean (Nu 19 7, 10), an excellent example of the Ashes used in a purificatory sense. For the rites, see the "Salutations." The ashes, when prepared, were also kept without the camp (ver 9), probably in order to guard against the touch defiling anyone (as well as keeping them apart from being used on more than one occasion). They were mixed with running water, and the mixture was sprinkled with hyssop on the person or object to be cleansed (vs 17-19). The same water was used to purify booties (21 23), and it may also be meant by the "water of expiation" in 8 7.

In addition to the similarities already pointed out between Nu 19 and Dt 21 1-9, the rites resemble each other also in the fact that, in both, 4. Of Non-Israelitish Origin.

Non-Israelitish Origin.

The title "sin-offering" in Nu 9 19.6 (unless used in a unique sense) points to an original sense of the term, by which they were not used. (In 9 19.6 "sin-offering" is used in a unique sense.) The heifer is carefully kept away from the altar. Again, the correspondences with rites in other religions indicate a non-Israelitish origin. Such a ceremony may well have passed among the Israelites and have become prized by them. It contained nothing objectionable and seemed to have much of deep worth, and a few slight additions—chiefly the sprinkling (ver 4; cf Lev 4 6.17)—made it fit for adoption into the highest system. Some older features may have been eliminated also, but as to this, of course, there is no information. But, in any case, the ceremony is formed of separate rites that are exceedingly old and that are found in a great diversity of religions, so that any elaborate symbolic interpretation of the details would seem to be without justification. The same result can be reached by comparing the countless symbolic interpretations that have been attempted in the past, for they differ hopelessly. As a matter of fact, the importance of the heifer in the understanding of the meaning of the OT rites through the comparative study of religions has shown the futility of much that has been written on symbolism. That a certain rite is widely practised may merely mean that it rests on a true instinct. To be sure, the symbolism of the future will be written on broader lines and will be less pretentious in its claims, but for these very reasons it will rest on a more solid basis. At present, however, the chief task is the collection of material and its correct historical interpretation.

The later history of the rite is altogether obscure. As no provision was made in Nu 19 for sending the ashes to different points, the purification could have been practised only by those living near the sanctuary. History Ralph. The ritual was passed on to other communions, but this has been done in a limited way. In the Talmud, two black or white hairs from the same follicle would disqualify the heifer (see above), and that one on whom even a cloth had been laid could not be used. In consequence, it became virtually or altogether impossible to secure a proper animal, and the Mishnaic statement that only one had been found (Pârâh, iii.5) probably means that the rite had been obsolete long before NT times. Still, the existence of the tractate, Pârâh, and the men-
tion in He 9:13 show that the provisions were well remembered. See also SACRIFICE.

LITURGIE—Bascens (1908), Holzinger (1908), and especially Graaf (1912-13). Especially in ANE; Ebersdieh, *Temple and Ministry*, ch. xviii (rabbinic traditions). Ebersdieh gives the best of the "typological" explanations.

BURLINGTON Scott Easton

HEIGHT, height: The Eng. terms represent a large number of Heb words (gōḇaḥ, mārōm, qāḇəḇ) and Aram. "height" which are difficult to classify as such. The uncertainty is in some cases a problem when dealing with the documents of other ancient cultures. This uncertainty is due to the fact that in Heb "height" and "heights" are frequently substituted for other words in AV, as "cost" (Josh 12:23), "region" (1 K 4:11), "borders" (Josh 11:2), "countries" (Josh 17:11), "strengthen" (Ps 86:4), "high places" (Isa 41:18; Jer 5:21; 7:29; 12:12; 14:6). "height" of the other hand, for "height" in AV, RV has "stature" (Ezk 31:5,10, "raised base") (Ezk 41:8), etc. In the NT we have ἄποστα, prop. of space (Rom 8:9,10), and ἀπάσος of measure (Eph 3:18; Rev 21:16).

JAMES OHH

HEIR, heir: In the NT the "heir" is the invariable tr of κληρόνομος, kleronomos (15 t), the technical equivalent in Gr, and of the common Heb word, kāḇəḇ, "heir," (cf Ezk 31:10; Jer 49:2; Mic 1:15). Exactly the same is true of the word τριφυλία, "inheritor," in Rom 5:15; Heb 11:14; 1 Pet 3:7 (in Gen 4:20; Gen 9:1, contrast AV and RV). In the OT "heir" and "to be heir" both represent some form of the common vb. ἔριθος, yārash, "possess," and the particular rendition of the vb. as "to be heir" is given only by the context (e.g. AV and RV in Jer 49:2; Mic 1:15). Exactly the same is true of the words ἐρμία, "inherit," "inheritance," which in by far the great majority of cases would have been represented better by "possess," "possesion" (see INHERITANCE and OHL on ἔριθος). Consequently, when God, with reference to these, has given Palestine to Israel as an "inheritance" (Lev 20:24, etc), nothing more need be meant than "given as a possession." The LXX, however, for the sake of variety in its rendition of Heb words, used κληρονόμος in many such cases (esp. Gen 19:17; 22:17), and hereby fixed on 'heir' the sense of 'recipient of a gift from God.' And so the word passed in this sense into NT Gr—Rom 4:13,14; Gal 3:29; Tit 3:7; He 6:17; 11:7; Jas 2:5; cf Eph 3:6, He 11:9, 1 Pet 3:7, 1 Cor 2:14—literally the same meaning of the word is found in Mk 12:26 (and is) and Gal 4:1—in the latter case being suggested by the transferred meaning in 3:29—while in Rom 8:17; Gal 4:7, the literal and transferred meanings are blended. This blending has produced the phrase "heirs of God," which, literally, is meaningless and which doubtless was formed without much deliberation, although it is perfectly clear. A similar blending has applied "heir" to Christ in He 1:2 (cf Rom 8:17 and perhaps Mk 12:27) as the recipient of all things in their totality. But apart from these "blended" passages, it would be a mistake to think that sonship is always consciously thought of where "heir" is mentioned, and hence too much theological implication should not be assigned the latter word.

The heirs of property in the OT were normally the sons and, chief among these, the firstborn. (1) Dt 21:15-17 provides that the firstborn shall inherit a "double portion," whereas the other sons shared equally. It should be noted that in this law the firstborn is the eldest son of the father, not of the mother as in Ex 13:2.) Uncertain, however, is what Dt 21:15-17 means by "wise," and the practice must have varied. In Gen 21:10 the son of the handmaid was not to be heir with Isaac, but in Gen 30:1-13 the sons of Bilhah and Zilpah are reckoned as legitimate children of Jacob. See MARRIAGE. Nor is it clear that Dt 21:15-17 forbids setting aside the eldest son before his own death and that the right of the firstborn could be set aside by the father (1 Ch 26:10). That the royal dignity went by primogeniture is asserted only (in a particular case) in 2 Ch 21:3, and both David (1 K 1:11-13) and Hezoboam (2 Ch 11:21-23) chose younger sons as their successors. A single payment in the father's lifetime could be given in lieu of heritage (Gen 26:6; Lk 16:12), and it was possible for two brothers to make a bargain as to the disposition of the property after the father's death (Gen 25:33-34).

(2) When there were sons alive, the daughters had no right of inheritance, and married daughters had no such right in any case. Job 42:15 describes an altogether exceptional procedure. Possibly unmarried daughters were under the charge of the firstborn, as the new head of the family, and he took the responsibility of finding them husbands. Nu 27:1-11; 36:1-12 treat of the case where there were no sons—the daughters inherited the estate, but they could marry only within the tribe, lest the tribal possessions be confused. This right of the daughters, however, is definitely stated to be a new thing, and in earlier times the property probably passed to the nearest male relatives, to whom it went in lieu of daughters, if there were no daughters.

In extreme cases, where no other heirs could be found, the property went to the slaves (Gen 15:2; Prov 30:23), noting that the meaning of the latter word is uncertain, but this could have happened only at the rarest intervals. A curious instance is that of 1 Ch 2:34-35, where property is preserved to the family by marrying the daughter to an Egyptian slave belonging to the father; perhaps some adoption-idea underlies this.

(3) The wife had no claim on the inheritance, though the disposition made of her dowry is not explained, and it may have been returned to her. If she was childless she resorted to the Levirate marriage (Dt 25:5-10). If she was childless it may have been for the sake of the family or might marry another husband (Gen 38:11; Lev 21:13; Ruth 1:8). The inferior wives (concubines) were part of the estate and went to the heir; indeed, possession of the father's concubines was proof of possession of his dignities (2 S 15:221; 1 K 2:13-25). At least, such was the custom in the time of David and Solomon, but at a later period nothing is heard of the practice.

(4) The disposition of land is a very obscure question. Nu 36:4 states explicitly that each heir had a share, but the continual splitting up of an estate through successive generations would have produced an impossible state of affairs. Possibly the land went to the eldest born as part of his portion, possibly in some cases it was held in common by the members of the family, possibly some member bought the shares of the others, possibly the practice differed at different times. But our ignorance of the facts is complete.

Note.—The dates assigned by different scholars to the passages cited have an important bearing on the discussion.

BURTON SCOTT EASTON

HELAH, hēlah (תְּלָה, helāh): A wife of Ashur, father of Tekoa (1 Ch 4:57).
HELM, he’lîm (ךלumped, he’lâm, 2 S 10 16 f.; in ver 17 with יכ locate; LXX Αδαμ, Ηλαμ): A place near which David is said to have defeated the Philistines now used in modern Arabic (2 S 10 16 f.). Its site is unknown. Cornill and others introduce it into the text of Ezek 47 16 from the LXX (בוש, בזית). This would place it between the territories of Damascus and Hamath, which is not unreasonable. Some scholars identify it with Aleppo, which seems too far north.

HELEB, hel’ba (ךלטב, helbah): A place in the territory assigned to Asher (Jgs 3 31). It may be identical with Mahalliba of Sennacherib’s prism inscription. The site, however, has not been recovered.

HELBON, hel’bon (ךלטב, helbon; שֶלֶד, Shelon, Chelbon, שָלָד, Sheled, Chebron): A district from which Tyre received supplies of wine through the Damascus market (Ezk 27 18); universally admitted to be the modern Hulbun, a village at the head of a fruitful valley of the same name along the chalk slopes of the eastern side of Anti-Lebanon, 15 miles N.W. of Damascus, where traces of ancient vineyard terracing still exist. Records contemporary with Ezek mention mat helbunim or the land of Helbon, whence Nebuchadnezzar received wine for sacrificial purposes (Belinno Cylinder, I, 29), while karum helbun or Helbonian wine, is named in WAI, II, 44. Strabo (xv.735) also tells us that the kings of Persia esteemed it highly. The district is still famous for its grapes—the best in the country—but these are mostly made into raisins, since the population of modern Hulbun is small. Helbon must not be confounded with Chyalon (Ptol. v.15, 17), the Gr-Rom province of Haleb or Aleppo.

W. M. CHRISTIE

HELCHIAH, hel-ki’a. See HELKIAS.

HELDI, hel’dé (ךלטדי, heldai): (1) A captain of the temple-service, appointed for the 12th month (1 Ch 27 15). Same as Heled (ךלטדי, helded) in 11 list (cf 1 Ch 11 30), and is probably also to be identified with Heled, son of Baanah the Metophathite, one of David’s heroic leaders (2 S 23 29). (2) One of a company of Jews who brought gifts of gold and silver from Babylon to assist the exiles under Zerubbabel (Zec 6 10).

HELEB, hel’eb (ךלטב, helbeh, 2 S 23 29). See HELDAI.

HELED, hel’led (ךלטדי, heldèh, 1 Ch 11 30). See HELDAI.

HELEK, he’lek (ךלטכ, helkek): Son of Gilead the Manassite (Nu 26 30; Josh 17 2). Patronymic, Helekites (Nu 26 30).

HELEM, he’lem: (1) (ךלטכ, hellem; LXX B, Βαλκά, Balak, omitting “son” A, אדך, Adak, אדך, Adak, “son of Elam” (1 Ch 7 35). A great-grandson of Asher, called Hotham in ver 32. The form “Elam” appears as the name of a Levite in 1 Esd 8 33. (2) (ךלטכ, helém, “strength,” regarded by LXX as a common noun (Zec 6 14). One of the ambassadors from the Jews of the exile to Jesus; probably the person called Hekelai in ver 10 is meant.

HELEPH, he’leph (ךלטפ, helaph): A place on the southern border of Naphtali (Josh 19 33); unidentified.

HELEZ, he’lez (ךלטז, helez, “vigor”; LXX Σάλας, Σαλίς, χέλας, Chélélas): (1) 2 S 23 26; 1 Ch 11 27; 27 10. One of David’s mighty men. According to 1 Ch 27 10, he belonged to the sons of Ephraim and was at the head of the 7th course in David’s organization of the kingdom. (2) LXX Chélès, 1 Ch 2 39. A man of Judah of the clan of the Jerahmeelites.


HELIODORUS, hel”i-ô-do’rus (Χελιωδόρος, Heliodoros): Treasurer of the Syrian king Seleucus IV, Philopator (187-175 BC), the immediate predecessor of Antiochus Epiphanes who carried out to its utmost extremity the Hellenising policy begun by Seleucus and the “sons of Tobias.” Greatly in want of money to pay the tribute due to the Romans as one of the results of the victory of Scipio over Antiochus the Great at Magnesia (190 BC). Seleucus learned from Apollonius, governor of Coele-Syria (Pal) and Phoenicia, of the wealth which was reported to be stored up in the Temple at Jerusalem and commissioned H. (2 Macc 3) to plunder the temple and to bring its contents to him. On the wealth collected in the Temple at this time, Jos (Ant, IV, vii, 2) may be consulted. The Temple seems to have served the purposes of a bank in which the private deposits of widows and orphans were kept for security, and in 2 Macc 15-21 is narrated the panic at Jerusalem which took place when H. came with an armed guard to seize the contents of the Temple (see Stanley, Lectures on the History of the Jewish Church, III, 387). In spite of the protest of Onias, the high priest, H. was proceeding to carry out his commission when, “through the Lord of Spirits and the Prince of all power,” a great apparition appeared which caused him to fall down “compassed with great darkness” and speechless. When “quite at the last gasp” he was by the intercession of Onias restored to life and strength and “testified to all men the works of the great God which he had beheld with his eyes.” The narrative given in 2 Macc 3 is not merely that of any other narrative, though in 2 Macc 3 refers to the plundering of the Temple and assigns the deed to Apollonius. Raffaele used the incident in depicting, on the walls of the Vatican, the triumph of Pope Julius II over the enemies of the Pontificate.

HELIOPOLIS, hel’i-op’o-lis. See On.

HELKAI, hel’ki, he’kî, hel’kêi (ךלטכ, helkek, perhaps an abbreviation for Helkiah, “Ich is my portion.” Not in LXX B; LXX L, Χελκαια, Chelkias [Neh 12 15]): The head of a priestly house in the days of Josiah.

HELKATH, hel’kath (ךלטכ, helkath [Josh 19 25]; helkath [21 31]; by a scribal error hezkâk [1 Ch 6 75]): A town or district on the border of Asher, assigned to the Levites; unidentified.

HELKATH-HAZZURIM, hel’kath-ha’zur-im, -haz’or-im, (ךלטכ, helkath ha’zurim; מַעְשֵׁה יִבּוּלִיא, Meusî yevâlûm, Meribî yevabûloun): The name as it stands gives “field of the orphans” and is applied to the scene of the conflict in which twelve champions each from the army of Joab and that of Abner perished together, each slaying his
HELLKIAS, hel-ki’as (חָלֵקִיָּא, ἡλλήκιας; Chelkias, AV Chelcia); (1) Father of Susanna (Sus vs 2:29.63). According to tradition he was brother of Jeremiah, and is identified with the priest who found the Book of the Law in the time of Josiah (2 K 22 8). (2) Ancestor of Baruch (Bar 1:1). (3) Father of Joakim the high priest (Bar 1 7).

The name represents Hilkiah (q.v.).

HELL, hel (see SHEOL; HADES; GEHENNA): The Eng. word, from a Teutonic root meaning "to hide" or "cover," had originally the signifi-
cance of the world of the dead.

1. The Word in AV. and, in this sense is used by Chaucer, Spenser, etc, and in the Creed ("He descended into hell"; AV in Preface). Now the word has come to mean almost exclusively the place of punishment of the lost or finally impeni-
tent; the place of torment of the wicked. In AV of the Scriptures, it is the rendering adopted in most places of the OT word of (in 31 out of 65 occurrences of that word it is so tr'); and in all places, save one (1 Cor 15 55) in the NT, for the Gr word Hades (this word occurs 11 t; in 10 of these it is tr""hell"; 1 Cor 15 56 reads "grave," with "hell" in m.). In these cases the word has its older general meaning, though in 1 K 16 23 (parable of Rich Man and Lazarus) it is specially connected with a place of "torment," in contrast with the "Abraham's bosom" to which Lazarus is taken (ver 22).

In the above cases RV has introduced changes, replacing "hell" by "Sheol" in the passages in the OT (ERV retains "hell" in Isa 14 9.15; ARV makes no exception), and Word in RV by "Hades" in the passages in the NT (see under these words).

Besides the above uses, and more in accordance with the modern meaning, the word "hell" is used in the NT in AV as the equivalent of Gehenna (Mt 8 29; 10 28; 16 24), Gehenna, etc; RV in these cases puts "Ge-

Hennah" in m. Originally the Valley of Hinnom, near Jerus, Gehenna became among the Jews the synonym for the place of torment in the future life (the "Gehenna of fire," Mt 5 22, etc; see GE-

Hennah).

In yet one other passage in the NT (2 Pet 2 4), "to cast down to hell" is used (AV and RV) to re-

present the Gr tartaros ("to send into places of punishment of the fallen angels: "spear'd apart angels when they sinned, but cast them down to hell, and committed them to pits or chains of darkness" (cf Jude ver 6; but also Mt 26 41)). Similar ideas are found in certain of the Jewish apocalyptic books (Book of Enoch, Book of Jub, Apoc Bar, with apparent reference to Gen 6 4-14; cf ESCHATOLOGY of the OT).

On the theological aspect, see PUNISHMENT, EVERLASTING. For literature, see references in above-named arts., and cf art. "Hell" by Dr. D. S. Salmond in HDB.
conquered peoples. But the strong individuality of the Hellenic population manifested itself everywhere in its civilization. In the evolution from the Homeric kingship (supplanting the Hellenic State in which the commonalty was excluded, or in subjection to the rule of a tyrant) it was supposed that the community's assent or dissent to proposals laid before it) through oligarchic or aristocratic rule and the usurped authority of the tyrants, to the establishment of democratic government, there is nothing surprising to the man of today. That is because the civilization which the Greeks regarded with the same enthusiasm for art and letters free. Indeed their supreme excellence must be attributed to the happy circumstances which Letters from the life of the people without artificial constraints imposed from within, or overpowering influences coming from without; a fortune which no other great move-ment in art or letters can boast. Or art was largely developed in the service of religion; but owing to the circumstance that both grew side by side, springing from the heart of man, their reactions were mutual, art contributing to religion quite as much as it received. The creative genius of the Hellenic people expressed itself with singular directness and simplicity in forms clearly visualized and subject to the conditions of psychologically effective grouping in space or time. Their art is marked by the element of a joy based by a certain natural restraint due to the preponderance of the intellectual element over the purely sensuous. Its most characteristic product is the ideal type in which only enough individuality enters to give to the type the concreteness of life. What has been said of art in the narrower sense applies equally to artistic letters. The types thus created, whether in sculpture, architecture, music, drama, history, or oratory, though not regarded with superstitious reverence, impressed themselves by the sheer force of inherent truth and beauty to succeeding generations, thus steadying the course of development and restraining the exuberant originality and the tendency to individualism. In the Hellenistic age, individualism gradually preponderated where the lessening power of creative genius did not lead to simple imitation.

The traditional views of the Hellenic peoples, touching Nature and conduct, which did not differ with different peoples nor with different stages of culture, maintained themselves down to the 7th century. The philosophy of Nature and Conduct with comparatively little change. of Conduct Along with and following the colonial and Hellenistic awakening intellectual curiosity, or rather the shock of surprise necessary to convert attention into question. The mythology of the Greeks had contained a vague theology, without authority indeed, but satisfactory because adequate to express the national thought. Ethics there was none, morality being customary. But the extending horizon of Hellenic thought discovered that customs differed widely in various lands; indeed, it is altogether likely that cultivated the Greeks, essentially urban and dominated by political interests fostered in states in which the individual counted for so little. The Hellenic much, was of a type wholly different from the oriental. Although the fire for the Hellenic city-state by the Scythians, it was more transparent in the former, particularly in the newer communities formed in historical times. There was thus a powerful stimulus to mutual tolerance and concession which, supported as it was by the strong love of personal independence and the cultivation of individuality, led to the development of liberty and the recognition of the rights of man. A healthy social life was the result for those who were not free, but it was hardly less degree for those resident aliens who received the protection of the state. Women also, though not so free as men, enjoyed, even at Athens where they were most limited, liberties unknown to the Orientals. In the Hellenistic age they attained a position essentially similar to that of modern Europe. There were slaves belonging both to individuals and the state, but their lot was mitigated in general by a steadily growing humanity. The amenities of life were many, and were cultivated no less in the name of religion than of art, literature, and science.
ployed, so long as the mysterious word was spoken or the requisite act performed; the other, sprung from a worship of Nature in her most striking phenomena, was founded on order, as opposed to the moral order, in her operations. When natural philosophy arose in the 6th cent., it instinctively at first, then consciously, divested Nature of personality by stripping off the disguise of myth and substituting a plan and reasoned tale founded on mechanical principles. This is the spirit which pervades pre-Socratic science and philosophy. The quest of Socrates for universally valid judgments on conduct directed thought to the laws of mind, which are teleologically contrasted to the laws of matter, which are mechanical; and thus in effect dethroned Nature, regarded as material, by giving primacy to mind. Henceforth Gr philosophy was destined, with relatively few and unimportant exceptions, to devote itself to the study of human conduct and to be essentially idealistic, even where the foundation, as with the Stoics, was ostensibly materialistic. More and more it became true of the Gr philosophers that they sought God, "if haply they might feel after him and find him," conscious of the nature of both the human and the divine and defining philosophy as the endeavor to assimilate the soul to God.

The Homeric poems present a picture of Gr life as seen by a highly cultivated aristocratic society and student must study the Homericities.

6. Hellenic ality. Hence we are not to regard and Hellen- Hellenic religion as the religion of the istic Re- Hellenic peoples in the Hellenic age. Our first clear view of the Hellenic religion is afforded by Hesiod in the 8th cent. Here we find, alongside of the worship of the Olympians, evidences of chthonian cults and abundant hints of human needs not satisfied by the well-regulated religion of the several city-states. The conventionalized monarchy of Zeus ruling over his fellow-Olympians is known to be a fiction of the poets, having just as much—no more—foundation, in fact, as the mythical overlordship of Agamemnon over the assembled princes of the Achaeans; while it caught the imagination of the Greeks and dominated their literature, each city-state possessed its own shrines sacred to its own gods, who might or might not be called by the names of Olympians. Yet the great shrines which attracted Greeks from every state, to those of Zeus at Dodona (chiefly, in the period before the 7th cent.) and Olympia, of Apollo at Delos and Delphi, and of Hera at Argos, were the favored abodes of Olympians. Only one other should be mentioned: that of Demeter at Eleusis. Her worship was of a different character, and the great repose of her shrine dates from the 5th cent. If the Zeus of Olympia was predominantly the benign god of the sky, to whom men came in joyous mood to delight him with pomp and festive gatherings, performing fierce docile processions in the Olympic games, the Zeus of Dodona, and the Delphian Apollo, as oracular deities, were visited in times of doubt and distress. The 7th and 6th cents. mark the advent—or the coming into prominence—of deities whose appeal was to the deepest human emotions of ecstatic enthusiasm, of fear, and of hope. Among them we must mention Dionysus, the god of teeming Nature (see Dionysus), and Orpheus. With their advent comes an awakening of the individual soul, whose aspiration to communion with the essential unity of the Divine is met by the general worship of the states. Private organizations and quasi-monastic orders, like those of the Orphics and Pythagoreans, arose and won countless adherents. Their deities found admission into older shrines, chiefly those of chthonian divinities, as Athena, whom that of Demeter at Eleusis, and wrought a change in the spirit and to a certain extent in the ritual of the "mysteries" practised there. It was in these "mysteries" that the Christian Fathers, according to the mood or the need, polemic or apologetic, of the moment, saw the diabolically instituted counterfeit, of the sacraments and ordinances of the church. The spirit and even the details of the observances of the "mysteries" are difficult to determine; but one must beware of accepting the hostile judgments of Christian writers who were in fact retuning upon the Greeks criticisms leveled at the church: both were blinded by partisanship and so misread the symbols.

If we thus find a true praeparatio evangelica in the Hellenistic developments of earlier Hellenic religion, there are parallel developments in the other religions which were adopted in the Hellenistic age. The older national religions of Persia and Egypt underwent a similar change, giving rise respectively to the worship of Mithra and of Isis, both destined, along with the chthonian mysteries of the Greeks, to be dangerous rivals for the conquest of the world of Christianity, itself a younger son in this prolific family of new cults of the human soul, and introducing a consideration of these religious movements, the family resemblance of which with Christianity is becoming every day more apparent; but so much at least should be said, that while every candid student of religious history must be convinced of the necessity for a moral content and adaptation to the religious nature of man, the difference in these respects was not at first sight so obvious that the successful rival might at the beginning of the contest have been confidently pronounced the destined conqueror.

As with other manifestations of the Hellenic spirit, so, too, in matters of religion, it was the free development of living institutions that most strikingly distinguishes the Greeks from the Hebrews. They had priests, but were never ruled by them; they possessed a literature regarded with veneration, and in certain shrines treasured sacred writings containing directions for the practice and ritual of the cults, but they were never intended nor suffered to fix for all time the interpretation of the symbols. In the 5th and 4th cents. the leaders of Gr thought rebuked the activity of certain priests, and it was not before the period of Rom dominion that priests succeeded even in a small measure in usurping the law. While the writings began to exercise an authority remotely comparable to that recognised among the Jews.

A most interesting question is that concerning the extent to which Gr civilization and thought had penetrated and influenced Judaism. During the three centuries before the advent of Jesus, Hellenism had been a power in Syria and Judaea. The earliest writings of the Hebrews showing this influence are Dn and the OT Ape. Several books of the Apoc, especially in Gr, show strong influence of Gr thought. The LXX, made for the Jews of the Dispersion, early won its way to authority even in Pal, where Aram. had displaced Heb, which thus became a dead language known only to a few. NT quotations of the OT are almost without exception taken from the LXX. Thus the sacred literature of the Jews was for practical purposes Gr. Though Jesus spoke Arain., He unquestionably knew some Gr. Yet there is no clear evidence of special acquaintance with this thought, the presuppositions of which are Jewish or generally those of the Hellenistic age. All the writings of the NT were originally composed in Gr, though their authors differed widely in the degree of proficiency in the use of the language and in their acquaintance with Hellenic thought. The debt to these sources can be profitably considered
only in connection with the individual writers; but one who is acquainted with the Heb and Gr literature instinctively feels in reading the NT that the national character of the Jews, as reflected in the OT, has all but vanished, remaining only as a subtle tone of national earnestness and as an imaginative coloring, except in the simple story of the Synoptic Gospels. But for the bitterness aroused by the destruction of Jerusalem, it is probable that the Jews would have yielded completely to Hellenic influences.

William Arthur Heidel

HELM, helm. See SHIPS.

HELMET, hel'met. See ARMS, ARMOR.

HELON, hē'lon ( hélon, "valorous"); LXX B, Χαλλάων, Chailon): The father of Eliab, the prince of the tribe of Zebulun (Nu 1 9; 2 7; 7 24; 10 16).

HELP: With the sense of the that which brings aid, support, or deliverance, "help" (noun and vb.) represents a large variety of words in Heb and Gr (noun τηρον; vb. ἐρωθ, ἐρωθι, ἐρωθε; a principal Heb word is יְזַג, "to help," with the corresponding nouns יְזַג, יְזַגָה, יְזַגָה, יְזַגָה). True help is to be sought for in Jēb, in whom, in the OT, the believer is constantly exhorted to trust, with the renouncing of all other confidences (Ps 20:2; 33 20; 42 5; 46 1; 115 9.10.11; 121 2; Is 41 10. 13.14, etc). In Rom 8 26 it is said, "the Spirit also helps our infirmity," the vb. here (εὐμαντα-λθεταιν) having the striking meaning of "to take hold along with one." In the story of Eden, Eve is spoken of as "a help meet" for Adam (Gen 2 18.20). The idea in "meet" is not so much "suitability," though that is implied, likeness, correspondence in nature (Vulg similis sibs). One like himself, as taken from him, the woman would be an aid and companion to the man in his tasks.

JAMES ORR

HELPMEET, help'met. See HELP.

HELPs (αντιληψιες, antilēpseis, 1 Cor 12 28): In classical Gr the word antilepseis means "remuneration," the hold one has on something, then perception, apprehension. But in Bib Gr it has an altruistic meaning. Thus it is used in the LXX, both in the OT Scriptures and in the Apocrypha (Ps 22 19; 89 19; 1 Esd 8 27; 2 Macc 15 7). Thus we obtain a clue to its meaning in our text, where it has been usually understood as referring to the deacons, the following word kubernētes, ts government, being explained as referring to the presbyters.

HENRY E. DORSKER

HELPs (βοθεται, bothetai, Acts 27 17). See SHIPS and BOATS, III, 2.

HELVE, helv ( ἑλβ, "wood," "tree"): The handle or wooden part of an ax. "The head [m 'iron'] slipped from the helve" (m tree, Dt 19 5). The marginal reading suggests that "the ax is supposed to glance off the tree it is working on."

HEM (κρασπεδον, kraspedon): The classic instance of the use of "hem" in the NT is Mt 9 20 AV (of 14 30), where the woman "touched the hem of his (Christ's) garment." The reference is to the fringe or tassel with its traditional blue thread which the faithful Israelite was directed to wear on the corners of the outer garment (Nu 15 37 ff; Dt 23 12). Great importance came to be attached to it, the ostentation of Pharisees making it very broad or large (Mt 22 5). Here the woman clearly thought there might be peculiar virtue in touching the tassel or fringe of Jesus' garment. Elsewhere the word is rendered BORDER (q.v.). See also DRESS; FRINGE.

GEO. B. EAGER

HEMAM, hē'mam (Gen 56 22 AV and ERV). See HEMAN; HOMAM.

HEMAN, hē'man (ḥemān, "faithful"): The name of two men in the OT:

1. A musician and seer, a Levite, son of Joel and grandson of the prophet Samuel; of the family of the Kohathites (1 Ch 6:33), appointed by David as one of the leaders of the temple-singing (1 Ch 15:17; 2 Ch 5:12). He had 14 sons (and 3 daughters) who assisted their father in the chorus. Heman seems also to have been a man of spiritual power; it is called "the king's seer in matters of God" (1 Ch 25 5; 2 Ch 35 15).

2. One of the noted wise men prior to, or about, the time of Solomon. He was one of the three sons of Mahol (1 K 4 31 [Heb 5:11]); also called a son of Zerah (1 Ch 2 6). Ps 88 is ascribed to Heman the Ezrahite, who is probably to be identified with the second son of Zerah.

EDWARD BAGBY POLLAND

HEMATH, hē'math. See HAMMATH (1 Ch 2 55).

HEMDAN, hem'dan (ḥemdān, "pleasant"): A descendant of Seir, the Horite (Gen 36 26). Wrongly trd "Amram" by AV in 1 Ch 1 41 (AV "Hamran"), where the transcribers made an error in one vowel and one consonant, writing hamdrān (ḥemān), instead of hemdān (ḥemdān).

HEMLOCK, hem'lock. See GALL.

HEN, hen (ḥ, ḫen, "favor"). In 2 Ch 14, 19 reads, "And the crowds shall be to Helem . . . to Hen the son of Zephaniah." But as this person is called Josiah in ver 10, RVm "and for the kindness of the son of Zephaniah" is probably right, but the text is uncertain. See JOSIAH.

HEN (ḥēnā, ḫēnā): Mentioned in the accounts of the different disciples in describing the work of Jesus (Mt 23 37; Lk 13 34).

HENA, hē'na (ḥēnā, ḫēnā; Avā, Anā,): Named in 2 K 19 13, as one of the cities destroyed by Sennacherib along with Sepharvaim. It does not appear in a similar connection in 17 24. The text is probably corrupt. No reasonable identification has been proposed. Cheyne (EB, s.v.) says of the phrase "Hena and Ivah" that "underlying this is a witty editorial suggestion that the existence of cities called ḫēnā and ḫēnā respectively has passed out of mind (of Ps 9 67), for ḫēnā, ḫēnā we proposed, clearly means 'he has driven away and overthrown' (so Kg, Sym)." He would drop ḫēnā.

Hommel (Expos T, 1 X, 390) thinks that here we have divine names; Hena standing for the Arab. star-name al-hon'a, and Ivah for al-lawwād'ū. See IVAH.

W. EWING

HENADAD, hen'a-dad (ḥēnādād, "favor of Hadad"); LXX Ἰάβας, Ἰάβας; ḫēnādād; ḫēnādād; ḫēnādād; ḫēnādād; ḫēnādād [Ezr 3 9; Neh 3 15.24; 10 9]): One of the heads of the Levites in the post-exilic community.

HENNA, hē'na (Cant 1 14; 4 13): An aromatic plant.

HENnoch, hē'noḵ (ḥēnāk, ḫēnāk; ḫēnāk, ḫēnāk; in 1 Ch 1 3 AV RV, "Enoch"); in Gen 56 4, AV
and RV “Hanoch”); 1 Ch 1 33, AV “Henoch,” RV “Hanoch”): The name of a Midianite, a descendant of Abram.

HEPHER, hēfêr, HEPHERITES, hēfêr-its ( Heb, hêphêr, Hebphīr, hēphēr): (1) LXX Ὠφέρ, Hôpher (Nu 26 32 f.; 27 1; Josh 17 3 f.), the head of a family or clan of the tribe of Manassæ. The clan is called the Hephærites in Nu 26 32. (2) LXX Ἡφέρ, Ἡφηρ (1 Ch 4 6), a man of Judah. (3) LXX Ὠφέρ, Ὠφήρ (1 Ch 11 36), one of David’s heroes.

HEPHER ( Heb, hēphēr): (1) LXX Ὠφέρ, Ὠφήρ (Josh 12 17), a Canaanitish town mentioned between Tappath and Aphek, unidentified. (2) In 1 K 4 10 a district connected with Socho, and placed by Solomon under the direction of Ben-hesed of Arubbah, unidentified.

HEPHZIBAH, hēfêz-ī-bâh, “my delight is in her”): (1) LXX Ὠφεσσα, Ὠψεσα, Ὠψεσά, Ὠψεσά, Ὠφεσά, Ὠψεσιβά, Ὠψεσιβά, the mother of Manassæ (2 K 21 17). (2) The new name of Zion (Isa 62 4); LXX translates Θεσσαλονίκη, Théssalônikē, “my delight.”

HERAKLES, her-ā-kléz ( Ἡράκλες, Hērákleís). See HERCULES.

HERALD, her-ăl’d: The word occurs once (Dn 3 4) as the tr. of the Aram. word ܚܽܛܪܙ, ḫāriz (of ḫērāz, ḫēruz); “Then the herald cried aloud.” See also GAMES.

HERB, húrb, ērb: (1) ܠܱܠ, yârdâb, “green thing” (Ex 10 15; Isa 15 6); “a garden of herbs” (Dt 11 10; 1 K 21 2); “a dinner, m portion of herbs” (Prov 15 17). (2) ܐܒܪ, ṣōheb; cf Arab. ṣawah, “herbage,” “grass,” etc; “herbs yielding seed” (Gen 1 11); “herbs” for seed (Gen 1 30; Jer 14 8); trд “grass” (Dt 11 15; Am 7 2); “herbs” (Prov 27 25, etc).

(3) ܣܐܨܛܪܙ, desheb, trд “herb” (2 K 19 26; Prov 27 25; Isa 37 27; 66 14 AV), but generally GRASS (q.v.). (4) ܪܵܚܛܣܪܙ, ḫāriz, vegetation generally, but trд GRASS (q.v.).

(5) ܪܴܠܗܪ, yērsâ, ṣârōth (pl. only), “green plan’te” or “herbs.” In 2 K 4 39 the Talm interprets it to mean “cloveord,” but it may mean any edible herbs which had survived the drought. In Isa 26 19 the expression “dew of herbs” is in trд “dew of light” which is more probable (see DREW), and the tr “heat upon herbs” (Isa 18 4 AV) is in RV trд “clear heat in sunshine.”

(6) ܒܪܣܛܪܙ, bōsinâ (He 6 7).

(7) λυκάνα, lákâna = yârdâb (Mt 13 32). See also BITTER HERBS.

HERCULES, hûrk’-klëz ( Ἡράκλες, Hērákleís): The process of Heleneizing the Jews which began at an earlier date was greatly promoted under Antiochus Epiphanes (175–164 BC). Jason, who supplanted his brother Onias in the office of high priest by promising Antiochus an increase of tribute, aided the movement by setting up under the king’s authority a Gr palaestra for the training of youth in Gr exercises, and by registering the inhabitants of Jersus as citizens of Antioch (2 Mac 4 8 f.). Certain of these Antiochians of Jersus Jason sent to Tyre, where games were held every five years in honor of Hercules, that is, the national Tyrian deity Melkart, identified with Baal of OT history. According to Jos (Ant, VII, v, 3) Hiram, king of Tyre in the days of Solomon, built the temple of Hercules and also of Astarte. Jason’s deputies carried 300 drachmas of silver for the sacrifice of Hercules, but they were so ashamed of their mission that they “thought it their right to use the money for some sacrifice,” and “on account of present circumstances it went to the equipment of the galleyes” (2 Mac 4 18–20).

J. HUTCHISON

HERD, hûrd. See CATTLE.

HERDSMAN, hûrd’z-man (גֵּרְשָׁן, gōršān; AV, ERV “herdman”): A cowherd (Am 1 4). The same word is used in Syria today. גר, rôḥeh, has its equivalent in the language of Syria and Pal (Arab. ra‘), and is a general term for any kind of a herdsman (Gen 15 7; 26 20; 1 S 21 7). גר, nêkēḏa, occurs in one passage (Am 1 1); lit. it means one who spots or marks the sheep, hence a herdsman. Spotting the wool with different dyes is still the method of distinguishing between the flocks of different owners. The herdsman is the owner of the sheep, but a hireling. See SHEEP; SHEEP TENDING. JAMES A. PATCH

HERE, hér, in composition: Hereafter, hér-aff’r here [this present] and after represents Heb āḥar, “hinder part,” “end” (Isa 41 23), “the things that are to come hereafter” (āḥār after, behind the present), with den, “this,” āḥārē dēn, Aram. (Dn 2 29 45), āḥar, “after,” “behind,” “for” (Est 20 39); Gr ap’ dērī, “from now” (Mt 26 64). “Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven,” which does not mean “at a future time,” according to the more modern usage of “hereafter,” but (as the Gr) “from now,” RV “henceforth”; Tindale and the chief VSS after him have “hereafter,” but Wiclif has “for hennes forth.” Jn 1 51, “Hereafter ye shall see the heaven opened,” etc, where “hereafter” has the same meaning. It is omitted by RV after a corrected text (Wiclif also omits; ēn, “yet,” “still,” “any more,” “any longer” (Jn 14 30, RV “I will no more speak much with you,” Wiclif, “now I shall not”); mēkēt, “no more,” “no longer” (Mk 11 14, “no more mayest thou come hither” RV “henceforward”); apò tol nín, “from now” (Lk 22 69, RV “From henceforth shall the Son of man be seated at the right hand of the power of God,” Wiclif “after this time”; metà toitós (Jn 15 7, “Thou shalt know [RV ‘understand’] hereafter,” Wiclif “afterward”).

Heroby, hér-bî, represents bêzōth, “in or by this” (Gen 42 15, “Heroby ye shall be proved’’); ek tolóou, “out of this” (Jn 4 6, RV “by this”); en toitós, “in this” “by this means” (1 Cor 4 4; 1 Jn 2 35, 1 6 19.12.24; 4 2 13).

Herein, hér-in’, Heb bêzōth, “in” or “by this” (Gen 34 22, RV “on this condition”; en toitós (Jn 4 37; 9 30; 15 8; Acts 24 16; 2 Cor 8 10; 1 Jn 4 10.17).

Hereupon, hér-un-toô’; Gr eis toitó, “unto,” “with a view to this” (1 Pet 2 21, “For hereunto were ye called”): “hereunto” is supplied (Ecol 2
25. "Who else can hasten hereunto more than I," RV "who can have enjoyment," in "hasten there-to".

Heredity, hër-'ə-dət; Heb bā-'ə-rē, brā-'ə-rē, "in," "by," or "with this" (Ex 16 23; Mal 3 10, "Prove me now herewith, saith Jehovah").

"... to do this" (Ezr 4 22); for "in these things" (Rom 14 18); of "them that have sinned heretofore," for "which have sinned already" (2 Cor 5 19); of "heretofore" for "hasten unto" (1 Pet 3 9); "herewith" for "thus" (Lev 16 3).

HEREDITY, hē-'rō-de-i-tee; Heredity, in modern logical language, is the law by which living things tend to repeat their characteristics, physiologically and psychologically, in their offspring, Heredity the most uncultured peoples. The references to it in the Bible are of various kinds.

Curiously enough, little mention is made of physiological heredity, even in so simple a form as the resemblance of a son to his father, but there are a few references, such as Genesis 31 24, to giants for sons (2 S 21 18-22; 1 Ch 20 4-8; cf Gen 6 4; Nu 13 33; Dt 1 28, etc). Moreover Dt 28 59-61 may contain a thought of hereditary diseases (1 W. L. Walker). On the physiological side the data are almost equally scanty. That a son to his father may differ entirely is taken for granted and mentioned repeatedly (esp. in Ex 18 5-20). Even in the case of the king, the frequent changes of dynasty prevented such a phrase as "the seed royal" (2 K 11 1; Jer 41 1) from being taken very seriously. Yet, perhaps, the inheritance of mechanical dexterity is hinted at in Gen 4 20-22, if "father" means anything more than "teacher." But, in any case, the fact that "father" could have this metaphorical sense, together with the corresponding use of "son" in such phrases as "son of Belial" (Jgs 19 22 AV), "son of wickedness" (Ps 89 22), 'sons of the prophets' (Am 7 14, etc), "son of the wise," ... of ancient kings" (Isa 19 11; this last phrase may be meant literally), shows that the inheritance of characteristics was a very familiar fact. See Son.

The question, however, is considerably complicated by the frequent solidarity that the Hebrews ascribed to the family. The individual.

2. Hebrew vidual was felt to be only a link in the Conception chain, his "personality" (very vaguely of Heredity conceived) somehow continuing that of his ancestors in that of his descendants. After death the happiness (or even existence; see Death) of this shade in the other world depended on the preservation of a posternity in this. Hence slaying the sons of a dead man was thought to affect him directly, and it would be a great mistake to suppose that an act such as that of 2 S 21 1-9, etc was simply to prevent a blood-feud. Nor was it at all in point that the children might repeat the qualities of the father, or, much this may have been realized in other connections. Consequently, it is impossible to tell in many cases just how much of a modern heredity idea is present.

The most important example is the conception of the position of the nations. These are traced back to single ancestors, and in various cases the qualities of the nation are explained by those of the ancestor (Gen 9 22-27; 21 20-21; 49, etc). The influence that determines national characteristics is thought to be hereditary, and yet not all of them are hereditary in our sense; e.g. in Gen 27, the condition of the descendants of Jacob and Esau is conceived to have been fixed by the nature of the blessings (mistakenly) pronounced by Isaac. On the other hand, Ezra (9 11:12) thinks of the danger of intermarrying with the children of a degenerate people in an entirely modern style, but in Dt 23 3-4 the case is not as clear; "a curse pronounced on the nations for their active hostility is more in point than moral degeneracy (however much this may be spoken of elsewhere, Nu 25 1-3, etc), and it is on account of the curse that the taint takes ten generations to work itself out, while, in the case of Edomite or Ethiopian blood, purity was attained in three. Hence it is hard to tell just how Ex 20 5.6 was interpreted. The modern conception of the effect of heredity was surely present in part, but the whole thing tends to an extension of the curse-bearing individuality that we should find hard to understand.

The chiefest question is that of the Israelites. Primarily they are viewed as the descendants of Abraham, blessed because he was blessed (Gen 22 15-18, etc). This ham's was taken by many with the utmost Children literalness, and physical descent from Abraham was thought to be sufficient (esp. Mt 3 9); Jn 8 24-44; Rom 9 6-13, or at least necessary (esp. Est 2 59; 9 2; Neh 7 61), for salvation. Occasionally this descent is stated to give superior qualities in other regards (Est 6 13). But a distinction between natural inheritance of Abraham's qualities and the blessing bestowed by God's unbounded favor and decree on his descendants must have been thoroughly recognized, otherwise the practice of proselytizing would have been impossible.

In the NT the doctrine of original sin, held already by a certain school among the Jews (2 Esd 7 48), alone raises much question.

4. Heredity regarding heredity (of 1 Cor 7 14).

and the NT. Otherwise the OT concepts are simply reversed: where likeness of nature appears, there is (spiritual) descent (Rom 4 12; Gal 3 7, etc). None the less, that the Israel "after the flesh" has a real spiritual privilege is stated explicitly (Rom 3 1-2, 11 26; Rev 11 13). See Blessing; Curse; Family; Salvation; Sun; Tradition.

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HERES, hē-'rēs, hē-'rēs:

1. [hē-'rēs, hē-'rēs], har-heres, "Mount Heres" (Jgs 1 34 f), a district from which the Amorites were not expelled; it is mentioned along with Aijalon and Shalumm. In Josh 19 44 f we have then two towns in association with Iresheshesh and many authorities conjecture continuity here in the sun, and [hē-'rēs, hē-'rēs, probably a copyist's error for ḫē-'rēs, "city,"] we have in Jgs 1 34 a reference to Beth-shemesh, the modern 'Atin Shams. Conder thinks that Batn Hardaksh, N.E. of Aijalon, a prominent hill, may be the place referred to. Budde thinks Har-heres may be identified with the Bin-Ninib (Ninib being the fierce morning sun) of the Am Tab; this place was in the district of Judah.

2. [hē-'rēs], ma-ādāh he-heres, "the ascent of Heres" (Jgs 8 13, AV "before the sun was up"), the place from which Gideon returned to Succoth after his defeat of Zebah and Zalmunna. RV is probably a great improvement over all, but both the text and the topography are uncertain.

3. [hē-'rēs], ḫē-'rēs, heres, "City of Heres" EVm, "City of Destruction" (hē-'rēs, heres) EV, or "City of the sun" (hē-'rēs, heres) EV. This is the name of one of the "five cities in the land of Egypt that boasted the language of Canaan, and sworn to Jeh of Hosts" (Isa 19 18). See In-na-he-re.

HERESH, hē-'rēs, hē-'rēs; LXX B, 'Pa- 'rēs, Rharaitl, A, 'Aqē, ḫersē, A Levite (1 Ch 9 15).

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