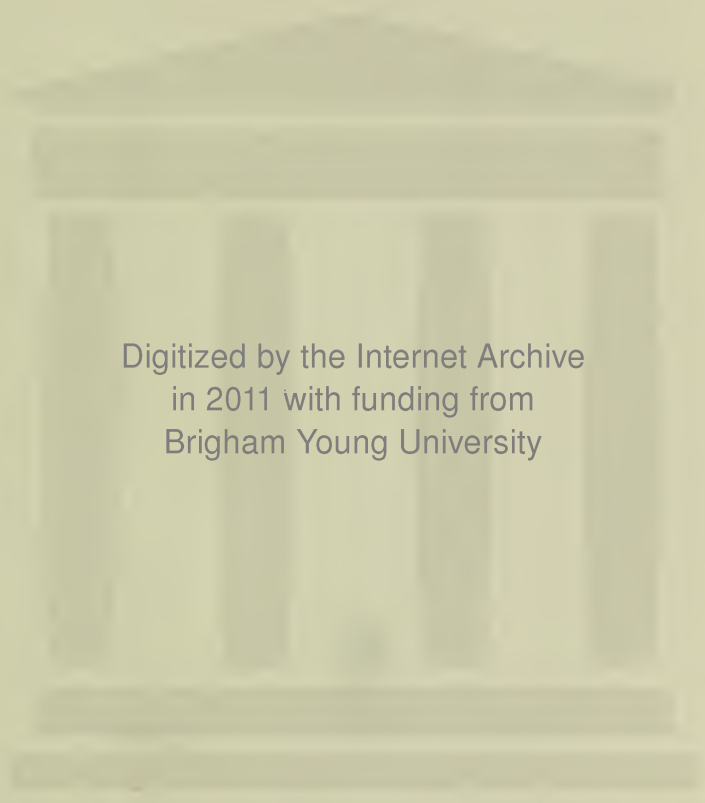




HAROLD B LEE LIBRARY  
BRIGHAM YOUNG UNIVERSITY  
PROVO, UTAH



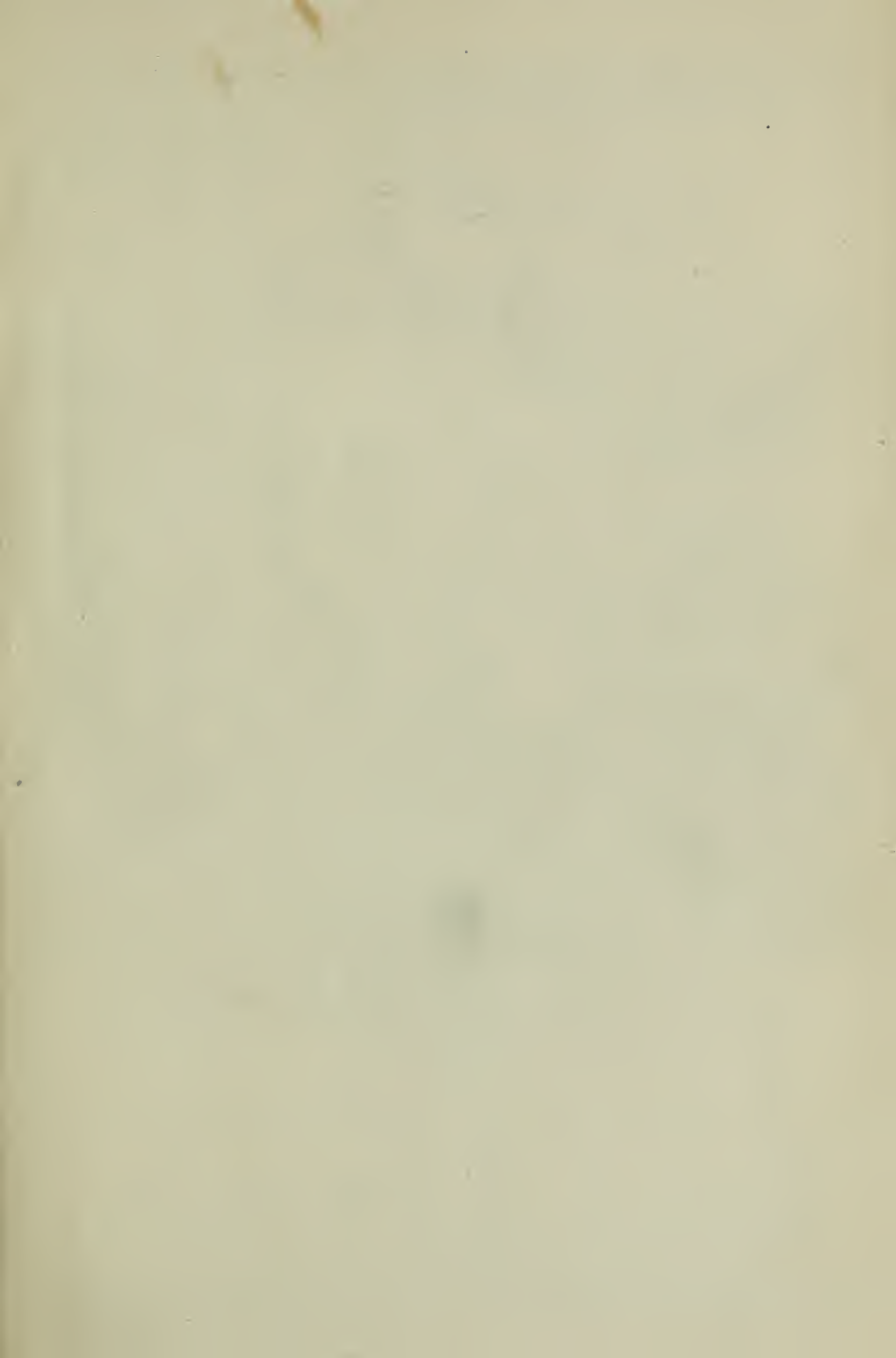


Digitized by the Internet Archive  
in 2011 with funding from  
Brigham Young University







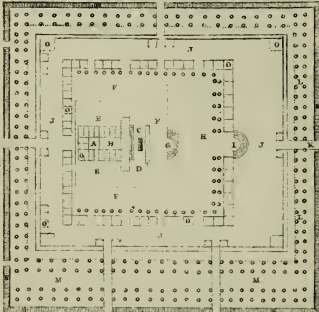


# JERUSALEM

IN THE  
TIME OF CHRIST.



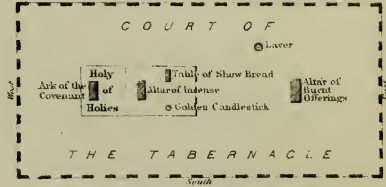
## PLAN OF THE TEMPLE



in the time of Christ

- A The Holy of Holies
- B The court of the Women
- C The Holy Place
- D The Altar of Burnt offerings
- E The Brazen Laver
- F The court of the Priests
- G The gate Nicanor
- H The court of the Mozaen
- I The side Jerusalem
- J The court of the Gentiles
- K The Rastrea or Shushan Gate
- L Solomon's Porch or Colonnade
- M The Royal Porch
- N The outer Wall
- O Apartments for various use

## PLAN OF THE TABERNACLE



DS  
111  
-627  
1870-2

# SACRED GEOGRAPHY,

AND

# ANTIQUITIES.

WITH MAPS AND ILLUSTRATIONS.

BY REV. E. P. BARROWS, D. D.



AMERICAN TRACT SOCIETY,

150 NASSAU-STREET, NEW YORK.

ENTERED, according to Act of Congress, in the year 187 , by the AMERICAN  
TRACT SOCIETY, in the Office of the Librarian of Congress at Washington.

HAROLD B. LEE LIBRARY  
BRIGHAM YOUNG UNIVERSITY  
PROVO, UTAH



## PREFATORY REMARKS.

---

THE geographical features of the Holy Land were peculiar, as well as the institutions of its inhabitants. It lay in the centre of the great empires of antiquity, and was yet isolated from them in a remarkable way. On the south were Egypt and Ethiopia ; on the east, Assyria and Babylonia, and beyond them the Medes and Persians ; on the west, Greece and Rome. With all these empires they were successively brought into contact, and with some of them their relations were very intimate and long continued. At the same time they were separated from Egypt and the eastern empires by deserts on the south and east ; between them and the western empires lay the Mediterranean ; and on the north were the mighty walls of Lebanon and Anti-Lebanon, admitting access to Palestine only by a few narrow defiles. Palestine proper had on the east the additional barrier of the deep Jordan valley, with its continuous western wall of mountains stretching without interruption from the southern desert to the plain of Esdraelon. Thus were the Hebrews shut out, in a great measure, from the surrounding heathen nations ; while, at the same time, these nations stood ever ready, as God's ministers, to execute from age to age his high purposes of discipline and training, till the way should thus be prepared for the advent of Christ, and the spread of the gospel from Palestine as a centre though all the surrounding lands.

Before the Assyrian and Babylonish captivities the Hebrew people were mainly confined to their own territory. In it their national character was formed, and its peculiar geographical isolation conspired with their peculiar institutions to cherish an intense national spirit. Palestine was their world, and all that they wrote bore the impress not only of the Mosaic institutions and the national history connected with them, but also of the natural scenery that surrounded them and the natural objects with which they were familiar. It follows that the reader who would enter fully into the spirit of the

biblical writings, especially those of the Old Testament, must make himself familiar with the geography and natural history of the Holy Land.

Within the present century the investigations of missionaries and intelligent travellers have shed a flood of light on many points once involved in obscurity. Still clearer light may be expected as the result of further investigations. Meanwhile it seems eminently desirable that the great mass of valuable information already collected, which is scattered through so many volumes, should be condensed and put into a methodical form, that it may thus be made available to the great body of biblical students. In the present *Outlines of Sacred Geography* the attempt is made to perform this work with as much brevity as is consistent with a clear statement of the various topics that come up for consideration. In the *Geography of the Holy Land* its natural divisions have been followed, all of which lie in a north and south direction. To the description of each division is appended an account of its principal cities and villages, with the scriptural reminiscences connected with them. Then follows a brief account of the *Countries adjacent to Palestine*—on the south, on the southeast and east, on the northeast and north; and finally a notice of the *More Distant Empires and Regions* in their relation to the covenant people.

In the preparation of these outlines a large number of works has been consulted, and it has been the author's aim to give credit for everything distinctive or peculiar. If in any instance he has failed to do so, it is from inadvertence, not from design. In a multitude of cases the information used comes from so many sources, and is so blended together, that particular references are unnecessary. The references to Robinson's *Biblical Researches* are always to the second edition, containing his latter researches, unless otherwise specified. In the references to Ritter's *Geography of Palestine*, the translation made by the Rev. William L. Gage has been used: a translation for which American students of Scripture are much indebted to Mr. Gage.

The final end of these *Outlines* being the illustration of Holy Writ, numerous quotations from Scripture or references to it have been added. The writer hopes that the biblical student will derive valuable assistance from these in the study of God's word.

# CONTENTS.

---

## PART I.

### OUTLINES OF SACRED GÉOGRAPHY.

---

#### CHAPTER I.

##### GENERAL VIEW OF PALESTINE.

1. Ancient Syria. Its extent and boundaries. The Hebrew term *Aram*, how employed.
2. Palestine in the modern sense of the word. It should be carefully distinguished from the Palestine of our version. Various Scriptural designations—Land of Canaan; Land of Israel in its earlier sense, and in its later as distinguished from the land of Judah; Glorious land; Holy land; Land of promise.
3. Extent of the promised land according to the original grant. The whole of this territory never permanently possessed. Distinction between the river of Egypt and the torrent of Egypt.
4. The promised land as described by Moses and Joshua—its western boundary, its eastern, its southern. Its northern border as described by Moses. Position of “the entering in of Hamath.” Its eastern border to the base of Hermon and the Jordan. Its northern border as defined in the Book of Joshua. This lay far south of that given by Moses.
5. Extent of the region permanently occupied by the Israelites. Its boundaries on the west and north. Various measurements of the Israelitish territory. Oriental modes of computing distances. General outlines of Palestine compared with those of New Hampshire.
6. General features of Palestine—the deep valley of the Jordan and Dead sea.
7. The broad mountainous belt on the west side. Interruption by the plain of Esdraelon. Its eastern border precipitous. Offset of lower hills on its western border. Its breadth.
8. The Mediterranean plain. Hebrew names for the different parts of this plain. Its extent.
9. The highland east of the Jordan.
10. Summary of the outlines of Palestine. Direction of the numerous ravines. Color of the soil in the limestone region; in the basalt region.
11. Remarks on the roads of Palestine. Lines

of travel north and south; east and west between the highlands and the valleys. Military route between Egypt and the eastern empires. Remarks on the use of wheeled carriages. 12. Peculiar situation of Palestine in relation to the great empires of antiquity. Strength of Palestine in a military point of view. Its adaptation to the purposes of the theocracy-----PAGE 29

## CHAPTER II.

### HIGHLANDS WEST OF THE JORDAN VALLEY.

- I. Northern Section—Galilee in Part.* 1. Lebanon and Anti-Lebanon with the intervening valley. The Leontes and its course. 2. Elevated tract north of the plain of Esdraelon. Its eastern border. Its western border. Plains of Phœnicia and Akka. Mount Naphtali. Hills around Nazareth. 3. Mount Tabor. Its character. View from its summit. Incorrect tradition respecting this mountain. 4. Interspersed plains—Ramah, el-Buttauf. 5. The great plain of Esdraelon—its eastern side; its southwestern, its northern. Its general character and condition. Its three great arms. Description of the middle arm called the valley of Jezreel. Position of Jezreel and Beth-shan. Fountain of Jezreel. 6. The Kishon described. Explanation of Elijah's message to Ahab. 7. General features of the Galilean mountains. 8. Scriptural reminiscences connected with this region. 9. Notice of its towns. Nazareth, Cana of Galilee, Dabareh, Yâfa, Sepphoris, Hattim, Safed, Kedesh of Naphtali, Hazor, Taanach and Megiddo, Hadad-rimmon, En-gannim, Jezreel. The ridges of Gilboa and Duhy. Shunem, Nain, and Endor-----41
- II. Middle Section—Samaria in Part.* 10. Carmel. Its direction and extent. Its character. Beauty of its scenery. Scene of Elijah's sacrifice. 11. Mountainous tract of Samaria. How distinguished in character from that of Galilee. It is the Mount Ephraim of the Old Testament. 12. Plains of this region—plain of Dothan, Merj-el-Ghuruk, plain of Mukhna. 13. Situation of Shechem and Samaria. 14. Various names of Shechem. Description of the place. Its abundant fountains, verdure, and fruitfulness. 15. Its antiquity and Scriptural associations. 16. Notices of Ebal and Gerizim. Jotham's parable. 17. Notice of the people called Samaritans. Their origin. Their worship. Enmity between them and the Jews. Their temple on Gerizim. 18. Jacob's well. Tomb of Joseph. 19. Position of Samaria. Its beauty and strength. Its modern name and condition. 20. Scriptural reminiscences connected with Samaria. 21. Other places in Mount Ephraim—Dothan, Tirzah, Thebez, Shalem, Shiloh, Gilgal of the mountainous tract, Timnath-serah-----52
- III. Southern Section—Judea in Part.* 22. General features of the mountainous region of Judea. 23. Difference between its western and eastern slopes. Desert character of the eastern slope. Middle region on the west between the mountains and the plain. Greater and more rapid descent on the east. 24. Wilderness of Judah. Its general features. Its caverns. Names by



which the mountainous tract south of Mount Ephraim was designated. Notice of the South or South country. 25. Historical notices and sacred reminiscences. 26. Topography of Jerusalem. Its general position. The valley of Kidron on the east of the city. Its origin, course, and general features. Tombs in its sides. Not a perennial stream. Modern name of this valley. 27. Valley of Hinnom on the south. Its origin, course, and character. Figurative use of the name Gehenna. 28. Particular description of the site of Jerusalem. 29. Internal divisions of the city. Account of Tacitus; of Josephus, with remarks on his description. Course of the valley of Cheesemongers. Ritter's view preferred. Zion and Akra according to this view. Robinson's view, with the objections to it. 30. Josephus' account of the walls and towns. The question of the site of the tower of Hippicus and the holy sepulchre. Course and character of the modern walls. Gates of the ancient city. 31. Zion. The hill described. David's tomb. Zion only partly enclosed by the modern walls. Traditional holy sepulchre. Other suggestions respecting its site. 32. The ancient temple area. Remarks on its extent. Substantial identity of the temple area with the present Haram. Remains of ancient foundations. 33. General structure and appearance of the temple. 34. The fortress Antonia according to Josephus' description. 35. The New City or Bezetha on the north. Ophel on the south. 36. Dome of the Rock. Mosque el-Aksa. 37. Pool of Siloam described. Not a fountain, but a receptacle of waters from the Fountain of the Virgin. Subterranean channel connecting the latter with the former. Fountain of the Virgin described. Its irregular flow. Subterranean canal leading to it. 38. Immense substructions under the Haram. Vast subterranean excavation northwest of the Haram. This an ancient quarry. 39. Wells and fountains—well west of the Haram wall, vast reservoir under the Haram, subterranean water-channels, well En-rogel. 40. Cisterns and pools. Pool of Hezekiah, of Bethesda so-called, Upper pool of Gihon, Lower pool of Gihon. 41. Solomon's pools. Their number, situation, and dimensions. Sealed fountain above them. Aqueduct from them to Jerusalem. Their site the Etam of the Talmud and Etham of Josephus. The favorite resort of Solomon. Josephus' account of his retinue. 42. Site of Tophet. Jerome's description of the place. Defiled by Josiah. Origin of the term Gehenna, and its typical import. Typical use of Tophet. 43. Tombs around Jerusalem. Their general form. More elaborate tombs. Tombs of the Prophets so-called, of the Kings, of the Judges. Fondness of the ancients for magnificent sepulchres. 44. Garden of Gethsemane. Aceldama and the Potters' field. The Fullers' field. 45. Mount of Olives. Its course and extent. Its character. Mount of Offence. Sacred associations connected with the Mount of Olives. True place of the ascension. 46. Valley of Rephaim. 47. Places in the environs of Jerusalem—Bethany, Anathoth. Gibeah of Saul, Ramah of Benjamin. Various other places bearing the same name. Ramah of Samuel. Question respecting its site. Geba. This place not to be confounded with Gibeah. Michmash, et-Taiyibeh. Its probable identity

with the Ophrah of the Old Testament and the Ephraim of the New. Beth-el. Scriptural notices of this place. Its desecration by Jeroboam. Ai, Mizpeh. Scriptural incidents connected with the place. Gibeon. Its situation. Scriptural incidents connected with it. The two Beth-horons. Their situation described. Valley of Ajalon. Kirjath-jearim. Beth-lehem. Its original name. Its site and environs. Well of Beth-lehem. Alleged place of our Lord's birth and its surroundings. Rachel's tomb. Frank mountain. Tekoa. 48. Hebron. Its antiquity. Scriptural events connected with it. Its situation. Its pools. The great Haram of Hebron. It encloses the cave of Machpelah. Some account of its structure. Other names of Hebron. Valley of Hebron. 49. Places south of Hebron—Ziph, Carmel, and Maon, Juttah, Anab, etc. 50. Beer-sheba and the historic incidents connected with it. Wells of Beer-sheba ----- 66

### CHAPTER III.

#### THE MEDITERRANEAN PLAIN.

- I. Plain of Akka or Acre.* 1. Coast from Râs-el-Abyad to Carmel. 2. Plain and town of Akka. 3. Other places on the plain—Haifa, Achzib, Cabul -----116
- II. Plain of Sharon.* 4. General description of the plain south of Carmel. 5. Its northern part is the ancient Sharon. Its extent and general character. Its present deserted state. Custom of the inhabitants of Palestine to select hills for their cities and villages. 6. Ruins of ancient places in Sharon. Cæsarea. Its ancient name. Built with great splendor by Herod the Great, and made his residence. Notices of Cæsarea in the New Testament. Its present ruins described. 7. Antipatris. Its site, and notice of it in the New Testament. Dor. Arsûf. 8. Joppa, the seaport of Jerusalem. Scriptural notices of it. Description of the modern city and its environs. 9. Lydda. Its various names. Its position. Ramleh. Plain of Ono. Gilgal of the plain---- 117
- III. The Shephelah or Philistine Plain.* 10. Line of division between this and Sharon. Various renderings of the term in our version. Extent and character of this plain. Hilly district on its eastern border. 11. This plain the proper home of the Philistines. Scriptural notices of the origin of this people. 13. The five Philistine cities—Ekron, Gath, Ashdod, Ashkelon, Gaza. Samson's exploit in connection with Gaza. Notice of the place in the New Testament. Its present name and condition. Notice of some other places on the Philistine plain—Jabneel and Eglon. 14. Prophetic denunciations upon the Philistine cities, and their fulfilment. 15. Places among the hills on the eastern border. Eleutheropolis. Ruins of the place described. These identified by Robinson. Importance of this to sacred geography. 16. Valley of Elah and its environs. This the scene of David's encounter with Goliath. 17. Mareshah. Beth-shemesh. Timnath. Zorah. Eshtaol. Zanoah. Emmaus of Josephus. Question of the identity of this place with the Emmaus of the New Testament. 18. Desert south of the plain. Gerar. Rehoboth..... 122

## CHAPTER IV.

## VALLEY OF THE JORDAN AND DEAD SEA.

- I. General Remarks.* 1. Extent and direction of the chasm with its continuations south and north. 2. Position of the Dead sea and its immense depression. Waters flowing into it. Waters of the valley of Cœlesyria and of the Lebanon ranges. Waters of Wady-et-Teim. 3. The Jordan never flowed into the Red sea ----- 134
- II. Upper Jordan and Lake Hûleh.* 4. Chief sources of the Jordan. At Tell el-Kâdy. This the site of the ancient Dan. At Bâniâs, the ancient Cæsarea Philippi. The Hâsbâny. This the most remote but smallest source of the Jordan. Other minor streams. 5. Lake Phiala. 6. Basin of the Hûleh. Its extent and adjacent marshes. This lake probably identical with the Waters of Merom. 7. Course of the Jordan between the Hûleh and sea of Galilee. Ridge. Rapids. Elevation of the surface of Hûleh ----- 135
- III. Sea of Galilee and the Jordan below.* 8. Sacred associations connected with the Sea of Galilee. 9. Various names of the sea. Description of it. 10. Plain of Gennesaret. 11. Towns around the lake. Tiberias. Situation of the place. Founded by Herod Antipas. Long a seat of Jewish learning. Warm baths in its vicinity. Magdala. Dalmanutha. Capernaum. Question respecting its site. Khan Minyeh, Tell Hum, the Round Fountain. Chorazin and Bethsaida. Another Bethsaida east of the Jordan. Place where the multitude were miraculously fed. Scene of the healing of the demoniacs. Wady Hamâm and Beth-arbel. 12. Names applied to the Jordan valley—modern Arabic, Greek and Roman, Hebrew. 13. General description of the Ghor or outer Jordan valley. Its length and width. Mountains on the west and east. Its upper and lower divisions. Character of the different parts. 14. Inner valley of the Jordan. Its width and straight direction. Tortuous course of the Jordan within it. Verdure along its banks. 15. Annual rise of the Jordan. “The pride of Jordan.” 16. Saracenic bridge. Ruins of Roman bridges. Fords. 17. Tributaries of the Jordan. The Hieromax. The Jabbok. Nahr el-Jâlûd. 18. Climate of the Ghor. Some notice of its peculiar productions. 19. Unique character of the Jordan in its origin, course, and termination. Its unique history. Its waters thrice miraculously divided. Healing of Naaman. Swimming of iron. Baptism of John. Our Lord baptized in its waters. 20. Account of Jericho. Different sites of the place in different ages. Scriptural incidents connected with it. Immense descent from Jerusalem to Jericho. Dangerous character of the road. 21. Oasis of Jericho, how produced. Its two principal fountains. Josephus’ description of its extent and character. Notice of some of its products. Its present condition. 22. Other places in the Jordan valley. Gilgal. Fusail. The brook Cherith. Beisân with its Scriptural reminiscences. Site of Succoth. Ford of Beth-barah. Ænon. Place of our Lord’s baptism unknown ----- 140



- IV. *The Dead Sea and its Vicinity.* 23. Place of the Dead sea in the valley, how determined. Its immense depression. Its depth. Elevation of Jerusalem above the brow of the cliffs on its western side. These three measures equal. No known chasm has as great depression. Variable depth of its waters. 24. Extent of the sea, how determined. Average length and breadth. Terraces on its banks. 25. How shut in on both sides. Western brow. Eastern brow. Valleys and gorges in the adjacent cliffs. Character of the rocks. Low belt of shore. Peninsula in the southern part. The Sabkhab, or salt marsh at the southern end of the sea. Cliffs of Akrabbin. Marshes at the north end of the sea. Reference to these in Ezekiel. 26. Excessive heat of the region, and tropical character of its vegetation. Legends respecting it. 27. Salt mountain on the southern shore. Its extent and character. It accounts for the saltness of the waters of this sea. Valley of salt, and City of salt. 28. Volcanic character of the region. Hot springs. Sulphurous formation. Earthquakes. Connection between the earthquakes of Italy and Syria. 29. Bitumen of the Dead sea. It is thrown up from the bottom after earthquakes. Traces of bitumen on the shore. 30. Character of the water. Its intense saltness. Its buoyancy. Analysis. 31. Various names applied to this sea—The Salt sea, Sea of the Arabah, East sea, Asphaltic lake, Sea of Sodom, Sea of Lot, Dead sea. 32. Places of interest on or near its shore. Pass of En-gedi. Its position. Fountain. Vegetation. Description of the pass. Its use in ancient times. Scriptural references to it. Streams entering the Dead sea. Zurka Maïn. Arnon. Wady Kerak. Streams entering the southern bay. Fertile spots on the shore. The ancient fortress Masada. Convent of Mar Sâba ----- 157
- V. *Destruction of Sodom and the Neighboring Cities.* 33. The Dead sea existed before that event. 34. Various hypotheses respecting the mode in which the chasm of the Jordan and Dead sea was formed. 35. Site of Sodom and the neighboring cities. Grove's hypothesis that it was at the north end of the sea. The common hypothesis that it was at the south end. Argument in favor of this. 36. Manner of the overthrow of these cities. Scriptural account of the same. Changes connected with the catastrophe ----- 168

## CHAPTER V.

### THE REGION EAST OF THE JORDAN VALLEY.

1. Joshua's account of this region. Its two main divisions----- 173
- I. *Bashan.* 2. Extent of Bashan, and its divisions under the Romans. 3. General description of Bashan. Jebel Heish. Gaulonitis and Auranitis. Bata-næa. Question respecting the Mount of Bashan. 4. Trachonitis or the Lejah. It is the Argob of the Old Testament. Singular character of Lejah. Its borders studded with the remains of ancient cities. Josephus' account of Trachonitis. 5. Fertility of Bashan. Scriptural notices of it. 6. Ancient populousness of the region Its present desolate condition. Some account



- of its deserted cities and ruins. 7. Ancient towns of Bashan. Bozrah. The capital city of the region under Roman sway. Account of its ruins. Its citadel. To be distinguished from the Bozrah of Edom. Saleah. Beth-gamul. Ashtaroth and Edrei. Kenath----- 173
- II. Gilead.* 8. Its extent and two general divisions. Its northern boundary. Application of the term Mishor. 9. Northern division of Gilead or Jebel Ajlûn described. 10. Southern part of Gilead or the Belka. Site of Pisgah. Magnificent view from its summit. Balaam prophesied from the same height. 11. Rivers of Gilead—Hieromax, Jabbok, Zurka Main, and Arnon. 12. Remains of ancient cities. Gadara. Tombs in its vicinity. Gerasa. Its ruins the most extensive east of the Jordan. Site of Jabesh-gilead. Scriptural notices of this place. Site of Pella. Site of Ramoth-gilead, and its Scriptural history. Question respecting the site of Mahanaim. 13. Ruins in the southern part of the Belka. These places originally belonged to the Moabites, and fell again into their hands upon the decline of the Israelitish power. Heshbon, Elealeh, Beth-meon, Medeba, Kiriathaim, Dibon, and Aroer. 14. Remarks on the present condition of the land of promise, and its future prospects ----- 180

## CHAPTER VI.

## ANCIENT DIVISIONS OF THE ISRAELITISH LAND.

1. Recapitulation of its natural divisions----- 191
- I. Hebrew Division by Tribes.* 2. The boundaries of the tribes can be only proximately determined. 3. Tribes east of the Jordan. Extent of the kingdoms of Sihon and Og. How divided between the two and a half tribes. Territory of Reuben. Of Gad. That of the half tribe of Manasseh. 4. The eastern frontier of the above-named tribes. Their warlike character and conquests. Valor of the Gadites. 5. Remarks on the first attempt at distribution west of the Jordan. Idea under which it was commenced. This idea not realized. 6. Territory originally assigned to Judah. Its northern boundary. 7. Territory of Simeon. It fell within the lot of Judah. Jacob's prophetic words respecting Simeon. Remarkable decrease of the tribe in the wilderness. 8. Territory of Benjamin. Jerusalem lay within this tribe. 9. Territory of Dan. Its small size. Their expedition to the northern border of the land. 10. Territory of Ephraim. Of the half tribe of Manasseh. Excellence of the portion that fell to the sons of Joseph. 11. Issachar. 12. Zebulun. 13. Asher and Naphtali. Beauty and fertility of this part of Galilee. Prophetic encomiums of Jacob and Moses. 14. The tribe of Levi received no separate territory, but forty-eight cities with their suburbs. Form and dimensions of these cities. 15. The terms Judah and Israel after the separation of the ten tribes ----- 193
- II. Divisions of Palestine in the Roman Age.* 16. The three provinces west of the Jordan. 17. Galilee. Its boundaries and two subdivisions. Origin of the

term, and its original application. 18. Boundaries of Samaria. Josephus' account of its southern border. 19. Boundaries of Judæa. The South country of the ancient kingdom of Judah reckoned to Idumæa. 20. Bashan and its divisions under the Romans. The Galaaditis of the Romans substantially the same as Peræa----- 203

## CHAPTER VII.

### CLIMATE, SOIL, AND NATURAL HISTORY OF PALESTINE.

- I. Climate.* 1. Geographical position of Palestine contrasted with that of the gulf states of America. 2. Rainy and dry season. 3. Period of the rainy season. Wonderful transformation of the face of nature produced by it. 4. Meaning of the terms Early or Former and Latter Rain. 5. Region from which the rain comes. Scriptural illustrations. 6. Beginning and duration of the dry season. Its effect upon vegetation. 7. Distribution of rain. How determined. 8. Temperature of the different sections of Palestine. How determined. 9. Climate of the mountainous regions. Bad condition of the winter roads. 10. Climate of the Jordan valley. Of the Mediterranean plain. 11. Means of determining the relative temperature of these different regions. Direct observation of the thermometer. Times of harvest. Productions peculiar to the different regions. 12. The Sirocco. Its debilitating effects. Origin of the name. Scriptural notices of it----- 206
- II. Soil.* 13. Limestone the basis of the rocks of Palestine. Remains of a later chalk formation. Sandstones east of the Jordan valley. Basalt formations. 14. Natural capabilities of the soil. Question respecting the physical deterioration of the climate. A bad government the main cause of the present desolations of Palestine. Proofs of the natural fertility of the soil. Josephus' account of Galilee. Standard of comparison in Moses' description of the promised land----- 213
- III. Natural History.* 15. General remarks. 16. Plants furnishing food to man. 17. Plants furnishing clothing. 18. Fruit-bearing trees. Excellence of the vineyards of Palestine. Olive orchards. The fig. The sycamore. The pomegranate. Question respecting the apple-tree of our version. Oranges and other fruits. 19. Nut-bearing and other forest trees. The oak. Pistacia. Carob-tree. 20. Odoriferous and other plants, The hyssop of Scripture. 21. Egyptian plants in the valley of the Jordan and Dead sea. Notice of the papyrus. 22. Variety and beauty of wild flowers. 23. Use of flower-stalks and weeds for fuel. Of the ordure of animals. Burnings of lime. 24. Domestic animals of Palestine. Buffaloes tame and wild. Broad-tailed sheep. 25. Wild animals. The cony of Scripture. Dogs without owners in Palestine. 26. Birds of Palestine. Notice of the Syrian nightingale. Pigeons in the clefts of the rocks. 27. Reptiles. Different Scriptural names for venomous serpents. The fiery serpents of the wilderness, and fiery flying serpents of Isaiah. 28. Fishes and marine animals. Badger of our version.

Coracinus of Josephus. 29. Insects. Bees. Different kinds of honey. Locust of the east described. Its ravages. Use of locusts for food. 30. Unicorn of Scripture. Not a one-horned animal. It was of the ox kind, and known to the inhabitants of Palestine, but the particular species is uncertain. Question respecting the behemoth of Job. It was either the hippopotamus or the elephant. Meaning of the word leviathan----- 215

## CHAPTER VIII.

## COUNTRIES ON THE SOUTH OF PALESTINE.

- General remark ----- 228
- I. Egypt and Ethiopia.* 1. Claim of Egypt on our attention. Its names and ancient divisions. 2. Manetho's list of Egyptian dynasties. Remarks on Egyptian chronology. 3. Religion of the Egyptians. Their multiplication of deities. Relics of the primitive revelation. Why shepherds were an abomination to the Egyptians. 4. Government of Egypt. Its sacerdotal character. 5. Civilization of the Egyptians. Their progress in the arts and sciences. 6. Early relation of the covenant people to the Egyptians. 7. Their relation after the exodus. 8. Geographical features of Egypt. General divisions and extent of Egypt. 9. Upper Egypt. Its extent and character. Its subdivisions. Pathros. 10. Lower Egypt. Its boundaries. The coast. The alluvial plain behind it. 11. Land of Goshen. Its position and character. Intercourse between the Israelites and Egyptians. 12. Description of the Nile. 13. Annual rise of the Nile. Its amount at different places. Effect of excessive or defective inundations. The Nile to Egypt the source of both plenty and famine. 14. Great fertility of Egypt. Modes of culture and irrigation. 15. Productions of Egypt. 16. Climate of Egypt. Liability to famines. 17. Ancient cities of Egypt—Alexandria, Zoar, Sin, Tahpanhes. Hanes probably identical with Tahpanhes. Migdol. Pi-beseth. Pithom and Rameses. On. Noph. Thebes, the No-amon of Scripture. Syene. 18. Egyptian doctrine of the transmigration of souls. 19. Processes of embalming. 20. Tombs. The pyramids a class of these. Their form and dimensions. Fruitlessness of the toil bestowed by the Egyptians on the bodies of the deceased. 21. Ancient Ethiopia, the Cush of the Old Testament. Relation of Ethiopia to Egypt and the covenant people. 22. Candace and her territory----- 228
- II. Arabia.* 23. The Sinaitic peninsula. 24. The two gulfs that enclose the peninsula. Ezion-geber and the site of Ophir. 25. Description of the peninsula. 26. Passage of the Red sea by the Israelites. 27. The wilderness of Shur. Route of the Israelites to Sinai. Distinction between Horeb and Sinai. 28. Question of the place whence the law was given. 29. Route of the Israelites after leaving Sinai. Wilderness of Paran. 30. Question of the site of Kadesh. 31. Sinaitic inscriptions. 32. Adapta-



tion of this region to the designs of God. 33. Question of the maintenance of the flocks and herds of the Israelites in the desert. The manner of the forty years' wandering. 34. The Amalekites. 35. The Kenites - - - - - 247

## CHAPTER IX.

### COUNTRIES ON THE SOUTHEAST AND EAST.

- I. Edom.* 1. Territory of Edom before and after the Babylonish captivity. 2. Mount Seir described. 3. The Arabah at its western base. 4. Places of interest in and around Mount Seir. Petra. Its situation described. Approach from the east by the Sik. The Khuzneh. General remarks. Sela and Petra probably identical. Mount Hor. Bozrah and Tophel. 5. Relation of the Edomites to the Israelites. The occupancy by them of the south country of Judah during the captivity. Present desolation of Idumæa- 259
- II. The Country of the Moabites.* 6. Proper Moabitish territory, and its character. 7. Its eastern cliffs bordering on the Dead sea. Wady Kerak. 8. Ar Moab. Kir Moab, the modern Kerak. 9. Relation of the Moabites to the children of Israel. Present desolation of their territory. The water that came by the way of Edom----- 264
- III. The Country of the Ammonites.* 10. Boundaries of Ammon. In what sense half their land was given to the tribe of Gad. Their nomadic character, and the fewness of their towns. 11. Rabbah. Its site described. Its magnificent ruins. 12. Relation of the Ammonites to the covenant people ---- 267
- IV. The Midianites, and other Arabian Tribes.* 13. Seat of the nation. 14. Relation of the Midianites to Israel. 15. Various Arabian tribes. Ephah. Sheba. Kedar. Nebaioth. The Hagarites. Tema. Dumah. The land of Uz-- 269

## CHAPTER X.

### COUNTRIES ON THE NORTHEAST AND NORTH.

- I. Mesopotamia.* 1. Remarks on the terms Aram and Hebrew. 2. Hebrew and Greek names of Mesopotamia. 3. Extent and divisions of Mesopotamia. 4. Haran. Habor, Halah, and Hara. Modern Mesopotamian towns. 5. Connection of the Israelitish nation with Mesopotamia ----- 273
- II. Syria Proper.* 6. Its boundaries and extent. 7. Grand feature of this region. 8. The range of Lebanon. Its direction and extent. Its highest peaks. Its western declivity. Its eastern. Origin and signification of the name Lebanon. View of Lebanon from below and from above. Products of Lebanon. Its fruits. Its vineyards. Cedars of Lebanon. 9. Ridge of Anti-Lebanon. Its two divisions. Its character. Its southern part the Hermon of the Old Testament. Ridges radiating from Hermon. 10. Cœle-Syria and Wady et-Teim. Different extensions given by the ancients to the term Cœle-Syria. 11. The Leontes. Its stupendous chasm. Ancient castle at

its bend.	12.	Entering in of Hamath. Jebel en-Nusairiyeh. Mount Casius. Plain of Hums and mountain range north of it. Valley of el-Ghâb.	
	13.	Course of the Orontes.	
	14.	Chain of Amanus and the hilly tract to the east. Gates of Syria and plain of Issus.	
	15.	Places of chief interest in the great Syrian valley. Beth-rehob. Abel-beth-maachah. Ijon. Baal-gad. Hâs-beiya and Râsheiya. Ruins of Baalbec. Relics of heathen temples along this valley. Ribleh and its Scriptural associations. Hums, the ancient Emesa. Hamah, the Hamath of Scripture. Antioch. Its situation, and Scriptural notices of it. Seleucia.	
	16.	Plain of Damascus. Its boundaries, form, and extent.	
	17.	Irrigation of the plain. The Abana and Pharpar. Comparison of these streams with the Jordan.	
	18.	Approach to Damascus from the west. The city described.	
	19.	The plain of Damascus. Its lakes and marshes.	
	20.	Antiquity and history of Damascus. Scriptural notices of it.	
	21.	Helbon and its wine.	
	22.	Aram-Zobah.	
	23.	Abilene.	
	24.	Palmyra. Its ruins described	276
<i>III. Phœnicia.</i>	25.	Boundaries of Phœnicia Proper.	
	26.	Phœnicia in the wider sense.	
	27.	Commercial character of the Phœnicians. Wide extent of their commerce. Circumnavigation of Africa.	
	28.	Their progress in the arts and sciences. The Greeks had from them their primitive alphabet. Substantial agreement of their language with that of the Hebrews.	
	29.	Their friendly relation to the Hebrews in David's and Solomon's time. Their unfriendly conduct at a later date.	
	30.	Phœnician cities. Tyre. Its site. Converted into a peninsula by Alexander's causeway. Its harbor. Its great antiquity. Sieges sustained by it. Its present miserable condition. Ezekiel's description of the Tyrian commerce with the surrounding regions—Senir, the isles of Elishah, Lud and Phut, Tarshish, with the questions concerning it, Javan, Tubal and Meshech, Togarmah, Dedan, Vedan. Zidon, or Sidon. Its antiquity and history. Beauty of its environs. Zarephath, the Sarepta of the New Testament. Gebal. Arvad. The modern cities of Beirût and Tarâbulus, or Tripolis	291

## CHAPTER XI.

## ASIA MINOR AND GREECE.

1. Application of the modern term Asia Minor. Meaning of the word Asia in the New Testament. Character of Asia Minor. Loose use of the term Asia in the apocrypha.
2. Greece. General remark on the region. Designations of Greece and the regions west of it, in the Old Testament. Meaning of the word "isles." Chittim. Asia Minor and Greece very prominent in the history of the apostolic labors.
3. The seven churches in Asia. Their general position and relation to each other. Ephesus, with its port Miletus. Smyrna. Pergamos. Thyatira. Sardis. Philadelphia. Laodicea. Colosse and Hieropolis in the neighborhood of Laodicea.
4. Paul's first missionary tour. Cyprus, with its towns Salamis and Paphos. Attalia. Perga. Anti-

och in Pisidia. Iconium. Lystra and Derbe. 5. Paul's second missionary tour. His course through Cilicia, Phrygia, and Galatia to Troas; from Troas by Samothrace and Neapolis to Philippi in Macedonia; from Philippi through Amphipolis and Apollonia to Thessalonica. Description of this place. The apostle at Athens, and at Corinth. 6. Paul's third missionary tour. He passes through Asia Minor to Ephesus. His long stay at Ephesus. He visits Greece and returns to Troas. Illyricum and Dalmatia. The apostle's route from Troas by Assos, Mitylene, Chios, Samos, Miletus, Coos, Rhodes, to Patara. His return to Jerusalem. 7. Places noticed in connection with Paul's voyage to Rome. Adramyttium. Course to Myra. Promontory of Cnidus. Island of Crete. Promontory of Salmone. The Fair Havens near Lasea. Phœnice. Clauda. Melita, the modern Malta. Position of the quicksands. Course from Melita to Rome by Syracuse, Rhegium, Puteoli, and The Three Taverns ----- 299

## CHAPTER XII.

### THE EASTERN EMPIRES.

General remark -----	309
<i>I. Assyria.</i> 1. Assyria Proper and the Assyrian empire. 2. Relations of this empire to the kingdoms of Israel and Judah. 3. Former flourishing condition of the Assyrian region, and its civilization in ancient times. 4. Ruins of the Assyrian cities. Ancient Nineveh. 5. Fulfilment of prophecy. 6. Other Assyrian places -----	309
<i>II. Chaldæa.</i> 7. Chaldæa Proper. Babylonia. Chaldæa in the wider sense. Chaldæans as a class of learned men. The land of Shinar. Eden. 8. Antiquity of the Babylonian kingdom. The Chaldæan monarchy of Scripture history. Date and duration of the Babylonish captivity. 9. Ancient Babylon. 10. Other Babylonian cities -----	314
<i>III. The Medes and Persians.</i> 11. Upper Media. Lower Media. 12. The two cities called Ecbatana. The Achmetha of Ezra. 13. Persia in the strict sense. The Persian empire. Elam. Susa. 14. Empire of the Medes and Persians -----	317

## CHAPTER XIII.

### OTHER REMOTE REGIONS.

1. Scriptural notices of Italy few and general. Rome. Prevalence of Greek literature in that city. 2. Armenia. Ararat. 3. Gog and Magog. 4. India. 5. The land of Sinim or China -----	320
--	-----

## PART II.

## BIBLICAL ANTIQUITIES.

## FIRST DIVISION—DOMESTIC ANTIQUITIES.

## CHAPTER XIV.

## AGRICULTURE.

1. Adaptation of Palestine to agricultural pursuits. 2. The Mosaic laws favorable to agriculture—the sabbatical year; the year of jubilee. 3. Irrigation of the soil; its various modes and Scriptural references to it. 4. Terraces. 5. Implements of agriculture—the plough, mattock or hoe, harrow. 6. Animals employed in agriculture. The ploughman's goad ..... 335
- PRINCIPAL DEPARTMENTS OF AGRICULTURE. I. *The Cereal and Leguminous Plants.*
7. Wheat, barley, etc.—beans, lentiles, etc. 8. Seedtime—modes of sowing. 9. Barley and wheat harvest. Mode of reaping and gathering. 10. Threshing-floors. Modes of threshing. The threshing sledge. Threshing a symbol of destroying judgments. 11. Winnowing. The winnowing shovel or fan. Winnowing a symbol of discriminating judgments. 12. Storehouses for grain. 13. Provision made for the poor in the Mosaic code. Harvest scenes in the book of Ruth----- 342
- II. *Culture of the Vine.* 14. Palestine celebrated for its vineyards. The vine of Sorek. Wild grapes. 15. Appointments of a vineyard. The hedge, tower, etc. 16. The vintage. Raisins, and honey of grapes. 17. Wine and its manufacture. The winepress and vat. Treading of the grapes, and its symbolical import. 18. Different preparations from the must. Exposure of wine bottles to smoke. 19. Strong drink, how prepared. Drugged wine and its symbolical import. 20. Various terms for the juice of the grape or preparations made from it. Distinction between new wine and wine. Honey of grapes. Sweet wine. Wine on the lees. Vinegar of wine---- 348
- III. *Culture of the Olive.* 21. The olive-tree and its wood. 22. Olive-berries and oil. 23. Modes of expressing the oil. Beaten Oil. Various oil-mills. Question respecting the treading of olives. 24. The storing of olive-oil ----- 356
- IV. *Fruit-Trees.* 25-27. The date-palm. 28. The fig-tree. 29. The sycamore. 30. The pomegranate. 31. The apple of the Old Testament. The almond 359
- V. *Various Other Departments of Agricultural Labor.* 32. Gardens and orchards. Hebrew idea of a paradise. Scriptural allusions to gardens. 33. The balsam of the Old Testament. Opobalsamum. Myrobalanum. 34. Honey of bees. Abundance of bees in Palestine. Food of the Baptist in the wilderness ----- 364



## CHAPTER XV.

## CARE OF FLOCKS AND HERDS AND OTHER ANIMALS.

1. Nomadic character of the early patriarchs, and of the two and a half tribes east of the Jordan. 2. The civilization of nomads inferior to that of agricultural people. Their roving life. Their abode in tents. Oriental tents described, and their furniture. Order of encampment. The nomadic life unfavorable to stable institutions, and favorable to predatory expeditions. Ancient plundering incursions of the nomadic tribes. 3. The camel. 4-8. Sheep and goats. 9. Neat-cattle. 10. Fountains and cisterns. 11. Asses. 12. Horses. 13. Hunting and fishing ----- 367

## CHAPTER XVI.

## HOUSES AND THEIR APPOINTMENTS.

1. Caves as dwelling-places. 2. Different classes of houses. 3. General idea and plan of an oriental house. It fronts inwardly, and presents a mean appearance externally. The doorway or gate. The porch. 4. Courts of oriental houses. These distinguished from the court of the temple. 5. The verandah around the court, and chambers behind it. Gallery of the second floor, with its chambers. Different quality and uses of the chambers. Outer and inner courts. Height of oriental houses. Cellars for storage. 6. The reception-room. This the room of the high-priest's palace where Jesus was arraigned. Circumstances of the evangelic narrative. Guest chambers. Divans. The corner of the divan the seat of honor. 7. Flights of stairs. Windows and lattices. 8. Flat roofs of oriental houses. Manner of their construction, and materials employed. Their imperfection. Case of the paralytic who was let down through the roof. 8. Uses made of these roofs. Samson's exploit in the temple of Dagon. 9. Battlements around the roofs. Upper chambers. Our Lord's admonition to him who is upon the housetop. Proclamations from roofs. 10. Fireplaces and absence of chimneys. Summer and winter houses. Egyptian mode of ventilation. 11. Materials of eastern houses. 12. Their appointments. 13. Their Aspect. Walls of ancient cities--- 383

## CHAPTER XVII.

## DRESS AND PERSONAL ORNAMENTS.

1. General remarks. 2. The tunic. 3. The girdle. Girding up the loins. 4. The robe. 5. The mantle. Its use as a covering at night. Varieties of it. Modern oriental outer garments. Breeches. 6. The oriental shoe a sandal. Oriental usages in respect to sandals and shoes. 7. The hair and beard. Head-dresses. 8. The staff. The signet and its use. The necklace. Clothing an officer with robes of office. 9. Veils. 10. Ezekiel's description of the dress of a woman of rank. Isaiah's catalogue of female adornments. Paint-



ing the eyebrows. Wearing of artificial horns not a Hebrew usage. 11. Materials employed for clothing. Prohibition in respect to garments of mixed materials, and to the interchange of garments between the sexes. Fringes on the borders of garments. Phylacteries. 12. Colors of garments, and their significance. Changes of raiment ----- 396

## CHAPTER XVIII.

## THE PREPARATION OF FOOD AND MEALS.

1. The primitive mortar and pestle. 2. Oriental mills. Women grinding at them. Manner of working them. Sound of the millstone. 3. Kneading-troughs. 4. Bread unleavened and leavened. Unleavened cakes baked in the ashes. Modern Arabic process. Unleavened bread of the modern Jewish passover. Loaves of leavened bread. 5. Ovens and bakeries. Public ovens. Private ovens portable and fixed. 6. Other modes of cooking. 7. Articles of diet. 8. Posture at meals. Of the ancient Hebrews, of the Jews in our Saviour's time. 9. Mode of taking food. Washing of hands. An Arab feast described. Wedding and birthday festivals. The wedding garment of our Lord's parable. 10. Oriental hospitality, ancient and modern --- 408

## CHAPTER XIX.

## DOMESTIC RELATIONS AND USAGES.

- I. *The Family.* 1. Origin of polygamy. Position of the Mosaic law with respect to it. Its discontinuance under the gospel. 2. Distinction between the wife and the concubine. General remark. 3. Hebrew usage in regard to the choice of a wife. 4. The espousal. 5. Marriage dowry given on the side of the bridegroom. No dowry in the case of concubines. 6. Consummation of the marriage. The marriage-feast, and ceremonies connected with it. 7. The law of the Levirate. 8. Forbidden degrees of consanguinity. Question concerning the marriage of a deceased wife's sister. Intermarriages with the Canaanites forbidden. Special restrictions in the case of the high priest, and of common priests. General remark on second marriages. 9. The Hebrew law of divorce. Our Saviour's rule. 10. Adultery as defined by the Mosaic law. Penalty attached to the crime. Ordeal for a woman suspected of adultery. 11. The Hebrew wife's desire of offspring. Birthday festivities. The rite of circumcision, and naming of the child. Purification of the mother. Significance of Hebrew names. The giving of new names. 12. Power of the father over his children, and its limitation by the Mosaic law. Prerogatives of the first-born son. Figurative use of the term first-born ----- 419
- II. *Masters and Servants.* 13. Distinction between hired servants and bond-servants. The Hebrew servant not a personal chattel. His rights as a man. Every religious privilege secured to him. Question in respect to the rite

	of circumcision.	14. Classes of servants.	Man-stealing a capital offence.	
	15. Limitations of the time of servitude.	Two classes of passages considered, and the different ways of reconciling them.	16. Servitude among the Gentile nations-----	430
III.	<i>Forms of Social Intercourse.</i>			
	17. Ancient Hebrew forms of salutation illustrated from Scriptural examples.	Various forms of greeting.	Modern oriental forms of salutation.	Their tediousness and heartlessness.
	18. Dancing as a religious act.	Social dancing.	19. Place of woman among the Hebrews.	Reserve in the social intercourse between the sexes.
	The degradation of woman in Mohammedan countries.	20. Ceremonial of visits.	The gates of cities places of common resort.	21. The bestowal of gifts and alms ----
IV.	<i>The Burial of the Dead.</i>			434
	22. The loss of burial considered as a great calamity.	23. Funeral rites of the ancient Hebrews.	Burning of the corpse not customary among them.	24. Oriental expressions of mourning.
	Professional mourners, ancient and modern.	Self-laceration for the dead forbidden to the Hebrews -----		439
	<i>Appendix.</i>			
	Grecian and Roman games -----			443

## CHAPTER XX.

## THE SCIENCES AND ARTS.

	1. General Remark-----	447
I.	<i>Hebrew Divisions of Time.</i>	
	2. Hebrew years and months.	3. Intercalary month.
	Jewish way of determining the beginning of the month.	4. Beginning of the Jewish year.
	In what sense the Hebrews had a sacred and a civil year.	Names of the Jewish months.
	5. Division of time into weeks.	The week of weeks.
	The week of years.	The week of Sabbatical years.
	6. The Hebrew day reckoned from evening to evening.	The time denoted by the two evenings.
	7. Hours and modes of determining them.	Hebrew and Roman watches-----
		447
II.	<i>Domestic and Mechanical Arts.</i>	
	8. Hebrew proficiency in these arts.	They were not preëminent in them -----
		451
III.	<i>The Art of Writing.</i>	
	9. Understood in Egypt before Moses' day.	He used the Shemitic alphabet.
	Notices of writing in the Pentateuch.	10. Materials of writing.
	Paper and parchments the most important of these.	Manufacture of paper from the papyrus plant.
	11. Instruments of writing.	Ink.
	12. Form of ancient books.	13. Epistles-----
		453
IV.	<i>Music and Musical Instruments.</i>	
	14. General remarks.	15. Origin of the Hebrew instruments.
	16. Egyptian and Assyrian stringed instruments—the harp, lyre, guitar or lute.	Question of the identification of Scriptural stringed instruments.
	18. Wind instruments—the horn and trumpet, the flute and pipe, the organ.	19. Instruments of percussion—the timbrel, the cymbal, etc. -----
		456
V.	<i>The Medical Art.</i>	
	20. General remarks.	21. Remarks on the leprosy of ancient times, and on demoniacal possessions -----
		460

## CHAPTER XXI

## TRADE AND COMMERCE.

1. The Hebrews before the captivity eminently an agricultural people. Change of their habits consequent on their dispersion among the Gentiles. 2. The early Hebrews not distinguished for their commerce. 3. Character of ancient navigation. Ships of war, and of burden. 4. Commerce by overland routes. The caravan. Chief caravan routes. 5. Inns, so called, of ancient times. They were either lodging-places in the open air, or caravanserais. 6. Weights and measures indispensable to trade and commerce. Tables of Hebrew weights and measures ----- 463

## SECOND DIVISION—CIVIL ANTIQUITIES.

## CHAPTER XXII.

## THE PATRIARCHAL FORM OF GOVERNMENT.

1. The covenant made with Abraham, and its conditions. The transaction at Sinai, and Joshua's charge to the people. 2. Mosaic legislation in the civil sphere. 3. Origin of the patriarchal form of government, and its defects. 4. Primary division of the Israelites into tribes, with their subdivisions. 5. Divisions made by Moses at Jethro's suggestion. Origin of the term "thousands" as applied to the families of the tribes. 6. Chiefs of the tribes, and divisions of tribes with their designations. These constituted the elders and representatives of the people, and the people were addressed through them. 7. Hebrew officers. Their close relation to the judges. They probably had the charge of the genealogical tables. 8. Courts appointed by Moses in the wilderness, and their relation to each other. Courts in the land of Canaan. Josephus' account of them. 9. Extraordinary rulers. The two offices of Moses. 10. The offices of Joshua. 11. The judges in an eminent sense. 12. Administration of the government during the patriarchal period. Loose relation of the tribes to each other. 13. The religious and social bond during this period. The three great national festivals, and their influence. The policy of Jeroboam the son of Nebat. Closing remark-- 469

## CHAPTER XXIII.

## THE KINGLY FORM OF GOVERNMENT.

1. General remark. 2. In the manner of establishing the kingly form of government God asserted his continued supremacy. 3. The bright side of this form—increase of national strength, internal tranquillity, suppression of idolatry by the pious kings. 4. The dark side—abridgment of personal liberty in accordance with the oriental idea of monarchy, arbitrary demand of ser-

vice, onerous taxes, patronage of idolatry by the wicked kings. Checks to the abuse of the royal prerogative. 5. Administration of the kingly government. The power of the kings subordinate to the Mosaic law. 6. Rite of inauguration. 7. Officers of the kingdom—the commander-in-chief, the commander of the body-guard, the recorder, the scribe, the officer over the levy, the king's counsellor, the king's friend. Officers of the royal household. 8. Sources of the royal revenue—presents, the produce of the royal possessions, tribute, the spoils of conquered nations, tribute imposed upon merchants. 9. The appointments of the royal household. Its splendor and luxury under Solomon, with the evils that ensued ----- 482

## CHAPTER XXIV.

### THE FORM OF GOVERNMENT AFTER THE CAPTIVITY.

1. Remarks on the captivity of the ten tribes, and the origin of the Samaritans. The Babylonish captivity. Return of the Jews to Palestine, and incorporation with them of a remnant of the ten tribes. 2. The distinction of tribes practically lost after the captivity. The Jews reestablished under their old constitution and laws, but in subordination to the Persian empire. Transfer of the power to the Greeks under Alexander the Great. 3. Their condition after the division of his empire. Their sufferings under Antiochus Epiphanes. Their independence, and subsequent subjection to the Romans. Herod the great and his sons. 4. Judea made a Roman province. The two classes of provinces. The prerogatives of Pontius Pilate as procurator of Judea. 5. Origin of the great sanhedrim. Its number and constitution. Its presiding officers and servants. Its prerogatives----- 492

## CHAPTER XXV.

### THE ADMINISTRATION OF JUSTICE.

- I. Introductory remarks ----- 492
- I. *Processes of Justice.* 2. The Mosaic law the supreme rule of judgment. Qualities required of judges. Provision for the execution of their decisions. 3. Ordinary places of trial. The time of trial. 4. Simple and summary character of the process. The examination of witnesses. Number of witnesses required. Penalty for bearing false testimony. Question whether an oath was administered to witnesses. Question as to the employment of written documents. 5. The sentence carried into execution without delay 498
- II. *Hebrew Penalties.* 6. Preliminary remarks. 7. Imprisonment not used as a form of penalty. Prisoners of state. Places used for prisons, and the treatment of prisoners. 8. Fines and compensation in kind. 9. Corporal punishment. 10. Punishment by the loss of freedom. 11. The penalty of death. 12-14. Forms of capital punishment. 15. The punishment of excision. 16. The avenger of blood and the cities of refuge ----- 502



- III. *Penalties of Foreign Nations.* 17. Imprisonment as a penalty not common. Scourging. Decapitation. Hanging and strangulation. Beating to death. Dichotomy. Burning. Exposure to wild beasts. Crucifixion. The subjects of this punishment. The process described ----- 510

## CHAPTER XXVI.

## MILITARY AFFAIRS.

- I. *The Levying of Troops.* 1. The Israelites entered Canaan as a nation of soldiers. 2. Levying in mass for brief expeditions. Remarkable provision of the Mosaic law. 3. Standing armies under the kings. General levying of the men of war under the kings ----- 514
- II. *Constitution of the Army.* 4. Cavalry and war chariots not employed by the early Hebrews. Their use in later times limited. Division of the foot soldiers into light-armed and heavy-armed. 5. Division of the army into thousands and hundreds, with their officers ----- 516
- III. *Arms Offensive and Defensive.* 6. Offensive weapons of the heavy-armed troops—the sword and its sheath, the spear, the javelin, the mace. 7. Offensive weapons of the light-armed troops. These partly common to them with the heavy-armed soldiers. Their distinctive weapons the bow and arrow with the quiver, the sling. 8. The ancient war-chariot. Its construction. Its horses. Its complement of men. 9. Defensive armor ----- 516
- IV. *The Order of Battle.* 10. The Roman order. The charge of the orientals impetuous. Ambuscades. 11. Personal encounters in ancient battles - 523
- V. *The Siege of Cities.* 12. Prominence of this part of warfare. Defences of ancient towns, artificial and natural. 13. Preparations for a siege on the part of the besieged. Engines for throwing stones and javelins. Fiery darts. Preparations on the part of the assailants. Engines of war on their side. Lines of circumvallation. The besiegers' mount. Towers, fixed and movable. The battering-ram. The Roman battering-ram described. Sheds to protect the besiegers. The running of mines. References in the Old Testament to the above appliances. 14. Remarkable sieges of antiquity—the siege of Ashdod, of Jerusalem by Nebuchadnezzar, of Tyre by Nebuchadnezzar, of Babylon by Cyrus, of Tyre by Alexander the Great, of Jerusalem by the Romans ----- 524
- VI. *The Rights Claimed by the Victors.* 15. Remarks on the extent of these. 16. The rule prescribed by Moses for the Israelites. Remarks on the severity of ancient warfare. Merciful spirit of the Hebrew kings. 17. Remarks on the extirpation of the Canaanites ----- 528
- Appendix.* On Roman citizenship ----- 531
1. The apostle Paul's use of this prerogative. 2. Ways in which foreigners obtained it. 3. Paul had it as the son of a Roman citizen. 4. Privileges of Roman citizens ----- 531

## THIRD DIVISION—SACRED ANTIQUITIES.

## CHAPTER XXVII.

## HISTORICAL SURVEY.

1. General remarks. 2. The history of the antediluvian world. 3. The law against murder after the deluge. The call of Abraham, and God's purpose in selecting one family to be the depository of revelation. The patriarchal age. 4. The tabernacle. The Mosaic economy. God its immediate author. It regulated the whole life of the Hebrews, civil and religious, was supplementary to the Abrahamic covenant, preparatory to Christ's advent, temporary, adapted to the childhood of the covenant people, and given immediately by God in all its details. 5. It taught mainly by types. No provision for stated weekly instruction before the captivity. 6. Introduction of psalmody and music by David. Notice of this part of worship in Hezekiah's time, and after the captivity. 7. The first and second temple. 8. The establishment of the Jewish synagogue after the captivity. Its importance as preparing the way for the Christian sanctuary----- 534.

## CHAPTER XXVIII.

## THE TABERNACLE AND ITS FURNITURE.

- I. *Structure of the Tabernacle and Court.* 1. The essential idea of a sanctuary. 2. General description of the tabernacle. Remarks on the boards of which its framework was composed. The bars and their rings. 3. The coverings of the sanctuary—the innermost curtain called the tabernacle, the second curtain called the tent, the two coverings above. 4. Arrangement of the curtains. Various views on this point. Pins of the tabernacle. 5. The court of the tabernacle. Position of the tabernacle in the court----- 542
- II. *Furniture of the Tabernacle.* 6. The ark of the covenant. The mercy-seat. The cherubim at its two ends. The mercy-seat not a mere lid. Remarks on the form of the cherubim. 7. The altar of incense. 8. The table of showbread and its apparatus. The showbread. Representation of the table on the arch of Titus. Different names applied to the loaves placed upon it. Size of the loaves. 9. The golden candlestick and its implements. Its form on the arch of Titus. 10. The brazen altar in the court. Form and position of its grate. Filling of earth for the interior of the altar. Apparatus for the altar. 11. The laver and its base. Materials of which these were made. 12. The holy anointing oil. 13. The holy sweet incense----- 549
- III. *Removal of the Tabernacle and its Furniture.* 14. Arrangements for encamping and journeying. 15. Distribution of service in the removal of the taber-

nacle. 16. Preparation of the most holy things for removal. Their concealment from the eyes of the people. Remarks on the order of service---- 557

IV. *Symbolism of the Tabernacle and its Furniture.* 17. General remarks. 18. Symbolism of the tabernacle as a whole. 19. Of the inner sanctuary, with its ark, mercy-seat, and two tables of the law. Meaning of the expression "tabernacle of the congregation." Symbolical meaning of the cherubim. 20. Meaning of the golden lamps and showbread, and of the altar of incense. 21. Symbolism of the materials used in the construction of the tabernacle and its furniture. 22. The cloud a symbol of God's presence. Remarks on the word "shekinah" ----- 560

CHAPTER XXIX.

THE PRIESTHOOD, SACRIFICES, AND OBLATIONS.

I. Points in which the Levitical priests typified Christ. Points of dissimilarity. Mediatorship between God and men the essence of priesthood. No proper priests known to the New Testament. The essential idea of sacrifices -- 567

I. *The Aaronic Priesthood.* 2. Selection of the tribe of Levi for God's special service, and of Aaron's family for the priesthood. Notice of the two lines of Eleazar and Ithamar. 3-9. The holy garments for Aaron and his sons. 10. Significance of the priestly garments. Symbolism of the mitre, with its golden plate. 11. Inauguration of Aaron and his sons. Anointing the sign of consecration. 12. Sacrifices, and sprinkling of blood connected with this inauguration. 13. Continuance of the rites of inauguration. Offerings on the eighth day for the congregation ----- 568

II. *The Sacrifices and Oblations.* 14. Different kinds of sacrifices, and the natural order of the same. 15. The sin-offering. Its signification, and rites connected with it. Question of the distinction between sin-offerings and trespass-offerings. 16. The burnt-offering and its significance. 17. The peace-offering. Meaning of the term, and various divisions of this class of offerings. Their festive character, and the rites connected with them. General remarks on the Hebrew feasts. 18. The unbloody oblations, and their significance. 19. Typical transactions connected with sacrifices. 20. God approached under the Mosaic economy only through the mediation of the priest. Under the New Testament all believers are a spiritual priesthood, approaching God through Christ's intercession ----- 576

IV. *The Priests and Levites as Classes.* 21. The gradations in respect to the relation of the Israelites to God. 22. Special regulations pertaining to the priestly office. Summary of the duties of the common priests. 23. Duties of the Levites in the wilderness. Reorganization of the Levites by David. Their various offices under this organization. 24. Provision for the maintenance of the Levites and priests. 25. The so-called second tithe. Remarks on the practice of giving tithes. 26. Regulations respecting the first-born of men and beasts. 27. Offerings of first-fruits. 28. The Levitical cities 584

## CHAPTER XXX.

## THE DISTINCTIONS OF CLEAN AND UNCLEAN.

1. General remarks----- 590
- I. *Distinctions of Clean and Unclean in Respect to Food.* 2. The Levitical specifications. 3. Principle of these distinctions----- 591
- II. *Uncleanness from Conditions of the Body.* 4. General remark. 5. Uncleanness from leprosy. The so-called leprosy of houses and garments. Other sources of uncleanness. 6. Death the culmination of uncleanness----- 593
- III. *Purifications from Uncleanness.* 7. Rites of purification in less important cases. 8. Purification of women after childbirth; 9. Of persons defiled by the touch of a corpse. 10. Rites of purification prescribed in the case of those who had recovered from the plague of leprosy. 11. Expiation in case of a murder committed by an unknown person ----- 594

## CHAPTER XXXI.

## SACRED SEASONS OF THE HEBREWS

- I. *Sabbaths, Sabbatical Years, and New Moons.* 1. The Sabbath existed from the beginning. 2. Essential idea of the Sabbath. 3. Ordinances engrafted upon it by the Mosaic law. These local and temporary. Change of the day under the New Testament. 4. The Sabbatical year. 5. The year of jubilee. Remarks on the meaning of the word "Sabbath." 6. The new moon, and rites connected with it----- 598
- II. *The Original National Festivals.* 7. The three annual festivals appointed by Moses. 8. The passover. 9. Occasion of its establishment, and manner of its celebration. 10. Feast of unleavened bread connected with it. 11. Sacrificial character of the passover. It was both commemorative and typical. Remarks on the various rites of the passover. 12. Sheaf of first-fruits. 13. Observance of the passover by the later Jews. 14. The passover preëminently a type of Christ. Its passage into the ordinance of the Lord's supper. 15. Feast of the pentecost. 16. Presentation of the two wave-loaves, and the sacrifices connected therewith. 17. The law given according to Jewish tradition on the day of pentecost. The Christian dispensation inaugurated on this day. 18. The feast of tabernacles. 19. Rites observed on the occasion of this festival—the dwelling in booths the numerous sacrifices and oblations, the holy convocations on the first and eighth days. Later Jewish usage of drawing water from Siloam, and pouring it out on the altar. 20. General remarks----- 600
- III. *Later Jewish Festivals.* 21. The feast of purim. 22. The feast of dedication. 23. Annual fasts of the later Jews ----- 608



## CHAPTER XXXII.

## VOWS AND DEVOTED THINGS.

1. The *Herem*, or devotion to destruction. 2. Affirmative vows. 3. Remarks on the significance of these. 4. Regulations in respect to vows. 5. Negative vows. Nazarite vows the most important of these. The three rules imposed on the Nazarite—abstinence from every product of the vine, leaving the hair unshorn, avoiding defilement. Rites at the close of the period of consecration. Underlying idea of the Nazarite vow. Significance of the various rules pertaining to it. 7. Remark on the common formula of swearing - 610

## CHAPTER XXXIII.

## THE FIRST AND SECOND TEMPLE.

1. General remarks----- 615  
 I. *The Temple of Solomon*. 2. Site and general form. 3. Interior arrangements.  
 4. The oracle or inner sanctuary, with its doorway and veil. The doorway and veil of the outer sanctuary. 5. Furniture of the sanctuary. 6. The porch with its two pillars of brass. 7. The chambers around the temple.  
 8. The inner and outer court. 9. Furniture of the inner court ----- 615  
 II. *The Temple of Zerubbabel*. 10. General account of its structure. 11. Comparison of it with the first temple. Articles wanting in it----- 620  
 III. *The Temple of Herod*. 12. Herod's mode of procedure. Why the temple as renewed by him was still called the second temple. 13. Dimensions of the temple area. The outermost enclosure called the court of the Gentiles, with its porches. 14. The inner court with its walls. Its subdivision into the court of the Israelites, and court of the women. The court of the priests.  
 15. Gates in the outer wall of the temple area. Gates in the inner wall.  
 16. Porch of the temple, with its open gateway. Gates to the outer and inner sanctuary, with their veils. Size of the two sanctuaries and of the temple.  
 17. The altar of burnt-offering----- 622

## CHAPTER XXXIV.

## THE JEWISH SYNAGOGUE.

1. Origin and silent growth of the synagogue. 2. The synagogue as a religious system to be distinguished from synagogue buildings. 3. Description of the synagogue buildings. Oratories. 4. Organization of the synagogue. 5. Order of service. 6. Influence of the synagogue on the Jews themselves. 7. On the Christian church. 8. The worship of the Christian church contrasted with that of the tabernacle and synagogue. 9. The so-called Great Synagogue ----- 627

## CHAPTER XXXV.


## THE JEWISH SECTS OF LATER TIMES.

- I. General remarks on the sources of information concerning these sects---- 635
- I. *The Pharisees.* These both a party in the state and a sect in religion. Meaning of the name. Origin of the sect. 3. Its essential character. Predominant influence of the Pharisees in religion and in political life. 4. Their system of traditions. 5. Their theological tenets. Belief in angelic beings, good and evil. Belief in the immortality of the soul, and in a future resurrection. Josephus' account of this latter doctrine as held by them. Germs of the above two doctrines in the Old Testament. Doctrine in respect to the divine decrees and human freedom. 6. Our Saviour's denunciation of the Pharisees. Remarks on the terms scribe and lawyer----- 635
- II. *The Sadducees.* 7. Remark respecting the name. The Sadducees both a sect and a party. 8. Essential feature of Sadduceeism. 9. Their theological tenets—denial of the immortality of the soul, of the existence of angels or spirits, of divine foreordination. Our Saviour's mode of refuting the Sadducees----- 640
- III. *The Essenes.* 10. Sources of knowledge respecting them. They were an ascetic community. General features of their system. 11. Their theological belief----- 641
- IV. *The Herodians.* 12. They were partisans of Herod and supporters of the Roman dominion in Palestine. Question of the Pharisees and Herodians respecting the tribute-money----- 643

## APPENDIX TO THE THIRD DIVISION.

## ON THE IDOLATRY OF THE HEBREWS.

- I. *Remarks on the Ancient Systems of Idolatry.* 1. Sin the ground of man's apostasy from God. Systems of idolatry the necessary sequel. 2. The confounding of God with nature. 3. Loss of the idea of God's unity. Higher and lower forms of nature worship. Worship of the spirits of the dead and of demons. 4. Degradation of the idea of deity. 5. Image-worship in its various forms. Apology of the philosophers for image-worship. 6. Rites of idolatrous worship. 7. Means of discovering the future—responses of oracles, dreams and visions, divination by means of certain outward signs. Unbelief the main element of criminality in the employment of these means. 8. Sorcery in its various forms----- 644
- II. *Principal idols worshipped by the Hebrews.* 9. The golden calf. 10. Baal and Ashtoreth. 11. Signification of the word "Baal." He was probably the sun-god. 12. Ashtoreth the corresponding female deity. 13. Remarks on the word "Asherah," rendered "grove" in the English version. 14. Rites observed in the worship of Baal and Ashtoreth. 15. Molech, and the rites of his worship. Human sacrifices offered to him in the valley of Hinnom. 16. Notice of other false gods—Bel, Chemosh, Dagon, Gad and Meni, Nebo, Remphan, Tammuz. 17. Closing remarks----- 649



# SACRED GEOGRAPHY.

---

## FIRST DIVISION, PALESTINE.

---

### CHAPTER I.

#### GENERAL VIEW OF PALESTINE.\*

1. The term *Syria* was sometimes employed by the ancients in a loose way as extending on the north to Paphlagonia, and even as including Assyria. But ancient Syria, in the proper sense of the word, lay along the Mediterranean, from Egypt on the south to the gulf of Issus (now the gulf of Iskanderûn) in the northeastern angle of the Mediterranean. It was separated from Asia Minor by Mount Amanus, which extends from the above-named angle of the Mediterranean in a northeasterly direction to the Euphrates. It had for its eastern border the Euphrates on the north, and lower down the Arabian desert. On the south it was bounded by Arabia Petraea and Egypt. Hence it appears that it included substantially the same territory as that of modern Syria. The Hebrew term *Aram*, commonly rendered *Syria* in our version, is not identical with the

\* Writers on the Geography of Palestine and the adjacent regions find it very convenient to employ a number of modern Arabic terms; as *Ain*, fountain; *Beit*, house or place; *Kefr*, village; *Tell*, hill; etc. The reader will find the explanation of these terms in the *First Appendix* to this Part; where are added also some brief rules for the pronunciation of Arabic words. In the study of the present Outlines of Sacred Geography constant reference should be made to the accompanying maps.

Syria just defined; for, on the one hand, it excluded the land of Canaan, Philistia, and Phœnicia, and, on the other, it included Mesopotamia, which lies between the Euphrates and Tigris.

2. *Palestine*, in the modern sense of the word, is the *south-western part of Syria*; that is, if we reckon only the territory lying west of the Jordan and Dead sea. But if, as seems most proper, we include also the region occupied by the ancient Israelites east of the Jordan and Dead sea, Palestine is the *southern part of Syria*. The Biblical student, however, should carefully remember that everywhere in the English version of the Old Testament the term *Palestine* (or, in the Latin form, *Palestina*) means *the land of the Philistines*. It is so used by our translators in Exod. 15:14; Isa. 14:29, 31; Joel 3:4. But in the Psalms the same Hebrew word (*Pelesheth*) is rendered *Philistia*, Psa. 60:8; 87:4; 108:9; once *Philistines*, Psa. 83:7. In like manner Josephus everywhere calls the Philistines *Palestinians* and their land *Palestine*, though he occasionally uses the word in a wider sense. Herodotus applies the term *Syria Palestine* (Greek Συρία Παλαιστίνη) to the region between Phœnicia and Egypt (7. 89, and compare 1. 105; 2. 104; 3. 5), but whether he means to include the mountainous region east of the Mediterranean plain—this latter being the proper home of the Philistines—has been doubted. However this may be, the term *Palestine* was gradually extended, in the usage of the later Greek and the Roman writers, to the whole country of the Jews on both sides of the Jordan, and this is the sense in which we here employ it.

Other designations of this territory are the following:

*Canaan* or the *Land of Canaan*. Canaan signifies *lowland*, and the Canaanites were properly the inhabitants of the low regions on the Mediterranean and in the Jordan valley (Gen. 10:19; Numb. 13:29; Josh. 11:3); but sometimes the word Canaanite is used in a wider sense of all the tribes west of the Jordan (Gen. 24:3, etc.). Hence the terms Canaan and Land of Canaan are often applied to the whole country west of the Jordan.



*Israel* or the *Land of Israel*, a term which signified, before the division of the nation into two kingdoms, the whole territory of the Israelites; but afterwards the territory of the ten tribes as distinguished from the *Land of Judah*. But the later writers, who lived after the destruction of the northern kingdom, sometimes apply the terms Judah and Israel to the whole region occupied by the covenant people. The *Land of the Hebrews* (Gen. 40:15) is used by Joseph when addressing foreigners, by whom the posterity of Abraham were customarily known as *Hebrews*, while in their mutual intercourse they called themselves the *children of Israel*.

During the captivity it was called by Daniel the *Glorious Land* (chaps. 8:9; 11:16), for the explanation of which term see Jer. 3:19; Ezek. 20:6, 15. After the captivity Zechariah called it the *Holy Land* (chap. 2:12), and this is its common appellation at the present day. To all believers it is holy ground, as the place where God revealed himself for man's redemption, first to the patriarchs and prophets, and afterwards in the person of his Son.

In the New Testament it is once called the *Land of Promise* (Heb. 11:9) as being the land promised to the patriarchs for an everlasting possession.

The later divisions of Palestine will be considered hereafter.

3. The *original promise* to Abraham included much more than the territory actually occupied by the Hebrews. In Gen. 15:18 it is thus expressed: "Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates." The river of Egypt (Hebrew *nahar*, not *nahal*) is the *Nile*. The meaning of the promise is not that the Nile with its fertile borders, which constitute the land of Egypt, shall be *included*; for in the enumeration of nations which follows Egypt is omitted. But the territory granted *extends from that river and country* to the Euphrates; that is, to that part of the Euphrates which bends to the westward and is accessible from Palestine, for lower down the Euphrates is separated from Syria

by a vast desert. The same promise was renewed to the Israelites upon their departure from Egypt: "I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river." Exod. 23:31. The sea of the Philistines is the Mediterranean, the river is the Euphrates, and the desert that south of Palestine. A line drawn from the Red sea north leaves Egypt to the west, as it should do in accordance with the true intent of the former promise.

The passages quoted above give the land of promise in its *ideal*—the territory which the Hebrews might have permanently possessed, had they fully complied with the conditions of God's covenant with them; but which was never permanently possessed by them in its whole extent by reason of their unfaithfulness. Numb. 33:55, 56; Deut. 7:12-26; Josh. 23:11-13; Judges 1:27-36; 2:1-5, 20-23. In the reigns of David and Solomon, however, most of this territory was subject to Israel. 2 Sam. chaps. 3-15.

We must not confound the two expressions, *river of Egypt* (*nahar mizraim*) and *torrent of Egypt* (*nahal mizraim*). The Hebrews use the word *nahar* only of a perennial stream, that is, a proper river; while the word *nahal* denotes a *torrent-bed* in which water flows only during the rainy season. The ordinary name for the Nile is *Yeor*; yet it is called a *river* in Isa. 19:5. The *torrent of Egypt* (Numb. 34:5; Josh. 15:4, 47; 1 Kings 8:65; 2 Kings 24:7; Isa. 27:12) or simply the *torrent* (Ezek. 47:19; 48:28) is thought with good reason to be the modern Wady el-Arîsh on the confines of Egypt and Palestine.

4. A *second description* of the promised land is that given by Moses just before his death (Numb. 34:1-12); but which does not include the territory east of the Jordan, this having been already assigned to the tribes of Reuben, Gad, and the half tribe of Manasseh. Numb. chap. 32. Still a *third* is contained in the book of Joshua, where the boundaries of the several tribes are given, with the cities and towns belonging to each. Chaps. 12-19. Except for the north border, these two descriptions agree. The *western* boundary is the Mediterranean. The *eastern, south of Hermon* (the two and a half tribes east of the Jor-

dan being included), is Edom and the Dead sea as far north as the Arnon (the modern Wady-el-Môjib), and after that Ammon and the desert. The southern border began apparently at the southeastern part of the south bay of the Dead sea, ran thence south along the Arabah (the long narrow valley south of the Dead sea) to the ascent of Akrabbim, a line of chalk cliffs running across the Arabah a few miles south of the Dead sea. Here it turned westward, and pursuing a general westerly course, came out at the torrent of Egypt on the Mediterranean. It thus coincided substantially, as Robinson remarks (*Physical Geog.* p. 17), with the parallel of lat.  $31^{\circ}$  N.

The wilderness of Zin was in the south of Palestine west of Edom, perhaps extending into the Arabah. Mount Seir, the ancient home of the Edomites, was on the east of the Arabah. Hence a line drawn in a southerly direction "from the salt sea, from the bay that looketh southward" (*Josh.* 15 : 2), beginning at its southeastern part would pass "along by the coast of Edom." *Numb.* 34 : 3. If, as is thought by Robinson and others, the site of Kadesh-barnea, by which the line of the south border passed (*Numb.* 34 : 4; *Josh.* 15 : 3), was at the modern fountain Ain-el-Weibeh in the desert some 25 miles S. S. W. of the southern bay of the Dead sea, then the line of the south border must have curved considerably to the south from the ascent of Akrabbim, and then have returned again, as will be evident from an inspection of the map of the Mount Sinai peninsula. Of the other places named in the description of Moses and Joshua nothing is known with certainty.

The *north* border of the territory assigned to Israel *in the description of Moses* (*Numb.* 34 : 7-9) passes from the great sea, that is, the Mediterranean, to Mount Hor; thence to the entrance of Hamath; thence to Zedad, Ziphron, and Hazar-enan. Hamath lies in the valley of the Orontes on both sides of that river above the 35th parallel of north latitude, consequently far north of the territory permanently occupied by the Israelites. By the Greeks and Romans it was called Epiphania, but its ancient name remains to this day on the lips of the common people, who call it Hamâh. Robinson, *Bib. Res.* 3, p. 551. Some have placed "the entering in of Hamath" (*Numb.* 34 : 8, etc.) under the base of Hermon at the southern entrance of the valley of



Cœlesyria which separates the ridges of Lebanon and Anti-Lebanon; others at the water-shed in this valley between the Leontes, which flows south, and the Orontes, which runs north. But Robinson and others place it with good reason at the northern extremity of Lebanon in the great interval or opening between that mountain and the range of Bargylus on the north. See Robinson, *Bib. Res.* 3, pp. 568, 569; Porter's *Damascus*, 2, p. 354, seq. Mount Hor is then the northern peak of Lebanon, whence the boundary line passes through the entering in of Hamath, and so on to Zedad, supposed to be the modern Sudud, about 35 miles southeast of Hums, the ancient Emessa. The *eastern* border passed through Riblah, the modern Ribleh, on the upper course of the Orontes, and so on past the base of Hermon to the Sea of Chinneroth, that is, Gennesaret, and the Jordan.

The northern boundary of the Israelitish territory *as defined in the book of Joshua* is to be ascertained from the allotments of Asher and Naphtali west of the Jordan and the half tribe of Manasseh east of that river, for these were the three northern tribes. From the description of Asher's territory (*Josh.* 19:24-31) we learn that it lay along the Mediterranean from Mount Carmel to Zidon. East of Asher was the territory of Naphtali, having on the north the opening of the great valley of Cœlesyria and the southern extremity of Mount Hermon. According to Josephus (*Bk.* 1, 22) it extended above the sea of Galilee eastward to Damascus, but this must have been before the rise of the Syrian monarchy. See Grove, in *Smith's Bible Dict.*, art. Palestine. Baal-gad, in the valley of Cœlesyria, under Mount Hermon, was the limit of Joshua's conquest. *Josh.* 11:17; 12:7, and compare 13:5. It appears, then, that the northern boundary, as defined by Moses, was some 75 miles or more north of that as given in the allotments of Asher and Naphtali under Joshua. The intervening region was the northern part of the land that yet remained to be possessed. *Josh.* 13:1, 5.

5. For the reason already referred to (No. 3 above), *the region permanently occupied by the twelve tribes* was still more



circumscribed; for it excluded all Phœnicia on the northwest coast, and the land of the Philistines in the southwest. Its southern and eastern borders have already been sufficiently indicated (No. 4 above). Its western border was Philistia and the Mediterranean. For its northern border Robinson assumes a line beginning near the northern base of Râs-el-Abyad, that is, White Promontory (the *Promontorium Album* of the ancients), which lies south of Tyre in about lat.  $33^{\circ} 10' N.$ , and drawn thence slightly north of east, and curving so as to take in Kâna, the fortress Tibnîn and also Hûnîn, until it strikes near Dan and Bânîas at the southern base of Hermon, in lat.  $33^{\circ} 16' N.$  Physical Geog. of Palestine, p. 18, and see also the map of Palestine. The following are the dimensions of this territory as given by the same author. From north to south 136 minutes of latitude, that is, 136 geographical, or 158 English miles. The breadth from west to east, reckoning from near Gaza, about 90 minutes of longitude; and the same reckoning from the promontory of Carmel, that is between 85 and 90 English miles. This measurement of width includes the region east of the Jordan and Dead sea. We add a few other measurements. A line drawn north from the latitude of Beersheba to the northern border will measure about 139 English miles. "From Dan," at the southern base of Mount Hermon, "even unto Beersheba," in a line bearing west of south, is between 144 and 145 English miles. The breadth of the country from the shore of the Mediterranean near Gaza to the Dead sea three miles south of Engedi is, according to the latest and most accurate measurements, a trifle less than 58 statute miles. In the extreme northern part it is not much over 23 English miles in width from the Mediterranean to the Jordan. But, as Robinson remarks, all these distances, if measured by hours along the road, will become greater.

In the oriental regions distances are reckoned by hours, the distance varying with the kind of animal, and also the nature of the ground. The following are Robinson's specifications:

1 hour with camels = 2 geographical or  $2\frac{1}{2}$  statute miles.

1 hour with horses or mules = 2.4 geographical or 3 statute miles.

There is a striking resemblance in form between the general outlines of Palestine and the state of New Hampshire, the Connecticut river answering to the Mediterranean. Nor is the difference in extent very great, the length of New Hampshire from north to south being 176 miles, its extreme breadth about 90 miles, and its average breadth 45 miles. Robinson computes the whole area of Palestine on both sides of the Jordan at 12,000 square miles, of which about 7,000 square miles, constituting by far the most important portion, lie on the west side of the Jordan; while the entire area of New Hampshire is 9,280 square miles. Thus limited are the boundaries of the land appointed by God to be the theatre of the most stupendous events affecting the destiny of the whole human family. But the eternal principles of truth and the moral power of which they are the source are not measured by extent of territory.

6. The most striking feature of Palestine, upon the knowledge of which the proper apprehension of its general structure depends, is the *deep valley of the Jordan and the Dead sea*, which, running in a line north and south, divides it into two unequal parts; the western, which is the proper land of Canaan, and the eastern, which includes Gilead and Bashan. This valley, which has no parallel anywhere on our globe for depth, is, as we shall see hereafter, an immense rift extending all the way from Antioch to the mouth of the sea of Akabah, through more than eight degrees of latitude. In the most depressed part of it, shut in on either side by precipitous frowning cliffs, lies the Dead sea, more than 1,300 feet below the level of the Mediterranean, and having itself also a depth of 1,300 feet or more. Into the northern extremity of the Dead sea rushes the Jordan through a tortuous and rapidly descending channel, to lose itself in its briny waters.

7. The valley of the Jordan and Dead sea has on its west side a *broad and mountainous belt* extending all the way from Lebanon to the southern desert, except where it is interrupted by the plain of Esdraelon. North of the plain of Esdraelon this hill country extends to the border of the Mediterranean, leaving only a narrow strip of level land on the seashore, and has some beautiful and fertile plains interspersed among its ridges, one of which, Merj-el-Buttauf, is of large extent. South

of the plain of Esdraelon the mountainous belt now under consideration sinks down abruptly on the east to the valley of the Jordan and Dead sea; but on the west it descends by an offset into a range of lower hills which lie between it and the great plain of the Mediterranean. It is highest in the vicinity of Hebron; and its breadth, inclusive of the line of hills on the west, is stated by Robinson to be not less than from twenty to twenty-five geographical miles. Bib. Researches, vol. 1, p. 258. The breadth of the upper mountainous region is, according to the same authority, some fifteen or twenty miles. Physical Geog., p. 34.

8. The general direction of the mountainous belt is from north to south, while the coast of the Mediterranean trends to the S. S. W. Thus there is left between the Mediterranean and the hill country a *triangular plain* interrupted in its northern part by the range of Carmel. The southern part of this plain, as far north as Lydda and Joppa, was called by the Hebrews the *Shephēlah*, that is, *low country*. North of Lydda and Joppa is the *Sharon* of the Old Testament, so celebrated for its fertility, extending to the vicinity of the ancient Cæsarea. North of the promontory of Carmel is the plain of *Akka*. In the vicinity of Gaza the breadth of this plain is about twenty miles. Opposite to Joppa it is not more than half that distance. The length of Sharon and the Shephelah taken together is not less than seventy miles.

The Hebrew terms, *shephēlah*, *low country*; *mishôr*, *level tract* or *tableland*; *kikkâr*, *circuit*; *arâbah*, *desert tract*, are confounded in the English version. The first of these, *shephēlah*, is rendered in a variety of ways: *vale* (Deut. 1 : 7 ; Josh. 10 : 40 ; 1 Kings 10 : 27 ; 2 Chron. 1 : 15 ; Jer. 33 : 13); *valley* (Josh. 11 : 2, 16 ; 15 : 33 ; Judg. 1 : 9 ; Jer. 32 : 44) ; *valleys* (Josh. 9 : 1 ; 12 : 8) ; *low country* (2 Chron. 26 : 10 ; 28 : 18) ; *low plains* (1 Chron. 27 : 28 ; 2 Chron. 9 : 27) ; *plain* (Jer. 17 : 26 ; Obad. 19 ; Zech. 7 : 7). But it always refers to the plain of the Mediterranean below Joppa.

9. Beyond the valley of the Jordan and Dead sea on the east is a high table land broken by deep ravines. Viewed from the west, this high plateau, sloping down precipitously to the



Jordan and Dead sea, presents the aspect of an immense wall of nearly uniform elevation. It rises from 2,000 to 3,000 feet above the level of the Mediterranean, to which is to be added, in the lower part, 1,300 feet for the depression of the Dead sea below the same level. This, as already remarked, is the region of Gilead and Bashan. Stretching off to the east, it gradually merges itself in the desert which forms the eastern boundary of Palestine.

10. We have thus, for the general outlines of Palestine, two mountainous belts and two depressed regions, all running *north and south*. Intimately connected with this general configuration, as also with the geological character of the region in which limestone prevails, is another striking feature of Palestine, its *intersection everywhere by numerous ravines* having a general direction of *east and west*. Some of these have the character of broad and fertile depressions, but most of them are narrow gorges, sometimes of immense depth with precipitous sides. A few only of these gorges are watered by perennial streams, the rest being torrent-beds through which the water rushes with violence in the rainy season, while they are dry the rest of the year. By these torrent-beds the high land of Palestine is wonderfully cut up into ridges and rounded hills, varying in color from white to yellowish or reddish brown. Where basalt abounds, as in the cliffs back of Tiberias and over the northern part of the country east of the Jordan and Dead sea, they impart a dark hue to the soil. The limestone region abounds everywhere in caverns.

11. The peculiar configuration of Palestine just noticed makes *travel* from north to south impracticable except in certain lines. From the south of Palestine to the north the traveller can pass along the lowland of the Mediterranean, or over the high country along the water-shed that divides the ravines running east into the Jordan and Dead sea from those running west into the Mediterranean. But this latter route is made laborious in some parts by the interlapping of the ravines, the heads of some that run off to the east lying a mile or two westward

of the commencement of others that run in a contrary direction. Robinson, Phys. Geog. p. 34. The road along the valley of the Jordan and Dead sea on the western side is broken off by the two promontories Râs-el-Feshkhah and Râs-el-Mersed, that run out into the waters of the Dead sea. But south and north of these headlands the way is uninterrupted. The access to the highlands laterally from the lowlands of the Mediterranean and from the valley of the Jordan and Dead sea is, as a general rule, through these ravines or *wadys*, as the Arabs call them. In some places, as at the upper and lower Beth-horon, the pass up and down is by a zigzag path over the ridge between two wadys; but there is no passing north and south except by the routes above indicated. Thus the bands of the Moabites and Ammonites that came against King Jehoshaphat passed around the south end of the Dead sea and along its western border to En-gedi (the modern *Ain Jidy*, that is, in both Hebrew and Arabic, *Fountain of the kid*), then up the pass at En-gedi to the wilderness of Tekoa southeast of Beth-lehem. 2 Chron. 20:1, 2, 20. Thus also Joshua, when he marched from his camp at Gilgal near Jericho to the relief of the Gibeonites (Josh. 10:7), must have ascended by the gorge of the great Wady Kelt directly back of Jericho, through which the road to the higher region lies at the present day; and when he had discomfited the confederate kings at Gibeon, he drove them westward down the pass at the Beth-horons (now the upper and lower *Beit-Ur*). In like manner the Philistines invaded the mountainous region from their native plain through these passes; or going northward they entered the plain of Esdraelon, and thus the valley of Jezreel, north of the ridge of Gilboa, and the mountainous region south.

The peculiar features of Palestine that have now been considered furnish a full explanation of the fact that the road over which the armies of Egypt, on the one side, and Assyria and Chaldea, on the other, passed in their mutual conflicts, lay along the plain of the Mediterranean to that of Esdraelon, and so on across the Jordan to the northeast; that the strong fort-



ress of Gaza (Heb. *Azzah, strong*) on the southern confines of Philistia, was the key of Egypt; and that the plain of Esdraelon has been for ages a celebrated battle ground.

Roads for wheeled vehicles are unknown at the present day in Palestine, nor do they appear ever to have been in general use except on the plains. We find, however, chariots in use in ancient days not only in the lowlands, but also in the more elevated regions; as at Ramath-gilead east of the Jordan (1 Kings 22 : 31-34; 2 Kings 9 : 16), and around Samaria (1 Kings 20 : 21, 25; 22 : 37, 38; 2 Kings 5 : 9, 21; 10 : 15, 16). When Josiah was slain at Megiddo his servants carried him in a chariot to Jerusalem. 2 Kings 23 : 30; 2 Chron. 35 : 24. The eunuch who had been up to Jerusalem to worship was returning sitting in his chariot when Philip met him (Acts 8 : 28), perhaps on the Roman road. Stanley, Sinai and Palestine, p. 134. For the purpose of regal display, Absalom prepared him horses and chariots apparently at Jerusalem. 2 Sam. 15 : 1. Carts were also used to some extent in agriculture. Amos 2 : 13. But wheel carriages were never in common use in Palestine for travel, where at the present day only miserable bridle paths lead from one hill to another. Thomson, *The Land and the Book*, 1, p. 103.

12. Palestine, as we have previously noticed, was at once situated in the centre of ancient civilization, and yet remarkably separated from it by natural barriers. It was thus a strong country in a military point of view. The main passages to it for armies were from Egypt on the southwest and the eastern empires on the northeast, and these gave access only to the low lands. The mountainous regions could be approached only through the difficult passes above noticed. This secluded character of the land of Israel was also eminently favorable to the education of the Israelites as a peculiar people under peculiar institutions, in accordance with the prophetic announcement: "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Numb. 23 : 9. If their perverseness in imitating the idolatrous practices of their heathen neighbors counteracted the benevolent design of God, and made it necessary that he should administer to them through these same nations severe discipline, it was not because their situation, geographically considered, was not eminently favorable to the training which God had in view.

## CHAPTER II.

## HIGHLANDS WEST OF THE JORDAN VALLEY.

## I. NORTHERN SECTION—GALILEE IN PART.

1. THE mighty ranges of Lebanon on the west, and on the east Anti-Lebanon ("Lebanon toward the sun-rising," Josh. 13:5, with which description its modern Arabic name *Jebel-esh-Shurky*, that is, *East mountain*, well agrees) are separated by the valley of Cœlesyria. Through the southern part of this vale flows the Lîtâny (the ancient Leontes) in a general south-southwest direction, till, curving round the southern end of Lebanon, it passes westward through a deep and narrow gorge into the more open region towards the coast, and so to the Mediterranean, into which it empties itself a few miles above Tyre under the name of el-Kâsimîyeh.

2. From the southern end of Lebanon there stretches towards the south, as far as the great plain of Esdraelon, a *broad elevated tract*, broken by mountainous ridges and peaks. On the east this region is bounded by the valley of the Jordan. On the west it is skirted as far south as the promontory Râs-en-Nâkûrah by the southern end of the Phenician plain, a narrow strip of land, which Robinson describes as not more than three or four miles in breadth, with low ridges running down into it from the hill country. Phys. Geog., p. 125. South of en-Nâkûrah is the plain of Akka, extending some twenty miles to the base of Carmel with an average breadth of from four to six miles. Robinson, *ibid.* The highest part of this elevated tract lies west of the Jordan between the lakes Hûleh (the *waters of Merom*, Josh. 11:5, 7) and Gennesareth. This is *Mount Naphtali* of the book of Joshua. Chap. 20:7. Here is the town of Safed on a lofty hill 2,775 feet above the sea, while a little to the west is the cliff called *Jebel Jermûk* about 4,000 feet in height. Sy-

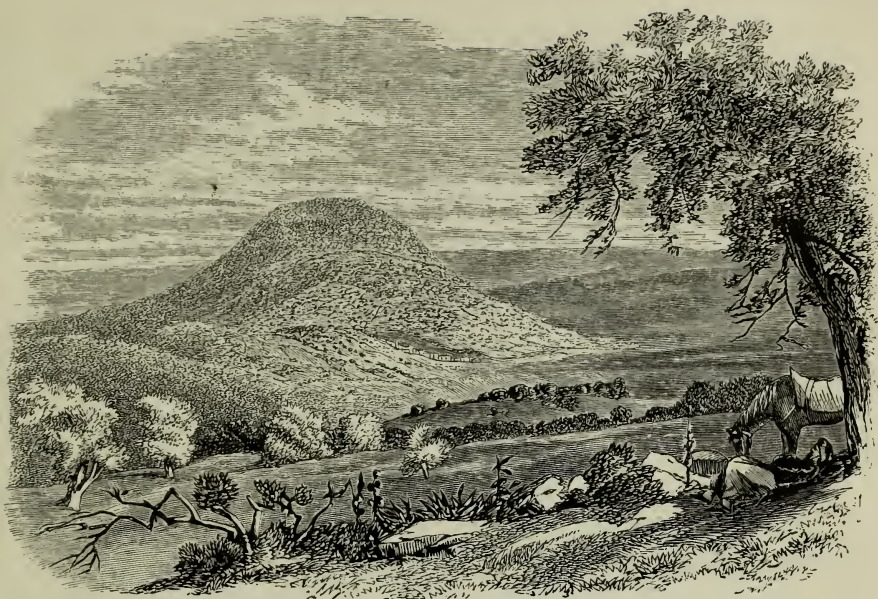
monds as quoted in Van de Velde's Memoir, p. 177. The hills skirting the plain of Esdraelon on its northern border are high and precipitous. On the west of Nazareth is one rising to the height of about 1,600 feet. Robinson, Phys. Geog., p. 23.

3. But the most interesting and remarkable eminence in this region is Mount *Tabor* (Josephus, *Itabyrion*; Polybius, *Atabyrion*; Septuagint, *Itabyrion*; Jer. 46:18; Hosea 5:1; elsewhere *Thabor*; modern Arabic name, *Jebel-et-Tûr*) lying about two and a quarter hours southeast by east from Nazareth, in the northeastern arm of the great plain of Esdraelon. It is wholly of limestone, beautifully symmetrical in form, and standing out prominently to view in the plain. Seen from the west-northwest, it presents, according to Robinson, the appearance of a truncated cone; but viewed from the southwest, that of the segment of a sphere. Its sides are studded with bushes and oak orchards with a sprinkling of pistacio-trees, presenting a beautiful appearance and fine shade. The top of the mountain consists of an oblong plain or basin, embracing a circuit of about half an hour's walk, and extending from northwest to southeast, with ledges of rock on both sides. Tabor was once the site of a city, remains of which, as also of fortifications belonging to different periods, are still visible. Robinson, Phys. Geog., p. 24. Its height is given by Van de Velde at 1,865 feet. Memoir, p. 177.

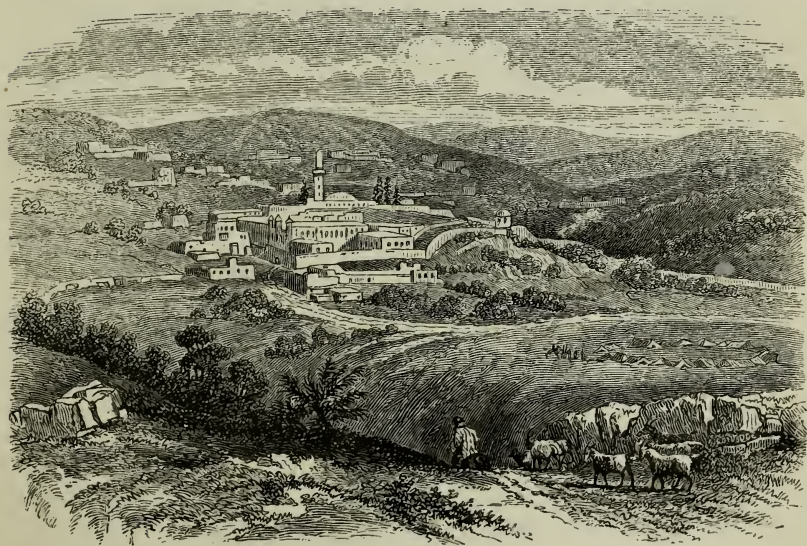
Travellers are agreed in regarding the view from the summit of Tabor as one of the finest in the Holy Land. Not only is it in itself very beautiful and extensive, but it embraces also a remarkable assemblage of objects endeared to the Christian by the holiest reminiscences.

On the east are seen the whole outlines of the basin in which reposes the sea of Galilee, though only a small part of the lake itself is visible. Beyond the lake, in the distant east, the eye rests on an endless succession of hills and valleys, embracing the high table land of Jaulân and Haurân; and, farther south, the mountains of ancient Bashan and Gilead. On the south the summit of Gilboa rises behind the nearer ridge of ed-Duby, while still farther south appear confusedly the mountains of Central Palestine. The western part of the great plain is visible as far as Megiddo, with a part of





MOUNT TABOR.



MODERN NAZARETH, SEEN FROM THE EAST.





the ridge of Carmel, though not that which lies directly on the sea. Looking towards the southwest across an arm of the great plain, one sees on the northern slope of the ridge ed-Duhy the little hamlet of *Nain*, where the Saviour raised to life the widow's son; and on the northern slope of a lower and nearer parallel ridge, *Endor*, so famous in the history of Saul. On the north, a little east, beyond the mountains about Safed, rises the snow-capped summit of Hermon.

The Christians, as early as the days of Jerome (Ep. 86), regarded Tabor as the mount on which the Saviour was transfigured. The decisive objection to this tradition is the fact "that long before and after the event of the transfiguration, the summit of Tabor was occupied by a fortified city, the ruins of which are yet visible" (Robinson, *Bib. Res.*, vol. 2, pp. 357-9), while the scene of the transfiguration was a solitary mountain, where there could be no human witnesses but the three disciples (Matt. 17:1; Mark 9:2).

4. A very interesting feature of the region now under consideration is the *plains interspersed among the ridges*. Robinson describes a series of them south of the mountains of Naphtali stretching from east to west, and separated by intervening ridges. *Phys. Geog.*, pp. 129-131. The northernmost of these is the plain of Ramah, about ten miles in length by two in breadth, over which passes the great road from Akka to Damascus. It is very fertile and full of old olive-trees. Passing by two or three smaller plains south of the plain of Ramah, we come to the noble plain now known as el-Buttauf (called by Josephus the *great plain of Asochis*, Life 41), extending about ten miles from east to west with a breadth of ten miles. "This whole plain," says Robinson, "is of the richest fertility; and was a glorious portion of the inheritance of Zebulun."

5. We come now to the *great plain of Esdraelon*, that is, of *Jezreel*, Esdraelon being a Greek form for the Hebrew Jezreel. It is twice spoken of in the Old Testament as the *plain* (Eng. version, *valley*) of *Megiddo*. 2 Chron. 35:22; Zech. 12:11. Its modern Arabic name is *Merj Ibn Amir*, *Meadow of the son of Amir*. This majestic plain is of a triangular form. In describing it we follow for the most part Robinson in his *Physical Geography of Palestine*, 131 seq. Beginning at its southernmost angle near Jenin, a line drawn northward grazes the west-

ern extremities of the ridges Gilboa and Duhy, or Little Hermon as it is called; and strikes the northern hills some two miles southeast of Nazareth. The length of this eastern side is not far from fifteen miles. The southwestern side, which is skirted by the hill country of Samaria, is eighteen or twenty miles in length. The length of the northern side, which extends in the general direction from east-northeast to west-southwest, is about twelve miles. This large triangle is nearly level—Thomson describes it as rolling up in long swells like gigantic waves (The Land and the Book, 2, p. 215)—and of unsurpassed fertility; but owing to the wretched government of the region, and the consequent insecurity of life and property, it is mostly neglected and overgrown with rank weeds.

Thus far we have considered the body of the plain. But it sends out on its eastern side towards the brow of the Jordan valley three great arms, each nearly an hour in breadth, and separated from each other by the ridges of Gilboa and ed-Duhy or Little Hermon. Of these arms the northern in its western part and the southern throughout its whole extent have a slope *towards the west*, and send off their waters through the Kishon to the Mediterranean. But the middle arm declines rapidly *towards the east*, so that its waters flow off into the Jordan. This latter is the *valley of Jezreel*, so celebrated in Israelitish history; having at its western extremity *Jezreel* (the modern *Zerîn*), and at its eastern *Beth-shan* (now called *Beisân*), both places being in sight of each other. Robinson describes this valley as a beautiful meadow-like plain, from two to three miles in breadth by about fifteen in length. *Zerîn*, the ancient *Jezreel*, stands at its head on the south side, on the brow of a very steep rocky descent of a hundred feet or more sloping towards the northeast. Here the watchman of Joram, standing on the tower of *Jezreel*, could look down the whole valley, and see the company of *Jehu* coming up through it from *Ramoth-gilead* beyond the Jordan. 2 Kings 9:17. The valley has several fountains, one of which, now called *Ain Jâlûd*, is of great size, flowing out of a cavernous recess at the base of *Gilboa*, about a



mile and a half below Zerîn. The water spreads at once into a limpid pool, whence a stream flows down the valley of sufficient size to turn a mill. This is believed with good reason to be the "fountain which is in Jezreel," where Saul and Jonathan pitched before their last fatal battle. 1 Sam. 29:1. Perhaps it is identical with "the well of Harod" (Heb. *fountain of Harod*, Judg. 7:1), where Gideon encamped with his host, while the Midianites pitched on the north side of the same valley.

6. With the exception of the valley of Jezreel, and the eastern part of the northern arm, the plain of Esdraelon and its branches is drained by the *Kishon* and its tributary streams. The Kishon flows off to the northwest along the northeastern base of Carmel, and enters the Mediterranean in the bay of Acre under the name of el-Mukutta. A spur of the northern mountains running down towards Carmel separates the two plains of Esdraelon on the east and Acre on the west. Between this spur and Carmel the river passes through a narrow valley. It is a permanent stream only in the last few miles of its course, below the strong fountains at the eastern base of Carmel. But in the wet season all its tributary streams are swollen with rain, and it becomes deep and dangerous to those who would ford it. In the vicinity of Lejjûn, the ancient Megiddo, it is described as flowing in a deep bed through marshy ground. It was at this very place that the forces of Sisera were swept away: "The kings came and fought; then fought the kings of Canaan in Taanach" (the modern *Taanuk* near *Lejjûn*, that is *Megiddo*) "by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera" (apparently by the instrumentality of a violent tempest). "The river Kishon swept them away, that ancient river, the river Kishon" (Judg. 5:19-21), as its northern branch higher up the plain did the Turks in the battle of Mount Tabor in 1799. See in Robinson's *Bib. Res.*, vol. 2, p. 328, note. It was undoubtedly the liability of detention by the swollen waters of the Kishon, which Ahab must pass in going from Carmel to Jezreel, that Elijah had in view when he sent to that monarch the mes-

sage: "Prepare thy chariot, and get thee down, that the rain stop thee not." 1 Kings 18:44.

The statement of Josephus (Antiq. 5. 5. 4) that, when the battle between the Canaanites and the Israelites under Barak had begun, there arose a great storm with much rain and hail, and that the wind drove the rain in the faces of the Canaanites, while the Israelites had the storm upon their backs, is based apparently upon the short scriptural notice that "the stars in their courses fought against Sisera."

7. The region that has been described constitutes the *mountainous part of Galilee* with its interspersed plains, according to the Roman division of provinces; for Galilee extended south as far as Mount Carmel, whence its southern boundary ran across the country by Ginæa (the modern Jenîn) to Scythopolis, that is, Beth-shean, in the Jordan valley; thus including the great plain of Esdraelon. Josephus, Jewish War, 3. 3. 4. It abounds in beautiful and picturesque scenery. "Forests of evergreen oaks sweep round the flanks of the hills in graceful belts, and line the sides of the valleys, leaving open glades and undulating expanses of green grass, such as are seen in English parks. Here too are upland plains, like vast terraces, with rich soil and rank vegetation." "Galilee was, and is, also remarkable for the beauty and variety of its wild flowers. In early spring the whole country is spangled with them, and the air is filled with their odors. Birds, too, are exceedingly numerous. The rocky banks are all alive with partridges; the meadows swarm with quails and larks, 'the voice of the turtle' resounds through every grove, and pigeons are heard cooing up in the cliffs and glen-sides, and are seen in flocks hovering over the corn-fields." Porter in Alexander's Kitto, Art. Galilee.

8. To the Christian this part of Galilee is also hallowed by many *scriptural reminiscences*. It was in an emphatic sense the home of our Lord and the scene of very much of his ministry. Here, lying in a secluded vale among the mountains which skirt the plain of Esdraelon on the north, is Nazareth, where the Saviour passed the days of his childhood and all the years of his youth till called by God to the work of his public ministry;



while north of Nazareth, at the distance of about nine miles, are the ruins of Cana of Galilee, the scene of our Lord's first miracle and the home of Nathanael. A few miles to the east is Mount Tabor, whither Barak collected his forces from Zebulun and Naphtali, and whence he descended to the plain for his encounter with Sisera. Judg., chap. 4. Here also Zebah and Zalmunna slew the brethren of Gideon. Judg. 8:18. South of Nazareth lies the great plain of Esdraelon, the battle-field of nations. The central arm of this plain on the east is the valley of Jezreel, so celebrated in Israelitish history. By this valley the Midianites and the Amalekites and all the children of the east invaded the land of Israel, following the present route of marauding parties, and here they were overthrown by Gideon with his three hundred men, and chased down the valley to the Jordan, and across it to Karkor. Judg., chaps. 7 and 8. In the same valley Saul and Jonathan "pitched by a fountain that is in Jezreel" before their last fatal battle with the Philistines; and when the armies of Israel were routed they "fled from before the Philistines, and fell down slain on Mount Gilboa," which overhangs the valley on the south. 1 Sam. 29:1; 31:1-6. At the lower end of this valley is Beth-shean, to the wall of which place the Philistines fastened the bodies of Saul and his sons. 1 Sam. 31:10, 12. At the head of the same valley, standing on the brow of a steep rocky descent, and overlooking both the valley and the plain of Esdraelon, is Zerîn, the ancient Jezreel, where Naboth "had a vineyard hard by the palace of Ahab king of Samaria," for the sake of which, at the instigation of Jezebel his wife, he caused Naboth to be murdered. It was in this vineyard that Elijah met Ahab, and denounced upon him the wrath of heaven for this bloody deed; and up the same valley, commissioned by God as the minister of his vengeance, rode Jehu when he slew Joram and trampled the body of Jezebel under his horses' feet. On the southwestern border of the plain of Esdraelon are Taanach and Megiddo, where the host of Sisera was discomfited by Deborah and Barak, when "the river Kishon swept them away, that ancient river, the river Kishon."

Judg. 5:19-21. It was at Megiddo also that the good King Josiah met Pharaoh-necho on his way to the Euphrates, and was slain by him. 2 Kings 23:29; 2 Chron. 35, 23, 24. Skirting the great plain on the southwest is the range of Carmel, whither Elijah gathered all Israel to decide the great question whether Jehovah or Baal should be worshipped as the true God; and at the brook Kishon which flows at its base he slew the prophets of Baal. Thence ascending to the top of the mountain, and casting himself down upon the earth in fervent prayer, he sent up his servant seven times to the summit to watch for the tokens of rain; and when these appeared, he girded up his loins and ran before Ahab, as he rode in his chariot across the plain to Jezreel. It was at Mount Carmel also that the Shunammite woman afterwards found Elisha when she sought him that he might restore her son to life. At the eastern border of the great plain lying on the northern slope of the ridge ed-Duhy are Endor and Nain, and on the southwestern declivity of the same ridge is Shunem, all three places famous in scriptural history. Finally, in a beautiful plain running up among the southern hills from the southwestern side of Esdraelon, and separated from it by a narrow tract of rolling land, stands *Tell Dothân*, that is *the hill of Dothan*, with a fountain. This is the site of the ancient *Dothan*, where Joseph's brethren sold him to the Midianites. "The route of the Midianites was obviously the same that is now followed. Crossing the Jordan at Beth-shean and Jezreel, their way then lay through this fine plain; and down the valley at its southwestern quarter to the western plain, and so to Ramleh and Egypt." Robinson, Phys. Geog., p. 135.

9. We add a more particular notice of the towns belonging to this section.

*Nazareth* retains its ancient name, being called by the Arabs *en-Nâsirah*. It lies in a narrow oblong basin running nearly east and west, about a mile long, and having an average breadth of something less than a quarter of a mile. "A girdle of rounded hills encircles it, shutting out all view of the world beyond, and giving that air of quiet, peaceful seclusion

which constitutes its chief charm, and its peculiar adaptation to the early history of our Lord." "The narrow rugged glens that branch off in all directions among the hills seem as if made for meditation. The hill on the northwest of the vale overtops all the others, rising to a height of some four hundred feet above the village, and is crowned by a white-domed tomb. Its side is steep, furrowed by ravines, and broken by ledges of bare rock. On its lower declivities, partly in the ravines, partly on the shelving base, and partly on the sides and tops of the rugged ledges, stand the houses of Nazareth—plain, neat, substantial stone buildings. This is the hill on which the evangelist tells us 'the city was built' (Luke 4 : 29) ; and there is more than one cliff along its side that might have served the purposes of the fanatical populace when they led Him unto a brow of the hill, that they might cast him down headlong." Porter in Alexander's Kitto. See also his Handbook for Syria and Palestine, p. 343, seq. ; Robinson's Bib. Res., vol. 2, p. 333, seq. They led the Saviour, namely, up from the lower declivity on which their city was built towards an overhanging brow. That the brow was in the near vicinity of the village is plain from the evangelist's words. Hence appears the absurdity of the monkish legend which places it on the so-called "mount of Precipitation," a hill about two miles southeast of the town, for no better reason, apparently, than that it is a striking object as seen from the plain of Esdraelon. Under the grand altar of the Latin convent is the grotto where, according to the legend, the Virgin Mary once lived and received the salutation of the angel Gabriel. This is the Latin church of the Annunciation. But the Greeks have their church of the Annunciation by the side of the one fountain of Nazareth, a short distance east of the village. Legends like these are of no authority. From the crest of the western hill above Nazareth, where stands the Wely—saint's tomb—of Neby Ismaïl, is one of the noblest prospects in all Palestine, very similar to that from the top of Tabor already described (No. 3 above).

In the vicinity of Nazareth are the following places :

*Kâna-el-Jelîl*, that is, literally rendered into English, *Cana of Galilee*, on the northern side of the plain el-Buttauf, about three hours north of Nazareth. Its claims to be the scriptural Cana of Galilee are forcibly stated by Robinson. Bib. Res., vol. 2, pp. 346-9 ; vol. 3, p. 108, note. The claims of *Kefr Kenna*, a small village an hour and a half northeast of Nazareth, do not rest on equally solid grounds.

*Debûrieh* is a small and unimportant village lying on the side of a ledge of rocks at the western base of Tabor. It is believed with good reason to be the *Dabareh* (more correctly *Daberath*) of Josh. 21 : 28.

*Yâfa*, a little village half an hour southwest of Nazareth, the *Japhia* of Josh. 19 : 12.

*Seffûrieh*, the *Sepphoris* so often mentioned by Josephus as the largest



and strongest city of Galilee. See the references in Robinson, *Bib. Res.*, vol. 2, p. 345. At present it is a small village lying on an isolated hill in the southern part of the plain el-Buttauf, about an hour and a half north by west of Nazareth.

*Hattin*, on the high uneven part of the plain el-Buttauf towards its eastern border, is celebrated for the disastrous battle which took place July 5, 1187, between the forces of the Crusaders on the one hand and the Saracens under Saladin on the other, and which resulted in the total overthrow of the Christian host, and the loss of Jerusalem and nearly all Palestine.

Leaving Nazareth and its environs, and passing on to the north, the traveller sees *Safed* lying on a high isolated peak upon the northern end of a steep ridge, a trifle south of the thirty-third parallel of north latitude, having the sea of Galilee to the southeast and the lake Hûleh to the north east. It is emphatically "a city set upon a hill." Before the great earthquake on the first day of January, 1837, it was a thriving town, with a population variously estimated at from 7,000 to 10,000, a large proportion of whom were Jews; for Safed, like Tiberias, is one of the holy places of the Jews, and was formerly a seat of rabbinical learning. In the terrible earthquake above referred to, the castle which crowned the summit of the hill was utterly thrown down, most of the houses were prostrated, and thousands of the inhabitants buried in the ruins, the Jewish quarter suffering most severely.

Still farther north in the high country northwest of the lake Hûleh is *Kedes*, the ancient *Kedesh of Naphtali*, out of which Deborah "sent and called Barak the son of Abinoam" for the encounter with Sisera the captain of Jabin's army. *Judg.* 4:6, 7. It was a Levitical city, and one of the three cities of refuge west of the Jordan. *Josh.* 20:7; 21:32. It is now a miserable village, but its position is strong and its site beautiful. "High up among the mountains of Naphtali is a little green plain, embosomed in wooded hill-tops. On its western side is a rounded *tell* (that is *hill*), on which the modern village stands. From the tell a low narrow ridge projects into the plain, with flat top and steep sides, covered with rank vegetation. Both ridge and tell are strewn with ruins." Porter in Alexander's *Kitto*.

The sites of *Hazor* where Jabin king of Canaan reigned, and *Harosheth of the Gentiles* where Sisera the captain of his host dwelt (*Judg.* 4:2), are not determined with certainty. Josephus says that the former place overlooked the lake *Semechonitis*, that is, the "waters of Merom" (*Josh.* 11:5), and the modern *el-Hûleh*. The most probable site is that suggested by Robinson, namely, *Tell Khuraibeh*, a prominent hill of great strength overlooking the lake and plain of Hûleh, and about an hour south of Kedes. *Bib. Res.*, vol. 3, pp. 364-6.

On the southwestern border of the plain of Esdraclon are *Taannuk* and



*Lejjûn*, that is, *Legio*, as the Romans called the latter place. Taannuk is undoubtedly the ancient *Taanach*, and there is strong evidence in favor of identifying *Lejjûn* with *Megiddo*. Eusebius and Jerome (Onomasticon as quoted by Robinson) give the distance of Taanach from Legio at three or four Roman miles. This agrees with the circumstance that Taanach and Megiddo are five times mentioned in near connection with each other. Josh. 12 : 21 ; 17 : 11 ; Judg. 1 : 27 ; 5 : 19 ; 1 Kings 4 : 12. *Lejjûn* lies moreover on the great military road between Egypt and the Mediterranean plain, on the one hand, and Damascus and the eastern empires on the other, on the banks of one of the principal tributaries to the Kishon. The miry nature of the soil makes this stream difficult to ford when the water is high, and when swollen by a violent storm it would be utterly impassable. Here, then, we may find "the waters of Megiddo." Judg. 5 : 19. "About three-quarters of a mile north of the ruins [of *Lejjûn*] is a large truncated tell, called *Tell el-Mutsellim*, 'The Governors' Hill.' It is a most commanding site, affording a view of the whole plain and of the ancient cities of Shunem, Jezreel, and Taanach." Porter in Alexander's Kitto. We may assume with much confidence that Megiddo occupied either the site of the modern *Lejjûn* or this adjacent tell.

About one hour and a half south of *Tell el-Mutsellim* is *Rummaneh*, which Van de Velde (Memoir, p. 333) identifies with "Hadad-rimmon in the valley of Megiddon." Zech. 12 : 11.

*Jenin* stands at the mouth of a picturesque glen in the southeastern extremity of the plain of Esdraelon. Robinson and others identify it with *En-gannim*, one of the Levitical cities (Josh. 19 : 21 ; 21 : 29), and with *Ginaea* of Josephus.

North of *Jenin*, on the western declivity of Gilboa, and overlooking the valley of Jezreel and the plain of Esdraelon, is *Zerin*, the ancient *Jezreel*. It is a noble site, and Ahab might well have a palace there, though Samaria was the proper residence of the kings of Israel. The ridge of Gilboa is a range of gray limestone rocks, bleak and bare, jutting out from southeast to northwest into the plain. Its jagged cliffs and bare crowns give it a look of desolation in wonderful harmony with David's imprecation: "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil." 2 Sam. 1 : 21.

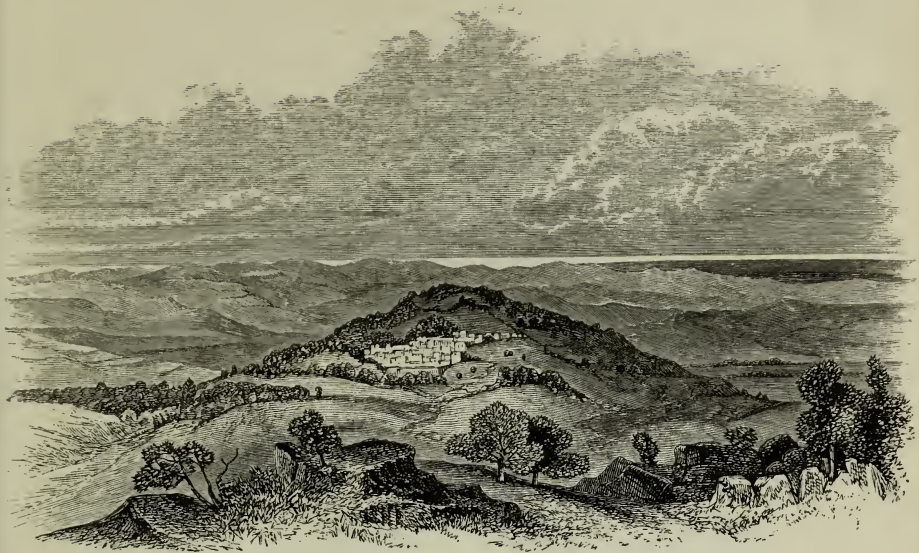
Parallel to Gilboa, on the northern side of the valley of Jezreel, is the ridge *el-Duhy*, called Hermon in the days of Jerome, and commonly called *Little Hermon*, in distinction from the true Hermon of the Old Testament. On and around the ridge are some places of note in scriptural history. *Sôlam*, on the declivity at the southwestern end of *Duhy*, is thought with good reason to be the *Shunem* of the Old Testament belonging to the tribe

of Issachar (Josh. 19 : 18), where the Philistines encamped before Saul's last battle ; whence Abishag the Shunammite was brought to David (1 Kings 1 : 3) ; and where also the Shunammite woman lived who entertained the prophet Elisha (2 Kings chap. 4). See Robinson, Bib. Res. 2, p. 325, and note. On the northern slope of Duhy are *Nein*, the *Nain* of the New Testament, and *Endor*, the former celebrated for the stupendous miracle wrought there by our Lord (Luke 7 : 11-16) ; the latter as the place where Saul, in his extremity, sought counsel from the woman that had a familiar spirit (1 Sam. chap. 28). Thomson describes Endor as a most wretched-looking place at the northeast corner of Duhy. "You observe that the declivity of the mountain is everywhere perforated with caves, and most of the habitations are merely walls built around the entrance to these caverns. Observe, too, that the cattle are stalled with them along with their owners ; and so it was in the time of Saul." Land and Book, 2, p. 161. "The woman had a fat calf in the house," and Thomson speaks of half a dozen little calves kept up at the mouth of one of these caves, while their mothers were at pasture under the care of a shepherd.

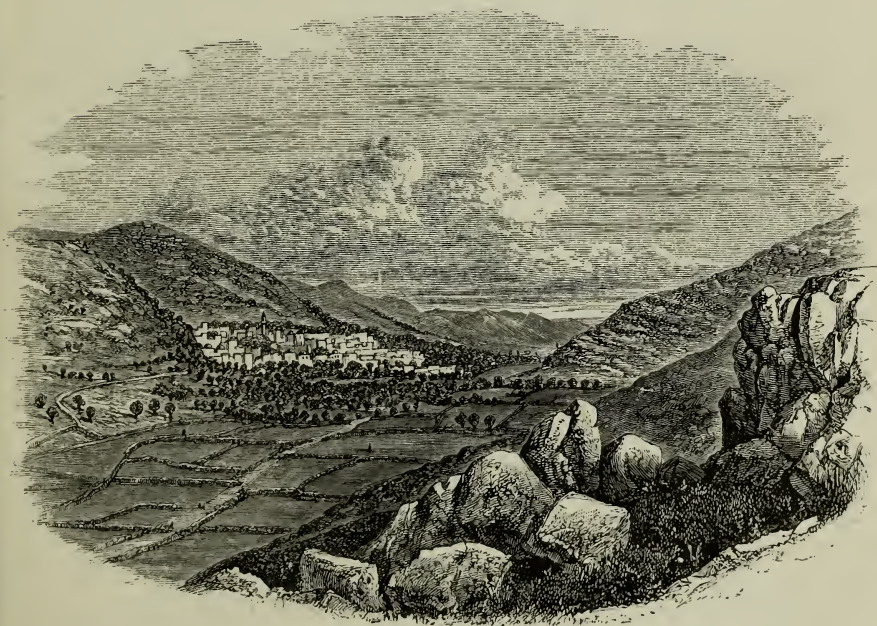
## II. MIDDLE SECTION—SAMARIA IN PART.

10. We have seen how the great plain of Esdraelon with the adjacent plain of Acre on the northwest (which is connected with the plain of Esdraelon by the narrow valley through which the Kishon flows) entirely separates the mountains of Galilee from those of Samaria and Judea. In passing to the mountainous region south of Esdraelon, we naturally begin with *Carmel*. The majestic range of Carmel branches off from the northern end of the mountains of Samaria, and runs in nearly a straight line from south-southeast to north-northwest some fifteen or sixteen miles, terminating in a bold promontory which forms the southern headland of the bay of Acre—a headland which is rendered the more conspicuous by the fact that it is the only one along this part of the Mediterranean coast. The mountain is of compact limestone, deeply furrowed with rocky ravines filled with dense jungle, and tenanted by jackals, hyenas, wolves, and wild swine. In the sides of the mountain, especially around its western end, are numerous caves and grottos, formed partly by nature and partly by art ; for Carmel formerly swarmed with monks and hermits who made these caves their home. Through the prophet Amos Jehovah says of transgressors : "Though they hide them-





SAMARIA.



SHECHEM, EBAL AND GERIZIM.





selves in the top of Carmel, I will search and take them out thence." Amos 9 : 3. Whether the reference be to these labyrinths of caverns and grottos, which, as travellers tell us, are very tortuous and open one into another, or, as Thomson seems to intimate (Land and Book, 2, p. 230), to the deep and winding ravines filled with tangled brushwood, it is equally beautiful and pertinent. The northeastern side of the ridge is more steep and precipitous than the southwestern; which latter "sinks down gradually into wooded hills with well-watered valleys, presenting to the eye a district of great beauty, rich in tillage and pasturage, declining gently into the southern plain and the adjacent lower hills." Robinson, Phys. Geog. p. 29. The ridge of Carmel is tolerably continuous, rising from the northwestern end, where its elevation is about 600 feet above the sea, to the village of Esfieh, where it attains to the elevation of 1,729 feet. Thence it falls off again to 1,635 feet at its southeastern end. See in Van de Velde's Memoir, p. 177, the different measurements.

The Hebrew word *Carmel* signifies *park, garden-like tract*; a name which the mountain may well claim from its beauty and fruitfulness, especially as contrasted with the bare southern hills. It is sprinkled with fine oaks and other forest-trees in its upper parts, and olive and fruit trees further down. "Long deep ravines of singular wildness wind down the mountain-sides, filled with tangled copse, fragrant with hawthorn, myrtle, and jessamine, and alive with the murmur of tiny brooks and the song of birds. At intervals along the slopes are open glades, carpeted with green grass, and spangled with myriads of wild-flowers of every hue." Porter, in Alexander's Kitto. The northwestern extremity is more bleak and barren; and here, overlooking the blue waters of the Mediterranean, stands the convent of the Carmelites, a modern building erected on the site of a more ancient structure.

The scene of Elijah's sacrifice seems to have been at the eastern extremity of the ridge. Modern travellers have thought that they could identify the very spot; namely, a terrace of nat-

ural rocks at the southeastern extremity of Carmel, which bears the name *el-Muhrakah, the sacrifice*; but Robinson thinks that the transaction took place at the foot of the mountain. See Stanley, *Sinai and Palestine*, pp. 345-8; Grove in *Smith's Bible Dict.*; Porter in *Alexander's Kitto*; Thomson, *Land and Book*, 2, pp. 220-6; Robinson, *Phys. Geog.*, pp. 30, 31.

11. In its scenery and general character, Carmel belongs to the mountains of Galilee, though separated from them, as we have seen, by the plains of Esdraelon and Acre. But the mountainous tract of Samaria and Judea, with which the ridge of Carmel connects itself by an offset at its southeastern extremity, presents in its general features a striking contrast to the northern mountainous region. The interspersed plains become smaller and less frequent. "The summits are more rocky and more rounded than those in Galilee; and the sides, though in many places bare, are generally clothed with scraggy woods of dwarf-oak, terebinth, and maple, or with shrubberies of thorn-bushes." "The hill-sides around" the plains "get steeper and wider towards the south. The valleys running into Sharon are long, winding, mostly tillable, though dry and bare; while those on the east, running into the chasm of the Jordan, are deep and abrupt; but being abundantly watered by numerous fountains, and being planted with olive groves and orchards, they have a rich and picturesque appearance. In fact, the eastern declivities of the mountains of Ephraim, wild and rugged though they are, contain some of the most beautiful scenery and some of the most luxuriant orchards in Central Palestine." "The features of the mountains are different from those of Galilee. Here there is more wildness and ruggedness, the tracts of level ground are smaller, the valleys are narrower, and the banks steeper. While the rich upland plains produce abundant crops of grain, yet this is a region on the whole specially adapted for the cultivation of olives, orchards, and vineyards. The more carefully its features, soil, and products are examined, the more evident does it become that Ephraim was indeed blessed with 'the chief things of the ancient mountains'—vines, figs, olives,

and corn, all growing luxuriantly amid 'the lasting hills.'" Porter in Alexander's Kitto, art. Palestine.

The mountainous region now under consideration was included in the Samaria of our Lord's time, lying north of a line drawn east from Joppa to the Jordan. In the division of the land under Joshua, it fell to the tribe of Ephraim, and is the "Mount Ephraim" of the Old Testament. Josh. 17:15; 20:7; Judg. 2:9; 7:24, etc. Another designation employed by the later writers is, "the mountains of Samaria" (Jer. 31:5; Amos 3:9; 4:1), so called from Samaria, the royal city of the Israelitish kings from the time of Omri.

12. Of the few *plains* that are found in the mountainous region of Samaria the following are worthy of notice:

The plain *around Dothan*, of which some account has already been given. See above, No. 8.

Not far southeast of the plain of Dothan Robinson describes "another beautiful plain, oval or round in form, three or four miles in diameter, and surrounded by picturesque hills, not very elevated. It is perfectly level, with a soil of rich dark loam, exceedingly fertile. The plain has no outlet for its waters; which therefore in winter collect upon it and form a temporary lake." Hence the name *Merj-el-Ghuruk*, that is, *Drowned meadow*. Bib. Res. 2, pp. 313, 314.

The great *plain of Mukhna* extends along the eastern base of the mountains in which Nābulus, the ancient Shechem, is situated, for eight or nine miles in a direction from south-southwest to north-northeast, with an average breadth of one and a half to two miles. At about two-thirds of its length from south to north, the valley of Nābulus comes in from the west between Gerizim and Ebal; and opposite to the mouth of this latter valley is an arm of the Mukhna running up east among the hills for nearly three miles with a breadth of about half a mile. This plain is described as under good cultivation and presenting a beautiful appearance. Robinson, Bib. Res. 2, pp. 273, 274; Phys. Geog., pp. 135, 136.

The two most celebrated places in this mountainous region



are, *Shechem* (rendered *Sichem* in Gen. 12 : 6) and *Samaria*. The former has the preëminence in antiquity, the latter in dignity, having been from the days of Omri and onward the royal city of the Israelitish monarchs. Both are distinguished for the beauty of their situation and the many scriptural associations that cluster around them. Shechem lies on the main road from Jerusalem to Nazareth, and is almost equidistant between the two places. According to Robinson's Itinerary, it is fourteen and a half hours from Jerusalem to Shechem, including a short detour to visit Shiloh; and fifteen and a quarter hours from Shechem to Nazareth by way of Samaria. From Shechem to Samaria is two hours and ten minutes, or about six miles, in a northwesterly direction. We add a more particular account of each place.

14. The modern name of Shechem is Nâbulus, or, in the abbreviated mode of utterance, Nâblus, which is a corruption of the name *Neapolis* (on the coins, *Flavia Neapolis*), imposed on it by the Romans not long after the times of the New Testament.

The most common form in the Septuagint for the Hebrew *Shechem* is *Sychem* (Συχέμ), as in Acts 7 : 16. In John 4 : 5 the place is called *Sychar*. It has been conjectured that this latter form was originally a corruption of the true form for the purpose of assimilating it to the Hebrew word *Shik-kor*, *drunkard* (in allusion to Isa. 28 : 1, 7), or to the word *sheker*, *falsehood*, that is, false worship (Hab. 2 : 18). But all this is uncertain.

The situation of Nâbulus is beautiful and romantic. It lies in a long narrow valley, extending from southeast to northwest, between Mount Gerizim on the south and Mount Ebal on the north; and is half an hour distant from the great eastern plain of the Mukhna already described. The two mountains rise on either side in steep rocky precipices apparently some eight hundred feet high, leaving between them a deep glen not more than five hundred yards wide where the town is situated. Directly on the water-shed of this valley, and stretching along the northeastern base of Mount Gerizim, lies the modern Nâbulus, the streams on the eastern part flowing off into the plain,



and so towards the Jordan, while the fountains on the western side send off a brook down the valley northwest towards the Mediterranean. The streets are narrow; the houses high, and in general well built of stone, with domes on the roofs; the bazaars good and well supplied. Robinson, *Bib. Res.* 2, p. 275. Robinson describes the sides of both mountains as equally naked and sterile, with the exception of a small ravine on Gerizim coming down opposite the west end of the town, which is full of fountains and trees. *Ibid.*, p. 276. The fertility and beauty of the valley itself in which the town stands have been the admiration of all travellers.

“Keeping the road,” says Robinson, “along its northern side we passed some high mounds, apparently of ashes; where, all at once, the ground sinks down to a valley running towards the west, with a soil of rich black vegetable mould. Here a scene of luxuriant and almost unparalleled verdure burst upon our view. The whole valley was filled with gardens of vegetables and orchards of all kinds of fruits, watered by several fountains, which burst forth in various parts, and flow westward in refreshing streams. It came upon us suddenly, like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine. Here, beneath the shade of an immense mulberry-tree, by the side of a purling rill, we pitched our tent for the remainder of the day and night.” *Bib. Res.* 2, p. 275. Dr. Rosen, as quoted by Prof. Hackett, says that the inhabitants boast of no less than eighty springs within and around the city, and he gives the names of twenty-seven of the principal ones. “The olive, as in the days when Jotham delivered his famous parable, is still the principal tree. Figs, almonds, walnuts, mulberries, grapes, oranges, apricots, pomegranates, are abundant. The valley of the Nile itself hardly surpasses *Nábulus* in the production of vegetables of every sort.” Prof. Hackett in *Smith’s Bib. Dict.*

The substantial identity of the site of the present *Nábulus* with that of the ancient Shechem is admitted by almost all biblical scholars; though it is thought with reason that the ancient city lay, in part at least, farther east than the modern one, and thus nearer to Jacob’s well. Robinson, *Bib. Res.* 2, p. 285; Hackett in *Smith’s Bib. Dict.*, art. Shechem. The present population of Shechem is variously estimated at from 5,000 to 8,000.

15. Shechem is a place of *great antiquity*. It is mentioned in the history of Abraham’s migration to the land of Canaan

(Gen. 12 : 6) as "the place of Shechem" (Eng. vers. *Sichem*). In the days of Jacob it is called a city (Gen. 34 : 20, 27), unless, indeed, we assume that *Shalem*, the modern *Salim*, three miles east of Shechem, is the city where the bloody transaction which is recorded in Gen. chap. 34 took place. Compare Gen. 33 : 18. It was under the oak (or terebinth) by Shechem that Jacob hid the strange gods of his household as he was departing for Beth-el. Gen. 35 : 4. It was at Shechem also that the man found Joseph wandering in the field in search of his brethren. Gen. 37 : 14, 15. Joshua made it a Levitical city, and also a city of refuge (Josh. 20 : 7; 21 : 21); thither, shortly before his death, he gathered all the tribes of Israel for the solemn renewal of their covenant with God (Josh. chap. 24); and there the Israelites buried the bones of Joseph (Josh. 24 : 32). Shechem was the seat of Abimelech's short and turbulent reign and the bloody scenes connected with it. Judg. chap. 9. To the same place the Israelites repaired in a later age for the purpose of installing Rehoboam as king over all Israel; and there he frustrated their purpose by his folly, so that the kingdom of his father was rent in twain. 1 Kings, chap. 12.

16. Of the two mountains which rise in steep rocky precipices above the city, Gerizim, on the south, has an elevation above the sea of 2,650 feet. Robinson says that the top of Ebal, as seen from the east, appears to be a hundred feet or more higher—apparently the highest land in all Mount Ephraim. Phys. Geog. p. 37. These two mountains were designated by Moses for the solemn pronouncement of the blessings and the curses; the blessings to be pronounced on Gerizim, the curses on Ebal. Joshua was also directed to set up great stones on Mount Ebal, and plaster them with plaster, upon which was to be written a copy of the law of Moses; all which was faithfully performed by him. Deut. 11 : 29, 30; chap. 27; Josh. 8 : 30-35. The summit of Gerizim is also distinguished as the place where Jotham pronounced in the hearing of the Shechemites below him his celebrated parable. "Several lofty precipices literally overhang the city, any one of which would answer his purpose.

Nor would it be difficult to be heard, as everybody knows who has listened to the *public crier* of villages on Lebanon. In the stillness of the evening, after the people have returned home from their distant fields, he ascends the mountain side above the place, or to the roof of some prominent house, and there 'lifts up his voice and cries,' as Jotham did; and he gives forth his proclamation with such distinctness that all can hear and understand it." Thomson, *Land and Book*, 2, pp. 209, 210. We may add that he was in entire safety, since the ascent to the summit is by a circuitous route through the ravine already mentioned, which comes down opposite the west end of the city.

17. From the time of the Babylonish exile and onwards, Shechem was the chief seat of the Samaritans, and the feeble remnants of this people are found there at the present day.

The scriptural account of the origin of the people afterwards called *Samaritans* is as follows. About 721 B. C., in the ninth year of Hoshea king of Israel, "the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." 2 Kings 17:6. Then follows an extended explanation of the reason why God allowed this calamity to befall the kingdom of Israel (verses 7-23), after which the sacred writer adds (ver. 24): "And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." By "Samaria and the cities thereof" we are to understand Samaria and the adjacent cities and villages, which alone remained to the kings of Israel; for their territory had been curtailed by previous invasions, and did not then include either Galilee or the region east of the Jordan valley. 2 Kings 10:32, 33; 15:29. The Assyrian inscriptions ascribe to Sargon, the successor of Shalmaneser, the deportation of the Israelites, 27,280 families. Nor is this inconsistent with the succinct scriptural narrative, which names Shalmaneser indeed as the Assyrian monarch who reduced Hoshea to a state of vassalage (2 Kings 17:3), but in recording the subsequent transactions, speaks simply of "the king of Assyria" (vers. 4, 5, 6, 24). The colonists themselves represent Esar-haddon, the son and successor of Sennacherib, and grandson of Sargon, as the man who brought them up to the Samaritan region. Ezra 4:2. "The great and noble Asnapper," to whom they ascribe the same work (Ezra 4:10), was either identical with Esar-haddon, or was the satrap to whom he intrusted the enterprise. The latter is the



more probable opinion. As a punishment for the impiety of these colonists, the Lord sent lions among them (2 Kings 17 : 25); whereupon the king of Assyria sent them an Israelitish priest, who should "teach them the manner of the God of the land." The result was a mongrel religion, which the sacred writer describes by saying that "they feared the Lord, and served their own gods." "So these nations feared the Lord, and served their graven images, both their children, and their children's children : as did their fathers, so do they unto this day" (vers. 29-41).

In all this narrative it is implied that the colonists were of purely heathen origin. The account which Josephus gives is substantially the same. His only error is in ascribing the deportation of the Israelites and the mission of the colonists to the same monarch, Shalmaneser (Antiq. 9. 14. 1 ; 10. 9. 7), which was with him an inference from the form of the scriptural narrative. How far these colonists became mingled before the days of Ezra by intermarriage with the remnants of the Israelites that certainly existed after the deportation in Ephraim and Manasseh, as well as farther north (2 Chron. 34 : 6, 7, and especially ver. 9), is a difficult question, on which eminent biblical scholars are divided. Josephus accuses them of double-dealing in regard to their origin. "When the Jews are involved in misfortunes," says he, "they deny that they are their kinsmen, confessing then the truth. But when they see any good fortune happening to them, immediately they leap into fellowship with them, affirming that they belong to them, and deriving their origin from Joseph through Ephraim and Manasseh." Antiq. 11. 8. 6. See also 9. 14. 3. On the succession of the Assyrian monarchs, see especially Rawlinson's Herodotus, Appendix to Book 1, Essay 7.

These are the people who, upon the return of the Jews from the Babylonish captivity, applied for a share of the work in rebuilding the temple, saying : "Let us build with you : for we seek your God, as ye do ; and we do sacrifice unto him since the days of Esar-haddon king of Assyria, who brought us up hither" (Ezra 4 : 2), words which certainly imply that they were as a whole of foreign descent. Being sternly repulsed by the Jewish rulers under Zerubbabel and Joshua they took, and ever afterwards maintained, the attitude of bitter enemies to the Jewish people, and their hatred was heartily reciprocated. The quarrel between the Jews and Samaritans finally culminated in the erection by the latter of a temple of their own on Mount Gerizim. The immediate occasion of this is generally thought to have been the expulsion from Jerusalem by Nehemiah of one of the sons of Joiada, the son of Eliashib the high priest, because he had married the daughter of Sanballat the Horonite. Neh. 13 : 28. Josephus, indeed, places this transaction some eighty years later than the time of Nehemiah, and represents that the temple on Gerizim was built by permission of Alexander the Great (Antiq. 11. 7. 2 ; 8. 4) ; but Robinson (Bib. Res. 2.



p. 289 note) considers this to be a chronological error on the part of Josephus. The Samaritan temple was destroyed by John Hyrcanus about 129 B. C. (Josephus, *Antiq.* 13. 9. 1) but the Samaritans still adhered to their worship on Mount Gerizim (*John* 4:20), as does also the small remnant of them at the present day. Robinson, *Bib. Res.* 2, pp. 277, 278.

18. In the near vicinity of Shechem are *Jacob's well* and the so-called *tomb of Joseph*. Jacob's well lies about a mile and a half east of the city, amid the ruins of a church formerly built around it. When Maundrell visited it in 1697, it was covered by an old stone vault now fallen into decay. Through this he descended by a square hole in the roof, and found the proper mouth of the well covered with a broad flat stone. The well is excavated in the solid rock, and is about nine feet in diameter, round, smooth, and regular. It appears to be slowly filling up with rubbish; for Maundrell found its depth one hundred and five feet, of which fifteen were water; while the Rev. S. Calhoun, in 1839, and Dr. Wilson in 1843, found the depth below the vault only seventy-five feet, and in 1855 Rev. John Mills could make it no more than seventy feet deep. The latter traveller found it entirely dry, and this seems to be its general state at present.

There can be no reasonable doubt that this is the identical well on which the Saviour sat and conversed with the Samaritan woman, while his disciples were gone into the city—probably somewhat nearer to the well than the present Nâbulus—to buy meat. Looking round upon the green cornfields four months before the time of harvest (so we prefer to interpret the Saviour's words), and seeing a nobler harvest of immortal souls streaming forth from the city, and already ripe for the spiritual reaper's sickle, he exclaimed: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." *John* 4:35.

The question has been raised: Why dig a well in a region so abundantly watered by fountains? The answer is, that Jacob wished to be independent of the inhabitants for a supply of water to the "parcel of a

field" which he had bought. Gen. 33:18, 19. The position of the well "before the city," as well as the uniform tradition since the days of Eusebius, in which Jews, Samaritans, Christians, and Mohammedans agree, all conspire to prove the identity of the present well with that honored by the presence of our Lord.

*The tomb of Joseph* lies about a quarter of a mile north of the well, in the middle of the mouth of the valley between Gerizim and Ebal. It is a tomb of the ordinary kind, surrounded by a square enclosure of high whitewashed walls.

The tradition respecting Joseph's tomb at Shechem (Josh. 24:32) is as old and as uniform as that concerning Jacob's well. The difficulty and uncertainty have respect to the exact spot—whether this tomb or the well at the northeast foot of Gerizim. See on this point Prof. Hackett in Smith's Bib. Dict., art. Shechem.

19. Proceeding down the valley which leads off from Shechem in a northwesterly direction we come, at the distance of about six miles, to a fine round swelling hill, or almost mountain, standing alone in the midst of a great basin of some two hours in diameter, and surrounded by higher mountains on every side. Robinson, Bib. Res. 2, p. 304. This is the ancient "hill of Samaria," which Omri, the father of Ahab, bought "of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built after the name of Shemer, owner of the hill, Samaria," or, in the Hebrew form, *Shomeron*. 1 Kings 16:24. It was therefore a chosen spot of great strength, as well as fertility and beauty. All travellers speak of it with admiration. "It would be difficult," says Robinson, "to find in all Palestine a situation of equal strength, fertility, and beauty. In all these particulars it has very greatly the advantage over Jerusalem." Bib. Res. 2, p. 309.

The modern name of the hill of Samaria is *Sebustieh*, an Arabic corruption of the name *Sebaste*, which Herod the Great gave to the city in honor of his master, Augustus, who bestowed it upon him after the death of Antony and Cleopatra (Josephus, Antiq., 15. 7. 3; 8. 5; Jewish War, 1. 2. 7), *Sebaste* being the

Greek form answering to the Latin *Augusta*. Samaria and Shechem were the chief seats of the foreigners introduced by Esar-haddon. Josephus says that John Hyrcanus (about 106 B. C.) destroyed the city to its foundations, so that no vestige of it remained. *Antiq.*, 13. 10. 3. But it was afterwards rebuilt; and when Herod received it from Augustus, he enlarged it, surrounded it by a strong wall, and adorned it in every part. *Ant.*, 15. 8. 5. But all this glory has long since passed away. The whole hill is cultivated to the top. "The ground has been ploughed for centuries; and hence it is now in vain to look here for the foundations and stones of the ancient city." Robinson, *Bib. Res.*, 2, p. 307, where see a more particular account of the history of Samaria and its present ruins.

20. The scriptural reminiscences connected with Samaria are many and interesting. Here Ahab, at the instigation of Jezebel his wife, built a temple and altar to Baal (1 Kings 16:32); here the false prophets prophesied before him and Jehoshaphat "in a void place in the entrance of the gate of Samaria," and the true prophet Micaiah denounced upon him the speedy judgment of heaven; to this place was his body brought and buried, "and one washed the chariot in the pool of Samaria, and the dogs licked up his blood" (1 Kings, chap. 22); here Jehu "slew all that remained unto Ahab in Samaria," and then destroyed by stratagem all the worshippers of Baal. 2 Kings, chap. 10. The city was honored by the presence and miraculous deeds of Elisha. Here this prophet healed Naaman the Syrian of his leprosy (2 Kings, chap. 5), and sending a messenger hither, apparently from Dothan, disclosed to the king of Israel the plans of the Syrian invaders. Chap. 6:8-12. Here also he predicted incredible plenty at a time of distressing famine. Chap. 7. After the outpouring of the Spirit on the day of Pentecost, Samaria with its villages was the first place without the limits of Judæa that received the gospel (Acts 8:5-25), and it early became the seat of a Christian bishop.

21. Other places of interest in Mount Ephraim are the following:



*Dothan*, which yet retains its ancient name, on the little plain already noticed (No. 8 above) south of Esdraelon. On the southern side of this plain is a large mound or tell covered with ruins, with a fountain at its base, and near it some deep wells or cisterns, into one of which undoubtedly Joseph was let down, and drawn out again that he might be sold to the Ishmaelites who were on their way to Egypt. It was to Dothan also that the Syrian king sent by night "horses, and chariots, and a great host," with the intention of capturing Elisha. But they were smitten with blindness, and led by the prophet to Samaria. The minute accuracy of the narrative is noticeable. When God, upon the prophet's petition, opened the eyes of the young man who attended him, "he saw, and behold the mountain (or *hill*, for the Hebrew word for mountain and hill is the same) was full of horses and chariots of fire round about Elisha." 2 Kings 6:17.

Dr. Robinson (Bib. Res. 3, pp. 302, 303) finds the probable site of the ancient *Tirzah*, celebrated in the Song of Solomon for its beauty (chap. 6:4), and for some time the seat of the Israelitish kings (1 Kings 14:17; 15:21, 33; 16:8, 15, 17, 23) in the modern *Tullûzah*, a town a few miles north of Nâbulus. The place lies in a sightly and commanding position, and is surrounded by immense groves of olive-trees planted on all the hills around.

The large village of *Tûbâs*, northeast of Nâbulus, on the road to Bethshean, is in all probability the ancient *Thebez*, from the strong tower of which city a certain woman cast an upper millstone upon Abimelech's head and broke his skull. Judg. 9:53. It lies on the western slope of a basin with a beautiful plain in front, and large groves of olive-trees. Robinson, Bib. Res. 3, p. 305.

A short distance east of the plain of the Mukhna which lies before Shechem is the village of Sâlim, which Robinson thinks is probably the "*Shalem*, a city of Shechem," to which Jacob came on his return from Padan-aram. Gen. 33:18. Since, however, *Shalem* signifies in the Hebrew *whole, sound*, some prefer to render: "And Jacob came unharmed to the city of Shechem."

The ancient *Shiloh* has been identified in respect to site with the ruins called by the Arabs *Seilûn*. The position of this place is very exactly defined in the Old Testament. It was "on the north side of Beth-el, on the east side of the way that goeth from Beth-el to Shechem, and on the south of Lebonah." Judg. 21:19. The ruins in question correspond well to this description. "The traveller at the present day," writes Professor Hackett (in Smith's Bib. Dict.) from his own note-book, "going north from Jerusalem, lodges the first night at *Beitîn*, the ancient Beth-el; the next day, at the distance of a few hours, turns aside to the right, in order to visit *Seilûn*, the Arabic for Shiloh; and then passing through the nar-



row wady, which brings him to the main road, leaves *el-Lebbân*, the Lebanon of Scripture, on the left, as he pursues the highway to *Nâblus*, the ancient Shechem." *Seilûn* corresponds to the Hebrew *Shilon*, which appears to have been the original full form. Hence the term *Shilonite*, that is, inhabitant of Shiloh (1 Kings 11:29; 12:15, compared with 14:2, 4); and hence also the form *Siloun*, which Josephus employs along with *Silo* (the former in *Antiq.*, 5. 1. 19 and 20; 2. 9 and 12; the latter in *Antiq.*, 8. 7. 7; 11. 1). The main site of the ruins of *Seilûn* is a small tell surrounded by hills. On the east a narrow valley, shut in at first by perpendicular walls of rock, leads to an open tract with a fine fountain, in the vicinity of which Robinson suggests that the seizure of the daughters of Shiloh by the Benjamites (*Judg.* 21:19-23) probably took place.

Shiloh was selected by Joshua as the site of the tabernacle (*Josh.* 18:1), and here he completed the division of the land by lot. *Josh.* 18:8-10. It remained the religious centre of the Israelites through a period of three centuries, till the ark was taken captive by the Philistines. Here Hannah prayed before the Lord, and was graciously answered; and here she dedicated her son Samuel to the Lord. 1 Sam., chap. 2. Here the terrible tidings of the capture of the ark were brought to Eli with the death of his two sons, Hophni and Phinehas; whereupon the aged high priest "fell from off the seat backward by the side of the gate, and his neck brake, and he died." 1 Sam. 4:12-18. Hither also the wife of Jeroboam repaired to consult the prophet Ahijah in behalf of her son Abijah, and was forewarned of his speedy death, and the extirpation of Jeroboam's family. 1 Kings 14:1-17. The language of Jeremiah implies that Shiloh was desolate in his day. *Jer.* 7:12, 14; 26:6, 9.

The *Gilgal* of 2 Kings, chap. 2, is certainly not the Gilgal in the Jordan valley where Joshua encamped immediately after passing over Jordan. In this chapter Elijah goes down with Elisha from Gilgal to Beth-el; then from Beth-el to Jericho, and from Jericho across the Jordan. The Gilgal of Joshua's first encampment is more than 3,000 feet below Beth-el (according to Van de Velde, *Memoir*, pp. 179, 182, about 3,300 feet) not to speak of the improbability of Elijah's going up from this Gilgal to Beth-el, to return immediately to Jericho in its near vicinity. But there is a large village bearing the name of *Jiljilia* which Robinson describes (*Bib. Res.* 2, pp. 265, 266), and which fulfils well all the conditions of Elijah's last journey. It is on higher ground than Beth-el, and the latter place lies about six miles south of it on the direct road from *Jiljilia* to Jericho. "The place stands very high, near the western brow of the high mountain tract. It affords a very extensive view out over the great lower plain and sea; while at the same time the mountains of Gilead are seen in the east. Far in the north-northeast, too, we could see for the first time a lofty dark blue mountain, which we afterwards found to be no other than

Jebel-esh-Sheikh, the Hermon of Scripture, beyond Bâniâs, still not less distant from us than eighty minutes of latitude"—more than ninety English miles. It is surprising that Robinson should not have even suspected the identity of this place with the Gilgal of 2 Kings, chap. 2, but should have written: "The form Jiljilia obviously corresponds to the ancient name Gilgal; but I find no mention of any ancient place of that name in this vicinity." There is another Gilgal, *Jiljûleh*, a little south of Antipatris, but this cannot come into account in the present connection. It is probably the Gilgal of Josh. 12 : 23.

The site and ruins of *Timnath-serah* in Mount Ephraim, which was assigned to Joshua as his inheritance, and in the border of which he was buried, "on the north side of the hill Gaash" (Josh. 19 : 50 ; 24 : 30 ; Judg. 2 : 9, where, by a transposition of consonants, we have *Timnath-heres*), have been probably identified by Rev. Eli Smith in the modern *Tibneh*, about six miles northwest of Gophna. Here is a gentle hill with the ruins of a considerable town on the north side of a valley which runs westward to the great wady Belât. Over against these ruins on the south side of the valley is a high hill, in the north side of which are several excavated sepulchres, which in size and in the richness and character of their architecture, resemble the so-called "Tombs of the Kings" at Jerusalem. This is probably "the hill Gaash."

*Beth-el*, on the border between Ephraim and Benjamin, fell to the kingdom of Israel upon the separation of the ten tribes, but will be most conveniently described from Jerusalem as a centre.

### III. SOUTHERN SECTION—JUDEA IN PART.

22. As we pass southward from the mountains of Ephraim to those of Judea, the physical features and scenery undergo a gradual but marked change. The little upland plains "almost disappear," says Porter (in Alexander's Kitto), "in Benjamin, and in Judah they are unknown. Those which do exist in Benjamin, as the plains of Gibeon and Rephaim, are small and rocky. The soil, alike on plain, hill, and glen, is poor and scanty; and the gray limestone rock everywhere crops up over it, giving the landscape a barren and forbidding aspect. Natural wood disappears; and a few small bushes, brambles, or aromatic shrubs, alone appear upon the hillsides." Fountains become rare, and wells, hewn in the soft limestone rock, take their place. Covered cisterns also, in which the rain-water is

treasured up, and open tanks are very abundant. Now, as in ancient days, the wells of Palestine are the resort of caravans and wayfaring men. Thither the shepherds lead their flocks, and the women resort with their pitchers. "Rounded hills," says Stanley (*Sinai and Palestine*, pp. 136, 137), "chiefly of gray color—gray partly from the limestone of which they are all formed, partly from the tufts of gray shrub with which their sides are thinly clothed, and from the prevalence of the olive—their sides formed into concentric rings of rock, which must have served in ancient times as supports to the terraces, of which there are still traces to their very summits; valleys, or rather meetings of these gray slopes with the beds of dry water-courses at their feet—long sheets of bare rock laid like flagstones, side by side, along the soil—these are the chief features of the greater part of the scenery of the historical parts of Palestine." All travellers notice the profusion of aromatic shrubs which in the spring clothe the hills and valleys of Syria and Arabia. Characteristic of Palestine in the spring of the year is the profusion of wild flowers, especially those of a scarlet hue—anemones, wild tulips, poppies, etc.

23. "The glens," continues Porter, "which descend westward are long and winding, with dry, rocky beds, and banks breaking down to them in terraced declivities. The lower slopes near the plain of Philistia are neither so bare nor so rugged as those near the crest of the ridge. The valleys, too, become wider, sometimes expanding, as Surâr, es-Sumpt (Elah), and Beit Jibrîn, with rich and beautiful cornfields. The eastern declivities of the ridge, so fertile and picturesque in Samaria, are here a wilderness—bare, white, and absolutely desolate; without trees, or grass, or stream, or fountain. Naked slopes of white gravel and white rock descend rapidly and irregularly from the brow of the ridge, till at length they dip in the frowning precipices of Quarantania, Feshkah, Engedi, and Masada, into the Jordan valley or Dead sea. Naked ravines, too, like huge fissures, with perpendicular walls of rock, often several hundred feet in height, furrow these slopes from top to bottom.



The wild and savage grandeur of wadys Fârah, el-Kelt, en-Nâr, and Khureitûn is almost appalling." Robinson notices, in like manner, the difference between the eastern and western sides of this mountainous tract. The wall of the Dead sea and Jordan valley, he tells us (Phys. Geog., p. 33), "rises from one thousand to fifteen hundred feet above the depressed valley, is everywhere steep and sometimes precipitous, and is often cleft to its base by the deep valleys and gorges that issue from the mountains. All is irregular and wild, presenting, especially along the Dead sea, scenes of savage grandeur." Along the western base of the mountainous region lies, as already remarked, a tract of lower hills, constituting the middle region between the mountains and the plain. "This tract," says Rob-  
inson, "is, for the most part, a beautiful open country, consisting of low hills, usually rocky, separated by broad arable valleys, mostly well adapted for grain, as are also many of the swelling hills. The whole tract is full of villages and deserted sites and ruins, and there are many olive groves.

"One feature of this high mountain plateau has been disclosed only since the discovery of the deep depression of the Dead sea and Jordan valley. That sea lies (in round numbers) thirteen hundred feet below the level of the Mediterranean. The eastern brow of the mountain overhanging the Dead sea, is thirteen hundred feet above it, or almost precisely on the level of the western sea. Jerusalem is two thousand six hundred feet, while the western brow is but two thousand feet above the Mediterranean. Hence, in the slope from Jerusalem to the western brow, there is a descent of six hundred feet; while in that from Jerusalem to the eastern brow, a distance not much greater, the descent is two thousand six hundred feet; a difference of two thousand feet! This remarkable feature is chiefly conspicuous south of Kurn Surtabeh [a promontory overhanging the Jordan valley. See the map]. The enormous descent of the eastern slope is very marked, as seen from the hill of Taiyibeh [a high conical hill northeast of Bethel] and the mount of Olives; and is fully felt by the traveller in passing from Hebron or Carmel of the south to the Dead sea." Rob-  
inson, Phys. Geog., pp. 34, 35.

24. In the above description it has been implied that the eastern part of the mountainous region of Judea is destitute of water and uncultivated. In truth, this eastern part, a tract



extending some thirty-five or forty miles from the parallel of Beth-el on the north to the southern border of Palestine, and having a breadth of about nine miles, has always been, and must continue to be, an uninhabited wilderness. This is *the wilderness of Judah or Judea*. Psa. 63, title; Matt. 3:1. It is described by Van de Velde as "a bare, arid wilderness; an endless succession of shapeless yellow and ash-colored hills, without grass or shrubs, without water, and almost without life." Syria and Palestine, 2, p. 99. Like every other part of Palestine, it abounds in limestone caverns. It was in a cave near En-gedi in this wilderness that David took refuge from the fury of Saul, when that monarch went to seek him "upon the rocks of the wild goats." 1 Sam., chap. 24. Any one of the innumerable caves which abound in the region may have been the scene of David's adventure with Saul on that occasion.

The whole mountainous region south of the mountains of Ephraim is called collectively *the mountains of Judah* (Josh. 11:21; 2 Chron. 21:11; 27:4) and *the hill country of Judea* (Luke 1:39, 65). The mountainous tract south of Esdraelon gradually rises, as already remarked, until around Hebron it attains an elevation of two thousand eight hundred feet above the Mediterranean. South of Hebron it declines again, and some six miles south of Hebron, in about the latitude of Tell Maïn (probably the ancient *Maon*, 1 Sam. 23:24, 25; 25:2) it undergoes a marked physical change, the rocky hills with narrow valleys giving place to gently rolling downs, "mostly bare and desolate, burned up in summer by the unclouded sun, but covered in winter and spring with grass and green herbs, affording excellent pasturage for sheep, goats, and camels." Porter in Alexander's Kitto, Art. *Negeb*. See also Tristram's Land of Israel, pp. 382, 383. This is that part of Judea so often referred to as *the south* (Heb. *Negeb*) and *the south country* (Gen. 12:9; 13:1; 24:62; Deut. 1:7; 1 Sam. 30:1; etc.), terms which are to be understood as denoting a geographical division of the land. See especially Deut. 1:7; Jer. 32:44; 33:13; Zech. 7:7. The deep and rocky wadys by which it is inter-

sected are dry except after heavy rains, when they flow with water. Hence the beautiful allusion of the Psalmist: "Turn again our captivity, O Lord, as the streams in the south." Psa. 126 : 4.

25. *Jerusalem (el-Kuds, the Holy, as the Arabs call it)* must ever be an object of solemn interest to the Christian. Already in the days of Joshua it was a place of great strength. Though the Israelites took and burned the city itself (Judg. 1 : 8), they could not drive out the Jebusites from their stronghold on Zion (Josh. 15 : 63 ; Judg. 1 : 21), but they kept possession of it, and thus of the city, till David's time, who "took the stronghold of Zion: the same is the city of David." 2 Sam. 5 : 7. David made it the seat of his kingdom; and by the transference of the ark from "Baalath, which is Kirjath-jearim" (Josh. 15 : 9) to the same place (2 Sam., chap. 6), it became the seat and centre of the theocracy also; and so it continued for eleven centuries, till the theocracy itself passed away through the ministry of the Roman legions "with tumult, with shouting, and with the sound of the trumpet." Here Solomon built on Moriah the first temple, and Zerubbabel with his companions the second, which was afterwards renewed by Herod with a magnificence surpassing that of the first. Here David reigned in warlike might, and Solomon in unrivalled splendor; and after them a long line of kings and princes. The city was set forth as a prize to the successive great monarchies of the world. Against it came Shishak king of Egypt, and "took away the treasures of the house of the Lord, and the treasures of the king's house." 1 Kings 14 : 25, 26. Before it Sennacherib's host encamped, and were destroyed by an angel—a hundred fourscore and five thousand in one night. 2 Kings 19 : 35. Nebuchadnezzar took it and burned it with its "holy and beautiful temple." 2 Kings 25 : 9. Under Cyrus it was restored. The mighty Alexander visited it and offered sacrifices upon its altar. Josephus, *Antiq.*, 11. 8. 5. The kings of Egypt and Syria contended over it, and each of them in turn possessed and desolated it. The heroic Maccabees established its independence, till the Roman Pompey took it

with great slaughter, and by the right of conquest visited the inner sanctuary, where to his amazement he found "a vacant shrine and empty mysteries, with no image of the gods within." Tacitus, *Hist.*, 5. 9. From Pompey's day the city passed into the power of the Romans. It was destroyed by Titus with its people A. D. 70, and the Jews slaughtered by hundreds of thousands. Under the leadership of the celebrated Bar-cocheba the Jews revolted and took possession of Jerusalem, but were defeated with terrible slaughter A. D. 135. Then the emperor Hadrian demolished all remains of the old Jerusalem; built a new city with a new name, that of *Ælia Capitolina*; erected a temple to Jupiter on the site of the Jewish sanctuary, and a temple to Astarte on the place now known as the holy sepulchre; and sculptured the military ensigns of Rome over the gates of the city. Afterwards the Persians stormed and took Jerusalem, A. D. 614. Next it fell into the hands of the Saracens under Omar, A. D. 637, who has left the existing mosque of Omar as a monument of his conquest. From the Saracens Jerusalem passed to the Turks, and from them it was taken by the Crusaders, A. D. 1099. Finally, it was captured from the Christians by the famous Saladin, October 2, 1187, and has ever since remained in the possession of the Ottoman power. Thus are fulfilled the words of our Lord: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21 : 24.

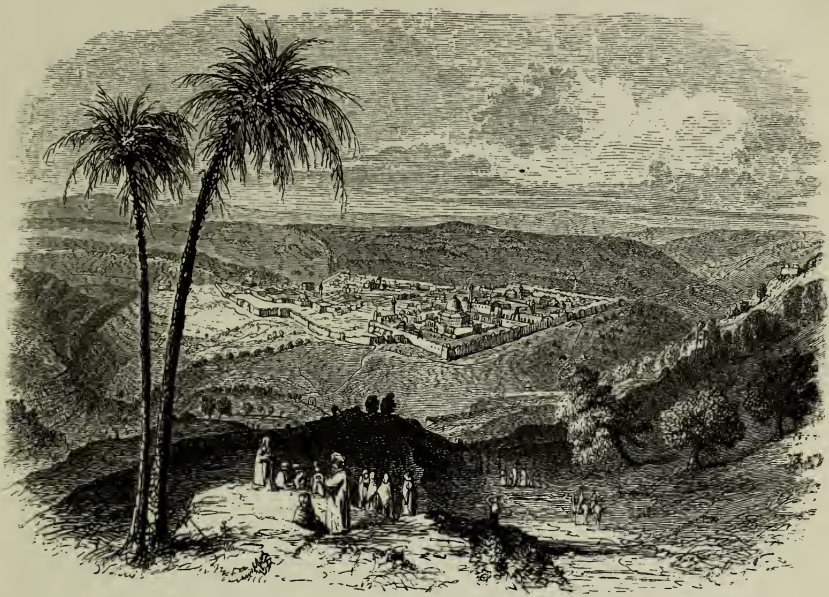
But, wonderful and unparalleled as is the earthly history of Jerusalem, it has for us an interest of an infinitely higher character; for it was here that our Lord wrought redemption for the human family by his propitiatory death on the cross. Within the walls of Jerusalem he was condemned to death, scourged, and spit upon. Without her walls on Calvary he "redeemed us from the curse of the law, being made a curse for us." Here he was buried, and rose again the third day; and from this city he led his disciples forth to Bethany, where he was parted from them and carried up into heaven. It was in Jerusalem also, on the day of Pentecost, that the Holy Ghost descended upon the



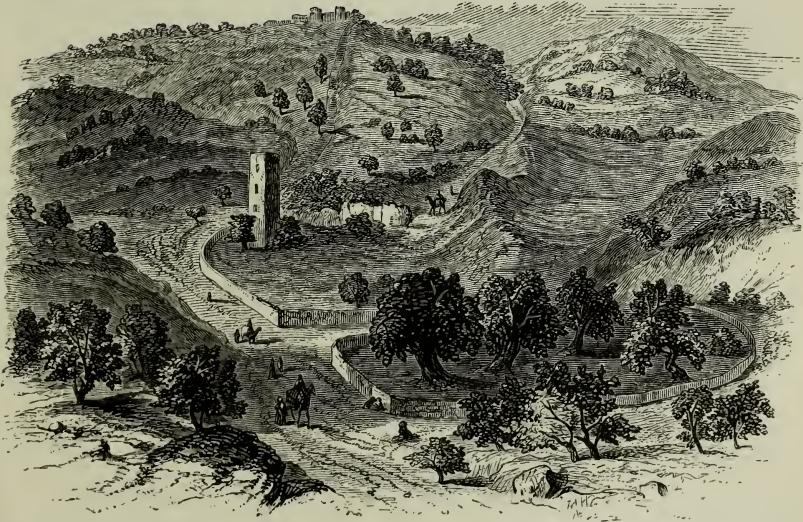
infant church as a rushing mighty wind, and the Christian dispensation was inaugurated; and from Jerusalem as a centre was the gospel propagated among all nations. Thus began the fulfilment of the prophet's words: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And what mighty events await the holy city in the coming future, when "the times of the Gentiles shall be fulfilled," who can tell!

26. Jerusalem lies not far from the centre, reckoning east and west, of the broad, mountainous tract that has been described, in lat.  $31^{\circ} 46\frac{1}{2}'$  N., and long.  $35^{\circ} 18\frac{1}{2}'$  E. from Greenwich. The following description should be studied with constant reference to the maps of Jerusalem and its vicinity which accompany this volume. The *valley of Kidron* (in the New Testament, the torrent Cedron, John 18:1) has its head some half an hour northwest of the city on the road to Neby Samwîl. The valley runs a short distance directly towards the city, then turning nearly east, it passes to the northward of the tombs of the Kings, at the distance of about two hundred rods from the city. Then curving around to the south, it passes down between the city on the west and the mount of Olives on the east. In the upper part it is shallow and rocky, and just after it curves to the south, it spreads out into a basin of some breadth, planted with olive and other fruit trees. As it descends to the south, the west side towards the city becomes steeper and more elevated, until at the gate of St. Stephen (the eastern gate) the height of the brow is about one hundred feet. Here a bridge on a causeway leads across towards the mount of Olives. Below the bridge the valley contracts and sinks rapidly, till at the southeast corner of the area of the mosque of Omar it becomes merely a deep ravine, or narrow torrent-bed, overhung by the wall of the area. The elevation of the wall above the bottom of the valley is estimated by Robinson at one hundred and fifty feet. Passing on south of the city it receives from the west the valley of Hinnom. Here at the junction is the place of Tophet, and a little farther down is the well En-rogel. Still farther south the valley bends towards the east, and so passes off to the Dead





JERUSALEM, FROM THE SOUTHEAST.



GARDEN OF GETHSEMANE, AND MOUNT OF OLIVES.



sea in an east-southeast direction. The valley abounds on both sides with excavated tombs from its origin all the way down to the city, and even opposite to its northern part. It is hardly necessary to add that "the brook Kidron" of Scripture is not a perennial stream, but only the bed of a torrent, where no water flows except during the heavy rains of winter. This indeed is indicated in both Hebrew and Greek by the word rendered *brook* in our version.

The modern name of this valley *Wady Jehôshâfât*, *valley of Jehoshaphat*. is founded on a belief prevalent since the early ages of Christianity, that this is "the valley of Jehoshaphat" of which the prophet Joel speaks (chap. 3:2, 12), and where the last judgment is to be held. But "the valley of Jehoshaphat" in Joel is, in all probability, a simple allusion to the meaning of the word *Jehoshaphat*, that is, *Jehovah judgeth*, or, *Jehovah is judge*. It is the *valley of Jehovah's judgment*, not the geographical name by which a valley in Joel's day was designated. Josephus knows nothing of such a name as applied to the valley of Kidron.

27. The *valley of Hinnom* (Josh. 15:8; 2 Kings 23:10; 2 Chron. 28:3; 32:6), or more fully, the *valley of the son of Hinnom* (Jer. 19:2, 6; 32:35) has its commencement in a broad sloping basin west of the city. It runs in a southeasterly direction towards the Yâfa gate (the western gate) for about 2,100 feet. When within about 400 feet of this gate it bends to the south, skirting the west side of Zion. After pursuing this course about the distance of 2,100 feet, it curves round the southwestern brow of Zion, thus assuming an easterly direction, and so it opens into the valley of Kidron at the distance of 2,880 feet below the southeastern corner of the area of the mosque of Omar, according to Robinson's measurements. The banks of this valley have at first a gentle slope, but they soon contract, and become steep and rocky. South of Zion the right bank rises in broken cliffs of limestone rock, which are full of excavated tombs. The total length of the valley is about a mile and a half.

From the Hebrew form *Ge Hinnom*, *valley of Hinnom*, comes the modern Arabic name of this valley, *Yehennam*; also the Greek *Geenna*, used metaphorically to denote *hell* in the proper sense of the word, that is, the place where the wicked are punished. See below, No. 42. The term *Ge-*



*enna*, or as it is called in English, *Gehenna*, should be carefully distinguished from the Hebrew *Sheol*, to which the Greek *Hades* answers, these latter terms denoting the place of departed spirits.

28. On the broad and elevated promontory between the two valleys that have been described lies the holy city, with a general slope towards the east. "All around," says Robinson, "are higher hills; on the east the mount of Olives; on the south, the hill of Evil Counsel, so called, rising directly from the vale of Hinnom; on the west, the ground rises gently," forming the high swell of ground on the east side of the great Wady Beit Hanîna, which passes along in a southwest direction an hour or more west of Jerusalem; "while on the north, a bend of the ridge connected with the mount of Olives bounds the prospect at the distance of more than a mile." It is only on the southwest, where the plain of Rephaim lies, that the prospect is somewhat more open. Hence the beauty and pertinence of the psalmist's words: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." Psa. 125 : 2.

29. We have seen the general situation of the site of Jerusalem. We may now conveniently attend to its internal divisions. To describe these as they now exist is an easy work. The difficulty lies in identifying the ancient with the modern divisions. We begin with the concise but very important description of Tacitus:

"The city, difficult of approach by nature, had been fortified by works and structures which would have been a sufficient defence had it stood on a plain. For two hills of immense height were surrounded by walls with salient and reëntering angles, so as to expose to assault the flanks of the besiegers. The extremities of the rock were abrupt; and towers were raised, where the hill aided, to the height of sixty feet; in the lower slopes, to the height of one hundred and twenty feet. These were wonderful to behold, and their summits were level to the eye of those who viewed them at a distance. There were other walls within, surrounding the royal palace (*regia*), and the tower Antonia, so named by Herod in honor of Mark Antony, rose to a conspicuous height. The temple was fortified after the manner of a citadel, and had walls of its own built with special labor and care. The porticos themselves which surrounded the



temple were an excellent defence. There was a perennial fountain of water, the hills were excavated beneath," etc. Hist. 5. 11, 12.

The above description Tacitus gives from the Roman besiegers. To their view (and they had full opportunity of surveying the place) the city had *but two* hills, which are described with reference to military defence as being of immense height. If there was a third division, it was too inconspicuous to attract their notice. These two hills, moreover, were surrounded by walls with salient and reëntering angles, and lofty towers—a description which obviously applies to the *outer* wall. The description of Josephus is more elaborate, but agrees essentially with that of Tacitus:

“The city was surrounded with a triple wall, except where it was encompassed by impassable ravines; for here there was but one enclosure. It was built upon two hills lying face to face, and separated by a ravine, at which the houses, being crowded one upon another, terminated. But of the hills, that which contained the upper city was much the higher and straighter in length. On account of its strength it was called by King David, the father of Solomon, who first built the temple, the Citadel; but by us the Upper Market. The other hill, on which the lower city stood, was called Akra, being curved on both sides. Opposite to this there was a third hill lower by nature than Akra, and formerly separated from it by a broad ravine. But afterwards, during the time when the Asmonæans reigned, they filled up the valley for the purpose of uniting the city to the temple, and having cut down the summit of Akra, they made it lower, so that the temple might appear over it. But the ravine of the Tyropœon (*Cheesemongers*), so-called, by which we said that the hill of the upper city was separated from the lower hill, extends as far as Siloam; for so we called the fountain, which has an abundance of sweet water. Without, the two hills of the city were encompassed by deep ravines, and on account of the precipices on both sides, neither of them afforded access to it.” Jewish War, 5. 4. 1.

From the above description it is plain:

(1.) That at the time of the overthrow of Jerusalem by the Romans, the city stood on two hills, an upper and a lower, facing each other, and separated by a valley called that of the Cheesemongers.

(2.) That the lower hill, which also contained the temple

area, consisted originally of Akra and another hill, separated by a broad ravine; but which two hills were made one in the time of the Asmonæans by the filling up of the intervening valley.

(3.) That the hill of Akra was originally higher than that on which the temple was built, but was at the time of the junction cut down, in order that the temple might appear over it.

(4.) That the valley of the Cheesemongers extended as far as Siloam—a trait of the description which enables us to identify that celebrated fountain.

(5.) That the two hills on which the city was built were encompassed by deep ravines, with precipices on each side, which cut off access. These two deep ravines are manifestly that of Kidron on the east, and that of Hinnom on the south and southwest.

If now we compare with the above descriptions of Josephus and Tacitus the present site of Jerusalem, we find a rather broad valley, having its commencement in the plain just around and outside of the northern gate (the Damascus gate), and running down through the city somewhat east of south. Into this opens near the southwestern angle of the Haram, that is the area of the mosque of Omar, a very shallow depression, at present scarcely perceptible to the eye, which comes down from the Yâfa (Joppa) gate on the west. Below the junction the valley continues on in a southerly direction to Siloam, but with more precipitous sides and a deeper bed. It is agreed on all hands that the lower part of this valley south of the junction constitutes part of the valley of the Tyropœon (Cheesemongers), which, according to Josephus, separated the two hills on which Jerusalem was built. What, now, was its course above the junction? The most natural supposition certainly is that we are to seek for the northern continuation of the valley of Cheesemongers in the marked depression which runs on in nearly the same line to the Damascus gate, rather than in a very inconspicuous depression which comes into it from the west. This agrees well, moreover, with the description of Josephus; for we

have on the west the higher hill of Zion, with its continuation to the north (the part which Robinson and others call Akra), and on the east the lower ridge, on which the temple and lower city were built—a ridge once constituting *two* hills, but made one in the time of the Asmonæans. Both hills, moreover, are encompassed by deep ravines with precipices; the western by that of Hinnom on the southwest and south, the eastern by that of Kidron, now called the valley of Jehoshaphat, on the east. According to this view, which is that preferred by Ritter. (Geog. of Palestine, 4, p. 80, seq.) and others, Akra lay *north* of the temple, while the southern continuation of the ridge on which the temple stood is the ancient *Ophel*. According to the same view, all that part of the city lying west of the valley running from the Damascus gate to Siloam was reckoned to Zion. This might well be called “much higher and straighter in length,” for it extended directly north and south from the southern brow of Zion to near the present Damascus gate. Its height at the northwestern part of the present city is, according to Lynch, 2,610 feet; at the summit of Zion in the south, according to Schubert, 2,537 feet; at the threshold of the Yâfa gate, according to Russeger 2,642, according to Schubert 2,636 feet, which two measurements give a mean of 2,639 feet. The height of Moriah, on the other hand, is given by Schubert at only 2,537 feet, a difference of full one hundred feet.

Dr. Robinson, however, maintains, in conformity with the more common view, that the valley of the Tyropœon began at the western or Yâfa gate in the shallow depression already noticed; that it then ran towards the southwestern corner of the Haram, and there, receiving the valley coming from the Damascus gate, bent towards the south, and so extended to the pool of Siloam. He acknowledges that the depression is at present very inconsiderable, but thinks that it may have been once greater, as the rubbish of ages has accumulated in it. According to this view, the lower city called Akra lay *north* of Zion and *west* of Moriah. The objection that, upon this plan, the lower city Akra was not bordered by either of the deep valleys mentioned by Jose-



phus as enclosing the two hills on which the city was built, he meets by the suggestion that these two hills are "a mere form of expression intended to embrace the whole site of the city." But according to Josephus, of the two hills on which Jerusalem was built, the one contained the upper, and the other the lower city, with an intervening valley, both hills being bordered by deep ravines. We cannot, consistently with this description, separate one of these hills from both the upper and the lower city, as is necessary according to Dr. Robinson's view. As to the shape of the lower city, Josephus describes it as "curved on both sides (*ἀμφίκυρτος*), which is generally understood to mean *gibbous*; but, as Robinson remarks, it "may also mean nothing more than that Akra was sloping on both sides," perhaps more exactly, had *rounded slopes* on both sides.

The arguments for placing Akra *north* of Zion and *west* of Moriah are ably presented by Robinson (Bib. Res. 1, sect 7; 3, sect. 5), to which the reader is referred. Ritter (Geog. of Palestine, vol. 4 of Gage's translation, pp. 100-108) gives a forcible statement of his opposing view. Both plans are clearly stated and reviewed by Dr. Thompson in Alexander's Kitto, art. Jerusalem. The question cannot be regarded as settled at present. The question of the location of several other places of interest, as the tower of Hippicus and the gate Gennath, is obviously connected with that of the position of Akra.

### 30. Josephus' account of the *walls* of Jerusalem is as follows:

The first or old wall "began on the north side of the tower called Hippicus, and, extending to the Xystus so called, was joined to the council-house, and ended at the west portico of the temple. On the other part [going the other way from Hippicus] it began on the western side with the same tower, and extended through the place called Bethso to the gate of the Essenes: then it bent around on the southern quarter above the fountain Siloam: thence, turning again on the eastern side at the pool of Siloam, it extended to a certain place which they call Ophlas [Ophel], and was joined to the eastern porch of the temple. The second wall had its commencement at the gate of Gennath, which belonged to the first wall, and circling round the northern quarter only, went up to Antonia. The third wall began at the tower of Hippicus, whence it reached as far as the north quarter at the tower of Psephinos: thence, extending over against the monuments of Helena (she was queen of Adiabene and mother of King Izatus), it was carried along by the caves [sepulchral excavations in the



rocks] of the kings: then turning at a corner-tower by the Fuller's monument so called, and joining the old wall, it terminated at the valley of Cedron." Jewish War, 5. 4. 2.

This third wall, as he tells us, was begun by Agrippa, for the purpose of including the northern suburb called *Bezetha*, and afterwards completed by the Jews at great expense. Consequently it did not exist in our Lord's day. Josephus describes at length its magnificent towers, built up of solid masonry twenty cubits square and of the same height, with chambers and cisterns above. Of these there were ninety distributed along its course at intervals of two hundred cubits. The middle wall had fourteen like towers, and the old wall sixty, the entire circuit of the city being thirty-three stadia—a little less than four English miles. (Robinson gives the present circumference at two and a half English miles less seventy-four yards.) Then at the northwest corner rose conspicuously the tower of Psephinos, octagonal in form, and seventy cubits high, commanding at sunrise a view of Arabia and the whole territory of the Jews as far as the sea. Over against this stood Hippicus, and near this two other towers, named respectively Phasaelus and Mariamne, all three built by Herod in the *old* wall, and which "for size, beauty, and strength surpassed every thing in the habitable world." Of these it will be sufficient to describe Hippicus, so named from Herod's friend. It was built up of solid masonry twenty-five cubits square and thirty cubits high. Above the solid work was a cistern twenty cubits high; and over this a house with two stories of the height of twenty-five cubits, with various compartments; and above all a breast-work and battlements adding five cubits more; so that the entire height was eighty cubits.

If, now, we knew the exact place of Hippicus, it would give us a point of departure for the several walls. Robinson finds a remnant of this in the northeastern tower of the so-called citadel of David, a little south of the Yâfa gate. But he acknowledges that the measurements do not agree with those of Josephus; and as to the solidity of the structure, no argument can

be drawn from that, for it was common to all the towers in their lower part. It is probable that the site of the tower of Hippicus should be sought farther to the northwest, somewhere near the northwestern angle of the present wall. Thus it would be "over against Psephinos," which stood in the northwestern angle of the third wall. The gate Gennath, where the second wall took its departure, must have been somewhere to the east of Hippicus in the northern line of the old wall. Thence this second wall went circling round the northern quarter to the fortress of Antonia. This is all that Josephus tells us of a wall with the origin and exact course of which is connected the vexed question of the holy sepulchre.

According to Ritter's view, the traditional site of the holy sepulchre (see the map of Jerusalem) must be rejected, for it lay far within the second wall. According to Robinson's plan, it must probably be rejected also, since the second wall ran not straight, but circling round the north quarter, to Antonia. It may be that our Lord was led out of the city by the eastern gate, and that the crucifixion took place north of that gate by the road to Anathoth and near the brow of Kidron, where there are at the present day many tombs. But we can be partakers, through faith, of all the benefits of his death, though the place should remain unknown till the trump of the archangel.

The course of the modern walls can be best learned by an inspection of the map. They have, says Robinson, quite a stately and imposing appearance; all of hewn stone, with towers and battlements; the latter crowning a breastwork with loopholes." Their height varies with the irregularities of the ground from twenty to fifty feet.

In his account of the rebuilding of the walls, Nehemiah mentions ten *gates* (chap. 3), and afterward (chap. 12:30) two others. Mention is also made elsewhere of the Corner gate (2 Chron. 25:23), and the gate of Benjamin. Jer. 37:13. Josephus names the gate of the Essenes and the gate Gennath in the old wall, not far from the tower of Hippicus. Josephus, Jewish War, 5. 4. 2. But it is uncertain whether these gates were all situated in the external walls, and also whether some of those last enumerated were not identical with gates men-

tioned under other names in Neh. chap. 3. It is impossible to ascertain with certainty the position of these gates.

In his account of the rebuilding of the city, Nehemiah begins, as Robinson well suggests, with the Sheep gate, on the east of the city, and proceeds first northward, and so towards the left around the city, till he again comes to the Sheep gate. This gives the probable order in which the ten gates stood. The Valley gate would more naturally be on the north, in the depression at the present Damascus gate, than on the west, as Robinson suggests; and it may have been the same as the Gate of Ephraim: the Dung gate seems to have been in the western or south-western quarter, where was the place called *Bethso*, that is, probably, *Dung-place*: the Fountain gate was manifestly near Siloam in the south, as the name and the context show (Neh. 3:15); and the Water gate, which comes next in order, was in its vicinity: the East gate doubtless corresponded in position to its name.

At present there are but four gates in use, one on each side of the city, for the names and position of which see the map of Jerusalem. But in the middle ages there are said to have been two gates on each side. One of these is the famous Golden gate, in the eastern wall of the Haram, of Roman architecture; a second is the so-called Dung gate, south of the southwest corner of the Haram; a third is Herod's gate, in the northern wall. All these are now closed. Of the fourth gate, on the western side, no traces are visible.

31. *Zion*, the most prominent and extensive of the hills in ancient Jerusalem, rises abruptly in the southwest quarter from the valley of Hinnom, which, as already described, sweeps around its southwest corner almost at a right angle. "Its summit," says Robinson, "presents a level tract of considerable extent along its western brow. The eastern side of the hill slopes down steeply, but not in general abruptly, to the Tyropœon, which separates it from the narrow ridge [Ophel] south of the Haram; while at the extreme southeast part, below Siloam, it extends quite down to the valley of Jehoshaphat." On the summit of Zion, within the present walls, is the Armenian convent, an enormous structure; farther south, without the walls, is the traditional tomb of David, underneath a room which is represented as the place of the last supper. The building is said to have been once a Christian church. Hard by are the



Christian cemeteries. The walls of the modern Jerusalem enclose only the northern part of the hill of Zion. The rest of the surface is under tillage. Thus Zion, the place where David and Solomon reigned in glory, and with the name of which is associated all that is precious in the visible church of God—the material Zion is now “ploughed as a field;” whereby God teaches us that it is not to the letter—the material outward structure—but to the spirit that the glorious promises made to Zion are addressed. Yet the material Zion may again arise in glory when the times of the Gentiles are fulfilled.

North of the hill of Zion, in that part of the city which Robinson calls Akra, are various Christian convents—Latin, Greek, Coptic; and directly on the brow of the hill is the Church of the Holy Sepulchre, where beneath one roof are shown the alleged place of our Lord’s crucifixion, the holes in which the three crosses stood, the stone on which the Saviour’s body was anointed for burial, and the so-called sepulchre in which he was laid, with various other particulars relating to his decease. Respecting the identity of this spot there has been much controversy, and its claims have certainly gained nothing by the discussion.

Mr. James Ferguson (in Smith’s Bib. Dict., art. Jerusalem) maintains that the place of the holy sepulchre is beneath the present mosque of Omar. Dr. Barclay (*City of the Great King*, p. 79) suggests that the place of the crucifixion may have been a spur of the ridge projecting southeastwardly into the Kidron valley north of the eastern gate. It is not necessary to pursue these conjectures any farther.

32. The level area called *el-Haram esh-Sherîf*, the noble Sanctuary (more briefly, the *Haram*), on which now stand the great mosque *Kubbet-es-Sukhrah*, *Dome of the Rock*, and the mosque *el-Aksa*, that is, the farthest (so called, says Robinson, as being the remotest of the Mohammedan holy places in distinction from Mecca and Medina), covers, as is universally admitted, the summit of the ancient Moriah, on which the temple stood. It is further agreed that the temple did not itself occupy the whole of this platform; for its area was of a square form, while the



Haram is much longer from north to south than from east to west; its eastern side being 1,529 feet, while its southern end is only 926 feet. According to Josephus, the fortress Antonia, which overlooked and commanded the temple, stood at the angle where the northern and western porches of the temple met (Jewish War, 5. 5, 8), consequently on the northwestern part of the present Haram. The remains of the bridge thrown from the western side of the temple across the Tyropœon to the Xystus on Zion, prove beyond doubt, as Robinson has shown (Bib. Res. 1, pp. 287-289), that here we have the line of the western wall of the ancient temple area. If now this area was, as Josephus states (Antiq. 15. 11. 3), a stadium square, that is, 606<sup>3</sup>/<sub>4</sub> English feet, it cannot be well made to cover the whole width of the Haram, even if its broad porticos be thrown outside of the above-specified area, as Robinson suggests. It would seem that there must have been an enclosure round the temple, or a walled place around it distinct from the proper temple area, which extended east and north far enough to cover the present area of the Haram. See Josephus, Jewish War, 1. 21. 1.

But whatever explanation of these difficulties be adopted, we have satisfactory evidence that the present area of the Haram coincides substantially with that on which the temple and fortress Antonia stood. The immense stones which compose in part the lower courses of its wall were not laid by Saracen or Christian hands. They have every mark of high antiquity, and in the southwestern angle they are, moreover, continuous with those of the arch formerly thrown over the Tyropœon, and this existed before Herod's day. See Robinson, 1, pp. 286-289; 3, sect. 5. Herod may have repaired this wall and enlarged the level platform within on the north; but the foundations must in all probability be referred to the Jewish kings from Solomon and onward, for Josephus says that "long ages" were consumed upon the work. Jewish War, 5. 5. 1.

In the southeastern corner of the Haram are several courses of stone, on both the east and south sides, alternating with each other, in which the stones measure from seventeen to nineteen feet in length by three or four

feet in height, while one block at the corner is seven and a half feet thick. In the northeast corner is a stone measuring twenty-four feet in length by three in height and six in width. At the southwest corner huge blocks appear of a still greater size. One of the corner stones measures thirty feet ten inches in length by six and a half in breadth; and several are from twenty and a half to twenty-four and a half feet long by five feet in thickness. Robinson calls attention to the *bevelled* character of these stones, which he considers to be a mark of high antiquity. See in Bib. Res. 1, p. 285, seq., where also may be found his account of the fragment of the arch that formerly spanned the Tyropæon.

33. A detailed account of the temple does not come within the plan of the present work. The reader may find it in Josephus, *Antiq.* 15. 11. 3-5; *Jewish War*, 5, chap. 5. We simply notice its general structure and appearance. It was a stadium square, surrounded by magnificent courts, the inner rising above the outer; and the temple proper, that is, the house within the courts, lying highest of all, so as to appear over the courts in every direction. Josephus says that its external splendor struck the beholder with admiration: that it was everywhere covered with thick plates of gold, so that at the rising of the sun it reflected a very fiery splendor, which compelled those approaching it to turn away their eyes; that to strangers coming from a distance it appeared like a mountain covered with snow; for where it was not overlaid with gold, it was of a brilliant whiteness; that some of its stones were forty-five cubits long, five high, and six wide; and that the roof had sharp golden spikes, so that no birds might light upon it and pollute it. In view of this description, how pertinent was the disciple's remark to our Saviour: "Master, see what manner of stones, and what buildings are here!" and the Saviour's solemn reply: "Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down." Mark 13:1, 2.

It was the temple itself with its porches to which the Lord referred, and his prediction was terribly fulfilled by the Roman legions. We need not suppose that the external enclosure of the temple area was everywhere overturned to its foundations, built up as were its walls from the deep adjacent valleys.

When the Saviour and the people are spoken of as in the temple, we

are to understand this of its porches; for into the proper sanctuary (*naos*) none but the priests could enter. Without a certain enclosure the Gentiles were allowed, but within none but Israelites might come. Josephus, Jewish War, 5. 5. 2. The temple had outer gates leading into its enclosures, of which four were on the west side; and also inner gates from one porch to another, with an ascent of steps to each. The gate "called Beautiful" (Acts 3 : 2) is generally thought to have been an inner gate on the eastern side of the temple leading from the court of the Gentiles into that of the Israelites, the magnificence of which is extolled by Josephus. Jewish War, 5. 5. 3. But some suppose that it was an outer gate opening into Solomon's porch, which lay on the east side. Of the ancient gates several have been identified by modern research. See Barclay's *City of the Great King*, p. 486, seq.

34. The fortress *Antonia* stood at the northwest corner of the temple area, at the junction of the outer porches on the north and west. It was originally built by the Maccabean kings under the name of *Baris*. Herod rebuilt it with great magnificence and strength. It stood, Josephus tells us (*Antiq.* 15. 11. 4; Jewish War, 5. 5. 8), on a rock fifty cubits high, precipitous on all sides, covered from the bottom with smooth stone plates, which made it beautiful in appearance and difficult of ascent, and surrounded, moreover, by a wall three cubits in height. The castle itself was of a square form, and rose above this rock to the height of forty cubits, having the appearance of a palace with apartments and conveniences of every kind. Above it had four towers, one at each corner; of which three were fifty cubits high; but the fourth, which stood at the southeast corner, rose to the height of seventy cubits, so as to overlook the whole temple. It had flights of stairs descending to the northern and western porches of the temple, by which the Roman guards might pass and repass at all hours to maintain order. The fortress was separated from Bezetha on the north by a deep ditch, which added greatly to the height of the towers. Josephus, Jewish War, 5. 4. 2. Robinson thinks that in the so-called "Pool of Bethesda," which lies along the northeastern border of the Haram, measuring 360 feet in length, 130 in breadth, with a present depth of 75 feet, we have the remains of this trench.



It was from this fortress, called *the Castle*, that Lysias “ran down” with soldiers and centurions to the multitude assembled around Paul in one of the porches of the temple; and up one of the flights of stairs above mentioned he was borne by the soldiers; and from the same stairs he addressed the people. Acts 21:32-40.

35. North of the temple area and adjacent to the fortress Antonia, from which it was separated by the trench already mentioned, lay *Bezetha*, that is, as Josephus interprets the word, the *New City*—a suburb not included within the walls of Jerusalem in our Saviour’s time, but afterwards enclosed by Agrippa. According to Robinson, Akra lay west of the temple area. According to Ritter’s plan, “the hill Akra was the ridge north of the temple area sloping towards the Damascus [gate] valley, then the Tyropœon—and Bezetha, the ridge rising northward from this, and skirted by the valley of Jehoshaphat.” Thompson in Alexander’s Kitto.

South of the Haram the hill of Moriah is continued in a rocky ridge “between the deep valley of Jehoshaphat on the east, and the steep but shallower Tyropœon on the west. The top of the ridge is flat, descending rapidly towards the south, sometimes by offsets of rocks,” and ending “just over the pool of Siloam, in a steep point of rock forty or fifty feet high.” Robinson, Bib. Res., 1, pp. 231, 267. This is the ancient *Ophel*.

36. On a marble-paved platform, raised to an average height of some ten feet above the general level of the Haram, stands the splendid edifice *Kubbet-es-Sukhrah*, *Dome of the Rock*, commonly called the Mosque of Omar. It is a true octagon, about 170 feet in diameter, and of the same height. The dome which crowns the building is the admiration of all travellers. It is surmounted by a lofty bronze crescent. Immediately beneath the dome, in an inner enclosure overhung by the richest crimson-silk canopy, is the venerated *Sukhrah*, that is, *Rock*, equally sacred to Jews and Mohammedans, and with which so many traditions and legends are connected.

Against the southern wall of the Haram, rather nearer its western than its eastern side, stands the mosque *el-Aksa*, which



is thought with good reason to have been originally one of the churches built by the emperor Justinian, afterwards enlarged and changed in various respects by the Saracens, and converted into a Mohammedan mosque. For the other places of the Haram see the work of Barclay above referred to, p. 494, seq.

The great mosque which bears the name of Omar is said by the Arabian writers to have been rebuilt by the Khalif Abd-el-Melek. The shape of the Sukhrah is irregular; it is about sixty feet long from north to south, and fifty-five feet broad. It rises about five feet above the marble floor of the mosque. In the southeastern part of the rock is a small room about eight feet high and fifteen on each side, and there is evidence of further excavations. Jewish tradition represents this rock as the Beth-el of Jacob, the place where Abraham offered up Isaac, the threshing-floor of Araunah the Jebusite, and the site of the Holy of Holies in Solomon's temple. For the Mohammedan legends connected with it, see Barclay as above.

37. *The pool of Siloam* (Heb. *Shiloah*, Isa. 8 : 6; *Shelah*, Neh. 3 : 15; Septuagint version, *Siloam*; Latin Vulgate, *Siloe*) is one of the few undisputed localities in Jerusalem. We find it now in the precise spot where Josephus places it, at the mouth of the Tyropœon (Jewish War, 5. 4. 1), and it retains its ancient name, being called *Selwân* by the Arabs.

“The water flows out of a small artificial basin under the cliff, the entrance to which is excavated in the form of an arch, and is immediately received into a larger reservoir fifty-three feet in length by eighteen feet in width [according to Barclay, fifty feet in length, with a breadth varying between fourteen and a half and eighteen and a half feet]. A flight of steps leads down to the bottom of the reservoir, which is nineteen feet deep.” Alexander's Kitto. It is never filled at present, but the water may be retained to the height of three or four feet from the bottom, when it passes off through a duct, and soon reappears in a deep ditch under the perpendicular cliff of Ophel. Barclay, p. 524. It was situated, as we learn from the words of Josephus in his address to the Jews (Jewish War, 5. 9. 4), without the ancient city wall, but apparently near to it; for the wall ran “above the fountain of Siloam.” Jewish War, 5. 4. 2. The present wall is upwards of twelve hundred feet from it. Its water, which Josephus calls “sweet and abundant,” seems to have been more copious formerly than at present. Some of the subterranean channels which once fed it may have become obstructed. See below.

Siloam is not a fountain, but only the receptacle of a stream conveyed to it by a subterranean channel from the so-called *Fountain of the Virgin*, which lies on the west side of the valley of Jehoshaphat, some 1,200 feet farther up. Through this zig-zag channel Robinson and Smith crawled in the year 1838, thus settling for ever the question of the connection between the two reservoirs. They found the length of the winding passage 1,750 feet. The word *Shiloah* signifies *sent* or *conducted*. Robinson thinks that it refers to this very subterranean passage through which the water is *sent* down from the upper reservoir of the Virgin.

The Fountain of the Virgin is a deep excavation in the solid limestone rock, to which one descends by two successive flights of steps to the depth of about twenty-five feet. The *irregular flow* of the water at this reservoir was noticed by ancient writers as far back as Jerome, and has been fully verified by modern observation. See Robinson, *Bib. Res.*, 1, pp. 341, 342; Barclay, pp. 520–522. This reservoir does not appear to be a proper fountain any more than is the pool of Siloam to which it sends its water. Barclay explored a subterranean canal leading to it from Zion, as he thinks, for more than a thousand feet, which, though now dry, seems once to have supplied a copious stream; and it is probable that there are other artificial channels leading to it—Barclay thinks also to the canal between this pool and Siloam.

The flowing of the water occurs at irregular intervals; sometimes two or three times a day, and sometimes in summer once in two or three days. A woman from Kefr Selwân (village of Siloam, lying near the two pools of Siloam and the Virgin on the eastern brow of the Kidron valley) told Robinson and Smith that “she had seen the fountain dry, and men and flocks, dependent upon it, gathered around and suffering from thirst; when all at once the water would begin to boil up from under the steps, and (as she said) from the bottom in the interior part, and flow off in a copious stream.” *Bib. Res.*, 1, p. 342. The cause of this phenomenon is as yet unknown. It admits, however, of an easy explanation on the principle of the siphon.

38. The remarkable words of Tacitus (*Hist.*, 5. 12), “A perennial fountain of water; the mountains excavated underground;

and pools and cisterns for preserving the rain-water," are fully verified in every particular by modern research. The immense substructions under the southeast corner of the Haram and the mosque el-Aksa were explored, at least partially, by Catherwood and his companions in 1833, and at a later period by Barclay. They consist of spacious vaults, resting upon rows of lofty columns, and their great extent fills the mind with wonder. Robinson has given from Catherwood a description of them, and a detailed account of them may be found in Barclay, pp. 503-511. It is probable that other like vaults remain farther north unexplored. Whether they date from Herod's age or one still earlier, or, as some suppose, were built up by Herod on foundations laid by Solomon, is a question that has been much discussed, and cannot be regarded as yet settled.

Near the Damascus gate is an entrance to a vast subterranean cavity, which, according to the description of Barclay (pp. 459-469), and a correspondent of the Boston Traveller quoted by him, is a quarry cavern on a grand scale. Here are heaps of marble chips, fragments of stone, and blocks but half quarried, and still attached to one side of the rock. The floor is of rock, smooth, but extremely uneven, the irregularities being caused by breaking off the blocks at the bottom; and the roof, which is supported by colossal pillars of irregular shape, presents a similar appearance. The marks of the cutting instruments are as plain and well defined as if the workmen had just ceased from their labor. The stone is the same as that of the portions of the temple wall still remaining, and referred by Dr. Robinson to the period of the first building. The mouth of the quarry is higher than the level of the platform on which the temple stood, making the transportation of the immense blocks of stone a comparatively easy task. The heaps of chippings which lie about show that the stone was dressed *on the spot*, which accords with the account of the building of the temple: "And the house when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, nor any tool of iron heard in the house



while it was in building." 1 Kings 6:7. Barclay gives the extent of this cavern in a direct line at 750 feet, and says that it is upwards of 3,000 feet in circumference. He thinks, moreover, that it is connected with the so-called Grotto of Jeremiah, lying north of it. Many other rock-hewn passages remain to be explored in these "mountains excavated underground."

39. There was also, according to Tacitus, a *perennial fountain of water*. In and around the Haram enclosure are many wells, which furnish a constant supply of water, whether from natural fountains or brought thither from a distance through artificial channels. One of these, west of the Haram wall, was explored by Rev. Samuel Wolcott in 1842, by Tobler in 1846, and by Barclay in 1853. Its depth is given by Wolcott at eighty-two and a half feet, with four and a half feet of water. At eleven feet from the bottom, in the north side of the well, is a doorway leading to a vaulted room eighteen feet long and fourteen wide. A passage artificially cut in the rock enters the well from the south side. This Wolcott succeeded in following eighty feet, and Barclay one hundred and five feet. The well does not seem to be connected with any other reservoir. See on p. 534 of Barclay's work a plan of the well and the passage leading to it from the south. Barclay also describes (pp. 525-527) a large subterranean reservoir, apparently of rainwater, under the enclosure of the Haram, which is seven hundred and thirty-six feet in circumference and forty-seven feet in depth. He found but little water in it, but estimates its capacity at two millions of gallons. He discovered no entrance to it from the aqueduct of Solomon's pools, nor exit from it, though both may possibly exist.

Further explorations may solve the mystery of the way in which Hezekiah "stopped the waters of the fountains which were without the city," and "the brook that flowed through the midst of the land" (2 Chron. 32:3, 4); and "the upper water-course of Gihon, and brought it straight down to the west side [or on the west side] of the city of David" (ver. 30). That there is a system of subterranean water-channels under the city is evident from the various notices of the ancients. The evidence at present



preponderates for putting the fountain of Gihon, with Robinson, on the west of the city. See in Bib. Res., 3, pp. 243-5.

A little below the junction of the Hinnom valley with that of Kidron is a well called by the Franks the *well of Nehemiah*, but by the natives *Bîr Eÿûb, well of Job*. It is of an irregular quadrilateral form, walled up with large square stones, terminating in an arch on one side, and has over it a small rude building. The well is one hundred and twenty-five feet in depth, with a variable quantity of water. In April, 1838, Robinson found fifty feet in it; Barclay, in October, 1852, forty-two and a half feet; October 7, 1853, only six and a half feet; March 2, 1854, the well was overflowing vigorously, as is sometimes the case during the rainy season. The position of this well corresponds perfectly to that of *En-rogel* (Josh. 15 : 7, 8; 18 : 16, 17), which lay at the mouth of the valley of Hinnom. With its position its architectural character agrees; for it bears the marks of high antiquity. This, then, is the well by which Jonathan and Ahimaaz stayed at the time of Absalom's insurrection (2 Sam. 17 : 17), and at which Adonijah made his feast (1 Kings 1 : 9), which Josephus places "without the city, at the fountain which is in the royal garden." Antiq., 7. 14. 4.

40. We may notice, also, the *cisterns and pools* for receiving the rainwater. The *cisterns* excavated in the soft limestone-rock are innumerable, almost every private house having one or more, and some of them being of great size. They have usually a round opening at the top, like that of an ordinary well. "Broken cisterns" of high antiquity abound along the ancient roads of Palestine. One of these cisterns, in the court of the prison at Jerusalem, doubtless served as the dungeon into which Jeremiah was let down by cords, when he sunk in the mire. Jer. 38 : 6.

Of the *pools* within the limits of the present city wall we notice the following :

The *Pool of Hezekiah*, called by the Arabs *Birket el-Hammâm, Pool of the Bath*, its waters being used to supply a bath in the vicinity, is two hundred and fifty-two feet long, with an average breadth of about one hun-

dred and twenty-six feet. Its average depth may be eight or ten feet. It is supplied with water from the upper pool of Gihon. Its position corresponds to that of the pool built by Hezekiah (2 Kings 20 : 20 ; 2 Chron. 32 : 30) ; nor is there any thing in its structure that betrays a later age. It is thought to be identical with "the pool called Amygdalon," mentioned by Josephus. Jewish War, 5. 11. 4.

The so-called *Pool of Bethesda* is a deep reservoir or trench on the north side of the Haram wall, which is thought, with good reason, to be a remnant of the ancient ditch which separated the fortress Antonia on the north from Bezetha. "The main pool," says Barclay (p. 321), "is about one hundred and thirty feet broad and three hundred and sixty-five in length ; its length, however, is continued one hundred and forty-two feet farther, though the breadth of this extension is only forty-five feet. That they were both originally designed to hold water is evident from the cement with which they were lined, much of which still remains." Which of the existing pools about Jerusalem, if any, was the true Pool of Bethesda is unknown. Robinson is inclined to identify it with the present Fountain of the Virgin. Bib. Res., 1, pp. 342, 343 ; 3, p. 249.

Without the present city walls we find, besides the Pool of Siloam and the Fountain of the Virgin, two immense reservoirs in the valley of Hinnom :

Of these the upper pool, commonly called by the monks *Gihon*, but known to the natives as *Birket-el-mamilla*, *Pool of Mamilla*, lies about seven hundred yards west-northwest from the Yâfa gate, in the basin forming the head of the valley of Hinnom. The sides are built up of hewn stone laid in cement, with steps to descend into it, and a level bottom. The dimensions, as given by Robinson, are as follows :

Length from east to west . . . . .	316 English feet.
Breadth at the west end . . . . .	200 "
Breadth at the east end . . . . .	218 "
Depth at each end . . . . .	18 "

Water was probably conveyed to it formerly by subterranean channels ; but at present it is wholly dependent on the surface water in the surrounding basin. Robinson would identify it with "the upper pool" of the Old Testament. Isa. 7 : 3. Barclay thinks (pp. 329-331) that it is the *Serpents' Pool* of Josephus (Jewish War, 5. 3. 2) ; that it was supplied by a higher aqueduct than the present from Etham (Solomon's pools) ; and that its waters were carried thence to the city.

The *Lower Pool of Gihon* (*Birket-es-Sultân*, *Pool of the Sultan*) is perhaps "the lower pool" of Isa. 22 : 9. It is situated in the valley of Hinnom, south of the Yâfa gate, and is the largest reservoir in the vicinity of Jerusalem. The following are its measurements as given by Robinson :

Length along the middle (from north to south,	592 English feet.	
Breadth at the north end . . . . .	245	“
Breadth at the south end . . . . .	275	“
Depth at the north end . . . . .	35	“
Depth at the south end . . . . .	42	“

It is now in ruins. Besides the water of the valley that flowed during the rainy season, it may once have been supplied in part from the aqueduct that leads from Solomon's pools to the city, and which crosses the valley just above it.

41. *Solomon's Pools*, though distant about eight miles from Jerusalem, belong to its water-system, and may therefore be appropriately considered here. These celebrated pools, called by the natives *el-Burak*, the *reservoirs*, are situated near the head of the Wady Urtâs, which opens towards the east, about an hour southwest of Bethlehem. They consist of “three huge reservoirs, built of squared stones and bearing marks of the highest antiquity. They lie one above another in the steep part of the valley, though not in a direct line, and are so situated that the bottom of the one is higher than the surface of the next below, rising one above another towards the west.” “The inside walls and bottoms of all the reservoirs, so far as visible, are covered with cement.” “Flights of steps lead down in various places into all the pools.” Robinson, *Bib. Res.*, 1, p. 474. The following are their dimensions, as given by the same author:

	Lower pool.	Middle pool.	Upper pool.
Length . . . . .	582 feet.	423 feet.	380 feet.
Breadth of east end . . . . .	207	250	236
Breadth of west end . . . . .	148	160	229
Depth at east end . . . . .	50	39	25

The distance of the middle pool above the lower is 248 feet; of the upper above the middle, 160 feet.

A few hundred yards up the valley is “a spring shut up, a fountain sealed,” whence the main supply of water for these reservoirs is derived. This is accomplished in the following way. A narrow shaft enclosed with masonry leads directly down to a vaulted room, according to Maundrell, some fifteen paces long and eight broad. Joining to this is another room of the same fashion, but somewhat less.” Quoted by Robinson as above. Here the water rising in various places is conveyed by little rivulets into a kind of basin, and thence by a subterranean passage to the pools. In a



similar way, as Robinson suggests, Hezekiah *stopped* (*shut up* or *hid*, as the Hebrew means) all the fountains about Jerusalem. 2 Chron. 32 : 3, 4, 30. To such a sealed fountain the chaste bride is beautifully compared in Canticles 4 : 12. A vaulted room of considerable size has also been discovered under the eastern end of the lowermost of the above described pools of Solomon. Such subterranean chambers seem to have been one of the delights of Solomon and his successors. A small aqueduct, with branches to receive contiguous waters, is carried from the pools along the sides of the hills to Bethlehem and Jerusalem. Its course upon entering the city may be learned from an inspection of the map of Jerusalem. Its termination is under the southwestern part of the Haram.

“Later Jewish writers, as cited in the Talmud, speak often of the manner in which the temple was supplied with water by an aqueduct from the fountain of Etam, which lay at a distance from the city on the way to Hebron.” Robinson in Bib. Res., 1, p. 348. This seems to have been the fountain above described, probably in connection with other adjacent fountains which contributed their share of water. It corresponds also very well to the *Etham* of Josephus, which was one of the favorite resorts of Solomon. The Jewish historian gives (Antiq., 8. 7. 3) a lively picture of this monarch’s splendor, telling how his horses excelled all in the region for beauty and speed; how their appearance was made more imposing by the character of those who mounted them—tall young men in the prime of life, clothed in robes of Tyrian purple, with long flowing hair which they every day sprinkled with gold-dust, so that their heads glistened when the rays of the sun smote upon them; how, surrounded by this magnificent guard, all of whom were armed and furnished with bows, the king himself, riding in a chariot and clad in white raiment, was accustomed to ride forth from the city at the morning dawn. “But there was,” he adds, “a certain place distant from Jerusalem two schoeni”—sixty stadia or about seven and a half Roman miles—“which is called Etham, pleasant by reason of its gardens and flowing streams, and also fertile. To this he was accustomed to go forth borne aloft in his chariot.”

42. In an oblong plat at the junction of the valley of Hinnom with that of Kidron are pleasant gardens irrigated by the waters of Siloam. Here Jerome places the *Tophet* of the Old Testament (Commentary on Jer. 7 : 31; on Matt. 10 : 28), which he describes as a pleasant place, with trees and gardens watered from Siloam. From the scriptural notices, it is plain that Tophet was a place in the valley of Hinnom. Its abominable character consisted not in its physical features, but in the horrid rites there practised (Jer. 7 : 31; 19 : 5), for which God threat-



ened that he would make the valley of Hinnom the valley of slaughter: "for they shall bury in Tophet till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth, and none shall fray them away." Jer. 7:31, 32; 19:6, 7. Josiah, that he might brand this spot with infamy, defiled it, as he did the other high places before Jerusalem. 2 Kings 23:10. The manner of defilement is indicated in 2 Chron. 34:4, 5.

The *Valley of Hinnom* (Hebrew *Ge Hinnom*, whence the Greek *Geenna*, and the English *Gehenna*) is a term which has been employed for ages to represent *hell*, that is, the place of future punishment. The current explanation is that into this valley were thrown, after Josiah's day, the carcasses and other ordure of the city; and that a fire was kept continually burning to consume the filth collected there, while worms preyed on what the fire spared. It is not necessary to pronounce any judgment on this apocryphal and doubtful tradition, since the Old Testament itself furnishes a ready and natural explanation. We read in Isaiah (chap. 66:23, 24) that after the great overthrow of God's enemies (ver. 15-17), his worshippers assembled from all nations "shall go forth and look upon the carcasses of the men that have transgressed against me [Jehovah]: for their worm shall not die, neither shall their fire be quenched"—the worm, namely, that preys upon these carcasses, and the fire kindled to consume them; "and they shall be an abhorring unto all flesh." In connection with the awful threatening of Jehovah above quoted, that he would make Tophet and the valley of Hinnom, where the idolatrous Jews burnt their children with fire "for burnt-offerings unto Baal," the valley of Slaughter, and that they should bury in Tophet till there should be no place left; and also with the notice in Isaiah that the idolaters chose gardens for their abominable rites (chap. 65:3; 66:17), the Jewish rabbins seem naturally enough to have made the gardens of Tophet in the valley of Hinnom the scene of this great final burning; and to have interpreted the words: "their worm shall not die, neither shall their fire be quenched," not of material worms and fire, but as an image of the everlasting destruction of the wicked—an interpretation harmonizing fully with the use made of this passage by our Lord. Mark 9:43-48. Hence the valley of Hinnom (*Gehenna*) became the representative of hell as the place of future punishment for the wicked.

Again, the prophet Isaiah says (chap. 30:33), with manifest reference to the destruction of the Assyrian host: "For Tophet" (Hebrew *Tophthet*, probably only a variation or perhaps an earlier form of the word *Tophet*) "is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood: the breath of the

Lord, like a stream of brimstone, doth kindle it." This mighty funeral pile, kindled by the breath of Jehovah's wrath, represents in like manner the utter and perpetual destruction of the Assyrian invaders. Hence the transition was easy and natural to make Tophet also a symbol of hell. Thus we have in the beautiful words of Milton :

"The pleasant valley of Hinnom, Tophet thence,  
And black Gehenna called, the type of hell."

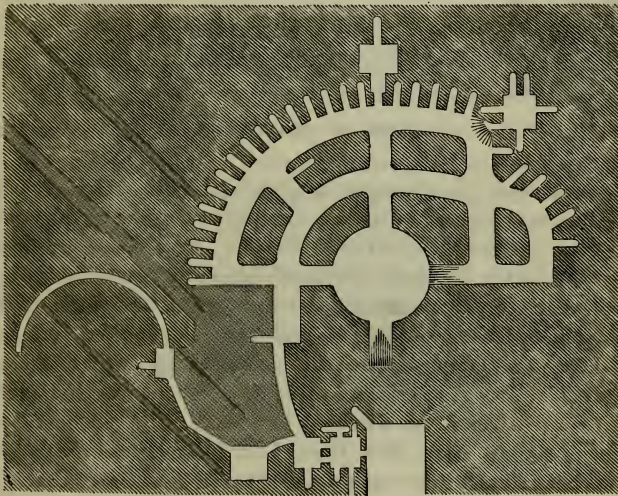
43. The valleys on the north, east, and south of Jerusalem are skirted with numerous ancient sepulchres—as a rule, on the side opposite to the city so far as this extends—making them a vast necropolis. Of these Robinson gives the following description :

The numerous sepulchres which skirt the valleys on the north, east, and south of Jerusalem, exhibit for the most part one general mode of construction. A doorway in the perpendicular face of the rock, usually small and without ornament, leads to one or more small chambers excavated from the rock, and commonly upon the same level with the door. Very rarely are the chambers lower than the doors. The walls in general are plainly hewn ; and there are occasionally, though not always, niches on resting places for the dead bodies. In order to obtain a perpendicular face for the doorway, advantage was sometimes taken of a former quarry ; or an angle was cut in the rock with a tomb in each face ; or a square niche or area was hewn out in a ledge, and then tombs excavated in all three of its sides. Bib. Res. 1, p. 352. The reader should carefully notice in the above description that the recesses for depositing the dead are *horizontal*, the bodies being *slid into* them, not let down. This was generally the case, whether the cavities were natural or artificial, a circumstance to be borne in mind in the narrative of the resurrection of Lazarus.

Then there are more elaborate tombs in the vicinity of Jerusalem, as the so-called Tomb of Jehoshaphat, of Absalom, of St. James, and of Zechariah, on the east side of the Kidron valley, opposite to the southeast corner of the Haram ; the Tombs of the Prophets higher up on the western declivity of the Mount of Olives : the Tomb of Helena, commonly called the Tombs of the Kings, "about one hundred and seventy rods north of the Damascus gate, on the right of the Nâbulus road" (Robinson) ; and the Tombs of the Judges, northwest of these, at the head of the valley of Jehoshaphat. Of the last three of these the read-

er may find an elaborate description in Robinson, *Bib. Res.*, 1, pp. 355-364; 3, pp. 253, 254. Their essential parts are subterranean rock-hewn galleries leading to interior chambers, around which are niches for depositing the bodies of the dead; or, as in the case of the "Tombs of the Prophets," the galleries themselves may be lined with these niches.

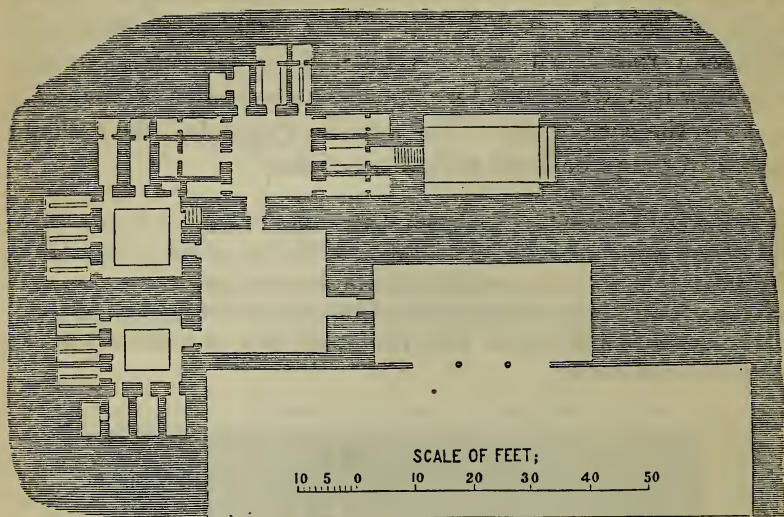
The most remarkable of these are the so-called Tombs of the Prophets, which may with probability be assigned to the age of the Jewish kings. The entrance to them is through a hole in the rock leading down to a circular apartment about ten feet high and twenty-one feet in diameter; with this is connected a system of galleries, for the plan of which see the accompanying engraving.



TOMBS OF THE PROPHETS.

Far more magnificent and of later architecture are the so-called Tombs of the Kings. They consist of interior subterranean chambers lined with crypts, which are reached by rock-hewn passages from an outer sunken court about 90 feet square. The court itself is reached from another excavation having at its western end a sloping descent. Robinson refers this splendid mausoleum to Helena queen of Adiabene. See the accompanying engraving. Very similar are the arrangements of the so-called Tombs of the Judges.





TOMBS OF THE KINGS.

The ancients took great delight in splendid tombs. The soft lime-stone rock offered a ready means by which the higher classes among the Israelites might gratify their taste in that direction. To these magnificent mausoleums—if not to the Egyptian pyramids above ground—there is an undoubted reference in the words of Job (chap. 3:13, 14): “For now should I have lain still and been quiet, I should have slept; then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves.” It was the vanity of Shebna in constructing such a tomb which the prophet Isaiah was directed to rebuke: “What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth a habitation for himself in a rock?” Isa. 22:16. It was in the ancient untenanted sepulchres of Galilee, that the lunatics mentioned by the evangelists (Matt. 8:28; Mark 5:2-5; Luke 8:27) had their abode.

44. The *garden of Gethsemane*, according to the unanimous testimony of the evangelists, was across the brook Cedron on the Mount of Olives. Matt. 26:30, 36; Mark 14:26, 32; Luke 22:39, 40; John 18:1, 2. That this garden was not simply on the way to the Mount of Olives, but on the mount itself, is clear from the words of Luke: “He came out and went, as he was wont, to the



Mount of Olives; and his disciples followed him. And when he was at the place"—the place namely to which he was wont to resort—"he said unto them," etc. With the words of Luke agree also those of John: "where was a garden into the which he entered, and his disciples. And Judas also which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples." The garden of Gethsemane was then on the Mount of Olives, and the Saviour's usual place of resort, manifestly for seclusion and prayer. That now shown to the traveller is just over the bridge of the Kidron at the fork of two roads leading the one round the mount to the right, the other directly over it. It is an enclosure of stone some 150 feet on a side, containing eight very old and gnarled olive-trees. The presumption from its position is against its being the true Gethsemane; for it is not far enough removed from travel for the purpose of seclusion, nor can it be properly said to be on the Mount of Olives. We are told, moreover, by Josephus (Jewish War, 6. 1. 1. and elsewhere) that Titus in order to procure materials for the siege, cut off all the trees for ninety stadia about Jerusalem. "The appearance of the ground," he says "was deplorable; for the places formerly adorned with trees and gardens were then desolate in every direction having been shorn of all their trees." And he adds that "one who had formerly known the place, coming suddenly upon it, would not recognize it, but being present at the city would seek to find it." No safe argument therefore can be drawn from the age of these olive-trees. There has been time enough since the fourth century, from which apparently the tradition dates, for these olive-trees to assume their present venerable appearance. It should be added that there are other enclosures in the vicinity with trees equally aged. All that we can safely affirm is that the Saviour's agony was in a garden somewhere in this vicinity.

The position of *Aceldama*, the *field of blood*, and in connection with this, of the *Potters' field*, is uncertain. Tradition reaching back to the age of Jerome, places *Aceldama* on the steep southern face of the valley of *Hinnom* near its eastern end.

The road to the *Fullers' field* led by the conduit of the upper pool. 2 Kings 18:17; Isa. 7:3; 36:2. It lay therefore on the west side of the city.

45. The *Mount of Olives* is the well-known ridge east of Jerusalem, and separated from it by the valley of the Kidron, called at the present day the valley of Jehoshaphat. The ridge begins about three quarters of a mile south of the Haram, where the Kidron turns eastward towards the Dead sea. Thence it runs north past the city, having three rounded summits. The church of the Ascension is on the middle summit, opposite to the mosque of Omar. About a mile farther north it sweeps round to the west, being still higher than the city, and spreads out into the high level tract north of the city, which is with good reason regarded as the *Scopus* of Josephus, where the Roman armies encamped with the city and temple in full view.

The general features of Olivet are not rugged but tame and rounded, as in other limestone hills. It is sprinkled all over with olive-trees, many of them old and gnarled. Of the three summits the middle and northern are the highest. Schubert gives the altitude of the church of the Ascension at 2,724 feet, that of Zion being 2,537 feet, and that of Moriah 2,429 feet. The elevation of the bridge near Gethsemane is 2,281 feet, of the well En-Rogel, 1,996 feet. Consequently from the bridge to the summit of the middle ridge, there is an ascent of 443 feet; from the well to the same summit, of 728 feet. The lower southern hill is called "the mount of Offence," as being that on which Solomon built a high place for Chemosh. This was "in the hill that is before Jerusalem," that is, *east* of it, and "on the right hand" (that is, south) "of the mount of Corruption" (1 Kings 11:7; 2 Kings 23:3), which may have been this very summit standing over against Tophet in the valley of Hinnom.

Many sacred associations cluster around the Mount of Olives. It first appears in the Old Testament as the hill up which David went in his flight before Absalom, weeping and barefoot, pausing on its summit to worship God, before he laid his course thence eastward to the fords of the Jordan. 2 Sam. 15:30, 32. Doubtless it was often trodden by the feet of the Hebrew kings and prophets. This must be also the mount to which the people went forth in Nehemiah's day to "fetch olive-

branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees to make booths, as it is written." Chap. 8:15. It would seem that during the long desolation of the land in the Babylonish captivity the mountain had been overgrown with trees and shrubbery, much of which remained now ninety years after the close of the captivity: for the land was yet but thinly peopled. More prominent is the Mount of Olives in the New Testament. It was a constant place of resort for our Lord and his disciples during his visits to Jerusalem. Thence he entered Jerusalem in triumph, riding on an ass, amid the hosannas of the people; and wept over the city as he approached, which lay in full view before him. Sitting on the same mount, and looking upon the magnificent structures of the temple, he predicted their utter overthrow. The fulfilment of this awful prophecy by the legions of Rome is a solemn commentary on his memorable words uttered on that occasion: "Heaven and earth shall pass away, but my words shall not pass away." From Olivet also he ascended to heaven, when he had finished the work of man's redemption.

From Luke (chap. 24:50, 51) we learn that the ascension took place at or in the vicinity of Bethany. But Bethany is on the eastern slope of Olivet. Hence the same evangelist says (Acts 1:12) that the disciples, after witnessing their Lord's ascent, returned to Jerusalem "from the mount called Olivet." The church of the Ascension, on the central summit of the mountain, has no claim to be considered the real place of this event.

46. The *valley of Rephaim* (2 Sam. 5:18, 22; 23:13; 1 Chron. 11:15; 14:9), or, as the same Hebrew expression is translated in the book of Joshua (chap. 15:8; 18:16), the *valley of the giants*, so named from the Rephaim, an aboriginal race of gigantic stature, is a flat and fertile plain, shut in on all sides by rocky hilltops and ridges. It descends gradually from Jerusalem towards the southwest for more than a mile, when it contracts into a narrow valley called Wady el-Werd. It was the scene of several warlike exploits in David's day. See the references above. In ancient times, as now, it was distinguished for



its fertility. Hence the reaper gathering ears in the valley of Rephaim furnishes the prophet with an expressive figure for God's desolating judgments on Israel and Damascus, Isa. 17 : 5.

There is no occasion to seek another location for the valley of Rephaim. In describing the northern boundary of the tribe of Judah the sacred writer, tracing it *upward from the east*, comes to the well En-Rogel (Josh. 15 : 5-7). The verse following may be literally rendered as follows: "And the boundary went up the valley of the son of Hinnom unto the shoulder" (that is, brow) "of the Jebusite on the south: the same is Jerusalem." "The brow of the Jebusite on the south" is a plain description of the southern brow of Zion. The narrator proceeds: "And the boundary went up to the top of the hill which is before the valley of Hinnom westward, which is in the border of the valley of Rephaim northward." The meaning is that the hill before the valley of Hinnom on the west borders upon the northern part of the valley of Rephaim; all which agrees with the situation of this plain. In Josh. 18 : 15-19, the *southern* boundary of Benjamin, which is this same *northern* border of Judah, is described in the reverse order *downward from the west*. Hence we read (ver. 16): "And the boundary went down to the border of the hill which is before the valley of the son of Hinnom," which (that is, which border) "is in the valley of Rephaim northward: and it went down the valley of Hinnom to the shoulder (that is, brow) of the Jebusite southward: and [continuing its descent past the brow of the Jebusite] it went down to En-Rogel."

47. From Jerusalem as a centre, the following places may be conveniently described:

*Bethany*, a small village on the eastern slope of Olivet, fifteen furlongs from Jerusalem (John 11 : 18), lying on the road from Jerusalem to Jericho, at the edge of the wilderness of Judea. Shut out by a secondary ridge from the view not only of Jerusalem but also of the summit of Olivet it is, and must always have been a place of seclusion, and to it the Saviour loved to resort. Here was the family of Mary, and Martha, and Lazarus, where he found a quiet home. Here he raised Lazarus from the dead; and hence he ascended to heaven. Its modern name is *el-Azarîyeh*, that is, *Lazarus-place*, from the Arabic *el-Azir*, *Lazarus*. The site of *Bethphage* is not known. It lay in the near vicinity of Bethany, but whether east or west of it is a question among biblical scholars.

*Anâta*, situated between two ravines on a broad swell sloping off towards the southeast, an hour and a quarter north-northeast from Jerusalem, corresponds in name and position to the ancient *Anathoth*, which Josephus places at twenty stadia from Jerusalem (Antiq. 10. 7. 3), and Jerome three



Roman miles north of Jerusalem. Comment. Jer. 1:1. There can be no reasonable doubt of the identity of the two places. It was one of the cities assigned to the priests (Josh. 21:18), and here Jeremiah "of the priests that were in Anathoth in the land of Benjamin" had his home. Jer. 1:1; 32:7, 8, 9. It is now a miserable village, but with ruins of a former place. See Robinson, *Bib. Res.* 1, pp. 437, 438. The approach of the king of Assyria towards Jerusalem from the north, would naturally cause a panic in "poor Anathoth." See Isa. 10:30.

Four miles north of Jerusalem, a little to the right of the Nâbulus road, stands a bare conical hill called *Tuleil-el-Fûl* that is, in English, *Bean-hillock*. A heap of ruins crowns its summit, which affords a wide view. Robinson has shown (*Bib. Res.* 1, pp. 577-579) by satisfactory arguments that this is the site of the ancient *Gibeah of Saul* (1 Sam. 11:4; 15:34; 2 Sam. 21:6), so called as being the home of Saul (1 Sam. 10:26; and also *Gibeah of Benjamin* (1 Sam. 13:2, 15, 16), as belonging to that tribe; also simply *Gibeah* (Judg. chaps. 19, 20). *Gibeah* signifies a *hill*, and several other places bore this name, as *Gibeah of Phinehas* (Josh. 24:33); a place in Judah (Josh. 15:57), etc. *Gibeah* is notorious for the infamous transaction recorded in the book of Judges with the terrible retribution that followed (chaps. 19-21), by which the tribe of Benjamin was well nigh exterminated. Its site, four miles north of Jerusalem, with Ramah in full view two miles farther north, agrees perfectly with the narrative (Judg. 19:11-15).

*Ramah* of Benjamin, the modern *er-Râm*, is about two miles north of Gibeah and five English miles north of Jerusalem. This site answers to the statement of Eusebius and Jerome (Onomasticon) that it was in the sixth mile (Roman mile) north of the Holy City, and also of Josephus that it was forty stadia distant from Jerusalem. This is the Ramah mentioned Josh. 18:25; Judg. 19:13; 1 Sam. 22:6; 1 Kings 15:17, 21, 22; Ezra 2:26; Neh. 7:30; 11:33; Isa. 10:29; Jer. 31:15; 40:1; Hosea 5:8; perhaps also in Judg. 4:5. It is at present "a small miserable village; but in the walls and foundations of the houses are many large hewn stones, and in the lanes and fields, broken columns and other remains of the ancient capital. The situation is commanding, on the top of a conical hill, half a mile east of the great northern road." Porter in Alexander's *Kitto*. Its strong position, commanding the road to Jerusalem from the north, explains why Baasha king of Israel seized it and fortified it, "that he might not suffer any to go out or come in to Asa king of Judah;" and why Asa, when he had regained the place, demolished it. 1 Kings 15:17-22. It was apparently with reference to a slaughter of the Benjamites at Ramah by the Chaldeans that Jeremiah wrote: "A voice was heard in Ramah, lamentation and bitter weeping; Rachel [the mother of the Benjamites, represented by a bold poetic figure as present in the land of her posterity]

weeping for her children refused to be comforted for her children, because they were not" (Jer. 31:15); words that had a second fulfilment when Herod slew the babes "in Bethlehem, and in all the coasts thereof." Matt. 2:16-18.

*Ramah* signifies *height, high place*. In ancient as in modern times, the cities and villages of Palestine were very commonly built on the summits of hills for greater security against the incursions of robbers and plunderers. Hence *Ramah*, or in the plural, *Ramoth*, is a name given to various places; as to a town of Asher (Josh. 19:29), of Naphtali (Josh. 19:36), of Issachar. 1 Chron. 6:73. The same word appears with an added description, when it takes in the singular the form *Ramiath*. Thus we have *Ramath-mizpeh, high place of the watch-tower*, in the tribe of Gad (Josh. 13:26); *Ramath-negeb, high place of the south* (Josh 19:8), and *Ramoth-negeb, heights of the south* (1 Sam. 30:27), which two places are doubtless identical.

In 1 Sam. 1:1, the home of Samuel's parents is called *Ramathaim-zophim*, that is, either the *double height of the Zuphites*, so-called from *Zuph* an ancestor of Elkanah; or, the *double height of the watchmen, double watch-tower*. But in the 19th verse of the same chapter, and in chap. 2:11, the same place is called simply *Ramah*, and this is probably the *Ramah of Samuel*, where he had his house (chap. 7:17; 8:4; 15:34; 16:13; 19:18—20:1), and was buried (chap. 25:1; 28:3). If so, we must look for it in Mount Ephraim; for Elkanah was, as the original reads, *from Ramathaim-zophim from Mount Ephraim* (not, *in Ramath-zophim* [having come] *from Mount Ephraim*, as some would explain), and the word *from* gives in both cases his present habitation. But now we encounter a serious difficulty. The place where Saul first met with Samuel, and where he was anointed, was certainly south of Mount Ephraim; for on his return he passed by Rachel's sepulchre near Bethlehem, chap. 10:2. We must, therefore, assume either that the *Ramah* of Samuel was not identical with *Ramathaim-zophim* in Mount Ephraim, or that Samuel was then away from his home on a circuit. The latter assumption is the more probable of the two; since nothing in the narrative compels us to believe that "the city" there spoken of was the one in which the prophet resided. But where, then, was *Ramathaim-zophim*? It has been variously answered—at *Ramah* of Benjamin, at *Mizpeh* (see below), at *Sôba* about six miles west of Jerusalem. With the Hebrew article prefixed *Ramathaim* becomes *Haramathaim*, and there is much probability in the opinion of Eusebius and Jerome that it is the *Arimathea* of the New Testament. They place it near Lydda.

Proceeding northeast from *Ramah* of Benjamin we come at the distance of about half an hour to the small village of *Jeba*, which is in all probability the *Geba* of the Old Testament. It stands on the top of a rocky ridge, on the southern edge of the deep glen called *Wady-es-Su-*

weinît, which separates it from *Michmash*, the modern *Mukhmâs* on the north. The words *Geba* and *Gibeah* both signify *hill*. It is thought that the two names are sometimes interchanged in the Hebrew text. However this may be, they are certainly confounded at times in our version, where the clearness of the narrative required that they should be kept distinct. Thus in the narrative of Jonathan's adventure, when attended by his armor-bearer, he crossed the passage of Michmash without the knowledge of his father (1 Sam. 14:1-18), Saul was in *Gibeah* a little south of Ramah (ver. 2), but Jonathan and his armor-bearer crossed the glen from *Geba* (not Gibeah). The sacred narrative, speaking of the two sharp rocks on either side of the passages says: "The forefront of the one was situate northward over against Michmash, and the other southward over against *Geba*," ver. 5. When the watchman of Saul in *Gibeah* saw the tumult, he numbered the people, etc.

Dr. Robinson has identified *Michmash* in the modern *Mukhmâs* which Eusebius and Jerome (Onomasticon) describe as a large village nine Roman miles from Jerusalem and not far from Rama. It lies on the northern edge of the steep and difficult Wady-es-Suweinît, which is "the passage of Michmash." The two sharp rocks of which the sacred writer speaks still exist as two hills of a conical, or rather spherical form, having steep rocky sides, with small wadys running up behind each, so as almost to isolate them. One of them is on the side towards *Jeba*, and the other towards *Mukhmâs*. See in Bib. Res. 1, pp. 440-442. The four places Michmash, Geba, Ramah, Gibeah of Saul, are mentioned in their exact order (Isa. 10:28, 29), when the prophet is describing the Assyrian king's approach to Jerusalem from the north, with the additional stroke that "at Michmash he hath laid up his carriages," that is baggage. He leaves his baggage there on account of the difficulty of the pass.

About six miles north-northeast of *Mukhmâs*, crowning the summit of a conical hill in a high tract of land, is the village of *et-Taiyibeh*. Robinson thinks that this may be the site of the ancient *Ophrah* in the tribe of Benjamin, Josh. 18:23; 1 Sam. 13:17. Of the three bands of spoilers that went out from the camp of the Philistines at Michmash, one company turned westward towards Beth-horon (see below); and another "towards the wilderness," which lay on the east. The third company went towards *Ophrah*, which must, therefore, have lain in a northerly direction from Michmash. Eusebius and Jerome place *Ophrah* (Onomasticon, Art. *Aphra*) five Roman miles east of Bethel, which accords with the site of *et-Taiyibeh*. It is generally agreed that *Ophrah* was identical with the city of *Ephraim* (2 Sam. 13:23; 2 Chron. 13:19), to which place our Lord retired to avoid the enmity of the Jews, John 11:54. *Ephraim* was "near to the wilderness," as is the modern *et-Taiyibeh*.



About four miles northwest of Michmash, are the ruins called *Beitîn*, which Robinson has fully identified with the site of the ancient *Beth-el*. Eusebius and Jerome (Onomasticon) place Beth-el twelve miles from Jerusalem on the right hand of the road to Sichem. This agrees with the site of Beitîn. The name also is identical, the Arabic substituting *n* for *l*, as in some other cases. See Robinson, Bib. Res., 1, p. 449, note. These ruins lie upon the brow of a hill sloping off to the southeast, and cover a space of three or four acres. Among them are the remains of a square tower, the broken walls of several churches, and the ruins of an immense reservoir, 314 feet in length by 217 feet in breadth. The whole region around is wild and rugged, with gray bare rocks, every where cropping up over the scanty soil. "Jacob," says Porter, "could scarcely have found any spot there on which a 'pillow' of stone was not ready laid for his head."

Beth-el, originally called Luz (Gen. 28:19; Judg. 1:23), first appears in Scripture as the place near which Abraham twice pitched his tent, upon "a mountain on the east of Beth-el," "having Beth-el on the west, and Hai on the east," Gen. 12:8; 13:3. No one can mistake the position of this mountain. It is the loftiest and most conspicuous hill in the neighborhood, with a broad summit commanding a wide view of the country all around. From its top Lot looked down across the intervening wilderness upon the green and well-watered valley of the Jordan, and Abraham, after his departure, looked from the place where he stood "northward, and southward, and eastward, and westward," upon his promised inheritance. Gen. 13:10-14. At Beth-el also Jacob tarried over night on his lonely journey from Beer-sheba to Haran, and here he had that glorious vision of a ladder set on the earth and reaching to heaven, with the angels of God ascending and descending upon it, while the Lord stood above it, and proclaimed himself his covenant God. In the morning he named the place *Beth-el*, that is, *house of God* (Gen. 28:10-22), and on his return many years afterwards, he re-consecrated the spot (Gen. 35:1-7). Beth-el originally belonged to the tribe of Benjamin, lying on the very border between it and Ephraim. Josh. 18:13, 22. But upon the division of Solomon's kingdom, it fell to the kingdom of the ten tribes, and Jeroboam desecrated it by making it one of the two places for the worship of his golden calves. 1 Kings 12:28, 29. For this sin the prophet from Judah foretold its defilement by Josiah, but perished on his way home for his disobedience. 1 Kings, chap. 13. The curse pronounced by the prophet still rests on Beth-el. "Amid the ruins," says Porter in Alexander's Kitto, "are about a score of miserable huts, in which, when the writer last visited it (1857), a few poor families, and a few flocks of goats found a home." "The desolation of Bethel, and the shapeless ruins scattered over its site are not without their importance even yet—they are silent witnesses to the



truth of scripture, and the literal fulfilment of prophecy. Amos said many centuries ago: 'Seek not Beth-el, nor enter into Gilgal; for Gilgal shall surely go into captivity, and Beth-el shall come to naught.'" Chap. 5:5.

*Hai*, the *Ai* of Joshua and the *Aiath* of Isaiah (chap. 10:28), lay not far east from Beth-el. About an hour southeast of Bethel, a little south of the village called Deir Duwân are some ruins which Robinson thinks may be the site of Ai. Bib. Res., 1, pp. 574, 575.

Passing now to the northwest of Jerusalem, we come, at the distance of about five miles, to a lofty peak called *Neby Samwîl* (*prophet Samuel*), rising some six hundred feet above the plain of Gibeon. It is one of the most marked sites in the vicinity of Jerusalem, and commands, according to Porter, a wider view than any other point in southern Palestine. Respecting the ancient place represented by *Neby Samwîl* there has been much controversy. The arguments of Robinson (Bib. Res., 1, pp. 458-460) go far to show that here was the *Mizpah* of Benjamin (called in the Hebrew *Mizpeh*, Josh. 18:26; perhaps also 13:26, and often in our version); while Grove would, with less probability, identify Mizpah with the hill *Scopus* of Josephus, north of Jerusalem. It was at Mizpah that the Israelites assembled to inflict punishment upon the Benjamites for protecting the perpetrators of the crime recorded in the nineteenth chapter of Judges. At the same place Samuel afterwards gathered all Israel together to offer sacrifices and pray for deliverance from the Philistines, and also to establish Saul in his kingdom (1 Sam. 7:5-12; 10:17-25); and this was one of the towns which he took yearly in his circuit as judge of Israel (1 Sam. 7:16). This place appears again in the later history of the kingdom of Judah (2 Kings 25:23-26; Jer. chaps. 40, 41), where it is the scene of a bloody massacre.

The names *Mizpeh* and *Mizpah* signify *watch-tower*, and are given to various other places on both sides of the Jordan valley. Josh. 11:8; 15:38; Judges 11:11, 29, 34; 1 Sam. 22:3.

About a mile north of Neby Samwîl, on the south side of the camel road from Jerusalem to Joppa is *el-Jib*, the ancient *Gibeon*. Its distance from Jerusalem by the main travelled road is six and a half miles, by the most direct road not much over five miles. It stands on the top of a low isolated hill of an oblong form, composed of horizontal layers of limestone rock, rising above each other in succession with almost the regularity of steps. The hill is in some parts steep and difficult of access, and capable of being every where strongly fortified. All around its base lies a rich upland plain, covered near the village with vineyards and olive groves; and "sending out branches," says Porter, "like the rays of the star-fish, among the rocky acclivities that encircle it." On the east side of the hill is a copious spring issuing from a chamber excavated in the limestone

rock, and a little farther down, among olive-trees, are the ruins of an ancient reservoir, according to Robinson one hundred and twenty feet by one hundred. Here is doubtless "the pool of Gibeon" (2 Sam. 2:13), where the men of Joab and Abner met in fierce encounter; and here also are "the great waters that are in Gibeon" (Jer. 41:12), where Johanan rescued the captives whom Ishmael had taken. The natural strength of Gibeon and the fertility of the surrounding region are a sufficient explanation of the fact that "Gibeon was a great city, as one of the royal cities," Josh. 10:2. It first comes into notice in connection with the famous stratagem by which its inhabitants obtained a league with the Israelites, Josh., chap. 9. In consequence of this league Gibeon was assaulted by the confederate kings of Canaan, and Joshua came to its rescue. It was in the great battle following, which began at Gibeon, that Joshua said in the sight of Israel: "Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon." Chap. 10:12.

When David removed the ark to Jerusalem, the ancient tabernacle with its altar was set up at Gibeon, and there the daily sacrifices were offered and the other services of the sanctuary maintained (1 Chron. 16:39-42; 21:29) until the dedication of the temple by Solomon at Jerusalem; and thus it became the "great high place." Hither Solomon, at the commencement of his reign repaired to offer sacrifices—"a thousand burnt-offerings did Solomon offer upon that altar;" and there God appeared to him in a dream, saying: "Ask what I shall give thee." 1 Kings 3:4-15. Biblical scholars have not failed to notice the retribution that overtook Joab at Gibeon where he had murdered Amasa. 2 Sam. 20:8, 10. Upon the overthrow of Adonijah's conspiracy against Solomon, in which Joab was implicated, he "fled unto the tabernacle of the Lord"—then at Gibeon—"and caught hold on the horns of the altar," and there where he had "shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet" (1 Kings 2:5), his blood was shed at Solomon's command by Benaiah (1 Kings 2:28-34).

Following northwestward, "the great road of communication and heavy transport between Jerusalem and the seacoast" (Robinson), we come at the distance of four miles from Gibeon and twelve Roman miles from Jerusalem—the exact distance given by Eusebius—to *Beth-horon the upper*, and three miles below to *Beth-horon the nether* (2 Chron. 8:5); the modern names of which are *Beit Ur el-Fôka*, *Beit Ur the upper*; and *Beit Ur el-Tahta*, *Beit Ur the nether*. The upper Beth-horon stands on the summit of a conical hill, the culminating point of a long narrow ridge that runs up from the lower region on the west. Down this ridge the road winds in a zigzag course between two deep ravines, steps being in many places cut into the rock. It was down this difficult passage that Joshua drove the

discomfited Canaanites, and here "in the going down of Beth-horon the Lord cast upon them great stones from the heavens to Azekah, and they died." Josh 10:11. Standing on the hill of the upper Beth-horon, one looks down upon a broad and beautiful valley in the southwest, which Robinson has satisfactorily identified with the ancient "*valley of Ajalon*," over which the moon stayed about a whole day. On its southern border lies the village of *Yâlo*, which is but an abbreviation of Ajalon (*Heb. Ai-yalo-n*). The modern name of the valley is *Merj Ibn Omeir*, *Meadow of the son of Omeir*.

Dr. Robinson thinks that the ancient *Kirjath-jearim*, that is, in English, *City of Forests*, may possibly be recognized in the modern *Kuryet-el-Enab*, *City of Grapes*. It is a poor village, lying nine Roman miles from Jerusalem on the direct way from that city to Lydda and Ramleh, which agrees with the situation assigned to it by Eusebius and Jerome. To Kirjath-jearim the ark was brought from Beth-shemesh when restored by the Philistines, and there it remained till removed by David to Jerusalem. 1 Sam. 7:1, 2; 2 Sam., chap. 6.

Two short hours south of Jerusalem, a little to the east of the road to Hebron, is *Bethlehem*, a place which every Christian must regard with deep and solemn interest. It was the home of the sweet psalmist of Israel. Here he spent his youthful days in the humble capacity of a shepherd, and here Samuel anointed him to be the shepherd of God's covenant people. A higher honor was conferred upon Beth-lehem when the Word made flesh appeared; for here the Lord of glory was born and laid in a manger, "because there was no room for them in the inn."

The original name of Beth-lehem was *Ephrath* or *Ephratah* (Gen. 35:16, 19; 48:7; Ruth 4:11; Psa. 132:6; Micah 5:2), that is, according to the most probable etymology, *fruitful*. The name *Beth-lehem* signifies *house of bread*; and it has taken in Arabic the form of *Beit-Lahm*, *house of flesh*. It covers the eastern and northeastern parts of a long gray ridge of limestone which runs out eastwardly from the central chain of mountains, with deep valleys on the north, south, and east. The soil in the immediate neighborhood is fertile, and the steep slopes below the town are carefully terraced, presenting a succession of olives, fig-trees, and vineyards. In the valleys below and on a little plain to the east are some corn-fields, but immediately beyond these lies "the wilderness of Judæa," with its white limestone hills and deep winding ravines in full view from the heights of Bethlehem. It was undoubtedly from tending his father's flocks amid these eastern hills that the youthful David was sent by Jesse to the camp of Israel, when his eldest brother Eliab met him with the reproachful words: "Why camest thou down hither?" and with whom hast thou left those few sheep in the wilderness?" 1 Sam. 17:28. A quarter of a mile



north of the gate of the modern village is pointed out the so-called "well of Bethlehem." It is merely a deep and wide cistern situated at the head of a ravine. Robinson was able to find no well in Bethlehem.

On the eastern brow of the ridge and separated from the village by a level space is the great church of Mary, surrounded by its three spacious convents, the whole encompassed by an immense fortress-like wall. The church is that built by Helena over the alleged cave of the nativity. In this grotto, says Ritter, "the manger itself is exhibited, and a countless number of stations, each of which is hallowed by some monkish legend; the events of many, very many saints from David down to Christ, and of the shepherds, the wise men, of Elisabeth, John, Joseph, and Mary, and of the good men of the first centuries of the Christian era down to the time of Jerome are localized here; and even the most credulous of pilgrims may well have been surprised to learn that almost all the great events of which they heard, transpired in this little spot, and mainly in caves and grottos!" Geog. of Palestine, 3, p. 345. The tradition that the Saviour was born in a cave goes back to the middle of the second century. Justin Martyr, says (Dial. 2. 7): "Because he had no place to stop in that village, he stopped in a certain cave close to the village; and then, while they were there, Mary brought forth the Christ, and laid him in a manger." It may perhaps, be so; but that the manger was in this grotto we cannot know, nor is there any necessity that we should. Our salvation comes from knowing Christ himself, as he is revealed to us by God's word and Spirit, not the place where Christ was born.

The present population of Bethlehem is about three thousand souls, all nominal Christians.

A mile north of Beth-lehem, on the road to Jerusalem, is a little building which marks to the present day the place of *Rachel's tomb*. The tradition which places it here is fully sustained by the scriptural narrative (Gen. 35:16; 48:7), and its correctness cannot be reasonably called in question.

*Jebel Fureidis* is the name given to a steep and round mountain, having the form of a volcanic cone, but truncated, which rises up some four miles southeast of Bethlehem. *Frank mountain* is the name by which it is known among the Franks. On the top are the ruins of a circular fortress. Robinson suggests that this may be the site of the fortress and city Herodium erected by Herod the Great.

About six miles south of Beth-lehem, on an elevated hill, steep but broad on the top, are the ruins of the ancient *Telcoa*, covering a space of four or five acres. The place retains its Hebrew name to the present day, being called *Tekûa* by the Arabs. It was the birth-place of the prophet Amos (Amos 1:1), and hence Joab called the wise woman whom he em-

ployed in bringing about the recall of Absalom. 2 Sam. 14:2. It stands on the edge of the wilderness, which is here called from it "the wilderness of Tekoa." 2 Chron. 20:20. Rehoboam fortified the place as a protection against incursions from the south. 2 Chron. 11:6.

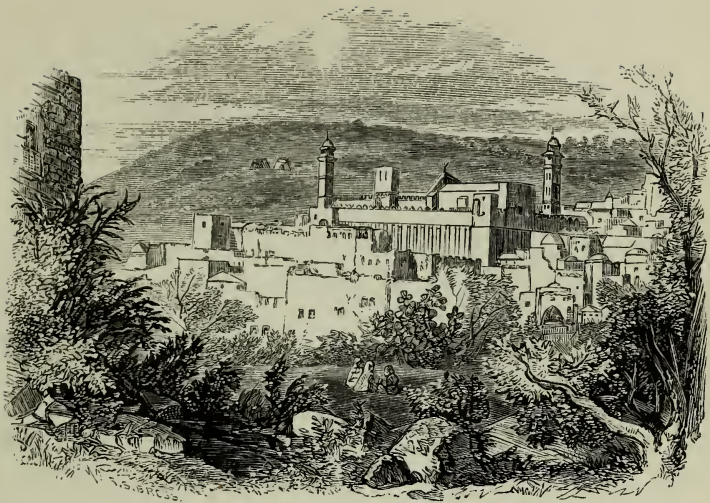
48. A second centre of the mountainous region of Judea is *Hebron*, one of the oldest and most venerable cities in the world, built says the sacred record, "seven years before Zoan in Egypt." Num. 13:22. It was one of the favorite abodes of the patriarch Abraham, and there in the cave of Machpelah, which he bought of Ephron the Hittite for four hundred shekels of silver, he had his family sepulchre. See Gen., chap. 23. We find Isaac at the close of his life living in Hebron (Gen. 35:27), and it was "out of the vale of Hebron" that Jacob sent Joseph to his brethren when they sold him to the Ishmaelites, Gen. 37:14. After Saul's death David went up by divine direction, from the Philistine plain to Hebron, and there he reigned over the tribe of Judah alone seven years and six months. It was at Hebron also that Abner was buried when murdered by Joab, and in his sepulchre was buried the head of Ishbosheth. 2 Sam., chaps. 2 and 3. Here also Absalom began his short and inglorious reign. 2 Sam. 15:7-12.

The modern town of Hebron is eighteen miles south of Jerusalem. It lies in a deep narrow valley running down in a southerly direction into the great Wady that runs off southwest towards the Mediterranean. The houses are all of stone, high, and well built, with windows and flat roofs, and on these roofs small domes. They occupy chiefly the sloping eastern side; but in the southern part the town stretches across to the western side. The population amounts to some nine thousand souls. In the bottom of the valley towards the south is the *lower pool* of Hebron, a square reservoir built of hewn stones, measuring one hundred and thirty-three feet on each side, with a depth of over twenty-one feet, and flights of steps at the corners leading down to the water. At the north end of the main village is a small pool eighty-five feet in length by fifty-five broad, with a depth of over eighteen feet. These pools are of high antiquity, and

doubtless over one of them the assassins of Ishbosheth were hanged by order of David. 2 Sam. 4:12.

But the object of chief interest in Hebron is the *great Haram* on the eastern slope of the valley, which encloses without doubt the cave of Machpelah, of which Jacob said when directing that his body should be carried thither: "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." Gen. 49:31. Here is a mosque, supposed to have been once a Christian church, surrounded by massive walls in the form of a parallelogram of very high antiquity. Robinson, cautious as he is in respect to claims of antiquity, after quoting the Bourdeaux pilgrim's description of it, (A. D. 333), says: "I venture to suppose that this existed already in the days of Josephus and probably much earlier; and was either itself the monument referred to by him (Antiq., 1. 14; Jewish War, 4. 9. 7), or perhaps the sacred enclosure within which the tombs of the patriarchs were erected. The whole appearance of the building, as well as its architecture, leads decidedly to such a conclusion." Bib. Res., 2, p. 77. The external enclosure is two hundred feet long, one hundred and fifty wide, and sixty high, surrounded by a colonnade of square pilasters forty-eight in number. The interior is guarded by the Moslems with great jealousy. For six hundred years only one European had entered it, namely, Ali Bey in disguise. But in 1862 the Prince of Wales and his suite were allowed to visit the interior; and an engineer of the pasha of Jerusalem named Pierotti has also had an opportunity of examining the building. The mosque contains the tombs, that is, *monuments* or *cenotaphs* of the bodies deposited there, each enclosed within a separate chapel or shrine; but to the sacred cave itself, the real place of sepulture, no one is allowed access. Pierotti thinks that a part of the grotto exists under the mosque, and that the other part is under the court, but at a lower level. See farther in Imp. Bib. Dict., art. Hebron. Stanley, in the appendix to his lectures on the Jewish church, has given an account of the survey made by him in 1862, as one of the suite of the Prince of Wales.





HEBRON.



Yafa, THE MODERN JOPPA, FROM THE NORTH.



The name of Hebron in earlier times was *Kirjath-Arba*, that is, city of Arba, "the great man among the Anakim." Gen. 23 : 2; Josh. 14 : 15, 15 : 13; 21 : 11; Judg. 1 : 10. Another name applied to Hebron is *Mamre*; from Mamre the Amorite, brother of Eshcol and Aner (Gen. 14 : 13), but in exactly what extent of signification cannot easily be determined. The cave of Machpelah, on the eastern side of the valley, is described as being *before Mamre* (Gen. 23 : 17, 19; 49 : 30), the natural interpretation of which words is, that Mamre lay opposite to it, on the western side of the valley. We must suppose, then, that Mamre was a particular quarter of Hebron; or, more probably, that Hebron at that time lay on the west side. Ancient tradition places the *oaks of Mamre* (or *terebinths*, not *plain*, as in our version) where Abraham dwelt, some distance north of Hebron.

The environs of Hebron are fertile, and it is particularly celebrated for its vineyards, which produce the largest and best grapes in all the country. "This valley, says Robinson, "is generally assumed to be the Eshcol of the Old Testament." Although Hebron itself lies in a valley, the mountainous region in which it is situated here attains its greatest elevation. From one of the hills in its vicinity the patriarch Abraham "looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace." Gen. 19 : 28.

49. South of Hebron, in the hill country of Judea, is a considerable number of places which have been identified as those mentioned in the Old Testament.

*Tell Zif*, *Kurmul* and *Tell Maïn*, on the border of the wilderness, represent the ancient *Ziph*, *Carmel* of Judah, and, *Maon*, which are noticed in connection with the persecutions to which David was subjected through the enmity of Saul. *Tell Zif*, that is, *hill of Zif*, is a round eminence about four and a half miles south of Hebron. On its top is a level plot apparently once enclosed by a wall, with some cisterns. Ten minutes east of it are ruins which Robinson considers to be the proper site of Ziph. It was in the adjoining "wilderness of Ziph" that David and his men were lurking when the Ziphites attempted to betray him into the hand of Saul. 1 Sam. 23 : 19. About seven miles south of Hebron is *Tell Maïn*, the *hill Maïn*, which gave its name to the adjacent "wilderness of Maon," where also Saul was frustrated in his attempt to take David, 1 Sam. 23 : 24-27. A little north of Maïn is *Kurmul*, the *Carmel* of Nabal, famous for the interview which David had there with Abigail, which resulted in her becoming his wife. 1 Sam. chap. 25. This is also the Carmel where Saul "set him up a place" on his return from the slaughter of the Amalekites, who occupied the southern desert. 1 Sam. 15 : 12. The ruins of Carmel



are extensive. "They lie," says Porter (in Alexander's Kitto), "around the semicircular head and along the shelving sides of a little valley, which is shut in by rugged limestone rocks." The most remarkable ruin is that of the castle, a structure dating back as far at least as the time of Herod.

Other places are, *Yutta*, *Anàb*, *Shuweikeh*, *Semûa*; answering respectively to the ancient towns, *Juttah*, *Anab*, *Shochoh*, *Eshlema*. For their position, see the map. West of Hebron are, *Teffûh* and *Dûra*; the ancient *Tappuah* and *Adoraim*. The tenacity with which the old towns of Palestine retain their names is remarkable. By this means, in connection with ancient notices of their situation, Robinson and others have been enabled satisfactorily to identify a multitude of them.

50. Last of all we come to *Beer-sheba*, the well of the oath (Gen. 21 : 31 ; 26 : 32, 33), on the border of the southern desert, twelve good hours with camels from Hebron in a southwesterly direction. As the traveller approaches from the south the great *Wady-es-Seba*, which runs off in a westerly direction towards the Mediterranean, the shrubs of the desert begin to disappear, and the hills are covered with grass; large flocks of sheep and goats and herds of camels and horned cattle are grazing around; and he sees for the first time extensive patches of unfenced land covered with corn. All these are signs that the desert is at an end. Crossing the broad bed of the wady, he comes upon its northern side to two immense wells surrounded by drinking-troughs of stone, while farther up the hills north of the well are the scattered ruins of what Robinson calls "a small straggling village," and Eusebius and Jerome (Onomasticon) describe as a large village with a Roman garrison. This is the ancient *Beer-sheba*, where the patriarchs Abraham, Isaac, and Jacob pastured their flocks. Hagar, when dismissed by Abraham, wandered "in the wilderness of Beer-sheba" on her way home to Egypt (Gen. 21 : 14); from this place Jacob fled to Padan-aram (Gen. 28 : 10); and here, many years afterwards, on his way to Egypt, he offered sacrifices to the God of his fathers; here Samuel made his sons judges (1 Sam. 8 : 2); and from here Elijah set out on his journey to Horeb, casting himself down under a shrub of *retem* (English version, *juniper*), just as the Arabs do at the present day. See Robinson, *Bib. Res.*, 1, pp. 203, 205. In later

days Beer-sheba, like Beth-el, was desecrated by being made one of the seats of idolatrous worship. Amos 5 : 5 ; 8 : 14.

The two wells described by Robinson (Bib. Res., 1, p. 204) are fifty-five rods apart, of a circular form, and all that part of them which lies above the limestone rock is neatly built up with solid masonry. The larger well is twelve and a half feet in diameter, and the masonry reaches down, according to Robinson's measurement, twenty-eight and a half feet to the solid rock. When he visited the well in 1838, it was forty-four and a half feet to the surface of the water. Tristram, in 1864, found the depth to the water only thirty-eight feet. The entire depth of the well is not given. The smaller well is five feet in diameter, and Robinson found the depth to the water forty-two feet. Abraham digged a well at this place (Gen. 21 : 31), and afterwards Isaac (Gen. 26 : 32, 33), apparently because the Philistines had stopped this among the other wells digged by his father (Gen. 26 : 18), and he found it more convenient to dig a new well than to open the old one. Both wells bear marks of great antiquity, and we have no good reason to doubt that they are the veritable wells opened by the patriarchs.

NOTE. The results of the recent explorations in and around Jerusalem are confirmatory of the statements of ancient writers. One of the most astounding revelations thus made is the immense height of the temple wall above the Kedron valley ; which goes far to justify the strong language of Josephus respecting it. Antiq. 15. 11. 5. The excavations made here show that at one point the bed of the ancient valley is a little over 125 feet below the present surface. Such is the depth of *débris* here accumulated. For the details of these explorations, the reader is referred to the volume entitled, *The Recovery of Jerusalem*, London and New York, 1871.

## CHAPTER III.

## THE MEDITERRANEAN PLAIN.

## I. PLAIN OF AKKA, OR ACRE.

1. FROM *Râs-el-Abyad*, the northern promontory of Palestine, to *Râs-en-Nâkûrah* (the ancient *Ladder of Tyre*), a distance of about six miles, is only a sandy strip of plain, not more than three or four miles wide. South of *Râs-en-Nâkûrah* the *plain of Akka* or *Acre* opens, and extends to the base of Carmel, a distance of about twenty miles, with an average breadth of from four to six miles. On the east lies the hill country of Upper Galilee, sending forth frequent ridges which gradually lose themselves in the plain. The whole tract is fertile and well watered. Robinson, *Phys. Geog.*, pp. 125, 126. The *Kishon* has been already described (chap. 2, No. 6). Farther north is the *Nahr Namân*, *River Namân*, the *Belus* of the ancients, and celebrated by them for the accidental discovery of the art of making glass.

2. The plain of Akka derives its name from *Akka*, or more fully, according to the French orthography, *St. Jean d'Acre*, so called from the order of knights in the middle ages that took the name of St. John of Akka. It is the *Accho* of the Old Testament (Judg. 1 : 31), and the *Ptolemais* of the New (Acts 21 : 7), probably so called from one of the Ptolemies of Egypt. Akka is situated on a triangular projection of land that forms the northern limit of the great bay of Akka. Massive fortifications guard the city towards the sea on both sides. On the land side there is a double rampart. Its present harbor is shallow and exposed; so that vessels usually lie in the roadstead of Haifa, on the south side of the bay, under Carmel, where there is good anchorage. Akka was the stronghold of the Crusaders, being



in their day next in importance to Jerusalem. It is celebrated for the many sieges to which it has been subjected. In 1799 it was besieged in vain for sixty days by the French under Napoleon Bonaparte, and it has undergone three investments since, the last in 1840, when it was bombarded by the combined fleets of England, Austria, and Turkey, and suffered great damage. Its present population is reckoned at about 10,000.

3. Other places on the plain of Akka are the following:

*Haifa*, at the foot of Carmel, on the southern shore of the bay, a place of considerable trade. Robinson thinks that it is the ancient Phœnician city *Sycaminum*. Bib. Res., 2, p. 340.

*Zib*, the *Ecdippa* of the Greeks, and the *Achzib* of Judges 1 : 31 (there was another Achzib in Judah, Josh. 15 : 44 ; Micah 1 : 14), a small village on the Mediterranean coast, about ten miles north of Akka.

*Kabûl*, southeast of Akka, on the confines of the plain, answers in name and position to the *Cabul* of Josh. 19 : 27, and the *Chabolo* of Josephus. See Robinson, Bib. Res., 3, p. 88. This Cabul is to be distinguished from the land of Cabul (1 Kings 9 : 13) containing the twenty Galilean cities given by Solomon to Hiram king of Tyre (1 Kings 9 : 11-13), which Josephus says (Antiq. 8. 5. 3) lay not far from Tyre.

## II. PLAIN OF SHARON.

4. The plain of the coast is wholly interrupted by the ridge of Carmel which extends far out into the Mediterranean, "dipping his feet in the western sea." South of Carmel the plain reappears, but at first very narrow, the interval between the mountains and the sea being filled up by a low ridge of rocky hills running parallel to the coast, so that little is left except a line of sand-drifts. But in the vicinity of the ancient Cæsarea it opens to the extent of seven or eight miles, and continues without interruption to the southern extremity of Palestine. Since, moreover, the shore trends in a direction west of south, while the mountainous region on the east runs due north and south, the plain widens gradually towards the south to some twenty miles in the latitude of Gaza. All along the coast is a line of sand-dunes, generally flat and wavy, but rising in places into mounds from fifty to two hundred feet high. At Gaza the

sand-belt is said to be not less than three miles wide, and it is slowly but irresistibly encroaching upon the fertile plain all along the coast.

5. The northern part of this plain, from the vicinity of Carmel as far south as Joppa and Lydda, is the *Sharon* of the Old Testament, so celebrated for its beauty and fertility. Isa. 35 : 2. Its length is over thirty miles, with an average breadth of about ten miles. The plain is not so level as that of Akka, or as the plain of the Philistines, farther south. The sand-drifts on the coast choke up the streams, producing pools and marshes in their rear during the rainy weather. Farther back the soil is of exuberant fertility, and capable of supporting a dense population. We are told (1 Chron. 27 : 29) that over the herds of Solomon "that fed in Sharon was Shitrai the Sharonite." Sharon contains at the present day some of the finest pasture land in Palestine. In spring it is all spangled with flowers of the brightest colors and forests of gigantic thistles. But, owing to the wretched government that prevails, this region has become to a great extent a solitude, and indicates its fertility only by the enormous growth of weeds that covers it. The fear of the Bedouin has driven the inhabitants to the mountains, and the exactions of Turkish rulers operate as an effectual discouragement to agriculture.

The traveller in Palestine is struck with the fact that the people everywhere select elevated spots—the summits of hills and steep ridges difficult of access—for their villages. The reason is, that on the plains they are liable to be plundered by the Arabs that roam over them. On the whole plain of Esdraelon is not a single village. Those who cultivate it reside on the neighboring hills. "In Sharon," says Porter, "and in the southern section of Philistia, there are stretches of twenty miles or more without a village."

6. In Sharon we have to do more with the ruins of ancient places than with present cities and villages. Foremost among these ruins is *Cæsarea*, sometimes called, in distinction from *Cæsarea Philippi*, *Cæsarea Palæstinae*, *Cæsarea of Palestine*, or *Cæsarea Stratonis*, *Cæsarea of Strato*, because built on the site

before called *Strato's Tower*. In modern Arabic it retains its ancient name under the form of *Kaisârîyeh*. This city was built by Herod the Great with much beauty and magnificence, and adorned with sumptuous public buildings, among which were a forum, a theatre, and in its rear an amphitheatre of immense capacity. It stood on the sea-shore, about twenty-one miles south of the promontory of Carmel. To form a safe anchorage for vessels on a coast destitute of natural harbors, he threw out from the southern wall of the city a semicircular mole constructed of immense blocks of stone, and sunk in the sea to the depth of twenty fathoms, with an opening for vessels only on the north side. Having completed the whole work a few years before our Saviour's birth, he fixed his residence there, thus making Cæsarea the capital of Judea. For an elaborate account of this place, see Josephus, *Antiq.*, 15. 9. 6; *Jewish War*, 1. 21. 5-8.

Cæsarea is frequently mentioned in the New Testament. It was the home of Philip the evangelist (*Acts* 21 : 8), which explains the statement of Luke, that he preached in all the cities along the coast from Azotus (Ashdod) "till he came to Cæsarea." *Acts* 8 : 40. It was the residence also of the Roman centurion Cornelius, and the place where the Holy Spirit was first poured out on the Gentiles. *Acts*, chap. 10. From this place Paul embarked when the brethren sent him from Jerusalem to Tarsus. *Acts* 9 : 30. Here he landed on his way to Jerusalem, at the close of his second missionary tour. *Acts* 18 : 22. Hither he was afterwards sent from Jerusalem as a prisoner under a guard of Roman soldiers, that he might plead his cause before Felix, who, instead of releasing him, kept him two years in imprisonment (*Acts* 23 : 23; chap. 24); and from the same place he was sent by Festus to Rome. *Acts* chaps. 25, 26. Finally, it was at Cæsarea that the elder Herod Agrippa, the grandson of Herod the Great, was smitten by the angel of the Lord, "because he gave not God the glory: and he was eaten of worms, and gave up the ghost." *Acts* 12 : 21-23.

Cæsarea, once the proud capital of Judea, is now a mass of



ruins. A strong wall, built in the middle ages, encompasses it on the land side, enclosing an area about half a mile long and a quarter of a mile broad. Here the traveller wanders over immense piles of rubbish, amid dense jungles of thorns and thistles. Of the mole described by Josephus, the ruins of nearly one hundred yards still appear above water, but a large portion of the materials of the structure has been carried off to rebuild the ramparts of Acre. The ancient city extended considerably beyond the present walls. Here are hewn stones and broken columns of granite and marble, around and among which the sands driven by the wind are continually silting. "The site of Cæsarea is thus singularly lonely and desolate. Solitude keeps unbroken Sabbath there. The sighing of the wind as it sweeps over the shattered walls and through the sun-dried jungle, and the deep moaning of the sea as each wave breaks on the cavernous fragments of the ancient mole, are the only sounds that fall upon the traveller's ears as he wanders over the site of Cæsarea." Porter in Alexander's Kitto.

7. Another city built in Sharon by Herod the Great was *Antipatris*, on the eastern border of the plain, one hundred and twenty stadia northeast from Joppa. According to Josephus (Antiq., 16. 5. 2), he built it "on the plain called *Kapharsaba*, choosing a well-watered place and a soil propitious to plants, the city itself having a river flowing around it, and being surrounded by a grove of trees most beautiful for their size." The original name still survives under the form of *Kefr Sâba*, *village of Saba*. The arguments for the identity of Kefr Saba with Antipatris are given by Robinson, Bib. Res., 3. pp. 138, 139. Nothing exists here at present but a village built of mud-houses. Antipatris lay on the route from Jerusalem to Cæsarea, and through it the apostle Paul was carried by his escort of Roman soldiers on his way to the latter place. Acts 23 : 31.

*Dor*, one of the royal cities of the Canaanites (Josh. 12 : 23), stood on a rocky promontory on the coast fourteen miles south of Carmel and seven north of Cæsarea. It was one of the Phœnician strongholds, and in the Roman age was still a flourishing town. Its modern representative is the

little fishing village *Tantûra*, consisting of some thirty houses, lying south of the rocky promontory of the ancient Dor, which is now covered with ruins.

*Arsûf*, a place renowned in the history of the Crusades, is now a deserted village at the mouth of the Nahr Arsûf, six hours north of Yâfa. It is probably the ancient Apollonia. Robinson, *Bib. Res.*, 2, p. 242, note.

8. *Joppa* (or *Japho*, Josh. 19 : 46; modern Arabic, *Yâfa*), one of the most ancient seaports in the world, is situated on the Mediterranean coast, in the southern part of Sharon, about thirty geographical miles northwest of Jerusalem, of which city it has been the port ever since the days of Solomon. It is first mentioned (Josh. 19 : 46) as fronting the border of Dan; then as the port to which Hiram king of Tyre conveyed "in floats by sea" the timber cut by him on Lebanon for the temple in Jerusalem (2 Chron. 2 : 16); then as the port at which Jonah embarked on his way to Tarshish (Jonah 1 : 3); and once more, as the port to which cedar-trees were brought from Lebanon for the second temple (Ezra 3 : 7). Joppa appears as a stronghold in the wars of the Maccabees (1 Mac. 10 : 75; 14 : 5, 34), and it fell in the days of Pompey under the power of Rome with the rest of Palestine. Josephus, *Antiq.*, 14. 4. 4. It was at Joppa that Peter raised Tabitha to life (Acts 9 : 36-42), after which miracle "he tarried many days in Joppa at the house of one Simon a tanner." There he had the vision recorded in Acts 10 : 9-18, which taught him the abolition under the gospel of the distinction between Jews and Gentiles, and thence he journeyed to the house of Cornelius in Cæsarea. Acts 10 : 23. Since that day the place has been often taken and retaken by contending armies, and has been the theatre of some bloody scenes.

The modern Yâfa is built on the steep sides of a hill overhanging the sea, and commanding from its summit a magnificent view. The houses rise one above another, and when seen at a distance present a picturesque appearance. But as soon as one enters, he finds narrow, crooked, and filthy streets, as in most oriental cities. The place is encompassed on the land side by luxuriant groves of olives, figs, oranges, lemons, apricots, and

other fruits. Its present population is variously estimated from 7,000 to 15,000. Joppa has no harbor worthy of the name, or good landing-place, which is a great drawback to its prosperity.

9. *Lydda* is the *Lod* of the Old Testament (1 Chron. 8:12; Ezra 2:33; Neh. 7:37; 11:35), and the *Ludd* of the modern Arabs. Under the Roman dominion it was called *Diospolis*. The place lies on a gentle eminence, twelve miles from Joppa, on the road to Jerusalem, where the fertile plain of Sharon approaches to that of the Philistines. It was built by a Benjamite (1 Chron. 8:12), whence we infer that it lay within the boundaries of the tribe of Benjamin. It is memorable as the place where Peter healed the cripple Eneas (Acts 9:32-35). Under Roman sway, it became one of the most important places in Western Palestine. The modern village of Ludd contains about 1,000 inhabitants, living in small and poor houses, with dirty lanes for streets.

Two and a half miles south of Lydda is *er-Ramleh*, lying on the eastern side of a broad swell in the sandy though fertile plain, and, like Joppa, surrounded by olive-groves and gardens of vegetables and delicious fruits, the gardens being enclosed as often in this region, by impenetrable hedges of prickly pear. Ramleh is a larger and more important place than Lydda, but as its origin was subsequent to the apostolic times we pass by it. For full information concerning this place see Robinson, *Bib. Res.*, 2, pp. 230-242.

Mention is several times made of *Ono*, and always in connection with *Lod*, that is, Lydda, 1 Chron. 8:12; Ezra 2:33; Neh. 7:37; 11:35. Hence it is evident that the two places lay near together. From this place "the plain of Ono" (Neh. 6:2) undoubtedly took its name. Robinson (*Phys. Geog.*, pp. 113, 127) suggests that it may be the plain around Beit Nûba north of Ajalon."

*Jilyûleh*, a little south of Antipatris, is perhaps the *Gilgal* of Josh. 12:23, which is mentioned with Dor on the Mediterranean plain. Robinson *Bib. Res.*, 2, p. 243.

### III. THE SHEPHELAH OR PHILISTINE PLAIN.

10. Porter (in Alexander's *Kitto*, Art. Ekron) places the line of division between Sharon and the Philistine plain on "a low bleak ridge or swell," on the southern slope of which lies



*Akîr*, the ancient *Ekron*. This plain bears in Hebrew the specific name *Shephelah*, that is, *low land*; and is never confounded in the original Hebrew with the *Arabah*, the term applied to the *valley of the Jordan and Dead sea*.

In our version the geographical name *Shephelah* is unfortunately not always kept distinct from the term *Arabah*, and other words also rendered *plain*. *Arabah* is with few exceptions, rendered *plain*. *Shephelah* is variously rendered as will appear from the following synopsis.

*Vale*, Deut. 1:7; Josh. 10:40; 1 Kings 10:27; 2 Chron. 1:15; Jer. 33:13.

*Valley*, Josh. 11:2, 16; 15:33 (twice); Judg. 1:9; Jer. 32:44.

*Valleys*, Josh. 9:1; 12:8.

*Plain*, Jer. 17:26; Obad. 19; Zech. 7:7.

*Low plains*, 1 Chron. 27:28; 2 Chron. 9:27.

*Low country*, 2 Chron. 26:10; 28:18.

Of the above terms the most appropriate is *low country*, and *plain* is the most objectionable, as confounding this region with the *Arabah*, which denotes the valley of the Jordan and the Dead sea.

The Philistine plain extends to Gaza and beyond. Its length is not less than forty miles. The breadth in the northern part is about ten miles; in the southern, as much as twenty. On the coast, as already remarked, it is bordered by a line of sand hills, which exhibit a scene of utter desolation; while on the east there is a tract of lower hills intervening between it and the mountainous region. The surface of the plain itself is flatter, and its general elevation less than that of the plain of Sharon. In many parts it is almost a dead level, in others gently undulating, with here and there low mounds or hillocks. It has a brown loamy soil, light but rich, and almost without stones. A striking feature is the depth of its wadys or torrent beds which have cut their way through the loamy or sandy soil. Except in the rainy season these beds are dry, and covered with dust, white pebbles, and flints. Now, as in ancient days, it is one enormous cornfield without fences or hedges, so that the traveller can ride all day without hindrance. "Its fertility," says Grove (in Smith's Bible Dict., Art. Palestine), "is marvellous; for the prodigious crops which it raises are pro-

duced, and probably have been produced almost year by year for the last forty centuries, without any of the appliances which we find necessary for success—with no manure beyond that naturally supplied by the washing down of the hill-torrents—without irrigation, without succession of crops, and with only the rudest method of husbandry.” The district of inferior hills on the eastern border between the proper plain and the “hill country of Judea” is described by Robinson (*Phys. Geog.*, pp. 33, 34) as “a beautiful open country, consisting of low hills, usually rocky, separated by broad arable valleys mostly well adapted for grain, as are also many of the swelling hills. The whole tract is full of villages and deserted sites and ruins, and there are many olive groves.”

11. Over the plain of the Philistines and Sharon lies the *great highway* between Egypt on the south, and Damascus and the eastern empires on the north. It has been often traversed in both directions by mighty armies that drew their supplies from its rich cornfields and granaries.

The *coast* road passes through Gaza, Joppa, and Cæsarea, and around the promontory of Carmel to Akka. Thence the traveller can proceed north to ancient Phœnicia, or eastward across the Jordan between the lakes Hûleh and Tiberias to Damascus. The *inland* or great caravan road from Egypt, passes through Ramleh and Lydda; thence through Kefr Sâba along the eastern border of Sharon to the southwestern base of Carmel. Here the Damascus road turns off to the northeast, and passes over the spur of Carmel by Lejjûn, the ancient Megiddo; while the road northward to Akka crosses the ridge farther to the northwest.

12. The Shephelah was the country of the *Philistines*. In the division of the land of Canaan under Joshua it fell to the tribe of Judah (*Josh.*, chap. 15), but was never actually in their possession before the captivity, as the scriptural history of the long and bloody struggle between the Philistines and the Israelites abundantly proves. Though humbled from time to time, the Philistines continued for many successive centuries to harass their neighbors the Jews; till at last their territory became the prize for which the Egyptians on one side, and the

Assyrians and after them the Chaldeans on the other, contended. After the captivity, Philistia, no longer able to maintain an independent existence, fell successively under the sway of whatever one among the great contending powers had for the time being the ascendancy.

The scriptural notices of the origin of the Philistines are very scanty. From them we gather, however, that they were not the aboriginal inhabitants of the Shephelah; but came forth from Caphtor and dispossessed the Avim and dwelt in their stead (Deut. 2:23; Jer. 47:4; Amos 9:7. From Gen. 10:13, 14, it may be inferred that they were of Egyptian origin. Concerning the identification of Caphtor there has been much dispute. At present most biblical scholars regard it as having been either Crete or some maritime province of Egypt. In favor of Crete is adduced the fact that the *Cherethites* (assumed to be the same as *Cretites*) were manifestly Philistines or a tribe of the Philistines (1 Sam. 30:14 compared with verse 16; Ezek. 25:16; Zeph. 2:5). It is not necessary here to discuss the question whether the *Cherethites* of David's body-guard were so called from their *origin*, or from their office (Heb. *Karath*, to cut off) as *executioners*. In favor of an Egyptian province is the geographical position of Philistia with reference to Egypt. In the days of Abraham and Isaac, the Philistines were already a regularly organized nation. Gen. 21:22-34; chap. 20.

13. There were five principal cities in the Philistine territory—Ekron, Gath, Ashdod, Askelon, Gaza—under the jurisdiction severally of the five lords of the Philistines. 1 Sam. 6:4 compared with ver. 17. We add a brief notice of these places, beginning with the most northerly and proceeding south.

The modern representative of *Ekron* is *Akir*, about five miles southwest of Ramleh. It lies on the southern slope of a low ridge or swell which forms the northern border of a broad shallow wady coming down from the northeast. It contains about fifty mud houses, built on the accumulated rubbish of past ages, with no vestige of antiquity except two large and deep wells and some stone water-troughs. It may be here remarked in general respecting the houses of the Philistine plain, that being built of mud or sun-dried bricks, they speedily crumble to dust if left untenanted for a few years. Ekron was the last Philistine city to which the captive ark of God was sent; and thence it was returned to the Israelites as related in the book of Samuel (chap. 6), the two milch-kine that drew the cart on which it was placed, taking "the straight way to the way of Beth-



shemesh ;" that is, the modern *Ain Shems*, in the border region between the mountains and the plain, full ten miles to the southeast.

*Gath*, another of the five cities of Philistia, has utterly perished, so that even its site is a matter of doubt. Porter would identify it with *Tell-es-Sâfieh*, a conspicuous hill at the foot of the Judean mountains, ten miles east of Ashdod and about the same distance south by east of Ekron. See in his *Syria and Palestine*, p. 253 ; and in *Smith's Bible Dict.*, Art. *Gath*. *Gath* was the home of the Philistine champion Goliath and his brethren of the race of giants (1 Sam., chap. 17 ; 2 Sam. 21 : 18-22) ; and here David found refuge from Saul's persecution with Achish its king, 1 Sam., chap. 27. That *Gath* was a strong military position is evident from the scriptural notices concerning it, 2 Kings 12 : 17 ; 2 Chron. 11 : 8 ; 26 : 6. The words of Amos (chap. 6 : 2) imply that in his day the city was in ruins.

*Ashdod*, the *Azotus* of the New Testament (Acts 8 : 40) and the *Esdûd* of the modern Arabs, lies on the coast road three miles from the Mediterranean sea, and nearly midway between Joppa and Gaza. It stood on the summit of a hill overlooking the plain, and the natural advantages of the position were improved by fortifications of great strength. It lay, moreover, on the high road between Egypt and Palestine. Hence its possession was a matter of great importance in a military point of view, 2 Chron. 26 : 6 ; Isa. 20 : 1. Herodotus informs us (2. 157) that the Egyptian king Psammetichus took this place after a siege of twenty-nine years. At *Ashdod* was a temple of the Philistine god Dagon, and to this the ark of God was brought from Ebenezer when captured by the Philistines. From *Ashdod* it was carried to *Gath* and thence to *Ekron*, whence it was sent up to *Beth-Shemesh*, 1 Sam., chaps. 5, 6. The modern *Esdûd* is only an insignificant village.

*Ashkelon* or (in Judges and Samuel after the Greek form of the Septuagint) *Askelon* is the modern *Askulân*. The ancient city stood immediately on the seashore west of the great coast road from Egypt northward, twelve geographical miles north of Gaza, and ten south by west of *Ashdod*. It occupied a strong situation, the walls flanked with towers being built on the top of a ridge of rock encircling the town and reaching at each end to the sea. Its strong position caused it to be the seat of many sanguinary struggles, especially in the wars between Egypt and Syria. It played also an important part in the Crusades. It is now a deserted ruin. "Of the proud city of *Askelon*," says the Rev. Eli Smith (*Missionary Herald* for 1827, pp. 341, 342), "little now remains except its walls. They are in the form of a semicircle, having, on the opposite side, the sea. I climbed to the top of them, and looked over among the scattered fragments of granite pillars which were lying in every direction." What a com-

mentary on the words of prophecy (Zech. 9 :5) : "The king shall perish from Gaza and Ashkelon shall not be inhabited!" For an interesting account of the excavations of Lady Hester Stanhope amid the ruins of Ashkelon, and the splendid relics of antiquity thus brought to light, the reader may consult Ritter's Geog. of Palestine, vol. 3, pp. 214-216.

*Gaza* (the Greek form of the name, sometimes called in our version *Azzah* that is, *strong*, Deut. 2 :23 ; 1 Kings 4 :24 ; Jer. 25 :20, which is a nearer representation of the Hebrew word), on the southwest frontier of Palestine towards Egypt, was the stronghold of Philistia, and to the Egyptians the key of Palestine and Syria, lying as it did on the great highway to those regions. "No conqueror," says Robinson (Bib. Res., 2, p. 40), "could well pass by, until this city had submitted to his power." Its commercial importance is obvious. The caravans passing from Gaza across the desert to Egypt here took in of necessity a supply of provisions for the way, and those coming from Egypt replenished here their exhausted stores. (Robinson as above.) The military and commercial importance of the city caused it to be strongly fortified. It withstood for five months all the efforts of Alexander the Great ; but he finally took it by storm and slaughtered its brave defenders. It was several times afterwards destroyed and rebuilt.

Gaza was the scene of Samson's greatest exploits. It was here that he "arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders and carried them up to the top of the hill" (so the Hebrew reads with the article) "which is before Hebron," Judg. 16 :3. "*The* hill which is before Hebron" is not necessarily a hill in the vicinity of Hebron. It may be, as Porter suggests (in Alexander's Kitto), the hill east of Gaza which fronts towards Hebron, and commands a wide view of the whole plain and the distant mountains that encircle Hebron ; that is to say, the words, "which is before Hebron" may have been added simply to distinguish this hill from the other hills around Gaza. Samson's strength was supernatural, and therefore adequate to carry the gates of Gaza any distance. But the more natural idea suggested by the narrative is that he carried them to the top of a hill *in view* of Gaza, and left them there as a trophy of his victory over those who sought his life. Gaza was also the place of Samson's dishonor. Here the Philistines, having put out his eyes and bound him with fetters of brass, made him grind in the prison-house ; and here, after his hair was grown, he pulled down the temple of Dagon upon himself and the assembled multitude. Judg. chap. 16. Gaza appears once in the New Testament in the angel's direction to Philip : "Arise and go towards the south, unto the way that goeth down from Jerusalem to Gaza, which is desert." Acts 8 :26. Respecting the true interpretation of these words there has been much discussion. But the words

“which is desert” (literally, “this is desert”) are most naturally referred to the *road*, not the *city*. Philip is directed to take the desert road to Gaza, viz., “the southern road leading from Eleutheropolis to Gaza through the ‘desert,’ or region without villages, as is the case at the present day.” Robinson, *Bib. Res.*, 2, p. 41.

The modern Arabic name of Gaza is *Ghuzzeh*, a place without walls, of about fifteen thousand inhabitants. It resembles a group of villages, of which the principal one stands on the southern slope of a low round hill elevated not more than fifty or sixty feet above the adjacent plain, and which seems to be composed in great measure of the ruins of successive cities. But the greater part of the city lies on the plain below. The hill is crowned by the great mosque, and its houses are mostly of stone, while those on the plain are mean mud hovels with narrow and filthy lanes between them. Gaza is surrounded on the south, east, and north by luxuriant gardens hedged with prickly pear. Beyond the gardens toward the north lie extensive olive-groves. The distance of Gaza from the sea is three miles, the whole occupied by the belt of drifting sand hills already noticed. Some have thought that the primitive city lay nearer to the sea; but of this there is no certain proof.

The five principal cities of the Philistines have been considered together in their geographical order. It remains that we notice some other places.

(1.) *Jabneel* (Josh. 15:11), or *Jabneh* (2 Chron. 26:6), which stands on a slight eminence just south of Nahr Rûbîn, two miles from the sea and three or four from Ekron. It is the *Jamneia* or *Jamnia* of Josephus and the Maccabees. During the wars of the Maccabees it was an important place. 1 Mac. 4:15; 5:58; 10:69; 2 Mac. 12:8, 9. At the time when Jerusalem was destroyed it was a populous place, and contained a celebrated Jewish school, which survived the overthrow of the metropolis and became the seat of the great Sanhedrim. According to Jewish tradition the celebrated Rabbi Gamaliel taught and was buried here. The name *Jabneh* is perpetuated in the modern village *Yebna*, which probably occupies the site of the ancient city. It should be distinguished from the *Jabneel* of Josh. 19:33, which was in the tribe of Naphtali.

(2.) *Eglon* (Josh., 10:5), one of the five cities that made war upon Gibeon and was destroyed by Joshua. The name survives in the modern *Ajlan*, about fourteen miles northeast of Gaza, which is described by Porter as completely desolate. “The ruins are mere shapeless heaps of rubbish strown over a low white mound.”

Porter (in Alexander's *Kitto*) would identify the ruins called *Um Lâkis*, a short distance west of Eglon, with the ancient *Lachish*; but Robinson (*Bib. Res.*, 2, p. 47) dissents.



14. The prophets denounce upon the Philistine cities, in common with all the countries adjacent to Palestine, a destruction that shall be simultaneous and of terrible magnitude. It shall come from the north, "and shall be an overflowing flood, and shall overflow the land and all that is therein." Isa. 14:31; Jer., chap. 47; 25:20; Ezek. 25:15-17; Joel 3:4; Amos 1:6-8; Zeph. 2:4-7. The first instalment, so to speak, of this threatened desolation, and that to which the prophets had immediate reference, came by the Chaldean armies under Nebuchadnezzar when he was on his way to Egypt. Ezek. 25:15-17 compared with chap. 26. But other judgments awaited these ancient and inveterate enemies of the covenant people after the close of the Babylonish captivity. Zech. 9:5, 6. The issue of the whole has been a desolation such as the prophet Zephaniah described with wonderful vividness more than twenty-four centuries ago—a picture to which the modern Ghuzzeh, standing on the ruins of the ancient city, forms no real exception: "Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noonday, and Ekron shall be rooted up. Woe unto the inhabitants of the seacoasts, the nation of the Cherethites! the word of the Lord is against you, O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant. And the seacoast shall be dwellings, and cottages for shepherds, and folds for flocks. And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down at evening: for the Lord their God shall visit them, and turn away their captivity." Zeph. 2:4-8. An earnest of the promise to God's people contained in the latter part of this prophecy was received after the captivity, and who can tell what a consummation of it remains for the time when "all Israel shall be saved!"

15. Among the hills near the eastern border of the Philistine plain, and a little south of the latitude of Ashkelon, is the modern village of *Beit Jibrîn*; the site of the geographer Ptolemy's *Betogabra*, and of the *Eleutheropolis* of the Roman age,

where, says Robinson, there are ruins, "apparently of different ages, and more extensive and massive than any we saw in Palestine, except the substructions of the ancient temple at Jerusalem and the Haram at Hebron." The most important of them are described by him and Porter as consisting of a large irregular enclosure surrounded by the ruins of a very ancient and strong wall measuring on its northern side six hundred feet. Within towards the west and northwest, is a row of ancient massive vaults with five round arches, apparently of the same age as the wall itself. In the midst of the area stands the castle, the lower part of which Robinson judges to be as ancient as the exterior wall, but the upper part of which belongs to the age of the Crusaders. Twenty minutes south-southeast from the village are the ruins of an ancient church, and near by those of an ordinary village. The limestone ridges which enclose the valley south of Beit Jibrîn abound on both sides in artificial excavations, occurring in large groups, like subterranean villages, of which Robinson has given an elaborate description. Similar excavations are found near Deir Dubbân north of Beit Jibrîn. Their general form—mostly that of bell-shaped domes lighted from above—and especially their intercommunication, shows that they were subterranean dwellings. According to the statement of Jerome (Commentary on Obadiah): "All the southern region of the Idumæans from Eleutheropolis as far as Petra and Aila (this is the territory of Esau) has cave-dwellings; and on account of the excessive heat of the sun, because it is a southern province, uses subterranean abodes." The *Horim*, whom the Edomites dispossessed (Gen. 14:6; Deut. 2:12, 22), were cave-dwellers, as the word *Horim* signifies; and from them the Idumæans seem to have adopted the custom.

Dr. Robinson has the high merit of having identified Beit Jibrîn with the Eleutheropolis of the Romans, a most important fact for sacred geography, since Eusebius and Jerome assumed it as the central point in southern Palestine, from which to fix the position of many other places. For the evidence ad-

duced by him, as well as for a description of the place and its vicinity, see *Bib. Res.*, 2, pp. 24–31, 51–66.

16. The belt of lower hills intermediate between the Philistine plain and the mountains of Judea was the border region between the Israelitish people and the Philistines, and was, therefore, naturally the scene of many bloody struggles. Here is *Wady-es-Sumpt*, the ancient *valley of Elah* in which the famous encounter between David and Goliath took place (1 Sam., chap. 17); and on its left bank are the ruins of *Shochoh* now called *Shuweikeh*. “*Azekah*,” says Porter, “appears to have stood on a conical hill some two miles distant on the same bank. The valley itself runs in a northwesterly direction through the low hills at the base of the mountains into the Philistine plain, which it enters some six miles north of Beit Jibrîn.”

The Philistines occupied the southern bank of the valley, and the Israelites the northern. “The distance between the armies was about a mile; and the vale beneath is flat and rich. Through the centre winds a torrent bed, the banks fringed with shrubbery of acacia, and the bottom covered with rounded ‘smooth stones.’ The ridges on each side rise to the height of about five hundred feet, and have a steep uniform slope, so that the armies ranged along them could see the combat in the valley. The Philistines, when defeated, fled down the valley towards Gath and Ekron.” (Porter in Alexander’s *Kitto*.) The *valley of Elah* signifies the *valley of Terebinths*, and one of the largest terebinths in Palestine now stands in a branch of this valley only a few miles from the scene of conflict. Robinson *Bib. Res.*, 2, p. 21; *Handbook for Syria and Palestine*, p. 280. The modern name, *Wady-es-Sumpt*, means vale of *acacias*, so called from the acacias scattered in it.

17. Other places in this intermediate belt of hills, beginning from the south, are the following:

*Mareslah*, memorable for the great battle between Asa and Zerah the Ethiopian, in which the latter was defeated and fled south towards Gerar (2 Chron. 14 : 9–15), is placed by Eusebius and Jerome (*Onomasticon*) “in the second mile from Eleutheropolis.” Robinson would identify its site with the ruins still visible on a hill about a Roman mile and a half south of Beit Jibrîn, the Eleutheroplis of the Romans. *Bib. Res.*, 2, pp. 67, 68.



*Moresbeth-gath* (Micah 1:14), the birthplace of "Micah the Morasthite," was also, according to Jerome, in the vicinity of Eleutheropolis, but its site is not clearly determined.

*Jarmuth*, one of the royal cities of the Canaanites (Josh. 10:3; 12:11), and reinhabited after the captivity (Neh. 11:29), has been identified with the modern village of *Yarmûk*. It lies about eight miles northeast of Eleutheropolis, on the crest of a rugged hill. The name *Jarmuth* signifies height, and it answers well to its site.

The site of *Adullam*, which lay in this vicinity, and was one of the royal cities of the Canaanites, has not been ascertained.

*Beth-shemesh*, that is, *home of the sun*, has been satisfactorily identified with the modern *Ain Shems*, *fountain of the sun*. It lies on the eastern side of the Shephelah, close to the foot of the Judean mountains, and about ten miles north-northeast from Eleutheropolis. The ruins of the ancient place are beautifully situated on the rounded point of a low ridge between the Wady Surâr on the north and a smaller ravine on the south. The two unite below on the west, and then the Surâr runs off in a north-westerly direction as a broad fertile valley into the plain of the Philistines. Beth-shemesh is celebrated as the place to which the Philistines brought the ark from Ekron, a little north of the valley. 1 Sam., chap. 6. "Ekron," says Porter (in Alexander's Kitto), "is ten miles distant in the same direction [as the vale of Surâr], but is hid by an intervening swell. Standing on the site of Beth-shemesh, one can trace the line of the old road to Ekron for miles through the valley. Along that road the ark was brought."

About two miles west of Ain Shems, near where the Surâr issues upon the plain, is a deserted site called *Tibneh*, in which, says Robinson (Bib. Res., 2, p. 17), "we may recognize the *Timnah* or *Timnath* of Dan, the city of Samson's wife, to which he 'went down' from Zorah. It lies south of west from Zorah, and not more than an hour distant from it." It was here that he caught three hundred foxes (or jackals, the same Hebrew word being used for both classes of animals), "and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails," and sent them into the standing corn of the Philistines. Judg. 15:3-5. The havoc thus made in the sea of cornfields which then, as now, covered the plain "in the time of wheat-harvest," must have been immense.

North of Beth-shemesh, on a spur of the mountains running into the plain, stood *Zorah*, the birthplace of Samson. It still retains its ancient name but slightly changed, being called *Surah* by the modern Arabs.

About two miles east of Surah is *Yeshûa*, which Porter is disposed to regard as the site of the ancient *Eshtaol*; and a little south is *Zânûa*, the Hebrew *Zanoah*. The collection in which the four places, Beth-shemesh

(called also *Ir-shemesh, city of the sun*), Zorah, Zanoah, and Eshtaol, are mentioned (Josh. 15 : 33, 34 ; 19 : 41 ; Judg. 13 : 25 ; 16 : 31), shows that they were near to each other.

On the road from Jerusalem to Lydda, twenty-two Roman miles from the former place and ten from the latter, is the modern village *Amwäs*. This doubtless represents that *Emmaus* of Josephus which is also called *Nicopolis*. Whether it is the Emmaus of Luke (chap. 24 : 13) is a question that has been warmly debated. Both Eusebius and Jerome explicitly identify the two places. But then the text of Luke ought to read "*a hundred and sixty furlongs*." This is the reading of the Sinai Codex and three other uncial manuscripts (I, K, and N); while the great body of manuscripts read "*sixty furlongs*," that is, seven and a half Roman miles; and this is the reading of Jerome's own Latin version. That the Emmaus of Luke was different from the Emmaus now under consideration appears probable from the following considerations: (1) the weight of manuscript testimony is in favor of the reading "*sixty furlongs*;" (2) there was an Emmaus nearer Jerusalem, as appears from Josephus, Jewish War, 7. 6. 6, where he speaks of Ammaus as distant from Jerusalem, according to some copies *thirty*, according to others *sixty stadia*. This, then, should be the Emmaus of Luke; (3) the distance of twenty-two Roman miles is too great for the transaction as recorded by Luke. See on the one side, for the identity of the two places, Robinson, Bib. Res., 2, p. 255 and note; 3, pp. 147-150; on the other, against their identity, Porter in Alexander's Kitto and Smith's Bible Dict., art. Emmaus.

*Yalo*, the ancient Ajalon, on the southern side of the fine valley called *Merj Ibn Omeir*, has already been noticed. See above, chap. 2, No. 47.

18. From about the latitude of Gaza southward, the Philistine plain gradually passes into the southern desert, the desert of Paran. This transition region is the "south country" where Abraham and after him Isaac sojourned. Here, apparently at no great distance from Gaza and Beersheba, was the valley of Gerar, the residence of the Philistine king Abimelech. Williams (Holy City, 1, app. 464) thinks he has discovered the ruins of Gerar about three hours south-southeast of Gaza.

In journeying from Akabah to Beer-sheba, Robinson and Smith came to a place called *Ruhaibeh*, between eight and nine hours with camels south of Beer-sheba. Here are the ruins of an extensive city. The name answers to *Rehoboth*, where Isaac's servants digged a well. Gen. 26 : 22. Robinson thinks that *Ruhaibeh* is too far south to be the *Rehoboth* of Isaac; but Porter is inclined to identify the two places.

## CHAPTER IV.

## THE VALLEY OF THE JORDAN AND DEAD SEA.

## I. GENERAL REMARKS.

1. THE most remarkable feature of Palestine and Syria is the enormous *longitudinal chasm* or valley that extends from the Red sea on the south to Antioch on the north. The sea of Akabah—the eastern arm of the Dead sea—occupies the southern end of this valley. Thence it stretches in a straight line almost due north to the base of Hermon, the Anti-Libanus (Anti-Lebanon) of the ancients. Crowded westward by that mighty range, it passes around its southwestern extremity, and then runs along its northwestern base in a northeasterly direction in the form of a long narrow vale—the Wady-et-Teim—which finally opens into the great valley of Cœle-Syria, that separates the two ranges of Lebanon and Anti-Lebanon.

2. The Dead sea occupies the lowest part of this chasm, its surface being more than one thousand three hundred feet below the level of the Mediterranean. Into this sea the Jordan flows from the north, and all the winter torrents from the south for that part of the valley which lies north of the water-shed between the sea of Akabah and the Dead sea. The great valley of Cœle-Syria sends its waters into the Mediterranean, for the northern part northward by the Orontes, for the southern part southward by the Leontes; both streams bending abruptly to the west in the lower part of their course, the latter through a narrow chasm of frightful depth. The water-shed of Wady-et-Teim is near Ain Fâlûj, about north latitude thirty-three degrees thirty-six minutes, according to Robinson's map. Thence its waters flow north into the Orontes and south into the Jordan. North of the chasm of the Leontes



all the waters of Lebanon flow of course into the Mediterranean. But the eastern brow of the high land south of the Leontes, which may be regarded as the continuation of the Lebanon range, sends off its waters eastward into the Jordan valley. The streams from the southeastern side of Anti-Lebanon flow off eastward towards Damascus, as will be evident from an inspection of the map.

3. It is certain that the Jordan never flowed into the Red sea, at least in historic ages. On the contrary, were the chasm under consideration deepened for only a moderate distance north of the sea of Akabah, this sea would stretch northward beyond the sea of Galilee, covering the Dead sea to the depth of one thousand three hundred feet or more, and the sea of Galilee to the depth of several hundred feet, the exact amount of depression of this little lake being yet uncertain.

## II. THE UPPER JORDAN AND LAKE HÛLEH.

4. The range of Hermon terminates abruptly at Bânîas, the Paneas of the Greeks and Romans; and here, under its southwestern extremity, are the *chief sources of the Jordan*, which will be described in the order of their magnitude.

(1.) On the northern border of a rich but marshy plain, about a mile and a half from the southwest corner of Hermon, and about midway of the plain from east to west, is a low cup-shaped hill thickly covered with shrubs. This is the modern *Tell-el-Kâdy, Hill of the Judge*. From its western side bursts an immense stream of the most limpid water. "This," says Robinson (Bib. Res., 3, pp. 390, 391), "is one of the largest fountains in the world; the stream that issues from it being not less than four times as large as the Hasbâny" (see below), "even after all the accessions which the latter receives." "Not all the water, however, from the interior of the tell, escapes in this way. In the surface of the tell directly above is a cavity of some extent, into which the water also rises and runs off, as a considerable stream, through a break in the edge of the tell, tumbling down its southwestern side. This stream drives two mills, and furnishes water power enough for any number. It then goes to join the other river. This of itself would be regarded as a very large fountain." The stream then flows off south into the marshes of the Hûleh, under the name of *Led-dân*, which Rev. Eli Smith regards as an abbreviation of El-ed-Dân, the Arabic article being repeated. Robinson, Bib. Res., p. 392, note.

At this fountain, on the northern border of the Israelitish territory, was situated the ancient *Dan*, so familiar to all in the formula, "from Dan even to Beer-sheba." The testimony of Eusebius and Jerome on this point is explicit. They describe Dan as four Roman miles distant from Paneas (see below), on the way to Tyre; which is the present position of Tell-el-Kâdy. Equally explicit is the testimony of Josephus, though he incorrectly styles this stream the lesser Jordan. See the references in Robinson, 3, p. 392. The story of the occupation of this place, originally called *Laish*, by the Danites, is familiar to all. See Judg., chap. 18. The description given by their spies—"We have seen the land, and behold it is very good;" "a place where there is no want of any thing that is in the earth" (ver. 9, 10)—applies to the region around Tell-el-Kâdy. It was at Dan that Jeroboam placed the second of his two golden calves. 1 Kings 12: 29, 30. A short distance below Tell-el-Kâdy is "a low mound of rubbish with cut stones, evidently the remains of a former town." Robinson as above, p. 393. It bears the modern name *Difneh*, and probably marks the site of the *Daphne* of Josephus, respecting which he speaks as "having fountains which send forth the lesser Jordan, so called, under the temple of the golden calf, to join the greater." Jewish War, 4. 1. 1.

(2.) At *Bâniâs*, the *Caesarea Philippi* of Roman times, about an hour or an hour and a quarter east of Tell-el-Kâdy, is the second source of the Jordan, so far as size is concerned, but which the ancients made the principal source. The place and fountain are thus described by Porter (in Alexander's Kitto): "Baneas occupies one of the most picturesque sites in Syria. A broad terrace on the mountain-side looks-out over the rich plain of Hûleh westward to the castellated heights of Hunîn. Behind it rises, in bold, rugged peaks, the southern ridge of Hermon, wooded to the summit. Two sublime ravines descend from the ridge, having between them a conical hill more than a thousand feet in height, and crowned by the ruins of the castle of Subeibeh. On the terrace, at the base of this cone, lie the ruins of *Cæsarea Philippi*. The terrace is covered with groves of evergreen-oak and olive-trees, with intervening glades of the richest green turf, and clumps of hawthorn and myrtle here and there. A cliff of ruddy limestone, nearly one hundred feet high, rises on the north side of the ruins. At its base is a cave, whose mouth is now almost choked up with the débris of ancient buildings and fragments of the overhanging cliff. From the midst of these ruins, and from numerous chinks in the surrounding rocks, the waters of the great fountain gush forth. They collect a short distance below, and form a rapid torrent, which leaps in sheets of foam down a rocky bed." This is the cave described by Josephus (*Antiq.*, 15. 10. 3) under the name of *Panium*. "It is," says he, "a very beautiful cave in the mountain, and under it a chasm of the earth and a steep abyss of enormous depth, full of standing water. Above impends a huge moun

tain, and below the cave spring forth the fountains of the river Jordan. This, as being a place eminently distinguished, he [Herod] also adorned with the temple which he consecrated to Cæsar." "At a later period," says Robinson (3, p. 410), "the place was made part of the territory of Philip, tetrarch of Trachonitis; was enlarged and embellished by him, and named Cæsarea Philippi, in distinction from the Cæsarea of the sea-coast. See in Robinson the references to Josephus. A visit of our Lord to this vicinity is recorded, Matt. 16:13; Mark 8:27. Robinson is inclined to identify this place with "Baal-Gad, in the valley of Lebanon, under Mount Hermon." Josh. 11:17; 12:7.

The stream from Bâniâs unites with that from Tell-el-Kâdy about an hour and a half below the latter place.

(3.) The *Nahr Hâsbâny*, river *Hâsbâny*, flows south from the water-shed of the Wady-et-Teim, a short distance south of Ain Falûj. But it exists as a permanent stream only from a great fountain near Hâsbeiya, twelve miles north of Tell-el-Kâdy. Robinson, Bib. Res., 3, p. 378. It joins the united streams from Tell-el-Kâdy and Bâniâs about a mile below their junction. In the Hâsbâny we find the *most remote* source of the Jordan, though it is the smallest of the three. Robinson estimates their relative size as follows: "That from Bâniâs is twice as large as the Hâsbâny; while the Leddân, including its branch the Bureij, is twice, if not three times the size of that from Bâniâs" (3, p. 395). Above the junction these streams all run swiftly in channels fifteen or twenty feet below the level of the plain. The river below the junction flows southward through the flat, marshy plain to the lake Hûleh, a distance of five or six miles.

(4.) The above three perennial streams, having their origin in three immense fountains, constitute the proper sources of the Jordan. Besides these, there are other minor streams which, however, can hardly be reckoned as perennial. Such is that which comes down to Bâniâs from the east through a wild narrow chasm, and the Dêrdârah from Merj Ayun, a romantic little valley west of et-Teim. Other springs and rivulets burst forth along the base of Hermon; and large fountains also at the base of the mountains of Naphtali send their waters to the Hûleh.

5. Lake *Phiala* (Greek *phiale*, a bowl) is celebrated for the story related of it by Josephus (Jewish War, 3. 10. 7), that Philip, tetrarch of Trachonitis, caused chaff to be cast into it, which reappeared at the fountain Panium, already described; whence it was ascertained that there existed a subterranean passage from Phiala to Panium. He describes Phiala as a circular pool one hundred and twenty stadia from Cæsarea on the way to Trachonitis, a short distance from the road on the right hand



Its waters, he tells us, stand always at the same level, neither sinking nor overflowing. Robinson describes a pool called *Birket-er-Râm*, which answers in form and position to this account of Josephus. The lake lies at the bottom of a deep bowl, apparently an ancient crater, a hundred and fifty or two hundred feet below the level of the surrounding tract, has the form of an irregular circle, and is perhaps a mile in diameter. The water of the lake is stagnant and impure, "the very paradise of frogs," and "supplies the whole country with leeches." Robinson thinks it evident that there is at present no communication between Bâniâs and Phiala. "The bright, limpid, sparkling waters of the former can have no connection with the dark, stagnant, slimy masses which fill the latter."

6. The upper part of the Jordan valley is occupied by the *basin or plain of the Hûleh*, of which the length is some sixteen miles, with a width of about five miles. The lake itself is of a triangular form, with its apex at the exit of the Jordan on the south. It is subject to periodical variations from the fall of rain in the rainy season and the melting of the snow on the mountains in the spring; but its average length from north to south may be stated at four and a half miles, with a breadth of about three and a half. "Round the lake is a broad margin of marshy ground, which extends several miles to the northward along the banks of the streams, and is covered with dense jungles of canes, the home of wild swine and buffaloes." Porter in Alexander's Kitto. "A large triangular sheet of water," says Tristram (Land of Israel, p. 589), "at the lower end of the vast swampy plain, it has neither the bold outlines nor the deep coloring of the holy lake. The base of the triangle is at the north end, where the impenetrable mass of reed and papyrus suddenly breaks into a lake." The same writer speaks of seeing "herds of ill-looking buffaloes wallowing in the mud or standing with only their noses out of water." The lake appears to be shallow, and is covered for acres with yellow water-lilies, with some patches of the white lily (*nymphaea*) growing behind papyrus tufts; for the true Egyptian papyrus is abundant here. North

of the marshes "succeeds a fertile meadow-like tract," in which is the junction of the streams of the Jordan. See Robinson, *Phys. Geog.*, p. 199.

The name *Hûleh* is very ancient, for it occurs in Josephus (*Antiq.*, 15. 10. 3) under the form *Ulatha*, where he speaks of "the region of Ulatha, Paneas, and the surrounding country," "lying between Trachon [Trachonitis] and Galilee." But the name by which he calls this lake is *Semechonitis*: "The Jordan beginning as a visible stream from this cave [that of Panium described above] cuts through the marshes and fens of the lake Semechonitis." *Jewish War*, 3. 10. 7. See also 4. 1. 1; *Antiq.*, 5. 5. 1. This lake is generally regarded as identical with "the waters of Merom" (*Josh.* 11:5, 7), where the confederate kings of Canaan assembled their forces, and were defeated by Joshua. See Robinson, *Bib. Res.*, 2, p. 440; Porter in Alexander's *Kitto*; and, on the other side, the difficulties suggested by Grove in *Smith's Bible Dictionary*.

7. On issuing from the *Hûleh*, the Jordan flows for a short distance along a narrow cultivated plain; its current being swift, but without rapids, and its breadth from thirty to forty yards. A mile below the lake is the bridge called *Jisr Benât Yakôb*, *Bridge of Jacob's daughters*. It has four pointed arches, is sixty paces long, and is built of the black volcanic stones of the region. About two miles below the lake begins a series of rapids, over which the water rushes through a deep and somewhat winding ravine, dashing and foaming along its rocky bed, till it reaches the level of the lower plain two miles north of the sea of Galilee. The direct distance from the upper to the lower lake is about twelve miles; and in this short space the river falls several hundred feet. See farther in Robinson's *Phys. Geog.* (pp. 154-156), from which the above particulars are drawn.

Van de Velde gives the elevation of the surface of Lake *Hûleh* above the Mediterranean at one hundred and twenty feet, and that of the sea of Galilee (after Lynch) at six hundred and fifty-three feet below; making a difference of seven hundred and seventy-three feet. The difference according to

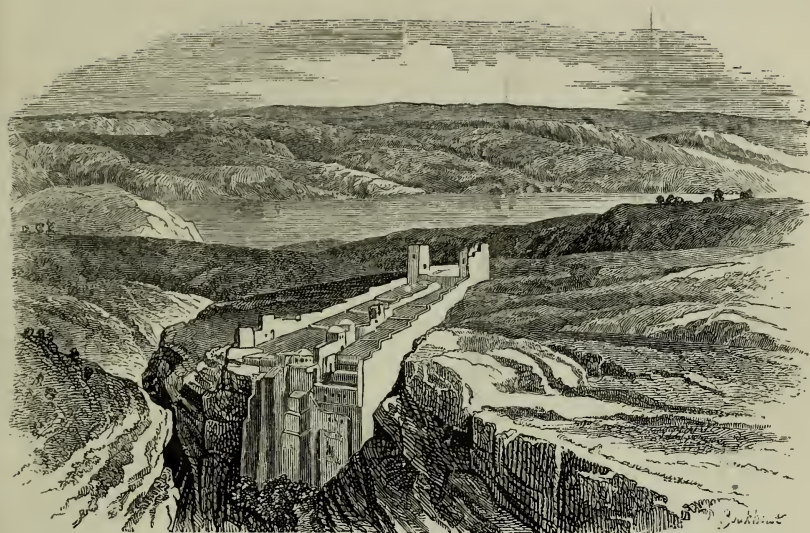
Berteau is seven hundred and thirty-five feet. But according to the trigonometrical survey of Lieutenant Simonds in 1841 (which, however, Van de Velde discredits), the depression of the sea of Galilee is only three hundred and twenty-eight feet. Even this would give a great descent for the distance of twelve miles.

The present structure of the bridge Jisr Benât Yacôb is referred by Robinson to the fifteenth century; but from the importance of the passage, lying as it does on one of the great roads leading from Egypt and Palestine to Damascus, we must suppose that the present structure is only the renewal of one more ancient.

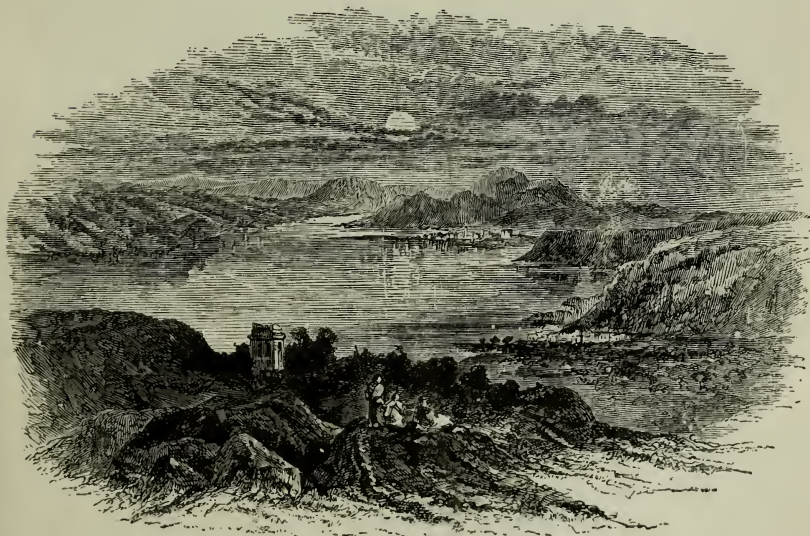
### III. THE SEA OF GALILEE AND THE JORDAN BELOW.

8. To the Christian the holiest associations cluster around the *Sea of Galilee*. In Capernaum, on the border of this sea, was the later residence of our Lord (Matt. 4:13): in the cities and villages around it he performed most of his mighty works (Matt. 11:20-24; Luke 10:13-15): walking on its shore, he called Peter and Andrew his brother, James the son of Zebedee and John his brother (Matt. 4:18-22): from a boat on the margin of this sea he taught the assembled multitudes and inaugurated that wonderful series of parables recorded by the evangelists (Matt. 13:1, 2; Mark 4:1): over its clear waters he often sailed: on them he walked (Matt. 14:25; Mark 6:48; John 6:19), and hushed the tempest to a great calm (Matt. 8:23-27; Mark 4:37-41; Luke 8:23-25): in a desert place on its shore he twice fed the assembled multitudes with a few loaves and fishes (Matt. 14:15-21; 15:32-39): it was when he came out of the ship on the other side, in the country of the Gadarenes, that he met two furious lunatics possessed of devils coming out of the tombs, and healed them by his word, while the swine were driven by the demons down a steep place into the sea and perished (Mark 5:1-13); and it was immediately upon his return, when "he was nigh unto the sea," that he was summoned to raise from the dead Jairus' daughter, and healed on his way to the house the woman with a bloody issue (Mark 5:22-43). But why enumerate farther, in a region filled throughout with the Saviour's mighty works? Honored above all other waters





THE DEAD SEA ; AND THE CONVENT OF SANTA SABA, ON THE BROOK KIDRON.



SEA OF GALILEE, FROM THE NORTHWEST COAST ; WITH MAGDALA AND TIBERIAS.



were these waters of Gennesaret, for they often bore on their pure bosom the Lord of glory.

9. This sheet of water is called the *Sea of Galilee* from the region in which it is situated; the *Sea of Tiberias* (John 6:1; 21:1), from the principal city on its border (see below, No. 11); while the name *Gennesaret* or *Gennesareth*, the *Gennesar* of Josephus, seems to be a modification of the Hebrew name *Chinnereth* or *Cinneroth*, and is, like it, applied to the sea itself and an adjacent tract. Numb. 34:11; Deut. 3:17; Josh. 11:2; 1 Kings 15:20; Matt. 14:34; Mark 6:53; Luke 5:1. The sea is "a beautiful sheet of limpid water lying in a deep depressed basin, and shut in by rounded hills which rise steeply from its margin. Most travellers are agreed in describing the scenery of this lake as tame and monotonous, having neither the romantic boldness of that around the Dead sea nor the softer beauties of our western lakes. On the east the banks are nearly 2,000 feet high, destitute of verdure and of foliage, deeply furrowed by ravines, but quite flat along the summit; forming, in fact, the supporting wall of the table-land of Bashan." Porter in Alexander's Kitto. The length is given by Robinson at "nearest thirteen miles, by a breadth of about six miles across the middle." Its depression below the surface of the Mediterranean is, according to Lynch, about six hundred and fifty feet. Symonds, in 1841, made its depression only three hundred and twenty-eight feet, which Van de Velde thinks must be an error. The lake abounds now, as in ancient times, in fish, some species the same as those found in the Nile; but a bad government has caused the fishery, like the surrounding soil, to be neglected. The last accounts represent "one little crazy boat" as "the sole representative of the fleets that covered the lake in New Testament times."

10. On the western shore of the lake lies the *plain of Gennesaret*, called in the New Testament *the land of Gennesaret* (Matt. 14:34; Mark 6:53), the marvellous fertility of which Josephus describes in such glowing terms. Jewish War, 3. 10. 8. It is a crescent-shaped plain, extending along the shore a distance of about three geographical miles, its greatest breadth



being nearly two. It has the sea in front, and is shut in by a semicircle of steep and rugged hills. Its great depression gives it an almost Egyptian climate. Its extraordinary fertility remains, and its melons and cucumbers are still the best and earliest in Palestine. But the same causes that have brought desolation to the fisheries of the sea have made this plain for the most part a neglected waste, overgrown with tangled thickets of lote-trees, oleanders, dwarf-palms, and gigantic thistles and brambles.

Josephus' description of this little plain is interesting, as showing in a representative way what Palestine once was, and might now be under a stable and righteous government: "A region of the same name borders the lake Gennesar, admirable for its character and beauty: for the soil itself, on account of its richness, refuses nourishment to no plant, and all varieties are accordingly cultivated here by the inhabitants, the happy temperature of the air suiting those of different kinds; for nut-bearing trees, which flourish in the coldest climate, thrive here in endless profusion; then again palms, which are nurtured by heat, and figs and olives, which belong to a softer temperature, grow by their side. . . . It not only produces, contrary to what one might think, crops of opposite kinds, but it preserves them also. Grapes and figs, the most noble of fruits, it furnishes ten months without interruption, and the other fruits ripening by their side all the year round. For, in addition to the genial character of the air, it is watered also by a most fertilizing fountain which the natives call Capharnaum. Some have regarded this as a vein of the Nile, since it produces a fish similar to the *coracinus* of the Alexandrine lake."

11. We add a notice of the towns on the border of the lake, or in its near vicinity.

*Tiberias*, the Tubarîyeh of the Arabs, "lies," says Robinson (Bib. Res., 2, pp. 380, 381), "directly upon the shore, at a point where the heights retire a little, leaving a narrow strip, not exactly of plain, but of undulating land, nearly two miles in length along the lake. Back of this the mountain ridge rises steeply. The town is situated near the northern end of this tract, in the form of a narrow parallelogram, about half a mile long, surrounded towards the land by a thick wall, once not far from twenty feet high, with towers at regular intervals. The city suffered terribly by the earthquake of Jan. 1, 1837. The walls were thrown down, the castle much damaged, and very many of the houses destroyed. About 700 persons out of a population of 2,500 are said to have perished. The Jews, who occupy

a quarter in the middle of the town nearest to the lake, were the greatest sufferers.

According to Josephus (Antiq., 18. 2. 3; Jewish War, 2. 9. 1), Tiberias was founded by Herod Antipas, and so named in honor of the emperor Tiberius. After the destruction of Jerusalem by the Romans, it became the chief seat of the Jews. The national council, which was at first transferred to Jamnia, was removed hither, and here was for several centuries a celebrated Rabbinical school; one of the Gamaras, that is, commentaries to the Talmud, having been composed here in the third century, which, with the Mishnah, or text, is called the Jerusalem Talmud, in distinction from the Babylonian.

At the southern end of the strip of land on which Tiberias is built are the celebrated warm baths, of which Robinson has given an elaborate description. "The taste of the water is excessively salt and bitter, like heated sea-water," the thermômeter indicating 144 degrees of Fahrenheit. See in Bib. Res., 2, pp. 383-385.

*Magdala*, or, as the best manuscripts read, *Magadan*, was certainly on the west side of the lake, not on the east, as Eusebius and Jerome place it. For the Saviour came thither by ship from the desert on the east where he had fed the multitudes, and after an encounter with the Pharisees, "he left them, and entering into the ship again, departed to the other side." Matt. 15 : 32—16 : 4; Mark 8 : 1-13. Travellers recognize this Magdala or Magadan in the modern *Mejdel*, called by Robinson "a miserable little Muslim village." It lies about three miles above Tiberias, on the edge of the water, at the southeast corner of the plain of Gennesaret. See Robinson, Bib. Res., 2, note 397; Stanley, Sinai and Palestine, pp. 375, 376.

*Dalmanutha* was evidently near to Magdala; for "the coasts of Magdala (Matt. 15 : 39) are equivalent to "the parts of Dalmanutha" (Mark 8 : 10). The site of this place is only conjectured. Porter would place it about a mile south of Magdala, in a narrow glen, at the mouth of which "are some cultivated fields and gardens, amid which, just by the beach, are several copious fountains, surrounded by heavy ancient walls and the ruins of a village."

Respecting the site of *Capernaum* there is much controversy. (1.) Robinson places it at *Khan Minyeh*, at the northern extremity of the plain of Gennesaret, near which is a fountain called Ain-et-Tin; and he defends this view at length. Bib. Res., 3, pp. 348-359. Dr. Robinson's view is adopted by Porter (in Alexander's Kitto, art. Capernaum); and Stanley (Sinai and Palestine, pp. 376, 377). (2.) Wilson (Lands of the Bible, 2, pp. 142-149), Van de Velde (Syria and Palestine, 2, pp. 394-396), Thomson (The Land and the Book, 2, pp. 8, 9), and others contend for

*Tell Hâm*, three miles north of Khân Minyeh, where are extensive ruins of walls and foundations standing on a point of the shore which projects into the lake. (3.) Three miles south of Ain-et-Tîn there is another large and beautiful fountain called *Ain-el-Mudawwarah*, that is, "*Round Fountain.*" It rises immediately at the foot of the western line of hills, a mile and a half back of the lake, to which it sends a considerable stream, intersecting the plain of Gennesaret about the middle. Of this Grove says correctly (in Smith's Bible Dict.), that it answers better to Josephus' account than a spring so close to the shore and so near one end of the district as is Ain-et-Tîn. The objection raised against this fountain by Robinson (Bib. Res., 3, p. 351), on the ground that the fountain of Capernaum described by Josephus "was held to be a vein of the Nile, because it produces a fish like the *coracinus* of that river," while this fountain, as he affirms, "could neither itself have in it fish fit for use, nor could fish of any size pass between it and the lake," is turned into a strong argument in its favor by Tristram's discovery that this very fish "does abound to a remarkable degree in the Round Fountain to this day. As I mentioned above, we obtained specimens a yard long, and some of them are deposited in the British Museum." Land of Israel, p. 442. So far as our present information extends, the Round Fountain has the strongest claims to be considered the Fountain of Capharnaum mentioned by Josephus.

In denouncing woe upon Capernaum, our Saviour named also *Chorazin* and *Bethsaida*. Matt. 11 : 20-24 ; Luke 10 : 13-15. The situation of these places is unknown further than that they were in the near neighborhood of Capernaum, and that the latter (the *western* Bethsaida ; for there was another east of the Jordan) was in the plain of Gennesaret. Mark 6 : 45, compared with 53. Robinson places this Bethsaida at *Ain-et-Tâbighah*, a short distance north of Khân Minyeh. Bib. Res., 3, p. 359. Chorazin he would place at Tell Hâm. The woes denounced by the Saviour on Chorazin, Bethsaida, and Capernaum have been so terribly fulfilled that, as Grove remarks (in Smith's Bible Dict., art. Capernaum), it is impossible to say which of these ruins represents Capernaum, which Chorazin, or which Bethsaida.

The name Bethsaida signifies *place of fish*. We need not be surprised, therefore, to find that there was another Bethsaida east of the Jordan, in lower Gaulonitis, called also *Julias*. See Josephus, Jewish War, 2. 9. 1 ; 3. 10. 7. It is this Bethsaida to which reference is made Luke 9 : 10, where it is said that the Saviour took the disciples "aside privately into a desert place belonging to the city called Bethsaida." It was here in the desert region east of the Jordan and on the north side of the lake that the Saviour miraculously fed the multitudes, as all the incidents of the narrative show. The ruins of this eastern Bethsaida lie on a tell or hill a short distance north of the sea of Galilee, on the borders of the Batîhah, as the



plain is called which borders the Jordan at its entrance into the sea of Galilee. See Robinson, *Bib. Res.*, 2, pp. 410, 411.

A remarkable incident connected with the sea of Galilee is the healing of the demoniacs, and in connection with this, the destruction of the herd of swine. Matt. 8:28-34; Mark 5:1-17; Luke 8:26-37. The event occurred on the eastern shore of the lake, but the name of the place connected with it is uncertain, the manuscripts varying, as is well known, between *Gadarenes* and *Gerasenes*, while in Matthew some copies have *Gergesenes*. If *Gadarenes* be the true reading, there is no difficulty in respect to the place. *Gadara*, the modern *Um Keis*, was a strong city of Peræa, standing, according to Porter, "on the northern end of the mountains of Gilead, five miles east of the river Jordan, and about six from the sea of Galilee," in a southeasterly direction, and it may well have given its name to the country adjacent to the lake. If, with the majority of modern textual critics, we adopt the reading *Gerasenes*, the reference cannot well be to the famous city *Gerasa*, on the eastern boundary of Peræa, some thirty-five miles southeast of the sea of Galilee. More probable is the hypothesis of another *Gerasa*, on the eastern border of the lake. Thomson (*The Land and the Book*, 2, pp. 34, 35) thinks he has discovered the remains of the *Gergesa* noticed by Origen at a ruin called by the Arabs *Kersa* or *Gersa*, east of the lake, only a few rods from the shore, with an immense mountain rising above it, in which are ancient tombs.

Before leaving the sea of Galilee, we pause a few moments to notice a wild and romantic glen with perpendicular walls, abounding in calcareous caverns, which runs down from the west to the plain of Mejdél on the shore of the lake. The valley bears the name of *Wady-el-Hamâm*, that is, *Pigeon-glen*, from the immense flocks of pigeons that nestle among its clefts, furnishing a beautiful illustration of the bridegroom's words (Cant. 2:14): "O my dove, in the clefts of the rock, in the hiding-places of the cliff." The caverns, according to Burekhardt, have been enlarged, and united by artificial passages cut in the rock, and protected against assault by walls built across the natural openings. The whole might afford refuge to about six hundred men. Robinson has satisfactorily identified this place with the *Arbela* of Josephus, a famous resort of robbers. Situated in the midst of perpendicular cliffs, these caverns seemed impregnable; but Herod the Great caused parties of soldiers to be let down in large boxes suspended by chains from above, and provided with long hooks, by means of which they dragged out the robbers and dashed them down the precipice. This *Arbela*, as Robinson suggests, may well be regarded as the *Beth-arbel* of Hosea (chap. 10:14), in reference to which the prophet says: "All thy fortresses shall be spoiled, as Shalman spoiled *Beth-arbel*

in the day of battle : the mother was dashed in pieces upon her children." See in Robinson's Bib. Res., 2, pp. 398, 399.

12. According to Robinson (in Phys. Geog., pp. 73, 74) the whole valley of the Jordan and Dead sea, from the southern base of Hermon to the Scorpion cliffs (Akrabbim), some eight miles south of the Dead sea, is called *el-Ghôr*, *the valley*; the term Ghôr being applied by the Arabs to "a long valley or low plain between mountains." Farther south this valley, which, as already remarked, extends to the Red sea, retains its ancient Hebrew name *Arabah*, *waste*, or *desert tract*. The Greeks and Romans called the Ghôr by the similar name *Aulon*. The Hebrew name of this great valley in its whole extent is *Arabah*, always with the article. In the Old Testament, *the Arabah* is a definite geographical term, but it is unfortunately confounded in our version with other terms, being customarily rendered by the indefinite words *the plain*.

Besides the general term *Arabah*, other names are applied to particular parts of this valley. Of these, the only one that needs mention in the present connection is *kikkar*, *circuit*, and with the addition of the river, *the circuit of Jordan*, applied to the low tract or plain along the river, and which, Robinson remarks (Phys. Geog., p. 80), "would seem to be as comprehensive perhaps as the Ghôr itself." If, as is commonly assumed, the cities of the plain occupied the site of the southern bay of the Dead sea, this remark is correct. See below, No. 35.

The word *kikkar* with the article occurs in the following passages, in all of which it is rendered in our version *the plain*, viz.: Gen. 13:10, 11, 12; 19:17, 25, 28, 29; Deut. 34:3; 2 Sam. 18:23; Neh. 3:22; 1 Kings 7:46; 2 Chron. 4:17. In the last two of the above passages the term is applied to the region midway between the sea of Galilee and the Dead sea, for here Succoth was situated. See below, No. 22.

13. The length of the Ghôr or *general valley* of the Jordan, from the sea of Galilee to the Dead sea, is, according to Robinson (Phys. Geog., p. 80), about sixty-five English miles. The difference of level between the two lakes is given by Lynch at

663.4 feet, making a descent of over ten feet for every English mile. The width of the Ghôr varies from about six miles at its northern end to ten or twelve in the latitude of Jericho, where the mountains retire, especially on the western side. Its average width is about eight miles. It is shut in on both sides by steep and rugged ridges, which send out into it here and there rocky spurs terminating in bluffs. According to Robinson, on "the western wall is a series of irregular and precipitous cliffs, ranging from eight hundred to twelve hundred feet in height, everywhere naked and desolate." The mountains on the eastern side are still higher. About one-third of the way from the Dead sea to the sea of Galilee the frowning ridge called Kurn Surtabeh stretches in a southeasterly direction far into the Ghôr, dividing it into two parts, the upper and the lower Ghôr. There seems to be here a sudden depression of the bed of the Jordan—the "break-down" noticed by Lynch (Official Report, p. 29), and corresponding apparently to the similar break-down at the Scorpion cliffs, south of the Dead sea, which constitutes the dividing-line between the *Ghôr* and the higher level of the *Arabah*. See below, No. 25. Above this break-down the Ghôr is for the most part well watered and fertile; below it becomes a parched desert.

From the lake of Tiberias to Sâkût, regarded by him as the ancient Succoth, "the long low plain of the Ghôr," says Robinson (Phys. Geog., pp. 78, 79), "besides the Jordan meandering through it, is full of fountains and rivulets, and bears in a high degree the character of a well-watered and most fertile region." Below Sâkût to the promontory el-Makhrûd the valley is more or less contracted. Then follows, at the opening of wady Fâria, a luxuriant and fertile tract extending to the base of Kurn Surtabeh. Of the same region Porter says (in Alexander's Kitto): "Small portions are cultivated around fountains and along the banks of streamlets, where irrigation is easy; but all the rest is a wilderness, in spring covered with rank grass and thistles, but in summer parched and bare." The two accounts are not contradictory, but supplementary to each other; the one describing the natural capabilities of the soil, the other its actual condition of neglect. Below Kurn Surtabeh the southern section known as the plain of Jericho is covered with a white nitrous crust, and is, except at the oasis of Jericho and along the margin of the river, entirely desolate.



14. Within the general valley of the Ghôr lies the *inner and lower valley*, through which the Jordan pursues its winding course. The general valley is in fact the upper terrace, and this inner valley the lower. The breadth of this lower valley varies, according to Robinson, "from a quarter of a mile or perhaps less in some parts, to half a mile in others." The ascent from the inner to the outer valley varies from forty feet to a hundred and fifty or more. The inner valley, like the outer, pursues a direct course from north to south. But within it the Jordan pursues an exceedingly tortuous course. Although the distance from the sea of Galilee to the Dead sea is only about sixty-five English miles, in a straight line, Lynch estimates the length of the river, if one follow its windings in this part of its course, at not less than two hundred miles. Owing to its rapid descent, it is broken by a series of falls and rapids which make its navigation practically impossible. A good idea of this wonderful river will be gained by the perusal of Lynch's account of his perilous voyage from the upper to the lower sea "down seven threatening rapids, besides a great many of lesser magnitude."

A line of trees, shrubs, and green herbage borders the Jordan on each bank, the breadth of which is regulated by the extent to which the water penetrates the soil. In some places it becomes a dense jungle of tamarisks, willows, and other trees, intermingled with cane-brakes.

15. The annual rise of the Jordan is owing to the melting of the snows on Hermon, in consequence of which "Jordan overfloweth all his banks all the time of harvest" (Josh. 3:15), or, as we may render the Hebrew, "Jordan is full upon all its banks;" that is, fills them to the brim. At the present day the river does not overflow even the inner valley after the manner of the Nile; but it fills up its banks completely, so as to overflow them in depressed places, but not so as to inundate its proper valley. In the judgment of Robinson, the lakes Hûleh and Gennesaret operate as regulators to prevent sudden and violent inundations.

“The swelling of Jordan,” spoken of in our version (Jer. 12:5; 49:19; 50:44), may be better rendered *the pride of Jordan*, as in Zech. 11:3, where the Hebrew words are the same. The pride of Jordan or the glory of Jordan is its luxuriant thickets and cane-brakes, in olden times the chosen lair of the lion, whence he came up (Jer. 49:19; 50:44) in search of prey, and over the desolation of which he roared (Zech. 11:3). These also furnish an image of imminent danger (Jer. 12:5): “What wilt thou do in the pride of Jordan?” that is, entangled in its mazes among beasts of prey.

16. About six miles below the lake is a Saracenic bridge built of volcanic rocks called *Jisr el-Mejâmia*. It lies on an old caravan route from Damascus to Egypt. About half a mile below the lake are the ruins of an old Roman bridge. No other bridge exists between the sea of Galilee and the Dead sea, nor any boat for transportation. During summer, when the river is low, it is fordable in many places; but in high water the fords are few, and known only to the natives.

There is a ford by the ruins of the Roman bridge, a short distance below the sea of Galilee. The river is here some twenty-five or thirty yards wide, with a swift current and many rapids. Opposite to Beisân, the ancient Beth-shean or Beth-shan, are three fording-places near each other. The river here spreads itself to the width of about forty-five yards. Robinson says that in May, 1852, the water came up to the horses' sides. Lower down, not far north of Sâkût, is another important ford. If this be the ancient Succoth, it is the place where Jacob, on his return from Padan-aram, tarried awhile, and where he crossed the river with his flocks and herds, on his way to Shechem. Gen. 33:17, 18. Over against the mouth of Wady Fâria is another ford, and just above it are the remains of another Roman bridge over a channel now dry. Below Kurn Surtabeli are three or four fords; but at these, when the river is full, the Arabs are compelled to swim their horses. The so-called ford el-Helu, three miles above the Dead sea, is never passed without swimming. Robinson describes the stream here, at the time of high water in May, as strong and swift, about forty yards wide, with a probable depth of ten or twelve feet. The water was of a clayey color, but sweet and pleasant to the taste. Opposite to Jericho, near the ruined convent of St. John, is the place where the Latin pilgrims bathe. The bathing-place of the Greek pilgrims is two or three miles below. Each party believes that its place is that where our Lord was baptized. See further in Robinson, *Phys. Geog.*, pp. 156-161.

17. The Jordan receives its largest and most important tributaries from the east. Of these the largest is the *Hieromax*, the

modern *Yarmûk*, which enters the Jordan about five miles below the sea of Galilee. In its lower part it flows through a wild glen, the sides of which are rugged cliffs of basalt, in some places more than a hundred feet in height. The next permanent stream is the *Jabbok* of Scripture, the modern *Nahr ez-Zerka*, that is, *the river Zerka*. It enters the Jordan about midway between the upper and the lower lakes. It was over the ford of this river that Jacob passed with his family on his return from Padan-aram, and here he wrestled till morning dawn with the Angel of the covenant. Gen. 32:22-32. The only perennial stream on the west is the *Nahr el-Jâlûd*, which flows down the valley of Jezreel from the great fountain described above (Chap. 2, No. 5). The ravines on both sides send down copious torrents during the rainy season.

18. Owing to its deep depression, the Ghôr has an Egyptian climate, excessively hot, and in the summer months unhealthy, especially for strangers. In the vicinity of Jericho winter is unknown. The wheat harvest here is completed about the middle of May, while the wheat-fields in the mountainous region are still green. Here also flourished in ancient times the palm, the balsam-tree, the sugar-cane, and other trees and plants peculiar to tropical regions. Wherever there is water, the soil produces the most abundant harvests.

On the thirteenth of May Robinson and Smith found the thermometer in their tent standing at two o'clock at one hundred and two degrees; while another, hanging in the shade of a fig-tree, stood at ninety-one degrees. In the southern part of the Ghôr and on the shores of the Dead sea grows the *ôsher* of the Arabs, a species of milkweed, found in abundance in Upper Egypt, Nubia, Arabia Felix, and other tropical countries. "The fruit," says Robinson (Bib. Res., 1, p. 523), "greatly resembles externally a large smooth apple or orange, hanging in clusters of three or four together, and when ripe, of a yellow color. It was now fair and delicious to the eye, and soft to the touch; but on being pressed or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibres. It is indeed filled chiefly with air, like a bladder, which gives it its round form; while in the centre a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of silk



with seeds, precisely like the pod of the silk-weed, though very much smaller, being indeed scarcely the tenth part as large. The Arabs collect the silk, and twist it into matches for their guns, preferring it to the common match, because it requires no sulphur to render it combustible." Robinson and others recognize in this fruit the celebrated *apples of Sodom*, which Josephus (Jewish War, 4. 8. 4) describes as producing ashes within; fruits "which have a color like that of edible fruits, but when plucked with the hands are dissolved into smoke and ashes." Another plant growing abundantly in the neighborhood of Jericho is the *Leimûn Lût*, that is, *Lot's lemon*, a species of solanum, which attains a height of from three to five feet, and bears berries an inch to an inch and a half in diameter, respecting which, says Ritter (Geog. Pal., 3. 21), there is a tradition that they were once the finest of lemons, but were changed by the curse pronounced upon them by Lot to this bitter fruit.

19. The Jordan, like the covenant people through whose territory it flows, is alone in its character among all the rivers of the world. Bursting at once out of the base of Lebanon, it pursues its impetuous course through the lakes of Hûleh and Tiberias, down the sunken valley of the Ghôr far below the level of the ocean, shut in on each side by ranges of rugged cliffs, till its sweet waters are swallowed up in the deep caldron of the Dead sea, where no living thing was ever found. Throughout its entire course, its banks are enlivened by the presence of no city. In solitude it pursues its winding path, foaming, roaring, and dashing over the rapids that lie in its way, only to lose itself in the awful desolation of the Dead sea.

Unique in its character, it is unique in its history also. With its waters are connected some of the most stupendous events in sacred history. "What ailed thee," asks the psalmist, "thou Jordan, that thou wast driven back?" At the time of wheat harvest, when this impetuous stream filled up all its banks to the brim, its waters, arrested by the invisible hand of Jehovah, "rose up upon a heap very far from the city of Adam that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed and were cut off; and the people passed over right against Jericho." Josh. 3:16. The same river was twice miraculously divided at a later day to make a passage for the prophets Elijah and Elisha. 2 Kings

2:8, 14. In the same Jordan Naaman the Syrian was sent to bathe, that he might be healed of his leprosy; and it was while the sons of the prophets were taking every man a beam from the trees that lined its banks that Elisha caused the iron to swim in its waters. 2 Kings 6:5-7. John the Baptist, who came in the spirit and power of Elijah, baptized in the same river; here the Saviour himself was baptized, and announced by a voice from heaven as God's beloved Son (Matt. 3:13-17; Mark 1:9-11; Luke 3:21, 22); and in the adjacent wilderness lay the scene of his temptation.

20. Of the few cities belonging to the Ghôr, the most celebrated was *Jericho*. It lay on the western border of the Ghôr, six miles from the Jordan, under the brow of the rugged mountain called Quarantana, where the monkish legends place the scene of the Saviour's temptation. Its modern representative is the miserable and filthy village called *Riha*, consisting of a collection of hovels, which "are merely four walls of stones taken from ancient ruins, and loosely thrown together, with flat roofs of cornstalks or brushwood spread over with gravel. Robinson, Bib. Res., 1, p. 552. It lies on the northern bank of Wady Kelt (conjectured to be the *brook Cherith* of the Old Testament, 1 Kings 17:5, 7). The Jericho of Joshua's day is supposed to have lain about a mile and a half northwest of Riha, near the fountain called *Ain-es-Sultân*, *Fountain of the Sultan*, and also *Elisha's Fountain*, as being without doubt the fountain whose waters were healed by him. 2 Kings 2:19-22. The Jericho of our Saviour's time, which had been beautified and adorned with palaces by Herod the Great (Josephus, *Antiq.*, 16. 5. 2; *Jewish War*, 1. 21. 4), seems to have lain about the same distance from the modern Riha, but farther south, where the great Wady Kelt breaks through the mountains into the plain, consequently on the road from this part of the plain up to Jerusalem, which runs, and must always have run, up the gorge of Wady Kelt, that it may reach the high ground above. See Robinson, *Bib. Res.*, 1, pp. 544-569; Porter in Alexander's *Kitto*, art. *Jericho*.

After the destruction of Jericho in Joshua's day, the city lay desolate for more than five centuries, when the curse pronounced by Joshua was fulfilled on Hiel its builder. Josh. 6:26 compared with 1 Kings 16:34. This Jericho was honored by the presence of the prophets Elijah and Elisha, and here was a school of the prophets. 2 Kings 2:4, 5, 18-22; 6:1-7. Jericho appears again in the New Testament, in connection with the healing of the two blind men and the call of Zaccheus. Matt. 20:29-34; Mark 10:46-52; Luke 18:35-19:10. The distance from Jerusalem to Jericho is given by Josephus at one hundred and fifty stadia, that is, eighteen and three quarters Roman miles, or about seventeen English miles. Within this short distance there is the immense descent of more than three thousand feet. The road, moreover, which leads through a succession of naked chalky hills, is infested now, as it was in ancient days, by bands of robbers. Here therefore the Saviour places, very appropriately, the scene of the parable of the good Samaritan. Luke 10:30-37.

21. The *oasis of Jericho* is produced by the abundant fountains in its vicinity. Of these, *Ain-es-Sultân* lies about two miles northwest of the modern Riha; and, as remarked above, very near the site of the primitive Jericho. It is a large and beautiful fountain of sweet and pleasant water, bursting forth at the eastern foot of a high double mound at the southeastern end of Mount Quarantana. "It is," says Robinson (Bib. Res., 1, p. 554), "the only one near Jericho, and there is every reason to regard it as the scene of Elisha's miracle." Following up the base of Quarantana about an hour in a north-northwesterly direction, we come to the still larger fountain of Dûk. The water of these fountains was formerly distributed over the plain by means of aqueducts, the ruins of which are still visible. The tropical heat of the climate and the exuberant fertility of the soil wherever water is supplied made this tract very celebrated in ancient days. Josephus is lavish in the praise which he bestows on this oasis, which he calls "a divine region." After describing the miracle of Elisha in healing the fountain, he says



(Jewish War, 4. 8. 3) that it waters a space of seventy stadia in length and twenty in breadth (in English measurement, about eight miles by two miles and one-third) abounding in very pleasant gardens and many kinds of palms differing in their names and flavor. Of these the richest kinds, he tells us, yield, when their fruit is pressed, an abundant supply of honey, not much inferior to that of bees, which latter also abounds in the region. Here, moreover, he proceeds to say, are produced the opobalsamum, cypros, and myrobalanum. Of these the opobalsamum is the true *balm of Gilead*, a resinous exudation from a small tree celebrated for its healing qualities; the cypros is the el-Henna of the Arabs and the "camphire" of our version (Cant. 1:14; 4:13), a shrub or low tree with fragrant whitish flowers growing in clusters like grapes; and the myrobalanum is the zukkûm of the natives, a thorny tree with large olive-like fruit, from which the false balm of Gilead, a sort of oil, is extracted, and sold to the pilgrims as the genuine article. Tristram, *Land of Israel*, pp. 202, 203; Robinson, *Bib. Res.*, 1, p. 560. Such was this region in the days of Josephus. From the abundance of palms in its vicinity, Jericho was called "the city of palm-trees." Deut. 34:3; Judg. 1:16; 3:13; 2 Chron. 28:15. Josephus describes its palms as many and beautiful, and speaks of palm-plantations on the banks of the Jordan also, which he describes as more flourishing and fruitful than those at a distance from the river. Jewish War, 4. 8. 2.

But the double curse of a bad government and an indolent, sickly population has turned this fruitful tract in great measure into a waste. The fountains remain, and with them the exuberant fertility of the soil. "Maize is here," says Robinson, "a biennial plant, yielding a crop for two successive years from the same roots." The soil yields luxuriant crops of grain; but the inhabitants are too indolent to cultivate it themselves, leaving this work to the mountaineers, who sow and reap upon shares. The groves of palm have disappeared, one solitary tree alone lingering in all the plain; the true balm of Gilead is no more found here; the el-Henna also, and even the sycamore-

trees, have retired from Jericho; and honey, if found at all, is now comparatively rare. See Robinson as above, p. 559.

Respecting the culture of the sugar-cane and the remnants of sugar-mills in this region, see Robinson, 2, pp. 561, 562.

22. We add a brief notice of some other places in the Jordan valley.

*Gilgal*, the place where the Israelites first encamped after crossing the Jordan (Josh. chap. 5), is described by Josephus as fifty stadia from the Jordan and ten from Jericho, which latter city he places, as we have seen, sixty stadia from the Jordan. Antiq., 5. 1. 4. With Josephus Jerome's description (Onomasticon, art. Galgala) agrees. It must then have been at or near the modern village of Riha. This Gilgal must be carefully distinguished from the Gilgal in the mountains whence Elijah and Elisha went down to Beth-el. See above, Chap. 2, No. 21. In the latter days of the Israelitish kingdom idolatrous rites were celebrated here, as at the other holy places of Canaan, for which the desolating judgments of God were denounced upon the place. Hosea 4:15; Amos 4:4; 5:5.

In the ruins called *Fusail*, where the wady Fusail breaks through the western mountains into the Ghôr, some ten or eleven miles north of Jericho, we recognize the site of *Phasaelis*, a city built by Herod the Great (Josephus, Antiq., 16. 5. 2), where are foundations of houses, and of walls perhaps for gardens, with remains of conduits. See Robinson, 3, p. 293. Here Van de Velde (2, p. 310) places the *brook Cherith*. But Porter (in Alexander's Kitto) adopts Robinson's suggestion, that the brook Cherith is the modern *Wady Kelt*, which opens from the mountains directly west of Jericho. "No spot," he says, "in Palestine is better fitted to afford a secure asylum to the persecuted than Wady el-Kelt." "The Kelt is one of the wildest ravines in this wild region. In some places it is not less than five hundred feet deep, and just wide enough at the bottom to give passage to a streamlet (1 Kings 17:6) like a silver thread, and to afford space for its narrow fringe of oleanders. The banks are almost sheer precipices of naked limestone, and here and there pierced with the dark openings of caves and grottoes, in some one of which probably Elijah lay hid." "To any one passing down from Jerusalem or Samaria towards Jericho" (the road leading through this pass), "the appropriateness of the words in 1 Kings 17:3 would be at once apparent—'the brook Cherith, that is before Jordan.'" The same wild and desolate wady is regarded by Porter as "unquestionably the valley of Achor, in which the Israelites stoned Achan (Josh. 7:26), and which served to mark the northern border of

Judah." Josh. 15:7. Indeed the whole geography of the region points to Wady Kelt as the scene of this solemn transaction.

*Beisân*, the modern representative of the ancient *Beth-shean* or *Beth-shan* (that is, *house of quiet*), is magnificently situated in a strong position at the mouth of the valley of Jezreel, where it breaks down by an abrupt descent of some three hundred feet to the valley of the Jordan. It is about four miles from the Jordan, and eighteen south of the southern end of the sea of Galilee. The ruins of Beth-shean cover a space of about three miles in circuit. The site is well watered, no less than four streams flowing through it. For the origin of the Greek name *Scythopolis*, *city of the Scythians*, which the place received after the exile, see Robinson's Bib. Res., 3, p. 330. Scythopolis abounded in temples built of black basaltic stone, except the columns. It was, according to Josephus (Jewish War, 3. 9. 7), the largest city of the Decapolis, and the only city of that district lying west of the Jordan. In the time of Eusebius and Jerome it was still an important city of Palestine; but it is now reduced to a miserable village of about five hundred souls. See farther in Robinson, 3, pp. 326-332.

A sad interest attaches to the history of Beth-shean. It was in the adjacent mountains of Gilboa that Saul's army was defeated by the Philistines, and he and his three sons perished. The Philistines, finding the next day his body and those of his sons, cut off their heads, and fastened them to the wall of Beth-shan. The men of Jabesh-Gilead; a city on the other side of the Jordan, a few miles farther down, crossing at one of the fording-places leading to Beisân (Robinson, 3, p. 325), came by night, and removing the bodies from the wall "came to Jabesh, and burned them there. And they took their bones, and buried them under a tree in Jabesh, and fasted seven days." 1 Sam. 31:8-13.

The site of *Succoth* is uncertain. Burckhardt (Travels in Syria, p. 345) mentions the ruins of a place called *Sukkot*, six miles or more below Beisân, but without stating clearly on which bank of the river they lay. Robinson discovered another ruin called *Sâkût* on the west side of Jordan, about ten miles below Beisân, which he would identify with the Succoth of the Old Testament. But that place, notwithstanding Robinson's arguments to the contrary (Bib. Res., 3, pp. 310-312), certainly lay east of the Jordan. It was allotted to the tribe of Gad, whose possessions were on that side of the river (Josh. 13:27); and it was after Gideon had passed over the Jordan, in pursuing the Midianites, that he asked the men of Succoth for bread. Judg. 8:4, 5. The same position is assigned to it by Jerome, according to the fair interpretation of his words (Quest. on Gen. 33:16): "There is at this day a city of this name beyond Jordan, in the region of Scythopolis." "But it is just possible," says Porter (in Alexander's Kitto),



“that the name may have been transferred from the ancient town on the east side to a more modern village on the west.” Ritter is inclined to assume two places of this name, one on the east side of the Jordan, the other on the west. His argument for a western Succoth, from the fact that Solomon had his foundery “in the clay-ground between Succoth and Zarthan” (1 Kings 7:46), deserves consideration. It is in the highest degree improbable that the brazen sea, the brazen oxen, and the other heavy articles mentioned in the context should have been cast on the other side of the Jordan. As to the *position in latitude*, there is no difficulty in respect to either the Sukkot of Burckhardt or the Sâkût of Robinson. Jacob had declined Esau’s offer to accompany him, preferring to proceed at his leisure. “So Esau returned that day”—from the ford of the Jabbok—“on his way unto Seir, and Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth,” that is, *booths*. Gen. 33:16, 17. The fact, therefore, that the places in question lie north of the direct road from the Jabbok to Shechem, the next place to which Jacob removed, constitutes no difficulty.

The ford of *Beth-barah*, that is, *place of crossing* (Judg. 7:24 compared with 8:4), was undoubtedly in this vicinity. The “*Bethabara* beyond Jordan, where John was baptizing, according to the received text of John 1:28, would naturally be the same place. But if we adopt the more approved reading *Bethania*, the site is unknown.

Where “*Ænon near to Salim*” (John 3:23) lay can be only conjectured. It is not certain that it was in the Jordan valley. *Ænon* is an Aramaic plural signifying *springs*. The places claimed for it are, (1) some ancient ruins with a copious fountain in the plain of the Jordan eight miles south of Scythopolis. This seems to be the Salim of Eusebius and Jerome (Onomasticon, art. *Ænon*); (2) the Salim in the plain of Mukhna east of Nâbulus, where are also fountains; (3) a large fountain in Wady Suleim, about six miles northeast of Jerusalem. So Barelay (City of the Great King, pp. 558, seq.), according to whose description it is indeed a place of “much water.”

The precise place of our Lord’s baptism is unknown. The two places claimed by the Greek and Latin pilgrims respectively have been already noticed. See above, No. 16.

#### IV. THE DEAD SEA AND ITS VICINITY.

23. The *place* of the Dead sea, in the long deep chasm extending from the Red sea to the base of Hermon, and continued thence to Antioch (No. 1 above), is determined by its

greatest depression. It lies in the lowest part of this valley, its surface being at the astonishing depth of one thousand three hundred feet below the level of the Mediterranean. Its greatest depth, according to the soundings of Lieutenant Lynch, is one thousand three hundred and eight feet; the eastern brow of the overhanging mountain on the western side Robinson gives at one thousand three hundred feet, or almost precisely the level of the Mediterranean, while Jerusalem is two thousand six hundred feet higher, i. e., two thousand six hundred feet above the Mediterranean. Phys. Geog., p. 35. Hence we have the following remarkable gradation:

Descent from Jerusalem to the brow of the overhanging mountain on the west side . . . . .	2,600 feet.
Descent from the brow to the surface of the sea	1,300 "
Greatest depth of the sea . . . . .	1,300 "
Total descent to the bottom of the sea . . . . .	<u>5,200</u> "

No open chasm of like depression is known to exist elsewhere on the globe. The small lake Assal, on the eastern coast of Africa, nearly southwest of the straits of Babelmandel, which is of an oval form, and about thirty-two miles in circumference, is said to be seven hundred feet below the level of the sea. According to the survey of the Russian government, the surface of the Caspian sea is but eighty-four feet below the level of the ocean.

Lynch's soundings give the depth of the sea at the time of his survey. It is well known that this varies to the extent of ten or fifteen feet. See below. The survey in 1865 made the depression of the surface at that time one thousand two hundred and ninety-two feet, which is twenty-five feet less than that given by Lynch, and twenty feet less than the same depression according to Symonds. The greatest depth of sea in the lake is that opposite to the eastern mountains between the wadys Zurka Main and Mojib. Lynch's soundings show that the slope of the bottom of the west side is comparatively moderate, while on the east it is very steep. See in his Expedition to the Dead Sea and the Jordan the chart opposite to p. 268. The axis of greatest depth lies in a line drawn from the north end to near the southern peninsula somewhat east of the middle; and this constitutes a real, though not perfectly straight continuation of the inner

valley of the Ghôr, through which the Jordan flows. South of the peninsula the depth nowhere much exceeds two fathoms.

24. The *extent* of the Dead sea, as to both surface and depth, is determined, on the one hand, by the quantity of water conveyed to it by the Jordan, and on the other by the amount of evaporation from its surface, these two opposite factors always balancing each other in the long run. But since both vary with the different seasons of the year, and the quantity of water with different years also, it follows that the amount of water in the sea must vary also; its depth some ten or fifteen feet, and its length on the flats at its southern end two or three miles. Its length, as determined by Lynch and his party, is forty geographical miles, and its breadth from nine to nine and three-fourths geographical miles.

About two hundred and thirty feet above the present level of the sea there are, according to Tristram (Land of Israel, p. 256 and elsewhere), traces of an ancient shore-line, showing that the water once stood at that level. This, however, seems to have been long before the historic period. Tristram also speaks (p. 278) of "no less than eight low gravel terraces, the ledges of comparatively recent beaches distinctly marked above the present high-water mark. The highest of these was forty-four feet above the present level of the sea." As to the terraces of which he speaks in the old secondary limestone, about the present level of the Mediterranean (p. 247), these belong to a remote geological era, and need not be here discussed.

25. In the *vast deep chasm* above described lies the Dead sea, "shut in," says Robinson (Phys. Geog., p. 211), "on both sides by ranges of precipitous mountains, their bases sometimes jutting out into the water, and again retreating so as to leave a narrow strip of shore below." The same author estimates the general height of the overhanging brow on the western side at one thousand three hundred feet, with cliffs rising still higher. The brow on the eastern side is higher and steeper, the ridges and precipices which slope down from the mountainous crest on the east "in wild confusion to the shore of the Dead sea, some five thousand feet below," terminating "in a series of per-



pendicular cliffs from twelve hundred to two thousand feet above the water." Phys. Geog., p. 61. These mighty walls are cleft, sometimes to their bases, by the deep valleys and gorges that issue from the mountains, and, except in the vicinity of the few fountains or streams of fresh water, present a scene of utter sterility and deathlike solitude. "All is irregular and wild," says Robinson (*ubi supra*), "presenting scenes of savage grandeur." The mountains on the western side are mainly limestone, passing at the southern end into naked chalk-hills and indurated marl. On the east appears with the limestone a 'sandstone undercliff,' as Anderson calls it (Official Report of Lynch's Expedition, p. 190), particularly around Wady Môjib (the *Arnon* of the Old Testament), and along the shore farther north. On the northeast coast of the lake igneous rocks also make their appearance.

The low belt of shore noticed above is of varying width, from a mere strip to a mile and more. It extends around the southern end of the lake and along the western side, interrupted, however, by the two cliffs called Râs Mersed and Râs el-Feshkhah (see the map), which project their bases into the water, and entirely cut off the road along the shore. For this reason the marauding parties which come from the east around the south end of the lake ascend now, as in ancient days, by the pass of En-gedi. See Robinson, *Bib. Res.*, 1, pp. 508, 509, 530. The contour of this strip of shore is not regular, but has indentations and shoal-like points running out into the lake, especially in the southern part.

A striking feature of the Dead sea is, the *peninsula* in the southern part, which sets out on the eastern side opposite to Kerak. The Arabs call it *Lisân, the tongue*. It bears a general resemblance to the human foot, the toe projecting north and the ankle forming the connection with the main land. Its length from heel to toe is about nine miles. The main body is composed of layers of marl, gypsum, and sandy conglomerate. The top is a table-land broad towards the south, but narrowing to a serried edge at the northern extremity. It is connected

with the main land by a strip of low bare sand measuring five miles across. See farther, Porter in Alexander's *Kitto*; Robinson, *Bib. Res.*, 1, pp. 518, 519.

On the south of the sea is "a naked miry plain called Sabkhah, ten miles long from north to south by about six wide. It is in summer coated with a saline crust, but is so low that when the water is high a large section of it is flooded. Numerous torrent-beds from the salt range on the west" (see below, No. 27), "and from the higher ground of the Arabah on the south, run across it, converting large portions into impassable swamps. On its southern border the old diluvium terrace rises like a white wall to the height of more than two hundred feet." Porter as above. This chalky wall constitutes the cliffs of Akrabbim already noticed. To the Arabs it is the line of division between that part of this long valley on the north called the Ghôr and that on the south called the *Arabah*. At the northern end of the lake, where the Jordan enters it and farther west, is a plain of less extent, covered with a nitrous crust, through which the feet of men and horses sink, as in ashes, up to the ankles. Robinson, *Bib. Res.*, 1, p. 535. Just west of the Jordan it projects into the lake a mile or more, and is partly covered at high water. To these miry salt flats and swamps, particularly those at the southern end of the sea, the prophet Ezekiel refers, when speaking of the river which he saw in vision flowing out of the sanctuary, and which gave life wherever it went (chap. 47:1-10). "But the miry places thereof" (he adds, ver. 11) "and the marshes thereof shall not be healed; they shall be given to salt." They are not healed, because the water of the river does not reach them; and they represent, symbolically, those nations that do not receive the life-giving waters of salvation which flow out to the world from God as their source through Christ and the ordinances of his church.

26. The extraordinary depression of the Dead sea, sunk as it is in its deep caldron between enormous walls of naked rock, and exposed for seven or eight months in the year to the blazing beams of the sun poured down from an unclouded sky, fur-

nishes a sufficient explanation of its excessive heat and the tropical plants that appear on its borders wherever there is fresh water. In April Lieutenant Lynch found the thermometer ranging between seventy and ninety degrees. Under the influence of a sirocco it rose, April 26, at eight o'clock P. M., to one hundred and six degrees. The next day it stood with a west wind at ninety-six degrees. The heat of summer is unendurable to all except the native Arabs. Aside from the intense heat, it does not appear that the air of the Dead sea is more noxious than in the northern part of the Ghôr.

Tacitus (Hist., 5. 7) relates the story respecting the production of ashes in the fruits that grow on the border of this sea: "All things that grow spontaneously or are sown by man, whether slender herbs or flowers, as soon as they have attained to their customary form, become black and empty, and vanish into the appearance of ashes." And he gives credence to the report of pestilential vapors arising from its waters, which corrupt the circumambient air and cause the fruits and crops to perish. Robinson adds (Bib. Res., 1, p. 511) the legends reported by Brocardus and Quaresmius, that this sea "continually sends up a smoke and cloud like an infernal furnace. Wherever the vapor arising from that sea is driven, there the products of the earth perish, as if touched by frost; and that it is "a most fetid pool of infernal blackness, having a horrible odor." Dense vapors do indeed arise from the lake, but they are neither offensive nor pestilential. The offensive odors perceived at certain points are due to hot sulphureous springs, several of which are described by Tristram, on the western shore, having a strong smell of sulphur and rotten eggs (Land of Israel, pp. 279, 301); but these phenomena are local, and not peculiar to the shores of the Dead sea. As to the legend of pestilential vapors, it is sufficient to say that wherever fresh water is found there is a profusion of vegetable and animal life—jungles of tall canes, with acacias, oleanders, tamarisks, fig-trees, and other tropical plants, and multitudes of birds which fly with impunity over the surface of the waters.

27. The most remarkable feature of the southern shore is the line of hills called by the Arabs *Khashm Usdum*, *Ridge of Sodom*, first described in modern times by Seetzen, and afterwards more fully explored by Robinson and other travellers. It is a ridge running from northwest to southeast along the southwestern part of the southern bay for the distance of seven



miles with an average elevation, according to Porter, of three hundred feet, and *composed of solid rock-salt*, the top and sides being overlaid with "a loose crust of gravel, rolled flints, and gypsum, but chiefly with a chalky marl." Tristram, p. 322. "The declivities of the range are steep and rugged, pierced with huge caverns, and the summit shows a serried line of sharp peaks. The salt is of a greenish white color, with lines of cleavage as if stratified, and its base reaches far beneath the present surface." Porter in Alexander's Kitto. "In several places," says Tristram (p. 322), "we found the ground hollow, and echoing under our feet as we walked along the shore; and in some the crust has given way, and a laden camel has suddenly disappeared from the file of a caravan, and been salted to death below. The layers of rock-salt are frequently contorted conformably with the overlying marl and gypsum." Journeying along the shore between this salt ridge and the sea, Robinson passed over a naked tract full of salt-drains, sluggish and dead. Lumps of nitre were scattered along the base, of which his company picked up one as large as the fist. Farther south they passed two purling rills, beautifully limpid, coming down from near the base of the mountain, "as salt as the saltiest brine." Bib. Res., 2, p. 115. In this salt mountain we have an abundant explanation of the intense saltiness of the water of the Dead sea. Without any outlet, it has been for scores of centuries drinking in the briny streams from Khashm Usdum. There are also hidden deposits of salt, apparently subterranean branches of this mountain; for Tristram speaks of "a marsh fed by innumerable salt springs oozing out through the mud," at the mouth of Wady Zuweirah, some two miles north of the ridge (p. 319).

In some valley (Heb. *Ge*) adjacent to this salt mountain we must, in all probability, place the *valley of salt* (2 Sam. 8:13; 1 Chron. 18:12; Psa. 60, title); also the *city of salt*, Josh. 15:62.

28. Although the traces of volcanic action in the form of craters and recently ejected lava are not very marked around the Dead sea, yet the *volcanic character* of the region must be admitted. This appears especially from the hot springs around

the border of the lake, and from the fact that the valley in which it lies belongs to a district subject to earthquakes.

Lyell's definition of volcanic action is, "the influence exerted by the heated interior of the earth on its external covering." *Principles of Geology*, chap. 22. Of such influence the region around the Dead sea presents distinct traces. Tristram describes a sulphur hot spring north of Râs Mersed on the western shore, ther. ninety-five degrees Fahrenheit; another south of En-gedi, ther. eighty-eight degrees. *Land of Israel*, pp. 279, 301. Then there are on the eastern side the celebrated hot springs of Callirrhoë, in the Wady Zurka Maîn, near its mouth, which send down a copious stream of hot sulphureous water to the sea amid thickets of canes, palms, and tamarisks. Lynch found the temperature of the stream one mile up the chasm ninety-five degrees Fahrenheit (*Expedition*, p. 370); and the springs themselves are much hotter. See below, No. 32. According to Seetzen, another large brook of hot water enters the Dead sea a little farther south, coming from another cluster of hot springs. De Sauley also found a copious hot spring at the northeastern corner of the sea; and there is another at its southeastern angle.

The presence of sulphur around the Dead sea has also been adduced in proof of the volcanic character of the region; but Lartet thinks it is formed by the reduction of the gypsum beds, according to a well-known action often observed elsewhere. We add, however, an interesting extract from Tristram (pp. 354, 355), in which he describes a formation in Wady Mahawat, just north of the salt mountain. Here are "large masses of bitumen mingled with gravel. These overlie a thin stratum of sulphur, which again overlies a thicker stratum of sand, so strongly impregnated with sulphur that it yields powerful fumes on being sprinkled over hot coals. Many great blocks of bitumen have been washed down the gorge, and lie scattered over the plain below, along with large boulders, and other traces of tremendous floods." Respecting this appearance, Tristram suggests the following explanation, which we give without comment: "The whole appearance points to a shower of hot sulphur and an irruption of bitumen upon it, which would naturally be calcined and impregnated by its fumes, and this at a geological period quite subsequent to all the diluvial and alluvial action of which we have such abundant evidence."

As to earthquakes, Lyell remarks that "the violent shock which devastated Syria in 1837 was felt on a line five hundred miles in length by ninety in breadth; more than six thousand persons perished; deep rents were caused in solid rocks, and new hot springs burst out at Tabereah." *Principles of Geology*, chap. 27. The same author notices the periodical alternation of earthquakes in Syria and Southern Italy, and says, "We may suppose Southern Italy and Syria to be connected, at a much greater depth,

with a lower part of the very same system of fissures; in which case, any obstruction occurring in one duct may have the effect of causing almost all the vapor and melted matter to be forced up the other; and if they cannot get vent, they may be the cause of violent earthquakes" (chap. 22).

As to the existence of ancient coulées—lava-streams—terminating in the lake on the eastern side, see Lartet in Ritter's Geog. of Palestine, 3, pp. 367, 368.

29. That *bitumen* exists in vast masses, at the bottom of the southern bay at least, is manifest from the fact of its being thrown up after earthquakes. Josephus says (Jewish War, 4. 8. 4) that it "throws up in many places masses of black asphaltum, which float upon the surface in form and size resembling headless oxen." Diodorus Siculus, as quoted by Robinson, represents the masses as covering sometimes two or three *plethra* (the Greek *plethron* was about a quarter of an acre), and having the appearance of islands. After the earthquake of January, 1837, a large mass of bitumen, described by the Arabs as an island or as a house, was thrown up and driven aground on the west side, not far from Usdum. Robinson, Bib. Res., 1, p. 518. That the bitumen is not confined to the bottom of the sea appears from the statements of Tristram quoted above. Tristram also speaks of a large vein of the bituminous stone called "stink-stone" at the northwestern part of the lake, mixed with flints and pebbles, and forming the matrix of a very hard conglomerate of gravel and flints. "When thrown into the fire, it burnt with a sulphureous smell, but would not ignite at the flame of a lamp" (p. 254).

30. The *water* of the Dead sea "has a slightly greenish hue, and is not entirely transparent; but objects seen through it appear as if seen through oil. It is most intensely and intolerably salt, and leaves behind a nauseous bitter taste, like Glauber's salts." Robinson, 1, p. 507. The statements of the ancients as to its buoyancy are fully confirmed by modern observation. "Although," says Robinson, "I could never swim before, either in fresh or salt water, yet here I could sit, stand, lie, or swim in the water without difficulty." Wherever the



skin is broken its waters have an irritating effect. The shore is lined with drift-wood brought down from the Jordan and the valleys that open into it from the mountains.

We add a single analysis of its waters made by Prof. Booth of Philadelphia with water from the depth of 1,110 feet, by which it appears that more than a quarter consists of various salts held in solution. Specific gravity at sixty degrees, 1.22742.

Chloride of magnesium . . . . .	145.8971
“ calcium . . . . .	31.0746
“ sodium (common salt) . . . . .	78.5537
“ potassium . . . . .	6.5860
Bromide of potassium . . . . .	1.3741
Sulphate of lime . . . . .	0.7012
	<hr/>
	264.1867
Water . . . . .	735.8133
	<hr/>
	1000.0000

In water of such a character it is obvious that no living thing can exist. The fishes brought down into it from the Jordan inevitably perish.

31. In the above description, the various names applied to this extraordinary lake find a ready explanation.

The *salt sea*. Gen. 14:3; Numb. 34:3, 12; Deut. 3:17; Josh. 3:16; 15:2, 5; 18:19.

The *sea of the Arabah*; in our version, *sea of the plain*. Deut. 3:17; 4:49; 2 Kings 14:25.

The *east sea*, in distinction from the Mediterranean, which is called the *western sea*. Ezek. 47:18; Joel 2:20.

The above are the only scriptural names applied to it. Josephus calls it the *asphaltic lake*, from the asphaltum or bitumen above described; and in the Talmud it is called the *sea of Sodom*. The modern Arabic name, *Bahr Lût*, *sea of Lot*, is suggested by the history of Lot. The name *Dead sea* is most appropriate to a lake in which no living thing is found, and on whose shores, moreover, desolation reigns, broken only by a few small oases.

32. The geographer finds no cities or villages to be described on the shores of the Dead sea. There are, however, some points of interest on or near its shores which may detain us a few moments.

The *pass of En-gedi* has already been alluded to. It lies on the western shore, about midway between the northern and the southern end. Here, at the elevation of more than four hundred feet above the level of the sea, the beautiful fountain of *Ain Jidy*—the Arabic equivalent of *En-gedi*—bursts forth upon a sort of narrow terrace or shelf of the mountain. The fountain is limpid and sparkling, with a copious stream of sweet water of the temperature of eighty-one degrees, which rushes down the steep descent, its course being hidden by a luxuriant thicket of canebroke, with trees and shrubs belonging to a more southern clime. Among the latter Robinson notices the Seyâl, which produces gum-arabic, the lote-tree of Egypt, the Osher or apple of Sodom described above, the el-Henna or “camphire,” the egg-plant nightshade, or mad-apple. At the fountain are the remains of several buildings apparently ancient, though the main site of the ancient town seems to have been farther below. The right distribution of water, with skilful culture, would make it now, as anciently, a delightful place. Josephus says (*Antiq.*, 9. 1. 2) that here were produced the choicest palms and opobalsam. No wonder that Solomon, who delighted in every thing rare, had here his pleasure-grounds (*Cant.* 1:14), for in this tropical clime flourished plants unknown to the mountains and even the Mediterranean plain.

Robinson describes the pass of En-gedi as frightful, the path descending by zigzags along ledges or shelves on the perpendicular face of the cliff. Yet, as already remarked, the great Arab road ascends this pass, and it was by this pass that the Moabites and Ammonites came up against King Jehoshaphat. 2 Chron. 20:1, 2. The more ancient name *Hazezon-tamar* (*Gen.* 14:7; 2 Chron. 20:2) means, according to Gesenius, *pruning of palms*; according to Fürst, *row of palm-trees*. The *Ascent of Ziz* (2 Chron. 20:16) seems to have been this very pass. Josephus defines the word *Ziz* to mean *prominence*. *Antiq.*, 9. 1. 2. “The wilderness of En-gedi” (1 Sam. 24:1) was the wilderness behind this pass. Now, as anciently, it has innumerable caverns, in any one of which David and his men could find refuge. 1 Sam. 24:3.

No perennial stream breaks through the mountains on the western side. On the eastern side is the *Zurka Mâin*, entering the sea through a deep chasm of red and yellow sandstone. The stream at the mouth is a copious brook, descending with great velocity. Above in the valley are the hot springs called by the ancients *Callirrhœ*, the water of which is quite hot, but not boiling. The hand cannot be held in it for half a minute. See the authorities in Robinson, *Phys. Geog.*, p. 179. Seetzen relates that half an hour south another large brook of hot water enters the sea.

Farther south is the *Arnon* of the Old Testament, now called *Wady Môjib*, flowing at the bottom of a deep chasm formed by perpendicular cliffs of red, brown, and yellow sandstone, looking as if “formed by some

tremendous convulsion of the earth." Robinson, *Phys. Geog.*, p. 181. Its stream flows over a rocky bed; and when Lynch saw it, May 3, 1848, it was eighty-two feet wide and four feet deep. In summer it is nearly or quite dry, but very large and powerful during the rainy season. Still farther south, opposite to the peninsula, is the *Wady Kerak*, in many places a wild chasm of great depth. In winter it sends down a powerful stream, which flows, however, only in the rainy season. Lynch's Expedition, pp. 352-354.

Two or three permanent streams enter the southern bay on the eastern side. Here, at the mouth of Wady-es-Sâfieh, is a well-watered oasis like that about Jericho, only with a more tropical climate. Farther north, where Wady Kerak opens, is another. The plain at the northeastern end, also, is in general well watered, and covered with a luxuriant vegetation.

On the western side of the sea, towards the south, just beyond Wady Seyâl, and opposite to the peninsula, is seen the ruin called by the Arabs Sebbeh, and which has been satisfactorily identified as the renowned fortress of Masada, the last refuge of the Jewish zealots after the destruction of Jerusalem. "Here occurred the last horrible act of the great Jewish tragedy. The whole garrison, at the persuasion of their leader, Eleazer, devoted themselves to self-destruction, and chose out ten men to massacre all the rest. This was done, and nine hundred and sixty persons, including women and children, perished. Two females and five boys alone escaped." Robinson, from Josephus (*Bib. Res.*, 1, p. 526). The ruins are of great extent, occupying the truncated summit of a lofty isolated rock, described by Robinson as "apparently inaccessible;" but which has been since his visit to the Dead sea repeatedly climbed and described. Tristram, who, in January, 1864, climbed to the summit, has given a description of the stupendous fortifications of Masada with various drawings. *Land of Israel*, pp. 303-313.

We may notice here, as often visited in connection with the Jordan and Dead sea, the ancient convent of Mar Sâba, founded in the sixth century, and once an institution of great eminence. It lies about three hours from the sea, on the border of the Wady Nar, a continuation of the Kidron, in a wild and romantic situation, and in the heart of a frightful wilderness. Of this convent, with its history and appointments, the reader may find an account in Ritter's *Geog. of Palestine*, 3, pp. 86-91. See also Tristram's *Land of Israel*, pp. 259-270.

#### V. DESTRUCTION OF SODOM AND THE NEIGHBORING CITIES.

33. The belief once prevalent that the Dead sea was formed *in its whole extent* at the time when Sodom and the neighboring



cities were destroyed is found to be untenable, and is abandoned by common consent. The Jordan can never have flowed into the Red sea within the historic period; consequently there must always have been a lake in the lowest part of this long valley. Nor is this inconsistent with the scriptural narrative, which requires only that "the vale of Siddim" be now covered with its waters. Gen. 14:3.

According to Bertou, the summit of the water-shed in the Arabah south of the Dead sea is about the latitude of Petra, and is five hundred and twenty-five feet above the ocean; but M. Vignes gives from his barometrical observations a much greater elevation—787.44 feet. See Ritter's Geog. of Palestine, 3, p. 360.

34. The question respecting the *mode* in which the enormous chasm of the Dead sea and the valley north and south of it was formed belongs to geology. We simply remark that, upon any theory, there must have been an enormous subsidence, occupying perhaps a vast period of time; for the whole valley from the sea of Galilee to a point considerably south of the Dead sea lies below the level of the ocean—the surface of the sea about one thousand three hundred feet and its bottom two thousand six hundred feet. The simplest hypothesis would seem to be that proposed by Dr. Edward Hitchcock in 1850, and advocated at length by Lartet in the Appendix to the third volume of Ritter's Geography of Palestine. This hypothesis assumes a vast line of fracture in the direction of north and south, with a downward movement along the line of dislocation on the western side, producing the depressed trench which separates Palestine proper from the high lands on the eastern side.

35. It has been generally assumed, in accordance with the statements of Josephus (Jewish War, 4. 8. 2, 4), that *Zoar*, and consequently the cities of the plain, lay at the *southern end* of the Dead sea. Mr. Grove (in Smith's Bible Dict.) maintains that they were at the *northern end*. His chief argument is drawn from the fact that Sodom and the neighboring cities lay in the *circuit (kikkar) of the Jordan*, a name naturally belonging to the valley through which the Jordan flows.

Beyond contradiction, the region surveyed by Lot from his position "between Beth-el and Hai" (Gen. 13 : 3), when "he lifted up his eyes, and beheld the whole circuit of the Jordan" (ver 10), lay at the north end of the sea. We need not press the words, "the whole circuit of the Jordan," as if Lot actually surveyed it in its entire extent. The circuit extended north as far as Succoth (1 Kings 7:46), consequently far beyond the scope of Lot's vision. What he saw represented the general character of the circuit. It is, however, somewhat difficult to suppose that the term *circuit* (*kikkar*) of the Jordan was extended to the then fertile plain south of the Dead Sea, as it must have been if Sodom lay there. The other arguments adduced by Mr. Grove are of subordinate value.

Against the hypothesis of Mr. Grove, and in favor of the common belief, may be alleged, (1) the *situation of Zoar*, which Josephus, Eusebius, and Jerome place at the southern end of the Dead sea. Their statements Mr. Grove admits, but suggests that the Zoar of the Pentateuch was a different place. This assumption of *two* places named Zoar should not be admitted without stronger proof than exists at present; (2) the scriptural statements respecting *the vale of Siddim*, which we naturally seek to find in the vicinity of the cities of the plain. It was "full of slime-pits," and was, moreover, when the book of Genesis was written, a part of the Salt sea. Gen. 14:3, 10. Both these statements are satisfied by the assumption that this vale is now covered by the shallow southern bay of the Dead sea. That the bottom of this bay contains deposits of bitumen is evident from the masses that are thrown up after earthquakes (see above, No. 29); and that a slight subsidence of this part of the valley may have taken place in connection with the catastrophe of Sodom or soon afterwards is surely not incredible in a valley like this, formed apparently by a series of enormous subsidences. We do not attach any weight to the argument from the name *Usdum* applied to the salt ridge above described, as indicating the exact site of Sodom. The Zoar of Josephus lay on the other side of the Arabah, too far removed from Usdum to allow of Lot's flight thither. The reader will find the question of the site of Sodom discussed at length by Dr. Samuel Wolcott in the *Bibliotheca Sacra* for 1868, p. 112, seq.

36. All that is known respecting the *manner* in which the cities of the plain were destroyed can be stated in few words. It is not said that the bituminous soil on which they stood was set on fire and consumed by lightnings from heaven, though this may be true; nor that the sea rushing into the void thus created converted the plain into a part of itself, though this also may have happened. The scriptural statement is, that "the Lord rained upon Sodom and upon Gomorrah brimstone

and fire from the Lord out of heaven." It was then by a shower of "brimstone and fire" from heaven that Sodom and Gomorrah were destroyed. There is no reason for departing from the literal meaning of the narrative. The words "brimstone and fire" naturally mean either burning brimstone, or masses of brimstone not ignited (perhaps a mixture of sulphur and bitumen), mingled with burning lumps of the same. Such a shower would be sufficient to overthrow "those cities, and all the circuit (*kikkar*), and all the inhabitants of the cities, and that which grew upon the ground," and to cause the smoke of the land to go up as the smoke of a furnace. It is not necessary to suppose that the brimstone and fire were created in heaven. It is more in accordance with the general method of God's providential dealings, even where he brings in the element of the miraculous, to suppose that he made use of stores ready at hand; that the brimstone and fire were ejected from a fissure opened in the plain, and then fell in a burning shower upon the devoted cities. The submersion of the vale of Siddim, at the time of this catastrophe or afterwards, we infer from the words of the inspired narrative: "The vale of Siddim, which is the Salt sea." Gen. 14:3. Whether the site of the cities was also submerged is a question which we may well leave undecided. Nor need we feel bound to determine the manner of the submergence. It is, however, a fair inference from the scriptural account (Gen. 13:10) that the desolation produced by this catastrophe was of wide extent and permanent in character.

How great were the changes produced in the Arabah by this catastrophe we have no means of knowing, nor what were its relations to the ridge of salt described above. An eruption of brimstone and fire might well be connected with a disturbance of the previously existing fountains of the plain, perhaps with a considerable subsidence—the sinking down, it may be, of the vale of Siddim into a cavity previously existing or produced at the time. Some have assumed an elevation of the bottom of the sea, by which means the vale was overflowed. On this point we need make no affirmation, since the credibility of the inspired narrative does not depend on our ability to determine the manner in which the vale of Siddim became the Salt sea.



An authentic account of some remarkable elevations and depressions of the earth's surface, several of them of vast extent, may be found in Lyell's Principles of Geology, chaps. 27-29. These changes were, it is true, connected with earthquakes, but they give evidence of the existence in some regions of subterranean cavities of vast dimensions. Such cavities, we know, are especially common in limestone regions.

## CHAPTER V.

## THE REGION EAST OF THE JORDAN VALLEY.

1. THE eastern region occupied by the Israelites is described by Joshua as the land "on the other side of Jordan, towards the rising of the sun, from the river Arnon unto Mount Hermon, and all the Arabah eastward." Josh. 12:1. "The Arabah eastward," that is, the eastern side of the Jordan valley, has already been sufficiently described. The high land from Arnon to the base of Hermon the sacred writers comprehend under the two divisions of *Bashan* and *Gilead*. We follow this division.

## I. BASHAN.

2. Under the name *Bashan* the sacred writers comprehend the region extending from the base of Hermon southward to the Hieromax, the modern Yarmuk; and on the southeast to Salcah, the Sulkhad of the Arabs. Deut. 3:10; Josh. 12:2 4, 5. This country, with the exception apparently of "the Hagarites, with Jetur and Nephish and Nodab" (in all probability the *Ituræa* of the Romans, a small province on the northwest under the roots of Hermon, subsequently added by conquest to the Hebrew territory, 1 Chron. 5:18-23), constituted, along with the northern part of Gilead, the dominion of "Og the king of Bashan." After his destruction, the territory of Og was all given to the half tribe of Manasseh. Deut. 3:13. The Bashan of the Old Testament comprised, accordingly, the region afterwards constituting the four Roman provinces, *Gaulonitis*, *Auranitis*, *Batanæa*, and *Trachonitis*; to which, as we have seen, the region afterwards constituting the Roman *Ituræa* was added by later conquest. Of these four provinces Gaulonitis, the modern *Jaulân*, lay on the western flank of Bashan, and *Batanæa* on

its extreme eastern border. Between these provinces, in the middle belt of Bashan, lay, on the northern border, Trachonitis, the *Lejah* of the modern Arabs, and south of this Auranitis, the *Hauran* of Scripture (Ezek. 47 : 16, 18), a name which the Arabs have retained without change to the present day. Ituræa lay northeast of Gaulonitis towards the territory of Damascus.

3. Hermon throws off from its southeastern base a range of low, round-topped, picturesque hills called *Jebel Heish*. These extend south for nearly twenty miles, covered in part with forests of oak and terebinths. As the ridge runs south, it declines in height, until it is lost in the table-land of Gaulonitis east of the sea of Galilee. Seen from the west, this region appears as a continuous range of purple-tinted mountains rising up abruptly from the chasm of the Jordan (Porter, Handbook of Syria and Damascus, p. 278), and intersected by deep ravines; but seen from the east, it is found to be an elevated plateau upwards of two thousand five hundred feet in height. The greater part of Gaulonitis and Auranitis is a level plain, dotted, however, here and there with conical hills, on the tops of which are seen the remains of ancient fortresses and villages. The soil is very rich and well watered, clothed with luxuriant herbage, and adorned with groups of oak-trees and clumps of shrubbery. Batanæa, on the contrary, is a mountainous region of the most picturesque character. The Druze mountain (*Jebêl-ed-Derûz*), running from north-northeast to south-southwest some forty or fifty miles, occupies a large part of this division. It is mostly volcanic in character, and has several lofty peaks, having an elevation of between five and six thousand feet. The scenery of this mountain is described as most picturesque, and its soil is extremely rich, abounding with forests of evergreen oak.

*Batanaea* is only the Greek form for *Bashan*, and it is retained in the modern *Bathanyeh*, a name applied to the region and to a small town on the northern declivity of the mountain. Hence it has been conjectured, not without reason, that Batanæa was the original Bashan, the name having been afterwards extended to the whole country north of the Hieromax,



as far as the territory of Damascus. In like manner the term *Hauran* is applied in a *wider* sense to a large district of plain and mountain bounded on the west by the Haj road (the pilgrim caravan road), on the north by the territory of Damascus, and on the east by the desert; and in a *stricter* sense, to the plain south of the Lejah, and east and southeast of Batanæa. It is in accordance with the wider sense of the term that the mountainous ridge of Batanæa is often called by the Franks *Jebel Haurân*, *mountain of Hauran*.

The question has been raised whether this mountain is named in the Old Testament. In Psa. 68 : 15, 16 we read, according to the most approved rendering, "a mount of God is the mount of Bashan; a mount of peaks is the mount of Bashan. Why do ye envy, ye mounts, ye peaks, the mountain God hath desired for his habitation?" Robinson thinks that the force of the antithesis between Mount Zion and the mount of Bashan requires that the latter be the loftiest of the mountains of Palestine, and therefore Hermon, "which may be said to cast its shadow over the whole land of Bashan." Phys. Geog., p. 57. This reasoning is not conclusive. If the sacred writer had Hermon in mind, no reason can be assigned why he should not have called it Hermon. The description of the mount of Bashan as a mount of peaks applies preëminently, according to Robinson's own description, to this ridge with its "many isolated higher hills or tells." But the question seems to be settled by a following verse: "The Lord said, I will bring again from Bashan; I will bring my people again from the depths of the sea." The poet is evidently at home in the scenery of Bashan; and here he contrasts the fastnesses and hiding-places of *Mount Bashan* on the eastern border of Palestine with the depths of the *sea* on the western border.

4. North of the plain of Hauran lies the singularly wild region called by the Arabs *el-Lejah*, the *Asylum*, as furnishing a safe retreat to persecuted persons and outlaws. This is the *Trachonitis*, *rough country*, of the Greeks and Romans; and Porter has shown by satisfactory arguments that it is the *Argob*, *stony region*, of the Old Testament, at least the nucleus of that region. Five Years in Damascus, 2, pp. 268-272. The Lejah is of an oval shape, about twenty-two miles long by fourteen wide. The general surface is elevated from twenty to thirty feet above the surrounding plain. It is wholly composed of black basalt rock, which appears to have issued in past ages from innumerable pores in the earth in a liquid state, and to have flowed out on every side until the plain was almost covered. It

was afterwards rent and shattered by internal convulsions. It has a wavy surface, broken by deep fissures and yawning gulfs with jagged edges. The rock is filled with little pits and protuberances, like air-bubbles, is as hard as flint, and emits when struck a sharp metallic sound. The border is almost everywhere as clearly defined as the line of a rocky coast, which indeed it very much resembles, with its inlets, bays, and promontories. Its borders are studded with ancient towns, some of them in a wonderful state of preservation. The interior contains towns also; one of them, named Dâma, having, according to Burckhardt, about three hundred houses, most of them still in good preservation. Travels in Syria, p. 110.

In the days of Roman rule Trachonitis was, as it is now, the retreat of desperate men who lived by robbery, and plundered the neighboring regions. Josephus describes with minuteness their abodes in caves and houses with a single narrow entrance, but within of incredible magnitude. Their houses, he tells us, were all built of stone, with low stone roofs; and the access to their retreats was by winding paths, which only a guide could know. Antiq., 15. 10. 1.

5. The few travellers who have enjoyed the privilege of examining the region of Bashan are profuse in its praises. Porter says of its wooded hills and grassy plains, that no part of Palestine can be compared with them in fertility. It has a deep, black, loamy soil of wonderful productiveness, as is attested by the luxuriance of its grass and its teeming crops of grain. Giant Cities of Bashan, p. 60. Beautiful undulations of the richest herbage, varied with long belts of dense oak forests, shrubberies of hawthorn and ilex, and a profusion of bright wild flowers, offer themselves to the traveller's gaze. With these descriptions accord the scriptural notices of Bashan. The "oaks of Bashan," the "bulls of Bashan," and the "rams of the breed of Bashan" are familiar to all readers of the Old Testament. When the prophets would describe the desolation of the promised land they say, "Lebanon is ashamed; it languisheth; Sharon is like the wilderness (*Arabah*); and Bashan and Carmel cast their leaves" (Isa., 33:9); "Bashan languisheth,

and Carmel; and the bloom of Lebanon languisheth." Nahum 1:4. When they speak of the restoration of Israel in the latter day, they say: "I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan: and his soul shall be satisfied on Mount Ephraim and Gilead" (Jer. 50:19); "Feed thy people with thy rod, the flock of thine heritage, dwelling solitarily in the wood in the midst of Carmel: let them feed on Bashan and Gilead, as in the days of old." Micah 7:14. Thus Bashan comes in as one among the noble parts of Palestine.

6. This region is capable of sustaining, and it did once sustain, an immense population, as is evident from the remains of ancient cities and villages scattered over it; some of them in ruins, but many of them in a remarkable state of preservation. All that is needed to restore the ancient prosperity of the region is a *strong* and *just* government, which should protect the inhabitant from the incursions of the Arab tribes that swarm in the eastern desert, and secure to each inhabitant the fruits of his industry. But the feeble sway of the Turk fulfils neither of these conditions. The merciless exactions of the rulers and the ravages of the Bedouins, who come from the east "like grasshoppers for multitude, and their camels without number, as the sand by the seaside for multitude" (Judg. 7:12), have converted the greater part of this fertile region into a desolate wilderness. Porter, who was taken captive by a band of Arabs, says: "Far as the eye could see, the plain was covered with countless droves of camels and flocks of sheep and horsemen and dromedaries laden with tents, and all manner of furniture and utensils."

Speaking of the conquest of Og the king of Bashan, Moses says: "We took all his cities at that time, there was not a city that we took not from them, three-score cities, all the region of Argob, the kingdom of Og in Bashan. All these cities were fenced with high walls, gates, and bars; besides unwall'd towns a great many" (Deut. 3:4, 5); and again (ver. 14), "Jair the son of Manasseh took all the line of Argob unto the boundary of the Jeshurite and the Maachathite; and called them after his own name, Bashan-havoth-Jair" (that is, *Bashan, the villages of Jair*) "unto this day." The discoveries of modern travellers show that the foregoing statement of three-score cities "fenced with high walls, gates, and bars; besides



unwalled towns a great many," is no exaggeration. Van de Velde's map gives the names of more than thirty deserted towns lying around the border of the Lejah alone, and there are others in its interior. Such towns appear also on the conical hills that are scattered over the plain, as well as in the mountains of Batanæa. The styles of architecture which they exhibit belong to different and distant ages. The massive structures of the primitive inhabitants, distinguished for simplicity and strength, and many of them remaining perfect to the present day; the magnificent ruins of Greek and Roman architecture; the "miserable little shops and quaint irregular houses" of the Saracens—all these offer themselves to the traveller's notice.

By far the most interesting are the simple, massive stone houses, with stone doors and low stone roofs, which are believed by Porter to be the remains of the Rephaim (*giants* of our version), a gigantic race inhabiting this region at the time of the conquest by Israel. "Many of the houses in the ancient cities of Bashan," says Porter, speaking of these aboriginal dwellings (*Giant Cities of Bashan*, pp. 19, 20), "are perfect, as if only finished yesterday. The walls are sound, the roofs unbroken, the doors, and even the window-shutters in their place." "The houses of Bashan are not ordinary houses. Their walls are from five to eight feet thick, built of large squared blocks of basalt; the roofs are formed of slabs of the same material, hewn like planks, and reaching from wall to wall; the very doors and window-shutters are of stone, hung upon pivots projecting above and below. Some of these ancient cities have from two to five hundred houses still perfect, but not a man to dwell in them. On one occasion, from the battlements of the castle of Salcah, I counted some thirty towns and villages, dotting the surface of the vast plain, many of them almost as perfect as when they were built, and yet for more than five centuries there has not been a single inhabitant in one of them." In describing one of these houses in which he passed the night, the same author says: "The walls were perfect, nearly five feet thick, built of large blocks of hewn stones, without lime or cement of any kind. The roof was formed of large slabs of the same black basalt, lying as regularly and jointed as closely as if the workmen had only just completed them. They measured twelve feet in length, eighteen inches in breadth, and six inches in thickness. The ends rested on a plain stone cornice, projecting about a foot from each side-wall. The chamber was twenty feet long, twelve wide, and ten high. The outer door was a slab of stone four and a half feet high, four wide, and eight inches thick. It hung upon pivots formed of projecting parts of the slab, working in sockets in the lintel and threshold; and though so massive, I was able to open and shut it with ease. At one end of the room was a small window with a stone shutter." An inner door of stone led to another chamber of the same size and appearance. From it a much larger

door led to a third chamber, to which there was a descent by a flight of stone steps. This last chamber was a spacious hall twenty-four feet by twenty-five, and twenty feet high. From it a camel's gate opened to the street. *Ib.*, p. 26. While these simple massive structures, which have all the marks of high antiquity, remain many of them uninjured, the magnificent temples and theatres of the Roman age have fallen into ruin.

7. Of the ancient towns of Bashan we have room to give only a cursory notice of the following:

*Bozrah*, that is, *fortress, stronghold*, stands in the midst of a rich plain on the southern boundary of Haurân. It is the *Bostra* of the Greeks and Romans, and the *Busrah* of the modern Arabs. It was a strong city in the time of the Maccabees across the Jordan, "three days' journey in the wilderness" (1 Mac. 5:24, seq.), and became the capital city of the region under Roman sway. "It was," says Porter, "one of the largest and most splendid cities east of the Jordan. Its walls are four miles in circuit, and they do not include the suburbs." On the southern side is the celebrated citadel, of great size and strength, and still nearly perfect. Some parts of the city walls are still standing, a massive rampart of solid masonry, fifteen feet thick, and nearly thirty high, with great square towers at intervals. The streets are blocked up with fallen buildings and heaps of rubbish—the ruins of theatres, temples, churches, palaces, baths, fountains, aqueducts, triumphal arches, and other structures, mingled with Saracenic remains. "Bozrah," says Porter, "had once a population of a hundred thousand souls or more; when I was there its whole inhabitants comprised just twenty families. These live huddled together in the lower stories of some very ancient houses near the castle."

This Bozrah must be carefully distinguished from the Bozrah of Edom, southeast of the Dead sea. The question has been raised whether it is mentioned in the Old Testament. Porter thinks that it is once named as a city of Moab, in connection with Kiriathaim, Beth-gamul, Beth-Meon, and Kerioth (Jer. 48:23, 24); of which places Beth-gamul certainly belongs to the plain of Haurân. This was at a time when the Moabites had repossessed themselves of this whole region. See below, No. 13. For a full account of Bozrah, see Porter's *Five Years in Damascus*, 2, pp. 142-169; *Giant Cities of Bashan*, pp. 64-73.

*Salcah*, the modern *Sulkhad*, in the southeastern extremity of Bashan, has been long deserted; yet Porter says (*Giant Cities of Bashan*, p. 75) that "five hundred of its houses are still standing, and from three to four hundred families might settle in it at any moment without laying a stone or expending an hour's labor on repairs. The circumference of the town and castle together is about three miles."

In *Um el-gemâl*, *mother of camels*, some eight or ten miles southwest of Bozrah, we may recognize the *Beth-gamul*, *place of camels*, of Jeremiah cited above. It is another of the deserted cities of Haurân, surrounded by high walls, with massive houses of black basalt, "in as perfect preservation as if the city had been inhabited until within the last few years." Porter as above, p. 69.

Og the king of Bashan is represented as dwelling at *Ashtaroth*, and twice at *Ashtaroth* and *Edrei*, at which latter place he was overthrown by the Israelites. Numb. 21 : 33-35 ; Deut. 1 : 4 ; Josh. 9 : 10 ; 12 : 4 ; 13 : 12, 31. *Edrei* is probably the modern *Edhra*, in a very strong position at the southwestern angle of the Lejah ; not *Dera*, some fourteen miles south of Edhra, in the open plain. Its ruins are among the most extensive in Haurân. See farther Porter in Alexander's Kitto ; Five Years in Damascus, 2, pp. 219-228. The site of Ashtaroth is unknown. It was probably identical with *Ashtaroth Karnaim* (*Two-horned Astartes*, probably so named from the numerous images there found of *Astarte*, with crescent-like horns, one of which is described by Porter, Giant Cities of Bashan, p. 41 and elsewhere), a city mentioned in Gen. 14 : 5 ; and also with the *Karnaim* of 1 Maccabees 5 : 43. Eusebius places it six Roman miles from Edrei.

*Kunawât*, the *Kanatha* or *Kanotha* of the Greeks, is undoubtedly the *Kenath* of the Old Testament. Numb. 32 : 42 ; 1 Chron. 2 : 23. It stands in the mountainous region of Batanæa, in a beautiful and romantic position. Its magnificent ruins cover a space of one mile long by half a mile wide.

For fuller notices of the deserted cities scattered over this most interesting region the reader must be referred to the three works of Porter so often referred to above, and from which most of our notices have been drawn.

## II. GILEAD.

8. The whole region east of the Jordan, from the Arnon, which bounded the kingdom of Sihon on the south (Numb. 21 : 26), to Bashan, is variously described—as "the land of Jazer and the land of Gilead" (Numb. 32 : 1) ; as "all the cities of the plain (Heb. *Mishor*) and all Gilead" (Deut. 3 : 10) ; as "all the plain of Medeba unto Dibon, and all the cities of Sihon king of the Amorites, who reigned in Heshbon, unto the border of the children of Ammon, and Gilead." Josh. 13 : 9-11. Compare also ver. 25 ; 20 : 8 ; Deut. 2 : 36. Gilead, again, is represented as divided by the Jabbok, which separated the kingdom



of Sihon from that of Og, into two parts, each called "half Gilead." Josh. 12 : 2, 5. It would seem, then, that originally Gilead consisted of two divisions lying north and south of the Jabbok; while farther south lay the region variously designated "the land of Jazer," "Jazer and the villages thereof" (Numb. 21 : 32), "the plain of Medeba," "the land of the plain." Deut. 4 : 43. But the term Gilead came to be used in a wider sense of the whole tract between the Arnon and Bashan, and so we employ it here.

The northern boundary of Gilead is nowhere expressly given. The mountain range of Gilead, however, terminates with the Hieromax, which enters the Jordan a little south of the sea of Galilee, while north of this river the plain of Bashan is spread out. Here, then, is the natural division between Bashan and Gilead. By a looseness of expression the term Gilead seems to have been sometimes applied to the whole region beyond the Jordan. Deut. 34 : 1; Josh. 22 : 9; Judg. 20 : 1.

The term *Mishor*, plain, table-land, is applied, as a geographical term, to the highlands of southern Gilead (Deut. 3 : 10; 4 : 43; Josh. 13 : 9, 16, 17, 21; 20 : 8; Jer. 48 : 21), and should not be confounded, as is done in our version, with the *Shephelah*, or lowland of the Mediterranean coast; nor with the *Arabah*, waste, and *kikkar*, circuit, of the Jordan valley.

9. South of the Hieromax the mountains that had disappeared rise again, rather suddenly, along the valley of the Jordan, constituting the northern part of Gilead between the Hieromax and the Jabbok. The western side of these mountains presents steep slopes or steps, with intervening terraces and fertile tracts. The summit, in the northern parts, forms a broad ridge of uneven table-land. Robinson, Phys. Geog., p. 58. This region called *Jebel Ajlûn*, *Ajlûn mountain*, is populous and well cultivated. The Rev. Eli Smith, who travelled through it in 1834, says: "Jebel Ajlûn presents the most charming rural scenery that I have seen in Syria. A continued forest of noble trees, chiefly the evergreen oak (*Sindiân*), covers a large part of it, while the ground beneath is clothed with luxuriant grass, which we found a foot or more in height, and decked with a rich variety of wild flowers. As we went from el-Husn to Ajlûn, our path lay along the very summit of the mountain, and we

often overlooked a large part of Palestine on one side, and the whole of Haurân on the other." Second Appendix to Robinson's *Bib. Res.*, 3, p. 162, edit. 1841.

10. "South of the Jabbok, and extending from it to the deep chasm of the Arnon, is the range of mountains forming the southern part of Gilead." "From the Jabbok and from the Jordan valley the mountain rises steeply to a high uneven tract, on which, after an interval of two hours, lies the still higher ridge of *Jebel Jelâd* (Gilead), so called from a ruined town upon it." Robinson, *Phys. Geog.*, p. 59. The elevation of this mountain is given at three thousand six hundred and fifty feet above the Mediterranean. From its summit there is a very wide and splendid prospect. The slopes are clothed with forests of oak and other trees. *Es-Salt*, the ancient *Ramoth Gilead*, that is, *Heights of Gilead*, lies near the southern foot of *Jebel Jelâd*. "For six or eight miles south of *es-Salt* the country continues hilly, richly wooded, and picturesque. Farther south it spreads out into a high and wide plain, apparently on a level with the eastern desert, and bordered towards it by a chain of hills." Robinson, *Phys. Geog.*, p. 60. This is the *Mishor*, *plain* or *table-land*, described above, which Robinson thinks to be not less than three thousand feet above the Mediterranean, or four thousand three hundred above the Dead sea. *Ib.*, p. 61.

The whole of Gilead south of the Jabbok constitutes the modern district *el-Belka*, *the Belka*. The ridge of the *Belka* rises more gradually from the Jordan valley, but along the eastern shore of the Dead sea, all becomes wild and precipitous—a bare gray ridge, deeply furrowed by mountain-torrents, which cut through it from the high plateau above. After ascending some three thousand feet, we come upon an irregular table-land, diversified with undulating downs, low ridges, and stony tells. It is partially covered with grass such as is rarely met with in Western Palestine, except among the hills of Galilee and on the ridge of Carmel. These are the pasture-lands of Reuben and Gad. The whole district is well

described as "a land for cattle" (Numb. 32 : 1, 4); and Stanley (Sinai and Palestine, pp. 318, 319) well remarks on the important results which followed from the fact that it was on the *western*, not on the *eastern* side of the Jordan valley, that the great body of the Israelites settled. Thus they were made an agricultural instead of a nomadic people, and brought into connection with the western world in the way of both giving and receiving.

It was from one of the mountains of the Belka that Moses surveyed the promised land : "Get thee up into this mountain of Abarim, Mount Nebo, which is in the land of Moab, that is over against Jericho" (Deut. 32 : 49); "And Moses went up from the plains of Moab unto Mount Nebo, the top of Pisgah, which is over against Jericho." Deut. 34 : 1. "The plains of Moab" and "the land of Moab" are so called from the fact that this whole region had belonged to the territory of Moab, and had been but recently wrested from the Moabites by Sihon king of the Amorites. Numb. 21 : 26. *Abarim* signifies *regions beyond*, that is, east of the Jordan valley. "This mountain of Abarim" is simply the mountain range on the eastern side, opposite to Jericho. The scriptural notices of *Pisgah* (*division*) indicate that it was a *ridge divided into summits*, of which *the field of Zophim* (Numb. 23 : 14), *Peor* (Numb. 23 : 28), and *Nebo* (Deut. 32 : 49 ; 34 : 1) were parts. "Under the springs of Pisgah" (Deut. 3 : 17 ; 4 : 49 ; Josh. 12 : 3) might be better rendered, *under the ravines of Pisgah*; that is, under its western brow, which is cut up with ravines ; but either way, the expression is more appropriate to a ridge than to a particular summit. "The mountain of Nebo, the top of Pisgah" (as we may literally render the words), is then the summit called Nebo on the ridge of Pisgah. As this ridge lies "over against Jericho," we can have no difficulty in identifying it with the high mountain brow overlooking the mouth of the Jordan. But which particular summit Moses ascended we cannot determine. Tristram (Land of Israel, pp. 535-538) describes the "glorious panorama" from these heights, extending south "to Mount Hor and Seir, and the rosy granite peaks of Arabia;" southwest and west to the ridge of Hebron as far as Bethlehem and Jerusalem ; northwest to Gerizim, the plain of Esdraelon, and "the utmost sea" beyond ; north to Tabor and Hermon ; northeast to the vast Haurân and the tall range of Jebel Haurân, behind Bozrah ; eastward and southeastward over the "boundless plain, stretching far into Arabia, till lost in the horizon—one waving ocean of corn and grass."

It was from the same heights that Balaam, with Balak and the princes of Moab, surveyed the Israelitish camp lying below on "the plains of Moab." They are called "the high places of Baal" (Numb. 22 : 41) because



Baal was worshipped there, apparently on the top of Peor, whence his name *Baal-peor*. Numb. 25 : 3, 5. From "the field of Zophim on the top of Pisgah (Numb. 23 : 14) Balaam could see only "the utmost part of the people" (ver. 13); but from "the top of Peor that looketh toward Jeshimon" (the wilderness) "he saw Israel abiding in his tents according to their tribes," and exclaimed: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beside the waters." Numb. 24 : 2, 5, 6.

Tristram estimates the height of this brow at not less than four thousand five hundred feet. It is greatly to be regretted that, with such rare opportunities for surveying this region, he had neither compass nor barometer.

11. The three principal rivers of Gilead are the *Yarmûk*, the *Jabbok*, and the *Arnon*.

The *Yarmûk* is the Hieromax of the ancients. It flows along the northern border of Gilead, having its remote fountains in the ravines on the western slope of Jebel Haurân, and receiving also some tributaries from Jebel Heish and Gaulonitis. It exists as a permanent stream only in the lower part of its course. Here it flows through a deep and wild ravine, the sides of which are rugged cliffs of basalt. North of *Um Keis* are the hot springs of Amatha, rising up in the bottom of the chasm. The water is beautifully clear, but has a strong smell of sulphur, and deposits a yellow sulphureous crust upon the stones. They are much resorted to for medicinal purposes.

The *Jabbok*, now the *Nahr ez-Zerka* (*river Zerka*), enters the Jordan nearly opposite Nâbulus, and about halfway between the sea of Galilee and the Dead sea. It has its remotest sources in the plateau east of the mountains, through which it breaks down by a deep chasm to the Jordan. In summer the upper branches become dry, and it dwindles to a small stream; but in winter the river is often swollen and impassable. Travelers describe its banks as fringed throughout nearly its whole course with thickets of cane and oleander. It separates, as stated above, the province of Jebel Ajlûn from the Belka.

The *Zurka Main* and the *Arnon*, now the *Wady el-Mojib*, which flows into the Dead sea, have been already noticed (Chap. 4, No. 32). The *Arnon* forms the southern boundary of Gilead, separating it from the proper territory of Moab.

12. This region, now in great part desolate through the exactions of the Turkish officials and the ravages of the fierce

Arab tribes, is capable of supporting a numerous population, and it contains the ruins of many ancient cities.

*Gadara*, the *Um Keis* of the Arabs, stood on a partially isolated hill at the northwestern extremity of the mountains of Gilead, three miles south of the Hieromax. Its site is five miles east of the Jordan, and about six southeast of the sea of Galilee. It was a large and splendid city, and at one time the capital of Peræa. Its ruins occupy a space of about two miles in circuit, and there are traces of the ancient wall all round. At the base of the mountain, by the Hieromax, as already remarked, are the celebrated warm springs called Amatha by the ancients. From Gadara the adjacent district is called "the country of the Gadarenes." Mark 5 : 1 ; Luke 8 : 26. The northeastern declivity is full of tombs excavated in the limestone rock, and consisting of chambers of various sizes, some above twenty feet square, with deep recesses in the sides for bodies. In such tombs the demoniacs whom our Lord healed had their abode. Matt. 8 : 28 ; Mark 5 : 2, 3, 5 ; Luke 8 : 27. For fuller notices of this place, see Porter's Handbook, pp. 319, 320, and his articles in Smith's Bib. Dict. and Alexander's Kitto.

*Gerasa*, the modern *Jerâsh*, lay on the eastern border of Peræa, some twenty miles east of the Jordan, and more than that distance southeast of Gadara. Porter says that its ruins are by far the most beautiful and extensive east of the Jordan. The form of the city was an irregular square, each side measuring a mile. It was surrounded by a strong wall, with towers at intervals, much of which is still in a good state of preservation. Three gateways are still perfect ; and within the city upwards of *two hundred and thirty columns* remain on their pedestals. See Porter's Handbook, pp. 311-316 ; also Burckhardt's Travels in Syria, and Tristram's Land of Israel, pp. 560, 561.

A few miles below Beth-shean, on the opposite side of the valley, there comes down from the mountains of Gilead a wady called *Yâbis*, the exact Arabic representative of the Hebrew *Jabesh*. On the south side of the wady are the ruins called *Maklûb*, with no hewn stones distinguishable ; and farther down on the same side the more extensive ruins known as *ed-Deir*, which Dr. Robinson conjectures to be the site of the ancient *Jabesh-Gilead*. To this Tristram, who visited both ruins in 1864, gives his assent. The position answers well to the scriptural notices of *Jabesh-Gilead*, and is, moreover, six miles from Pella, the distance specified by Eusebius and Jerome in their Onomasticon, art. *Jabis-Galaad*.

*Jabesh-Gilead* first appears in the Old Testament in connection with the terrible vengeance visited upon it by the Israelitish tribes because its

inhabitants had neglected to aid them in punishing the Benjamites (Judg. 21 : 8-12); then again as besieged by the Ammonites and delivered by Saul (1 Sam., chap. 11), an act which they afterwards remembered and requited when they secretly removed the headless bodies of Saul and his sons from the wall of Beth-shean, burned them, and interred their ashes "under a tree at Jabesh, and fasted seven days." 1 Sam. 31 : 11-13.

*Pella* is not named in the Bible, but has become celebrated throughout Christendom as the place to which the Christians of Jerusalem withdrew for safety before the siege and overthrow of the city by Titus. Eusebius (Hist. Eccl., 3. 5) says that they did this in accordance with a revelation made to the approved among them before the war. Robinson has satisfactorily identified the site of Pella in the ruins upon a low flat tell or mound standing upon a narrow plain called by the Arabs *Tubakat Fahil*, *Terrace of Fahil*. It is about six miles from Pella to Jabesh-Gilead, on the road across the mountain to Gerasa, as given by Eusebius and Jerome. See farther in Robinson's Bib. Res., 3, pp. 321-325.

The site of *Ramoth-Gilead*, that is, *Heights of Gilead*, has already been mentioned as probably that of the village *es-Salt*, about two miles south-east of the highest peak of Mount Gilead. It lay in the territory of Gad. Josh. 20 : 8. "The situation is strong and picturesque. The hill on which it stands is separated by deep ravines from the higher mountains that encompass it; and its lower slopes are covered with terraced vineyards, while the neighboring hillsides and valleys abound with olive groves. On the summit stands the castle, a rectangular building with towers at the corners, and defended by a deep moat hewn in the rock." Porter in Alexander's Kitto. It was one of the three cities of refuge east of the Jordan. Deut. 4 : 43.

The scriptural history of Ramoth-Gilead is well known. In the reign of Ahab it was held by the Syrians. This monarch, with Jehoshaphat king of Judah, marched against it contrary to the prophetic warning of Micaiah, and was mortally wounded in the assault. 1 Kings, chap. 22. The struggle was renewed by Joram, the grandson of Ahab (2 Kings 8 : 28, 29), and apparently with success; for we find Jehu, one of his captains, at Ramoth-Gilead. There he was anointed as king in Joram's stead, and thence he rode in a chariot to Jezreel, and executed vengeance upon the house of Ahab. 2 Kings, chap. 9.

It would be interesting to know the site of *Mahanaim*, where the angels of God met Jacob (Gen. 32 : 2), and in later times an important walled town. Here Abner made Ishbosheth, Saul's son, king after the death of that monarch (2 Sam. 2 : 8, 9); here David also had his headquarters when he fled from Absalom (2 Sam. 17 : 24, 27); and to the same place apparently tidings of Joab's victory over Absalom and Absalom's death were brought



to David (2 Sam. 18 : 3 compared with verses 24, 33). The search for the site of this place has hitherto proved fruitless. *Mahanaim* lay on the border between the tribes of Gad and Manasseh (Josh. 13 : 26, 30), and also on the *western* border of the highland of Gilead adjacent to the Jordan valley; for when Ahimaaz ran from the field of battle to Mahanaim he "ran by the way of the circuit (kikkar), and overran Cushi" (2 Sam. 18 : 23), who seems to have taken a more direct but rougher route over the highland. The coast of Gad, again, extended evidently in a northern direction, "from Heshbon unto Ramath-Mizpah and Betonim;" and then, apparently in an easterly course, "from Mahanaim unto the border of Debir." Josh. 13 : 26. We are to look then for the site of Mahanaim in the northwestern corner of the highland of Gilead near to the Jabbok; the battle being, as we may suppose, in the heavily-wooded and rough region farther south (2 Sam. 18 : 6-9), where oak forests abound to the present day. See above, No. 9.

13. The southern part of the Belka east of the Dead sea contains the ruins of many ancient cities, some of which have preserved more or less perfectly their ancient names, by means of which they can be identified. At the time of the conquest of Canaan by the Israelites these belonged to the territory of Sihon king of the Amorites, "who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon." Numb. 21 : 26. But upon the decline and fall of the kingdom of the ten tribes, which included all the region east of the Jordan, *the Moabites repossessed themselves of this region*; and hence its cities are named by the prophets as belonging to Moab. See Isa. chaps. 15, 16; Jer. chap. 48; Ezek. 25 : 8-11. Among these cities may be named Heshbon, Elealeh, Baal-meon, Medeba, Kiriathaim, Dibon, and Aroer.

*Heshbon* is the modern *Hesbân*. It stood twenty-one miles east of the northern end of the Dead sea. The ruins of the town cover the sides of an insulated hill, but not a single edifice is left entire. Heshbon was the residence of Sihon. Numb. 21 : 26; Deut. 4 : 46. The ruins of *Elealeh*, the modern *el-âl* (*the height*), lie a mile northeast of Heshbon, on the summit of a conical hill commanding a wide extent of country. In the vicinity of Heshbon was a place called *Beth-baal-meon* (Josh. 13 : 17), and in shorter forms *Beth-meon* (Jer. 48 : 23) and *Baal-meon* (Numb. 32 : 38; 1 Chron. 5 : 8). At the distance of two miles southeast of Heshbon Burckhardt found ruins called *Myoun* (or, as Dr. Eli Smith

corrects it, *Mûn*), which are supposed to be those of the old Moabitish town. *Medeba* is the *Mâdeba* of the Arabs. The ruins lie about four miles southeast of Heshbon, with which they are connected by an ancient paved road. They occupy a low hill a mile and a half in circumference, but not a solitary building remains standing. *Kiriathaim* is supposed by Porter to be the modern *Kureiyât* which lies on the southwestern slope of *Jebel Attârûs*; but Grove (in Smith's *Bib. Dict.*) dissents. The ruins of *Dibon*, still retaining the name in the modern *Dhibân*, lie some four miles north of the Arnon. In *Isa. 15:9* it is called *Dimon* for the sake of an alliteration with the following noun: "The waters of *Dimon* are full of blood (Heb. *dâm*). *Aroer* stood south of *Dibon* on the brow of the precipice overhanging the Arnon. Its ruins bear the modern name *Arâir*. It must not be confounded with the *Aroer* farther north, before *Rabbah*, which belonged to the *Gadites* (*Josh. 13:25*). *Aroer* was in the southern extremity of the Israelitish territory east of the *Jordan valley* and *Dead sea*. It extended from *Aroer*, which is by the bank of the river *Arnon*, even unto *Mount Sion*, which is *Hermon*" (*Deut. 4:48*); just as on the western side it reached from *Beersheba* on the border of the southern wilderness to *Dan* at the base of *Hermon*. See farther in the *Handbook* of Porter and his articles in *Alexander's Kitto*, also Grove's articles in *Smith's Bible Dictionary*.

14. The present condition of the land of promise, which has now been surveyed in its whole extent, is a solemn commentary on the prophecies of the Old Testament; prophecies written centuries before the advent of Christ, and the fulfilment of which depended, under God's all-comprehending providence, upon trains of events which no human sagacity could foresee. More terribly than in the *Babylonish captivity* are fulfilled the words of inspiration in answer to the prophet's inquiry how long the blindness of the covenant people should continue: "Until the cities be wasted without inhabitant, and the houses without man, and the land be made desolate with desolation; and the Lord have removed man far away, and the forsaking be great in the midst of the land. *Isa. 6:11, 12*. The land of promise is, indeed, not utterly without inhabitant; for it, as well as the holy city, is "trodden down of the Gentiles, until the times of the Gentiles be fulfilled." But the covenant people are, and have been for many dreary centuries, "wanderers among the nations." Only a feeble and oppressed remnant is found in the

holy land; forbidden under penalty of death to tread upon the site of their ancient "holy and beautiful temple" where their fathers worshipped God, and permitted only to kiss the stones of its enclosure in a single place and bathe them with their tears, while they exclaim: "O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps." "We are become a reproach to our neighbors, a scorn and derision to them that are round about us." Psa. 79:1-4. Centuries of misrule have reduced to desolation large regions of Palestine. Only enough of culture remains to show what this land once was, and what it might be again under a good Christian government. On the territory east of the Jordan valley the curse has fallen, as we have seen, in double measure. Here are awfully fulfilled the words of prophecy: "Your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate" (Lev. 26:33, 34); "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof;" "In the city is left desolation, and the gate is smitten with destruction" (Isa. 24:1, 12); "I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:26, 27.

The Lord will "not make a full end." With the pouring out of his Spirit and the repentance of his covenant people shall come the full restoration of the former prosperity of the land; yea, more than all its former prosperity. "Upon the land of my people," says the sure word of prophecy (Isa. 32:13-18), "shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for



a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Then, in both the natural and the spiritual world, "the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with water" (Joel 3:18); "and they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited." Ezek. 36:35.

## CHAPTER VI.

## ANCIENT DIVISIONS OF THE ISRAELITISH LAND.

1. THE present chapter will be devoted mainly to the *ancient civil divisions* of the land of Israel. For clearness of apprehension, however, it seems proper to prefix a recapitulation of the *natural divisions* of the land, as they have been considered in the preceding chapters. Of these divisions *west of the Jordan valley* we have three enumerations in the book of Joshua; one partial, being that of the southern part (Josh. 10:40, 41), and two of the whole region (Josh. 11:16, 17; 12:7, 8). We begin with the third and final enumeration: "And these are the kings of the land whom Joshua and the children of Israel smote on the side of the Jordan westward, from Baal-gad in the valley of Lebanon even unto the mount Halak (*Bald mountain*) that ascendeth towards Seir: and Joshua gave it to the tribes of Israel for a possession, according to their divisions; in the *mountain* (*har, mountain*, here taken collectively), and in the *lowland* (*Shephelah*, the *low plain* of the Mediterranean coast), and in the *desert* (*Arabah*, the *valley of the Jordan*, and *Dead sea*), and in the slopes (*Ashedhoth*, see below), and in the wilderness (*Midhbar*, the desert part of the mountainous region bordering on the Jordan valley and the Dead sea), and in the *south* (*Negebh*, here a geographical division of the country, see below), the Hittite, the Amorite, and the Canaanite, the Perizite, the Hivite, and the Jebusite."

In the above description the *Bald mountain* (*Halak*) is probably, as suggested by Porter and others, the Scorpion cliffs (Chap. 1, No. 4) south of the Dead sea, which constitute the beginning of the ascent to the mountains of Edom.

The *mountain*, the *lowland*, to wit, of the Mediterranean

coast, and the *Arabah*, the desert valley of the Jordan and Dead sea, need no further explanation.

The word *Ashedhoth*, rendered in our version *springs*, properly denotes *outpourings*; and is commonly understood as denoting the *mountain slopes*, which pour out torrents of water through their ravines in the rainy season. We may render it *torrent-slopes*, or simply *slopes*. Here it naturally denotés the intervening belt of hills between the mountains and the Mediterranean plain, which constitute so striking a feature of their western side. Chap. 1, No. 7.

The *wilderness* belongs here to the land of Canaan. It is, then, the desert tract along the shores of the Dead sea, called also "the wilderness of Judah." Chap. 2, No. 24.

The *south* is the term applied to that part of the territory of Judah which lay south of a line drawn from about the latitude of Gaza eastward to Maon, and thence southeast to the southern extremity of the Dead sea. It differs strikingly in its physical character from the rest of Palestine. Chap. 2, No. 24.

In Josh. 10:40, 41, we have a partial enumeration of the same divisions south of Gibeon—the *mountain*, the *south*, the *lowland*, the *slopes*. The *wilderness* and the *Arabah* are omitted, as not coming within the territory of the kings mentioned in the chapter. The *land of Goshen*, on the other hand, is added, the situation of which is unknown. It may have been the continuation of the *slopes* on the south.

In Josh. 11:16, appended to an account of the conquest of the *northern part* of Palestine, we have an enumeration of the natural divisions of the land under two heads; first, those of the *southern part*—the *mountain*, and all the *south*, and all the *land of Goshen*, and the *lowland*, and the *Arabah*; *secondly*, the two main divisions of the *northern part*, the conquest of which had just been described—the *mountain of Israel* and its *lowland* (*Shephelah*). In this enumeration the two divisions of the *slopes* and the *wilderness*, that is, the western and eastern borders of the mountain, are omitted, perhaps as being included in it.



The natural divisions of the Israelitish territory *east of the Jordan valley and Dead sea* are the following :

(1.) The *Arabah eastward*, that is, that part of the Arabah which lies east of the Jordan. Deut. 3:17; 4:49.

(2.) All *Bashan*, the rocky part of which towards the east is called *Argob*. Deut. 3:4-10.

(3.) The *two halves of Mount Gilead* divided by the Jabbok, Deut. 3:12, 13.

(4.) The *Plain (Mishor, plateau, table-land*, Deut. 3:10; 4:43; Josh. 13:9; etc. "As a special appellative, it was given only to the great plateau of Moab, even as distinguished from that of Bashan, Deut. 3:10. This plateau of Moab commences at the summit of that range of hills, or rather lofty banks which bound the Jordan valley, and extends in a smooth, gently undulating surface, far out into the desert of Arabia." Porter in Alexander's Kitto. Using the term Gilead in its wider acceptance, we may say that the *Plain* is a part of it. The various Hebrew terms *Shephelah, Arabah, Kikkar, Mishor*, which are confounded in our version, represent, as we have seen, whenever they are used in a geographical sense, each its specific division of the promised land.

#### I. HEBREW DIVISION BY TRIBES.

2. The primitive division of the land of Israel was, as all know, *by tribes*. We are not able in all cases to determine the exact boundaries of the several tribes, owing to our ignorance of so many of the places by which their borders are designated. An approximation to the true form and extent of the territory allotted to each of the tribes is all that can reasonably be demanded. See the map of Palestine under the judges and kings.

3. The territory *east* of the Jordan and Dead sea, embracing "the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan," was given by Moses to the tribes of Reuben and Gad and half the tribe of Manasseh. Numb. 32:33. Of these two kingdoms that of Sihon extended on the *high land*

from the Arnon to the Jabbok, and along "*Jordan and his border*" to the sea of Galilee (Numb. 21:24; Deut. 3:16, 17; Josh. 13:15-28); that of Og included the highland of Gilead *north of the Jabbok* and *all Bashan* with Argob (Deut. 3:13-15; Josh. 13:29-31). The whole kingdom of Og was given to the half tribe of Manasseh, and that of Sihon was divided between the tribes of Gad and Reuben; Reuben having the southern part, and Gad the northern. Since the coast of Gad extended on the high land "from Heshbon unto Ramath-mizpeh and Betonim" (Josh. 13:26), evidently in a northern direction, while Heshbon itself with the neighboring places belonged to Reuben (ver. 17), we infer that the boundary of Reuben extended on the north just far enough to include Heshbon and the adjacent towns; that is, in all probability, as suggested by Porter in Alexander's Kitto, to the Wady *Hesbân* that enters the Jordan just north of the Dead sea. This would give to Reuben the slopes of Pisgah, Beth-peor, and Beth-jeshimoth (ver. 20), with a small part of "the Jordan and the border thereof" (ver. 23).

The territories, then, of the two tribes and a half beyond the Jordan were as follows:

That of *Reuben*, the region extending from the Arnon northward to the Wady *Hesbân* and eastward to the Arabian desert, and probably in part also to the territory of Ammon. Josh. 13:10.

That of *Gad*, the region extending from the border of Reuben northward on the highland to the Jabbok, and along the Jordan valley to the sea of Galilee; the eastern border being the country of Ammon. From a comparison of Deut. 2:19, where the Israelites are forbidden to appropriate to themselves any part of the land of Ammon, with Josh. 13:25, where "half the land of the children of Ammon" is allotted to the tribe of Gad, we infer with certainty that the Israelites found this half of the Ammonitish territory in the possession of Sihon, who had wrested it from the Ammonites, as he had from the Moabites their territory north of the Arnon. This fact explains perfectly

the charge brought three hundred years afterwards against the Israelites by the king of Ammon, that they had taken away his land, and Jephthah's answer. Jud. 11:12-28. Upon the decline and fall of the Israelitish kingdom, the Ammonites repossessed themselves of the territory of Gad. Jer. 49:1.

That of *the half tribe of Manasseh*, the half of Gilead which lay north of the Jabbok, and all Bashan with Argob. Its boundaries were on the west the valley of the upper Jordan and the sea of Galilee; on the north, Mount Hermon and the territory of Damascus (Ituræa having been added by subsequent conquest. 1 Chron. 5:18-22); and on the east the Arabian desert. "The country occupied by the Manassites east of the Jordan," says Porter (in Alexander's Kitto), "was the richest in all Palestine. It is to this day the granary of a great part of Syria."

4. The above named tribes had, on their eastern frontier the warlike and predatory Arabs of the desert. A notable expedition made against these by their combined forces in the days of Saul is described in 1 Chron. 5:18-22. On this occasion they took from the Hagarites and their allies "of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men a hundred thousand;" thus preparing the way for the extension of the Israelitish territory under Solomon to the Euphrates (1 Kings 4:24), according to the original grant made to Abraham (Gen. 15:18). It would seem, also, that the territory of Gad at one time overlapped that of Manasseh; for we read (1 Chron. 5:11, 16) that the children of Gad dwelt "in the land of Bashan unto Salcah."

The warlike valor of the Gadites is commended by Jacob and Moses, (Gen. 49:19; Deut. 33:20, 21), and by the author of the books of Chronicles (1 Chron. 12:8-15). It was signally manifested in the expedition against the Hagarites and their allies noticed above. Then was fulfilled the prediction of Jacob: "*Gad*" (meaning in Hebrew *troop*), "a troop shall assail him, but he shall assail it at the end:" or, "he shall assail its heel," that is, its rear when routed; and also the prediction of Moses: "Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm and also the crown of the head."



5. When the work of distributing the land *west* of the Jordan and the Dead sea to the several tribes had been commenced, and had advanced so far that the tribes of Judah and Ephraim, and the half tribe of Manasseh had received their inheritance, it was for some reason interrupted, and not resumed again till the tabernacle and camp of the Israelites had been transferred to Shiloh. Josh. chaps. 15-17 and chap. 18:1-9. Respecting the first attempt at distribution, it is worthy of notice that it was begun on too liberal a scale, the tribe of Judah receiving about *one-third* of this whole tract, or double its due proportion according to the census of the tribes recorded in the twenty-sixth chapter of the book of Numbers. The expectation at that time seems to have been that not only Philistia but the whole of Lebanon with its valleys as far as "the entrance of Hamath" would come into the possession of the tribes, according to the boundaries marked out in the thirty-fourth chapter of Numbers. But this expectation was never realized, except in a certain measure during the reigns of David and Solomon. The permanent northern boundary was *Dan* at the base of Mount Hermon, and on the southwest the Philistines retained possession of the Mediterranean plain. Thus the western border of the tribe of Judah was greatly abridged; and its territory was still further reduced, as we shall see, by the allotment of its southwestern section to the tribe of Simeon. Some of its cities in the northwest were also given to the tribe of Dan.

6. The territory originally assigned to *Judah* was in the southern part of Palestine, extending across the whole breadth of the land. It is sufficient, therefore, to give its northern boundary as marked out in Josh. 15:5-11. Here, passing from east to west, we have several well-known landmarks—the bay of the sea, at the uttermost part of Jordan (that is, the bay at the northwestern extremity of the Dead sea where the Jordan ends), En-rogel, the valley of Hinnom south of Jerusalem, Kirjath-jearim, Beth-shemesh, Timnath, the side of Ekron northward, Jabneel, the Mediterranean. The general course, then, was from the northern extremity of the Dead sea west-

ward to the Mediterranean; so that it struck the Kidron apparently a little southeast of Jerusalem, passed up that valley into the valley of Hinnom, and curved a little to the north between Hinnom and Timnath.

7. The inheritance of *Simeon* fell "within the inheritance of the children of Judah;" "for the part of the children of Judah was too much for them." Josh. 19:1, 9. Their territory is described only by its cities; among which are named Beer-sheba, Hormah, and Ziklag. Hence we infer that it lay in the southwest and south of Judah.

If Robinson is right in identifying *Hormah*, else called *Zephath*, with *es-Sufah* on the road from Petra to Hebron (Bib. Res., 2. 181), the territory of Simeon must have trended on the south of Judah far towards the Arabah. The so-called blessing pronounced by Jacob upon Simeon and Levi began with a denunciation of their cruelty towards the Shechemites, and ended with the words, "I will divide them in Jacob, and scatter them in Israel." Gen. 49:5-7. How these memorable words were fulfilled in the case of Levi, is well understood. How they were accomplished in the case of Simeon is not so clear. We have, perhaps, a part of their fulfilment in the record of the settlement of one part of the tribe at "the entrance of Gedor," and another on "Mount Seir." 1 Chron. 4:39-43. In the blessings pronounced by Moses (Deut., chap. 33), Simeon is not named. The remarkable decrease of the tribe, between the first and second census recorded in the book of Numbers, from 59,300 to 22,200, is worthy of notice. In the matter of Beth-peor, the tribe of Simeon had a bad preëminence; for it was "Zimri the son of Salu, prince of a father's house among the Simeonites," that brought the Midianitish woman into the camp in the presence of Moses and the whole congregation of Israel. Numb., chap. 25. Perhaps a double share of the plague and slaughter on that occasion fell upon this tribe. But another reason for the smallness of this tribe is assigned (1 Chron. 4:27), which began to operate, as it would seem, upon the departure of the Israelites from Egypt, at which time the tribe of Simeon was surpassed in number only by those of Judah and Dan. Shimei, a descendant from Simeon in the fifth generation, "had," says the record, "sixteen sons and six daughters: but his brethren had not many children, neither did all their family multiply like the children of Judah."

8. The territory of *Benjamin* was bounded on the south by that of Judah, and on the east by the Jordan. Its northern boundary passed up by the side of Jericho on the north to the

highland, and so westward on the south side of Beth-el to "the hill which is south of the nether Beth-horon." Thence it turned south to Kirjath-jearim, where it met the border of Judah. Josh. 18:11-15. As it included Ophrah (ver. 23), the line seems to have run in a northwesterly direction past Jericho, and to have afterwards curved towards the south.

The boundary excludes Beth-el (ver. 13); yet this city is afterwards named as one of the cities of Benjamin (ver. 22). Some have assumed here a corruption of the text; but, as Keil remarks (Commentary on Joshua), "It is quite possible that the town of Beth-el may have been assigned to the tribe of Benjamin, although the boundary of their territory ran along the southern side of that city." Thomson (*The Land and the Book*, 2, pp. 546, 547) conjectures that "the sea," named in ver. 14, is "a little lake near el-Jib" (Gibeon), that exists there in the wet season, and that it is the same as "the great waters that are in Gibeon." Jer. 41:12.

Jerusalem lay within the territory of Benjamin, in accordance with the prophetic words of Moses: "The beloved of the Lord shall dwell in safety by Him: He covereth him all the day long, and he dwelleth between His shoulders" (Deut. 33:12)—a double figure of covering with the wings as a bird and bearing on the shoulders as a father.

9. The district assigned to the tribe of *Dan*, as may be gathered from the enumeration of the border cities belonging to it (Josh. 19:40-46), lay west of Benjamin and partly of Judah, extending northwesterly so as to include the Mediterranean coast from Japho, that is, Joppa, as far south as the latitude of Ekron. Thus it included a part of the Philistine plain; of which, however, the Danites were not able to gain possession. Judg. 1:34, 35.

The lot of the children of Dan came out last; and the territory left for them was very small in consideration of their number, which was inferior only to that of the tribe of Judah. Josh. 19:47. Their country was further limited by their inability to drive out the Amorites of the plain. This evil they remedied by taking forcible possession of a very fertile region at the base of Hermon, as is described in the eighteenth chapter of the book of Judges, thus fulfilling the declaration of Moses (Deut. 33:22), "Dan is a lion's whelp: he shall leap from Bashan;" that is, as a lion from Bashan leaps upon his prey.



10. The account of the boundaries of *Ephraim* and *Manasseh* (Josh., chaps. 16, 17) is very obscure, owing to our ignorance of most of the landmarks named. It is plain, however, that the territory of Ephraim stretched across the whole land from the Jordan to the Mediterranean, having on the south the tribes of Benjamin and Dan. On the Mediterranean coast it extended north to the torrent of Kanah (*reeds*), the identification of which is difficult. The suggestion of Porter (in Alexander's Kitto), that the Kanah of Joshua is the modern *Nahr el-Akhdar*, which enters the Mediterranean about two miles south of Cæsarea, is worthy of favorable consideration: "Its banks are low, marshy, and covered with jungles of reeds."

The coast of *the half tribe of Manasseh*, as originally defined, began on the north at Asher (Josh. 17:7, 10), while that of Asher reached to Carmel westward (chap. 19:26), with a strip of the seacoast extending south so as to include Dor (chap. 17:11). The ridge of Carmel, then, was its boundary on the northeast, the territory of Ephraim on the south, and it touched upon Issachar on the east. It was thus nearly triangular in form. With this agrees the statement of Josh. 17:10, which may be literally translated: "On the south [of the torrent Kanah] it [the coast] belonged to Ephraim, and on the north to Manasseh, and the sea was its border: and they [the Manasites] touched upon Asher on the north, and upon Issachar on the east." They further received a liberal grant out of the territory of Asher and Issachar (ver. 11), so that their coast extended on the sea to the promontory of Carmel, and included the towns on the northeastern slope of Carmel, with some important places farther east.

We have seen that the portion of Manasseh *east* of the Jordan was the richest part of Palestine. That of Ephraim and Manasseh *west* of the Jordan was worthy also of the prophetic encomiums pronounced on it by both Jacob and Moses. Gen. 49:22-26; Deut. 33:13-17. They had the first choice after Judah, and they selected a portion blessed of the Lord "with the precious things of heaven, with dew and with the deep that croucheth beneath; and with the precious things of the increase of the sun, and with

the precious things of the produce of the moon; and with the choicest things of the ancient mountains, and with the precious things of the everlasting-hills; and with the precious things of the earth and her fulness; and with the favor of Him who dwelleth in the bush."

11. The boundaries of the four remaining Galilean tribes cannot be given with any degree of accuracy. The following is a general statement of their position and relation to each other.

*Issachar's* territory lay along the Jordan, having Ephraim on the south and Manasseh on the southwest, and it extended to Tabor. Josh. 19:17-23. In the words of Josephus (*Antiq.*, 5. 1. 22), it had "for its boundaries in length, Mount Carmel and the river [Jordan]; and in breadth, Mount Tabor;" that is, it extended in breadth from Ephraim north to Mount Tabor. Thus it included, in great part at least, the large and fertile plain of Esdraelon, the battle-field of nations, through which lay the route from Egypt on the south to Damascus and the eastern empires.

"Issachar," says Jacob's prophetic blessing, "is a strong-boned ass, crouching among the folds" (so the Hebrew is rightly rendered, Judg. 5:16). "And he saw rest, that it was good; and the land that it was pleasant; and he bowed his back to bear, and became subject to tribute" (Gen. 49:14, 15); the tribute, apparently, imposed on him by the chieftains who passed through and ravaged his fair inheritance, as is done by the marauding Arabs at the present day. Yet the men of Issachar are commended for their valor and alacrity in war (Judg. 5:15), and for their practical wisdom (1 Chron. 12:32), as men "that had understanding of the times to know what Israel ought to do."

12. Next above the tribe of Issachar was the territory of *Zebulun*. Josh. 19:10-16. It seems to have lain along the Jordan on the east from Issachar to the sea of Galilee. How far it extended westward towards the Mediterranean is uncertain. One of its landmarks was *Jokneam*, which has been, with a reasonable degree of probability, identified with the modern *Tell Kaimôn*, under Carmel, near the northwestern angle of the plain of Esdraelon (Robinson, *Bib. Res.*, 3, p. 115, note), so that it seems to have included the northern rim of the plain of Esdraelon.

According to Josephus (Antiq., 5. 1. 22), "the Zebulonites obtained by lot the land as far as the lake of Gennesareth, and extending by Carmel and the sea" (the Mediterranean). According to the division given in the book of Joshua, it could not have reached to the sea; for Asher reached to Carmel westward (chap. 19 : 26). But we may well suppose that afterwards it reached to the Mediterranean. Thus the prophetic words of Jacob had their fulfilment: "Zebulun shall dwell at the coast of the sea, and he [shall dwell] at the coast of ships; and his border shall be upon Zidon" (Gen. 49 : 13); that is, not the city of Zidon, but Phœnicia, the territory of Zidon. The words of Moses, "Rejoice, Zebulun, in thy going forth" (that is, in the activities of life), "and Issachar in thy tents" (Deut. 33 : 18), contrast the enterprise of Zebulun with the quiet of Issachar. See farther 1 Chron. 12 : 32-40.

13. Finally, at the extreme northern limit of Palestine lay the tribes of *Asher* and *Naphtali*, side by side; Asher on the west and Naphtali on the east. Josh. 19 : 24-39. The territory of Asher included the Phœnician coast as far as "Great Zidon;" but the Asherites obtained possession of it only to a very limited extent, as we learn from Judg. 1 : 31, 32. To Naphtali belonged most of the western coast of the sea of Galilee, with the warm and fertile valley of the upper Jordan, to the base of Lebanon.

Of the beauty and fertility of this part of Galilee all travellers speak in terms of admiration. It is well worthy of the prophetic encomiums pronounced upon it by Jacob and Moses: "Out of Asher his bread shall be fat, and he shall yield royal dainties" (Gen. 49 : 20); "Let Asher be blessed with children; let him be acceptable to his brethren; and let him dip his foot in oil;" "O Naphtali, satisfied with favor, and full of the blessing of the Lord, inherit thou the sea and the south." Deut. 33 : 23, 24. The Hebrew word rendered "the south" is *Darom*, and is entirely distinct from the geographical term *Negeb*, which is used of the south country in Judah. Here it probably means the south with reference to Lebanon—the warm and fertile valley of the Jordan, lying at its base. Jacob's blessing on Naphtali (Gen. 49 : 21) refers apparently to the personal qualities of the tribe. But the true rendering of the original is a matter of controversy.

14. The tribe of *Levi* received no separate territory, being maintained by the tithes paid by the other tribes. Numb.



18:20; 26:62; Deut. 10:9; 18:1, 2; Josh. 18:7. For their residence forty-eight cities with their suburbs were assigned to them, six of them being also cities of refuge, and these cities were distributed among all the other tribes. Numb. 35:1-8; Josh., chap. 21. Thus the prophetic announcement of Jacob respecting Simeon and Levi, "I will divide them in Jacob, and scatter them in Israel" (Gen. 49:7), was so fulfilled in the case of this tribe as to be made a blessing to the tribe itself and the whole nation; for the functions of the Levites were spiritual, and they became, in a measure at least, the instructors of the people.

In respect to the Levitical cities Moses gives the following directions: "And the suburbs [pasture-grounds] of the cities which ye shall give to the Levites from the wall of the city and outward shall be a thousand cubits round about. And ye shall measure without the city the east side [not, *on the east side*; for the Hebrew has the accusative case] two thousand cubits, and the south side two thousand cubits, and the west side two thousand cubits, and the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the city." Numb. 35:4, 5. The commentators have expended much labor, and proposed many plans, some of them very artificial, in the effort to bring these two verses into agreement with each other. See in Alexander's *Kitto*, art. Levites; and in Saalschütz *Mosaic Law*, chap. 8, § 7. The simplest explanation of the fourth verse, *taken in connection with the fifth*, is that which assumes that the suburbs of the Levitical cities "from the city wall and outward" extended in each direction a thousand cubits, when measured from the centre of the city, this being of a square form.

15. After the secession of the ten tribes, the whole southern kingdom, comprising the territory of Judah and Benjamin, was called by the name of *Judah*, while that of the ten tribes went by the name of *Israel*; or, as often in the prophets, *Ephraim*, from the leading tribe, and *Joseph*, from the father of the two great tribes of Ephraim and Manasseh. *Psa.* 78:67; *Ezek.* 37:16, 19; *Zech.* 10:6, 7.

We should naturally infer from the position of the tribe of Simeon that its territory must have fallen to the kingdom of Judah. But in 2 *Chron.* 15:9; 34:6, it seems to be distinguished from that of Judah.

## II. DIVISIONS OF PALESTINE IN THE ROMAN AGE.

16. It is well known that in our Saviour's time all Palestine west of the Jordan was divided into the three provinces of *Galilee*, *Samaria*, and *Judea*; although the latter, as we shall see, did not include the whole of the ancient kingdom of Judah.

17. *Galilee*, the most northern province, was bounded on the south by a line running along the base of Carmel by *Ginæa* at the southeastern extremity of the plain of *Esdraelon* to *Scythopolis* (the ancient *Beth-shan*) and the Jordan. Josephus, *Jewish War*, 3. 3. 1, 4; *Antiq.*, 20. 6. 1. If the line ran from *Ginæa* along the southern arm of the great plain, it struck the Jordan a little below *Scythopolis*, thus including *Gilboa* and the territory adjacent to *Scythopolis* on the south. It did not extend on the west to the Mediterranean, being cut off in that quarter by the Phœnician territory of *Ptolemais* (the ancient *Accho*), Phœnicia at this time extending, according to Josephus (*Antiq.*, 15. 9. 6), so far south as to include *Cæsarea*.

The province was subdivided again into *Upper* and *Lower Galilee*, the line of division running, according to Josephus (*Jewish War*, 3. 3. 1), "from *Tiberias* to *Chabulon* [*Caḅul*], near to which, on the seacoast, is *Ptolemais*." Hence "Lower Galilee included the great plain of *Esdraelon* with its offshoots, which run down to the Jordan and the lake of *Tiberias*; and the whole of the hill country adjoining it on the north to the mountain range." Porter in *Smith's Bible Dictionary*. Upper Galilee embraced the whole mountain range lying between the upper Jordan and Phœnicia to the northern extremity of Palestine.

The term *Galilee* signifies *circuil*, and is thought to have been originally applied to a small region of country in the northwest of the region which constitutes the Galilee of the New Testament. It was called "Galilee of the Gentiles" (*Isa.* 9 : 1 ; in *1 Mac.* 5 : 15 *Galilee of the foreigners*) from the great number of Gentiles who inhabited the region. Compare *1 Mac.* 5 : 17-22.

18. *Samaria* lay between Galilee on the north and Judea on the south. Its southern boundary corresponded substantially with that which separated the ancient kingdoms of Judah and Israel; in other words, it ran along the northern border of the tribe of Benjamin.

Josephus, speaking of the northern boundary of Judea, which separated it from Samaria, says (Jewish War, 3. 3. 5) that "it extends from the river Jordan to Joppa." He also says (ib., § 4) that Samaria extends, evidently in a southern direction, "from a village in the great plain named *Ginæa* to the toparchy of the *Acrabatenes*." *Acrabatta*, the modern *Akra-beh* (Robinson, *Bib. Res.*, 3, p. 296) lies some eight miles southeast of *Nâbulus*, and considerably north of a line drawn east from Joppa to the Jordan. But the toparchy of *Acrabatta* may have extended some miles south of the town.

19. *Judæa*, as a Roman province, extended south of Samaria to the Mediterranean. But that part of the ancient kingdom of Judah lying south of the mountains of Judah, and known as the *South* (Heb. *Negeb*) seems to have been included in the province of *Idumæa*; for Josephus expressly states (*Antiq.*, 5. 1. 22) that the tribe of Simeon "received that part of *Idumæa* which bordered on Egypt and Arabia."

The original territory of the *Idumæans* (*Edomites*) was Mount Seir, lying east of the Arabah, or southern continuation of the valley of the Jordan and Dead sea. But upon the decline of the Jewish power, and especially during the Babylonish captivity, the *Edomites* spread themselves over the region of the *Amalekites* south of Judah, and took possession of the southern border of Palestine. *Judas Maccabæus* found them in possession of *Hebron* and *Mareshah* and *Azotus*. *Antiq.*, 12. 8. 6. Although the *Idumæans* were conquered, they were permitted to remain in the region upon condition of their receiving circumcision (*Josephus*, *Antiq.*, 13. 9. 1), and thus the name of *Idumæa* was perpetuated.

20. The division of ancient Bashan into the four provinces of *Gaulonitis*, *Auranitis*, *Batanæa*, and *Trachonitis*, to which *Ituræa* on the northeast was added, has been already considered (Chap. 5, No. 2). *Galaaditis* is the ancient Gilead, with *Ammonitis* (*Ammon*) lying east of its southern part; and *Moab-*



*itis* (the Moab of Scripture) on the south. Josephus uses the term *Peræa*, that is, the *region beyond*, as substantially equivalent to Gilead. He gives the length of *Peræa* as extending north from Machærus to Pella; and its width east and west from Philadelphia (Rabbath Ammon) to the Jordan. Jewish War, 3. 3. 3. The site of Machærus, where, according to Josephus (*Antiq.*, 18. 5. 2), John the Baptist was imprisoned and beheaded, is supposed to be that of the ruined fortress Mkauer, on the north end of Jebel Attârûs. It was certainly near the Arnon, for Josephus says that the southern termination of *Peræa* was Moabitis.

## CHAPTER VII.

## CLIMATE, SOIL, AND NATURAL HISTORY.

## I. CLIMATE.

1. THE Scorpion cliffs (ascent of Akrabbim, Numb. 34:4) at the southern extremity of Palestine are in about north latitude 31 degrees; Tell-el-Kâdy (the ancient Dan) at the northern extremity is in north latitude 33 degrees 16 minutes. These two parallels of latitude run through our gulf states; the former a little north of Mobile in Alabama, the latter a little north of Milledgeville in Georgia. The latitude of the southern half of these two states corresponds, therefore, with that of Palestine. But the gulf states have in their southern half a comparatively level and uniform surface; the surface of Palestine is, as we have seen, wonderfully diversified: the gulf states have on the south and east an immense expanse of ocean, while Palestine is bordered on the south and east by the hot and dry regions of Africa and Arabia: the gulf states have on their western border the continent; Palestine has on the same border the Mediterranean sea. These differences of surface and relation to the surrounding regions produce corresponding differences of climate some of which are of a very marked character.

2. In our country, as in Europe generally, rain falls more or less during the whole year. But in Palestine it is confined to certain months. *The rainy and the dry season* constitute the two divisions of the year; the former being the *winter* or *cold* season, the latter the *summer* or *hot* season. When the rainy season has begun the *seed-time* comes, and at its close the *harvest*. Hence the division given in the book of Genesis (chap. 8:22), "seed-time and harvest, and cold and heat, and summer and winter," is for Palestine perfectly natural.

Against the idea of some expositors that six different divisions of the year are here meant, see Dehitzsch on Genesis 8:22. It is the two natural divisions considered in three different aspects.

3. The rains usually begin to fall in the last half of October or the beginning of November; and they continue into April, sometimes even till the first of May. The rainy season does not come suddenly, but by degrees, and it ends in like manner. It finds the earth hard-baked and incapable of being ploughed. The showers, coming at intervals, soften the soil, and give the husbandman an opportunity to plough his ground and sow his fields of winter wheat and barley. The rains are, as a rule, most abundant in the middle of the rainy season, but throughout the whole period there is an "alternation of groups of rainy days, followed by longer intervals of sunshine." Robinson, *Phys. Geog.*, p. 289.

The average annual fall of rain at Jerusalem for seven years is stated by Barclay (*City of the Great King*, p. 428) to have been 56.5 inches; which is about one-fourth more than the annual average for Massachusetts. But it all falls within the period of six months. We who live in this western world can with difficulty apprehend the force and beauty of the Psalmist's words (Psa. 65:9,10) where he describes the blessed influence of the early or former rains after a continuous drought of six months: "Thou visitest the earth, and waterest it abundantly: thou greatly enrichest it: the river of God is full of water: thou preparest the corn; for so hast thou prepared it. Abundantly watering its furrows, settling its ridges, thou makest it soft with showers: thou blessest its springing." The transformation is wonderful. The fields lately so brown parched and desolate, put on their robes of "living green," and all nature rejoices; "the pastures are clothed with flocks: the valleys also robe themselves with corn: they shout for joy; yea, they sing."

4. We are not to understand the language of the Scriptures in reference to *the early and the latter rain* as if these two periods were separated by a considerable interval of dry weather. "There are no definite and distinct seasons of early and latter rain, separate from the rest of the rainy season. The whole period from October to April constitutes only one continued season in which rain falls; without any regularly intervening term of



prolonged fair weather." Robinson, *Phys. Geog.*, p. 292. The terms former and latter rain *have reference to the labor of the husbandman*. "Should the early rain fail, or be too long delayed, so that the rainy season should begin at once with heavy and constant showers, there would be no opportunity for the husbandman to plough his ground or sow his seed; and there could be no crop. Or, if the latter rain, the showers of March and April, do not take place, the ripening grain and springing verdure are arrested, and do not reach their full maturity. In such case the crops are diminished, or fail altogether. On the other hand, when the latter rain occurs in full, the husbandman is never disappointed in his harvest." Robinson, *ibid.*

5. The prevailing winds of winter are westerly; and it is from the Mediterranean sea lying in this direction that the rains come. The west wind continues to blow "from one to seven or eight days at a time, continuing through each group of rainy days. Sometimes the west wind itself clears away the clouds; though fair weather more commonly follows a change of wind to the north or east." Robinson, *ib.*, p. 303. Next to the west wind, that from the east is the most common, and this usually brings serene weather. Respecting the *Sirocco*, or wind from the south quarter, see below.

When Elijah cast himself down on Carmel to pray for rain, he sent his servant seven times with the command: "Go up now, look towards the sea." The seventh time the servant returned with the report: "Behold there ariseth a little cloud out of the sea, like a man's hand." Immediately upon hearing this, the prophet sent the message to Ahab: "Prepare thy chariot and get thee down, that the rain stop thee not." 1 Kings, 18:41-46. Our Saviour alludes to the same phenomenon: "When ye see," says he (Luke 12:54), "a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is;" on which passage Robinson well remarks (*ib.*, p. 303): "It does not follow that it always rains when the west wind blows; but it is true that the west is the rainy quarter, and that in winter a west wind seldom fails, sooner or later, to bring rain."

6. The beginning of the *dry season* in April and May is delightful. The sky is serene, the air balmy, and the face of nature arrayed in verdure, with a profusion of gay flowers. All this

is portrayed with inimitable grace and beauty in the bridegroom's address to his bride (Cant. 2:10-13): "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree ripeneth her green figs, and the vines are in blossom; they give a goodly smell. Arise, my love, my fair one, and come away."

But as the dry season advances, this cheerful aspect of nature gradually disappears. The "grass upon the house-tops," which had sprung up during the rainy season, speedily withers. Next the fields lose their freshness and verdure, and the landscape becomes brown and parched. "The deep green of the broad fig leaves and the lighter shade of the millet is delightful to the eye amid the general aridness; while the foliage of the olive, with its dull grayish hue, scarcely deserves the name of verdure." Robinson as above, pp. 293, 294. Later in the season "the cloudless sky and burning sun dry up all moisture. The grass withers, the flower fades, the bushes and shrubs take a hard, gray look, the soil becomes dust, and the country assumes the aspect of a parched barren desert." Porter in Alexander's Kitto. If the usual showers have not fallen in the preceding rainy season, or if the early rains of autumn are withheld, great is the distress of man and beast: "Their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground is chapped, for there was no rain in the earth, the ploughmen were ashamed, they covered their heads. Yea, the hind also calved in the field, and forsook it, because there was no grass. And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass." Jer. 14:3-6.

7. The clouds that come in the rainy season from the Mediterranean deposit their moistures on the *western slope* of the

mountains of Judæa and Samaria: while the *eastern slope* of these mountains beyond their crest is left parched and desert. Where the mountain barrier ceases, as at the plain of Esdraelon, the desert ceases also. The higher mountains of Gilead, again, intercept the residuum of moisture brought to them from the west. When this is exhausted, the great Arabian desert begins. South of the Mediterranean sea the desert extends quite across the southern rim of Palestine to Egypt.

The same cause which operates in South America, where the east wind prevails, to make the eastern slope of the Andes a rainy and the western a dry region, operates in Palestine, where the western winds bring the rain, to produce a contrary result.

8. The *temperature* of the different sections of Palestine varies with their elevation. The valley of the Jordan and Dead sea, which is the most depressed, is the hottest region. The mountainous tracts on both sides of the Jordan valley are the coolest. Intermediate between these two extremes is the temperature of the Mediterranean plain.

9. The climate of the *mountainous regions* is temperate and salubrious. Except when the Sirocco blows, the days are never oppressively warm, and the nights are cool, often with a heavy dew. The westerly winds which prevail much of the time in summer, coming as they do from the Mediterranean, temper the heat of the dry season, and make it at Jerusalem, according to Barclay (*City of the Great King*, p. 49), "much more endurable than in any portion of the Atlantic coast of the United States from Maine to Texas. This is due not only to its [Jerusalem's] elevated position," . . . "but to a northwesterly breeze from the Mediterranean, which uniformly springs up as soon as the ground becomes somewhat heated—about eight or nine o'clock in the morning—and continues till ten at night." Respecting the climate of the hill country east of the Jordan we have but few observations. But from its elevation we naturally infer that it resembles that of the mountainous tract west of the Jordan valley. It wants, however, the moderating influence of the fresh breezes from the Mediterranean.



The highest elevation of the mercury recorded by Barclay at Jerusalem, is 92 degrees Fahrenheit, and the lowest—in a single instance immediately before sunrise—28 degrees. The mean annual average of temperature is 66.5 degrees, that of Boston being 49 degrees, of Philadelphia, 52 degrees, of New Orleans, 62 degrees, of San Francisco, 56 degrees. Slight frosts are quite frequent at Jerusalem, “sufficiently severe to blacken the fig-leaf prematurely in the fall. And although there may not be a particle of snow or ice for several consecutive years, in general, yet there were several snows—though of short continuance—during the winter of 1853-4 and 1854-5, and pellicles of ice at one time an eighth of an inch thick on thin sheets of water in places protected from the rays of the sun; and portions of ground similarly situated were slightly frozen for several days.” Barclay, p. 50. Robinson states (*Phys. Geog.*, p. 290) that “snow often falls at Jerusalem and in the hill country, mostly in January and February, to the depth of a foot or more; but does not long remain.” “During the whole winter the roads, or rather tracks, in Palestine, are muddy, deep, and slippery; so that the traveller at this season is subjected to great inconvenience and discomfort.” *Ib.*, p. 291. “Pray ye,” says our Saviour to his disciples, in anticipation of the overthrow of Jerusalem (*Matt.* 24:20), “that your flight be not in the winter, neither on the Sabbath-day.”

10. In the sunken valley of the Jordan, the lowest part of which is 1,300 feet below the level of the ocean, and about 3,900 below that of Jerusalem, snow never falls and winter is unknown, and the heat of the summer months is excessive.

Lynch's table of meteorological observations (official report, p. 74), gives for the Dead sea the following record:

April 18, Noon,	82 degrees Fahr.	April 23, 12 P. M.	74.5 degs. Fahr.
“ 19, 1 P. M.	87.5 “ “	“ 24, 6 A. M.,	78 “ “
“ “ 8 “	70.5 “ “	“ “ Noon,	90 “ “
“ “ 12 “	68 “ “	“ “ 8 P. M.	78.5 “ “
“ 20, 9 A. M.	88 “ “	“ “ 12 “	78 “ “
“ “ 12 M.,	89 “ “	“ 25, 6 A. M.	79 “ “
“ “ 8½ P. M.	72 “ “	May 6, 8 A. M.	92 “ “
“ 21, 8 A. M.	88 “ “	“ “ Noon,	97 “ “
“ 22, 8 P. M.	75.8 “ “	“ “ 2 P. M.	102 “ “
“ “ 10 P. M.	74 “ “	“ “ 12 P. M.	76 “ “
“ 23, 7 A. M.	85 “ “	“ 7, 8 A. M.	84 “ “
“ “ Noon,	86 “ “	“ “ 11 A. M.	106 “ “
“ “ 1 P. M.	90 “ “	“ “ 4 P. M.	93 “ “

The last two of the above days the mercury felt the influence of a Sirocco. Robinson and Smith's record for May 10-14, 1838, and for May 29 and 30, of the same year, is not materially different. Under a Sirocco, the thermometer rose, May 29, to 102 degrees.

On the Mediterranean plain but few observations have been made. Since, however, it has but little elevation above the sea, and is consequently more than 2,000 feet lower than Jerusalem, it must have a corresponding increase of temperature. Its climate, as already remarked, is intermediate between that of the Jordan valley and that of the mountainous tracts.

11. Besides the direct method of observations made with the thermometer, there are two other means of determining the average relative temperature of the different sections of Palestine. The first consists in comparing *the times of the barley and wheat harvest*. According to Robinson, "the barley harvest usually precedes the wheat harvest by a fortnight or three weeks." Phys. Geog., p. 301. The same author states (ib., p. 302) that "the wheat harvest in the Ghôr takes place [from May 7th to May 14th] about four weeks earlier than at Jerusalem; the two being hardly more than twenty miles apart. The harvest of the western plain lies between; about ten days later than in the Ghôr, and eighteen or twenty days earlier than on the mountains." The other means consists in noticing *the productions peculiar to the different regions*. Thus the valley of the Jordan and the Dead sea has, with an Egyptian climate, Egyptian plants also—the thorny lote-tree, the acacia, the dom-palm, the tamarisk, the papyrus, the apple of Sodom, the "camphire" or henna of the Arabs, the egg-plant, nightshade, and various other Egyptian trees and plants. Around Jericho date-palms were once abundant, and the sugar cane was cultivated there also. Palms also flourish with suitable culture, on the Mediterranean plain. The vine and olive, on the other hand, are the staple productions of the mountains.

12. The most disagreeable and oppressive wind of Palestine is the *Sirocco*, coming from any point of the southern quarter from southeast to southwest, and bringing hot dry blasts from

the African and Arabian deserts. These winds are marked by an oppressive sultriness which causes great lassitude and disinclination to all labor bodily or mental. Their extreme dryness closes the pores of the animal body, and has a withering effect upon vegetation. They bring from the deserts an impalpable dust, which gives a lurid appearance to the atmosphere, and which penetrates every part of the clothing and every crevice and cranny of the houses. These winds commonly last but a single day; but sometimes two or three days. See farther in Robinson's Phys. Geog., pp. 305, 306; and Buckingham's Lectures on Egypt; Barclay, pp. 51, 52.

According to Robinson the name *Sirocco* is but an Italian form of the Arabic *Shurkūyeh*, east wind. It was originally applied to the sultry south-east winds; then to all hot and sultry winds blowing from any quarter between the southeast and the southwest. This is the *south wind* referred to by our Saviour: "when ye see the south wind blow, ye say, A burning heat; and it cometh to pass." Luke 12:55. This also was the "vehement east wind" that "beat upon the head of Jonah that he fainted, and wished in himself to die." Jonah 4:8. The Sirocco sometimes blows with great violence, amounting to a hurricane. See Lynch's Expedition, p. 375; Robinson, Phys. Geog., p. 306. The oppressive stillness and sultriness that accompany the Sirocco are beautifully described in the book of Job (chap. 37:17): "Dost thou know how thy garments are warm, when the earth is quieted from the south wind?"

## II. SOIL.

13. The basis of the rocks of Palestine is *Jura limestone*, compact, hard, and full of caverns; above which, capping its hills in many places, are the remains of a more recent *chalk formation* abounding in flints. On the west side of the Jordan valley *sandstone* is rare; but on the eastern shore of the Dead sea sandstone underlies the limestone, and from Kerak south sandstone of singular forms and colors constitutes the mass of the mountains. In some parts—particularly from Beisân and northward on the west side of the Ghôr, as also in the region of Bashan east of the Jordan valley—this general limestone formation has been broken up, and volcanic rocks in the form of *black basalt* have



been protruded into it. The whole of the Lejah is, as we have seen, a sea of rough basaltic rocks, resembling an ocean of lava suddenly congealed.

14. The rocks of Palestine constitute the foundation of a *strong and fertile soil*, the natural capabilities of which are universally conceded. The cutting away of the ancient forests in Palestine is thought to have exerted a deteriorating influence on both the climate and the soil, by diminishing the amount of rain and exposing the naked surface of the earth for six months to the scorching rays of the sun. How far this cause may have operated it is difficult to determine. The curse of a bad government, which oppresses the husbandman without protecting him from the incursions of the predatory Arabs, is sufficient to account for the desolation that now reigns over so large a part of the promised land. The enormous crops of grain which the plains of Palestine yield wherever they are cultivated, and the no less enormous growth of thistles and other weeds where they are neglected, give proof of their capacity to be now, as anciently, the granary of the whole adjacent region. The palm-groves of Jericho have disappeared from the deterioration, not of the climate and soil, but of the people and government. Now, as of old, the hills of Judea are capable of being clad to their summits with vineyards and olive-groves. If all the rains of Palestine fall now during the winter months, so did they also in the days of Josephus, when "neither cowardice oppressed the men of Galilee, nor thinness of population the region; since it was fertile throughout, and abounding in rich pasture land, and planted with trees of all kinds; alluring by its luxuriousness even those who were least fond of agriculture. It was accordingly all cultivated by its inhabitants, and no part of it lay idle. The cities, moreover, were frequent, and there was every where a multitude of populous villages on account of the goodness of the soil, the least of which contained above fifteen thousand inhabitants." Jewish War, 3. 3. 2. He elsewhere says (Life, 45) that the number of these cities and villages amounted to two hundred and forty.

When Moses describes Palestine as "a land of brooks of water, of fountains and depths that spring out of valleys and hills" (Deut. 8:7), and as "a land of hills and valleys, that drinketh water of the rain of heaven" (Deut. 11:11), we must remember that his standard of comparison is not Europe or this western world, but Egypt, where there are neither fountains nor rain. From Moses' point of view both descriptions are strictly accurate. During the winter months Palestine "drinketh water of the rain of heaven;" and the "fountains and depths that spring out of valleys and hills," if not as numerous as in our highly favored country, are sufficient for the wants of the people, provided only their waters be rightly distributed. Several large fountains have been noticed in the preceding pages; and there are hundreds of others, many of them sufficient to turn each a mill-wheel, scattered through the length and breadth of the land. In the environs of Jerusalem, within a circuit of eight or ten miles, not less than thirty permanent fountains have been enumerated. See Barclay's *City of the Great King*, p. 544, seq.; Robinson, *Phys. Geog.*, pp. 238-264.

### III. NATURAL HISTORY.

15. It does not come within the plan of the present work to give an enumeration in detail of the various plants and animals belonging to Palestine. The reader will find such of them as are mentioned in the Scriptures described in the various Bible Dictionaries of the day, so far as they can be identified; for unfortunately in respect to the names of many plants and animals it is impossible to determine with any degree of certainty to what species the Hebrews applied them. All that will be here attempted is a general survey of the vegetable and animal kingdoms of Palestine.

16. Among the *plants that furnish food* to the human race wheat and barley hold the first place. What abundant crops of these grains the soil of Palestine yields is known to all. "The fat of wheat" and "the fat of kidneys of wheat" (Ps. 81:16; 147:14; Deut. 32:14), these are the terms used by the sacred writers in describing the wheat of Palestine. Twenty thousand measures of wheat with twenty measures of pure oil were given by Solomon to Hiram annually in return for his services. In enumerating the long list of products embraced in the commerce of Tyre, Ezekiel names for Judah and the land of Is-

rael "wheat of Minnith and Pannag and honey, and oil, and balsam." Ezek. 27:17. To these grains are to be added the leguminous plants—peas, beans, and various kinds of lentiles; millet, sorghum, rice in the swampy grounds bordering the lake Huleh; melons, cucumbers, pumpkins, and gourds; the whole store of garden vegetables—cabbages, carrots, lettuce, endives, etc. Many plants not known in ancient times have been introduced from abroad; as the potato, sweet potato, maize, banana, sugar-cane, etc.

17. Of plants that furnish *clothing*, cotton, hemp, and flax are cultivated in Palestine: but the latter not very abundantly at the present time. Silk is once mentioned in the New Testament as an article of commerce (Rev. 18:12); perhaps also in the Old Testament by Ezekiel (chap. 16:10, 13) under the name *meshi*. No notice of it occurs at an earlier date.

18. Of *fruit-bearing trees* the vine, olive, fig, pomegranate, and sycamore are often mentioned in Scripture. To these must be added the apple, quince, apricot, mulberry, prickly pear, hawthorn, orange, shaddock, lime, etc. The date-palm, once so common, is now found at various places along the maritime plain, but scarcely elsewhere.

Palestine has always been celebrated for the excellence of its vineyards. It is said that no vines can vie for produce with those of Judæa. Dr. Hooker (in Smith's Bible Dict., art. Palestine) speaks of bunches produced near Hebron which are sometimes so long that, "when attached to a stick which is supported on the shoulders of two men, the tip of the bunch trails on the ground." Compare Numb. 13:23. The terraced hills of Judæa were once covered in great part with vineyards, and could be again under suitable culture.

Next in importance to the vine is the olive. The olive-tree, with its gray bark, knotted and gnarled limbs, and dull foliage, forms a very striking feature of the landscape of Palestine. Olive orchards with their precious crop constitute now, as from time immemorial, one of the chief sources of wealth to the inhabitants of the land. "Corn and wine and oil"—by these three staple products the holy land is often characterized.

The fig constitutes another important crop. It is planted like the olive in orchards, which are carefully cultivated, and it bears two or three crops in the year.

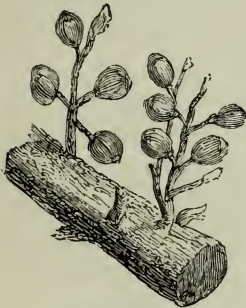




PALM-TREES.



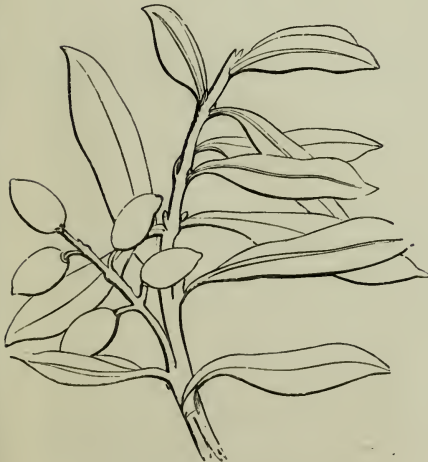
POMEGRANATES.



SYCAMORE.



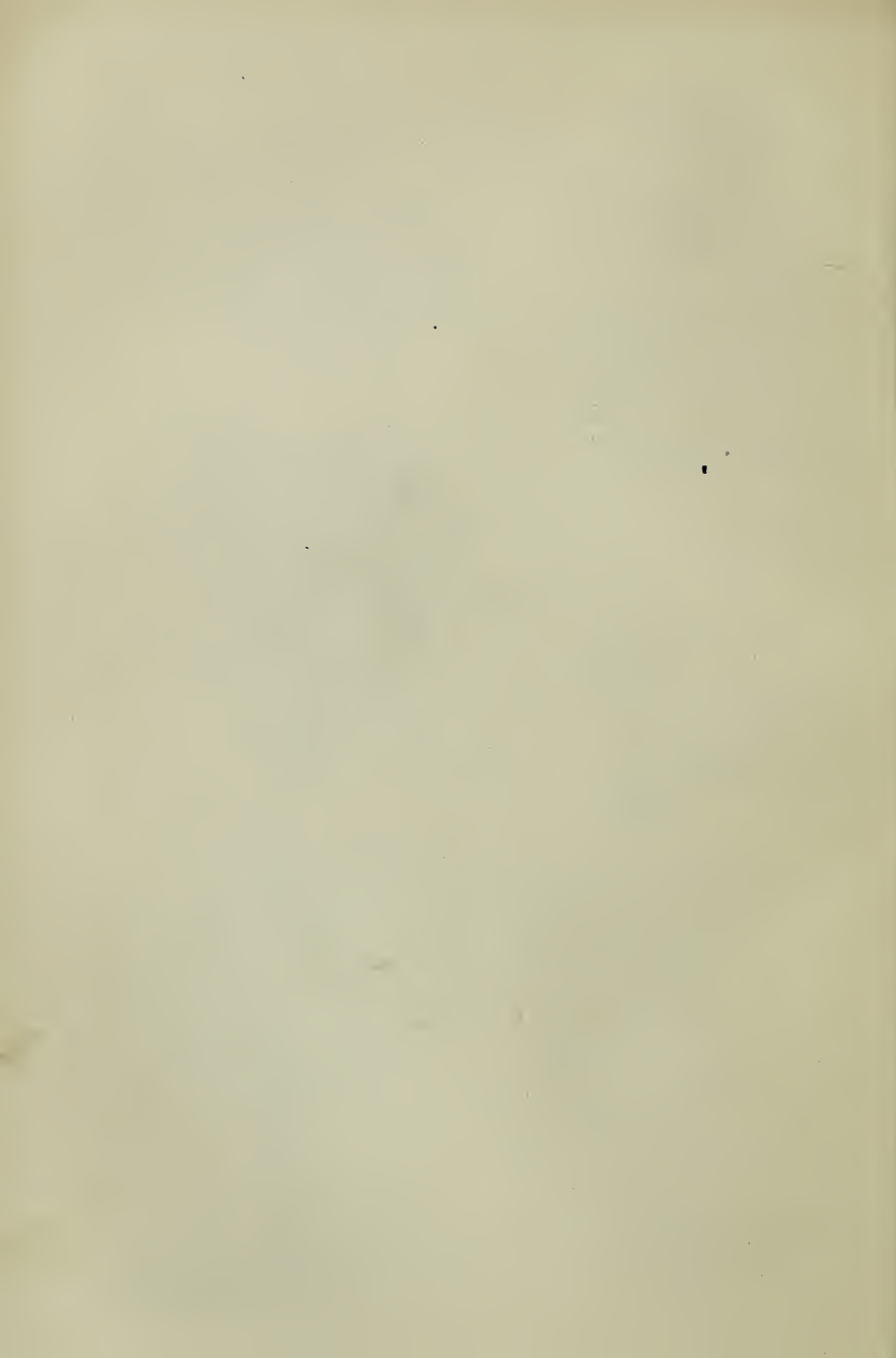
FIG.



ALMONDS.



ALMOND-TREE.



The sycamore is a species of fig with a leaf resembling that of the mulberry. Hence its Greek name *sycamoros*, that is, *fig-mulberry*. The tree, which is of considerable size, thrives on the plains and in the vales where it is not exposed to severe cold. 1 Chron. 27 : 28. The fruit grows directly from the trunk itself on little sprigs, and in clusters like grapes. Though inferior to the true fig, it constitutes an important article of food. Its wood, though light and porous, is very durable; and was much used anciently for doors and various articles of furniture; for mummy cases also, it is said.

The pomegranate is rather a bush than a tree, with a dark green foliage and crimson flowers. It bears a large reddish-colored fruit filled with numerous seeds, surrounded with juicy pleasant tasted pulp. The beauty of the fruit caused it to be selected as an ornament of the high-priest's robes (Ex. 28 : 33, 34; 39 : 24-26); and of the pillars to Solomon's temple (1 Kings 7 : 18, 20, 42); and in Canticles the bridegroom says to the bride (chap. 4 : 3): "Thy temples are like a piece of a pomegranate within thy locks."

What kind of tree was denoted by the Hebrew *tappuah*, rendered in our version *apple* and *apple-tree*, is a matter of doubt. The corresponding Arabic word *tuffâh* denotes apple; but also lemon, peach, apricot, etc. Thomson (Land and Book, 2, pp. 328, 329) decides for the apple. Tristram (Land of Israel, pp. 604, 605) dissents from this view. He would prefer the meaning *citron* to that of apple, but has no hesitation in expressing his opinion that the *apricot* alone is the apple of Scripture. The tree yields a pleasant shade (Cant. 2 : 3; 8 : 5), and its fragrant golden fruit has, he thinks, all the qualities ascribed to the apple of the Old Testament. Prov. 25 : 11; Cant. 2 : 5; 7 : 8. The prevailing opinion is that the *citron* is the apple of Scripture.

*Oranges* are apparently of later introduction. Joppa on the Mediterranean plain is surrounded by gardens containing groves of oranges and date-palms, with lemons, citrons, and bananas. The hedges of these gardens are formed by the prickly pear, itself yielding a fruit extensively eaten by all classes.

19. Among *nut-bearing and other forest-trees* may be mentioned the walnut, almond, pistachio, carob-tree, oak, plane-tree, wild-olive, etc. The banks of the Jordan are lined with the oleander, poplar, willow, tamarisk, and other trees and shrubs, along with dense jungles of canebrakes. The oleander, with its gay flowers, fringes the banks of lakes and pools, and fills the ravines where water runs during the whole or most of the year.



The most common forest tree is the *oak*, of which there are three species. Except some forests of pine on the seacoast, ridges of Carmel, and a few other high crests, the oak alone forms continuous forests. It is most abundant in Bashan and Gilead. The valonia oak (*Quercus ægilops*) is probably the prevailing oak of Bashan and Gilead. Its thick gnarled limbs answer well to the thick boughs of the great oak that caught Absalom's head as his mule rushed under them in the flight from Joab's men, 2 Sam. 18:9.

Of the *pistacia* there are three species. That which yields the pistachio nut (*Pistacia vera*) is rare; but the two other kinds, the lentiscus and terebinth, are very common. The former is a bush conspicuous for its dark evergreen leaves and numberless scarlet berries; the latter becomes a large tree.

The *carob-tree* (*Ceratonia siliqua*) is related to the locust family. Its large pendulous pods filled with a sweetish pulp are extensively used as food for cattle, horses, mules, and swine. These are "the husks [*keratia*, *carob-pods*] that the swine did eat." Luke 15:16.

20. *Odoriferous* plants abound on the hills of Palestine. Dr. Hooker specifies marjoram, thymes, lavenders, calaminths, sages, and tencrums. Fennels also, and mustard of gigantic size, with other umbelliferous and cruciferous plants are very common.

What was the plant known to the Hebrews by the name *Ezobh*, which the translators render by the word *hyssop*, is a matter of uncertainty. The various conjectures may be seen in the modern Bible Dictionaries, which, however, shed but little light on the question. Thomson (Land and Book, 1, p. 161) speaks of having seen a variety of hyssop having the fragrance of thyme, with a hot, pungent taste, and long slender stems. Such a plant would agree well with the qualities ascribed to the hyssop of Scripture.

21. We have already noticed the fact that in the deep sunken valley of the Jordan and Dead sea many *Egyptian plants* are found, and some that belong to the flora of India. Such are the thorny lote-tree, the zukkûm that yields the false balsam, the henna, the apple of Sodom, the mad apple, etc. One of the most interesting plants of this region is the *papyrus*, said to have once grown on the banks of the lower Nile, but which is now found without the tropics only in one spot in the island of

Sicily, and in certain localities of modern Syria. It abounds in the marshes by the upper lakes of the Ghôr, and is said to grow near Haifa at the foot of Carmel and elsewhere. Hooker in Smith's Bible Dict., art. Palestine.

The papyrus is the *babeer* of the Arabs (*b* being, as usual with them, substituted for *p*). It is a tall stout three-cornered plant, growing to the height of eight or ten feet, and ending above in a wide-spreading broom-like tuft. "It imparts," says Thomson, speaking of the marshes of the Hûleh (1, p. 401), "a singular appearance to the whole marsh, as if ten thousand thousand brooms were waving over it." Of this plant the ancients manufactured paper, and hence the name—*paper* from *papyrus*. The Arabs make mats of it for the walls and roofs of their huts.

22. The green compact turf of England and the United States is rarely found in Palestine; but the *variety and beauty of the wild flowers* at the close of the rainy season is wonderful. Particularly worthy of notice is the predominance of those which have a scarlet hue—scarlet anemones, wild tulips, poppies, etc.

"Of all the ordinary aspects of the country, this blaze of scarlet color is perhaps the most peculiar." Stanley, Sinai and Palestine, p. 137. The brilliancy of the vernal flora of Palestine is often noticed by Tristram: "The lovely scarlet anemone," writes he at Bethlehem, under date of Feb. 11 (Land of Israel, pp. 403, 404), "was coming into flower, and showing signs of spring; pretty little annuals—a pink *lychnis*, *saponarias*, blue *pimpernels*, and red *valerians*—carpeted with a sheet of color the soil under the olive-trees." Feb. 26th, near Nazareth, he writes: "The ground was carpeted with brilliant patches of anemone and other red flowers, bunches of lovely *cyclamen*, composite flowers in endless variety, not omitting a blue *iris* and species of *periwinkle*." In view of the blaze of bright flowers how natural and apt is the Saviour's illustration: "Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these." Matt. 6:28, 29.

23. As the dry season advances, this gorgeous carpeting of flowers withers away along with the tall thistles, the matted thorns, and the sprawling brambles. Then their common destiny is to feed the fires of the inhabitants; for in this land, so bare of forest-trees, fuel is a very precious article. The dry

stalks of the lily and thistle are cast together into the oven. "If," says the Saviour (Matt. 6:30), "God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

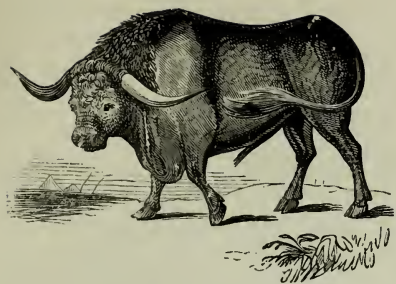
The dried ordure of animals is carefully gathered up and used for fuel along with the withered stalks of flowering plants, thistles, brambles, thorns, and weeds of all kinds. "You see," says Thomson (Land and Book, 1, p. 81), "an immense quantity of this low matted thorn-bush collected around them. That is the fuel with which the lime is burned. And thus it was in the days of Isaiah. 'The people shall be,' says he, 'as the burnings of lime; as thorns cut up shall they be burned in the fire.' Those people among the rocks yonder are cutting up thorns with their mattocks and pruning-hooks, and gathering them into bundles to be burned in these burnings of lime."

24. The *domestic animals* of Palestine—the ox, sheep, goat, ass, camel—are well known. Horses also were in use on the plain country, among the native inhabitants of Canaan, at the time of the conquest; for we repeatedly read of their chariots of iron, by the help of which they successfully withstood the Israelites (Josh. 17:16; Judg. 1:19; 4:3). But among the Israelites themselves horses and mules did not come into common use till a later period. In Palestine, as throughout the East generally, the buffalo, which is larger and stronger than the ox, is domesticated, and much used for ploughing and draught purposes. It is also found wild in the marshes about the upper lakes.

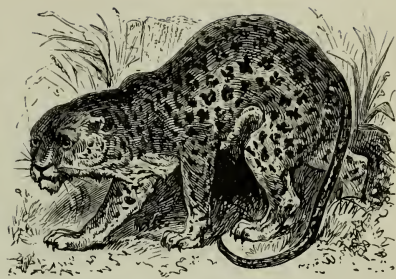
Tristram saw "herds of buffaloes standing half buried in the mud" in the marshy ground bordering the sea of Galilee (Land of Israel, p. 429); and in the morasses of the Hûleh "herds of ill-looking buffaloes were wallowing in the mud, or standing with only their noses out of water" (ib., p. 588). These may be, as he suggests, the true representatives of the "bulls of Bashan."

The Mosaic law discouraged the multiplication of horses (Deut. 17:16); but Solomon introduced them in great numbers (1 Kings 10:26; 2 Chron. 1:14). *Mules* are first mentioned in David's time (2 Sam. 13:29); for in Gen. 36:24 the Hebrew word rendered *mules* might be better translated *warm springs*, as in the Vulgate. Indeed, the Levitical law (Lev. 19:19) forbade the breeding of mules.





THE BULL OF SYRIA.



THE LEOPARD.



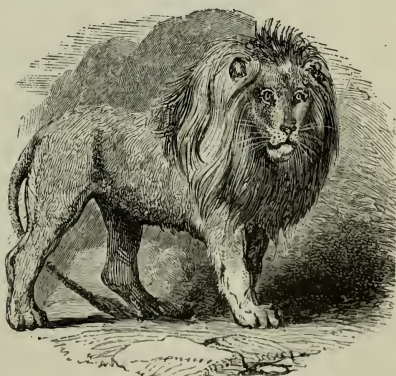
THE FAT-TAILED SYRIAN SHEEP.



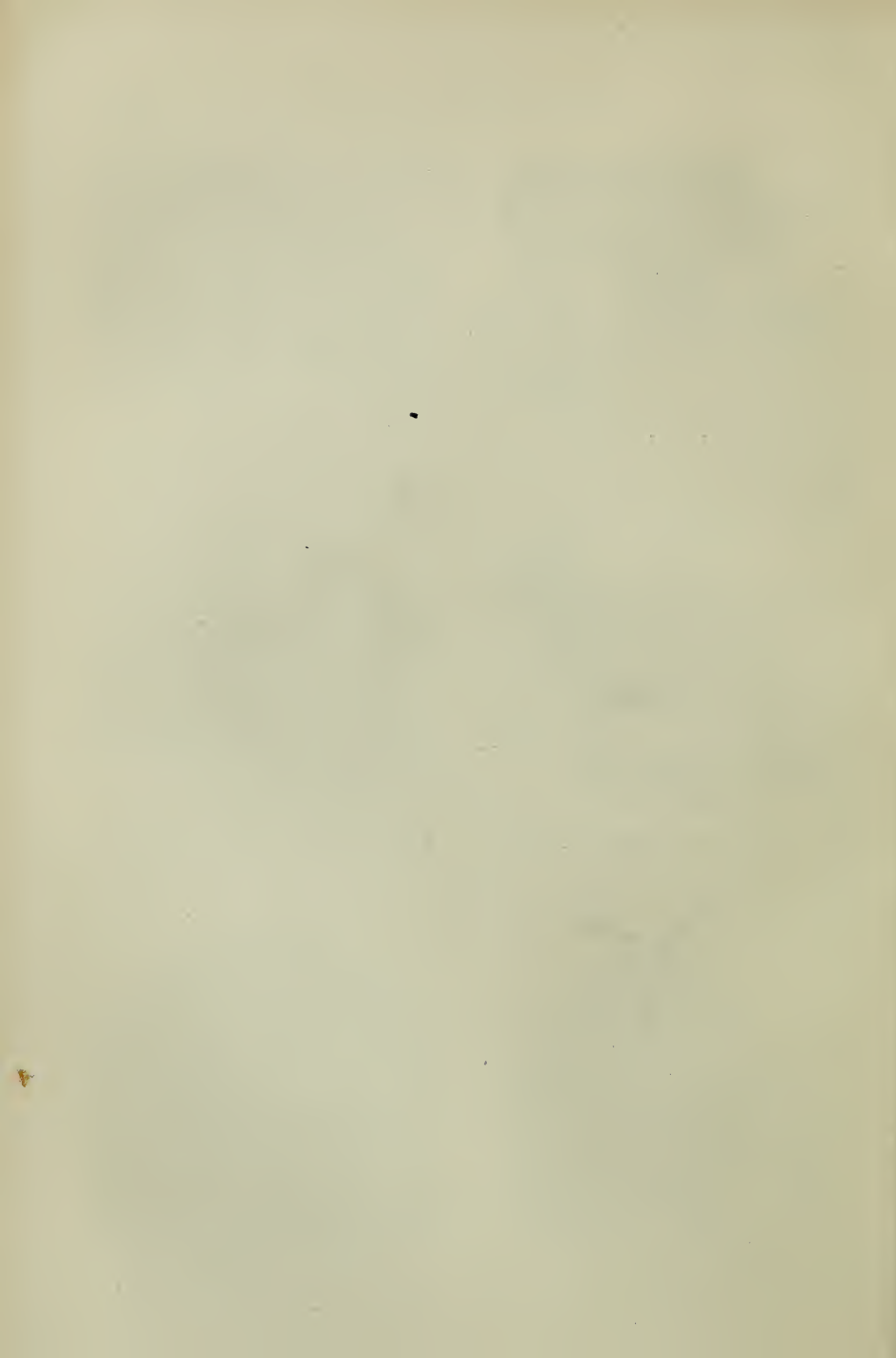
ROE AND ROEBUCK: ANTILOPA DORCAS.



HEAD OF THE SYRIAN GOAT.



THE LION



The broad-tailed variety of sheep is very common in Palestine. The tail is the part (rendered *rump* in our version) which was to be removed in the case of certain sacrifices, and burned on the altar. Lev. 3 : 9 ; 7 : 3 ; 8 : 25 ; 9 : 19. Its weight is often fifteen pounds and more.

25. Of the *wild animals* mentioned in Scripture, the lion has disappeared from Palestine ; and the bear, once common in the land, is very rare at present, except in the mountains of Lebanon. Tristram encountered a brown Syrian bear in the *Wady Hamâm*, which enters the plain of Gennesaret at its western side. Other wild beasts are the leopard, wolf, hyena, jackal, fox, with a multitude of smaller animals.

The leopard, wolf, and hyena are not common. The leopard inhabits the heights of Lebanon and Hermon, and is occasionally found in Palestine ; in the jungles of the Jordan, for example, and the canebrakes around the fountains on the shore of the Dead sea. Tristram, pp. 242, 274. Tristram saw wolves in the wilderness of Judah at Mâr Sâba and farther south (pp. 267, 268, 367) ; and he several times speaks of hyenas as inhabiting the Ghôr (pp. 242, 275, 325). Jackals are extremely numerous, as is sufficiently attested by their nocturnal howlings. The Hebrew term *Shual*, rendered in our version *fox*, seems to include both foxes and jackals. The latter go in troops, and are easily caught. The three hundred foxes of Samson (Judg. 15 : 4) may have been jackals. The jackal, like the hyena and vulture, feeds upon carrion. To "fall by the sword" and "be a portion for foxes" (Psa. 63 : 10) is to be left on the battle-field to be the prey of jackals, which here represent all beasts that feed on carrion.

The jungles of the Jordan and the marshes of the upper lakes are the favorite haunts of wild swine.

It is generally agreed that the Hebrew term *shaphan*, which our translators have rendered *cony*, is the *Syrian hyrax*, which has its retreat in rocky cliffs. Tristram describes it as "about the size of a well-grown rabbit, with short ears, round head, long plantigrade foot, no tail, and nails instead of claws. With its weak teeth and short incisors, there seem few animals so entirely without the means for self-defence. 'The conies are but a feeble folk, yet make they their houses in the rock.' Prov. 30 : 26. But the stony rocks are a refuge for the conies, and tolerably secure are they in such rocks as these. No animal ever gave us so much trouble to secure" (p. 250). The shaphan is not properly a ruminant, but is placed with ruminants in a popular classification (Lev. 11 : 5). "It is quite sufficient," says Tristram (p. 251), "to watch the creature working and moving its jaws, as it sits in a chink of the rocks, to understand how any one wri-



ting as an ordinary observer, and not as a comparative anatomist, would naturally thus speak of it."

Besides the use of the *dog* to guard the shepherd's flocks (Job 30 : 1 ; Isa. 56 : 10), multitudes of dogs without owners wander in troops through the cities and villages of the East in search of food. To this fact there are various allusions in the Old Testament (1 Kings 14 : 11 ; 16 : 4 ; 21 : 24 ; 2 Kings 9 : 10, 36 ; Psa. 22 : 16 ; 59 : 6, 14, 15 ; Jer. 15 : 3 ; Luke 16 : 21). These "greedy dogs," feeding on offal and dead bodies, were to the Hebrews preëminently unclean (Matt. 7 : 6) ; and they represent the shamelessly impure among men. Phil. 3 : 2 ; Rev. 22 : 15. In Deut. 23 : 18 the word *dog* represents a *Sodomite*. Compare ver. 17.

26. Now, as anciently, Palestine abounds in numerous kinds of birds. Among birds of prey and such as feed on carrion may be named eagles, vultures, falcons, kites, owls, ravens. Among marsh and water fowl are cranes, herons, bitterns, cormorants, curlews, pelicans, gulls, ducks, teal, etc. "The rocky hill-sides abound with partridges and quails ; the cliffs in the glens with pigeons ; the bushes with turtle-doves." Alexander's *Kitto*, art. Palestine. Among singing-birds is the *bulbul*, or Palestine nightingale, which, says Tristram (p. 201), "positively swarm" in the thickets which line the Jordan, "almost every tree being inhabited by a pair, and the thickets reëchoing with their music."

The number of rock-pigeons is immense. "No description," says Tristram (p. 446), speaking of Wady Leimûn, a narrow gorge opening upon the sea of Galilee, with limestone cliffs from five hundred to seven hundred feet high, perforated with innumerable caves, "can give an adequate idea of the myriads of rock-pigeons. In absolute clouds they dashed to and fro in the ravine, whirling round with a rush and a whirr that could be felt like a gust of wind." This passage well illustrates Solomon's description of his bride : "O my dove, in the clefts of the rock, in the hiding-place of the ledges." Cant. 2 : 14.

27. Of *reptiles* we notice only those of the serpent kind. Besides the generic word *nahash*, *serpent* (also *tannin*, *dragon*), the Hebrew uses several terms, apparently all specific, for venomous serpents.

*Achshub*, in our version *adder* (Psa. 140 : 3) ; *epeh*, in our version *viper* (Job 20 : 16 ; Isa. 30 : 6 ; 59 : 5). The particular species is not known in either case.



THE VULTURE.



THE FOX, OR JACKAL.



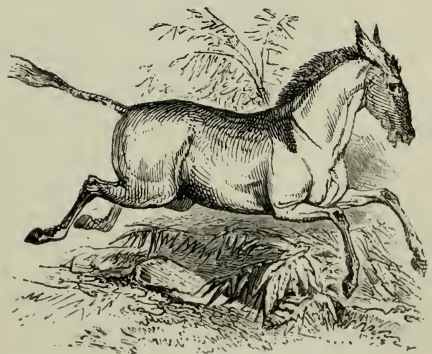
THE CONEY.



THE SCREECH-OWL.



THE EAGLE.



THE WILD ASS.





*Pethen*, rendered *adder* in the book of Psalms (58 : 4 ; 91 : 13) ; elsewhere *asp* (Deut. 32 : 33 ; Job 20 : 14, 16 ; Isa. 11 : 8). The prevailing opinion is, that this word denotes the *Naja haje* of naturalists, which is nearly allied to the cobra of India. It has the body spotted with black and white, and is very venomous.

*Shephiphon* (Gen. 49 : 17), rendered *adder*. It is thought by some to be the *horned cerastes*.

*Tsepha* and *tsiphoni*, once rendered *adder* (Prov. 23 : 32) ; elsewhere cockatrice (Isa. 11 : 8 ; 14 : 29 ; 59 : 5 ; Jer. 8 : 17). The particular species is unknown.

It remains to consider the term *saraph*, *burning* or *fiery*, used with or without the addition of *nahash*, *serpent* (Numb. 21 : 6, 8 ; Deut. 8 : 15). In Isa. 14 : 29 ; 30 : 6, the epithet *flying* is added. No serpents have wings, but some of them have the habit, when excited, of raising themselves up on the coil of the tail, and expanding the skin in the upper part of the body below the neck into a thin disk, before they make the fatal spring. This cannot enable them to fly, though it may perhaps help them in throwing themselves upon the victim. Such a spring from an upright position, with the skin of the neck expanded, may possibly have suggested the epithet *flying*. Some have supposed that they were called flying serpents from their power of darting at their prey from trees, or of swinging themselves from limb to limb. But we need more light concerning the habits of the serpent in question.

28. Concerning the *fishes and marine animals* of Palestine and the adjacent seas our information is very scanty. "The great fish" that swallowed Jonah is not said to have been a *whale*. It is from the Alexandrine version that the rendering whale comes, apparently in the sense of any great sea-monster. That there exist in the Mediterranean sea fish capable of swallowing a man entire is a well-attested fact. The question concerning the particular species is unimportant ; since, whatever it may have been, his preservation in the belly of the fish, as well as his deliverance thence, was miraculous.

The *tahash*, rendered in our version *badger*, is thought by many to have been some species of the marine animals that anciently abounded in the Red sea, possibly the seal or the dugong. Others incline to the opinion that it was of the antelope family ; mainly on the ground that the antelope was, according to the Mosaic law, a clean animal.

In the Round Fountain (*Ain el-Mudawwarah*), whose waters flow through the plain of Gennesaret, Tristram discovered a large species of

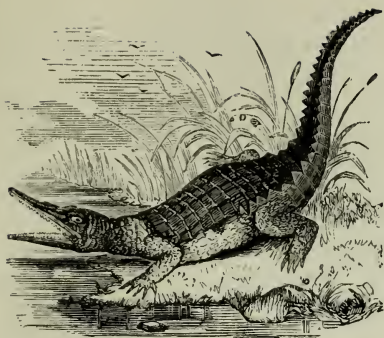
catfish identical with the catfish of the ponds of Lower Egypt. Land of Israel, pp. 435, 442. This goes far to identify this fountain with the fountain of Capernaum described by Josephus (Jewish War, 3. 10. 8), where he says: "It is watered by a most fertilizing fountain, which the inhabitants call Capharnaum. Some have thought this to be a vein of the Nile, since it produces a fish similar to the *coracinus* of the Alexandrine lake."

29. Of the *insects* of Palestine we notice particularly two; one for the benefits it confers, the other for the injuries it inflicts. The land of Palestine is celebrated for its bees, and they seem to have been anciently more abundant than at present. They select for their hives fissures in the rocks, hollow trees, or any other cavity that offers itself. The narrative in 1 Sam. 14: 25-27, where we are told that "when the people were come into the wood, behold, the honey dropped"—from the combs namely in the trees; and Jonathan "put forth the end of the rod that was in his hand, and dipped it in a honey-comb, and put his hand to his mouth, and his eyes were enlightened"—this simple narrative illustrates the oft-recurring description of Palestine as "a land flowing with milk and honey."

The Arabs apply the term *honey* (*dibs* answering to the Hebrew *debbash*) to other sweet substances, particularly the *syrup of grapes*, or *must*, which is a decoction made from the newly expressed juice of grapes. This syrup is in common use in Palestine at the present day: and doubtless the Hebrews used the word honey in the same wide sense.

*Locusts* are a terrible scourge to Palestine and the adjacent regions. They fly with the wind in swarms of incredible magnitude, which cover the heavens and darken the air; and when they alight they sometimes cover the surface of the ground a foot deep for many miles in extent. Every green thing disappears before them. "The land," says the prophet (Joel 2:3), "is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them."

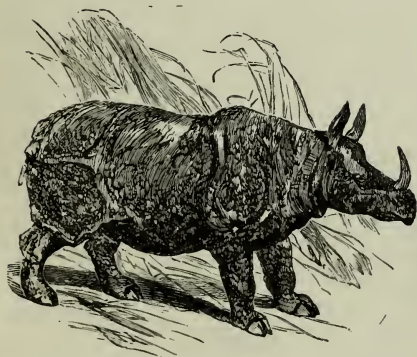
The insects popularly called *grasshoppers* in the United States are properly locusts, and they give the best idea of the migratory oriental locust. But the size of the latter is much greater. It is about two and a half inches long, of a greenish color obscurely spotted, with pale brown wing-covers marked with black. In all its forms, from the larva to the perfect



LEVIATHAN.



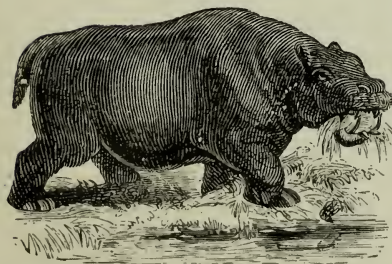
VIPER.



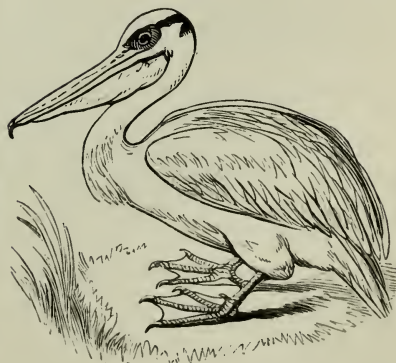
RHINOCEROS.



OSTRICH.



HIPPOPOTAMUS, OR BEHEMOTH.



PELICAN.





insect, it is very voracious. When driven by the wind over the sea they often perish there; and their dead bodies wafted to the shore sometimes form banks extending for miles, the stench of which taints the air to a great distance.

Locusts are used now as in ancient times for food. Lev. 11:21, 22. They are prepared in various ways. The legs and wings being pulled off they are roasted or fried in oil; or they are dried in the sun, pounded up and used as flour; at other times they are boiled or stewed in butter. In many Arabian towns they are sold in the shops by measure as articles of food. There is no reason for understanding the scriptural declaration that the Baptist's food was "locusts and wild honey" (Matt. 3:4) in any other than a literal sense.

Locusts are most abundant in dry seasons, so that the two calamities of drought and locusts often come together. Compare Joel, chap. 1:17-20; 2:23.

30. We bring this chapter to a close by a brief notice of three animals respecting which there has been no little discussion; namely, the *unicorn*, *behemoth*, and *leviathan*.

In our version the Hebrew word *reēm* is rendered, in accordance with the Septuagint and Vulgate, by the word *unicorn*, that is, *one-horned*. But no such idea is conveyed by the original. In Psa. 92:10, the Hebrew reads elliptically: *My horn shalt thou exalt like a unicorn*; while in Deut. 33:17 the animal is plainly represented as *having two horns*. "His glory," says Moses of Joseph, "is like the firstling of his bullock, and his horns are the horns of a unicorn." The rendering of the English version: "like the horns of unicorns," is acknowledged in the margin to be not in accordance with the Hebrew, and was made under the idea that the word *reēm* must have in this passage a *collective* sense. But for this there is no ground, since the plural form *reēmim* or *remim* is also in use. See Isa. 34:7, Psa. 29:6, where the original reads, *like a son of unicorns*; and Psa. 22:21, where *the horns of unicorns* are mentioned.

Again: when other animals are associated with the unicorn, they are always of the *ox kind*. Thus in Deut. 33:17, the *bullock* and *unicorn* are named together; in Psa. 29:6, the *calf* and *young unicorn*: in Isa. 34:6, 7, all the clean animals in use for sacrifices are named, and with them unicorns—in ver. 6, the small cattle, lambs, goats, rams; in ver. 7, the large cattle, *unicorns*, *bullocks*, *bulls*: in the twenty-second Psalm the sufferer describes his enemies as *bulls* of Bashan, roaring *lions*, and *dogs* (vers. 12, 13, 16); and he prays for deliverance from them in the inverse order, as *dogs*, *lions*, and *unicorns* (vers. 20, 21). See also the description of the unicorn in Job 39:9-12, from which passage we learn that the unicorn *had not then been tamed*.

Once more : it is obvious that the unicorn is not a foreign animal known to the Hebrews by report only, but one which they *knew from observation*.

We come then with much certainty to the conclusion that the unicorn was a *wild animal of the ox kind*. It is generally thought to have been the wild buffalo. But this is not certain. It may have been some other species of wild ox, like the *urus* described by Cæsar (Gallic War, 6. 28), which, along with the lion, has now disappeared from the region.

The *behemoth* is mentioned only in Job 40 : 15-24. It is not necessary to assume that he was an inhabitant of Palestine, but only that the patriarch was acquainted with him. It is agreed that the animal described must have been the *hippopotamus* or *some species of elephant*; but between the two it is difficult to decide. The animal "lieth under the shady trees (or, lotus-bushes); in the covert of the reeds and fens. The shady trees (or, lotus-bushes) cover him with their shadow; the willows of the brook compass him about" (vers. 21, 22). This description suits either the hippopotamus or the elephant. "The mountains bring him forth food; where all the wild beasts of the field play" (ver. 20). These words apply perfectly to the elephant, but not to the hippopotamus. If we adopt the rendering of the last clause of verse 19 proposed by many Hebrew scholars, "his Maker hath furnished him with his sword," it may describe either the tusks of the elephant or the teeth of the hippopotamus. The exact sense of verse 23 is not clear; but according to any proposed rendering it suits the hippopotamus better than the elephant. We may, perhaps, translate it as follows: "Lo the river is violent [swells and rushes upon him with violence]; he hasteth not away; he is confident when Jordan bursteth forth unto his mouth" (swells so as to fill his mouth). The last verse of the chapter (verse 24) is rendered by De Wette: "Does one take him before his eyes? in fetters does one bore through his nose?" Thus taken the words express simply the difficulty of capturing him. But, if we follow the rendering of the last clause proposed in our version, "his nose pierceth through snares," it might well be regarded as a description of the elephant's trunk.

It does not seem possible, therefore, to decide with confidence between the elephant and the hippopotamus. The fact that the *behemoth* is associated in this chapter with the *leviathan* may, perhaps, incline us to the idea that a marine animal is intended; which must then be the hippopotamus. As to the supposed Egyptian origin of the name—*p-ehé-mout*, *the water ox*—we want evidence that the Egyptians ever used it. In its Hebrew form it is a "plural of majesty;" as if *beast of beasts*.

The word *leviathan* signifies, according to Gesenius, "an animal wreathed, gathering itself in folds;" and this explanation is supported by



Isa. 27 : 1 : " In that day Jehovah, with his hard, and great, and strong sword, shall visit upon [inflict judgment upon] leviathan the swift serpent, and upon leviathan the crooked serpent ; and shall slay the dragon that is in the sea." Leviathan, the crooked serpent and dragon, is here obviously a symbol of some great oppressive power, apparently the Babylonish monarchy. In Psa. 74 : 13, 14, the Psalmist says, with evident allusion to the passage through the Red sea : " Thou didst divide the sea by thy strength : thou didst break the heads of the dragons upon the waters. Thou didst crush the heads of leviathan : thou didst give him as food to the people, to the dwellers in the desert." In this passage, also, the dragon and leviathan are best understood as representatives of the persecuting Egyptian monarch and his host. In Psa. 104 : 26, leviathan is described as an inhabitant of " the great and wide sea" over which the ships pass. In Job 3 : 8, magicians are apparently spoken of " who are ready to raise up leviathan," that is, who profess to raise up leviathan from the deep. There is ground for thinking (though this is denied by some) that in all the above passages the term leviathan is used generically, much as we employ *dragon* ; and that it denotes a great sea-monster. But in the forty-first chapter of Job, which is the only remaining passage where leviathan is mentioned, a *specific animal* is plainly intended ; and one, too, with which the patriarch was acquainted. Unless now we assume without evidence that the reference is to some sea-monster that has become extinct since the time of the patriarch, we must of necessity understand the *crocodile*. The description as a whole agrees with this animal, and with no other. The account of his impenetrable skin (verses 7, 15-17, 26-29) applies perfectly to the crocodile, but not in the least degree to the whale. A difficulty is created by the mention of the *deep* and the *sea* (verses 31, 32), since the crocodile is a fresh-water animal having his home in rivers. But in a highly wrought poetic description, like the present, the deep and the sea may represent the Nile with the lakes at its mouth ; not to say that in Nahum 3 : 8 the Nile is certainly called the sea. If a difficulty be found with that part of the description which represents fire and smoke as issuing from his nostrils (verses 19-21), this is not removed by substituting the whale or any other marine animal for the crocodile. No one can suppose that this or any other animal literally breathes flames, or that his breath literally kindles coals. The description must be taken as highly figurative.

## CHAPTER VIII.

COUNTRIES ON THE SOUTHWEST AND SOUTH OF  
PALESTINE.

THE countries that come under consideration in the present chapter are *Egypt* and *Ethiopia* on the southwest of Palestine, and the *Arabian Peninsula* on the south. The scriptural references to the regions west of Egypt, as, for example, "the parts of Libya about Cyrene" (Acts 2:10), are but few and casual, and do not require particular notice.

## I. EGYPT AND ETHIOPIA.

1. Ancient *Egypt* deserves special attention, partly on account of its great antiquity and the high degree of civilization to which it attained; but more particularly because of the close connection between its history and that of the covenant people. The Hebrew name of Egypt (retained in the modern Arabic *Misr*) is *Mizraim*, a noun of the dual form, referring apparently to the earliest division of the country into *Upper* and *Lower* Egypt.

The ancient Egyptians, as we learn from the monuments, called their country *Kem*, or in the demotic form *Kemee* (Poole in Smith's Bible Dict.). The Coptic name appears in the dialects as *Chame*, *Chemi*, *Keme*, *Kemi*, with which the poetic Hebrew designation *the land of Ham* (Psa. 105:23; 106:22; compare Psa. 78:51) apparently agrees. Another poetic appellation is *the field of Zoan*, from *Zoan* or *Tanis*, a city of Lower Egypt.

2. In regard to *antiquity* it is well-known what extravagant claims the ancient Egyptians made. There has come down to us, through Julius Africanus, Eusebius, and Syncellus a list of thirty Egyptian dynasties compiled by the Egyptian historian Manetho, a priest of Sebennytus in Lower Egypt, who flourished in the beginning of the third century before Christ. The forms of this

list, as given by Eusebius and Syncellus, present important differences, and the true text, as it proceeded from Manetho's pen, must remain a matter of uncertainty. Respecting the general credibility of Manetho's list and the principles upon which it was constructed there has been much discussion. The study of the Egyptian monuments leads to the conclusion, on the one hand, that Manetho composed his list from authentic Egyptian records; and, on the other, that these thirty dynasties cannot have been all *successive*, as he seems to present them, but that many of them must have been *contemporaneous*. "The series of dynasties," says Poole (*ubi supra*), "is given as if they were successive, in which case the commencement of the first would be placed full five thousand years B. C., and the reign of the king who built the great pyramid four thousand. The monuments do not warrant so extreme an antiquity, and the great majority of Egyptologers have therefore held that some of the dynasties were partly contemporary." The extreme antiquity assigned to Egypt by Bunsen and Lepsius, on the assumption that the thirty dynasties of Manetho were all successive, rests on conjectural computations rather than on sure historic evidence. But, after all reasonable deductions have been made for contemporaneous dynasties, it still remains true that no nation can claim a higher antiquity than Egypt.

According to Mr. Poole's scheme, which is regarded with favor by Rawlinson (*Herodotus* 2, p. 340), the first seventeen dynasties were in part contemporary, while from the eighteenth and onward Egypt was an undivided kingdom, and the dynasties are to be regarded as successive. He assigns *Menes*, the first historic sovereign, to the year B. C. 2700. As to the time of the Exodus there is much diversity of opinion. Poole would place it under the shepherd-kings as early as B. C. 1652; and this is nearly the date adopted by Hales. Calmet places it B. C. 1487; Bunsen and others still later. The chronology of this part of Hebrew history is involved in much obscurity. See Companion to the Bible, pp. 233, 234.

3. The *religion, government, and civilization* of the ancient Egyptians constituted an organic whole. Their *religion*, like all others of heathen origin, rested on a foundation of nature-



worship. They deified the powers of nature, and by dividing these powers among different natural objects—beasts, birds, reptiles, insects, plants, the sun, moon, etc.—they multiplied the number of their deities without end, and worshipped them under hideous forms. They had gods and goddesses with the heads of rams, lions, jackals, cats, storks, hawks, crocodiles, frogs, etc. In worshipping these nature-gods, they offered to them sacrifices of animals, oblations of fruits and vegetables, libations of wine, and incense. Nevertheless their religion retained some grand relics of the primitive revelation of God to man. Thus the doctrine of a future life, with rewards and punishments for the deeds of the present life, was taught by the priests, and this was one element, perhaps the chief, of their great power over the popular mind.

For the refusal of the Egyptians to eat with the Hebrews, as foreigners, we need not seek to find a special historic reason. It had its foundation in religious scruples. The Egyptians, namely, sacrificed only male kine. To offer cows in sacrifice was in their view an abominable act, since these were sacred to Isis, a goddess having the form of a woman with the head and horns of a cow. Compare Exod. 8 : 26. Hence they regarded foreigners who violated this and other of their religious usages as unclean. "The Egyptians," says Herodotus (2. 41), "one and all, venerate cows more highly than any other animal. This is the reason why no native of Egypt, whether man or woman, will give a Greek a kiss, or use the knife of a Greek, or his spit, or his caldron, or taste the flesh of an ox, known to be pure, if it has been cut with a Greek knife." On the same general ground *shepherds*, that is, in the wide sense of the term, those whose occupation was the care of flocks and herds, were to the Egyptians unclean in a special sense. Hence the declaration of Moses (Gen. 46 : 34) that "every shepherd is an abomination unto the Egyptians."

4. The *government* of Egypt was monarchical. It was manifestly a strong government affording efficient protection to life and property; and it rested preëminently on a religious foundation. The high prerogatives of the priests, and their great influence, appear very clearly in the scriptural account of Joseph's administration. When he took for Pharaoh the people's land in exchange for bread, the priests alone were excepted: "Only

the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands." Gen. 47: 22.

5. The *civilization* of the Egyptians grew up in close connection with their religion and government. It was thoroughly heathen in its character, yet it cannot be denied that it was in many respects of a high order; the best probably that existed in that age of the world. The monuments present to us a lively picture of Egyptian life in all its details. To their architectural skill the stupendous remains described by so many travellers bear abundant testimony. Their excellence in astronomy and mathematics, judging them by the standard of that age, cannot be denied. All the pyramids face accurately north and south; and long ages before the time of the Romans they had the Sothic or sidereal year consisting of three hundred and sixty-five and a quarter days, beginning with the heliacal rising of Sothis or Sirius; that is, when Sirius rose about an hour before the sun. In medical science they were not excelled by any nation; and their skill in embalming is known to all. They understood the art of glass-blowing, and their glass beads and richly colored bottles remain to the present day. They had musical instruments in use in their religious services. Their skill in spinning and weaving, as well as the brilliancy of their dyes, is known to all. In leather they were expert workmen. They had vases of gold and silver engraved and embossed: also of porcelain in rich colors. At their meals they sat upon carpets and mats, or on stools and chairs around the table. The more wealthy Egyptians had villas with pleasure-grounds and flower-gardens; and houses, which did not generally exceed two stories, were placed round open courts after the fashion in Eastern countries. They were familiar with the use of iron from a remote period, and understood the art of manufacturing bronze. For writing they used leather, or paper manufactured from the papyrus-plant. The monuments represent inkstands with red and black ink, and scribes holding the pen behind the ear.

Finally, the monuments exhibit the whole process of brick-making with the taskmasters armed with rods set over the workmen.

6. The *relation of the covenant people to the Egyptians* began with Abraham, who sojourned in Egypt during a time of famine. Gen. 12 : 10–20. Afterwards Joseph, in the providence of God, was sold into Egypt, which became the occasion of the settlement of the whole family there. Here the growing Hebrew nation spent, according to some chronologists, four hundred and thirty years, according to others two hundred and fifteen; and then they left the country carrying with them much of its wealth (Exod. 3 : 21, 22; 12 : 35, 36), and the knowledge of all its arts that pertained to daily life. It was the plan of God to bring his covenant people at the outset into intimate and long continued contact with the highest form of civilization which the world then possessed. If they took with the knowledge of Egyptian civilization, its superstitions also, this was an incidental evil for which an efficient remedy was provided in the forty years training to which they were subjected in the wilderness of Arabia, shut out from the rest of the world.

7. After the exodus, the intercourse between the Hebrews and the Egyptians does not seem to have been renewed till the time of Solomon, when it was of a friendly character. 1 Kings 3 : 1; 10 : 28, 29. After Solomon's day the Egyptians and Ethiopians appear as the oppressors and spoilers of the Hebrew people. 1 Kings 14 : 25, 26; 2 Chron. 14 : 9. Again we find the kings of Israel and Judah, in the decline of their power, relying on the broken reed of Egyptian help against the Eastern monarchies (2 Kings 17 : 4; Ezek., chap. 17), for which sin they were sharply rebuked by the prophets. Isa. 30 : 1–7; 31 : 1–3; Ezek. 17 : 15; Hosea 12 : 1. After the captivity, the Jews in great numbers settled in Egypt. Here they had their temple, and here was executed the Greek version of the Old Testament called the Septuagint, which has exerted such an important influence on the language of the New Testament, and was the basis of the Latin version used in the Western church for many centuries. See farther under the head of Alexandria, in No. 17 below.



8. The *geographical features* of Egypt are unique and simple. Rain never falls there in such quantities as to be of any avail for agricultural purposes. The Nile flows through the land from south to north in a narrow valley until it reaches the apex of the Delta twelve miles below the modern Cairo. From this point the river expands, its current becomes sluggish, and it soon begins to flow off in separate branches. Thus we have the most ancient natural division of *Uppèr Egypt* above the Delta and *Lower Egypt*. The whole extent of the country from the Mediterranean to the island of Philæ, latitude twenty-four degrees one minute north, is in a direct line about five hundred and twenty miles; but if we follow the course of the river, seven hundred miles.

9. *Upper Egypt* extends from the island of Philæ, on the border of Nubia, to the apex of the Delta, a distance of about six hundred miles, though there are monuments of the Egyptian sovereigns in abundance above Philæ. The valley is nowhere much above eleven miles in breadth, and its average breadth is about seven or eight miles. It is shut in on each side by a chain of hills rarely higher than three hundred feet, which form the border of the desert region. A little above Cairo these hills open on either hand; those on the western side running off to the northwest, and those on the eastern side curving round towards the head of the Red sea.

In the times of the earlier Cæsars this part of Egypt was divided into two *provinces*, the *Heptanomis*, or *Middle Egypt*, and the *Thebaïs*, or *Upper Egypt* in the strict sense of the term; so named from *Thebes*, its ancient capital. All the provinces were again subdivided into *Nomes*, of which the Heptanomis had seven. Hence the name, which signifies *district of seven nomes*. Respecting *Pathros* (Isa. 11 : 11 ; Jer. 44 : 1, 15 ; Ezek. 29 : 14 ; 30 : 14), whence the Gentile term *Pathrusim*, *people of Pathros* (Gen. 10 : 14), the commonly received opinion is, that it is the ancient domestic name for *Upper Egypt*, or at least a part of Upper Egypt.

10. *Lower Egypt* consists of the triangular gore formed by the divergent branches of the Nile near its mouth, and which is called the *Delta* from its resemblance to the Greek letter of that

name ( $\Delta$ ). Its length from its apex, twelve miles below Cairo, to the sea, is about ninety miles. Its present breadth on the seacoast, reckoning from the eastern branch at Damietta to the western at Rosetta, is eighty miles. But the ancient Delta was much wider. It had for its eastern border the Pelusiac branch of the Nile, now only a canal, which enters the Mediterranean some fifty miles or more to the southeast of Damietta; while its western or Canopic branch had its mouth at Canopus, only twelve miles east of Alexandria. This was the *Delta proper*, lying within the extreme eastern and western branches of the Nile, and intersected by several subordinate branches and various canals. But the *province of the Delta* included anciently, as now, a considerable strip of territory beyond these branches on each side, which enjoyed the fertilizing influence of the Nile.

The coast of the Delta bordering on the Mediterranean is low and barren, consisting of a line of sand-hills, with occasional barriers of rock, behind which are extensive tracts of salt lakes with marshy borders. To these succeeds the vast alluvial plain of the Delta, intersected by the branches of the Nile and many canals, and having a soil of great richness, consisting of the black mud deposited by the Nile through a period of many ages to the depth, it is said, of thirty or forty feet. As in the case of the Mississippi and some other large rivers, the surface of the alluvial deposits *descends from* the margin of the stream on each side towards the hills, owing to the greater amount of deposition on its borders.

11. The position and boundaries of the *land of Goshen* are nowhere directly defined. But the Scriptural notices of it indicate that it lay on the eastern border of Lower Egypt. Joseph "went up to meet Israel his father to Goshen," when the patriarch was on his way from the land of Canaan to Egypt. Gen. 46:29. When the Israelites left Egypt, they journeyed in three days from Goshen to the Red sea, manifestly without crossing the Nile. Ex. 12:37; 13:20; 14:2. If we define the land of Goshen as "the country intervening between the desert of Arabia and Palestine on the one side and the Pelusiac arm of the

Nile on the other, with the Mediterranean at the base" (Smith's Bible Dict.), it is perhaps as far as we can go with certainty. Goshen will thus include the modern province *esh-Shurkâyyeh*, which Robinson says (Bib. Res., 1, p. 53) has ever been "the best of the land" down to the present time. Certainly it was to the Israelites, for their purposes as shepherds and herdsmen, "the best of the land of Egypt;" and that is all that the statements of Scripture require us to assume.

At the time of the exodus, the Israelites, though living as a people by themselves in the land of Goshen (Exod. 8 : 22 ; 9 : 26 ; 10 : 23, etc.), had yet intimate connections with the Egyptians, as is manifest from their borrowing of them, "every man of his neighbor, and every woman of her neighbor" (Exod. 11 : 2 ; 12 : 35). Perhaps a part of the people lived among the Egyptians west of the proper land of Goshen.

12. It is well known that the existence of Egypt as a habitable region depends on the *annual overflow of the Nile*. Tracing up this wonderful river from the Mediterranean towards the south, we find it dividing at Khartoom, in latitude fifteen degrees forty minutes north, into two main branches, called the *White* and *Blue Nile*; of which the former comes in from the southwest, the latter from the southeast. The Blue Nile has its sources in the district of Geesh, in about latitude eleven degrees north, and longitude thirty-seven degrees east from Greenwich, at an elevation of nearly six thousand feet above the sea. The White Nile is the main stream. It has been explored as far south as latitude three degrees twenty minutes north, but above this its course is uncertain. According to present information, its probable source is the great lake Nyanza, the southern extremity of which is in latitude three degrees twenty-one minutes south, with the probability of head-waters still farther south. Thus it has a length, if we include the Nyanza, of almost thirty-five degrees of latitude in a direct line, and is the longest river on the globe. At the distance of one hundred and sixty miles below Khartoom the Nile receives from the right, in latitude seventeen degrees forty-five minutes, the Atbara or Black river, so named from the black earth with which it is discolored in the



rainy season. This is its last affluent. In the remaining one thousand five hundred miles of its course to the sea it does not receive a single branch—a phenomenon unparalleled in the history of great rivers. Descending through Nubia, it passes in succession five cataracts, the last of which (called the *first* cataract reckoning upwards from the north) is immediately below the island of Philæ, and thus on the southern border of Egypt. Of the branches which form the Delta, the western is said to have, at low water, a breadth of one thousand eight hundred feet, with a depth of five feet; the eastern, a breadth of only nine hundred feet, but with a depth of about eight feet.

13. The *annual rise* of the Nile is due to the periodical rains in the tropical regions from which it flows. In Egypt the river begins to rise the latter part of June, and reaches its greatest height at the autumnal equinox or soon afterwards. About the middle of October it begins to fall, and by the end of November the fields are left dry and covered with a fresh deposit of slime, which acts as a powerful fertilizer. The crops are now sown, and owing to the warmth of the climate, mature rapidly, so that there is time in most cases for a succession of them before the next inundation.

Rawlinson (Trans. of Herodotus, vol. 2, p. 301) gives the rise of the Nile in an ordinary inundation for Asouan (the ancient Syene) at the southern extremity of Egypt, forty feet; for Thebes in Upper Egypt, thirty-six; for Cairo just above the head of the Delta, twenty-five; for Rosetta and Damietta at the mouths of the river, four. During the inundation the Delta has the appearance of an immense marsh, interspersed with numerous islands, on which are seen towns, villages, and plantations of trees just above the water. Should the rise at Cairo reach thirty feet, it sweeps away the mud-built cottages of the inhabitants, and does immense damage. Should it, on the other hand, fall short of eighteen feet, a famine is the consequence. The extent of territory fertilized by the overflow of the Nile was greatly increased anciently by means of canals, many of which have fallen into decay in modern times. Where the water cannot be directly carried, irrigation becomes a more laborious and expensive process.

In Pharaoh's dream the fat and the lean kine came up out of the river. This represents the fact that in Egypt both plenty and famine come from

the Nile as their source. The seven years of famine were doubtless seven successive years in which the inundation failed to reach such a height as to make agriculture practicable.

14. The *fertility of Egypt*, wherever the waters of the Nile have access, is inexhaustible. With no other fertilizing substance except the annual deposits of slime, and under the rudest system of husbandry, the soil yields from age to age the most abundant crops. Herodotus tells us (2. 14) that the husbandman had no need of the plough or the hoe; that "he waits till the river has, of its own accord, spread itself over the fields and withdrawn again to its bed, and then sows his plot of ground, and after sowing turns his swine into it. The swine tread in the corn. After which he has only to await the harvest." This cannot, however, be understood as the universal rule. At the present day, where the level of the land is the lowest, they sow the seed on the mud, and then drag it in with bushes; or they drive in a number of sheep, goats, or pigs, to tread it in. But in other places the plough is indispensable, and the monuments of ancient Egypt represent ploughs of rude construction drawn by oxen, as is the custom at the present day. For raising water from the Nile the *shadûf* is, and always was, in common use—an apparatus agreeing substantially with the old fashioned *well-sweep* of New England. In Deut. 11:10, Moses contrasts the land of Palestine with Egypt: "The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs." In this passage Moses is generally supposed to refer to the *helix*, a sort of treadwheel described at length by Philo, and a figure of which, as now in use, is given by Niebuhr. It is possible, however, that he refers to the common method of conducting the rills of water in a garden from furrow to furrow by pushing the soil with the foot to open or close the passage. See Thomson's *Land and Book*, 2, pp. 276-280, where is an interesting account of the different modes of artificial irrigation.

15. Egypt produces in abundance the plants that furnish

food and clothing to the human family. Wheat is raised for exportation. The soil is particularly adapted to maize and millet. These grains, with rice, lentils, and other kinds of pulse, constitute the principal food of the inhabitants. Melons and cucumbers are raised in abundance and of excellent quality. Grapes and other fruits—dates, figs, pomegranates, apricots, peaches, oranges, lemons, bananas, mulberries, olives—are plentiful; and of garden vegetables there is a rich variety. Other products are cotton, flax, coffee, tobacco, sugar-cane, indigo, and madder. The lakes of Egypt furnish a variety of fish. The nature of the country determines the Egyptians to be an agricultural rather than a pastoral people. Sheep and goats are common, and asses, mules, and camels are in use as beasts of burden.

The articles of food for which the Israelites pined in the wilderness are highly characteristic of Egypt—fish, cucumbers, melons, leeks, onions, garlies. Numb. 11 : 5. The *lotus*, a species of water-lily, which Herodotus represents the ancient Egyptians as using for food (2. 92) grows in the ponds and small channels of the Delta during the inundations. The *nelumbium*, another species described by him, is no longer found in Egypt. The celebrated *papyrus*, of which the Egyptians manufactured paper, mats, sails, baskets, sandals, and also small light boats, is no longer a native of Egypt. The *hippopotamus*, formerly common in Egypt, is, according to Rawlinson, now rarely seen as low as the second cataract. Notes to Herodotus, 2, p. 118. According to the same author, the *crocodile* does not now descend below Beni Hassan in latitude 28 degrees north. 2, p. 114, note.

16. The climate of Egypt is dry and equable, and with the exception of some spots in the vicinity of the salt marshes, it is considered healthy. The prevailing diseases are affections of the liver and skin, ophthalmia, and dysentery. The northerly winds blow ten months of the year, and during their prevalence the heat is never oppressive. When these fail, about the beginning of May, and the *khamsîn* sets in—a hot wind from the southern desert also called *simoom*—which lasts about fifty days, the sultriness and heat of the atmosphere become oppressive.



The warm and equable character of the climate relieves the inhabitants from the necessity of great outlays on their dwellings or wearing apparel, while in ordinary years all the necessities of life are abundant and cheap. Hence Egypt anciently supported, for the amount of its tillable land, a very great population. Under the Romans Egypt was the granary of the empire, nor has its natural fertility decreased. Under a good government its inexhaustible natural resources might be again developed. Famines, however, consequent on the failure of the usual rise of the Nile, are common now, as in ancient days. See Genesis, chap 41, seq. History records one since the time of Joseph of seven years' duration (A. D. 1064-1071), which seems to have been as severe as that recorded in the book of Genesis. See in Smith's Bible Dict., art. Famine. "Famines in Egypt and Palestine," says the writer of that article, "seem to be effected by drought extending from northern Syria through the meridian of Egypt, as far as the highlands of Abyssinia."

17. We add a notice of some ancient places mentioned in Scripture.

*Alexandria* is situated on the Mediterranean twelve miles west of the Canopic mouth of the Nile, and near the northwestern angle of the Delta, having in front the long narrow island of Pharos, and in the rear the lake Mareotis. It was founded B. C. 332 by Alexander the Great, who perceiving its pleasant and salubrious site and its great advantages for commerce, marked out the plan of the new city, and connected it by a mole with the island of Pharos, thus making a spacious and safe harbor. But as it was difficult of access, he erected the celebrated lighthouse of Pharos at the eastern extremity of the island, a square structure of white marble on the top of which fires were kept constantly burning for the direction of mariners. Owing to its great commercial advantages—as the emporium of commerce between the east and the west through the Mediterranean, the Nile, and the Red sea, with a short overland carriage from Coptos on the Nile to Myos Hormos on the Red sea—Alexandria speedily rose to be the metropolis of the commercial world, with a population estimated at 600,000 souls. After various fortunes it fell in A. D. 640 into the hands of the Saracens, who burnt its magnificent library of 700,000 volumes. The city continued, however, to be an important port till the discovery in 1497 of the passage to the east by the Cape of Good Hope, when it sunk into decay. But with the restoration in modern times of the overland route to the east by means of steamers and the railroad from Alexandria through Cairo to Suez, the city is fast rising again into importance. The population of the modern town is said to be about 40,000.

Allusion has already been made (No. 8 above) to the important religious

influences that emanated from Egypt before and after our Lord's advent. Of these Alexandria was ever the centre. From the first the city was inhabited by a large Jewish population. Here Jewish literature flourished in intimate contact with the Grecian mind, and received from it important modifications, as the writings of Philo show : here was executed the Greek version of the seventy, the first translation of the Hebrew Scriptures into a foreign tongue, and one that exerted a great influence on the language of the New Testament : here, also, after the establishment of Christianity, was the celebrated catechetical school presided over by Pantænus, Clement, Origen, and other illustrious teachers, the influence of whose exegetical principles endures to the present day.

*Zoan*, the *Tanis* of the Greeks and the *San* of the modern Arabs, was an important city of Lower Egypt. It stood on the eastern side of the Tanitic branch of the Nile, not very far from its mouth. Nothing of its ancient splendor remains except fragments of walls, columns, and fallen obelisks. The modern village consists of mere huts in a desolate and unhealthy region. See Wilkinson's *Modern Egypt*, 1, pp. 449-452.

*Sin*, a strongly fortified place, called "the strength of Egypt" (Ezek. 30 : 15), is identified by Jerome with *Pelusium* ; and in this judgment biblical scholars generally acquiesce. Both words signify *mire* or *miry place*, a name which the city well deserved ; for it lay among the marshes on the most northeasterly branch of the Nile. The site is now approachable only by boats, except when the water of the Nile is low. The remains consist only of a few mounds and fallen columns in the midst of pestilential marshes. Thus is fulfilled the prediction of Ezekiel : "I will pour out my fury upon Sin, the strength of Egypt."

About midway between the modern San and Pelusium is a mound supposed by Wilkinson (*Modern Egypt*, 1, p. 447) to be the site of the scriptural *Tahpanhes* or *Tehaphnehes*. Jer. 2 : 16 ; 43 : 7-9 ; 44 : 1 ; 46 : 14 ; Ezek. 30 : 18. It was thus the *Daphne* of Herodotus (2. 30, 107), a fortified place on the Pelusiatic or eastern branch of the Nile.

*Hanes* (Isa. 30 : 4) is identified by some with the *Anysis* of Herodotus (2. 137) and the *Heracleopolis* of the Greeks in Middle Egypt above Memphis. But the Targum reads *Tahpanhes*, evidently regarding *Hanes* as a contracted form of the same. With this assumption the context well agrees, which would seem to indicate that Zoan and Hanes were neighboring places.

*Migdol* (Exod. 14 : 2 ; Jer. 44 : 1 ; 46 : 14 ; also in the true marginal reading of Ezek. 29 : 10 ; 30 : 6—*from Migdol to Syene*) would seem to have been the last town on the Egyptian frontier towards the Red sea.

*Pi-beseth* (Ezek. 30 : 17) is the *Bubastis* of Herodotus (2. 137, 138) on the

Pelusiatic branch of the Nile, near the place where the ancient canal led off from the Nile to Arsinoë at the head of the Red sea. Here was a celebrated temple to the goddess Bubastis, which Herodotus regards as the most beautiful in Egypt. The site, now called *Tell Basta*, *Hill of Basta* is occupied by mounds consisting of the ruins of brick houses and heaps of broken pottery.

*Pithom* and *Rameses* or *Raamses* were treasure-cities in the land of Goshen, built by the Israelites for their oppressors. Exod. 1 : 11. Of these the former is believed with good reason to be identical with the *Patîmos* of Herodotus (2. 158), which was near Bubastis on the east side of the Pelusiatic arm of the Nile, and not far from the canal leading to the Red sea. Rameses, from which place the Israelites took their departure (Exod. 12 : 37), according to Robinson (Bib. Res., 1, pp. 54, 55), "lay probably on the valley of the canal in the middle part, not far from the western extremity of the basin of the Bitter Lakes."

In Gen. 41 : 45 we read that Pharaoh gave Joseph to wife Asenath the daughter of Potipherah priest of *On*. The same city is mentioned by Ezekiel (chap. 30 : 17) under the form *Aven* (only a different vocalization of the same Hebrew letters); and is called by Jeremiah (chap. 43 : 13) *Beth-shemesh*, *house of the sun*. *On* signifies, as Egyptian scholars tell us, *light and the sun*; a name given to the city as the chief seat of the worship of the sun, where there was a splendid temple dedicated to that luminary, and an annual festival in its honor. The Greek name is *Heliopolis*, *city of the sun*. "The Arabs," says Sir Gardner Wilkinson (in Rawlinson's Herodotus, 2. 8), "called it *Ain Shems*, *fountain of the sun*, from the spring there, which the credulous Christians believed to have been salt until the Virgin's visit to Egypt." The site of On is still marked by the remains of the massive walls that surrounded it. It stood on the east side of the Pelusiatic branch of the Nile about twenty miles northeast of Memphis, and six miles northeast of the modern city of Cairo. In sacerdotal dignity its priests seem to have held the first rank. Its priesthood constituted a numerous body distinguished before other Egyptians for their learning. Hence the city was a place of resort for foreign scholars. Under this college of priests, Solon, Thales, Eudoxus, and Plato all studied, and through them the wisdom of Egypt was transfused into Grecian philosophy. *Potipherah* or *Potiphar* (*Septuagint Petephres*) is said to signify *belonging to the sun*, and there can be no doubt that Joseph's father-in-law was a priest of the highest rank. Of the celebrated temple of the sun, which was approached between two rows of colossal sphinxes with two obelisks in front, only one obelisk of red granite, remains standing. Thus signally are fulfilled the words of Jeremiah: "He shall break also the images of Beth-shemesh, that is in the land of Egypt."



Following up the west bank of the Nile we come, at the distance of ten miles above the modern city of Cairo, to the site of the celebrated *Memphis*, of which the Hebrew name is *Noph* (Isa. 19 : 13 ; Jer. 2 : 16 ; 46 : 14, 19 ; Ezek. 30 : 13, 16), and once *Moph* (Hosea 9 : 6), for which our version puts the Greek form *Memphis*. According to Diodorus Siculus the city was seventeen miles in circuit. Its position was such that it commanded the whole inland trade of Egypt between the upper and the lower Nile. Of its magnificent temples our limits do not permit us to speak. It continued to be the chief city of Egypt until the founding of Alexandria, after which it declined till it fell into such utter decay that its very site, buried as it is by drifting sands, became for a time a matter of dispute among antiquarians. The disclosure in modern times of an immense number of ruins of temples, palaces, and statues, with thousands of inscriptions, has at once identified the site of this famous city, and furnished a solemn commentary on the prophetic words of inspiration : "Noph shall be waste and desolate without an inhabitant." In the hieroglyphics on the monuments Memphis is called the *city of the pyramids*, and with good reason, for the great field of the pyramids which was also the necropolis of Memphis, lies on the western side of the Nile, extending past Memphis north and south. See below No. 20.

*Thebes*, the renowned capital of Upper Egypt, was built on both sides of the Nile in latitude twenty-five degrees forty three minutes north. According to Herodotus (2. 9), Thebes was nine days' sail up the river from Heliopolis, the distance being eighty-one schoeni, or four thousand eight hundred and sixty furlongs. This reduced to English measure would give about five hundred and fifty-two miles. But Wilkinson (in Rawlinson's Herodotus, 2, p. 12), says that the distance, following up the river, is only about four hundred and twenty-one miles ; and that the distance of Thebes from the sea, which Herodotus reckons at six thousand one hundred and twenty furlongs or about seven hundred miles, is by modern measurement only five hundred and sixty-six miles. The Hebrew name of this city is *No-amon* (Nahum 3 : 8, as it is rightly given in the margin of our version), or simply *No* (Ezek. 30 : 14, 15). The derivation and signification of the word *No* is obscure. According to Gesenius it signifies *the place of Amon*, thus corresponding to the Egyptian name *Ha-amen* or *Pa-amen*, *abode of Amen*. In Jer. 46 : 25 (marginal rendering) we read : "Behold I will punish *Amon of No*," where the reference is to the deity Amon (the *Ammon* of the Greeks and Romans) worshipped in No. In Ezek 30 : 15, "I will cut off the multitude of No (*hamon No*), there is apparently a play upon the similarly sounding words *hamon*, *multitude*, and *Amon*."

Thebes excelled all the other cities of Egypt in extent and the magnificence of its temples. According to Strabo it covered an area of five miles in

length by three in breadth, a statement fully justified, according to Sir Gardner Wilkinson, by the ruins that mark its former greatness. Thebes was one of the most ancient cities of Egypt. It was known by fame to Homer, who speaks of it as having a hundred gates and sending forth through each two hundred war-chariots. Its antiquity is attested by the fact that the bases of all its monuments are buried to the depth of ten feet by the annual depositions of the Nile. The stupendous ruins of the city, which are among the most magnificent in the world, have been the admiration of all travellers. They are at the modern villages of Karnak and Luxor on the eastern bank of the Nile, and Kurneh and Medinet Abu on the western. To give a description of them in detail would far exceed our limits. The great temple of Karnak was approached by an avenue of ram-headed sphinxes. Then came a magnificent gateway flanked by broad wings extending along the whole front of the temple, with gigantic statues and an obelisk on either side. After this was a series of spacious courts with magnificent columns in avenues leading to the temple proper. The first court behind the gateway is three hundred and twenty-nine feet wide and two hundred and seventy-five feet long. Immediately behind this court is the great hall of the same width, but one hundred and seventy feet long. It was supported by one hundred and thirty-four columns, the loftiest of which, forming the central avenue are sixty-six feet in height and twelve feet in diameter. No existing ruins are more grandly picturesque than those of this temple; and there are many others of less gigantic proportions, but still filling the mind with amazement by their number and extent. The walls of these temples, here as elsewhere in Egypt, are covered with hieroglyphics, representing chiefly the exploits of the Egyptian monarchs. Behind the temples on the western side, the desert tract bordering the hills is filled with countless mummy pits, tombs, and sepulchral grottoes; for here was the grand burial-place of Thebes, no sepulchres existing on the eastern side.

Thebes was more than once captured by the Assyrians, and to one of these events the prophet Nahum refers: "Art thou better than No-Amon, that was situate upon the streams [branches of the Nile], that had the waters round about her, whose rampart was the sea [the name given by the Arabs of the present day to the Nile], and her wall was of the sea? Ethiopia was her strength, and Egypt with endless multitudes; Put and the Lubim were among thy helpers. Yet she also went into exile in captivity; her children also were dashed in pieces at the head of all the streets; and upon her nobles they cast lots, and all her great men were bound in chains." Chap. 3:8-10.

*Syene* (whence the name *syenite* for a well-known species of rock abounding in that vicinity) was the last town of Egypt on the southern frontier towards Ethiopia. Hence the prophet Ezekiel describes the com-

ing desolation of the whole land thus: "I will make the land of Egypt utterly waste and desolate from Migdol to Syene [according to the true marginal rendering], even unto the border of Ethiopia." Chap. 29:10; 30:6. Syene is represented by the Arabic village *Asouan* in latitude twenty-four degrees five minutes north, and just below the first cataract of the Nile.

18. The Egyptians, according to Herodotus (2. 123), were "the first to broach the opinion that the soul of man is immortal, and that, when the body dies, it enters into the form of an animal which is born at the moment, thence passing on from one animal into another, until it has circled through the forms of all the creatures which tenant the earth, the water, and the air, after which it enters again into a human frame, and is born anew. The whole period of the transmigration is (they say) three thousand years." Wilkinson, in a note to the above passages, says that their belief in this great doctrine is everywhere proclaimed in the paintings of the tombs. But he thinks that the disgrace of entering the bodies of animals was restricted to the souls of wicked men alone, "when, 'weighed in the balance' before the tribunal of Osiris, they were pronounced unworthy to enter the abode of the blessed." The same doctrine of the transmigration of souls—*metempsychosis* is the Greek term—is held, under various modifications, by the Brahmins and Boodhists of India and China, and may have been derived from a common source with the Egyptian doctrine. But the Greek doctrine of metempsychosis, as held by Pythagoras, Plato, and others, was borrowed from the Egyptians, and modified to suit the Grecian mind.

19. The extraordinary care bestowed by the Egyptians on the preservation of the bodies of the deceased was connected, as some think, with this doctrine of metempsychosis, the idea being to preserve the body from decay till the soul should again reanimate it. But this view has never been conclusively established. It is certain, however, that the custom of *embalming* the bodies of the dead, from whatever idea it may have proceeded, was universal; and there was a class of men in Egypt



who made it their profession. Herodotus (2. 86-88) and Diodorus Siculus (1. 91) describe three modes of embalming more or less perfect and costly, and the monuments show that there were other varieties. According to the most perfect mode, the brain and contents of the abdomen were removed, and the cavities of the body filled with myrrh, cassia, and other costly spicery, after which the body was placed in natron—subcarbonate of soda—and covered entirely over for seventy days. We omit the description of the cheaper methods, simply remarking that the placing the body in natron for seventy days was common to all three. When the process of embalming was completed, the body was washed, swathed from head to foot in bandages of fine linen, smeared over with gum, and given back to the relatives, who enclosed it in a wooden case shaped in the figure of a man. Thus we have the Egyptian *mummy* and *mummy-case*.

20. The Egyptian *tombs* were more or less elaborate in structure, according to the rank and wealth of their builders. It is now generally thought that the famous *pyramids* of Egypt were sepulchral monuments built over the tombs of kings. The number and size of these fill the beholder's mind with amazement. Near the western margin of the valley of the Nile, beginning a few miles above Cairo and scattered in groups at short intervals for some sixty or seventy miles up the river, are seen as many as sixty-nine of these structures with the ruins of many more. Their form is familiar to all. They have a square base, its four sides facing the four cardinal points, and sloping upwards so as to draw towards a point over the centre. The walls had originally a smooth finish, but where the outer casing has been torn off the corners of stones appear in the form of steps which can be ascended without great difficulty. The great pyramid of Cheops had originally a base of seven hundred and sixty-four feet and a height of four hundred and eighty feet with a slope of fifty-one degrees fifty-one minutes. But by the removal of the outer portions to furnish stone for the city of Cairo these dimensions have been reduced to seven hundred and forty-

six feet by four hundred and fifty. These structures are solid throughout, except the chambers designed for the sarcophagi—stone coffins—with the narrow passage leading to them.

Around the pyramids were the tombs of the subjects, built upon the rock or excavated in it. In the tombs deep pits were sunk, and the mummies deposited in chambers at the bottom. In Lower Egypt these structures were, from the necessity of the case, built of brick.

But this superabundant toil bestowed on the bodies of the deceased has only exposed them the more to desecration. While the remains of those who have been unostentatiously committed to the ground out of which they were taken, are, as a general rule, left undisturbed, the coffins of even the Egyptian kings have been broken open and despoiled of their contents; and the Arabs of the present day cut up and burn for fuel the mummies on which ages ago so much labor and wealth were lavished. God will honor, in his own divine way, the bodies of the righteous at the final resurrection; but his providence pours contempt upon the crude devices of man to evade the dread sentence: "Dust thou art, and unto dust shalt thou return."

21. Ancient *Ethiopia* (the *Cush* of the Old Testament) is the country which stretches south from Egypt probably beyond the confluence of the White and Blue Nile, comprising the modern Nubia, Senaar, and the northern part of Abyssinia. We do not propose to consider the geographical features of Ethiopia, but only its *relations to Egypt* so far as these help to elucidate certain passages in the history of the Hebrew people. In 2 Chron. 14:9 we read that Zerah the Ethiopian, with a host of a thousand thousand, and three hundred chariots, invaded the land of Judah from the south; and in 2 Kings 19:9, that Tirhakah king of Ethiopia came out to fight against the king of Assyria in Palestine. The question immediately arises: How could an Ethiopian army invade Palestine, since to do this it must march through the whole length of Egypt? In regard to Zerah it might be held that he was but an Ethiopian general with Ethiopian and Libyan troops (2 Chron. 16:8) in the service of

the king of Egypt. But this explanation is improbable, and does not apply to the case of Tirhakah, who is expressly called king of Ethiopia. The more natural explanation is that the Ethiopians were then the stronger people, and that they either ruled Egypt as a tributary kingdom, or had the Egyptians for their allies. We know that the twenty-fifth dynasty consisted of Ethiopian kings who, according to Herodotus (2. 137) held the dominion of Egypt for fifty years. *Tarakos*, the *Tehrak* of the monuments, was the third king of this dynasty, and he is with good reason regarded as the *Tirhakah* of Scripture.

22. We read in the New Testament (Acts 8:27), of "Candace queen of the Ethiopians." We learn from several notices of the ancients (Pliny, 6. 29; Strabo, 17. 820; Dio Cassius, 54. 5) that Candace, like Pharaoh, was not the name of an individual sovereign, but an official title borne by the successive queens of the region, and that the Ethiopia here spoken of was that part of the country called *Meroë* lying between the Nile and its local branch, the Atbara. According to Josephus (Antiq. 2. 10. 2) *Meroë* was the Egyptian *Seba* (Isa. 43:3; 45:14), the inhabitants of which were distinguished for their tallness; and Herodotus 3. 20, speaks of the Ethiopians as "the tallest and handsomest men in the whole world."

The *Cush* of Gen. 2:13 cannot, by any possibility, be the African Cush. It must be understood of some province of Asia.

## II. THE ARABIAN PENINSULA.

23. In sacred geography that part of Arabia which comes especially into view is the comparatively small division lying between the two arms of the Red sea, having Egypt on the northwest, the Mediterranean and Palestine on the north, and the mountains of ancient Edom on the northeast. It is commonly called the *Sinaitic Peninsula*, and corresponds nearly with the *Arabia Petraea* of Ptolemy.

24. At the headland called Râs Muhammed the Red sea divides into two narrow branches. Of these the *western* is the longest and widest. The ancients called it the *Heroöpolitian*



*Gulf*, from Heroöpolis near its head. Its modern name is the *Gulf of Suez*. Its length is said to be one hundred and sixty-seven miles, with an average breadth of about twenty miles. Its general direction is from northwest to southeast. A ship canal across the isthmus of Suez, connecting the gulf with the Mediterranean, has recently been opened under the auspices of the French government. The *eastern* arm, called by the ancients the *Ælanitic Gulf* from Ælana at its head, and by the moderns the *Gulf of Akabah*, is not over one hundred miles long, with a breadth of from twelve to fifteen miles. It occupies the southern extremity of the great *valley of the Arabah* extending from the Red sea to Antioch (Chap. 4, No. 1), which has here a general direction towards the north-northeast. This gulf has at present no commercial importance, but it was once a great channel of trade, having at its head "*Ezion-geber* which is beside *Eloth*" (elsewhere called *Elath*, Deut. 2:8; 2 Kings 14:22; 16:6), whence Solomon's fleet sailed to Ophir. 1 Kings 9:28; 2 Chron. 8:17, 18.

The site of *Ophir* has been for ages a famous geographical puzzle. Three regions alone can, with any degree of probability, lay claim to the honor of containing the Ophir of Scripture, namely, the southern part of Arabia, India, and the eastern coast of Africa; and between these it is difficult to decide. The preponderance of evidence is, perhaps, in favor of Arabia. The "ships of Tarshish" which Jehoshaphat made to go to Ophir, and which were broken at Ezion-geber, are generally admitted to have been so called simply from their size and form—ships built after the model of those used in the trade with Tarshish in the southwest of Spain. See farther in Chap. 10, No. 30.

25. The Sinai peninsula constituted that "great and terrible wilderness" in which the Israelites, after their departure from Egypt, sojourned for forty years. Its general geographical outlines may be thus given. Along the western coast of the sea of Akabah, at the distance of a mile or more, runs a range of mountains described by Robinson (Bib. Res., 1, p. 155) as consisting mostly of precipitous cliffs of granite from eight hundred to two thousand feet in height. On the northeast side of

the gulf of Suez reckoning from its head, runs a long parallel ridge of mountains of a wall-like form at the distance of some twelve or fifteen miles from it, which bears the name of *er-Rahah* as far as the mountain called Râs Wâdy Ghurundel. Here it bends off towards the southeast and east, and extends, under the name of *et-Tîh*, that is, *the wandering*, quite across the peninsula to the gulf of Akabah. About the middle of the peninsula it sends off two arms, one north into the desert, the other northeast to the sea of Akabah. Robinson describes *et-Tîh* as "a regular wall composed of strata of sandstone, with layers apparently of limestone or clay towards the top;" and says that at its eastern extremity it "comes tumbling down towards the sea in immense masses apparently of yellow sandstone, but is intercepted by a range of granite cliffs between it and the shore"—the cliffs of the granite range described above.

North of this mountain-wall lies the *desert et-Tîh*, with a *general slope towards the northwest*, except on its eastern border which sends its water northward to the Dead sea. It is a desolate region of naked hills and gravelly plains, with only here and there a fountain and a few stunted shrubs.

South of *et-Tih* is the great sandy plain called by the Arabs *Debbet er-Ramleh* having on its southern border the rugged mountains of Horeb which constitute, so to speak, the nucleus of the peninsula. Finally, southwest of Horeb is the naked gravelly plain called *el-Kâ'a*, skirting the whole shore of the gulf of Suez. What remains to be said of this peninsula will be given in connection with the journeyings of the Israelites.

26. Upon leaving Egypt the Israelites, after a journey of three days, reached the western arm of the Red sea, which was miraculously divided to give them a passage into the wilderness of Arabia. At what particular point they crossed it is a question that has been much debated, and cannot be regarded as settled.

Upon the assumption that the head of the gulf of Suez remains substantially the same as at the Exodus, one cannot well resist the conviction that it must have been *south* of the ridge Atakah, and not north of it as

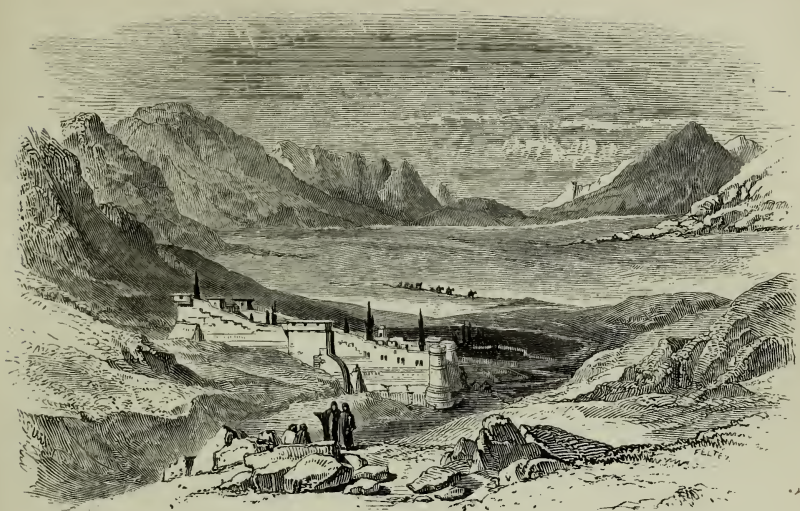
Robinson contends. With this frowning ridge which runs quite down to the sea, on their left, the desert on their right, Pharaoh's host behind them, and the sea, here about ten miles wide, before them, they would be hopelessly shut in from all human means of escape. Poole maintains (in Smith's Bible Dict., art. Red sea) that the head of the gulf of Suez has been essentially shortened "for a distance of at least fifty miles from its ancient head." If so, the attempt to ascertain the site of the miracle would seem to be utterly vain.

27. After crossing the Red sea the Israelites "went out into the *wilderness of Shur*." Ex. 15:22. *Shur* signifies *wall*. The wilderness which bore its name lay on the way between Palestine and Egypt (Gen. 16:7), and was before Egypt on the way to Assyria having Havilah on the east. Gen. 25:18; 1 Sam. 15:7; 27:8. It is possible that the wall-like ridge er-Rahah described above is the Shur of Scripture, and that the wilderness of Shur is the adjoining desert. See in the Imperial Bible Dict., art., Shur.

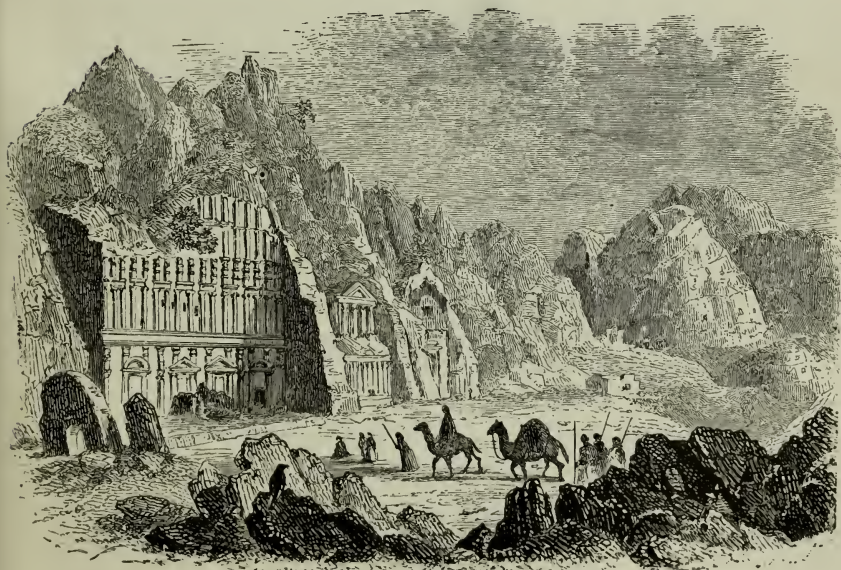
The Havilah mentioned in 1 Sam. 15:7, cannot be identical with the Havilah of Gen. 2:11; for this latter place lay north of the Persian Gulf, and it is inconceivable that Saul should have smitten the Amalakites over such a space.

Upon entering the wilderness of Shur the Israelites turned southeast in the general direction of the shore of the Red sea, and came in four days' journey to *Elim* (Numb. 33:8, 9), supposed to be the modern Wady *Ghurundel*, which is comparatively well supplied with water and shrubs. After another day's march they encamped by the Red sea. Numb. 33:10. Thence they entered "the *wilderness of Sin* which is between Elim and Sinai" (Ex. 16:1), and must be distinguished from the *wilderness of Zin* at Kadesh (Numb. 33:36, and elsewhere). Four days more of journeying brought them to the central mountains of the peninsula in "the wilderness of Sinai," where they abode more than eleven months (Ex. 19:1; Numb. 10:11), receiving from God the law and all the ordinances of the theocracy.





PLAIN ER-RAHAH, AND CONVENT OF ST. CATHALINE: SINAI.



VIEW OF PART OF THE MAIN VALLEY OF PETRA.



It has been with biblical scholars a question what was the distinction between *Horeb* and *Sinai*. Robinson (*Bib. Res.*, 1, pp. 120, 591) is inclined to adopt Hengstenberg's view, that Horeb is the general name of the group, and Sinai the designation of a particular peak, although the opposite view is held by Gesenius and others. The annexed plan of these mountains will make the accompanying description intelligible to the reader, and he will see at once that here the conditions for the promulgation of the ten commandments in the audience of all the people are fully met.

28. Modern investigation leads with a reasonable degree of certainty to the conclusion that the law was given from either the northern or the southern peak of the central ridge lying between Wady el-Leja on the west, and the narrow Wady Shueib on the east. Of these the lower northern summit is called *es-Sufsâfeh*, and Robinson is quite positive that no other peak of the group can possibly fulfil the scriptural conditions. It is agreed on all hands that the plain *er-Râhah* lying directly before it, with the adjacent area of *Wady esh-Sheikh*, furnishes ample room for a large encampment. Robinson estimates the whole plain at two geographical miles in length, with a breadth of from one-third to two-thirds of a mile; while this space is nearly doubled by a recess on the west and the broad level area of Wady esh-Sheikh on the east. *Bib. Res.*, 1, pp. 95, 96. Before this spacious plain lies "the bold and awful front of Horeb, rising perpendicularly in frowning majesty, from twelve to fifteen hundred feet in height." *Ib.*, p. 89. The southern peak is much higher. It is the Sinai of tradition, and bears accordingly the name *Jebel Mûsa*, *Mountain of Moses*. Robinson rejects the tradition with his usual decision on the ground that there is not "any spot to be seen around it where the people could have been assembled." "The only point in which it is not immediately surrounded by high mountains, is towards the southeast, where it sinks down precipitately to a tract of naked gravelly hills." *Ib.*, p. 105. This is a question simply of testimony. Robinson unfortunately did not visit this "tract of naked gravelly hills," as he and his companion did the northern plain with measuring-line in hand. Another traveller, who tells



us that he paced every yard of both valleys, finds in Wady Sebâyeḥ on the southeast of Jebel Mûsa ample space for the Israelitish congregation, one where "every eye would look on one object, and Jebel Mousa, covered with cloud and fire, would impress the whole concourse." Rev. William Arthur in the Imperial Bible Dict., art. Sinai. But Stanley, who visited both summits and also Wady Sebâyeḥ, with a strong prepossession in favor of Jebel Mûsa, confirms Robinson's judgment. "I came," he says (p. 76), "to the conclusion that it [Wady Sebâyeḥ southeast of Jebel Mûsa] could only be taken for the place if none other existed. It is rough, uneven, narrow. The only advantage which it has is that the peak, from a few points of view, rises in a more commanding form than the Râs Sasâfeh [the northern peak]. No. If we are to have a mountain without a wide amphitheatre at its base, let us have Serbâl [a magnificent mountain northwest of Sinai]; but, if otherwise, I am sure that if the monks of Justinian had fixed the traditional scene on the Râs Sasâfeh, no one would for an instant have doubted that this only could be the spot." In this judgment Porter also acquiesces. See Handbook for Syria and Palestine, p. 32.

29. The *wilderness of Sinai*, where the Israelites received the law, is of course the wilderness adjacent to Sinai, and may be reasonably regarded as embracing the sandy waste referred to above (No. 25) between the mountains of Horeb and the wall of et-Tîh on the north. After leaving this wilderness the Israelites came at the third encampment to *Hazereth*. Numb. 10:33; 11:3, 34, 35. This place seems to be identical with the modern *Ain-el-Hudherah*, fountain of *Hudherah* lying in a frightful desert eighteen hours northeast from Sinai. Porter, Handbook, 1, p. 37. Here they seem to have turned north (Porter thinks by the sublime Wady Wetîr) across the Tîh, which brought them into the *wilderness of Paran*; for of the substantial identity of this wilderness with the modern *desert et-Tîh* north of the ridge et-Tîh (No. 25 above) there can be no reasonable doubt. All the scriptural notices of Paran (Gen. 21:21; Numb. 10:12; 12:16; 13:3, 26; Deut. 1:1; 33:2; 1 Kings 11:18; Hab. 3:3)

agree with this assumption, the wilderness of *Shur* bordering it on the northwest, and that of *Zin* (Numbers 13:21; 20:1; 27:14; 33:36; 34:3, 4; Deut. 32:51; Josh. 15:1, 3) on the northeast.

30. Respecting the site of *Kadesh* there has been much controversy. Stanley places it at Petra in the mountains of Edom east of the Arabah, Robinson and others at the fountain Ain el-Weibeh on the western border of the Arabah some twenty-five geographical miles south of the Dead sea, Rowlands and Williams much farther west at a remarkable fountain in the desert of Tih about forty-five miles south of Beer-sheba; while others are disposed to assume two places of this name, an eastern and a western *Kadesh*.

In favor of the assumption of an eastern and a western *Kadesh* it might be urged that in the passages clearly referring to the *first* encampment of the Israelites at *Kadesh*—for they were twice at *Kadesh*, once in the beginning of their wandering, once near its close—it is placed in the wilderness of *Paran*, and is several times called *Kadesh-barnea* (Numbers 12:16; 13, 3, 26; 32:8; Deut. 1:2, 19, 46; 2:14; 9:23; Joshua 14:6); while in the passages that certainly refer to the *second* encampment, *Kadesh* is uniformly placed in the wilderness of *Zin* and never called *Kadesh-barnea*. Numb. 20:1, 13, 14, 22; 27:14; 33:36; Deut. 32:51; Jud. 11:17. But if these considerations be deemed insufficient to establish the assumption of a double *Kadesh*, the middle of the three sites above named, that of Ain el-Weibeh, has, according to present evidence, decidedly the best claim. The western site is too far removed from “Mount Hor in the edge of the land of Edom,” to fulfil the scriptural condition (Numb. 33:37) of a day’s journey between that mountain and *Kadesh*. The eastern site advocated by Stanley is west of Mount Hor in the heart of Mount Seir, the very region from which the Edomites sternly excluded the Israelites, and which they were compelled to compass by the way of the eastern arm of the Red sea that they might reach the promised land. We come, then, to the conclusion that if there were two places named *Kadesh*, Ain el-Weibeh was the eastern; if but one, Ain el-Weibeh was that place.

31. On all the routes leading from the west to Sinai numerous *inscriptions* are found on the rocks extending to the very base of that mountain, but not on the proper mountains of the group or east of them. They are more particularly abundant

in the Wady called *el-Mukatteb*, that is, *the written*. Respecting the age and character of these inscriptions there has been much speculation. The common belief has been that they were made by Christian pilgrims. But Prof. Tuch of Leipzig maintains that they are Arabic; and that the authors of the inscriptions were an ancient race of Arabs inhabiting the peninsula. According to Tuch the epoch of some of these inscriptions reaches back beyond the time of Diodorus Siculus, an historian of the age of Julius Cæsar and Augustus, who mentions them as already ancient, and is probably to be extended down to the third or fourth century after Christ. See farther in Robinson's *Bib. Res.*, 1, pp. 593-597; Porter's *Handbook of Sinai and Palestine*, p. 16, seq.; Stanley's *Sinai and Palestine*, p. 59, seq.

It is well-known that the Rev. Charles Forster professes to have interpreted these inscriptions, and to have found in them the work of the children of Israel during their sojourn in the wilderness. In the *Imperial Bible Dictionary*, art. *Paran*, the Rev. John Rowlands maintains very earnestly the validity of Mr. Forster's interpretations, and gives several specimens of them; but oriental scholars generally dissent from this view. One of the longest of the inscriptions records, according to Mr. Forster, the plague of fiery serpents and the miraculous preservation of the people by a serpent of brass; yet, according to the scriptural narrative, this event took place in the last year of the wandering, when the people, after Aaron's death, "journeyed from Mount Hor by the way of the Red sea to compass the land of Edom," and were now within three stations of the border of Moab (*Numb.* 21:4-11; 33:41-44), consequently on the east side of Mount Seir. That an Israelite should be represented as having then recorded the plague of fiery serpents in a valley west of Sinai looks like a gross anachronism.

32. The general *adaptation* of the rugged scenery of the peninsula to the grand transactions between God and his covenant people recorded by the pen of Moses is finely illustrated by Stanley (*Sinai and Palestine*, pp. 20, 21): "They were brought into contact with a desolation which was forcibly contrasted with the green valley of the Nile. They were enclosed within a sanctuary of temples and pyramids not made with



hands—the more awful from its total dissimilarity to any thing which they or their fathers could have remembered in Egypt or in Palestine. They were wrapt in a silence which gave full effect to the morning and the evening shout with which the encampment rose and pitched, and still more to the ‘thunders and the voice exceeding loud’ on the top of Horeb. The prophet and his people were thus secluded from all former thoughts and associations that

“‘Separate from the world, his breast  
 Might duly take and strongly keep  
 The print of God, to be expressed  
 Ere long on Zion’s steep.’”

33. The same writer, in common with Robinson, Ritter and all thoughtful travellers, raises the question: “How could a tribe so numerous and powerful as on any hypothesis the Israelites must have been, be maintained in this inhospitable desert?” They were fed by manna, and sometimes had miraculous supplies of flesh and water. But where did their flocks and herds find sustenance? There are in this wilderness at the present time some oases, as at the convent of Sinai, in Wady Feirân northwest of Sinai on the route from Egypt, and at Tûr on the gulf of Suez where Wady Hibrân comes in from Horeb (Burekhardt, Arabia, 2. 362); but these would be wholly inadequate to the wants of such a multitude as came out of Egypt. Stanley comes to the conclusion maintained also by Ritter (Erdkunde, 14, p. 927), that there has been in the Sinaitic peninsula a decrease of water and vegetation. No such acacia-trees (shittim-wood) are now found in the region as were employed in the construction of the tabernacle, furnishing planks a cubit and a half in width. These belonged manifestly to the primitive forests of the peninsula. It has been supposed that the removal of them was followed by a decrease in the amount of rain. But however this may be, we have abundant evidence that this part of Arabia was once, for some reason, more fertile and populous. In the northeastern part are extensive ruins of former habitations and enclosed fields; so also south of Beer-

sheba, where Robinson found ruins of former cities. Of Elusa he says: "Once, as we judged on the spot, this must have been a city of not less than twelve or fifteen thousand inhabitants. Now it is a perfect field of ruins, a scene of unutterable desolation; across which the passing stranger can with difficulty find his way." Vol. 1, p. 197. Of Eboda farther south: "The large church marks a numerous Christian population." "But the desert has resumed its rights; the race that dwelt here have perished; and their works now look abroad in loneliness and silence over the mighty waste." *Ib.*, p. 194. It would not be safe, therefore, to infer from the present condition of the peninsula its capacity to support the flocks and herds of the Israelites more than three thousand years ago. Then, again, it is entirely reasonable to suppose that the same divine power which fed the people in the wilderness with manna for the space of forty years, may have graciously increased the amount of rain during the same period, and thus the amount of sustenance for the cattle of the Israelites. Such an additional supply of rain would be sufficient; for, according to the testimony of the Arabs, in those years when there is plenty of rain grass springs up all over the face of the desert. See in Robinson, 1, p. 184.

For an account of the *manna* now produced in the Sinai peninsula, as it was also in the time of Josephus (*Antiq.*, 3. 1. 6), see Ritter's *Geography of Palestine* 1, pp. 271-292. It exudes through the punctures made by a certain insect, from the bark of a species of tamarisk (*Tamarix gallica*) in drops which collect in small globules on the twigs or fall on the sand. It has the appearance of gum, is of a sweetish taste, and melts when exposed to the sun. It falls only on certain years in June and July, and mainly in the wady Sheikh, Feirân, and Ghurundel, all of them in the vicinity of Sinai. The entire quantity gathered is said not to exceed five or six hundred pounds a year. The question what was the relation, if any, of the manna on which the Israelites fed to any species of modern manna (for there are several species), is rather curious than practical; since upon any assumption, the *quantity* furnished daily through all the twelve months of the year was clearly miraculous, as were also several of the attending circumstances.

34. The *Amalekites*, descended from Amalek the grandson of Esau (*Gen.* 36 : 12), and mentioned by way of anticipation in

the history of Abraham (Gen. 14:7), were a nomadic people having their seat from Havilah to Shur. 1 Sam. 15:7. The site of the Havilah here referred to is unknown, but it should not probably be placed far east of the gulf of Akabah; while Shur bordered on the northeastern extremity of Egypt. The Sinaitic peninsula, then, was the proper range of the Amalekites, and with this agree all the scriptural notices of them. When Israel came out of Egypt they attacked the rear of the people in Rephidim near Sinai (Exod. 17:8-16); again they were encountered in "the land of the south," near to Kadesh (Numb. 13:29; 14:45); in alliance with the Midianites and other eastern tribes they wasted the land of Israel, "till thou come unto Gaza" (Judg. 6:4), and entered it by the way of the valley of Jezreel in vast multitudes (Judg. 6:33); and finally David encountered them in the southwest of Palestine. 1 Sam. 30:1.

In Numb. 24:20 Amalek is called "the first of the nations." The reference is to priority, not in time but in dignity, a sense in which the Hebrew word is often used. Amos 6:6; Dan. 11:41, and elsewhere; and there is, moreover, an antithesis between his dignity as *first* of the nation, and his *last end* which is destruction. There are several indications in the Old Testament that the Amalekites were once a powerful people. At the time of the exodus we find them apparently spread across the whole peninsula from east to west (Exod. 17:8; Numb. 13:29; 14:43, 45); and in alliance with the Moabites, Ammonites, and Midianites they ravaged the land of Israel, entering it in countless multitudes as far north as the valley of Jezreel. It would seem also that they once had, probably at an earlier date, a settlement in the very heart of Palestine; for we read (Jud. 12:15) of "the mount of the Amalekites in the land of Ephraim." Compare also Jud. 5:14, where the true rendering is: "From Ephraim [came they] whose root" (that is, *seat, fixed abode*) "is in Amalek." See Prof. Robbins in *Bibliotheca Sacra*, for 1855, p. 623. The marginal gloss, therefore of our English version to Numb. 24:20, "the first of the nations that warred against Israel," is unnecessary.

35. The *Kenites* were the tribe to which Hobab Moses' father-in-law belonged, and were thus a branch of the Midianitish people. Numb. 10:29. A part of them accompanied the tribe of Judah into the land of Canaan, and settled among the rocky



fastnesses of the southern wilderness of Judah. Jud. 1:16; Numb. 24:21. Thus they were neighbors to the Amalekites and became intermingled with them. When Saul destroyed the Amalekites he spared them in consideration of their good offices bestowed on the Israelites in the wilderness through Hobab the father-in-law of Moses, and probably in other ways also. 1 Sam. 15:6. From Jud. 4:11 we learn that the family of Heber the Kenite, a descendant of Hobab, had separated itself from the rest of the tribe and settled in Kadesh of Naph-tali; still maintaining, however, its distinct nationality and being on terms of friendship with Jabin the oppressor of Israel.

We leave the vexed question of the identity of Jethro and Hobab to the commentators, to whom it properly belongs.

## CHAPTER IX.

## COUNTRIES ON THE SOUTHEAST AND EAST.

UNDER this head belong Edom, Moab, Ammon, and the nomadic or semi-nomadic Midianites, with some other Arabian tribes.

## I. THE LAND OF EDMOM.

1. The *Edom of Moses' day* is repeatedly called *Mount Seir*, or simply *Seir*, a range of mountains selected by Esau himself as his residence (Gen. 36: 8, 9; Deut. 2: 4, 5, 8, 12, 22, etc.), and extending along the eastern border of the Arabah from the Dead sea to the eastern arm of the Red sea. Accordingly we read that when the Israelites were refused a passage through the territory of Edom they passed by the way of the plain (Arabah), Elath, and Ezion-geber around Edom into the wilderness of Moab (Deut. 2: 8); and that they journeyed from Mount Hor on the border of Mount Seir by the way of the Red sea to compass the land of Edom. Numb. 21: 4. The Arabah, which skirts the western base of Mount Seir and in which Kadesh-barnea lies, was not properly reckoned to the Edom of Moses' times; yet it was commanded by the mountains of Edom, and it is possible that the Edomites advanced at times somewhat into the desert west of it (Deut. 1: 44); but the *permanent occupation of the south country of Judæa* by the Edomites seems to have taken place during the Babylonish exile. Judas Maccabæus, and his successors, found them after the captivity in possession of Hebron, Adora, Mareshah, and Ashdod. John Hyrcanus conquered them, and compelled them to receive circumcision, but did not dispossess them (Josephus, Antiq., 12. 8. 6; 13. 9. 1); and hence the whole south of Judæa was reckoned to Idumæa. But this later extension of the term must not be transferred to the earlier ages.

2. Robinson estimates the breadth of the range of *Mount Seir* at not more than fifteen or twenty geographical miles. Its length is said to be about one hundred miles.

“Along the base of the mountain range on the side of the Arabah are low calcareous hills. To these succeed lofty masses of igneous rock, chiefly porphyry; over which lies red and variegated sandstone in irregular ridges and abrupt cliffs, with deep ravines between.” “The average elevation of the range is about two thousand feet. On the east is a long unbroken limestone ridge, higher than the other, and declining gently to the Arabian desert.” Handbook for Syria and Palestine, p. 42. These mountains seem to enjoy a sufficiency of rain, and are not sterile like those on the west of the Arabah. “The Wadys are full of trees and shrubs and flowers; while the eastern and higher parts are extensively cultivated and yield good crops.” “It is indeed the region of which Isaac said to his son: ‘Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.’” Robinson, 2, p. 154.

3. The *Arabah* which skirts the mountains of Edom on the west is a part of the great chasm already described which extends from the Red sea to Antioch. Chap. 4, No. 1. It slopes from a watershed not yet accurately determined northward to the Dead sea and southward to the sea of Akabah. Its general width is the same as that of the Jordan valley, but at Akabah it is contracted to half that distance. It is furrowed in its northern part by the deep Wady el-Jeib which sends down to the Dead sea torrents of water only during the rainy season. Otherwise it is almost uninterruptedly a frightful desert. Robinson, 2, p. 184.

4. Our limits do not allow us to describe at length the various objects of interest in and around Mount Seir. We notice briefly only a few of the more remarkable.

The central object of interest is the *ruins of Petra*, the ancient metropolis of the region, lying in the heart of Mount Seir, in a sort of irregular basin, through the centre of which a stream winds its way from east to west. It is shut in east and west by precipitous cliffs of sandstone, while north and south of the stream the surface rises, at first gradually, afterwards more steeply, but not precipitously. Deep and rugged ravines branch off into the mountains. The whole area of the basin available for



building purposes is estimated by Robinson to be about half a mile square. These ruins are the admiration of all travellers, not so much on account of their size and magnificence, as of their unique character. They present such a collection of novelties as can be seen nowhere else on this globe. In the first place there is the romantic approach to Petra from the east through *the chasm (es-Sik)* called *Wady Mûsa*, that is, *Wady of Moses*, which anciently formed the only avenue to the city on this side. Of this Stanley says it is the most magnificent gorge, beyond all doubt, that he has ever beheld; and Robinson, that the character of this wonderful spot, and the impression which it makes, are indescribable, and that he knows of nothing which can present even a faint idea of them. You enter beneath a noble arch thrown across high up from one precipice to the other, and immediately find yourself in a narrow chasm, here only twelve feet wide, and nowhere more than three, or, at the most, four times this width. The *Sik* is a full mile in length, winding this way and that like a river, with a limpid brook flowing along its whole course, and watering a thicket of oleanders so abundant as almost to block up the passage, and presenting, when in full bloom, a most gorgeous appearance. The height of the perpendicular walls is at first eighty or one hundred feet, and increases as you descend to some two hundred and fifty feet. Above is seen a narrow winding streak of blue sky, while green caper plants and wild ivy hang in festoons over the traveller's head. The *Sik* opens at its western extremity at right angles with a broader *Wady* or chasm, coming down from the south and passing off northwest. And now, all at once, the beautiful *Khuzneh*—a temple, apparently, cut out of the living sandstone rock, and standing on the opposite side of this chasm directly before the opening of the *Sik*—bursts like a fairy vision upon the traveller's view, as he enters the proper area of Petra.

To describe all the objects of interest in this wonderful place would far exceed our limits. This work has been well done by Burekhardt and many travellers since his day. See, among other accounts, those of Robinson (Res. 2, pp. 130-145); Stanley (Sinai and Palestine, pp. 88-92); Porter (Handbook for Syria and Palestine, pp. 43-53).

We can only notice very briefly some general features of the place. The architecture of Petra is florid and overladen with ornament. According to Robinson the predominant styles are Egyptian and Roman-Greek—and the monuments of the place belong to the beginning of the Christian era and the subsequent centuries. They are not, in themselves considered, very high specimens of art; but two circumstances unite to give them an indescribable charm. One is their singularly wild and romantic position; the other is the endless variety of hues displayed by the living rock in which they are hewn. "They present," says Robinson, "not a dead mass of dull monotonous red; but an endless variety of bright and living hues,

from the deepest crimson to the softest pink, verging also sometimes to orange and yellow." Stanley calls them "dull crimson, indigo, yellow, and purple;" "a gorgeous though dull crimson, streaked and suffused with purple." While the proper site of Petra is covered with the foundations and ruins of an ancient city, the surrounding cliffs and ravines constitute a vast necropolis, being filled with innumerable tombs which present a great variety of architectural style and ornament.

It is a question of interest whether Petra is referred to in the Old Testament. The name Petra signifies *rock*, and this answers to the Hebrew *Sela* mentioned in 2 Kings 14 : 7, and Isa. 16 : 1. That *Sela* and *Petra* are identical may be assumed with a reasonable degree of certainty. The *situation* of Petra is graphically described by the prophets Obadiah and Jeremiah. "The pride of thy heart hath deceived thee, thou that dwellest in the cliffs of the rock, whose habitation is high, that saith in his heart, who shall bring me down to the ground?" Obad. 3 ; Jer. 49 : 16.

A few miles southwest of Petra rises the castellated summit of *Neby Hârân*, the prophet Aaron. That this is the *Mount Hor*, where Aaron died and was buried (Numb. 20 : 23-29), admits not of any reasonable doubt. Its situation answers to that of the Mosaic Hor ; it is the most conspicuous object in the region ; and the tradition connecting it with Aaron's death goes back beyond the time of Josephus, who does not indeed name it, but describes it as a high mountain encircling Petra. Antiq., 4. 4. 7. Its summit is said to be five thousand three hundred feet above the Mediterranean. It consists of two peaks, on the higher and western of which is a work, erected over the vault or grotto supposed to be the burial place of the first Levitical high priest. See farther in Robinson, 2, pp. 519-521.

In connection with Edom the Scriptures constantly make mention of *Bozrah*. There is a Bozrah, as we have seen (Chap. 5, No. 7) far off in the Haurân, at the distance of eighty or one hundred miles from the proper territory of Edom. But this cannot be reasonably identified with the Bozrah so often mentioned in the Old Testament as the capital of Idumæa. Robinson regards *el-Busaireh* southeast of the Dead sea as representing the site of the Bozrah of Edom ; and in his judgment biblical scholars have very generally acquiesced. Two hours and three quarters north of Bozrah is *Tufîleh*, in which Robinson recognises the *Tophel* of Deut. 1 : 1.

*Dedan* and *Teman* are mentioned by the prophets in connection with Edom. Jer. 49 : 7, 8, 20 ; Ezek. 25 : 13 ; Amos 1 : 12 ; Obad. 9. Concerning these nothing can be determined more definitely than that Teman was a district in the south of Edom with perhaps a town of the same name (Eusebius and Jerome, Onomasticon), while Dedan was apparently at the

other extremity. Hence we may explain the words of Ezek. (chap. 25 : 13) : "I will also stretch out my hand upon Edom, and will cut off man and beast from it ; and I will make it desolate from Teman ; and they shall fall by the sword unto Dedan" (marginal rendering) ; that is, I will make the land desolate through its whole extent from Teman to Dedan.

5. The rivalry between Edom and Israel began with Esau and Jacob, the ancestral founders of the two nations. Esau retired from the face of his brother Jacob to Mount Seir ; "for their riches were more than that they might dwell together ; and the land wherein they were strangers could not bear them, because of their cattle." Gen. 36 : 6-8. The prophets accuse the Edomites of cherishing towards their brethren the Israelites a perpetual hatred, and of rejoicing in their calamity, and taking advantage of it to aggrandize themselves (Ezek. 25 : 12 ; 35 : 5, 11, 15 ; Joel 3 : 19 ; Amos 1 : 11 ; Obad. 10-14) ; an accusation fully sustained by the record of their conduct. When the Israelites were passing from the Arabian desert into Palestine the Edomites refused them a passage through their territory, and thus compelled them to pass around by the way of Elath and Ezion-geber at the head of the gulf of Akabah. Numb. 20 : 14-21 ; 21 : 4. Upon the establishment of the Hebrew monarchy, the conflict between Israel and Edom began under Saul (1 Sam. 14 : 47), and was renewed in the reign of David, who defeated them with terrible slaughter and reduced them to the condition of tributaries. 2 Sam. 8 : 13, 14 ; 1 King 11 : 15, 16 ; 1 Chron. 18 : 12, 13 ; Psa. 60, title. From this time to the reign of Jehoram the son of Jehoshaphat the Edomites had no king in their own right, but were ruled by a prefect bearing the title of king appointed by the king of Judah ; or, as the sacred writer expresses it (1 Kings 22 : 47) : "There was then no king in Edom : a deputy was king." In this tributary condition of Edom we have an explanation of the fact that when Jehoshaphat king of Judah joined with Jehoram king of Israel in an expedition against Moab, the king of Edom went with them. 2 Kings 3 : 9. He went, namely, as the deputy of Judah. But under Jehoram, Jehoshaphat's son, the Edomites revolted



and appointed a king in their own right, in accordance with the prophetic words of Isaac (Gen. 27:40), and though twice defeated by the Jewish armies, they succeeded in maintaining their independence. 2 Kings 8:20-22; 2 Chron. 21:8-10; 2 Kings 14:7; 2 Chron. 25:11, 12. As the power of Judah waned, theirs increased, and we find them present at the destruction of Jerusalem by the Chaldeans and exclaiming with malicious exultation: "Rase it, rase it, even to the foundation thereof." Psa. 137:7.

During the Babylonish exile they took possession, as we have seen, of the south country of Judæa; but were themselves, in turn, dispossessed of the southern part of their own territory by the Nabathæans. See Robinson, 2, pp. 158, 159, and the authorities to which he refers. When the Idumæans had been conquered by the Maccabees and compelled by them to receive circumcision, they were reckoned as Jews: and from them came Herod the Great, and the Herods his successors, who figure so largely in the later Jewish history.

In the present desolate condition of the ancient cities of Edom we have a most impressive commentary on the words of Isaiah, as recorded in the thirty-fourth chapter of his prophecy: "From generation to generation it shall lie waste; none shall pass through it for ever and ever."

## II. THE COUNTRY OF THE MOABITES.

6. We have seen (Chap. 5, No. 13), that, before the arrival of the Hebrew people, Sihon king of the Amorites had taken from the king of Moab all his land north of the Arnon, and that, upon the destruction of Sihon and his people by the Israelites, this territory was allotted to the two tribes of Reuben and Gad. We have further seen that, upon the decline and fall of the kingdom of the ten tribes, the Moabites reëstablished themselves in this same territory. As a part of the inheritance of Israel its geography has already been considered. What we have now to say relates to the *proper Moabitish country* lying south of the Arnon, which the Israelites were expressly forbid-

den to enter. Deut. 2:9. This was bounded on the north by the deep chasm of the Arnon, on the east by the Arabian desert, and on the south by Edom. On the west it was bordered by the Dead sea, and seems to have extended somewhat south of it. Of the character and face of the country we have but little knowledge, as the traveller in these parts is constantly exposed to robbery and murder at the hand of the predatory Arabs. It is said to be an elevated plateau like the region north of the Arnon, and where the desert has not encroached upon it, to be naturally fertile. That it was once a populous region is attested by the multitude of ruins sprinkled over its area. "The whole of the plains are covered with the sites of towns on every eminence or spot convenient for the construction of one; and as the land is capable of rich cultivation, there can be no doubt that the country, now so deserted, once presented a continued picture of plenty and fertility." Irby and Mangles as quoted in Alexander's Kitto.

7. The shores of the Dead sea have the same bold and precipitous character as farther north. The plateau which is three thousand feet above the water of the lake, breaks down in rugged desolate cliffs of sandstone and limestone. Through these the *Wady Kerak* descends to the sea by a tremendous chasm lined with "beetling crags, blackened by the tempests of ages, in shape exactly resembling the waves of a mighty ocean, which, at the moment of overleaping some lofty barrier, were suddenly changed to stone, retaining, even in transformation, their dark and angry hue." Lynch, Expedition, p. 352.

8. The two most noted places of this region in scriptural times were the following.

(1.) *Ar Moab* or *Ir Moab*, that is, *City of Moab* (Numb. 21:28; 22:36; Isa. 15:1), called also simply *Ar* (Numb. 21:15; Deut. 2:9). Its ruins are situated on a low hill upon the plateau a few miles back from the Dead sea, and about midway between wadys Arnon and Kerak. In later times this place was called *Rabbah*, capital or metropolis, which name it still retains. But the scriptural *Rabbah* is always *Rabbah* of the Ammonites.

(2). *Kir Moab, fortress of Moab* (Isa. 15 : 1), called also *Kir-heres* and *Kir-hareseth, brick fortress* (Jer. 48 : 31, 36 ; Isa. 16 : 7, 11 ; 2 Kings 3 : 25), is the modern *Kerak*, standing on the crown of a high hill between the two forks of the Wady Kerak both of which it overlooks, at the elevation of three thousand feet above the Dead sea. Before it is the sublime chasm of the Kerak running down in a northwesterly direction to the Dead sea, which is some ten miles distant. The position is one of great natural strength, and the place was once strongly fortified. When Lynch visited it, in 1848, he was informed that the Christian population, comprising three-fourths of the inhabitants, amounted to nine hundred or one thousand. They are kept in subjection by the Moslem Arabs, who live mostly in tents without the town.

9. The Moabites, like the Edomites, were the kinsmen of the Israelites (Gen. 19 : 30-38), yet they appear through most of their history in the character of determined foes. The king of Moab hired Balaam to curse Israel, in the hope of thus prevailing against him. Numb., chaps. 22-24. The second servitude of the Israelites was that under Eglon king of Moab, assisted by the children of Ammon and Amalek. From this they were delivered by Ehud, who "slew of Moab at that time ten thousand men, all lusty, and all men of valor." Judg. 3 : 12-30. The Moabites are mentioned among the nations against whom Saul fought. 1 Sam. 14 : 47. David was descended from Ruth the Moabite (Ruth 4 : 13-22), and this was, perhaps, the reason why, during the persecution which he suffered from Saul, he committed his father and mother to the care of the king of Moab. 1 Sam. 22 : 3, 4. But some eighteen or twenty years afterwards we read that he defeated them with great slaughter, and reduced them to the condition of tributaries. 2 Sam. 8 : 2. Upon the death of Ahab, to whose dominion Moab seems to have fallen upon the division of the kingdom, the Moabites revolted (2 Kings 1 : 1 ; 3 : 4, 5), for which act they were visited with terrible vengeance by the combined armies of Judah, Israel, and Edom. 2 Kings 3 : 21-27. Upon the decline of the Israelitish power we find the Moabites again invading the land (2 Kings 13 : 20) ; and the prophets upbraid them with their pride and enmity to the covenant people, and denounce upon



them desolating judgments (Isa. chaps. 15, 16; Jer., chap. 48; Ezek. 25:8-11; Amos 2:1-3; Zeph. 2:8-11). The first instalment of these judgments, so to speak, came by the hand of Nebuchadnezzar. Since his day they have often been repeated, and have reduced the land to its present desolate condition. Yet there stands on record for Moab, as also for Ammon, the promise that God will bring again her captivity in the latter day. Jer. 48:47; 49:6.

In the narrative, 2 Kings 3:6-27, we read that water came without wind or rain "by the way of Edom;" that is, descending from the mountains of Edom in the south, the result apparently of heavy rains there; and that when the sun shone upon the water "the Moabites saw the water on the other side as red as blood." This appearance may have been produced by the redness of the sun's rays shining in the early morning through a hazy atmosphere, by the reflection of his beams from the circumjacent red rocks, or by the color which the water itself had received from the red soil along its path; or we may assume a combination of all these causes.

### III. THE COUNTRY OF THE AMMONITES.

10. The *territory of the Ammonites* lay between Arnon and Jabbok, having the country of Moab on the south and southwest, and the tribes of Reuben and Gad on the west. Numb. 21:24; 32:33-42; Josh. 13:15-28; Judg. 11:22. When the Israelites approached the land of Canaan, they were forbidden to appropriate to themselves any part of the country at that time held by the Ammonites (Deut. 2:19); but the tribe of Gad received "half the land of the children of Ammon, unto Aroer that is before Rabbah" (Josh. 13:25), of which they had been dispossessed by Sihon, king of the Amorites (Judg. 11:12-27). The Ammonites, thus crowded eastward upon the Arabian desert, seem to have become, as suggested by Grove (in Smith's Bible Dict.), partly a nomadic people. Thus much may be reasonably inferred from the relative fewness of their towns as compared with those of the Moabites. Rabbah was the only place of note among them. Jephthah is said, indeed, to have smitten twenty cities of Ammon, but no one of them is named except Minnith. Judg. 11:33.

11. *Rabbah*, that is, *great city* (Josh. 13 : 25 ; 2 Sam. 11 : 1 ; 12 : 27, 29 ; 1 Chron. 20 : 1 ; Jer. 49 : 3 ; Ezek. 25 : 5 ; Amos 1 : 14), or, more fully, *Rabbah of the children of Ammon* (Deut. 3 : 11 ; 2 Sam. 12 : 26 ; 17 : 27 ; Jer. 49 : 2 ; Ezek. 21 : 28), the metropolis of the Ammonites, is situated about nineteen miles southeast by east from es-Salt (the ancient Ramoth-Gilead), in a broad valley on a head-stream of the Jabbok, which is perennial, and here flows towards the northeast.

Rabbah was a place of great military strength. The *citadel* lay on a hill on the northeastern side of the valley, between two ravines coming in from the north, and was thus almost isolated. When Joab had taken "the city of waters"—so named from the perennial stream flowing through it, called also "the city of the kingdom," probably as containing the royal palace—it was apparently this citadel that remained to be captured to complete the conquest of the place. 2 Sam. 12 : 26–29.

Ptolemy Philadelphus, in the third century before Christ, rebuilt the city, and named it *Philadelphia* (Jerome on Ezek. 25 : 1) ; but it retains in modern Arabic the name *Ammân*. It is the Greek and Roman ruins of this place that present such a scene of magnificent desolation. Tristram, who describes them at considerable length, says : "In number, in beauty of situation, and in isolation, they were by far the most striking and interesting I had yet seen in Syria. Yet it was not old Rabbah, but Philadelphia, the Roman city, among whose prostrate marbles we groped our way. All is Roman or Greek, and all, probably, except the citadel, subsequent to the Christian era." Land of Israel, p. 545. Here, among other ruins, are the remains of a large Christian church and a theatre capable of seating six thousand spectators. "The citadel," says Porter (Handbook, p. 289), "is a rectangular oblong building of great extent. The exterior walls are nearly perfect, and are constructed of massive stones closely jointed, without cement, bearing the marks of high antiquity."

12. The history of the Ammonites, in their *relation to the children of Israel*, is substantially that of their neighbors the Moabites, with whom they seem to have been in league in hiring Balaam to curse Israel (Deut. 23 : 4). They joined with Moab and Amalek in opposing the Israelites (Judg. 3 : 12, 13) ; made war upon them in the days of Jephthah (Judg. 11 : 4) ; and afterwards in the days of Saul (1 Sam. 11 : 1–11 ; 14 : 47). Nahash king of the Ammonites was on friendly terms with David, but his son Hanun maltreated David's ambassadors, which brought

upon him and his kingdom the terrible vengeance of that monarch (2 Sam., chap. 10); and afterwards, upon the conquest of Rabbah, David treated the Ammonites with great severity. 2 Sam. 12 : 26-31. Among the wives of Solomon were "women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;" and they "turned away his heart after other gods" (1 Kings 11 : 1-8), thus accomplishing in peace what the armies of the Gentiles had failed to accomplish in war, even the dismemberment of the Israelitish kingdom. 1 Kings 11 : 13. The prophets denounce upon Ammon, as upon Moab, the desolating judgments of God. The solemn threatening, "I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks" (Ezek. 25 : 5), is now literally fulfilled.

#### IV. THE MIDIANITES AND OTHER ARABIAN TRIBES.

13. The Midianites were a nomadic or semi-nomadic people, descended from Abraham by Keturah. Gen. 25 : 2. The boundaries of their territory cannot be definitely given. We have seen (Chap. 8, No. 35) that the Kenites, to whom Hobab, Moses' father-in-law, belonged, were a branch of the Midianites. Their range of pasturage in Moses' time seems to have been the peninsula of Sinai, perhaps the western border of the gulf of Akabah, whence Moses led the flock of Jethro "to the back side of the desert, and came to the mountain of God, even to Horeb." Exod. 3 : 1. But a comparison of the various passages of the Old Testament referring to the Midianites leads to the conclusion that their *main seat* was east of Edom, Moab, and Ammon, in the bordering desert of Arabia; whence their course, whether for trade or for plunder, was first northward and then westward across the Jordan valley.

The Midianites and Ishmaelites to whom Joseph was sold seem to have entered Palestine from Gilead by the valley of Jezreel (Gen. 37 : 25, 28, 36). The five kings of the Midianites who, in alliance with the Moabites, seduced to idolatry the Israelites when encamped in the plains of Moab east of the Jordan, were dukes of Sihon king of the Amorites; that is, vassals or tributary kings (Numb. 31 : 8, compared with Josh. 13 : 21); and consequently neighbors to both Sihon and Moab. From the same region



obviously came the Midianites who, accompanied by the Amalekites, crossed the Jordan in Gideon's time, and encamped in the valley of Jezreel (Judg., chaps. 6-8). In 1 Kings 11:18 we find Hadad fleeing from the land of Midian to Egypt by the way of Paran, "he and certain Edomites of his father's servants with him," because Joab was desolating the land of Edom. Hadad fled manifestly from that part of Midian that bordered on Edom, but whether from its eastern border or from its western, where a branch of the Midianites seem to have dwelt (see above), is uncertain. The wealth of the Midianites appears from the abundance of the spoils which the Israelites took of them under Phinehas (Numb. 31:25-47), and afterwards under Gideon (Judg. 8:24-27).

14. The *relation of the Midianites to the children of Israel* began with the origin of the two nations, for they were both descendants of Abraham. Among the Kenite branch of this people Moses found a home in his exile from Egypt, and the relations of the Kenites to the Israelites continued to be friendly, as we have seen above, Chap. 8, No. 35. But the Midianites as a nation early appear among the enemies and corrupters of the Hebrew people. They were the chief offenders in the matter of Baal-peor (Numb., chap. 25), and it was upon them that the divine vengeance fell so heavily (Numb., chap. 31). Yet we find them again very numerous and powerful in the time of Gideon, some two centuries later. Then, with their allies the Amalekites, "they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number; and they entered into the land to destroy it." Judg. 6:5. Their strength seems to have been permanently broken by the signal overthrow which they experienced at that time, and which is several times referred to in the later Hebrew history. Psa. 83:9; Isa. 9:4; 10:26.

15. Various *Arabian tribes* to the east and southeast of Palestine are mentioned in Scripture. Our limits do not allow us to discuss at any length the difficult geographical questions connected with their boundaries and relative positions. We notice only the following:

In Isa. 60:6, 7, a group of Arabian tribes is mentioned as ministering to Zion in her future enlargement and glory—the dromedaries of *Midian*

and *Ephah*, all they from *Sheba* with gold and frankincense, the flocks of *Kedar*, the rams of *Nebaioth*.

*Ephah* was the son of Midian (Gen. 25 : 4), and it is natural to think of the tribe of Ephah as lying beyond the Midianites, and perhaps farther south.

Three persons bearing the name of *Sheba* are mentioned in the genealogical tables of Genesis—a grandson of Cush the son of Ham (chap. 10 : 7); a son of Joktan the grandson of Eber, descended through Arphaxad from Shem (chap. 10 : 28); a son of Jokshan Abraham's son by Keturah, consequently a descendant from Eber also (chap. 25 : 3). The relation which the descendants of these three men held to each other is not known. But it is generally agreed that the Sheba celebrated for its gold, frankincense, spicery, and precious stones, whose queen "came from the uttermost parts of the earth to hear the wisdom of Solomon" (Matt. 12 : 42), was the country of the Arabian Sabæans situated in the southern part of Arabia Felix, between the Red sea and the Persian gulf. The Ethiopians of *Seba* are also called Sabeans in our version (Isa. 45 : 14), but these should be carefully distinguished from the Arabian Sabeans (Job 1 : 15; Joel 3 : 8). In Ezek. 23 : 42, the true text should be translated, not *Sabeans*, but *drunkards*.

*Kedar* was the second son of Ishmael. Gen. 25 : 13. The tribe of Kedar is often mentioned in the Old Testament as wealthy and powerful, and inhabiting villages in a rocky region (Isa. 21 : 16, 17; 42 : 11; Jer. 2 : 10; 49 : 28; Ezek. 27 : 21, etc.). Forster (Geog. of Arabia 1, p. 238, seq.) places their site in the modern province of Hedjaz on the Red sea around Mecca and Medina. The *Nabathæans*, descended from *Nebaioth* Ishmael's firstborn (Gen. 25 : 13), are placed by the same writer north of Kedar and bordering on the Idumæans, upon whose territory they afterwards encroached as we have seen, No. 5 above.

The *Hagarites* or *Hagarenes* (1 Chr. 5 : 10, 19, 20; Psa. 83 : 6), so-called from *Hagar* the mother of Ishmael, are, in a general sense, the Ishmaelitic tribes inhabiting the northern part of Arabia. But the particular Hagarites upon whom the Israelitish tribes east of the Jordan made war, dwelt to the east of the land of Gilead. 1 Chron. 5 : 10.

*Tema* was the ninth son of Ishmael. Gen. 25 : 15. His descendants inhabited a tract in the northern part of Arabia still called *Teima* by the Arabs.

*Dumah* was the sixth son of Ishmael. That his posterity settled in the vicinity of Edom is plain from the words of Isaiah (chap. 21 : 11) : "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night?" The name is perpetuated to the present day in an Arabian town about two hundred and forty geographical miles due east of Petra (Porter, in Alexander's Kitto), which seems to have been the centre of the tribe.

*The land of Uz*, according to Forster (Geog. of Arabia, 2, p. 59, seq.) lay on the banks of the Euphrates adjoining Chaldæa. But Porter (in Alexander's Kitto) thinks that it was "in Arabia, bordering on Edom westward, on Trachonitis northward, and extending perhaps indefinitely across the pasture lands of Arabia towards the Euphrates."

The reader who wishes to investigate at length the difficult subject of Arabian geography can consult the two volumes of Forster above referred to, and the authorities there quoted.



## CHAPTER X.

## COUNTRIES ON THE NORTHEAST AND NORTH.

HERE belong Mesopotamia, Syria proper in its several divisions, and Phœnicia.

## I. MESOPOTAMIA.

1. The Hebrew word *Aram* is commonly rendered *Syria* in the Greek version of the Seventy. It signifies *highland*, and seems to have been originally applied to the mountainous region of Syria proper, and afterwards extended to the lower regions on the east.

Abraham was in the line of Arphaxad (Gen., chap. 11). He is called *the Hebrew* (Gen. 14 : 13); according to some, as being one of "the children of Eber" (Gen. 10 : 21; 11 : 15-26); according to others, as having come from the other side of the Euphrates—*Ibri*, *Hebrew*, from *eber*, *beyond*. But Bethuel and Laban are called *Syrians* (Gen. 25 : 20; 28 : 5; 31 : 20, 24), from their residence in Mesopotamian Syria; and once Jacob is called a Syrian (Deut. 26 : 5) for the same reason.

2. *Aram-naharayim*, *Aram of the two rivers*, is the Hebrew name given to the vast region lying in a general northwest and southeast direction between the Euphrates and Tigris. The corresponding Greek names in the Septuagint are *Mesopotamia*, that is, *country between the rivers* (Gen. 24 : 10; Deut. 23 : 4); *Mesopotamia of Syria* (Psa. 60, title); *Syria of Mesopotamia* (1 Chron. 19 : 6); *Syria of the rivers* (Judg. 3 : 8). The Arabian term, *the Island*, is not inappropriate, since the source of the Tigris is only a few miles distant from the Euphrates at Telek. The term *Padan-aram*, *plain of Aram*, or simply *Padan* (Gen. 48 : 7), called also *the field of Aram* (Hosea 12 : 12), is applied to the *northern part* of this region. The Septuagint generally

renders *Padan-aram* and *Padan* by the term *Mesopotamia of Syria* (Gen 25:20; 28:6, 7; 33:18; 35:9, 26; 46:15; 48:7); but sometimes simply *Mesopotamia* (Gen. 28:2, 5; 31:18).

When the Septuagint adds to Mesopotamia the term *Syria*, the design apparently is simply to represent the Hebrew *Aram*; not to indicate a *Syrian* Mesopotamia lying between the Abana and Pharpar, as distinct from the Babylonian between the Euphrates and Tigris, according to the theory of Dr. Beke. There is no valid ground for assuming a second Mesopotamia. See Porter, in Alexander's Kitto, art., Aram.

3. Mesopotamia in its widest sense embraces a tract nearly seven hundred miles long with a varying breadth of from twenty to two hundred and fifty miles. It extends from Telek on the Euphrates, in latitude thirty-eight degrees twenty-three minutes north, to Kurnah at the junction of the Tigris with the Euphrates, in latitude thirty-one degrees north. The lower part of this region, which is an alluvial plain scarcely raised above the level of the river, will be considered hereafter, under the head of Chaldea and Babylonia. To upper Mesopotamia or Padan-aram, belong the scriptural incidents connected with Haran, and this was also the seat of Cushan-rishathaim's kingdom. This region is described as being in general a vast plain, but it has some ranges of hills, "and in its northern portion is even mountainous, the upper Tigris valley being separated from the Mesopotamian plain by an important range, the *Mons Masius* of Strabo." Smith's Bible Dict., art., Mesopotamia. The most important tributary stream is the *Chaboras* now called *Khâlûr*, probably identical with the *Chebar*, the scene of Ezekiel's visions (chap. 1:1, 3), which rising in upper Mesopotamia flows for a while parallel to the Euphrates, and then turning westward enters it at *Circesium*, the *Carchemish* of Scripture.

4. *Haran*, where Terah stopped on his way from Ur of the Chaldees to the land of Canaan (Gen. 11:31), is thought with good reason to be identical with the *Charrhæ* of the Greeks and Romans and the *Harrân* of the modern Arabs. It stands within the great bend of the Euphrates on the banks of a small

river called Belik which flows south into the Euphrates. Hither Abraham sent his servant to obtain a wife for his son Isaac, and here Jacob found his wives. Abraham calls it his country and his kindred (Gen. 24 : 4), and this is the place referred to, "as on the other side of the flood" (Hebrew *river*), where Terah the father of Abraham and the father of Nachor dwelt. Josh. 24 : 2. It has been a popular theory, having in its favor a very ancient Jewish tradition, that *Ur of the Chaldees*, whence Terah went forth with Abraham and Lot to go into the land of Canaan (Gen. 11 : 31), was identical with the modern *Oorfa*, the *Adessa* of the classic authors, situated about twenty miles north-west by north from Haran. But there is an increasing inclination among oriental scholars of the present day to identify the site of Ur of the Chaldees with the extensive ruins at *Mugheir* or *Umghair*, on the right-hand side of the Euphrates about halfway between the ruins of Babylon and the Persian gulf. The inscriptions disinterred at Mugheir are said to prove that the ancient name of this place was *Ur*, or rather *Hur*. But inscriptions discovered at other places make it probable that Ur or Hur was also a territory extending across the Euphrates; and it may be that "Ur of the Chaldees," indicates not a particular city, but a region of lower Mesopotamia. See Rawlinson's *Ancient Monarchies*, 1, p. 19, seq.

The distance between Mugheir and Haran is not a valid objection; for the narrative implies that Terah, in going to Haran, *left* Chaldæa the land of his nativity, which cannot be shown to have included in Abraham's and Moses' time upper Mesopotamia. The natural route from lower Mesopotamia to Canaan would be first *north* and then *west* around the Arabian desert, so that Haran might well be taken on the way. If we identify Ur not with a territory but with Mugheir some six or eight miles *west* of the present channel of the Euphrates, it would still belong virtually to lower Mesopotamia; so that Stephen, who did not stand on geographical niceties, would still be substantially correct in placing it, as he does (Acts 7 : 2), in Mesopotamia.

"Habor the river of Gozan" (2 Kings 17 : 6 ; 18 : 11) is without doubt identical with the modern Khâbûr (see above); and on the upper waters of this stream we must look for *Halak* and the district of *Gozan*, to which



places the king of Assyria transported a part of the Israelites. *Hura*, which is added, 1 Chron. 5:26, is perhaps identical with *Haran*. If not, its site is unknown.

It does not come within the province of this work to describe the important modern towns in upper Mesopotamia. Among these *Diarbekr*, *Jezireh*, and *Mosul* are on the Tigris; the first near its head waters, the third two hundred and twenty miles below in a southeasterly direction, and the second some seventy-five or eighty miles above Mosul. *Mardin* and *Oorfa* are in the interior, the former fifty-seven miles southeast of Diarbekr on the edge of Mount Masius, the latter about one hundred miles southwest and towards the Euphrates.

5. The first servitude of the Israelites was under Cushan-rishathaim king of Mesopotamia. Judg. 3:8-10. We find the Mesopotamians again furnishing the Ammonites with horses and chariots against David (1 Chron. 19:6), but after that the name appears no more in Scripture.

## II. SYRIA PROPER.

6. *Syria proper*, excluding Palestine and including Phœnicia, is bounded on the south by Palestine, on the west by the Mediterranean, on the north by Mount Amanus and Mount Taurus, and on the east by the Euphrates and desert of Palmyra. Porter (in Alexander's *Kitto*) gives its length from the Litâny on the south to the bay of Iskanderûn (gulf of Issus) on the north, at two hundred and fifty miles, with an average breadth of one hundred and thirty miles.

7. The grand feature of Syria, which determines alike its physical and political divisions, is the *two mighty parallel chains of Lebanon and Anti-Lebanon*, with their lower continuations towards the north; that of Lebanon quite to the northern extremity of the region with two remarkable breaks, that of Anti-Lebanon to a point near the bend of the Orontes, with an interruption over against the southern break in the western chain. The valley lying between these chains is, as already remarked (Chap. 4, No. 1), a continuation of the great chasm extending from the Red sea to Antioch.

8. In describing the *chain of Lebanon* we begin with the deep gorge of the Leontes, its lower southern continuation having been already considered in the geography of Palestine. It runs parallel with the coast in a northeasterly direction about ninety miles to the great valley of the Nahr el-Kebîr (the Eleutherus of the ancients) which connects the plain of Hamath with the Mediterranean, and is thought with good reason to be "the entering in of Hamath." See Robinson's *Bib. Res.*, 3, pp. 568, 569. The base of Lebanon is said to be about twenty miles in width. Its loftiest summits are towards the north. Of these the highest is Dahar el-Kudîb about twenty-five miles from the northern extremity, with an elevation, according to Van de Velde, of ten thousand and fifty-one feet. South of this, at the distance of twenty-three miles, is the rounded summit of Jebel Sunnîn, eight thousand and five hundred feet high. From this point the range decreases in height towards the south. The mountain is composed of Jura limestone. Its eastern declivity is steep, with few streams, and mostly without inhabitants or tillage. Robinson, *Phys. Geog.*, p. 339. The western declivity, on the contrary, is more gradual, furrowed every where by deep and rugged ravines, between which appear lofty cliffs of white rock. It teems with villages, and is cultivated more or less to the top, the tillage being carried on by a succession of terraces rising one above another.

The word *Lebanon* signifies *White Mountain*. Robinson thinks that the name is derived not from its snows, but from the whitish appearance of the mountain as the light is reflected from its rocky surface. In summer snow is found only in the ravines, where it presents the appearance of radiant stripes. The views of the mountain from below and above are exceedingly different. When one looks upward from *below* the vegetation of the terraces is not seen, "so that the whole mountain side appears as if composed only of immense rugged masses of naked whitish rock, severed by deep wide ravines running down precipitously to the plain. No one would suspect, among these rocks, the existence of a vast multitude of thrifty villages, and a numerous population of mountaineers, hardy, industrious, and brave." Robinson, *Bib. Res.*, 2, p. 493. But the view from *above* is rich and picturesque. "The tops of the little stair-like terraces are seen, all green with corn, or straggling vines, or the dark foliage of

the mulberry. The steeper banks and ridges have their forests of pine and oak; while far away down in the bottom of the glens, and round the villages and castellated convents, are large groves of gray olives." Porter, in Alexander's *Kitto*. The northern extremity of Lebanon is sharply defined, the chain terminating abruptly at the valley of the *Kebîr*. A lower side ridge runs along the eastern base of the main chain from the town of *Zahleh* (about latitude thirty-three degrees, fifty-one minutes north) to its northern extremity.

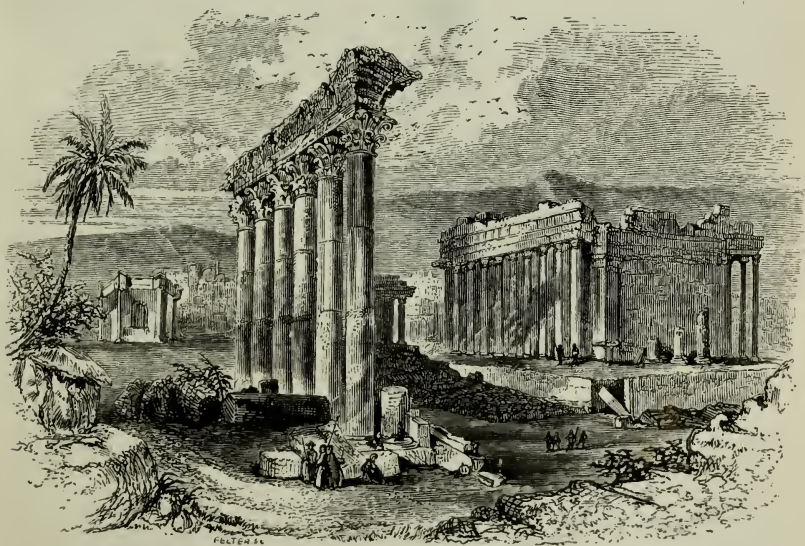
According to Robinson "the oak, walnut, plane, silver poplar, acacia, and various other trees are not infrequent. The olive and the mulberry are widely cultivated; the one for its oil, the other as food for silkworms. The wine of Lebanon was celebrated of old. At present extensive vineyards surround many of the villages, the vines being left to run upon the ground. The fruit is mostly eaten, or is converted into raisins and *dibs* (syrup); a small part only is made into wine, which is still accounted of superior excellence." *Phys. Geog.*, p. 343. The glory of Lebanon in ancient days was its magnificent forests of *cedar*. These, though immensely diminished, have not yet disappeared. The principal grove is at the head of *Wady Kadisha* in a vast recess in the central ridge of Lebanon two hours and three quarters from *Ehden*. Above it rise the loftiest summits of Lebanon streaked with perpetual snow. The grove is now scarcely half a mile in circumference, and contains about four hundred trees of all sizes—perhaps a dozen very ancient and venerable. One or two of the oldest are more than forty feet in girth with short and irregular branches. There are other cedar groves on the higher slopes of Lebanon north of the *Kadisha* and elsewhere. See in Porter's *Handbook*, pp. 549–551. The cedar has been for ages too rare to be employed in building. In the Scriptures it is, as all know, the standing image of strength, majesty, and beauty.

9. Parallel with Lebanon runs the chain of *Anti-Lebanon*, beginning at *Bâniâs* and terminating over against the northern end of Lebanon some fifteen miles south of *Hums* (*Emesa*). It is described by Robinson as "made up of two parts, lying north and south of the parallel of *Damascus*; or rather as divided at a point somewhat north of that parallel." *Phys. Geog.*, p. 345. The northern part, running parallel with Lebanon, is called *Jebel esh-Shurky*, that is, *East mountain*. It is less lofty than Lebanon, "and in contrast with that mountain," says Robinson, "having its steepest declivity on the west towards the *Bukâ'a* (valley of *Cœle-Syria*) almost without streams or villages," while





CEDARS OF LEBANON.



RUINS OF BAALDEC.



“the eastern declivity is quite gradual; or rather this eastern side is characterized by successive lower ridges with intervening open tracts, or terraces, running parallel with its course, and presenting towards the east steep declivities and sometimes perpendicular precipices.” Porter says (in Alexander’s Kitto) that “with the exception of the little upland plains, and a few of the deeper valleys, this ridge is incapable of cultivation.” “Vegetation is abundant among the rocks, and though the inhabitants are few and far between, immense flocks of sheep and goats are pastured upon the mountains, and wild beasts—bears, boars, wolves, jackals, hyænas, foxes—are far more abundant than in any other part of Syria or Palestine.”

The southern part of Anti-Lebanon, which trends a little more to the southwest, is called *Jebel esh-Sheikh*, *Chief mountain*, and is the *Hermon* of the Old Testament. It has, according to Porter (Handbook, p. 430), three summits, or rather its general summit has three peaks, the loftiest of which is, according to Van de Velde, nine thousand three hundred and seventy-six feet in height. Its lower slopes are thinly clothed with oak forests. The central cone of gray limestone is naked, and glittering with snow through the winter months. In summer the snow remains only in the ravines.

Porter describes Hermon as the centre and culminating point of Anti-Lebanon, whence a number of ridges radiate like the ribs of a half-open fan. The first and loftiest of these ridges is *Jebel esh-Shurky* already described; the last and lowest, reckoning from west to east, runs nearly east (elsewhere he says more accurately northeast by east), skirting the magnificent plain of Damascus on its northern border, and continued onward to Palmyra. These ridges are of bare whitish limestone, and present a series of terraces on plateaus with cliffs from one hundred to one thousand feet. The scenery on these steppes is dreary and desolate. The gravelly soil, in many places strown with flints, is as bare as the cliffs that bound them. Yet they are intersected by several rich and beautiful glens, so deep, however, that their verdure and foliage cannot be seen from a distance.

There is ground for thinking that some one of the southern peaks of Hermon was the scene of the transfiguration; for it took place in the neighborhood of Cæsarea Philippi. Stanley; Sinai and Palestine, pp. 391, 392; Porter’s Damascus, 1, p. 306.



10. Between these two mighty ramparts lies the noble valley called by the modern Arabs *el-Bukâ'a*, that is, *cleft, deep plain*. This was appropriately named by the ancients *Cœle-Syria*, *Hollow Syria*, or *the Syrian Hollow*. It is from three to seven miles wide and seventy miles long, running in a direction from south to northeast. Its surface is said to be quite flat, and its soil rich, and abundantly watered by streams from the mountain sides. Its watershed is a few miles north of Baalbec, with an elevation above the level of the ocean of some three thousand feet. Thence its waters flow north into the Orontes, and south into the Litâny. A low spur running out from the northern extremity of Jebel esh-Sheikh towards the southwest passes obliquely across the Bukâ'a towards the southern end of Lebanon, thus gradually narrowing the main valley to a point; while on the eastern side of this spur, as it diverges from Jebel esh-Sheikh is formed a higher and narrower valley known as *Wady et-Teim*, which enters the plain of Bâniâs at the north-west corner. In this valley, as has already been shown (Chap. 4, No. 4), is the remotest perennial source of the Jordan near Hâsbeiya. Wady et-Teim has an open connection at its northern extremity into the Bukâ'a by a low watershed. Robinson, *Phys, Geog.*, p. 348.

The term *Cœle-Syria* was sometimes used by the ancients in a more extended sense, as including the whole valley of the Jordan as well as that between Lebanon and Anti-Lebanon, and also the bordering habitable region on the east. Thus Josephus places in *Cœle-Syria* the Ammonites and Moabites (*Antiq.*, 1. 11. 5), and Ptolemy Damascus and Gerasa, and even Scythopolis on the west of the Jordan, perhaps because this latter city was reckoned as belonging not to Samaria but to the Decapolis east of the Jordan. But Strabo (16. 2. 16) accurately defines *Cœle-Syria* proper as lying between the two parallel mountains Lebanon and Anti-Lebanon. So Pliny, *Hist. Nat.*, 5. 17.

11. The southern half of the Bukâ'a is drained by the *Litâny* (the *Leontes* of the ancients) the watershed lying a little north of Baalbec; but the remotest perennial fountain is a few miles south of that place, below which it is fed by numerous rivulets from the springs at the base of the two mountains. The valley

contracts towards the south in the manner above described (No. 10), till the channel becomes a deep rocky gorge down which the river rushes, tumbling, foaming and roaring along its impetuous course. Then turning westward in about latitude thirty-three degrees twenty minutes north it breaks its way to the Mediterranean, which it enters a few miles north of Tyre under the name of *Nahr el-Kâsimîyeh*.

The stupendous chasm of the Litâny has been the admiration of all travellers. The rocks near Burghuz rise not less than nine hundred feet above the stream, and the high perpendicular cliffs approach so near together in some spots that the branches of trees from opposite sides are said to meet and interlock. "At the bottom, like a silvery ribbon, the current rushes from rapid to rapid, foaming among the rocks, and decked with the gay blossoms of the oleander along its margin." At one spot there is a natural bridge formed by the falling of masses of rock from above, leaving a channel for the stream a hundred feet below them. See farther in Robinson, *Bib. Res.*, 3, pp. 385-387.

At the great bend of the Litâny, where it turns westward towards the Mediterranean, perched on the summit of a naked ridge, which rises almost perpendicularly from the right bank of the river to a height of more than fifteen hundred feet, stands the celebrated fortress *esh-Shukîf* (the *Belfort* of the crusaders), overtopping the neighboring hills, and commanding an extensive view of the surrounding country. See in Porter's *Handbook*, pp. 538, 539; Robinson, 3, pp. 49-53.

12. Between the northern termination of Lebanon and the range *Jebel en-Nusairîyeh* (the *Bargylus* of the ancients), which may be regarded as the continuation of Lebanon, lies a valley of some extent, constituting the natural entrance from the sea-coast to Hamath (see below, No. 15), and which is justly regarded by Robinson (3, pp. 568, 569), Stanley (*Sinai and Palestine*, p. 399), Porter (*Syria and Damascus*, 2, pp. 354-359), and others as the Scriptural "*entering in of Hamath.*" The range *Jebel en-Nusairîyeh*, beginning north of this entrance, extends north along the valley of the Orontes to the point where this river bends to the southwest to enter the Mediterranean. From its northern extremity it throws off a coast-range towards *Laodicea*, the highest peak of which is the Mount *Casius* of the ancients, having an elevation of more than five thousand feet.

On the eastern side of the Orontes there is, north of Anti-Lebanon, a wide interruption, constituting the rich plain of Hums (Emesa), not less than thirty miles in width, and stretching off towards the east in a boundless tract of level country, which gradually loses itself in the eastern desert. North of this plain begins an irregular range of mountains running parallel to the western range en-Nusairîyeh, quite to the bend of the Orontes, the two enclosing a magnificent valley called *el-Ghâb*. Its width is given by Robinson at about five miles in the southern part, but less towards the north; and its length from Antioch to the plain north of Lebanon at about eighty-five miles.

13. There is a singular correspondence between the course of the Leontes already described and that of the *Orontes* (the modern *Nahr el-Asy*), which drains the northern part of the Bukâ'a and its continuation northward in the Ghâb. Like the Leontes, as it approaches the end of its course it suddenly turns westward and then southwestward, and passing through a narrow gorge below Antioch, "roars over a succession of rapids and shallows, which render it unnavigable even for steam-vessels" (Robinson, *Phys. Geog.*, p. 353), till it reaches the plain towards the-sea.

14. North of the Orontes the single range of *Amanus* constitutes a true continuation of Lebanon and Bargylus. East of it is a hilly elevated tract extending quite to the Euphrates.

The plain along the shore between Amanus and the sea is quite narrow, and here is a celebrated pass called the Gates of Syria-Cilicia. It was in the narrow plain of Issus, at the head of the gulf of Issus, that Alexander the Great gained his celebrated victory over Darius, B. C. 333.

15. Looking now at the great Syrian valley from the southern extremity of Lebanon to Antioch as a whole, we notice the places of chief interest along its course.

*Beth-Rehob* overlooked a valley near to Laish (Judg. 18 : 28, 29), and was apparently the capital of a Syrian territory (2 Sam. 10 : 6). Robinson (*Bib. Res.*, 3, pp. 371, 372) and Porter (*Handbook*, p. 421) suggest that the site of this place is to be found in the ruins of a strong fortress at *Hînîn*,



on the western border of the plain of Hûleh. The same authors would identify *Abel* (2 Sam. 20 : 14, 15, 18), called also *Abel-beth-Maachah* (1 Kings 15 : 20 ; 2 Kings 15 : 29) and *Abel-maim* (2 Chron. 16 : 4), with the modern *Abil*, a little northeast of Hûnîn. The name *Abel-beth-maachah*, that is *Abel of Beth-maachah*, would designate it as a town of the region of *Beth-maachah*, or *Syria of Maachah* (1 Chron. 19 : 6), which Porter supposes to have extended on the northern border of Palestine from the fountains of the Jordan northeast to the plain of Damascus. See in Alexander's *Kitto*, art., *Maachah*. The above-named authors would further identify the site of the scriptural *Ijon* (1 Kings 15 : 20 ; 2 Chron. 16 : 4) with *Tell Dibbîn*, on the margin of a romantic little plain called *Merj Ayûn*, which lies between Wady et-Teim and the fortress esh-Shukif. Robinson is inclined to identify "*Baal-gad* in the valley of Lebanon under Mount Hermon" (Josh. 11 : 17 ; 12 : 7) with *Bâniâs*. *Bib. Res.*, 3, pp. 409, 410.

Passing up Wady et-Teim, we come, at the distance of six hours from *Bâniâs*, to the modern town of *Hâsbeiya*, situated on both sides of a deep glen which falls down from a side-ridge of Hermon westward into Wady et-Teim, well known as a Protestant missionary station, and as the scene of a terrible massacre in 1860, when about one thousand unarmed victims were murdered in cold blood. The population of the place before this massacre was estimated at five thousand, four thousand of whom were Christians. Proceeding still farther up the wady, and turning eastward, we come to the smaller village of *Râsheiya*, lying high up on a ridge of Hermon.

The most remarkable ruins in the valley of Cœle-Syria are those of *Baalbec*, in about latitude thirty-four degrees north, a few miles south of the water-shed which separates the head-streams of the Leontes and the Orontes. Here are the magnificent remains of two temples, one of them of colossal proportions. The diameter of its columns is at base seven feet six inches ; their height, including base and capital, seventy-five feet, with an entablature above of fourteen feet. Of the stones in the western wall, one is sixty-four feet long, another sixty-three feet eight inches, and a third sixty-three feet. These stupendous ruins have been described at length by various travellers. For a concise account of them the reader may consult Porter's *Handbook*, pp. 526-534 ; Robinson, 3, pp. 506-518. The historical notices appended by Robinson (pp. 518-527) are particularly valuable. The Greek name of Baalbec is *Heliopolis*, that is, *city of the sun* ; and it implies that the place, like its namesake in Egypt, was consecrated to the sun as its chief divinity.

Relics of many other heathen temples are found in this valley ; as at *Mejdel* and *Zekweh* a little south of the fountains of Anjar, at *Deir el-*

Ghuzâl, north of Anjar, etc. Robinson suggests (3, p. 519) that the prophet Amos alludes to this valley with its heathen temples under the name of *the valley of Aven* (English version, *plain of Aven*), that is, *valley of vanity*. Compare Amos 5 : 5 : “Beth-el” (that is, *the house of God*) “shall become vanity” (Heb. *Aven*).

Passing on north beyond Baalbec, we begin to descend along the course of the Orontes. At about latitude thirty-four degrees thirty-one minutes north we come to *Ribleh*, the *Riblah* of the Old Testament, lying on the right bank of the river. At present it is a poor mud village of some forty or fifty houses. The biblical student must regard this place with sad interest; for here Pharaoh-necho put Jehoahaz in bands, “that he might not reign in Jerusalem” (2 Kings 23 : 33), and here afterwards Nebuchadnezzar gave judgment upon Zedekiah, slew his sons before his eyes, put out his eyes, bound him with fetters of brass, and carried him to Babylon (2 Kings 25 : 6, 7).

Passing on northward across the great and fertile plain at the north of Anti-Lebanon (No. 12 above), we come to *Hums* (the ancient *Emesa*), lying in the centre of the plain. It is a clean and compact town of about twenty thousand inhabitants. The houses are built of basalt-stone, and most of the streets are paved with the same materials. The Orontes flows past the city at the distance of about a mile to the west. No notice of it occurs in the Bible.

Proceeding still down the valley of the Orontes, after a ride of between seven and eight hours we reach *Hamah*, the *Hamath* of Scripture, and the *Epiphania* of the Greeks. It is built on both sides of the river, and contains about thirty thousand inhabitants. Four bridges span the stream, and a number of huge wheels turned by the current—one of them seventy feet in diameter—raise the water into aqueducts, whence it is distributed through the city. “They have,” says Porter (Handbook, p. 588), “an odd look and an odder sound, turning lazily, emptying their shallow buckets, and groaning all the while as if in agony.” Hamath and “the entering in of Hamath” were the well-known northern limits assigned to the Israelitish territory (Numb. 34 : 8; Josh. 13 : 5; Judg. 3 : 3), although the actual northern boundary fell far short of them (Chap. 1, Nos. 3-5).

*Antioch*, once a renowned and wealthy city, holding the third place in the Roman empire, lies in the plain on the left bank of the Orontes, after it has made its great bend to the southwest. It has now dwindled down to an Arab town of some six thousand inhabitants. We learn from the Acts of the Apostles that Antioch was the centre of Gentile Christianity. For this it was admirably adapted by its situation, having ready access down the narrow valley of the Orontes to the Mediterranean, up the valley

of the same river to Southern Syria and Palestine, across the plain eastward to the Euphrates, and through the passes of the Amanus to Asia Minor. At Antioch the disciples were first called Christians (Acts 11 : 26); to this place Barnabas brought Saul (Acts 11 : 25, 26) and thence the great apostle of the Gentiles departed on each of his missionary tours (Acts 13 : 1, 2 ; 15 : 35, 36 ; 18 : 22, 23). Next to Jerusalem, therefore, Antioch was the most important centre of primitive Christianity. "The name CHRISTIAN, invented here eighteen centuries ago, is still borne by a few hundreds of its people, though the spirit of apostolical Christianity has long since deserted it. Nothing in fact seems to remain of the Antioch of olden times but that wanton licentiousness for which it was celebrated ; and the namè, in its Arabic form, Antàkieh." Porter, Handbook, pp. 568, 569.

*Seleucia*, the port from which Paul and Barnabas sailed on the apostle's first tour (Acts-13 : 4), stood on the seacoast about one hour north of the mouth of the Orontes. Its ruins cover an area about four miles in circuit, the path to them winding through shrubberies of myrtle and oleander. See in Porter's Handbook, pp. 565, 566.

16. Passing to the eastern side of Anti-Lebanon, we have at its base the celebrated *plain and city of Damascus*. We have already seen (No. 9 above) how from Hermon as a central point a number of ridges radiate like the ribs of a half-open fan. The last and lowest of these, reckoning around from west to east, is of chalky limestone, almost pure white, and entirely naked. It runs in the direction of east-northeast onward to Palmyra, forming the northwestern boundary of the plain of Damascus, above which it rises some seven hundred feet. On the south side of the plain are two low ridges of hills between which flows the *Awaj*, supposed to be the *Pharpar* of Scripture. "Far away to the east may be seen a little group of conical hills, called the Tellùl. If a line be drawn through these north and south, till it meets the other sides, forming with them a triangle, the plain of Damascus will be circumscribed. That portion of it, however, which alone is inhabited and in part cultivated, is bounded on the east by the three lakes into which the rivers of Damascus empty themselves. In form it is a rectangular triangle, its base on the south side being about twenty-eight miles long ; its perpendicular on the east seventeen ; and its hypotenuse, along the foot of Anti-Lebanon, thirty-three.



Its area is thus about two hundred and thirty-six square geographical miles." Porter, *Five Years in Damascus*, 1, pp. 26, 27.

17. The fertility of this magnificent plain, depends wholly upon the two rivers which come down from the eastern slope of Anti-Lebanon. The largest and most northerly of these is the *Barada*, the *Chrysorrhoeas* of the ancients. It rises high up on the mountain where its two ridges, *Jebel esh-Sheikh* and *Jebel esh-Shurky* meet (No. 9 above), rushes down its side in a southeasterly course, and, after breaking by a wild ravine through the lowest ridge described above, enters the plain and flows due east across it at the distance of eight miles from its southern boundary. The city lies on its southern bank, and its waters are distributed by numerous canals through it and the plain lying around it. "Without the *Barada*," says Porter (*Five Years in Damascus*, 1, p. 27), "the city could not exist, and the plain would be a parched desert, but now aqueducts intersect every quarter, and fountains sparkle in almost every dwelling, while innumerable canals extend their ramifications over the vast plain, clothing it with verdure and beauty." What remains of the waters of the *Barada* passes on and is lost in the middle and northernmost of the three lakes east of Damascus.

The second and most southerly stream is the *Awaj*. It is formed by the junction of several small streams that rise in the ravines of *Jebel esh-Sheikh*, and flowing eastward in a serpentine course it winds through a deep glen filled with thickets of poplars and willows, and bordered by green meadows and corn-fields. The stream is deep and rapid, and about one-third the size of the *Barada*. It contributes by the canals taken from it to the irrigation of the region, and what remains of it finds its way to the southern lake east of the city. Porter's *Handbook*, p. 505. It is said that in dry seasons its waters do not reach the lake.

There can be no reasonable doubt that these two streams are the *Abana* and *Pharpar* of Scripture (2 Kings 5:12); for they are, as Robinson remarks (*Bib. Res.*, 3, p. 447), the only independent streams of any size within the territory of Damascus. The *Abana* (or, as the Hebrew text reads the *Amana*) as being "the largest and most important stream would

naturally be named first (Robinson, *ubi supra*), and would thus answer to the modern *Barada*, the *Pharpar* being the *Awaj*. This latter stream flows, it is true, some seven miles south of the city; but it contributes its share to the irrigation of the plain, and may well be called a river of Damascus. Naaman's scornful comparison: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" was perhaps simply an expression of national pride. Yet, looking at these rivers, as he did, only on the human side, he might well prefer them to the Jordan; for they cover a vast plain with verdure and fruitfulness, while the Jordan pursues its solitary course down a desert valley only to lose itself in the Dead sea, the image of desolation and death.

18. As one approaches Damascus from the west, the road winds through the defiles of Anti-Lebanon, and then passes over a series of broad terraces supported by long continuous walls of whitish limestone, bare, barren, and stony, presenting a scene of frightful desolation. On passing the crest of the last ridge, the whole plain and city of Damascus burst at once on the traveller's view presenting a scene of surpassing beauty and grandeur, the impression of which is deepened by contrast with the desolation left behind. On the south bank of the Barada, about two miles distant and five hundred feet below, appears the city in the bosom of a luxuriant plain filled with immense groves of every species of fruit-trees. "The glory of Damascus are its gardens and forests of fruit-trees, which surround the city for miles, and almost hide it from view. Vegetables of all kinds are abundant and cheap. The profusion of water is favorable to their cultivation; and also especially to the growth of fruit-trees. Almost every species of fruit is produced around Damascus, either in the plain or in the valley of the Barada. Besides the olive, we either saw or heard expressly named the following, viz., oranges, lemons, citrons (in the courts of the houses), apples, pears, quinces, peaches, apricots, almonds, plums, prunes, grapes, figs, pomegranates, mulberries, walnuts, hazel-nuts, pistachios, etc." Robinson, *Bib. Res.*, 3, p. 452. The same author describes at length the arrangements for the artificial irrigation of the plain.

"The buildings of Damascus are almost all of snowy white-

ness, and this contrasts well with the surrounding foliage. The gardens and orchards, which have been so long and so justly celebrated, encompass the city, and extend on both sides of the Barada some miles eastward. They cover an area of at least twenty-five miles in circuit, and make the environs an earthly paradise." "But the moment the traveller leaves the environs and enters the gate of Damascus the illusion is gone." To an American or European "this city must appear filthy, irregular, and even half ruinous. The streets are narrow and tortuous; the houses on each side like piles of mud, stone, and timber, *heaped together without order.*" The bazars are among the curiosities of Damascus. They are thronged with a medley of persons representing every eastern nation, in every variety of costume, "talking, bargaining, disputing, and sometimes swearing at the top of their lungs." Porter's *Five Years in Damascus*, 1, p. 28, seq.; Robinson's *Bib. Res.*, 3, p. 453, seq. To the pages of these writers, and of other travellers who have visited this ancient city, the reader must be referred for a more detailed account of this city.

The present population is estimated as high as one hundred and fifty thousand souls. By far the largest part of the inhabitants are of the Mohammedan faith. Damascus is, indeed, one of the great centres of Mohammedan bigotry, as was painfully manifested by the bloody massacre of July, 1860, when between two and three thousand of the resident Christians perished. See in Porter's *Giant Cities of Bashan*, Appendix.

19. The plain of Damascus slopes gently towards the east-southeast for about twenty miles. Here in its deepest depression is a broad basin containing the *three lakes* which receive what remains of the waters of the Barada and Awaj. They lie, with relation to each other, in the direction of north-northeast and south-southwest. The northernmost, which is also the most easterly and is called *East lake*, is estimated by Porter to be eight and a half miles long, with an extreme breadth of four miles; the middle lake, six and a half miles long, with a breadth of five and a half miles; the southern lake, upwards of five miles long,



by about four and a half in breadth. They are all of a marshy character, their surface being covered partly by tracts of clear water, and partly by thickets of tall reeds twenty feet in height, which make it difficult to determine their outlines with precision. In dry seasons the water of the southern lake entirely fails. The marshes of these lakes are the favorite haunts of wild swine and water-fowl. "The numbers of wild fowl," says Porter, "were beyond conception. They rose up in clouds before me as I advanced, and sweeping round for a few minutes, settled down again at a little distance. Geese, ducks, storks, herons, and water-fowl of endless variety, appeared on every side." See a full description of these lakes in his *Five Years in Damascus*, vol. 1, chap. 9.

20. Of all existing cities *Damascus* is first mentioned in Scripture. It is named in Abraham's day (Gen. 14:15; 15:2), and seems to have reached the zenith of its power as an independent state in the time of the Israelitish kings. At a later period it fell, like all the surrounding kingdoms, under the power of the Assyrians; and, subsequently, of the Babylonian, Persian, Grecian, and Roman empires. In A. D. 635 Damascus came into the hands of the Mohammedans, in whose power, though with many changes of masters, it has remained to the present day.

The Syrians of Damascus are named among those who made war upon David and were defeated by him with great slaughter (2 Sam. 8:5, 6; 1 Chron. 18:5, 6); and they subsequently appear, now in league with Judah against Israel (1 Kings 15:18-20; 2 Chron. 16:2-4), now at war with Israel alone (1 Kings, chap. 20; 2 Kings, chaps. 6 and 7; 10:32, 33; 13:24, 25; 14:27, 28), now withstanding the combined armies of Judah and Israel (1 Kings, chap. 22; 2 Kings 8:28, 29); and finally in league with Israel against Judah (2 Kings 15:37; 16:5, 6; Isa. 7:1-9). It was upon the occasion of this last alliance that Ahaz called to his aid the Assyrian monarch (2 Kings, 16:7-9; 2 Chron. 28:16-21), a fatal step which involved him and his successors in calamity, as foretold by the prophet Isaiah (chap. 8:7, 8); for "Tiglath-pilneser king of Assyria came unto him and distressed him, but strengthened him not." The Assyrians became more formidable oppressors of Judah than the Syrians against whom their help was invoked.

In New Testament times Damascus became celebrated as the scene of the apostle Paul's conversion and baptism. It was as "he came near Damascus" that the Saviour appeared to him in glory; into that city he was led by the hand, there he was baptized, there he began his work as an apostle of Christ; and from its walls he was let down in a basket. Acts, chap. 9. A street still runs in a straight direction through the city from west to east, and concerning its identity with "the street which is called Straight," there cannot be a reasonable doubt.

21. We learn from Ezekiel (chap. 27:18) that Damascus traded with Tyre "in the wine of Helbon and white wool." It has been customary to identify *Helbon* with *Haleb*, that is, *Aleppo*, in the northeastern part of Syria. But, as Robinson remarks, (Bib. Res., 3, p. 472), "Aleppo produces no wine of any reputation, nor is Damascus the natural channel of commerce between Aleppo and Tyre." There is a Helbon near Damascus, described at some length by Porter (Five Years in Damascus, 1, pp. 323-336), which fulfils the conditions of the scriptural Helbon. It lies on the eastern slope of Anti-Lebanon about ten miles north of Damascus, in a deep and wild glen, the sides of which are covered with vineyards; and the vintners of Damascus regard the grapes of Helbon as the best in this part of Syria. We may reasonably regard this, and not Aleppo, as the Helbon of Ezekiel.

22. Among the different divisions of Aram mentioned in the Old Testament is one called *Aram-Zobah* (Psa. 60, title), but elsewhere simply *Zobah*. It was on the way to the Euphrates (2 Sam. 8:3; 1 Chron. 18:3); in the vicinity of Damascus (1 Kings 11:23, 24; 2 Sam. 8:5; 1 Chron. 18:5); and near to Hamath (2 Sam. 8:10; 1 Chron. 18:10). It must, then, have been north of Damascus and east of Hamath, extending from the latter place northeast and east towards, if not quite to, the Euphrates. "It would thus have included the eastern flank of the mountain-chain which shuts in Coele-Syria on that side, the high land about Aleppo, and the more northern portion of the Syrian desert." Rawlinson, in Smith's Bible Dictionary.

23. *Abilene* (Luke 3:1) was a district so called from *Abila* (the Abila of Lysanias) eighteen Roman miles northwest of

Damascus towards Baalbec, where the river Barada issues from a wild chasm. The district lay accordingly on the eastern slope of Anti-Lebanon, extending apparently as far south as Ituræa. See farther in Robinson's Greek Lexicon.

24. The sacred record informs us (1 Kings 9:18; 2 Chron. 8:4) that among other cities built by Solomon was "*Tadmor* in the wilderness." This is the place known to the Greeks and Romans as *Palmyra*, both names signifying *city of palms*. Its magnificent ruins are in the Syrian desert about one hundred and twenty miles northeast of Damascus, in a fruitful and well watered oasis. Its situation about midway between the Euphrates and the Orontes gave it great importance as a commercial depot and resting-place for the carrying trade between the coast and the interior of Asia.

The ruins of Palmyra produce a very striking effect when seen at a distance across the sandy plain. Thousands of Corinthian columns of white marble, some erect and others fallen, cover an extent of about a mile and a half, and present the appearance of a forest. "It is," says Porter (Handbook, p. 512), "a strange scene. Syria has nothing to compare with it. Ruins so extensive, so desolate, so bare, exist nowhere else. Long lines of columns, irregular clumps, and single pillars, rising up out of huge piles of white stones; fragments of gateways, and arches, and walls, and porticos; and the vast pile of the Temple of the Sun away beyond them all." No traces of the city built by Solomon can be detected; for the splendid ruins that now strew the plain, bear the impress of the later Roman age. For a detailed account of these ruins, with an accompanying plan and historical sketch, see Porter's *Five Years in Damascus*, 1, pp. 149-248.

### III. PHŒNICIA.

25. The *boundaries of Phœnicia* east and west are definitely fixed by nature. It is a narrow strip of territory lying between the western base of Lebanon and the Mediterranean. It is necessary to distinguish between Phœnicia Proper and Phœnicia in the wider sense of the term. *Phœnicia Proper* was, according to Robinson (*Bib. Res.*, 2, p. 473), a narrow undulating plain extending from Râs el-Abyad, the most northern point of Palestine three hours south of Tyre, to the Nahr el-Auwaly, the Bostrenus of the ancients, an hour north of Sidon. The plain



thus defined is about twenty-eight miles in length, with an average breadth of about a mile; except that near Sidon the breadth is two miles, and about Tyre the mountains retire to the distance of five miles.

26. Writers of the Roman age use the term *Phœnicia in a wider sense*. They place its northern limit at or near the river Eleutherus about latitude thirty-four degrees forty-one minutes north; and extend its southern limit so as to include the town of Dor south of Carmel, and Strabo even the whole coast to Pelusium in Egypt. The whole of Phœnicia Proper is well watered and has a fertile, though poorly cultivated soil. The region north of the Bostrenus is said to be bleak and barren.

27. From the necessity of their position the Phœnicians were a *commercial* rather than an agricultural people. On the one hand the narrow strip of arable land between Lebanon and the sea was utterly insufficient to furnish grain for the teeming myriads of their population, so that they were dependent on Palestine for this indispensable article. Ezek. 27:17. On the other, the Mediterranean opened to them a boundless field of commerce along the coasts of Western Asia, of Europe, of North Africa, and through the straits of Gibraltar of Western Africa also. In Solomon's day Tyrian sailors went in company with his servants in the fleet which he built at Eloth on the Red sea (1 Kings 9:26-28), and thus the riches of Arabia, India, and Eastern Africa were opened to them. Whether the Phœnicians had made use of this or any other part of the Red sea at an earlier date we have no means of knowing. The Phœnicians became thus the navigators and merchants, and Tyre the emporium of commerce, for all the neighboring countries. Caravans came from all quarters bringing the products of the different regions, and receiving in exchange the wares that Tyre had gathered from many distant lands.

According to Herodotus (4. 42) it was Phœnician sailors in a fleet fitted out by the Egyptian king Necos, who first circumnavigated Africa. Necos, he tells us, sent Phœnician sailors with vessels, commanding them to sail down behind Libya, to enter the northern sea by the pillars of Hercu-

les, i. e., the Mediterranean by the straits of Gibraltar), and so reach Egypt. This he informs us they accomplished in the space of three years, bringing back the report, which Herodotus thinks incredible, that they *had the sun to their right*; that is, on their north side. There does not seem to be any good reason for discrediting this account, as is done by some, who assume that the report of the Phœnician sailors respecting the sun's position as they went around Africa was a matter of shrewd inference, not of experience. We are, perhaps, too ready to limit the power of the ancients in this, as in several other respects.

28. In the *arts and sciences* the Phœnicians manifestly excelled the Hebrews. In all that pertained to the building and navigation of vessels this will be at once conceded. Their superior skill in hewing timber and in working in brass was acknowledged by Solomon; for he had Tyrian workmen in both these departments. 1 Kings 5 : 6 ; 7 : 13, 14. Tyrian purple was celebrated throughout the ancient world; and it was the testimony of the Greeks themselves that they received the sixteen letters of their original alphabet from the Phœnicians through Cadmus. The Phœnicians, says Herodotus (5. 58), introduced into Greece, upon their arrival, a great variety of arts, and among the rest, that of writing. It does not follow from this that the Phœnicians themselves *invented* letters. They may have received them from Assyria. But a comparison of the ancient Greek and Phœnician alphabets shows at once their common origin, and makes the report of Herodotus altogether credible. A like comparison of the ancient Hebrew alphabet as exhibited on coins with the alphabet of the Phœnicians reveals also the substantial identity of the two. At this we need not be surprised, when we consider that the Phœnician and Hebrew are so closely related to each that they may be properly considered as only two dialects of the same common tongue.

The substantial identity of the Hebrew and Phœnician is shown by the testimony of ancient scholars, as Jerome and Augustine; by the relics of Phœnician literature that have come down to us—a passage of Carthaginian, for example, preserved to us in one of the comedies of Plautus; by the fact that Phœnician and Carthaginian proper names may be explained from the Hebrew; and, lastly, by the Phœnician inscriptions which can be explained from the Hebrew.

29. In David's and Solomon's time the most friendly relations existed between the Phœnicians and the Hebrew people. Hiram king of Tyre was ever a lover of David (2 Sam. 5:11; 1 Kings 5:1), and we have seen the friendly alliance between him and Solomon. After the division of the kingdom the Tyrians appear in an unfriendly character. Their merchants are accused of selling the children of Judah and Jerusalem to the Grecians, and delivering them up as captives to the Edomites. Joel 3:4-6; Amos 1:9. Ezekiel names (chap. 27:13) among the articles of traffic between Tyre and Javan, Tubal, and Meshach, "the persons of men;" and doubtless the Tyrian merchants were willing to enrich themselves by the trade in slaves as they had opportunity.

30. We add a brief notice of the Phœnician cities.

The site of *Tyre*, the renowned emporium of Phœnicia, was originally a rocky island between six and seven miles north of Râs el-Abyad, lying parallel to the shore, and distant from it about half a mile, with a length of less than one mile and a breadth of half a mile. But in the famous siege of Alexander the Great, he carried out a causeway from the main land to the island, thus converting it into a peninsula. On the north side of this causeway, and protected by the northern end of the island, was formed after Alexander's day the harbor of Tyre, enclosed by a wall running from the north end of the island in a curve towards the main land. But the sands of ages drifting into it have filled it so that at present only boats can enter it, while by the same drifting sands the original narrow causeway has attained a breadth of about half a mile.

The origin of Tyre is lost in hoary antiquity. It is mentioned in the book of Joshua (chap. 19:29) as a "strong city" (Heb., "city of the fortress of Tyre"), an appellation which its subsequent history shows to have been well deserved. The Hebrew and Phœnician name of Tyre is *Sôr*, that is, *rock*, a name perpetuated in the modern Arabic *Sûr*. There was a city on the main land, thirty stadia south of the island, called according to the ancients *Old Tyre* (*Palætyrus*), which is commonly assumed to have been the original Tyre. But the relation of the continental to the insular city is very uncertain. According to Josephus (*Antiq.*, 8. 2. 7), in Hiram's day Tyre was on the island. Every vestige of old Tyre was destroyed by Alexander, who used its materials in the construction of his causeway.

Tyre seems to have reached the zenith of its prosperity before the Babylonish captivity, perhaps in the time of David and Solomon, when it must have been greatly strengthened by the alliance of the Hebrew people.



According to Josephus (Antiq., 9. 14. 2), the Assyrian king Shalmanezar besieged the island city five years in vain. The same author records the fact (Antiq., 10. 11. 1; against Apion, 1. 21) that Nebuchadnezzar besieged Tyre thirteen years, but without stating the issue. According to the prophecy of Ezekiel (chap. 26), he must have been successful, and his failure to receive wages for this service (Ezek. 29 : 18) must be understood as meaning that when the city fell into his hands he found it empty of valuable booty. See further, Fairbairn on Ezekiel, *in loco*. Alexander the Great captured Tyre B. C. 332, after a siege of seven months in the manner above described. Yet Tyre continued to be a flourishing city down to the time of the Crusaders, who held possession of it for more than a century and a half. After the disastrous battle of Hattin, in A. D. 1187, this city was almost the only place of importance that maintained itself against the Saracens; but it was finally abandoned to their power A. D. 1291. Since that day its decline and ruin have been so complete as to satisfy in a literal way the terrible predictions of the Hebrew prophets: "The Lord hath given a commandment against the merchant city to destroy the strongholds thereof" (Isa. 23 : 11); "They shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock;" "Thou shalt be a place to spread nets upon; thou shalt be built no more." Ezek. 26 : 4, 5, 14. The modern town stands upon the junction of the island and isthmus. It contains from three to four thousand inhabitants. There is but one gate; the houses are mostly hovels, with narrow, crooked, filthy streets; and all their navy consists of a few crazy fishing-boats. A walk around the ruins of Tyre is indescribably mournful. "Ruins on the top of ruins cover the peninsula, and are strown among the waves round it. There was a Phœnician Tyre and a Roman Tyre and a mediæval Tyre, each built on the ruins of its predecessor; and now there is a modern Tyre such as we have described it, standing over them all." "Passing around the southern point, we are struck with the aspect of desolation—broken columns half-buried in the sand, huge fragments of sea-beaten ruins, and confused heaps of rubbish, with a solitary fisherman spreading his net over them, or a few workmen digging up building-stones." Porter's Handbook, p. 371. The city lies only upon the eastern part of the island. Its western shore is a ledge of ragged rocks, strown "from one end to the other along the edge of the water and in the water, with columns of red and gray granite of various sizes, the only remaining monuments of the splendor of ancient Tyre." Robinson, Bib. Res., 2, p. 464.

In the twenty-seventh chapter of Ezekiel we have a wonderfully graphic description of the commerce of ancient Tyre and the wealth that flowed into her from all quarters. Of the different countries named as furnishing her with their peculiar commodities, Bashan, Egypt, Aram (ver. 16, in

some manuscripts, *Eldom*), Judah, and in connection with this country Minnith, Damascus and Helbon, Arabia and Kedar, Sheba, Raamah, and Haran have been already sufficiently described; while the isles of Chittim, Zidon, Arvad, Gebal, Persia, Canneh, and the places named in verse 23 will come up for consideration hereafter. We add a few words respecting the other places.

*Senir* (ver. 5), called also *Shenir* (Deut. 3 : 9; Cant. 4 : 8 of our version), is, according to Deut. 3 : 9, the name given by the Amorites to Mount *Hermon*; yet not the whole range of Anti-Lebanon, but rather a particular part of it, as appears from the fact that *Senir* is mentioned along with *Hermon* in 1 Chron. 5 : 23 and Cant. 4 : 8. According to Abulfeda, as quoted by Gesenius, it was the part of Anti-Lebanon north of Damascus.

The second clause of verse 6 may be rendered, "They have made thy benches of ivory inlaid in [wood of] *ashurim*;" that is, *ashurim*-trees, these being some species of pine or box.

The isles of *Elishah* (ver. 7), or, as the Hebrew phrase may be translated, the coasts of *Elishah*, are by some identified with *Elis* in the Peloponnesus, by others with *Æolia* on the western coast of Asia Minor, and by others still with *Hellas* generally, that is, *Greece*, which is the more probable opinion.

In verse 10, *Lud* and *Phut* are named among the countries that furnish Tyre with mercenary soldiers. *Phut* (rendered *Put* Nahum 3 : 9; 1 Chron. 1 : 8; elsewhere *Libyans* or *Libya*, Jer. 46 : 9; Ezek. 30 : 5; 38 : 5) was the son of Ham (Gen. 10 : 6), and his descendants may well be the Libyans or Mauritanians of North Africa. *Lud*, when coupled as here with *Phut*, is not to be understood of the Lydians in Asia Minor, but of the *Ludim*, an African people descended from Ham (Gen. 10 : 13), and neighbors to *Phut*.

Of the *Gammadim* (ver 11) nothing is known.

*Tarshish* (ver 12) may be assumed with much certainty to have been the *Tartessus* of the Greeks and Romans, situated on an island at the mouth of the *Bætis*, the modern *Guadalquivir*, in the southwest of Spain. The articles of commerce named as coming from that place—"silver, iron, tin, and lead"—are in harmony with this view. Of those brought by the "navy of *Tarshish*" in Solomon's day—"gold, silver, ivory, and apes, and peacocks" (1 Kings 10 : 22; 2 Chron. 9 : 21)—all except the last could certainly be obtained in Spain or on the adjacent coasts of Europe and Africa; and as to the Hebrew word translated *peacocks*, it occurs nowhere else in Scripture, and its true meaning is very doubtful. In 1 Kings 22 : 48, the "ships of *Tarshish*" made at Ezion-geber on the Red sea to go to Ophir may be well enough understood to mean ships of a particular model, such as were used in the navigation to *Tarshish*. When the author of the books of Chronicles speaks of the same ships as made "to go to *Tarshish*"

(2 Chron. 20 : 36), he seems to have assumed the identity of the voyages to *Ophir* (1 Kings 9 : 26-28 ; 10 : 11 ; 2 Chron. 8 : 17, 18 ; 9 : 10) and to *Tarshish*. 1 Kings 10 : 22 ; 2 Chron. 9 : 21. But a fleet sailing from Ezion-geber could not take the true Tarshish of Spain on its route except by the circumnavigation of Africa ; a feat which we cannot well suppose to have been accomplished regularly once in three years in Solomon's time. Moreover, of the products brought home in the fleet that went to Ophir and in the navy of Tarshish, gold is the only common article. Gold was the peculiar product of Ophir, as silver was of Tarshish. Jer. 10 : 9. We seem, then, shut up to the conclusion that Tarshish was approached by the Mediterranean and Ophir by the Red sea. For harmonizing all the passages that speak of these two places, we must patiently wait for more light than we have at present. The question is discussed very fully by Keil, in his work "On the Hiram-Solomon Voyages to Ophir and Tarshish."

In verses 13 and 14, *Javan*, *Tubal*, and *Meshech* are named as trading with Tyre in "the persons of men and vessels of brass;" and *Togarmah* in "horses, horsemen, and mules." It is generally agreed that *Javan* represents first the Ionians on the western coast of Asia Minor, and then the Greeks generally. *Tubal* and *Meshech* are almost always coupled in Scripture, as in the present passage. See Gen. 10 : 2 ; Ezek. 32 : 26 ; 38 : 2, 3. Herodotus in like manner couples the *Moschi* and *Tibareni* (3, 94 ; 7, 78), and there can be no reasonable doubt of the identity of the two couplets. The *Moschi* occupied the southeastern shores of the Black sea north of Armenia, and the *Tibareni* the region immediately west of them. *Togarmah* is in all probability the Hebrew name of *Armenia*, or a region of Armenia, a country abounding in horses and mules. Strabo, 11. 529.

*Dedan* is mentioned (ver. 15) as bringing horns of ivory and ebony ; and again (ver. 20) *Dedan* appears as the merchant of Tyre in precious clothes for chariots. The character of the products indicates that in the first passage the *Cushite* *Dedan* is meant (Gen. 10 : 7), whose settlements are thought to have been on the Persian gulf towards India ; and in the second the *Jokshanite* *Dedan* (Gen. 25 : 3), whose country bordered on the north of Edom. See Chap. 9, No. 4.

*Pannag* (ver. 17) is the name not of a country, but of a product, the nature of which is uncertain. Among the proposed renderings that of *sweet pastry* is as probable as any other.

The rendering of ver. 19 should probably be : "Vedan and Javan," etc., both these being, as their products indicate, Arabian places not mentioned elsewhere.

The other chief city of ancient Phœnicia was *Zidon* or *Sidon* a name which signifies *Fishing-town*, and which is perpetuated in the modern *Saida*. *Zidon* is situated about twenty miles north of Tyre, on a small



promontory which juts out obliquely into the sea in a southwesterly direction. "Sidon," says Robinson (Bib. Res., 2, p. 480), "was the most ancient of all the Phœnician cities; and is mentioned in the Pentateuch, and in the poems of Homer, which Tyre is not." This may explain the fact that in ancient times the Tyrians were included under the name Zidonian, but not the Zidonians under the name Tyrian. From the manner in which the book of Judges speaks of Laish as "far from the Zidonians" (chap. 18 : 7), it would seem that Zidon was reckoned at that time as the capital of the land. But Tyre very early took the precedence of it. In its history Zidon underwent the same vicissitudes as Tyre, falling into the hands of the great powers that successively ruled the region. The present population of the place is estimated at about seven thousand souls. Its environs are very beautiful. Gardens and orchards fill the plain to the foot of Lebanon, a distance of nearly two miles.

Between Tyre and Sidon stood the ancient town of *Zarephath* (1 Kings 17 : 8-24), the *Sarepta* of the New Testament (Luke 4 : 26), celebrated as the place where the prophet Elijah was fed by the widow woman during the great famine in Ahab's day. The ancient town lay on the shore, but *Sarafend*, its modern representative, stands high up on the side of a projecting hill half an hour inland.

Two other places on the coast north of Phœnicia Proper are named by Ezekiel in the chapter above referred to. These are *Gebal* (ver. 9) and *Arvad* (ver. 8, 11). Gebal, the *Byblus* of the Greeks and Romans and the *Jebeil* of the modern Arabs, was situated on the coast about eight hours north of Beirût. The inhabitants called *Giblites* (in our version, *stone-squarers*, 1 Kings 5 : 18) were celebrated for their skill in architecture and ship-building (1 Kings 5 : 18; Ezek. 27 : 9). The ruins of this place, says Porter (Handbook, p. 552), "far exceed in extent and grandeur the modern buildings." *Arvad*, the *Aradus* of the ancients, was situated on a rocky island now called *Ruâd*, eleven hours north of Tripoli, and about two and a half miles from the shore. The ruins here indicate a place of great strength. See in Porter's Handbook, p. 560.

The above sketch is restricted to places mentioned in the Bible. *Beirût* the *Berytus* of the ancients, beautifully situated on a promontory that runs out into the Mediterranean, though not the largest is the most thriving town in Syria, the most important in its commercial relations, and the centre of modern missionary operations for the region. But neither this place, nor *Tarâbulus*, the *Tripolis* of the Greeks and Romans, about seventeen hours farther north, properly comes within the scope of biblical geography.

## CHAPTER XI.

## ASIA MINOR AND GREECE.

OUR notice of the regions not immediately bordering on Palestine must be necessarily very cursory. Their geography will be considered only so far as it is illustrative of the sacred record. We begin with Asia Minor and Greece.

1. The comparatively modern term *Asia Minor* is applied to the large oblong peninsula bounded on the north by the Black sea, the sea of Marmora and the Dardanelles, on the west by the Grecian Archipelago, the (Ægean sea of the ancients), on the south by the Mediterranean and Syria, and on the east by the courses of the Euphrates and Choruk. But in the New Testament the term *Asia* is used in a more restricted sense of the *Roman province of Asia* bordering on the Ægean sea, including according to the ancient geographers Caria, Lydia, Mysia, and Phrygia, although in New Testament usage Phrygia is expressly distinguished from it (Acts 2:9; 16:6). *Asia Minor* is a very beautiful region, presenting a wonderful diversity of climate, soil, and productions. It has a girdle of mountains running parallel to the coast on three of its sides, and including in the interior an elevated plateau whose waters are cut off from access to the sea and lose themselves in salt lakes and marshes.

In the Apocryphal books of Maccabees the term *Asia* is used in a loose and indefinite way. Thus in 1 Mac. 8:6 it denotes the kingdom of Antiochus the Great; and in 1 Mac. 12:39; 13:32; 2 Mac. 3:3 that of the kings of Antioch who possessed only Cilicia. In no passage of the New Testament can it be shown to include more than the Roman province above named.

2. The term *Greece (Hellas)* is used but once in the New Testament (Acts 20:2), where it excludes Macedonia; but we here employ the term *Greece* in its widest extent as including

the above named province. The general geography of this magnificent region we leave to the department of classical literature; simply remarking that, as Syria constitutes the connecting link between Palestine and Asia Minor, so does Asia Minor between Syria and Greece. Indeed, in the Ægean sea, sprinkled all over with beautiful islands, the two regions of Asia Minor and Greece meet and are blended in one.

Asia Minor comes into notice not at all, or only very obscurely, in the Old Testament, while Greece, often with the regions of Europe lying west of it, is loosely designated under the terms *the isles of the Gentiles* (Gen. 10:5), *the isles of Chittim* (Jer. 2:10; Ezek. 27:6), *the land of Chittim* (Isa. 23:1), *Chittim* (Numb. 24:24; Isa. 23:12; Dan. 11:30), *Javan* (Dan. 8:21; Isa. 66:19; Ezek. 27:13; Zech. 9:13), *the isles of Elishah* (Ezek. 27:7), *the isles of the sea* (Isa. 24:15), or more commonly the simple term *the isles* (Psa. 72:10; 97:1; Isa. 41:5, etc.), to which are made so many glorious promises pertaining to the latter day.

The Hebrew term rendered *isles* (*Iyim*) signifies not only *islands*, but *maritime coasts*, and by a farther extent of application the regions west of them of which the Hebrews had but an imperfect knowledge. *Javan* and *Elishah* represent in the above passages the Greek people generally. See above, Chap. 10, No. 30. *Chittim* is thought to have originally denoted the Phœnician colonists of *Cyprus*, and then, by a wider application, the islands and coasts of Greece and even Italy. See in Gesenius' Hebrew Lexicon the article *Chittim*.

But while the notices of Asia Minor and Greece in the Old Testament are so few and indefinite, in the New Testament these two regions appear among the chief seats of missionary activity, and as such they possess great interest for the biblical student. The Roman provinces into which they were divided may be best learned from the map accompanying this volume. The notices of the cities referred to in the New Testament may be conveniently arranged under the following heads: The seven churches in Asia addressed in the Apocalypse, the three missionary tours of the apostle Paul and his



companions, and certain additional incidental notices gathered from the epistles and the Apocalypse.

3. *The seven churches in Asia* first claim our attention. Their general position and relation to each other may be thus stated. For the three extreme points we take Ephesus, Laodicea, and Pergamos. *Ephesus* lay on the coast of the Ægean sea at the mouth of the Caÿster, a trifle south of the thirty-eighth parallel of north latitude. Nearly east of Ephesus at the distance of about ninety miles (as laid down on the maps) was *Laodicea* on a small river in the valley of the Mæander. North of Ephesus, at a somewhat smaller distance, was *Pergamos*, about three miles north of the river Caicus and twenty miles from its mouth. If now we start from Ephesus and pass north to Pergamos we take *Smyrna* on the way, situated near the head of the gulf which bears its name, and furnished with one of the finest harbors in the world. Passing, again, from Pergamos to Laodicea in a general southeasterly direction we come first to *Thyatira*, then to *Sardis*, then to *Philadelphia*. Thus we take all the seven cities in the same order in which they are named in the Apocalypse, which is the natural order of enumeration.

*Ephesus* was in the time of the apostles the metropolis of the province of Asia and the great emporium of trade for all the adjacent region. The city was renowned for the great temple of Diana, which stood in a conspicuous place at the head of the harbor. The old temple was burnt in the night when Alexander the Great was born, and another structure was raised by the coöperation of all the inhabitants of Asia. The length of this temple was four hundred and twenty-five feet, its breadth two hundred and twenty, and its columns were one hundred and twenty-seven in number. The "silver shrines" made by Demetrius and his associates (Acts 19:24) seem to have been small models of the temple of Diana with her statue. But Ephesus has a deeper interest for the Christian scholar as being, according to the uniform tradition of the ancients, the place where the apostle John spent the last years of his life, and where he probably wrote his gospel and epistles. See in Companion to the Bible, chap. 29, No. 33. With the exception of a small Turkish village the whole site presents only a mass of ruins, the vastness of which attests the former magnificence of the place. The solemn threatening that the candlestick of Ephesus should be removed out of its place (Rev. 2:5) was long ago fulfilled.

South of Ephesus at the distance of about thirty-six miles was the seaport of *Miletus*, whither Paul summoned the elders of the Church of Ephesus that they might receive his final charge, having "determined to sail by Ephesus," that is, to sail *past* the place without visiting it (Acts 20:16, 17). After the conquest of this city by the Saracens it fell into decay and is now in ruins.

While Ephesus has become only a mass of ruins, *Smyrna*, though it has often suffered from earthquakes and conflagrations, still remains a great city and the centre of commerce for the Levant. The present population of the city is estimated at one hundred and fifty thousand, forty thousand of whom are Greeks, and five thousand Franks.

*Pergamos* was the most northern of the seven churches. It is called "the place where Satan's seat is," and "where Satan dwelleth" (Rev. 2:13), on account of the preëminent hostility to Christ there manifested; but whether this was connected, as some have supposed, with the worship of *Æsculapius* the tutelary god of the place, cannot be determined. *Pergamos* was celebrated in ancient times for its library amounting to two hundred thousand volumes. The ancients inform us that skins prepared for manuscripts received from this place the name *pergamenai*, whence our word *parchments*. Under the modern name *Bergamo* this city contains a population of some fourteen thousand souls, of whom about three thousand are Greeks.

Passing southeast from *Pergamos* we come to *Thyatira*, on the confines of Lydia and Mysia, celebrated in ancient times for the art of dyeing (Acts 16:14), which still prevails there, large quantities of scarlet cloth being, it is said, still sent weekly to *Smyrna*. *Thyatira* lies to the left of the direct road from *Pergamos* to *Sardis*, but may be easily taken on the way. The road between *Pergamos* and *Thyatira* is said to be exceedingly beautiful, passing over a mountainous, but fertile and well-watered region abounding in oaks and acacias. (Imperial Bible Dict.) Its present population is reckoned at about seventeen thousand.

*Sardis*, the next place in order, lay on the banks of the *Pactolus*, a branch of the *Hermus*, east of *Smyrna*, and about twenty-seven miles south-southeast of *Thyatira*. *Sardis* was anciently the capital of Lydia, and was celebrated alike for its wealth and the debauchery of its inhabitants. The treasures of *Cræsus*, its last king, were so immense that his name has become the synonym of riches. But under him the Lydian empire was overthrown by *Cyrus* king of Persia. *Sardis* is now only a mass of ruins, in which appear many vestiges of its former splendor. There is a sad harmony between its present condition and the spiritual state of the Sardian church eighteen centuries ago, which had a name that it lived, but was dead. Rev. 3:1.

*Philadelphia* stood about twenty-five miles southeast of *Sardis* on an

extensive and beautiful plain, but exceedingly subject to earthquakes by which the place has been several times destroyed. Some have supposed that there is an allusion to the instability of every material thing in Philadelphia in the promise made to that church: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Rev. 3:12. The modern town is ill-built and dirty, containing a population of about fifteen thousand, of whom three thousand are Greek Christians.

The last place in order is *Laodicea*, of which nothing now remains but a desolate area covered with the relics of the former city. The Turks call these ruins *Eski-hissar*, *old castle*.

In the near vicinity of Laodicea stood *Colosse* and *Hierapolis*, the former in an easterly, the latter in a northeasterly direction. Hence all three cities are grouped together by the apostle in Col. 4:13, and hence also he directs (Col. 4:16) that his epistles to Colosse and Laodicea be interchanged. The three cities are said to have been destroyed by an earthquake not long after the date of these epistles.

4. *Paul's first missionary tour.* Of this we have the record in Acts, chaps. 13 and 14.

He sailed with Barnabas and John Mark from Seleucia on the Syrian coast (Chap. 10, No. 15) to the beautiful island of Cyprus lying near the northeastern angle of the Mediterranean. *Salamis* on the eastern end of the island (chap. 13:5) would be the natural place of landing for a vessel coming from Seleucia. Thence the apostles proceeded westward through the whole length of the island to *Paphos* in its southwestern extremity, a distance of perhaps one hundred miles. Paphos was celebrated for the worship of Venus, to whose honor a magnificent temple was here erected. Paphos was the scene of Paul's encounter with Elymas the sorcerer (chap. 13:8-11), which resulted in the conversion of the proconsul Sergius Paulus.

From Paphos Paul and Barnabas sailed northwest to *Attalia* in the bay of Pamphilia (compare chap. 14:25), whence they proceeded north about seven miles to *Perga*, the metropolis of the province. It was here that John Mark left them and returned to Jerusalem, an act for which he was severely censured by Paul, chap. 15:38. Hence the course of the apostles was northward to *Antioch in Pisidia*, as Luke designates the place (chap. 13:14), though it stood on the southern border of Phrygia. Here they had great success, but were driven by the persecution of the Jews to *Iconium* about forty-five miles southeast of Antioch in the province of Lycaonia, and thence to *Lystra* and *Derbe* in the southern part of Lycaonia. At Lystra one of those strange vicissitudes befell Paul that are not uncommon in the lives of eminent preachers. The people who were just now



ready to worship him and Barnabas as gods, because of the miraculous healing of a cripple (chap. 14 : 8-18) were persuaded by the Jews from Antioch and Iconium to allow the apostle to be stoned and dragged out of the city as dead, ver. 19. But he was resuscitated, apparently in a miraculous way, and with Barnabas retraced his course through Derbe, Iconium, Antioch, and Perga, to Attalia (chap. 14 : 20-25) completing the missionary work which had been begun; for this backward journey was no hasty flight. They preached the gospel all along the path of their return, confirming the souls of the disciples and ordaining elders in every city. After an eminently fruitful journey, they sailed from Attalia to Antioch in Syria, the place whence they had been sent. Among the other important results of this missionary tour was the assembly of the apostles and elders at Jerusalem to determine the relation of the Gentile Christians to the Mosaic law. See Acts, chap. 15.

5. *Paul's second missionary tour* (Acts 15 : 36-18 : 22), in which he rejected Mark and chose Silas for his companion in travel, is invested with special interest from the fact that he now for the first time passed out of Asia into Greece.

This time he entered Asia Minor by land around the gulf of Issus at the northeastern angle of the Mediterranean. Of course the first province that he entered beyond the limits of Syria was *Cilicia*. Thence he proceeded to Derbe and Lystra, where he found Timothy, whom he caused to be circumcised and took with him (chap. 16 : 1-3). After preaching the gospel in *Phrygia* and *Galatia*, central provinces of Asia Minor, they purposed to turn westward into Asia proper, that is, the province of Asia, but were forbidden by the Holy Ghost to do so. Chap. 16 : 6. Having reached the border of Mysia, which belonged to the province of Asia, they attempted to pass northeast into the province of Bithynia, "but the Spirit suffered them not" (ver. 7). "And they passing by Mysia came down to Troas" (ver. 8). They *passed by* Mysia in the sense of not stopping to preach in Mysia; for they could not reach *Troas*, on the seacoast of Mysia over against the island of Tenedos, except by *journeying through* Mysia.

Arrived at Troas, the mystery of their having been forbidden by the Holy Ghost to preach in Asia and Bithynia was explained. It was God's plan that they should carry the gospel into *Macedonia*, and thither they were summoned by a vision (ver. 9). So sailing from Troas they passed by the island of *Samothrace*, and thence to *Neapolis*, the port of *Philippi* in the province of Macedonia. The ancient name of Philippi was *Crenides* (Fountains); but Philip of Macedon fortified it and called it after his own name. It lay along the bank of a river about twelve Roman miles northwest of Neapolis. Philippi is called "a chief city [not '*the chief city*' as in

our version] of that part of Macedonia, and a colony." It received the latter name on account of the colony sent thither by Augustus. See in Conybeare and Howson, chap. 9. After the tumult at Philippi which led to the abuse and imprisonment of Paul and Silas (ver. 19-40), they proceeded southwestward to *Amphipolis*, near the mouth of the river Strymon, and thence by *Apollonia* to *Thessalonica*. The latter place, now called *Saloniki*, lay at the head of the Thermaic gulf, now called the gulf of Saloniki, somewhat less than one hundred miles from Philippi. The great success of the apostle at Thessalonica, and the deep sincerity of the converts there made, appear throughout his two epistles to the Thessalonians. But his old enemies the Jews, who followed him every where, raised a persecution against him, so that the disciples thought it prudent to send him off by night to *Berea* about forty-five miles southwest of Thessalonica. After a short but fruitful ministry here, the Jews from Thessalonica raised a tumult, and the brethren sent away Paul.

We next find the great apostle of the Gentiles at *Athens*, the centre of ancient literature, philosophy and the fine arts. The city is described as *full of idols* (Eng. vers., *wholly given to idolatry*, chap. 17 : 16), and, as Hackett remarks (Commentary on Acts), "A person could hardly take his position at any point in ancient Athens, where the eye did not range over temples, altars, and statues of the gods, almost without number." *Mars-Hill* or *Areopagus*, whither the apostle was conducted that he might address the assembly, was a rocky eminence near to the Acropolis, on the top of which is still to be seen the seat of the judges and parties hewn in the rock. See in Robinson's *Bib. Res.*, 1, pp. 7, 8. It was here, with the Acropolis and the numberless temples and altars of the city in full view, that the apostle delivered his celebrated address to the philosophers of Athens.

We next find the apostle at the rich and dissolute city of *Corinth*, the capital of Achaia proper, situated on the isthmus that connects the Peloponnesus with the main land, and thus having the benefit of two harbors; that of Cenchrea on the east, and that of Lechæum on the west. Here he labored a year and six months, gathering a flourishing church, distinguished for its Christian gifts (1 Cor. 1 : 5-7), but not free from the contamination of the vices for which Corinth was so notorious (1 Cor. chaps. 5, 6; 10 : 7, 8; 11 : 21; 2 Cor. 12 : 21). At the close of his labors in this his first visit to Corinth the apostle sailed for Syria, making a short visit to Ephesus on the way (chap. 18 : 19-21), and proceeding thence to Cæsarea and so to Antioch.

6. *Paul's third missionary tour.* Of this we have a record in Acts 18 : 23—21 : 15. He seems to have passed, as on his second tour, from Antioch into Cilicia; thence northwest into Galatia, and thence westward into Phrygia. Chap. 18 : 23. From the

high inland regions of Galatia and Phrygia he descended to Ephesus on the seacoast, and made this city the centre of his missionary labors for the space of three years (chap. 20:31), teaching first in the Jewish synagogue, according to his usual custom, and afterwards "disputing daily in the school of one Tyrannus" (chap. 19:9). The extraordinary success that attended his labors gave occasion to the great uproar of which Demetrius the silversmith was the leader. After this the apostle made a second visit to Macedonia, and passed thence south into Greece, that is, Achaia, where he wrote from Corinth the epistle to the Romans. See Companion to the Bible, Chap. 30, No. 7. It was his purpose to sail from Achaia to Syria; but to avoid the machinations of his enemies he returned into Macedonia, and sailed from Philippi (that is, from Neapolis its port) to Troas. Acts 20:3-6.

We have only a very general notice of this second visit to Greece. From a reference to it in Rom. 15:19, it appears that he extended his labors to *Illyricum*, a Roman province on the eastern shore of the Adriatic, north of Epirus, and west of Macedonia. *Dalmatia*, whither Titus was sent at a subsequent time (2 Tim. 4:10) constituted a part of this province, lying midway between the northern and southern extremities of the gulf.

The course of the apostle from Troas to Patara, whence he sailed to Tyre, is minutely traced by Luke (chap. 20:13-21:1). After the meeting by night at Troas, when Eutychus fell from the third loft, but was miraculously restored by Paul (chap. 20:9, 10), the apostle proceeded on foot to *Assos* on the Ægean sea, a place about nine miles south of Troas, and separated on the south from the island of Lesbos by a narrow strait. Here he embarked with his company, and they proceeded to *Mitylene*, the capital of the island of Lesbos; thence to the island of *Chios* off the coast opposite to Smyrna; thence to the island of *Samos* southwest of Ephesus; and thence, by the promontory of *Trogyllium* opposite to Samos, to Miletus (see above, No. 3), where he delivered his final charge to the elders of Ephesus. His course thence was by *Coos* or *Cos*, a small island off the coast of Caria, and *Rhodes*, another island near the southwestern angle of Asia Minor, to *Patara*, a city of Lycia on the southwest coast. Hence they sailed for Tyre on the Syrian coast, and proceeded south by Ptolemais and Cæsarea to Jerusalem.



7. The remaining scriptural notices of the regions now under consideration may be conveniently given in connection with *Paul's voyage from Cesarea to Rome* (Acts, chaps. 27, 28).

They embarked in a ship of *Adramyttium* (chap. 27 : 2) a maritime town on the gulf of Adramyttium opposite Lesbos ; proceeded northward along the Syrian coast by Sidon (ver. 3) ; and then sailed "under Cyprus," that is, under the lee of the island, probably leaving it on the left hand as they proceeded westward. Passing along the southern coast of Asia Minor by Cilicia and Pamphylia they came to *Myra*, a city of Lycia east of Patara, where Paul and his companions were transferred to a ship of Alexandria bound for Italy. Passing by the promontory of *Cnidus* in the southwestern angle of Asia Minor between Rhodes and Cos, they proceeded in a southwesterly direction till they sailed under *Crete*, that is in the lee of Crete over against *Salmon*e a promontory on its eastern extremity. "And hardly passing it" (more literally, *sailing along it with difficulty*), "we came," says Luke, "to a place which is called *The Fair Havens*, nigh whereunto was the city of *Lasea*." Fair Havens was a roadstead on the southern coast of Crete. Crete is a large island of the Mediterranean lying south of the Ægean sea. Its length is one hundred and sixty miles, with a breadth varying from six to thirty-six miles. The visit of the apostle to this island, when he left Titus in charge of the churches there planted (Titus 1 : 5), certainly did not take place in connection with the present voyage. Probably it was between his first and second imprisonment at Rome. See Companion to the Bible, chap. 30, No. 40.

According to Smith (*Voyage and Shipwreck of St. Paul*) a northwesterly wind prevented the ship from passing directly westward north of Crete, and compelled her to run south to Salmon, and then along the southern shore of the island under its lee. She could thus proceed as far as Fair Havens, a short distance east of Cape Matala, where the shore trends suddenly to the north, and the advantage of a lee shore ceases. Paul advised that the ship should winter in Fair Havens, because it was too late for safe navigation. *The fast was already past*. This was the great day of atonement on the tenth day of the month Tisri, and about the time of the autumnal equinox, after which time sailing was regarded as dangerous. But the centurion followed the advice of the master and owner of the ship, and attempted to reach *Phenice*, a harbor on the south of Crete farther west, but the exact site of which is a matter of dispute. The result is well known to the reader. Caught in a violent northeasterly gale she was carried past the island *Clauda* into the open sea, and after fourteen days wrecked on the island of *Melita*, the modern *Malta*, a small island south of Sicily. The *quicksands* (*Syrtis*) lay on the coast of Africa southwest from Crete, towards which a northeasterly wind would drive

the ship. To avoid this "they lowered the gear," as Smith translates, "and so were driven" (ver. 17). It does not appear that they absolutely took in all sail. We must rather suppose that they "lay to" under a very low sail, turning the bow of the vessel towards the direction of the wind, so that the waves might strike her obliquely.

After a delay of three months the apostle and his companions sailed from Melita, and passing by *Syracuse* on the eastern coast of Sicily, and *Rhegium* on the strait between Sicily and Italy, landed at *Puteoli*, a maritime town of Italy on the northern shore of the bay of Naples. Thence they proceeded northwest, on the great Roman road through *Appii Forum* and the *Three Taverns* to Rome. For a full and able account of this voyage the reader may consult "The Voyage and Shipwreck of St. Paul, by James Smith, Esq., of Jordanhill."

## CHAPTER XII.

## THE EASTERN EMPIRES.

THE geography of each of the three great empires of *Assyria*, *Chaldæa*, and the *Medes and Persians* might well fill a volume by itself. As in the case of Asia Minor and Greece, we restrict ourselves to those geographical relations between these empires and Palestine which come up for consideration in the scriptural record.

## I. ASSYRIA.

1. Chaldæa was older than Assyria. But the *Assyrian empire* comes before the Chaldæan in its relations to the Hebrew people, and for this reason the first place belongs to it in the present brief sketch. The Hebrew name for *Assyria* is *Asshur*. We must distinguish between *Assyria Proper* and the *Assyrian empire*. Originally Assyria seems to have been a country of moderate size lying chiefly on the eastern bank of the Tigris below the mountains of Armenia. Its limits were gradually extended till it embraced the whole region between the mountains of Armenia on the north and the country about Bagdad on the south—from north latitude thirty-seven and a half degrees to thirty-three and a half degrees. On the northeast it had the high range of Zagros, or the mountains of Kurdistan, and on the west the Mesopotamian desert, or, according to some, the Euphrates. On the north was Armenia; on the east beyond the Zagros mountains Media, and south of Media, Elam or Persia, and on the south between the Euphrates and Tigris was Babylonia. The extent of the *Assyrian empire* is thus given by Rawlinson (in Smith's Bible Dict.): "On the west the Mediterranean and the river Halys appear to have been the boundaries; on the north a fluctuating line, never reaching the Euxine



nor extending beyond the northern frontier of Armenia; on the east, the Caspian sea and the Great Salt desert; on the south, the Persian gulf and the desert of Arabia."

2. Six Assyrian monarchs are named in the Old Testament, Pul, Tiglath-pileser, Shalmaneser, Sargon, Sennacherib, and Esar-haddon; after whom Assyria gives place to Chaldæa in the sacred record.

Menahem king of Israel who reigned from about B. C. 772 to 762, had smitten *Tiphshah*, that is, *Thapsacus* on the Euphrates the eastern limit of Solomon's dominion (2 Kings 15 : 16), "because they opened not to him." This was apparently the occasion of Pul's marching against him; when Menahem, finding himself unable to resist, gave to Pul a thousand talents of silver, thus acknowledging himself as tributary to the Assyrian empire. This is the first time that Assyria appears in the sacred record, although it is said that, according to the monuments, Jehu had paid tribute a century before. The name of Pul has not been identified on the Assyrian inscriptions. It is said to be Babylonian rather than Assyrian in form; and some think that he was a Babylonian monarch holding rule for the time being in Assyria. *Tiglath-pileser* or *Tiglath-pilneser* next appears in sacred history. The monuments give him no pedigree. Hence it is inferred that he was a usurper and the founder of a new dynasty. Under him the captivity of the ten tribes was begun (2 Kings 15 : 29). Ahaz king of Judah hired the same monarch to deliver him from the Syrians, by which false step he brought himself and his kingdom into a state of vassalage to Assyria (2 Kings 16 : 7-9; 2 Chron. 28 : 20, 21); and this was the beginning of great calamities as foretold by Isaiah (chap. 7 : 17-8 : 8). *Shalmaneser*, the successor of Tiglath-pileser, completed the captivity of the ten tribes (2 Kings, chap. 17; 18 : 9-12). The next monarch, as the monuments inform us, was *Sargon*, the father of Sennacherib, who is mentioned only in Isa. 20 : 1. Then come the two invasions of Judah by *Sennacherib* in Hezekiah's day (2 Kings 18 : 13, seq.). Of the former of these the Assyrian monuments give a full account. See in Herzog's Encyclopædie, 20, pp. 224, 225. But respecting his second expedition, which ended so disastrously to Sennacherib, they are silent. Of *Esar-haddon* his son nothing is recorded except that he sent colonists to Samaria (Ezra 4 : 2), and after him the Assyrian monarchy disappears from Scripture. From the beginning of Tiglath-pileser's reign, B. C. 753 to the death of Sennacherib, B. C. 696, is a period of fifty-seven years.

3. We have abundant evidence that this whole region, now in great part desolate, once teemed with a dense population.

“Mounds of earth,” says Layard (Nineveh and Babylon, p. 636), “covering the ruins of buildings or the sites of fenced stations and forts, are scattered far and wide over the plains. When the winter rains furrow the face of the land, inscribed stones, graven pottery, and masses of brickwork, the certain signs of former habitations, are everywhere found by the wandering Arab. All these settlements depended almost exclusively on artificial irrigation. Hence the dry beds of enormous canals and countless water-courses which are spread like a network over the face of the country. Even the traveller accustomed to the triumphs of modern science and civilization gazes with wonder and awe upon their gigantic works, and reflects with admiration upon the industry, the skill, and the power of those who made them.” The Assyrians were of Shemitic origin, and are supposed to have come originally from Babylonia, whence their religion and worship were in great measure derived. In material civilization they had made good progress, as the remains of their ancient cities show. “They are found to have understood and applied the arch; to have made tunnels, aqueducts, and drains; to have used the lever and the roller; to have engraved gems; to have understood the arts of inlaying, enamelling, and overlaying with metals; to have manufactured glass, and been acquainted with the lens; to have possessed vases, jars, bronze and ivory ornaments, dishes, bells, ear-rings—mostly of good workmanship and elegant forms—in a word, to have attained to a very high pitch of material comfort and prosperity.” Rawlinson, in Smith’s Bible Dictionary. Yet, as the same writer remarks, their government was rude, their religion coarse and sensual, and their conduct in war cruel, as is abundantly shown by the revolting scenes depicted on their monuments—some of them being described in the Bible.

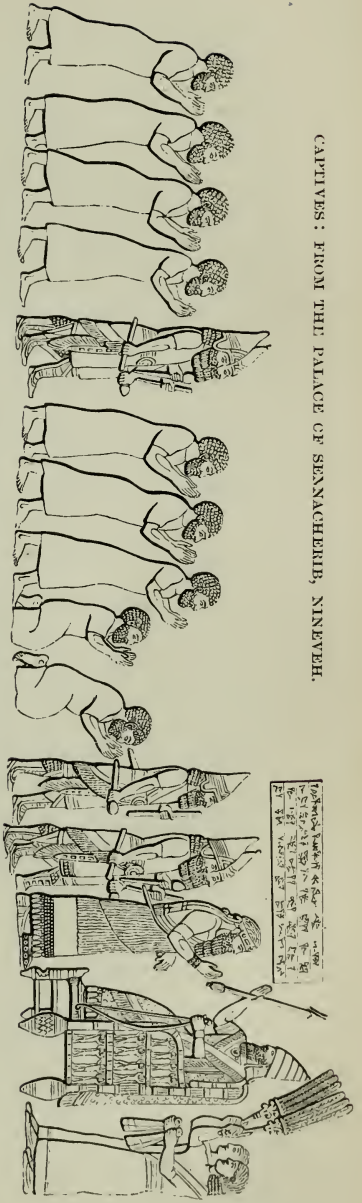
4. The ruins of the Assyrian cities exist in the form of huge mounds of rubbish. The excavation of these in modern times has made surprising disclosures of their ancient magnificence, for the details of which the reader must be referred to the works of Layard, the Rawlinsons, Oppert, etc.

We read in Gen. 10 : 11, 12 (according to our version): "Out of that land [the land of Shinar] went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city." Another proposed rendering is: "Out of that land he [Nimrod] went to Asshur, and builded Nineveh," etc. Which of these two renderings should be preferred is a question which we cannot stop to discuss, our inquiry being concerning the identification of the places here named. About sixty miles below Mosul, on the right bank of the Tigris, are the ruins called *Kalah-Sherghat*, or *Kileh-Sherghat*, on the bricks and pottery of which are, according to Porter (in Alexander's *Kitto*, art., *Calah*), the names and titles of the earliest known Assyrian kings. The mound is one of the largest in Assyria, measuring a quarter of a mile in circuit and sixty feet in height. The ruins called *Nimrûd* (*Nimrod*) are about twenty miles below Mosul, on the left bank of the river. Opposite to Mosul, on the left bank of the same river, are the two mounds of *Koyunjik* and *Neby Yunus* (*Prophet Jonas*). Northeast of *Koyunjik*, at the distance of about eleven miles, are the ruins called *Khorsabad*; and northeast of *Nimrûd*, at the distance of about fifteen miles, those that bear the name *Keramles*. Thus it appears that the four mounds of *Koyunjik*, *Khorsabad*, *Keramles*, and *Nimrûd* constitute the four corners of a sort of quadrangle, or rather trapezium, enclosing a space of two hundred and sixteen square miles. Layard suggests that this is the quadrangle of ancient Nineveh described by Diodorus as one hundred and fifty stadia in length, ninety in breadth, and four hundred and eighty in circumference. If so, it was probably a later extension of the term Nineveh. The Nineveh of Moses' day we may reasonably regard as having occupied the site of *Koyunjik* and *Neby Yunus*; *Calah* that of *Kalah-Sherghat*, sixty miles below; and *Resen* that of *Nimrûd*. In the book of *Jonah* Nineveh is described as "an exceeding great city of three days' journey" (chap. 3 : 3). If we are at liberty to understand these words of the *circuit of the quadrangle* above described, they correspond well to its dimensions. But no decisive evidence appears that this quadrangle was ever enclosed by walls, and in other respects the explanation is not very satisfactory. Diodorus (2. 3) describes the walls of Nineveh as one hundred feet high, and so broad that three chariots might be driven on them abreast. Upon the walls stood fifteen hundred towers, each two hundred feet in height.

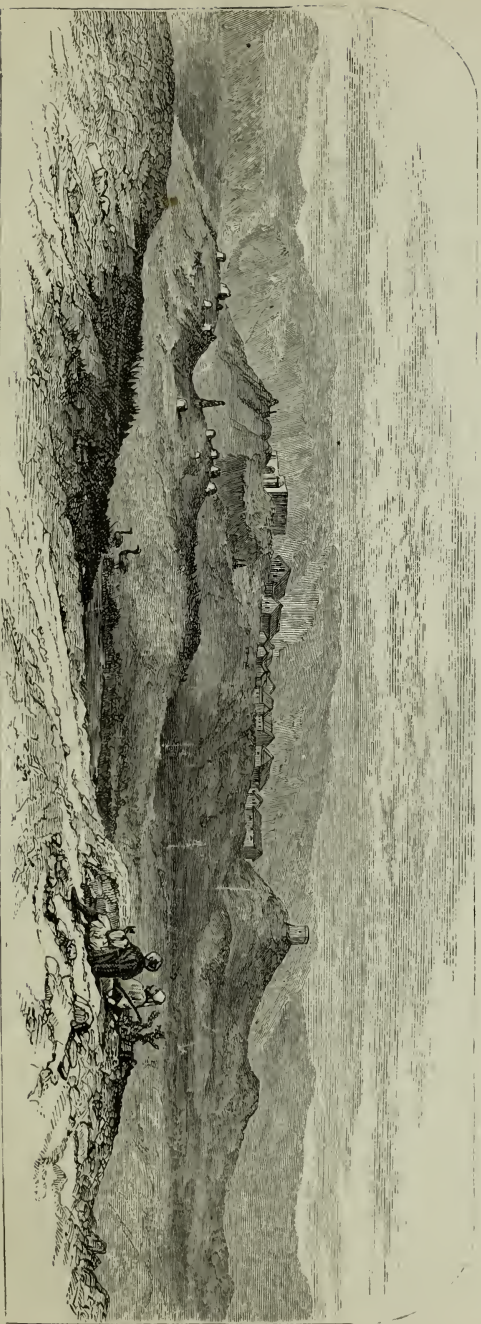
5. The prophets foretell the *utter and perpetual desolation* of the Assyrian empire and Nineveh: "He will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations:



CAPTIVES: FROM THE PALACE OF SENNACHERIB, NINEVEH.



The British Museum has a fine collection of Assyrian  
 captives from the palace of Sennacherib, Nineveh.  
 The captives are shown in various attitudes of  
 submission and distress. Some are bound, some  
 are carrying bundles, and some are being led  
 by soldiers. The drawing is a fine example of  
 Assyrian art.



MOUNDS OF KHORSABAD.



both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds; for he shall uncover the cedar-work. This is the rejoicing city, that dwelt carelessly, that said in her heart, I am, and there is none beside me! how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss and wag his hand." Zeph. 2:13-15. Compare also Isa., chap. 10, and the book of Nahum throughout. That the desolation of Assyria had been begun in Ezekiel's day we learn from the magnificent description of its fall in the thirty-first chapter of his prophecies. "I made the nations," says Jehovah (ver. 16), "to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit." The completeness of this desolation through many successive centuries is a solemn pledge to the world that all God's threatenings, as well as his promises, shall be fulfilled in their season.

6. We notice very briefly some other places mentioned by the sacred writers in connection with Assyria.

In 2 Kings 17:6, "*Halah* and *Habor*, the river of *Gozan*," are named as places to which the king of Assyria transported a part of the captive Israelites. In 1 Chron. 5:26, *Hara* is added. All these places are probably to be sought on the upper waters of the *Chaboras* in Mesopotamia. See above, Chap. 10, No. 5. In 2 Kings 17:24, we read that the king of Assyria brought colonists from Babylon, Cuthah, Ava, Hamath, and Sepharvaim, and placed them in Samaria instead of the Israelites; and in 2 Kings 19:12, 13, Rabshakeh names among the places destroyed by the same king, Gozan, Haran, Rezepl, the children of Eden which were in Thelasar, Hamath, Arpad, Sepharvaim, Hena, and Ivah. Of *Gozan* and *Haran* in Mesopotamia and *Hamath* in Syria on the Orontes we have already spoken; and *Babylon*, *Sepharvaim*, and *Cuthah* will come up for consideration hereafter. *Ava* and *Ivah* are probably identical, and their site to be sought in Syria or Mesopotamia. *Rezepl* is thought to be identical with *Reseptha* of Ptolemy, a city in the region of Palmyra west of the Euphrates. Of *Cuthah* and *the children of Eden in Thelasar* we know nothing definite. From its connection in the context, the region would seem to have been in Upper Mesopotamia. *Arpad* is always mentioned in connection with Hamath. Hence we infer that it was one of the lost cities of Syria. Of *Hena* nothing definite is known.



## II. CHALDÆA AND BABYLONIA.

7. As in the case of Assyria, we must here also distinguish carefully between the ancient countries of Chaldæa and Babylonia and the Chaldæan or Babylonian empire. *Chaldæa proper* was, according to Strabo (16. 1. 6) and Ptolemy (5. 20) a country at the head of the Persian gulf and bordering on Arabia. It was, therefore, the southern part of *Babylonia* (as the whole region was called south of Assyria and Mesopotamia), and lay between the Arabian desert on the west and Susiana beyond the Tigris and Shat-el-Arab on the east. But the term Chaldæa came afterwards to be used in a wider sense of the Babylonian kingdom generally. The term Chaldæans (Heb. *Chasdim*) is also employed in a special sense (Dan. 2 : 2, 4) for *learned men*, particularly *astrologers*, a usage which prevails among profane writers also, and had its origin in the fact that the Babylonians were especially devoted to the study of astronomy and astrology. See in Alexander's Kitto the article on Chaldæan Philosophy.

The region now under consideration must be regarded with deep interest by the biblical student. There is, as has been already shown (Chap. 10, No. 4), an increasing inclination among biblical scholars to find here *Ur of the Chaldees*. Here also, as we learn from Gen. 10 : 10, was *the land of Shinar*, embracing the level plain between the lower Tigris and the Euphrates, the site of Babylon, Erech, Accad, and Calneh, where we find the human family not long after the deluge, occupied in building the tower of Babel, where the confusion of tongues took place, and whence the human race was scattered abroad upon the face of all the earth. Gen., chap. 11.

Somewhere on the Euphrates we must look also for *the Garden of Eden*. It is manifest from the narrative in Gen. 2 : 8-14 that Moses means to give an intelligible account of Eden and its garden, and that two of the rivers of Eden were the *Hiddekel* (that is, according to constant scriptural usage, the *Tigris*) and the *Euphrates*. The choice for the site of Eden lies between the *upper waters* of the Euphrates and Tigris in Armenia, and the *lower waters* of the Euphrates in ancient Chaldæa below the junction of the Tigris, the united stream being now called *Shat-el-Arab*. If we reckon *downward*, namely, from the garden, we have four streams, all proceeding from Eden, which must then be sought in Armenia. But if we reckon *upward*, we have the river that waters the garden parted thence—*forking*, as we say in English—into four head-streams, and Chaldæa will then be

the site of the garden. We cannot enter upon the discussion of this difficult question farther than simply to remark that no valid argument can be drawn against the lower site from its present unhealthiness, since it is a fact that the human family after the deluge selected this region as their home, and that it was once exceedingly populous, and abounds throughout with the ruins of ancient cities, some of them of great extent. In the primitive ages and to the primitive race of man its climate was manifestly salubrious, and its extreme fertility is admitted by all writers.

8. We have indications of a Babylonian kingdom in the days of Abraham; for among the confederate kings who attacked the cities of the plain was Amraphel king of Shinar (Gen. 14:1, 9). The Chaldæan inscriptions also determine the fact that an empire existed here from very early times. But the Chaldæan empire of the books of Kings and Chronicles first comes into notice in the reign of Hezekiah, to whom Merodach-baladan king of Babylon sent letters and a present upon the occasion of his recovery from sickness. 2 Kings 20:12.

Babylon was not yet, however, the paramount power of the East, but rather only a secondary kingdom, seeking to strengthen itself by an alliance with the Jewish people. About a century later the Chaldæan monarchy suddenly appears under Nebuchadnezzar as an all-powerful empire, extending its conquests over Syria, Palestine, Egypt, and the adjacent regions. By Nebuchadnezzar Jerusalem was destroyed with its temple B. C. 588. Several deportations of the Jews to Babylon are mentioned by Jeremiah, the most important of which were that of Jehoiachin with the princes, chief men, and artificers of Judæa (2 Kings 24:14); and that of the final destruction of the city (2 Kings 25:11).

Respecting the date from which the seventy years of the Babylonish captivity should be reckoned there are various opinions. One method is to reckon from the destruction of the temple B. C. 588 to the rebuilding of the same, a work that was completed in the sixth year of Darius (Ezra 6:15) about B. C. 515. Another mode of reckoning is from the captivity of certain selected persons of whom Daniel was one, about B. C. 606, to the decree of Cyrus for liberating the Jews B. C. 436.

9. Of the renowned city of *Babylon*, "the glory of kingdoms, the beauty of the Chaldees' excellency," the ancient profane

writers speak in glowing terms. They describe the city as a vast square lying on both sides of the Euphrates, enclosed by a double line of high walls, the outer wall being surrounded by a broad and deep moat full of water. In the circuit of the wall were a hundred brazen gates, twenty-five on each side, with streets running from gate to gate and crossing each other at right angles. The city was divided into two parts by the Euphrates, and along each bank was carried a wall of burnt brick with quays and low gates at the cross-streets which led down on each side to the river. There was but a single bridge in the middle of the square connecting the two parts of the city.

According to Herodotus the circuit of Babylon was four hundred and eighty stadia, or about fifty-six miles. Other writers state it variously at from three hundred and eighty-five to three hundred and sixty stadia. It has been suggested that possibly Herodotus gives the circuit of the *outer*, the other writers that of the *inner* wall. Herodotus makes the outer wall fifty royal cubits in width and two hundred in height, informing us at the same time that the royal cubit is longer by three fingers breadth than the common cubit. But Pliny gives two hundred feet, and Strabo fifty cubits for the height of the wall. Even assuming the lowest dimensions—those of Strabo—it is very surprising that no relics of this wall, or only those of a doubtful character remain. Rev. George Rawlinson (in Smith's Bible Dict.) accounts for its disappearance "by the constant quarrying, which would naturally have commenced with it (Rich, *First Mem.*, p. 44), or by the subsidence of the bulwark into the moat from which it was raised."

The manner in which Cyrus, at the head of the united armies of Media and Persia, took the city of Babylon is well known. During a night of feasting and revelry he diverted the waters of the Euphrates into an old canal and reservoir, and entering by the channel of the river gained access to the city by the river gates which had been carelessly left open. "On account of the great size of the city," says Herodotus (l. 191), "after its extremities had been taken, the inhabitants of the central part (as the residents of Babylon declare), knew not that they were captives, but, as they happened to be engaged in a festival, continued in the meantime to dance and revel until they learned for a certainty what had taken place." Thus was fulfilled the striking prediction of Jeremiah (chap. 51:31): "One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at the extremity." Belshazzar, the son of the reigning monarch, was then in command of the city and was slain by the conquerors. The actual conquest was by Cyrus, but "Darius the Mede" became for a time the titular ruler of Babylon.



## 10. Of other Babylonian cities a brief notice must suffice.

In Gen. 10 : 10, "Erech, and Accad, and Calneh" are named with Babylon as cities in the land of Shinar. *Erech* is regarded as identical with *Orchoë* of the Greeks, on the Euphrates eighty-two miles south and forty-three east from Babylon, celebrated for its immense mounds. It is now in the midst of the marshes of the lower Euphrates. *Calneh* (called also *Calno*, Isa, 10 : 9, with which the *Canneh* of Ezekiel (chap. 27 : 23) is probably identical) is probably the site of the modern *Niffer* about sixty miles east-southeast of Babylon in the marshes on the left bank of the Euphrates. Of the site of *Accad* nothing certain is known.

To Babylonia belonged also *Sepharvaim*, probably *Siphara* on the east bank of the Euphrates above Babylon.

## III. THE MEDES AND PERSIANS.

11. *Ancient Media* consisted of two provinces, *Upper* and *Lower Media*. *Upper Media*, afterwards called *Atropatene*, was a mountainous region bounded on the north by the river Cyrus (the modern *Kür*), east by the Caspian sea, west by Armenia, and south by *Lower Media*. It thus embraced the lake now called *Oroomiah* with the fertile plain adjacent to it. *Lower Media* was separated on the west from Assyria and Babylonia by the Zagros mountains. It had Susiana and Persia on the south, and on the east the great salt desert, beyond which to the northeast lay *Parthia*. Towards the west this region is mountainous, well watered, richly wooded and fertile. Towards the east and southeast it is arid, rocky and sandy, supporting with difficulty a sparse population. It thus appears that *Upper Media* corresponded nearly to the modern Persian province of Azerbaijan; while *Lower Media* contained all Irak Ajemi and Ardelan, with part of Kurdistan and Luristan.

12. The result of modern investigation is thought to show that two cities of the name of *Ecbatana* existed in ancient times, one the capital of *Upper*, the other of *Lower Media*. If so, the explanation undoubtedly is that the word *Ecbatana* was originally an *appellative noun*. According to Sir H. Rawlinson, as quoted in Kitto, it was a title "applied exclusively to cities having a fortress for the protection of the royal treasures." However this may be, there is no good ground for doubting that

the *Achmetha* of Ezra 6:2 in the province of the Medes was the Ecbatana of Lower Media, the site of the modern *Hamadan*.

The site of Ecbatana of Upper Media is thought to have been the remarkable ruins called *Takht-i-Suleïman* in latitude thirty-six degrees twenty-eight minutes north, longitude forty-seven degrees nine minutes east from Greenwich. Hamadan, the Achmetha of Scripture, lies in a plain at the base of the Elwend mountains a little south of the thirty-fifth parallel of north latitude, and about longitude forty-eight and a half degrees east. The true ancient name, as appears from the cuneiform inscriptions, was *Hagmatan*, and from this the form *Agbatana*, as Herodotus writes it (1. 98) is easily derived by a single interchange between the cognate letters *m* and *b*.

13. *Persia*, in the more limited sense of the word, was a region lying on the Persian gulf between Caramania on the east and Susiana on the west, and of which Persepolis was the capital in latitude thirty degrees north and longitude fifty-three degrees east. But the term is frequently used in a more extended sense for the empire of the Persians, which at one time extended from India to Ethiopia. Esther 1:1. *Elam* was the *Cissia* of Herodotus (3. 91; 5. 49, etc.), *Susa* being its capital. The Greek and Roman writers call the same region *Susiana*. It lay on the Persian gulf between the Tigris and Shat-el-Arab on the west and Persia proper on the east, and was in Old Testament times a part of the Persian empire.

*Susa* was undoubtedly the *Shushan* of Dan. 8:2; Neh. 1:1; Esther 1:2, 5. It was the winter residence of the Persian monarchs and lay upon the banks of the river called by Herodotus, Strabo and Curtius *Choaspes*, but by Pliny and Arrian *Eulæus*, which is believed with good reason to be the *Ulai* of Dan. 8:2. The probable explanation of this confusion in respect to the name of the river is that the Choaspes (the modern *Kerkhah*) anciently sent off a branch to the Pasitigris (*Karun*) which flowed a little to the east of Susa. This branch sometimes bore the name of the original stream Choaspes, but was properly called *Ulai*. See in Smith's Bible Dict., art., *Susa*.

The modern name of this district is *Khusistan*. Upon the supposition that the garden of Eden lay in this region the part encompassed by the Choaspes may be regarded as the *Cush* of Gen. 2:13.

14. Media and Persia appear in Scripture in close connection with each other. So far as the *empires* which they founded

are concerned, their mutual relation is well given in Daniel's vision of the ram "which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last." Chap. 8:3. The earlier and lower horn represents *Media*; the later and higher, *Persia*. Respecting the time when the petty princes of Media united their forces to form a proper Median monarchy there is some uncertainty. But we know that the Median king Cyaxares in alliance with the Babylonians invaded Assyria and captured Nineveh B. C. 625, while Persia held as yet a very subordinate place. With the elder Cyrus, B. C. 588, began the supremacy of the Persian power, and the Persian empire attained to a greatness far beyond that of the Median.

The book of Esther gives a most vivid and truthful picture of the magnitude and splendor of the Persian monarchy, extending from India to Ethiopia over a hundred and twenty-seven provinces. Every thing about the empire is thoroughly oriental—the magnificent display of the monarch's wealth during a feast of one hundred and eighty days: the numerous harem to fill which the whole empire was searched; the removal of one queen and the elevation of another to her dignity at the royal pleasure; the administration of the government by favorite servants, subject to sudden elevation and equally sudden overthrow; the hasty issuing of edicts involving the lives and fortunes of many thousands; the seclusion of the king's person, and the rigid etiquette to be observed by those who would approach him; the seclusion also of his wives and concubines; the most life-like account of Haman's vanity, insolence, and malice, and the providence which overthrew him and advanced Mordecai to his place—all these strokes of the narrative give us an interior view of life at a Persian court, such as no other history furnishes. Such was this ram of Persia, till the Macedonian he-goat from the west smote him, brake his two horns, and trampled him in the dust. Dan. 8:5-7.

Upon his accession to the throne Cyrus liberated the captive Jews (Ezra, chap. 1), and permitted them to return to their own land. The Persian monarch seem always to have cherished a friendly spirit towards the Jews. But in consequence of their great distance from the seat of the empire, they suffered much from the intrigues and misrepresentations of their enemies, who succeeded, by means of false statements skilfully made, in hindering the rebuilding the temple for the space of several years, and also continually annoyed Nehemiah in his work as governor of Judæa.



## CHAPTER XIII.

## OTHER REMOTE REGIONS.

1. IN the apostolic age all the countries that have been described constituted provinces of the great Roman empire. But *Italy itself*, the seat of this empire, is rarely mentioned, and then only in general terms. Spain is named only in a single chapter, and Gaul and Britain not at all. The few Italian towns to which reference is made in the New Testament have been already noticed. Rome itself, at that time the capital and mistress of the world, lay on the western side of Italy, on the Tiber, about fifteen miles from its mouth. It is not necessary for the purposes of biblical illustration to enter at large upon the geography of this mighty city, farther than to say that, although it was the seat and centre of the Latin tongue, the Greek language and literature had pervaded it in the days of the apostles to a wonderful extent, and had become the language not only of educated men but of commerce also, and was extensively used by the masses. This may explain why, in writing to the church in Rome, the apostle did not hesitate to employ the Greek language, as he did also in his other epistles. See Companion to the Bible, chap. 24, No. 4.

2. Passing eastward we have the ancient *Armenia* lying between the range of Caucasus on the north and a branch of the Taurus on the south, and having Asia Minor on the west, and on the south Mesopotamia and Assyria. This magnificent region, which gives rise to the great rivers Euphrates and Tigris that flow southeast into the Persian gulf; the Araxes and Kûr that run eastward into the Caspian sea; and several smaller streams that empty into the Black sea, is in general an elevated plateau with mountainous chains having a general direction from east to west, and connected with each other by transverse ridges. The word *Armenia* does not occur in the Hebrew. This

speaks of *the mountains of Ararat* (Gen. 8:4), of *the land of Ararat* (Eng. ver. *land of Armenia*, 2 Kings 19:37); and of *the kingdoms of Ararat, Minni, and Ashkenaz* (Jer. 51:27); in all which passages Ararat is not a particular mountain, but a *mountainous region*, undoubtedly that of Armenia or a part of Armenia.

In modern usage *Ararat* is the name of a stupendous mountain of volcanic origin that "rises immediately out of the plain of the Araxes, and terminates in two conical peaks, named the Great and Less Ararat, about seven miles distant from each other, the former of which attains an elevation of seventeen thousand two hundred and sixty feet above the level of the sea, and about fourteen thousand feet above the plain of the Araxes, while the latter is lower by four thousand feet. The summit of the higher is covered with eternal snow for about three thousand feet of perpendicular height," Smith's Bible Dict., art., Ararat. The view of the mountain rising majestically into the blue sky, and glittering beneath the beams of an unclouded sun, is described as exceedingly imposing and majestic. There is, however, no valid ground for supposing that the ark of Noah rested on one of these two peaks. "The mountains of Armenia" describe, in Scripture language, the mountainous region of Armenia, not these two prominent peaks. With this general information we must be content.

*Togarmah*, as already stated (Chap. 10, No. 30), was probably either Armenia or a district of that country. *Minni* and *Ashkenaz*, if not provinces of Armenia, must have been situated in its near vicinity. Of their exact position we have no certain knowledge.

3. In Ezekiel (chap. 38:2) the prophet is commanded to prophecy "against Gog, the land of Magog, the chief prince of Meshech and Tubal," as our version reads. But a better rendering is: "against Gog, the land of Magog, the prince of Rosh, Meshech, and Tubal;" and so also in ver. 3. *Magog* will then be the *land* over which *Gog* rules, and *Rosh*, *Meshech*, and *Tubal* kingdoms subordinate to him. *Meshech* and *Tubal*, as already shown (Chap. 10, No. 30), were the *Moschi* and *Tibareni* occupying the southeastern shore of the Black sea. *Rosh* will then be, in all probability a more northern tribe beyond the Caucasus; and may be, as has been suggested by several writers, identical with the *Russians*, whose original home seems to have been upon the Volga. *Gomer and all his bands* (ver. 6) is thought to

be the Cimmerians living north of the Black sea. *The land of Magog in the recesses of the north* (ver. 15) would seem to be a general designation for the vast northern region beyond the Caucasus known to the Greeks and Romans as *Scythia*, of which the boundaries were very indefinite.

The prophecies of Ezekiel concerning the great invasion of the covenant people by Gog and his allies relate to "the latter years" (chap. 38 : 8), and their fulfilment can alone furnish an adequate interpretation of them.

4. *India* (Heb. *Hoddu* for *Hondu*) is mentioned only in the book of Esther (chaps. 1 : 1 ; 8 : 9), and is not to be understood as including the peninsula of modern India, which was certainly never under Persian rule. The India described by Herodotus (3. 98) includes apparently the Punjaub on the upper Indus, perhaps also Scinde in part on the lower Indus; for he tells us that eastward of India lies a tract that is all sand.

On the Eastern monarchies generally the reader is referred to Rawlinson's *Ancient Monarchies*. In this work the author treats at length of the early Chaldean, the Assyrian, the Median, the Babylonian, and the Persian monarchies.

5. In Isa. 49 : 12 the prophet, speaking of the flow of the nations to Zion in the latter day says: "Behold, these shall come from far; and lo, these from the north and west; and these from the land of Sinim," where the context implies a people living in the remote east or south. Many biblical scholars believe that the *Sinim* are the *Chinese*, whose country was anciently called by the Arabians *Sin*. This is, at all events, the most probable view; and the providence of God seems to be preparing the way, in a most remarkable manner, for the fulfilment of the prophecy.



# APPENDIX I.

---

## ON THE PRONUNCIATION OF ARABIC NAMES, AND THE MEANING OF CERTAIN COMMON ARABIC TERMS.

1. THE *long vowels* are indicated in the English representations of them, by the circumflex accent. Their powers are as follows:

*â* is pronounced, according to the consonants with which it is connected, like the English *a* in *hare*, in *father*, or in *call*. No attempt has been made to indicate these distinctions. Examples are: *bâb, gate; râs, head, cape; sâhib, lord, sir.*

*î* represents the English *ee* in *feel*, or the French *i* in *machine*; as in *bîr, well.*

*ô* represents in English *o* in *note*; as in *ghôr, a long valley between mountainous ridges.*

*û* represents in English *oo* in *fool*; as in *tûr, mountain.*

Of the *diphthongal combinations*, *au* is pronounced like *ow* in *now*; and *ai* nearly like long *i* in *pine*. Examples are: *ghaul, a demon, evil spirit; ain, fountain.* The combination *ei* represents, in imitation of the Arabic, the simple long sound of the English *a* in *hate*, or *ei* in *vein*. Thus *beit, house, place*, is sounded to rhyme with *hate*.

The *short vowels* are pronounced nearly like the corresponding English vowels; but *ö* is the German *ö*, as in *Dörfer*. Examples are: *ramleh, sand; wely* (rhyming with *jelly*), *saint's tomb; dibs, honey, syrup of grapes; burr* (like *u* in *but*), *land; khubz* (like *u* in *pull*), *bread*. Short *u* has also frequently the sound of the French *u*, as in *um, mother*.

2. In respect to the *Arabic consonants*, we need only notice the following particulars.

*dh* represents the sound of the English *th* in *this*.

*th* represents the sharp sound of *th* in *thick*.

*kh* represents a sound not existing in English. It is a breathing made rough by the tremulous motion of the epiglottis.

*gh* represents a deep guttural, having no corresponding sound in English. The reader may, if he choose, pronounce *kh* and *gh* as *k* and hard *g* in *go*.

No attempt has been made to represent the Arabic letter *ain*, or the different modifications which several consonants (*h, d, k, t, s*) have in Arabic.

3. The Arabic definite article is *el*; as *el-Ghôr, the Ghôr*. Before certain

letters—the so-called *solar*—it is assimilated : as, *el-Tûr*, the mountain ; *esh-Sherîf*, the noble.

4. The following is a list of Arabic names frequently occurring in books that treat of Palestine and the adjacent regions.

*Abu* (in construction), father of, as *Abu Zeitûn*, father of olives.

*Ain*, fountain ; plural, *Ayûn*.

*Bâb*, gate.

*Bahr*, sea.

*Bedawy*, plural *Bedawîn*, the name applied to the nomadic Arabs. It properly signifies *men of the désert or camp*.

*Beit*, house, place.

*Belâd*, district.

*Bîr*, well.

*Birkéh*, in construction *Birket*, pool ; as, *birket es-Sultân*, pool of the Sultan.

*Burj*, castle.

*Deir*, convent.

*Emîr*, prince, chief.

*Ghôr*, a long valley between mountainous ridges. *El-Ghôr* is the Jordan valley.

*Haram*, forbidden, that is, to common use or access ; and thence, sacred. *El-Haram* is the sacred enclosure at Jerusalem and Hebron.

*Ibn*, son ; plural (in construction), *Beni*, sons of ; as, *Beni Sukhr*, name of an Arabian tribe.

*Jebel*, mountain ; plural, *Jebâl*.

*Jisr*, bridge.

*Kebîr*, great ; *el-Kebîr*, the river *Eleutherus*.

*Kefr*, village.

*Khân*, caravansary.

*Kurn*, horn ; plural, *Kurûn*.

*Kusr*, castle.

*Merj*, meadow.

*Nahr*, river.

*Neby*, prophet.

*Nukb*, pass.

*Râs*, head, cape.

*Sheikh*, elder, chief.

*Sherîah*, watering-place ; *esh-Sherîah* is the *Jordan*.

*Sherîf*, noble.

*Tell*, hill.

*Um*, mother.

*Wâdy*, torrent-bed, valley between hills.

*Wely*, saint's tomb.

## APPENDIX II.

---

### ON THE CANAANITISH TRIBES DESTROYED BY THE ISRAELITES.

1. Of these, the Hittites, Jebusites, Amorites, Girgashites, and Hivites are expressly referred to Canaan the fourth son of Ham as their ancestor (Gen. 10:15-17). The Canaanites in the restricted sense of the term, as one of the tribes descended from Canaan and retaining the name of their progenitor, must of course be included. Of the *seven* tribes, then, enumerated in Deut. 7:1 and Joshua 3:10; 24:11, or the *six* elsewhere named with the omission of the Girgashites (Exod. 3:8, 17; 33:2; 34:11; Josh. 9:1; 11:3), all but the Perizzites are descendants of Canaan. We read (Gen. 13:7) that in Abraham's day "the Canaanite and the Perizzite were then dwelling in the land;" where the term "Canaanite" is best taken in its general sense of the descendants of Canaan, and the "Perizzite" as distinguished from them. See also Judges 1:4, 5.

2. The Canaanites are generally regarded as the *aboriginal inhabitants* of the land. But the words of Moses, "The Canaanite was then in the land" (Gen. 12:6), and also those above quoted, "The Canaanite and the Perizzite were then dwelling in the land," seem to intimate the comparatively recent arrival of the Canaanites and Perizzites, and to furnish ground for the hypothesis that before them were other tribes, of whom the Rephaim and Anakim may have been remnants. We know that the Avim in the southwestern border of Palestine were dispossessed by the Philistines (Deut. 2:23), the Horim in Mount Seir by the Edomites (ver. 22), and the Emim and Zamzummin on the east of the Jordan by the Moabites and Ammonites (verses 12, 20).

3. For the explanation of the term *Canaan* it is not necessary that we resort to any etymological derivation—*Canaan, lowland*, from a Hebrew root signifying *to be low*. It is called *the land of Canaan* because there the descendants of Canaan settled (Gen. 10:19). In like manner the term *Canaanite* is sometimes applied, *in a general sense*, to all the descendants of Canaan dwelling west of the Jordan, as in the passages already referred to (Gen. 10:18, 19; 12:6; 13:7); and perhaps also to all the tribes without exception of the Perizzites. Examples are, Gen. 24:3, 37, compared with 28:6, 8; also Num. 14:45; Judg. 1:10, where the inhabitants of the mountainous regions around and south of Hebron, which was the proper home of the Amorites and other mountain tribes (Num. 13:29; Josh. 11:3), are called Canaanites.



4. The particular tribes of the land of Canaan are often *enumerated* in the Pentateuch and the book of Joshua. The first list is found in Gen. 15:19-21. It comprises the Kenite, Kenizzite, Kadmonite, Hittite, Perizzite, Rephaim, Amorite, Canaanite, Girgashite, and Jebusite—*ten* tribes in all. Of these the Kenite, Kenizzite, Kadmonite, and Rephaim do not appear in any of the later lists; either because they had been absorbed in the other tribes, or because they lived without the limits of the region actually conquered by the Israelites, or because, like the Rephaim, they possessed no independent power as tribes. Setting these aside, and adding the Hivites, who are not named in the primitive list, perhaps because they had not then extended themselves beyond their proper home at the foot of Lebanon and Hermon (Josh. 11:3; Judg. 3:3), we have the *seven* well-known Canaanitish tribes—the Canaanite, Hittite, Hivite, Perizzite, Girgashite, Amorite, and Jebusite (Deut. 7:1; Josh. 3:10; 24:11); or omitting the Girgashite, the *six* tribes so often enumerated (Exod. 3:8, 17; 33:2; 34:11; Deut. 20:17; Josh. 9:1; 11:3; 12:8; Judg. 3:1. In Exod. 13:5 the Perizzite is omitted, and in Exod. 23:23 three tribes are named as representatives of the whole.

An examination of the above lists shows very strikingly the absence of all attempts to arrange these tribes in any fixed order, and yet a *tendency* towards the following: Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites. The Jebusites, as being the most local and limited, stand last, except in Josh. 11:3, where the enumeration is closed with the Hivites, apparently because of the explanatory addition, "under Hermon in the land of Mizpeh." Leaving out of account the four tribes named only in the primitive list, and also the Girgashites who are named but four times, and reckoning the normal place of the Perizzites and Hivites in the lists from which they are omitted as the *fourth* and *fifth*, we have in the ten different forms of enumeration above referred to, two of which occur each three times (that of Exod. 3:8 in Exod. 3:17 and Judges 3:5; that of Deut. 20:17 in Josh. 9:1 and 12:8), the following order for each of the six tribes:

Canaanites -----	4, 1, 1, 1, 2, 3, 3, 1, 1, 3 = 20
Hittites -----	1, 2, 2, 3, 3, 1, 1, 2, 3, 4 = 22
Amorites -----	3, 3, 3, 2, 1, 2, 2, 5, 2, 1 = 24
Perizzites -----	2, 4, [4,] 4, 4, 4, 4, 4, 2 = 36
Hivites -----	[5,] 5, 5, 5, 5, 5, 3, 4, 5 = 47
Jebusites -----	6, 6, 6, 6, 6, 6, 6, 6, 5, 6 = 59

The sum of the numbers gives the average order, placing the Hittites along with the Canaanites and Amorites in the first class of tribes; not certainly on account of their military strength, but rather in consideration of their antiquity and dignity.

This habit of designating the inhabitants of the land of Canaan by an *enumeration* of the various tribes, shows conclusively that they were not organized under any central government, but acted for the most part independently of each other, as do the Arab tribes of the present day, forming confederacies only in

grave emergencies. This want of organic union greatly facilitated the conquest of the land.

We add a brief notice of the individual tribes.

5. The *Canaanites*. Of these, the most important notice is contained in the following report of the spies (Num. 13:29): "The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea and by the coast of Jordan." The great Mediterranean plain that stretches from the southern border of the Philistines to Phœnicia (including, as we may naturally suppose, the plain of Esdraelon), and the long and deep valley of the Jordan, are thus assigned to the Canaanites. They possessed, then, the richest and most important part of the country, where their chariots of iron gave them great military strength (Judg. 1:19). Some assume that the fourth son of Ham received the name *Canaan*, *lowland*, from the circumstance of his settlement on the Mediterranean coast; and that the tribe of his descendants that chose the lowlands for their home were called *Canaanites*. But this is uncertain.

6. The *Hittites*, so named from Heth the second son of Canaan, occupied Hebron and the mountainous region around it in Abraham's time, and from them the patriarch bought the cave of Machpelah (Gen., ch. 23). We find them, with the Jebusites and Amorites, occupying the same mountainous region at the time of the exodus (Num. 13:29); and they are frequently mentioned in close connection with the Amorites. "The kings of the Hittites" whom Solomon furnished with horses and chariots from Egypt (1 Kings 10:29), and whom the Syrians supposed to have been hired against themselves by the king of Israel (2 Kings 7:6) were manifestly another and perhaps the main branch of the tribe living out of Palestine. The Egyptian and Assyrian inscriptions are said to indicate that the valley of the Orontes was inhabited by Hittites, who may have been those referred to in the above passages. In Josh. 1:4 "all the land of the Hittites" seems to be equivalent to all the land of the Canaanitish tribes.

7. The *Amorites* were the most powerful of all the tribes that occupied the land of Canaan at the time of the conquest. This is manifest from the fact that they had taken possession of the whole region east of the Jordan from Hermon to the Arnon; forcing the Ammonites out of the western half of their territory (Josh. 13:25 compared with Deut. 2:19 and Judg. 11:12-27), driving the Moabites south of the Arnon (Numb. 21:26), and establishing two powerful kingdoms, of which the northern embracing the whole region of Bashan was governed by Og, and the southern by Sihon (Num. 21:21-35); for Og and Sihon are called "the two kings of the Amorites (Deut. 3:8; 9:10). On the west of the Jordan they occupied the highlands along with the other mountain tribes—the Hittites, Hivites, Perizzites, and Jebusites. On account of their preëminence they seem to represent in some passages all the tribes of mountaineers, or even the inhabitants of the land generally. See Gen. 15:16; 48:22 compared with Chap. 34:2; Josh. 9:7; 11:19 compared with 2 Sam. 21:2; Josh. 10:5, 6, etc. The word *Amorite* is thought to signify *highlander*; but this must not be understood as if

it were only "a local term, and not the name of a distinct tribe" (Smith's Bible Dictionary). In Deut. 7:1 they are expressly described as one of the "seven nations" whom God would drive out before the Israelites.

8. The Perizzites, as already noticed (No. 1 above), do not appear to have belonged to the descendants of Canaan. In Josh. 11:3 they are named with the Amorites, Hittites, and Jebusites, as dwelling in the mountain. From Josh. 17:15 it would seem that they occupied the hill country west of the Jordan assigned to Ephraim and Manasseh. We know nothing more definite concerning them. Inferences from the etymology of the name—persons *spread abroad*, living in the open country—are uncertain.

9. The *Hivites* appear in Gen. 34:2 as inhabitants of Shechem and the adjacent region; for "Shechem the son of Hamor the Hivite" was "prince of the country." They appear again in Josh. 9:7, 17; 11:19, as the inhabitants of Gibeon and the adjacent cities Kephirah, Beeroth, and Kirjath-jearim. It would seem, however, from Josh. 11:3, Judg. 3:3, that the main seat of the tribe was at the foot of Lebanon and Hermon. Their position in the enumeration of the tribes is generally last but one, as if they were regarded as only subordinate in rank and power.

10. The *Jebusites* always appear in connection with the mountainous region around Jerusalem. In this city on Mount Zion they had their stronghold, from which they were not expelled till the time of David (Josh. 15:63; 1 Chr. 11:4-7).

11. The *Girgashites* appear in the Pentateuch and book of Joshua only in the four lists: Gen. 15:19-21; Deut. 7:1; Josh. 3:10; 24:11, and in the genealogical table, Gen. 10:16. We know nothing of their position.



PART II.

BIBLICAL ANTIQUITIES.



## PREFATORY REMARKS.

---

THE terms *Archæology* from the Greek, and *Antiquities* from the Latin, are applied to that department of history which treats of the customs, institutions, occupations, and modes of thought of ancient nations. It is customary to limit the term according to the particular people described, as *Jewish Antiquities*, *Grecian Antiquities*, *Roman Antiquities*, etc. The department of *Biblical Antiquities* has for its office to present as perfect a picture as possible of the daily life, manners, and employments of the Hebrew people and the surrounding nations with which they were successively brought into contact. Its endeavor is to bring the reader, as far as may be, to look upon them as if he were present among them; to understand their ways of living, acting, and thinking; to catch their spirit, and reproduce in thought the feelings by which they were actuated. The immense importance of this science to the full understanding of the sacred record is too obvious to need extended illustration. Many declarations of Holy Writ, which were plain to the apprehension of those for whom they were written, appear to us obscure, perhaps incomprehensible, because they refer to some usage of which we are ignorant, or some mode of thinking or reasoning which is foreign to our ideas. How, for example, without a knowledge of the sacrificial feasts of the Hebrews in connection with the presentation of their thank-offerings, shall the reader understand that beautiful passage at the close of the twenty-second Psalm (vers.



25-31), where the illustrious sufferer promises to pay his thanksgiving offerings in the presence of the great congregation, and thus to spread a feast of which all nations shall eat and turn unto the Lord? Or, how shall one who has never known of any bottles except those made of glass understand why new wine must be put into new bottles? See on this point Companion to the Bible, Chap. 33, No. 6; Chap. 34, No. 6.

The Scriptures themselves are the main *source* of knowledge in respect to Biblical Antiquities. This is but saying that the several parts of the Bible shed upon each other a mutual light clearer and fuller than any that comes from without. Extraneous sources of information must not, however, be neglected. They lie scattered through the whole compass of ancient literature. A formal enumeration of them is unnecessary. Suffice it to say that from historians like Herodotus, who describe the manners and institutions of the nations surrounding Palestine; from the pages of Homer, who delineates with such freshness and minuteness the customs of ancient society, and the modes and usages of ancient warfare; from the treatises on natural history that have come down to us from such writers as Aristotle and Pliny; from geographical writings like those of Strabo; in a word, from every ancient writing that gives us an insight into the constitution of society as it then existed, we may glean valuable information in the department of knowledge now under consideration; for while each particular nation of antiquity had its special customs and institutions, a general tone and spirit pervaded ancient society, out of which grew a large mass of common usages and modes of thought. Josephus has left us a work in twenty books on *Jewish Archæology*, including in his usage of the term the whole of ancient Jewish history; also a history of the Jewish War in seven books, with several other smaller treatises: next to the Scriptures themselves his writings throw the

most light on Hebrew Antiquities. From the writings of Philo the Jew, who, as well as Josephus, was contemporary with the apostles, and from the rabbinical writings generally, though these latter abound in puerilities, the discriminating scholar may gain much insight into later Jewish ideas and modes of thought, which reflect in a measure the life of the ancient Hebrews. The remaining monuments of antiquity, also, are to be taken into account; such, for example, as the triumphal arch of Titus, ancient ruins, ancient coins, etc. Finally, modern oriental society is to a wonderful extent the representative of that which existed in biblical times; for nothing is more characteristic of the eastern nations than the remarkable tenacity with which they cling to the customs and institutions of their fathers. It is astonishing how much light an accurate account of life as it now exists in Palestine throws upon the scriptural record of ancient life in the same region. "The Land" of to-day and "the Book" of past ages are, in very many important respects, the counterparts of each other.

In the classification of the topics belonging to Biblical Antiquities we follow the common division, which arranges them under the three primary heads of *Domestic*, *Civil*, and *Sacred* Antiquities, each of them having, again, its own subdivisions.

Faint, illegible text, possibly bleed-through from the reverse side of the page. The text is too light to transcribe accurately.



# BIBLICAL ANTIQUITIES.

---

## FIRST DIVISION.

### DOMESTIC ANTIQUITIES.

---

#### CHAPTER XIV.

##### AGRICULTURE.

1. THE wisdom of God assigned to the covenant people their possessions on the west side of the Jordan, in a region adapted to *agriculture* rather than to pastoral life; for an agricultural people has more stability and is capable of higher culture than a race of wandering nomads. At their own request the tribes of Reuben and Gad and half the tribe of Manasseh received their inheritance on the east of the Jordan, in a region preëminently adapted to cattle. Numb. chap. 32. But the great body of the nation passed over the river to the hills, valleys and plains of Palestine, where they were settled in permanent homes and devoted themselves to the culture of the soil; and their history is mainly that of the theocracy. The two and a half tribes gained what they sought, "a land for cattle;" but they cut themselves off from any considerable influence in the national history. See on this subject Stanley, Sinai and Palestine, p. 318, seq.

2. In accordance with the divine purpose just indicated, the laws of Moses were specially *favorable to agricultural pursuits*. Those which relate to the sabbatical year and the year of jubilee deserve especial notice.

(1.) *The Sabbatical Year.* Exod. 23:10, 11; Lev. 25:2-7; Deut. 15:1-11. Every seventh year the land was to be left untilled, that it might "keep a sabbath unto the Lord." The spontaneous products of the fields, vineyards, and oliveyards were given as common property to the poor. A comparison of Exod. 23:11 with Lev. 25:5-7 leads to the conclusion that the owners were not prohibited from enjoying these products in common with the poor, the bond-servants, the hired servants, and the strangers; but they might not appropriate them to themselves, as in other years, by a regular harvest or vintage. "Everything is to be left common, and every man has a right to everything in every place, as it is written: 'That the poor of thy people may eat.' Exod. 23:11. One may only bring into his house a little at a time, according to the manner of taking things that are in common." Maimonides quoted in Kitto. The sabbatical year had, first of all, a religious significance, as is manifest from the words: "The land shall keep a sabbath unto the Lord." Lev. 25:1. As in the institution of the Sabbath God claimed to be the proprietor of all men's time, and as such assigned to them their days of labor and of rest, so in the ordinance of the sabbatical year he claimed the proprietorship of the soil and its products. Six years they might cultivate the Lord's inheritance and appropriate to themselves its fruits, but the seventh year he reserved its spontaneous products for the poor of his people and the strangers sojourning among them. The hearts of the wealthy were thus expanded in liberality, and a benevolent provision was made for their poorer neighbors. The claiming of debts from a Hebrew was also forbidden during the sabbatical year. Deut. 15:1-11. Whether this was a final release, or only a delay for that year alone, is a question that has been differently answered. No special hardship was imposed by this ordinance on the owners of the land. In a fertile soil, like that of Palestine, in a good state of cultivation, no small amount of corn would be produced from the seed scattered (Heb. *saphhâh*, *poured out, spilled*) in gathering the harvest of the preceding year, while the vines, olive-trees, and fig-trees would yield their fruit without culture. It

has been further remarked that, in an age when the principle of the rotation of crops was unknown, much benefit must have accrued to the soil itself from lying fallow during the sabbatical year. This material advantage, however, was only incidental.

(2.) *The Year of Jubilee.* Lev. 25 : 8-16, 23, seq. ; 27 : 16-25 ; Numb. 36 : 4. Upon the expiration of seven sabbaths of years, the year of jubilee was inaugurated on the tenth day of the seventh month (Tishri reckoned from the new moon of October, see below, Chap. 20, No. 4), on the great day of atonement, by the blowing of trumpets throughout all the land. Then, *first*, in regard to the rest of the soil during this year the law of the sabbatical year prevailed, and on the same ground. It was a year holy unto them, and all its spontaneous products were claimed by the Lord for the common use of his people. Lev. 25 : 11, 12. *Secondly*, every man who by reason of poverty had sold his paternal inheritance returned to the possession of it, so that the land of no Hebrew family could be permanently alienated. Before the year of jubilee any kinsman might redeem it for his brother ; or, if he should find the means, he might redeem it himself. Otherwise it remained in the hands of the purchaser only to the year of jubilee, when it reverted to the original owner or his heirs. An equitable provision was made that the price of the estate in question should vary according to the number of years that remained before the jubilee. Further regulations prescribed the kinds of property that were to be excepted from this law of reversion. See Lev. 25 : 29-34. *Thirdly*, all Hebrews who were held to servitude went out free at the year of jubilee. This law, in its relation to other enactments, presents some peculiar difficulties, the discussion of which belongs to another place. See below, Chap. 19, No. 15.

The question has been much discussed whether the jubilee coincided with the *forty-ninth* year, which was the seventh sabbatical year, or was the fiftieth year following. But according to Lev. 8-11 it is plain that the jubilee began at the end of forty-nine years ; consequently that it was the fiftieth year, or that immediately following the seventh sabbatical year, so that once in every half century the tillage of the land was intermitted for



two consecutive years. The owners of the soil were forbidden to reap that which grew of itself, or to gather the vintage. But they might "eat the increase thereof out of the field;" that is, as explained above, they might take out of the field from time to time what they needed for present use. God, moreover, expressly promised (Lev. 25 : 20-22) to command his blessing upon the sixth year—that immediately preceding the forty-ninth or seventh sabbatical year—that it should bring forth fruit for three years. Lev. 25 : 20-22.

By the provisions of the year of jubilee the inheritance of each Hebrew family was secured to it by an inalienable title. This cannot but have operated in a powerful manner to attach the people to the soil which it was their high privilege to call their own for themselves and their children, and thus to encourage both permanence of residence and the spirit of agriculture.

3. In many parts of the East *irrigation* is essential to agriculture and gardening. In Egypt the valley of the Nile is watered by its annual overflow, the extent of which is greatly increased by means of artificial channels. Ancient Assyria and Babylonia were intersected by canals for the distribution of the waters of the Euphrates and Tigris, the remains of which exist to the present day. With the exception of certain parts, as for example, the region around Jericho, Palestine is not so entirely dependent on artificial irrigation as are some of the neighboring regions. Moses names as a prerogative of the promised land that "it is a land of hills and valleys, and drinketh water of the rain of heaven." Deut. 11 : 11. Since, however, the entire supply of rain falls in the six months following the middle of October (see above, Chap. 7, No. 3), some crops must of necessity require a supply of water by artificial means. Thomson says (The Land and the Book, vol. 2, p. 276, seq.) of the extensive gardens and orchards of Jaffa, that their very existence depends on the inexhaustible supply of water that can be procured in every garden at moderate depth, and which is raised from wells sunk in them by means of Persian wheels turned by mules. The wheel is put directly above the mouth of the well. "Over this revolve two rough hawsers, or thick ropes, made of twigs and branches twisted together, and upon them are fastened small jars or wooden buckets. One side descends while the other rises, carrying the

small buckets with them—those descending empty, those ascending full—and as they pass over the top, they discharge into a trough which conveys the water to the cistern.” For shallow wells and rivers a wheel alone is used, the rim divided into compartments answering to buckets, which bring up the water and discharge it into the cistern, when the bucket begins to descend, by a constant succession of streams. The wheel, called *nâûrah*, is turned by oxen or mules; or, as may be seen on a grand scale along the Orontes, by the river itself. The diameter of some of these wheels is eighty or ninety feet. They slowly revolve day and night with creakings and groanings of every imaginable tone. Another apparatus for raising water is the *shadûf*, which is substantially the old-fashioned well-sweep of New England. Another still consists of “a large buffalo skin so attached to cords that when let down into the well it opens and is instantly filled, and, being drawn up, it closes so as to retain the water.” The water, being drawn up, is distributed, at the husbandman’s will, through larger and smaller channels as it is needed. In allusion to this the wise man says: “The king’s heart is in the hand of the Lord, as the rivers of water” (that is, as the original means, *artificial divisions* of water): “he turneth it whithersoever he will.” Prov. 21:1. On level ground square beds are formed surrounded by a border of earth, and the stream of water is turned by the gardener from one to another of these by opening or closing passages in the border with the foot. Some think that Moses refers to this custom when he says: “The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs.” Deut. 11:10. Others suppose the reference to be to a water-wheel turned by the foot, such as Niebuhr saw in Cairo, and of which he has given a view. “I have seen,” says Thomson, “small water-wheels, on the plain of Acre and elsewhere, which were thus worked.” The Land and the Book, vol. 2, p. 280. The comparison of the righteous man to a tree planted by the streams of waters (Psa. 1:3; Jer. 17:8), and flourishing all the year round, has much more

force and pertinence to the oriental mind than it can possibly have to us, who enjoy through all the twelve months of the year an abundant supply of rain.

4. The mountainous parts of Palestine and Syria have seldom much depth of soil, and here the mode of cultivation by *terraces* prevails now as in ancient times. "A series of low stone walls, one above another, across the face of the hill, arrest the soil brought down by the rains, and afford a series of levels for the operations of the husbandmen. This mode of cultivation is usual in Lebanon, and is not unfrequent in Palestine, where the remains of terraces across the hills in various parts of the country, attest the extent to which it was anciently carried on." Art. Agriculture, in Kitto. Looking down from the summit of Lebanon upon its western slope, the tops of the stair-like terraces are seen rising one above another, "all green with corn or straggling vines or the dark foliage of the mulberry." Porter in Kitto. By this means Lebanon teems with villages nestling in its precipitous sides, and is cultivated more or less to the very top.

5. The *implements of agriculture* were anciently, as they are now, of the simplest character. We find representations of these in all their variety on the Egyptian monuments, and there is no ground for supposing that those employed in Palestine by a people that came out of Egypt differed in any material respect. The ancient Egyptian *plough* was very light. It was held sometimes by both hands, sometimes by the left hand alone, the right hand carrying a stick or goad. It could only scratch a shallow furrow in the soft mud deposited by the overflow of the Nile. The Hebrew ploughs were doubtless of a similar light character, as they are at the present day. Those represented by Thomson (*The Land and the Book*, vol. 1, p. 207) have but a single handle, and they follow each other in a line. "I have seen," says Thomson, "more than a dozen of them thus at work." We read (1 Kings 19:19) that Elijah "found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth;" that is, twelve ploughs following each other very closely, drawn each by its own yoke of oxen. In Fellows'

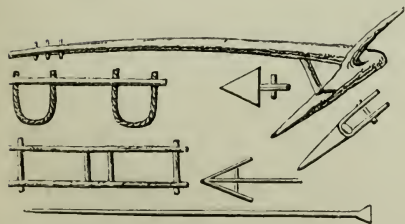




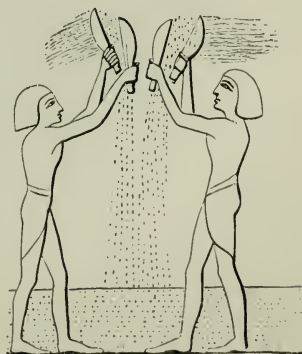
PLOUGHING AND SOWING ; FROM AN ANCIENT EGYPTIAN PAINTING.



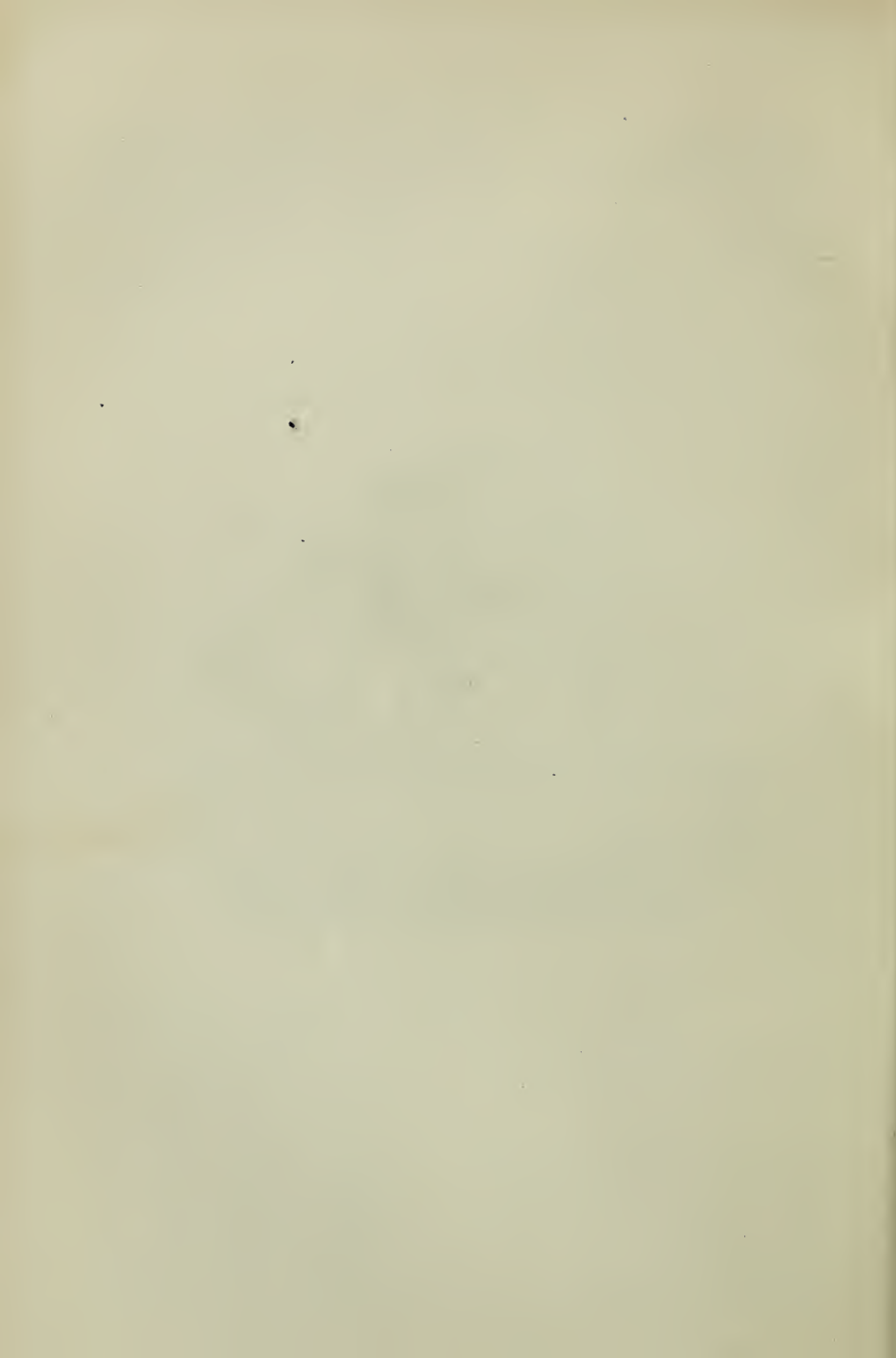
THRESHING.



ANCIENT PLOUGH, YOKES, SHARES, AND GOAD.



WINNOWING.



Asia Minor, p. 71, a plough is figured and described which is held by one hand only, and which appears to have been made from a section of the trunk of a young tree which had two branches running in opposite directions. The Syrian ploughman with his frail plough must wait till the autumnal rains have saturated and softened the ground before he can make any impression on the soil. His ploughing must be done in the rainy and cold season, from the last part of October and onward through the month of January. To this fact there are allusions in Scripture. "The sluggard will not plough," says Solomon (Prov. 20 : 4), "by reason of the cold; therefore shall he beg in harvest, and have nothing." "Our farmers," says Thomson with reference to those of Palestine, "do actually plough in the severest weather. I have often seen them shivering with cold, and contending with wind and rain, quite enough to discourage those who are not sluggards. But time has become precious and critical, and he who expects to reap must sow, no matter how tempestuous the weather." The Land and the Book, vol. 1, p. 207.

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Eccl. 11 : 4. That one should observe the wind in seed-time, which comes in Palestine during the rainy season, is altogether natural. But how can he be supposed to regard the clouds in harvest, since this occurs after the rainy season is over, when thunder and rain are looked upon in the light of a prodigy? 1 Sam. 12 : 17. Taking the wind and the clouds as the symbols of stormy weather, we may best interpret the two clauses of the verse as *supplementary to each other*, thus: "He that observeth the wind will not sow, and therefore he shall have no harvest: he that regardeth the clouds, namely in seed-time, shall not reap, because he failed to sow."

The Egyptian monuments represent a species of *mattock* or *hoe*, with a short handle and disproportionately long blade, which probably corresponds substantially to the Hebrew mattock used for working the soil. Isa. 5 : 6; 7 : 25. The *harrow* is not named in the Hebrew Scriptures. The verb rendered *harrow* in Job 39 : 10 signifies to *break the clods*, as it is elsewhere rendered. Isa. 28 : 24; Hosea 10 : 11. This may have been by cross-ploughing or by the use of some species of harrow—for heavier opera-



tions a log or sledge dragged over the furrows; for lighter, a bush, as is done at the present day.

It would seem that the Hebrews must, from the necessity of the case, have had not only winnowing-shovels (Isa. 30 : 24), but also *shovels* or *spades* for handling the soil. Yet no such implement is mentioned in the Old Testament, unless we adopt, with Fürst, the opinion that the Hebrew word rendered in our version *share* (1 Sam. 13 : 20) signifies a *shovel* or *spade*. Other implements employed in particular parts of husbandry will be noticed in their place.

6. The *animals* used in ploughing were oxen. Hence comes the expression *a yoke*, that is, yoke of oxen, as a measure of land, meaning as much as a yoke of oxen can plough in a day. 1 Sam. 14 : 14; Isa, 5 : 10. The ploughman carried anciently, as at the present day, a *goad*. This was a wooden rod about eight feet long, having at the smaller end a sharp point, and at the larger an iron paddle for cleaning the ploughshare. We can readily understand how in an emergency such an instrument might have been used as a spear in war. Judg. 3 : 31. The prohibition (Deut. 22 : 10) which forbids ploughing with an ox and an ass together, seems to imply that asses were sometimes employed in ploughing. Horses were never used in ancient agriculture.

*Oxen*, in the Hebrew use of the term, include *cows*, both sexes being employed for draught. Hence the repeated specification for certain purposes of a heifer "upon which never came yoke," Numb. 19 : 2; "which hath not been wrought with, and which hath not drawn in the yoke," Deut. 21 : 3; "on which there hath come no yoke," 1 Sam. 6 : 7—a specification which would not be needed where cows were, by common usage, exempted from employment as beasts of draught.

We notice in order the principal departments of agriculture.

#### I. THE CEREAL AND LEGUMINOUS PLANTS.

7. The *cereal* plants are those which furnish bread-corn, as wheat, barley, millet, etc. The *leguminous* plants are those of the pod-family, as beans, lentiles, and the like.

*Wheat* and *barley* are now, as anciently, the chief cereal grains. In Egypt the many-headed wheat (*Triticum compositum*) is cultivated. To this there is a reference in Pharaoh's dream. Gen. 41 : 22, 23. Rye and

oats do not grow in Palestine. The Hebrew word (*kussemeth*) rendered *rye* in Exod. 9 : 32 ; Isa. 28 : 25 ; and *fitches* in Ezek. 4 : 9, is thought by some to denote the species of wheat called *spelt*, by others *vetches* (English vers. *fitches*), a bean-like climbing plant much cultivated in some countries as food for beasts. *Millet* is once mentioned. Ezek. 4 : 9. In modern culture *rice* and *maize* are added to the list of cereal grains.

To the class of *pulse* belong *beans* (2 Sam. 17 : 28 ; Ezek. 9 : 4), and *lentiles* (Gen. 25 : 34, and elsewhere), of which latter Robinson says (Bib. Res., vol. 1, p. 167) : "We found them very palatable, and could readily conceive that to a weary hunter, faint with hunger, they might be quite a dainty dish." Pottage made of lentiles is a favorite dish in the East ; and when the lentiles are of the red kind, it becomes the "red pottage" which Jacob gave to Esau (Gen. 25 : 30, 34), of which Thomson says (vol. 2, p. 397) that "when cooking it diffuses far and wide an odor extremely grateful to a hungry man." *Vetches* are now a common crop in Palestine, and as above remarked, are thought by some to be the plant named in Hebrew *kussemeth*. But in Isa. 28 : 25, 27, the word rendered *fitches*, that is, *vetches*, probably denotes *fennel* or *dill*. The *tares* of our Lord's parable (Matt. 13 : 24, seq.) are not the plant known by this name in the United States, which is a species of vetch, but *darnel* (*Lolium temulentum*), a plant having in the blade a strong resemblance to wheat, and producing a poisonous seed, that imparts a noxious quality to the flour when ground with the wheat. "Even the farmers, who in this country generally weed their fields, do not attempt to separate one from the other." . . . "Both, therefore, must be left to grow together until the time of the harvest." The Land and the Book, vol. 2, p. 111. <

8. *Seed-time*, as already remarked, necessarily comes in Palestine in the rainy season. According to the most approved rendering of Isa. 28 : 25 : "And set the wheat in rows," wheat was not always sown broadcast, but sometimes in rows. But in the parable of the sower (Matt. 13 : 3, seq.) the seed is manifestly sown broadcast ; for some of it falls by the wayside (on the path leading through the unfenced field), some on stony places, and some among the thorns. The seed is covered by cross-ploughing. In the soft mud of Egypt the seed is trampled in by the feet of goats or pigs ; and we know from the monuments that this usage prevailed in ancient times.

Some have thought that in Isa. 32 : 20, there is an allusion to the custom of trampling the soft moist soil in the process of agriculture. But this is very doubtful. The words of the prophet are more naturally under-

stood of sowing and pasturing in well-watered places. In Eccles. 11:1 occurs the precept: "Cast thy bread upon the waters: for thou shalt find it after many days." This may possibly refer to the custom of sowing upon ground yet covered with water, or at least upon the soft mud of ground recently overflowed, as in Egypt. But the context favors the idea that the writer refers to bread given in alms, which is, to the eye of sense, thrown away; but from which the eye of faith foresees a rich return in the future.

9. The barley *harvest* usually precedes the wheat harvest a fortnight or three weeks. The times of harvest vary in Palestine with the varying localities. The wheat harvest at Jericho, may be reckoned from the 7th to the 14th of May; at Jerusalem it takes place about four weeks later, though the two places are hardly more than 20 miles apart. The harvest of the Mediterranean plain lies between. Robinson, Phys. Geog., pp. 301, 302. The only instrument employed in reaping is the *sickle*. In modern times the practice also prevails of plucking up the grain by the roots in order to save the straw for fodder. The grain when harvested is bound in bundles and conveyed to the threshing-floor. That carts were anciently employed in the collection of sheaves is plain from Amos 2:13: "Behold I am pressed under you, as a cart is pressed that is full of sheaves." This, however, can have been only in comparatively level regions. The modern usage is to convey the bundles to the threshing-floor on camels and donkeys. "The grain is not bound in sheaves, as in America, but gathered into large bundles. Two of these, secured in a large network of rope, are placed a few feet apart. The camel is made to kneel down between them, the large bundles are fastened to his pack-saddle, and at a signal from the driver up rises the peaceful beast and marches off towards the threshing-floor near the village." The Land and the Book, vol. 2, p. 323. "Long lines of camels, bearing on their backs burdens many times larger than themselves, were slowly converging to a point here at Yebna from every part of the plain, and the grain lay in heaps almost mountain high." Ibid., p. 314.

10. The *threshing-floors* now, as anciently, are in the open air. The rainy season being over, no inconvenience is experi-



enced from this. A level spot is selected for the floor, which is of a circular shape, varying from fifty to eighty or even a hundred feet in diameter. When the ground has been made smooth and hard by pounding, the sheaves are spread out in a thick layer, and the grain is trodden out by the feet of animals. At Jericho, Robinson saw "oxen, cows, and younger cattle, arranged in each case five abreast, and driven round in a circle, or rather in all directions over the floor. During the process the straw is occasionally turned with a large wooden fork having two prongs." Bib. Res., chap. 1, p. 550. To this mode of threshing the scriptural precept refers: "Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. 25:4), a precept containing in itself the equitable principle that "the laborer is worthy of his hire" (1 Cor. 9:9, 10; 1 Tim. 5:17, 18), of which Robinson says (*ibid.*): "It was not very well regarded by our Christian friends, many of their animals having their mouths tied up; while among the Mohammedans I do not remember ever to have seen an animal muzzled." Besides this process of treading, the threshing-sledge is used in the north of Palestine. "It consists," says Robinson (Bib. Res., 2, p. 307), "simply of two planks, fastened together side by side, and bent upwards in front; precisely like the common stone sledge of New England, though less heavy. Many holes are bored in the bottom underneath, and into these are fixed sharp fragments of hard stone. The machine is dragged by oxen as they are driven round upon the grain; sometimes a man or boy sits upon it; but we did not see it otherwise loaded." The Egyptian threshing instrument, called *nôrej*, has several wooden rollers fixed in a frame, and armed with iron ridges. It is driven over the threshing-floor by oxen, the driver sitting on a chair above it to give the benefit of his weight. In Asia Minor we are told that a simple roller, formed of the trunk of a tree, with a pole for the attachment of the animals, is sometimes employed. It is only the smaller grains, as fennel and cummin, that are beaten out with a rod. Isa. 28:27.

By each of the above modes of threshing, not only is the

grain beaten out, but the straw is cut in pieces, and thus prepared to be used as provender. These oriental modes of threshing furnish vivid images of divine judgment upon the persecutors of God's people. "Thou didst march through the land in indignation, thou didst thresh the heathen in anger" (Hab. 3:12); "The daughter of Babylon is like a threshing-floor, it is time to thresh her" (Jer. 51:33). The exhortation to Zion is: "Arise and thresh, O daughter of Zion; for I will make thy horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people" (Micah 4:13); and the promise to Zion is: "Behold I will make thee" (not, make *for* thee, but, make thee *to be*) "a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." Isa. 41:15. The same figure of threshing represents also the oppression of a conquering warrior. 2 Kings 13:7.

The Hebrew *hârûts*, *threshing instrument* (Isa. 28:27), which was sometimes armed with iron (Amos 1:3), answers apparently to the threshing-sledge above described; and the *agalah*, *threshing-wagon* (Isa. 28:27), to the Egyptian *nôrej* with rollers.

11. After threshing comes the process of *winnowing*. When the grain has been sufficiently threshed, it "is heaped up in the centre of the 'floor,' until it frequently becomes a little mound much higher than the workmen. This is particularly the case when there is no wind for several days, for the only way adopted to separate the chaff from the wheat is to toss it up into the air, when the grain falls in one place, and the chaff is carried to another." The Land and the Book, vol. 2, p. 316. The grain, after this first rude process of separation, is further purified by sifting and repeated tossings against the wind. The *fan* of the ancients was a *winnowing-shovel*, with which the grain was thrown up against the wind to purify it. The Egyptian monuments represent this process carried on by means of wooden scoops or short-handled shovels.

In Isa. 30:24, the *mizreh* (Eng. vers. *shovel*) is distinguished from the *rahath* (Eng. vers. *fan*). The former was perhaps the *winnowing fork*, the latter, the *winnowing shovel*, or possibly a *winnowing besket*.

As threshing represents in the Scriptures the *crushing* power of the divine judgments, so does the process of winnowing and sifting their *separating* and *purifying* efficacy. When the Messiah comes, his fan is in his hand, and with it he purges his threshing-floor, gathering the wheat into his garner, and burning up the chaff with unquenchable fire. Matt. 3:12, and the parallel passages. "Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. And the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." Amos 9:9, 10. Chaff and stubble driven away by the whirlwind or burned up by the fire furnish also, as we see in the above passages, an awful image of the final doom of the ungodly. Job 21:18; Psa. 1:4; 35:5; Isa. 40:24; Hosea 13:3; Isa. 5:24; 47:14; Obad. ver. 18; Nah. 1:10.

12. The grain having been winnowed was stored up for future use in *granaries*. *Storehouses* (sometimes rendered *barns* in our version) are mentioned in the Old Testament, but in such indefinite terms, that nothing certain is known of their form or situation. At the present day they are often under ground, and this custom probably prevailed in ancient times also. Of these "wells or cisterns for grain," Thomson says (The Land and the Book, vol. 2, p. 262, seq.), that they "are cool, perfectly dry, and tight. The top is hermetically sealed with plaster, and covered with a deep bed of earth, and thus they keep out rats, mice, and even ants, the latter by no means a contemptible enemy." . . . "They must always be dug in dry places; generally, as here, on the side of a sloping hill. They would not answer in a wet country, but in these dry climates stores have been found quite fresh and sound many years after they were thus buried." Vaulted granaries are represented on the Egyptian monuments.

13. We must not fail to notice the gracious *provision for the poor* made in the Mosaic law. The husbandman was forbidden to reap wholly the corners of his field, or to gather the gleanings of his harvest, or to go again for a sheaf that had been



forgotten. These the Israelites were to leave for the poor and the stranger, for the fatherless and the widow, remembering their own oppressed condition in Egypt; and the same law was enacted in respect to the vintage and the olive-harvest. Lev. 19:9, 10; 23:22; Deut. 24:19-22. The passer-by might eat grapes of his neighbor's vineyard, but not put any in his vessel. So also he might pluck the ears of the wheat with his hand and eat, but not apply the sickle. Deut. 23:24, 25. Hence the charge brought by the Pharisees against our Lord's disciples was not that of theft, but of Sabbath-breaking according to their frivolous distinctions. Matt. 12:1, seq., and the parallel passages.

In the above, as in many other provisions of the Mosaic code, the true spirit of the gospel, the essence of which is love, appears with crystalline clearness. Even its sterner enactments had for their basis the same spirit; for they were intended to preserve the covenant people from the corruptions of the heathenism which encompassed them on every side.

The harvest scenes described with such vividness and beauty in the book of Ruth reproduce themselves at the present day in Palestine with but few variations. The salutations between the proprietor and his reapers (chap. 2:4), the presence of gleaning women who "gather after the reapers and among the sheaves" (chap. 2:7), the parched corn and vinegar of the workmen (chap. 2:14)—all these things are in strict harmony with modern usage. Parched corn is a favorite article of food. "It is made thus: a quantity of the best ears, not too ripe, are plucked with the stalks attached. These are tied in small parcels, a blazing fire is kindled with dry grass and thorn bushes, and the corn-heads are held in it until the chaff is mostly burned off. The grain is thus sufficiently roasted to be eaten." *The Land and the Book*, vol. 2, p. 510. Boaz slept at night on his own threshing-floor "at the end of a heap of corn." Chap. 3:7. So do the owners now, to prevent stealing; and "it is not unusual for husband, wife, and all the family to encamp at the *baiders* (threshing-floors), and remain until the harvest is over." *Ibid.*, p. 511.

## II. THE CULTURE OF THE VINE.

14. Palestine is not less celebrated for its *vineyards* than for its cornfields. The excellent quality of its grapes is attested by

all modern travellers; and how prominent the culture of the vine is in the Hebrew Scriptures every reader of the Bible knows. The region around Hebron is particularly celebrated for its vineyards, and the grapes produced here are the largest and the finest in Palestine. Robinson, *Bib. Res.*, vol. 1, p. 214; Thomson, vol. 2, p. 411. Here, in the southern part of Palestine, was "the valley of Eshcol," whence the spies brought "one cluster of grapes," which "they bare between two on a staff." Numb. 13:23. Modern travellers testify that they have seen clusters in Palestine weighing ten or twelve pounds, and the berries of which may be compared with small plums. See the authorities in Smith's *Bible Dict.*, Kitto, etc. "The vines are planted singly in rows, eight or ten feet apart in each direction. The stock is suffered to grow up large to the height of six or eight feet, and is then fastened in a sloping position to a strong stake, and the shoots suffered to grow and extend from one plant to another, forming a line of festoons. Sometimes two rows are made to slant towards each other, and thus form by their shoots a sort of arch. These shoots are pruned away in autumn." Robinson, *Bib. Res.*, vol. 2, pp. 80, 81.

When the Scriptures mention the vines of Sibmah, En-gedi, etc. (Isa. 16:8, 9; Jer. 48:32; Cant. 1:14), it is simply on account of their excellence and celebrity. But the *vine of Sorek* (rendered in our version *choice vine*, Gen. 49:11; *choicest vine*, Isa. 5:2; *noble vine*, Jer. 2:21), was a choice stock, perhaps the modern *Serki* of Morocco, with small round dark berries and soft seeds. The *wild grapes* (Heb. *be'ushim*, *bad grapes*) mentioned by Isaiah (chap. 5:2, 4) are not some species of poison berries, as those of nightshade, but simply sour grapes unfit for use, such as were not to have been expected from a noble vine under good culture.

15. The *appointments* of a vineyard are briefly described by the prophet (Isa. 5:1, 2): "My beloved had a vineyard on a very fruitful hill. And he digged it, and gathered out the stones from it, and planted it with the vine of the Sorek, and built a tower in the midst of it, and also hewed a wine-vat in it;" and by our Lord (Matt. 21:33): "There was a certain householder which planted a vineyard, and hedged it round about [after the

Septuagint of Isa. 5:2], and digged a winepress in it, and built a tower." These are substantially the appointments of a modern vineyard. The *wall* or *hedge* is for protection. Robinson speaks of "enclosed vineyards," and of the path passing "between the walls of vineyards and olive-yards." It was in precisely such "a path of the vineyards, a wall being on this side, and a wall on that side," that the angel met the rebellious prophet, and the ass "crushed Balaam's foot against the wall." Numb. 22:24-26. "Each vineyard has a small *house* or *tower* of stone, which serves for a keeper's lodge; and, during the vintage, we were told that the inhabitants of Hebron go out and dwell in these houses, and the town is almost deserted." Bib. Res., vol. 1, pp. 213, 214. Of the wine-press and wine-vat we shall speak presently.

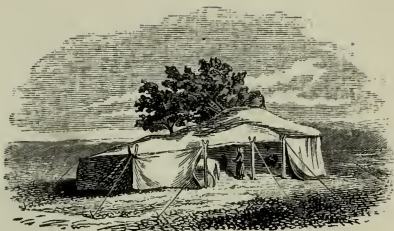
16. The main *vintage* is in September and October; though we are told that some grapes are gathered in July and August. The vintage is now, as anciently, a season of great hilarity, the towns being deserted, and the people living among the vineyards in the lodges above mentioned, and in tents. Judg. 9:27; Isa. 16:10; Jer. 25:30; 48:33. The grapes were gathered in baskets (Jer. 6:9), and conveyed in baskets to their destined place. Of the vineyards belonging to the Mohammedans, Thomson says (vol. 2, p. 411): "A large part of the crop is eaten or sold at the time; the remainder is dried into raisins, or pressed, and the juice boiled down to a thick molasses, called *dibs*; for the Moslems, as you are aware, make no wine." See also Robinson, Bib. Res., vol. 2, p. 81. This *honey of grapes* (Arabic *dibs*, *honey*, answering to the Hebrew *debbash*) was in use in ancient times, as it is now throughout the East; but it is never called *wine*, and should be carefully distinguished from it. See farther below.

17. *Wine*, that is, the fermented juice of the grape, was a common article of manufacture and use among the ancient Hebrews, as is attested by numerous passages of Scripture. Two receptacles were prepared, an *upper* (Heb., *gath*, commonly rendered *winepress* in our version), for the reception and treading of the grapes; and a *lower* (Heb., *yekebh*, *vat*), for receiving





GOAT-SKIN WATER BOTTLES.



AN ARAB TENT.



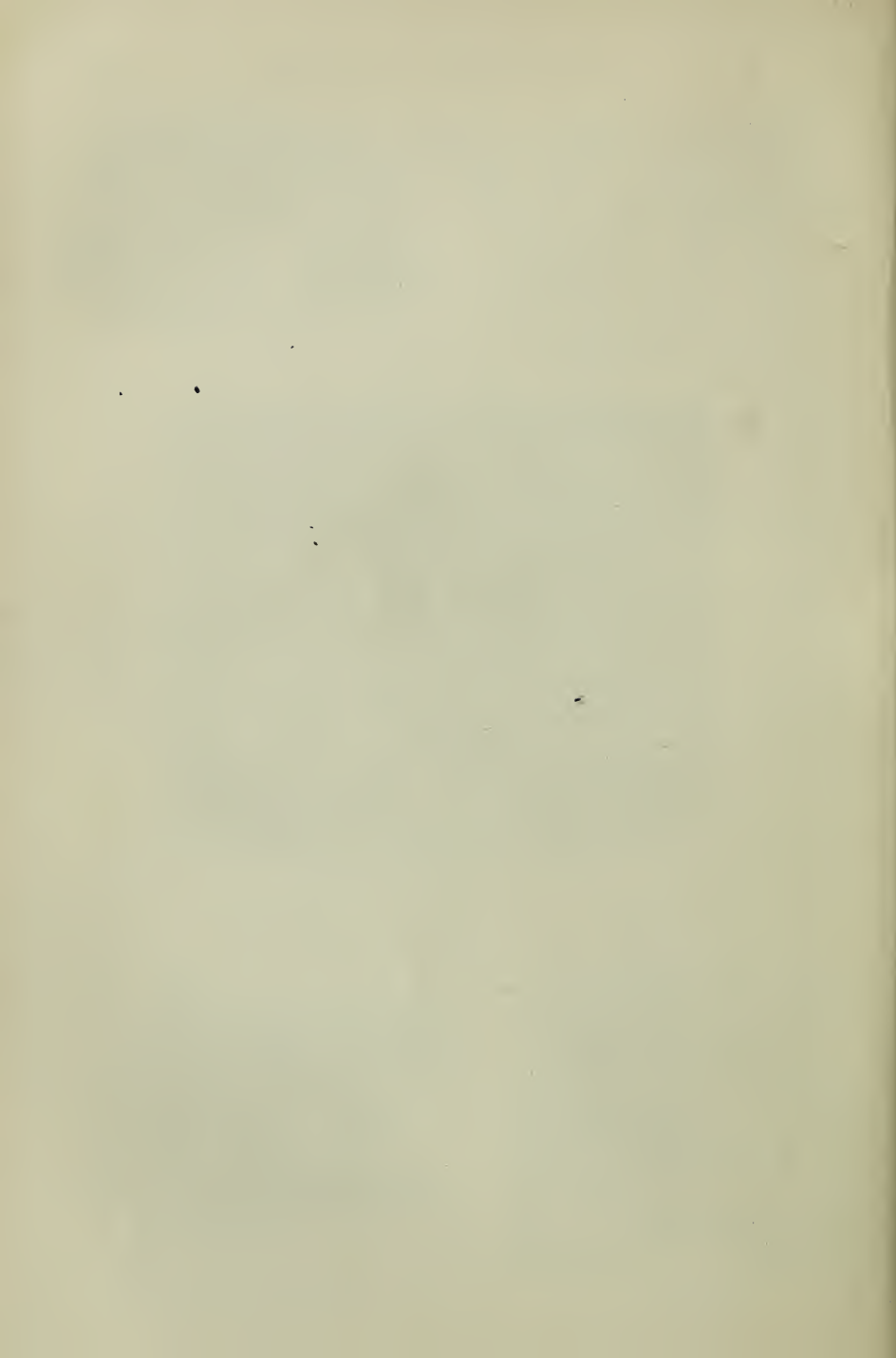
INTERIOR OF AN ANCIENT HOUSE.



WINE-PRESS.



LODGE IN A GARDEN.



the expressed juice. These receptacles were built of stone and covered with plaster, or they were hewn out of the solid rock. Robinson (Bib. Res., vol. 3, p. 137), gives the following description of an ancient press and vat at Hableh: "Advantage had been taken of a ledge of rock; on the upper side towards the south a shallow vat had been dug out, eight feet square and fifteen inches deep, its bottom declining slightly towards the north. The thickness of rock left on the north was one foot; and two feet lower down on that side, another smaller vat was excavated, four feet square by three feet deep. The grapes were trodden in the shallow upper vat; and the juice drawn off by a hole at the bottom (still remaining), into the lower vat." The dimensions of the upper vat—eight feet square—are those given by Jahn (Archæology, § 69), for the present winepress of Persia, its depth, however, being four feet. According to the Egyptian monuments two vats for the reception of the juice were sometimes connected with a single press. The grapes were trodden by the feet of men, assisted, according to the same monuments, by ropes fixed to a support over their heads. This laborious work was accompanied with songs and shouts of mirth. Isa. 16:10; Jer. 25:30; 48:33. The treading of grapes in the winepress is an expressive symbol of great slaughter, the red juice of the grapes representing the blood of the slain. "Who is this," asked the prophet (Isa. 63:1, seq.), "that cometh from Edom, with dyed garments from Bozrah? . . . Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" The answer is: "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in my anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment." See also Lam. 1:15; Rev. 14:19, 20; 19:15.

In the above passages of Isaiah and Revelation treading the winepress represents wrath *inflicted*, not wrath *suffered*, as both the figure and the context show. The Messiah appears here not in his character of an expiatory victim, as he does elsewhere (Isa. 53:7; John 1:29; 1 Peter



2:24; Rev. 1:5), but in his office as “King of kings and Lord of lords,” breaking in pieces the enemies of his church with a rod of iron.

18. The *must*, as the Latins call the newly expressed juice, was either boiled into syrup in its unfermented state (the *honey of grapes* mentioned above), or was subjected to a process of fermentation more or less complete, and then stored in firkins or leathern bottles. According to Jahn, the wine when preserved in firkins, was sometimes buried in the ground. Archæology, § 69. For new wine new bottles of skin were required, because the process of fermentation was not yet completed. It cannot have been simply to preserve the wine from air, since it is added that, if old bottles be used, the new wine will *burst* the bottles; but when new bottles are employed for new wine, they have sufficient strength to resist the pressure, and thus both are preserved. Matt. 9:17; Mark 2:22.

The Psalmist says (Psa. 119:83): “I am become like a bottle in the smoke.” It is clear that a bottle blackened and soiled by exposure to smoke represents here the result of continuous affliction. But for what purpose were bottles thus exposed? This question has been answered in different ways. According to Rosenmüller, Hupfield, and others, the reference is to an ancient custom of suspending leathern bottles filled with wine in the upper part of the house, where the ascending current of smoke (the ancient houses had no chimneys) would come in contact with them, that the wine might be thus ripened. See the references in Rosenmüller’s Commentary. We add a single one from Horace (Odes, 3. 8): “This festive anniversary day shall remove the pitch-covered cork from a jar accustomed to imbibe the smoke.”

19. *Strong drink* (Heb., *shekhar*; Greek of the Sept., *sikera*, whence the Latin *sicera*) is repeatedly distinguished from wine, in such passages as speak of “wine or strong drink.” Lev. 10:9; Numb. 6:3; Judg. 13:4; etc. In a single passage of the Pentateuch (Numb. 28:7), the term is applied to wine; probably strong old wine of the best quality. Jerome resided long in Palestine, and we may accept his definition of strong drink (*sicera*) as accurate for his day, and substantially for preceding ages. “*Sicera*, in the Hebrew language, signifies every drink

that can inebriate; whether that which is made from grain, or from the juice of apples; or when a sweet and barbaric drink is prepared by boiling down honey [that is, in water]; or a liquor is formed from the pressure of dates; or a thick and high colored infusion is made of boiled fruits in water." Epistle to Nepotianus. There are some allusions in Scripture to *drugged* wine, that is, wine mixed with spices to increase its strength and flavor. *Psa. 75:9; Prov. 23:30.* We have no certain evidence that the term *shekhar, strong drink*, was applied to these also, though the opinion is not improbable, and is sustained by the common interpretation of *Isa. 5:22*, where, however, some understand the mingling of strong drink with water as a necessary preparation for its use. Compare *Prov. 9:2; Rev. 14:10*, where the mingling is evidently a dilution with water.

An intoxicating cup, whether of wine or strong drink, that produces staggering and vomiting, is a common Scriptural figure to represent the effect of God's wrath. "For a cup is in the hands of the Lord, and it foams with wine: it is full of mixture [wine mixed with spices], and he pours out the same: the very dregs thereof shall all the wicked of the earth suck out and drink" (*Psa. 75:9*); "Behold I have taken out of thy hand the cup of reelings, the bowl of the cup of my wrath: thou shalt not drink it any more. But I will put it into the hand of them that afflict thee," etc. (*Isa. 51:22, 23*); "The cup of the Lord's right hand shall come round unto thee, and shameful spewing shall be on thy glory" (*Habak. 2:16*); "Thus saith the Lord of hosts, the God of Israel, Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you" (*Jer. 25:27*). See also *Ezek. 23:32, seq.; Obad. ver. 16; Rev. 14:10.*

20. In regard to the *various terms* employed by the Hebrews to denote the juice of the grape or preparations from it, the following things are to be noted.

(1.) For the three most important harvests of Palestine—corn, wine, and oil—the Hebrew language has three terms specially applied to them *as products of agriculture*, coming in annually each in its season. These are the following:

*Dagan, corn*, which includes all the different kinds of bread-corn as products of agriculture coming in from the threshing-

floor; while for each particular species, *wheat, barley, etc.*, it has names applied to both the plant and its grain.

*Yitshar, oil*; that is, the fresh harvest of oil coming in from the oil-press. *Zaith* is the olive-tree (Judg. 9:9), and its fruits (Micah 6:15); while *shemen* is simply its *oil as an article of use*.

*Tîrôsh, must* (occasionally *asîs, juice*, which term is also applied to the juice of the pomegranate, Cant. 8:2), is the new wine coming in from the vintage; while *yayin* is simply *wine* as an article of use, and answering exactly to the Greek *oinos* and the Latin *vinum*.

The above named three terms are properly *agricultural*. When employed with reference to the *use* of the articles which they denote, it is always in connection with God's bounty in giving them. Thus the prophet says (Zech. 9:17): "How great is his goodness, and how great is his beauty! corn (*dagan*) shall make the young men flourish, and new wine (*tîrôsh*) the maidens;" and so also the manna is called "the corn of heaven" (Psa. 78:24), as being the product of heaven.

(2.) It follows naturally that these three terms, or two of them, are customarily *mentioned together*, often in connection with children and flocks and herds; all as the gifts of divine Providence. A striking example is the following: "Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee." Deut. 7:12, 13. So *corn and wine* are mentioned as the gifts of Jehovah: "Israel then shall dwell in safety; the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew." Deut. 33:28.

(3.) Since *tîrôsh, must*, does not denote unfermented wine as such, in distinction from that which is fermented, but simply the *new wine coming in from the vintage*, we are not warranted in affirming that it was never in any degree fermented. Doubt-



less some of it was drunk in its unfermented state, and in this state also more or less of it was boiled down to honey of grapes, when it was no longer called *must* (*tîrôsh*) but *honey* (*debhâsh*). Doubtless it was also drunk after the process of fermentation had begun, as new cider is with us, when it had an exhilarating effect. The *must* which took away the heart (Hosea 4:11) must have been to some extent fermented, at least if we can judge from the bad company in which the prophet places it: "Whoredom and wine and new wine (*tîrôsh*) take away the heart." The same remarks hold good of the other term *asîs*, generally rendered *sweet wine* in our version. See Joel 1:5; 3:18; Amos 9:13; Isa. 49:26.

The position taken in the original edition of Kitto's Cyclopædia (Art. *Wine*) that *tîrôsh* denotes a solid substance, "*vintage fruits*," is satisfactorily refuted under the same article in Alexander's Kitto. See also Smith's Bible Dict., Art., Wine.

(4.) In Acts 2:13 mention is made of *sweet wine* (not *new wine*, for the feast of the Pentecost occurred in June, some two months before the first vintage). The ancients had various ways of preparing this beverage. One was by arresting fermentation by means of vessels corked so as to exclude all air. See the process described in Hackett's Commentary on Acts. Another was, according to Jahn (Archæology, § 69), by soaking dried grapes in old wine, and then pressing them a second time. This species of wine, which was very intoxicating, seems to be that here intended. The "liquor of grapes" (Numb. 6:3) seems to have been something of a similar character.

There are various poetic terms occasionally applied to wine which it is not necessary here to notice. "Wine on the lees" is wine which, after the first fermentation, has been left to stand a long time on its lees, whereby its quality and flavor are improved. To this custom the prophet Jeremiah alludes (chap. 48:11): "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste" (the figure of a wine-vessel continued) "remained in him, and his scent is not changed."

(5.) *Vinegar of wine* (Numb. 6:3), called also simply *vinegar* (Ruth 2:14), diluted with water was anciently, as it is now, a refreshing drink.

### III. THE CULTURE OF THE OLIVE.

21. The *olive-tree* is common almost everywhere on the shores of the Mediterranean, but is peculiarly abundant in Palestine. Rocky hills and plains with a calcareous soil, such as prevail in this country, are its favorite abode. "It delights," says Thomson (vol. 1, p. 70), "to insinuate its roots into the clefts of the rocks and crevices of this flinty marl, and from thence it draws its richest stores of oil." To this fact there is apparently an allusion in the song of Moses (Deut. 32:13): "He made him to suck honey out of the rock, and oil out of the flinty rock." The olive is a tree of moderate size, with a gnarled trunk and branches twisted and interlaced in fantastic forms. Sometimes two or three trees from one root form a complicated trunk, which is to all intents and purposes a single tree. It is of slow growth. "Except under circumstances peculiarly favorable, it bears no berries until the seventh year, nor is the crop worth much until the tree is ten or fifteen years old." Thomson as above, p. 71. But then its longevity is remarkable. It endures through several centuries. The aged tree may often be seen surrounded by several young and thrifty shoots which have sprung from its roots. It is also easily propagated from cuttings and from little swellings or knobs upon the bark containing embryo buds. Its smooth lanceolate evergreen leaves grow in pairs, and are of a dull green on the upper surface, and silvery pale underneath. Robinson says (Phys. Geog., p. 294) that "the foliage of the olive, with its dull grayish hue, scarcely deserves the name of verdure." But if the beauty of the olive be of a sober kind, it is one that improves upon acquaintance, and to the eye of an orientalist it has peculiar charms: "His branches shall spread," says the prophet (Hosea 14:6), "and his beauty shall be as the olive-tree, and his smell as Lebanon;" and Jeremiah says (chap. 11:16): "The Lord called thy name,

a green olive tree, fair and of goodly fruit." The vigorous healthful growth of an olive-tree is a most appropriate symbol of the righteous man flourishing under God's protection, and in the enjoyment of his ordinances. "I," says the Psalmist (Psa. 52:8), "am like a green olive-tree in the house of God;" where we are to understand not an olive-tree planted in God's house, but the Psalmist himself flourishing in God's house like an olive-tree. The olive-tree produces a profusion of small white flowers, which fairly cover the ground at their fall. "Not one in a hundred comes to maturity. The tree casts them off by millions, as if they were of no more value than flakes of snow, which they closely resemble. So it will be with those who put their trust in vanity." Thomson, vol. 1, p. 72, with reference to the words of Eliphaz, "He shall cast off his flower as the olive," Job 15:33. The flower is followed by a smooth oval plum-like fruit, of a violet color when ripe, and enclosing a hard rough stone inside of an oily pulp. The wood of the olive is close-grained, approaching box in compactness, with a pleasing yellowing tint, and is much used in cabinet work. The cherubim of Solomon's temple, and the doors and posts of the inner and outer sanctuary were made of olive-wood. 1 Kings 6:23, 31, 33. Homer describes the polished helve of a battle axe as made of the same material. Iliad, 13. 612.

22. The pickled berry of the olive forms a general relish throughout the East; but by far the greatest part of the fruit is bruised or ground and pressed for *oil*, which is now, as anciently, one of the most precious treasures of Palestine. How great a source of wealth it was to the Hebrews appears from the fact that Solomon gave to Hiram annually, in return for the services of his people, along with twenty thousand measures of wheat, twenty thousand measures of barley and twenty thousand baths of wine, twenty thousand baths of oil also, a *bath* being about seven and a half gallons. See 2 Chron. 2:10; 1 Kings 5:11. Ezekiel and Hosea also mention oil as one of the articles of export from the land of Israel. Ezek. 27:17; Hosea 12:1. And then vast quantities were consumed at home. Where the



olive-tree is cultivated its oil takes the place of butter, and is extensively used in cooking. It has always been in general use for lamps, and for the manufacture of soap. The custom of anointing the head and body with oil prevailed among the Hebrews, as among all the neighboring nations. It is often alluded to in the Scriptures, and the omission of this article was a sign of mourning. Ruth 3:3; 2 Sam. 12:20; 14:2; Dan. 10:3; Matt. 6:17; Luke 7:46; etc. It was also a customary honor bestowed on the bodies of the dead. Mark 14:8. So Achilles commands the body of his friend Patroclus to be washed and anointed with oil, and afterwards the body of his enemy Hector, before he delivers it to Priam. Iliad, 18. 350; 24. 587. Anointing with oil had also a *religious* use. It was a solemn rite of consecration and inauguration, as will be shown in another place.

23. According to the Hebrew interpreters, *beaten oil* was that which flowed from olive-berries bruised in a mortar but not subjected to the oil-press; and this, as being the purest and best, was employed in the service of the sanctuary. Exod. 27:20; 29:40; Lev. 24:2; Numb. 28:5; 1 Kings 5:11. The great mass of the olive-berries, however, was first crushed in a mill and then pressed. According to Thomson (vol. 1, p. 523), the modern oil-mills of the East are of two kinds. The first, which is worked by hand, consists of a circular stone basin, in which the olives are ground to a pulp by rolling over them a large stone wheel. The second is driven by water power. This has an upright cylinder with iron cross-bars at the lower end, turning rapidly in a hollow tube of stone-work into which the olives are thrown from above, and beaten to a pulp by the revolving cross-bars. The interior of the tube is kept hot, so that the mass is taken out below sufficiently heated to cause the oil to run freely. The pulp is put into small baskets of straw-work, which are placed one above another, between two upright posts, and pressed by a screw, or by a beam lever. After the first pressure the pulp is put into large copper pans, sprinkled with water, heated, and subjected to a second pressure.

The ancient oil-mill was the circular stone basin with its stone wheel. The ancient oil-press was also the same as that just described, but worked with a lever only. Many such may now be seen by the traveller. See Thomson, vol. 1, p. 307, who speaks of "another basin smaller and more concave. It may have served to *tread* the olives with the feet—a process not now used, but to which there is an allusion in Micah 6:15: 'Thou shalt tread the olives, but thou shalt not anoint thee with oil.'"

24. The oil is treasured up in jars or cisterns, where it soon clarifies itself. "The port of Gallipoli, from which so much of the best oil is obtained, owes much of its celebrity to its being built on a rocky island, where fine reservoirs are easily excavated, in which the oil soon clarifies, and remains for years without becoming rancid." New Amer. Cyclopædia, Art., Olive.

#### IV. FRUIT-TREES.

25. The *date-palm* (*Phœnix dactylifera*) was once very common in Palestine, especially in the Jordan valley wherever there was water for its nourishment, and along the Mediterranean coast. Jericho was called "the city of palm-trees" (Deut. 34:3; Judg. 1:16; 3:13; 2 Chron. 28:15), and there is a well-known coin of Vespasian which represents Judæa as a mourning female sitting under a palm-tree and guarded by a Roman soldier, with the inscription: *Judæa capta*, that is, *captive Judæa*. But the palm groves have now disappeared from the Jordan valley, and are found mainly along the Mediterranean coast of Palestine and Syria farther north. The palm-tree is a singularly beautiful and stately object, with its tall, round and perfectly upright trunk rising to the height of forty or even seventy feet, and scarred with the bases of the fallen leaves, its magnificent tuft of long feathery evergreen leaves at the summit nodding gracefully, like the plumes of an ancient helmet, and its enormous clusters of golden fruit depending beneath. The tree is of slow growth, but endures for several generations.

The palm is what botanists call a *dioecious* plant; that is, it bears the fertilizing flowers on one tree, and the fruit-bearing flowers on another. To make its harvest abundant and profitable, it is necessary that the former kind of flowers be brought by human labor in contact with the latter. The Arabs climb up the fruit-bearing trees and hang upon them clusters of flowers from the other kind. In other respects, also, the date-palm requires more culture than the olive, and perishes sooner by neglect.

26. Besides its harvest of fruit the palm-tree has other uses. "On the abortive fruit and the date-stones ground down the camels are fed. From the leaves they make couches, baskets, bags, mats, brushes, and fly-flaps; from the trunk, cages for their poultry, and fences for their gardens; and other parts of the tree furnish fuel. From the fibrous webs at the bases of the leaves thread is procured, which is twisted into ropes and rigging; and from the sap, which is collected by cutting off the head of the palm, and scooping out a hollow in its stem, a spirituous liquor is prepared. Burnett's *Outlines of Botany* quoted in Fairbairn's *Bible Dictionary*.

27. The *scriptural allusions* to the palm-tree, though not very numerous, are strikingly appropriate. With reference to its perfect uprightness, Jeremiah says of the idols of the heathen (chap. 10:5): "They are upright as the palm-tree, but speak not: they must needs be borne, because they cannot go." The royal Psalmist joins it with the cedar of Lebanon as an emblem of the righteous man's prosperity (Psa. 92:12): "The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon." There is a vivid passage in the Canticles (chap. 7:7, 8), in which the bride is compared to a palm-tree, the fruit of which is obtained by climbing up to the summit: "I said, I will go up upon the palm-tree [not "to the palm-tree," as in our version]; I will take hold of the boughs thereof." The "boughs" are the stems of the enormous leaves underneath which the clusters of fruit grow. *Palm-branches*, that is, palm-leaves with their stems were, as early as the days of the Maccabees, the symbol of victory and triumph. 1 Macc. 13:51. Hence, upon our Lord's triumphal entry into Jerusalem, the people "took branches of



palm-trees and went forth to meet him" (John 12:13); and the redeemed whom John sees in vision before the throne clothed with white robes have palms in their hands (Rev. 7:9).

Solomon's temple was adorned with carvings of palm-trees (1 Kings 6:29, 32, 35; 7:36; 2 Chron. 3:5), and so also was Ezekiel's ideal temple. Ezek. 40:16.

28. The *fig-tree* was anciently, as it is now, very abundant in Palestine. Its broad green leaves afford a grateful shade, and its fruit is, along with that of the vine, an important article of food. Hence the expression, To sit under one's own vine and fig-tree, for the peaceable possession and enjoyment of one's paternal inheritance. 1 Kings 4:25; Micah 4:4. It is a vigorous bearer, and in warm climates yields three crops a year; the *early figs* (Isa. 28:4; Hos. 9:10; Micah 7:1), which ripen towards the end of June; the *summer figs*, that yield a harvest in autumn; and the *winter fig*, which remains on the tree into winter.

Much difficulty has been found with the transaction recorded by Mark (chap. 11:12-14), where our Lord cursed the fig-tree on which "he found nothing but leaves; for the time of figs was not yet." It is to be assumed that our Lord, in this matter, acted according to a *reasonable probability*. He judged from the forward state of the leaves—"seeing a fig-tree afar off having leaves"—that *haply he might find* fruit. It was not, then, winter figs remaining over till the passover which he expected to find (if such a thing were possible at Jerusalem), for of these the leaves would be no sign. It must have been the early figs which he sought. "There is," says Thomson (vol. 1, p. 538), "a kind of tree which bears a large green-colored fig that ripens very early. I have plucked them in May from trees on Lebanon, a hundred and fifty miles north of Jerusalem, and where the trees are nearly a month later than in the south of Palestine; it does not, therefore, seem impossible but that the same kind *might* have had ripe figs at Easter, in the warm sheltered ravines of Olivet. The meaning of the phrase, The time of figs had not yet come, may be that the ordinary season for them had not yet arrived, which would be true enough at any rate. The reason why he might legitimately (so to speak) seek fruit from this particular tree at that early day, was the ostentatious show of *leaves*. The fig often comes with, or even before the leaves, and especially on the early kind." The sum of the whole matter, according to this reasonable interpretation, is that while this tree gave promise of a harvest of fruit *before* the ordinary "time of figs," it disappointed the expectation it had awakened. It was,

therefore, cursed with eternal barrenness—a symbolical act shadowing forth the doom of pretentious professors of godliness who bear leaves only.

29. The *sycamore* is a species of fig-tree which flourishes in the warm lowlands of Palestine, and abundantly in Egypt. 1 Kings 10:27; 2 Chron. 1:15; 9:27; 1 Chron. 27:28; Psa. 78:47. It grows to a great size with widespread boughs and a deep strong root. Hence the pertinence of our Lord's illustration (Luke 17:6): "If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." It bears several crops of figs annually, which grow on short stems along the trunk and branches. The fruit is of an inferior quality, but the poorer classes consume it in great quantities. The wood is soft and of little value in comparison with the cedar of Lebanon. Isa. 9:10. Yet it is very durable, if we may judge from the mummy-cases made of it thousands of years ago. The ancients noticed the fact that in order to ripen the fruit it was necessary to puncture or nip each fig with an iron instrument a few days before the time of harvest; a practice which, according to Hasselquist, exists in modern times.

The word *sycamore* (from the Greek *sukomoros*) signifies *fig-mulberry*, because the fruit resembles that of the true fig, while the leaves are like those of the mulberry, a nearly related species. The true sycamore must be carefully distinguished from the American tree which commonly goes by that name, and which is also called *button-wood*. This latter is the *occidental plane* (*Platanus occidentalis*), and has no relation to the fig family.

The *sycamine-tree* (Luke 17:6) is confounded with the *sycamore* by the Septuagint in 1 Kings 10:27; 1 Chron. 27:28; Isa. 9:10; and according to Dioscorides (p. 80) by some of the ancients. This name, however, belongs properly to the *black mulberry*. Dioscorides, ubi supra.

30. The *pomegranate* hardly merits the appellation of a tree. It is rather a stout thorny shrub with dense foliage, said to be the favorite haunt of the nightingale. Its beautiful crimson flowers and its large smooth fruit, surmounted by a conspicuous calyx and often tinged with a blush of red, make it a very pleasing object to the eye. It was natural, therefore, that artificial

pomegranates should be selected as ornaments for the high priest's robe (Exod. 28 : 33, 34), and for the pillars of Solomon's temple (1 Kings 7 : 18; 2 Chron. 3 : 16), and that the bride's cheeks should be compared to a piece of pomegranate (Cant. 4 : 3; 6 : 7). The fruit is about as large as an orange, divided into two portions by a horizontal diaphragm, the upper consisting of five to nine cells, and the lower of three cells. The numerous seeds are surrounded by a juicy pulp of a pleasant acid taste, and very refreshing. Allusion is made in Cant. 8 : 2 to a sort of sherbet or wine made from its juice. The tough astringent rind abounds in tannin, and is used in the preparation of morocco. According to Thomson (vol. 2, p. 392), "the bitter juice of it stains everything it touches with an undefined but indelible blue."

31. Of the *tappûah* of the Old Testament, rendered *apple* in our version, we have already spoken. See above Chap. 7, No. 18. The *almond-tree* thrives throughout Syria and Palestine. Almonds are mentioned among the presents sent by Jacob to Egypt to propitiate "the man, the lord of the country" (Gen. 43 : 11); and the rods of the princes of Israel were from the almond-tree. Numb. chap. 17. The fruit is too well known to need description. The branches of the golden lamp of the sanctuary were ornamented each with "three bowls made like unto almonds, with a knop and a flower." Exod. 25 : 33.

The Hebrew name of the almond-tree signifies the *waker*, or the *wakeful*; and it is the first to awake from the torpor of winter. It puts forth in January a profusion of blossoms before a single leaf has yet appeared. Hence it is made a symbol of God's *wakeful* vigilance in the execution of his threatenings : "Jeremiah, what seest thou? And I said, I see a rod of an almond-tree. Then said the Lord unto me, Thou hast well seen : for I will awake over my word to perform it." Jer. 1 : 11, 12.

In the description of old age (Ecl. 12 : 5) we read that "they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail." The *blossoming* of the almond-tree (according to the rendering of the Seventy, the Syriac, and the Latin) has been commonly understood as a poetical description of the hoary head. The objection raised by modern scholars, that the flowers of the almond-tree are not white but rose-colored,



can hardly be considered as valid. The flowers of the almond are indeed rose colored when fresh ; but they fade with age into white, as do those of other related species. They are not more roseate than those of the apple-tree ; yet these latter, when old, fall and cover the ground like flakes of snow. If the rendering of the Seventy be rejected, that proposed by Gesenius, "The almond is rejected," namely, by the old man, notwithstanding its delicious fruit, deserves perhaps the preference among modern interpretations.

#### V. VARIOUS OTHER DEPARTMENTS OF AGRICULTURAL LABOR.

32. *Gardens and orchards* have ever been the delight of the orientalists. The Hebrew term rendered garden includes orchards planted with choice trees of all kinds, and watered with fountains, according to the ability of their owners. In the hands of princes, like Solomon, the garden swelled to the dimensions of a *park* (*pardes*, that is, *paradise*, a term including in itself the garden, the orchard, and the pleasure-ground), where all things were collected that could delight the eye or regale the senses. Solomon had such parks in various choice places, as at En-ge-di on the Dead sea, at Etam by the pools south of Jerusalem, and on the borders of Lebanon, where were spicery and trees of all kinds of fruit. Eccles. 2 : 4-6 ; Cant. 1 : 14 ; 4 : 12-16 ; 6 : 2, 11. From these princely "paradises" there was a descent through all gradations to the quiet enclosure planted with a few trees and shrubs, and containing, perhaps, a family sepulchre ; for the Jews had sometimes their sepulchres in gardens. 2 Kings 21 : 18 ; John 19 : 41.

The gardens and orchards surrounding Damascus, and watered everywhere by streams brought from the ancient Abana and Pharpar, have been celebrated in all ages for the abundance and excellence of their fruits. Similar gardens surround Joppa, Ramleh, and other places of the Mediterranean plain where water can be commanded ; and the moderns have added many fruits unknown to the ancients. See above Chap. 3, Nos. 8 and 9 ; Chap. 10, No. 16, seq. In view of these well-watered gardens and orchards, presenting a scene of perpetual verdure and fruitfulness, how beautiful and forcible are the scriptural descriptions of the righteous man who puts his trust in God : "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season ; his leaf also shall not

wither; and whatsoever he doeth shall prosper" (Psa. 1:3; Jer. 17:8); "The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:11. The heavenly Jerusalem itself is a *paradise* watered by the river of water of life that flows out from the throne of God and the Lamb, on whose banks grows the tree of life with its perpetual harvest of fruit. The river, having its source in the throne of God, is eternal, and so are the trees of life which line its borders. Ezek. chap. 47; Rev. chap. 22.

33. The *balsam* of the Old Testament (*Tsorî*, rendered *balm* in our version) was manifestly a product of Gilead (Jer. 8:22; 46:11), and apparently of Palestine proper also; though this is not certain, since the balm mentioned in Gen. 43:11; Ezek. 27:17, may have been obtained from Gilead. If now we are to understand by the word *balm* a single, definite product, it seems impossible to identify the balm of Gilead with the true *opobalsamum* of the ancients. The shrub that produced this was a native of Arabia, and capable of flourishing only in hot climates, like those about Jericho and En-gedi, to which places it seems to have been transplanted. We cannot suppose that it could grow on the mountains of Gilead. The *opobalsamum* flowed in small drops from incisions made with a sharp stone in the bark of the shrub. It was esteemed as a very precious substance by the ancients, but was not the balm that came from Gilead. This latter was probably the *myrobalanum*, which is obtained from the nuts of a tree yet common in Gilead, and highly valued for its healing qualities. The tree is known to the Arabs as the *zukkûm* (*Balanites ægyptica*), and should not be confounded with the wild olive (*Eleagnus angustifolius*). It is a thorny tree of small size, bearing green nuts, having a small kernel and thick shell, covered with a thin flesh outside. These kernels the Arabs pound in a mortar, and then putting the pulp into scalding water skim off the oil; or they grind them and press out the oil, as they do out of olives. See the authorities and opinions in Wiener's Realwörterbuch, Art. Balsam; Rosenmüller on Gen. 37:25; Robinson, Bib. Res., vol. 1, pp. 559, 560; Tristram's Land of Israel, pp. 202, 203, 559.

Rosenmüller and others object to the identification of the Hebrew *balsam* with the *myrobalanum* on the ground that the Hebrew name (*Tsori*) denotes, according to its etymology, *something that distils*, not that which is obtained by pressure. But we have here only a choice of difficulties, and those on the other side are the greatest. It may be, however, that the old Hebrew name was *generic*, in which case it might include the true opobalsamum obtained by the Ishmaelitish merchants from Arabia, as well as the native myrobalanum of Gilead.

34. We have already spoken of the *honey of grapes*. No. 18 above. But Palestine is emphatically the land of bees also, and *true honey* is often mentioned in the Scriptures. Judg. 14:8; 1 Sam. 14:27; Psa. 19:10; Prov. 5:3; etc. The haunts of bees in their wild state were then, as now, the cavities of trees, the holes of rocks, and even the dried carcasses of animals. 1 Sam. 14:27; Isa. 7:19; Judg. 14:8. That the care of bees was a part of the Hebrew husbandman's occupation we cannot doubt. Honey is mentioned as an article of traffic (Ezek. 21:17), where it may include the honey of grapes also.

The food of John the Baptist in the wilderness was "locusts and wild honey." Matt. 3:4; Mark 1:6. Both these terms are to be taken literally. Wild honey abounded in the wilderness of Judea as well as locusts, and both were to the Hebrew lawful articles of diet. See for the latter Lev. 11:22.



## CHAPTER XV.

THE CARE OF FLOCKS AND HERDS AND OTHER  
ANIMALS.

1. THE patriarchs, Abraham, Isaac, and Jacob, were *nomads*—men whose chief possessions consisted in flocks and herds, who lived in tents, and who moved from place to place as the convenience of pasturage required. Upon the descent of the Israelites into Egypt, in obedience to Joseph's instructions, they answered Pharaoh's question: "What is your occupation?" "Thy servants are shepherds, both we, and also our fathers." Gen. 47:3. They used the word *shepherds* in the wide sense, of those whose business is to tend flocks and herds; and on this ground their dwelling was assigned to them in the land of Goshen. Upon their return to Canaan, the tribes of Reuben and Gad and half the tribe of Manasseh received their inheritance in Gilead and Bashan east of the Jordan, because they saw that "the place was a place for cattle." Numb. chap. 32.

2. But it was not God's purpose that the covenant people should be a race of nomads, who must always stand, other things being equal, upon a lower plane of civilization and nationality than an agricultural people with fixed abodes and the stable institutions connected with them. Nomadic tribes are essentially *roving*, for their pasture-grounds change with the changing seasons of the year. This we see illustrated in the case of the Hebrew patriarchs. We find Abraham at Shechem, then at Hai, then "going on still toward the south." From the south country he descends to Egypt: from Egypt he returns to the south country: thence he goes to Beth-el and Hai, and thence to Hebron. Afterwards we find him in Gerar and Beer-sheba. Gen. 12:6-10; 13:1-4, 18; 20:1; 21:31. Jacob, again, upon his return from Mesopotamia, comes to Shalem in

front of Shechem: thence he journeys to Beth-el, and afterwards to Hebron. Gen. 33:18; 35:1, 27. From Hebron, as a centre, his sons go with their father's flocks to Shechem, and thence to Dothan. Gen. 37:12-17. The roving character of nomads is illustrated on a magnificent scale in the case of the Arab tribes. Take, for an illustration, the powerful Anazeh Arabs, with their numerous divisions and sub-divisions, whose range is from Mesopotamia to the Jordan. They arrive from the east about the beginning of May, spreading themselves over the land like locusts, and their camels are now, as in olden times, "without number, as the sand by the seaside for multitude." Judg. 7:12. "At that season the whole country from the Jordan to the plains of Damascus is covered with them—their black tents pitched in circles near the fountains, and their flocks and herds roaming over hill and dale." . . . "When their flocks have either eaten up or trampled down the pastures of the Jaulân, the sheikh mounts his mare, waves his spear, and his 'children' follow him to the lakes of Damascus, round which they encamp for the rest of the summer." Handbook for Syria and Palestine, pp. 437, 438.

The roving life of the nomads makes it necessary that they *dwell in tents*, instead of houses. Some tents are of a circular form, resting on a single pole, but more commonly they are square, resting on several poles; those of the better class on nine, arranged in three rows. The covering consists of black cloth made of goat's hair, about a yard broad, laid parallel with the tent's length and impervious to rain. It is secured in its place by tent-ropes fastened to tent-pins of hard wood driven firmly into the ground. It is only the emir or sheikh who can afford to have separate tents for his women. Usually a single tent divided by curtains into two or more apartments accommodates the whole family, and sometimes the lambs of the flock also. Grant (Nestorians, part 1, chap. 9) describes a Koordish tent about forty feet long by eighteen wide, of which about one fourth part was fenced off with a wicker trellis as a shelter for the lambs of the flock during the night. The furniture of a

tent, even though it be of the better quality, must be simple and light compared with the appointments of a fixed abode; for both it and everything in it is subjected to perpetual removals. "Mine age," said Hezekiah, "is departed, and is removed from me as a shepherd's tent." Isa. 38:12.

It is customary for the chief to occupy a place in the centre of his people who pitch their tents around him in a circle or oval, or sometimes in the form of a square. In a large encampment many such groups may be seen, arranged according to the various divisions of the tribe; and they present, with their black hair coverings, a very pleasing spectacle. "I am black, but comely," says the bride (Cant. 1:5), "O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."

The wandering tent life of nomad tribes is incompatible with the existence of that stable character and those stable institutions which are essential to true nationality and civilization. Let one consider, for example, how impossible it would be to develop among them the institutions and character of ancient Rome or modern England. The life of a nomad impresses itself upon the very substance of his character. He is essentially a wanderer, to whom a fixed abode, with its ever recurring round of duties, is intolerably irksome. And it will be well if he is not a plunderer also; for everything in the nomadic system favors predatory expeditions, and they have ever been a part of the history of nomadic tribes.

The modern plundering incursions of the Arabs, which have reduced to a state of desolation so many fertile regions in and around Palestine, are but repetitions of what took place in olden times, when the Midianites, and the Amalekites, and the children of the east "came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it" (Judg. 6:5); and when, at a later period, the Amalekites from the south captured and burned Ziklag, and carried off everything in it (1 Sam. chap. 30). Nor were such incursions confined to the side of the heathen. We have a notice (1 Chron. 5:18-22) of an invasion made by the two and a half tribes east of the Jordan upon "the Hagarites, with Jetur, and Naphish, and Nadab," in which they brought back as spoil "of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men a hundred thousand."



The wisdom of God, accordingly, appointed to his people a residence in an agricultural region, where with fixed abodes and hereditary possessions descending from father to son, the institutions of the theocracy might have their proper development; for though *established* in the Arabian desert, they *went into full operation* only upon the settlement of the nation in Palestine. Nevertheless, the care of flocks and herds was an important branch of Hebrew industry, and the Scriptural references to pastoral life are very numerous.

3. We begin with the *camel*. This is emphatically the beast of the desert. It appears frequently in connection with the nomad tribes east and south of Palestine, but not prominently in the history of the Israelites, because after their settlement in Canaan they had but little occasion for its services. On his arrival at Hebron from the southern desert the traveller may, if he choose, exchange his camels for horses. Robinson, *Bib. Res.*, vol. 2, p. 208. The camel is not less obviously fitted by divine Providence for the arid deserts of Arabia and Africa, than is the polar bear for the arctic seas; and, unlike the latter animal, it renders to man the most important services, enabling the caravans to traverse regions that would be otherwise impassable. It is well known that the camel's paunch is furnished with membranous cells, which enable the animal to receive and retain an extra supply of water sufficient for four or more days; while the fatty matter accumulated in the hump not only adapts the back to the reception of burdens, but contains also an extra store of nourishment which is taken into the system by absorption as occasion may require. "So well is the use of the hump understood in the East, that the condition of the animal is judged of, and its improvement after a long journey measured by it. It is not uncommon to see camels come in after long painful journeys, with backs almost straight, exhibiting but little if any hump." Major Wayne in the *New Am. Cyclopædia*. The coarse and prickly shrubs of the desert are its favorite food, which it prefers to the tenderest herbage. "Hardly less wonderful," says Robinson (*Bib. Res.*,

vol. 2, p: 209), "is the adaptation of their broad cushioned foot to the arid sands and gravelly soil, which it is their lot chiefly to travel." Many travellers have noticed the silence in which a train of these animals passes over rocky steeps, their feet being as soft as sponge or leather. "Admirably adapted to the desert regions which are their home, they yet constitute one of the evils which travelling in the desert brings with it. Their long, slow, rolling or rocking gait, although not at first very unpleasant, becomes exceedingly fatiguing; so that I have often been more exhausted in riding five-and-twenty miles upon a camel, than in travelling fifty on horseback. Yet without them, how could such journeys be performed at all?" . . . "Their well-known habit of lying down upon the breast to receive their burdens, is not, as is often supposed, merely the result of training; it is an admirable adaptation of their nature to their destiny as carriers. This is their natural position of repose; as is shown too by the callosities upon the joints of the legs, and especially by that upon the breast, which serves as a pedestal beneath the huge body." Robinson, *ubi supra*.

There are two species of camels, the *Bactrian* with two humps, and the common *Arabian* or one-humped. The word *dromedary*, that is, *courser*, is frequently applied to the Arabian camel in distinction from the Bactrian; but, properly speaking, dromedaries are a variety of the Arabian camel distinguished for speed and used for travel, while those of stronger frame and slower pace are employed to carry burdens. The dromedary unites the speed of the thoroughbred horse with more endurance. Seven or eight miles an hour for nine or ten hours a day is said to be a common performance for the swiftest breed of dromedaries, and they sometimes attain the speed of ninety miles or more in twenty-four hours, but only for a day or two over level ground. The camel's flesh is said to be wholesome and palatable, and its milk is not inferior to that of the cow in either color or flavor.

4. Flocks of *sheep and goats* constitute a large part of the wealth of the nomadic tribes. These, however, are a treasure not so peculiar to them as the camel, but one that is shared also by those who live in fixed abodes. Yet it is true that the more desert and uncultivated parts of Palestine are those in which

this species of wealth most predominates. Bethlehem, for example, borders on the desert of Judæa, and here in this desert we find David tending his father's flocks. "With whom," asks Eliab scornfully, "hast thou left those few sheep in the wilderness?" 1 Sam. 17:28. So Nabal, who had three thousand sheep, and a thousand goats, had his possessions in Carmel (the Carmel of Judæa south of Hebron), on the very edge of the same wilderness. 1 Sam., chap. 25. The slopes of Lebanon and of the Galilean hills, with their wild wadies covered with dense forests of oak and underwood, are also a favorite range for sheep and goats. Thomson, vol. 1, p. 299, seq. Large parts of Carmel, Bashan, and Gilead are now, as of old, covered with forests, and these "at the proper seasons are alive with countless flocks, which live upon the green leaves and tender branches." Ibid., p. 304. With allusion to these well-known haunts of flocks the Lord promises that in the latter day his flocks "shall dwell safely in the wilderness, and sleep in the woods" (Ezek. 34:25); and Micah says (chap. 7:14): "Feed thy people with thy rod, the flock of thy heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old."

5. Besides the common sheep of Europe and America the so-called *Syrian* sheep is abundant in Palestine. This variety is remarkable for the extraordinary size of its tail, which is a broad flattish appendage "composed of a substance between marrow and fat, serving very often in the kitchen the place of butter, and cut into small pieces, makes an ingredient in various dishes." "The carcass of one of these sheep, without including the head, feet, entrails, and skin, generally weighs from fifty to sixty pounds, of which the tail makes up fifteen pounds; but some of the largest breed, that have been fattened with care, will sometimes weigh one hundred and fifty pounds, the tail alone composing a third of the whole weight." Kitto quoted in Fairbairn's Bible Dict. The ordinary *fold* or *cote* is simply a yard under the open sky to protect the flocks against wild animals. It is only when the nights are cold that they are put



under cover in low flat buildings erected in sheltered positions. The modern yards described by Thomson (vol. 1, p. 299) consist of wide stone walls, crowned all around with sharp thorns, or simply of a stout palisade of tangled thorn-bushes. *Sheep-shearings* were occasions of great festivity, answering to the harvest and vintage of the husbandman. David rightly inferred from the fact that Nabal was shearing his flocks that he had on hand abundant stores of provisions, and was holding a feast in his house (1 Sam. chap. 25); and it was at a feast made by Absalom on a like occasion that Amnon was slain when his heart was merry with wine (2 Sam. 13:23, seq.). In Cant. 4:2; 6:6, *washing* is noticed as preceding shearing. According to Jahn (Antiq., § 46), the sheep before shearing were collected into an uncovered inclosure (the *sheep-cote* of the Old Testament), in order that the wool might be rendered finer by the sweating and evaporation, which necessarily result from the flock's being thus crowded together.

6. *Goats* have ever been a valuable constituent of oriental flocks. The flesh of the adult is rank, and to the European unpalatable; but that of the kid is excellent. It was of two kids of the goats that Rebekah made the "savory meat" with which Jacob deceived his father. Gen. 27:9, 14. *Goat's milk*, as all know, is preëminently rich and excellent; and it is mentioned in the Book of Proverbs (chap. 27:27) as an important article of food, as it is at the present day: "Thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens." Among the nomads butter and cheese are made of goats' and sheep's milk. The favorite Arab dish called *leben*, made of sour curdled milk, is largely prepared from the milk of the goat. From the *hair* of goats curtains were made in ancient times as they are now (Exod. 25:4; 26:7; 1 Sam. 19:13; etc.); and it is well-known that from the hair of certain kinds of goats a very fine and durable fabric—the true Cashmere shawl—is prepared. Finally, from the skins of goats not only is leather made, but also *bottles* are formed in which the orientals keep their water, milk, wine,

and other liquids. When the animal is killed they cut off the head and feet and then draw off the skin entire, using the neck for the mouth of the bottle, and sewing up the other apertures, or leaving one leg to serve as a nozzle. The great leathern bottles are made of the skin of full-grown he-goats; the smaller of kids' skins.

To these leathern bottles there are many allusions in Scripture, some of which would be unintelligible to one acquainted only with our modern glass bottles. Abraham gave Hagar a bottle of water, "putting it on her shoulder," a common way of carrying such bottles at the present time (Gen. 21 : 14); Jael opened a bottle of milk for Sisera, which was done by untying the mouth (Judg. 4 : 19); the Gibeonites took wine-bottles "old, and rent, and bound up" (Josh. 9 : 4); new wine must be put into new bottles, "else the new wine doth burst the bottles, and the wine is spilled" (Mark 2 : 22). *Earthen* bottles were also in common use, which might be broken in pieces by a blow. Isa. 30 : 14, margin; Jer. 19 : 1, 10, 11.

Ring-streaked, spotted, and speckled goats are common enough at the present day; but Jacob's artifice for multiplying animals of these colors (Gen. 30 : 37-42) does not appear to have possessed, in and of itself, a natural efficiency. We must rather regard it as a means through which God was pleased to exert his divine efficiency.

7. Flocks of sheep and goats always imply the presence of the *shepherd*. The shepherd and his flock are related to each other as the ruler and his people. Without the shepherd the flock is helpless, wandering on lonely mountains and in wild ravines and thickets a prey to robbers and wild beasts, or perishing in deserts for want of water and pasturage. The faithful shepherd remains in the fold at night armed for the defence of his charge. "Though there are no lions here [in Palestine and the slopes of Lebanon] there are wolves in abundance; and leopards and panthers, exceeding fierce, prowl about these wild wadies." . . . "And when the thief and the robber come (and come they do), the faithful shepherd has often to put his life in his hand to defend his flock." Thomson, vol. 1, p. 302. In the morning he leads forth his flocks, going before them and guiding them with his rod (Psa. 23 : 4; Micah 7 : 14), calling them to himself with his well-known voice, conducting them to

green pastures and still waters, going in search of wanderers, and often carrying the lambs in his bosom. In the estimation of the orientals the shepherd's employment is one of dignity. We need not be surprised, therefore, when we find in ancient times, the daughters of princes and men of wealth tending their fathers' flocks. Gen. 29:6; Exod. 2:16.

The shepherd's *rod* is a long wand with a crook at the end, by placing which around the shoulders of an animal he can check and guide it at his will. The sheep are "so trained that they *follow* their leader with the utmost docility. He leads them forth from the fold, or from the houses in the villages just where he pleases. As there are many flocks in such a place as this, each one takes a different path, and it is his business to find pasture for them." . . . "The shepherd calls sharply from time to time to remind them of his presence. They know his voice, and follow on; but, if a stranger call, they stop short, lift up their heads in alarm, and if it is repeated, they turn and flee, because they know not the voice of a stranger. This is not the fanciful costume of a parable; it is a simple fact. I have made the experiment repeatedly." Thomson, vol. 1, p. 301. The oriental shepherds, moreover, have names for the individuals of their flock, at least for all that have been long in their possession, and to these they promptly answer by running up to the shepherd. See in Smith's Bible Dict., Art. Sheep; also Thomson, *ubi supra*.

8. The *figurative use* of the term *shepherd* to denote the *ruler of a people* is so natural that we need not be surprised at its early use in Grecian poetry. In Homer the kings are commonly designated as the *shepherds of the people*. So David, in pleading with the Lord to spare his people, says: "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done?" 2 Sam. 24:17. Jacob, himself a shepherd by birth, under the inspiration of the Holy Ghost, first applied the term shepherd to *Jehovah*, calling him "the Shepherd, the Rock of Israel." Gen. 49:24. For more than six centuries afterwards, we find no echo of that noble figure, till another shepherd, "the sweet psalmist of Israel," arose, who sang: "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." Psa. 23:1, 2. From that day to the present the terms shepherd and



sheep have been consecrated to express the relation of Jehovah under the old covenant, and the Saviour under the new, to his people. Our Lord Jesus is "that great Shepherd of the sheep" which he "purchased with his own blood." He is the good Shepherd who "calletth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." Psa. 80:1; 95:7; 100:3; Isa. 40:11; Ezek., chap. 34; Zech. 13:7; Heb. 13:20; Acts 20:28; John 10:1, seq. In like manner his servants whom he has set over the flock of God are *under-shepherds*, and the Latin word *pastor*, that is, *shepherd*, has become the current designation of them. It is their business, in humble imitation of "the chief shepherd," not to feed themselves but the flocks; to strengthen the diseased, to heal the sick, to bind up the broken, to bring back the driven away, and to seek out the lost. Ezek. 34:2-4.

9. *Neat-cattle*, though not excluded from the possessions of the nomads, belong rather to agricultural regions. Sheep and goats, if supplied with green herbage, can dispense with water, but not so oxen and cows. Then, again, these latter are subjected to the yoke and employed in ploughing and also for draught. Their flesh furnishes food, their skins leather, and their milk is an important article of diet. On the domestication and use of the *buffalo* throughout the East see above, Chap. 7, No. 24. The bulls of Bashan may have been these very animals.

The Hebrews have a term (*halabh*) for *milk*, by which is more commonly, but not always, meant fresh sweet milk. Another term (*hem-ah*) is rendered in our version *butter* (Gen. 18:8; Deut. 32:14; Judg. 5:25; 2 Sam. 17:29; Job 20:17; Isa. 7:15, 22; Prov. 30:33); but it includes, apparently, curdled milk in its yet fluid or semi-fluid state (Judg. 5:25), curd and butter. The common butter of the orientals, which is ordinarily made by suspending a goat-skin partly filled with milk, and swinging it regularly to and fro with a jerking motion, is a semi-fluid substance, of which Thomson says (vol. 1, p. 393): "When the butter 'has come,' they

take it out, boil or melt it, and then put it in *bottles* made of goats' skins. In winter it resembles candied honey, in summer it is mere oil." "Some of the farmers," he adds, "have learned to make our kind of butter, but it soon becomes rancid, and, indeed, is never good." Yet Robinson, on one occasion, speaks of butter of excellent quality obtained at Beitîn (the ancient Beth-el), "which might have done honor to the days when the flocks of Abraham and Jacob were pastured on these hills. It was indeed the finest we found anywhere in Palestine." Bib. Res., vol. 1, p. 449. *Cheese* is simply compressed curd, which may be in a softer or a harder state. The *ten slices of milk* which Jesse directed David to carry to the camp (1 Sam. 17 : 18), are plainly slices of coagulated milk, that is, cheese, probably cut into due shape and size at the time of making. In Proverbs 30 : 33 the *pressing or wringing of milk* (as the Hebrew reads) is probably another mode of churning by the repeated pressing and wringing of the goat-skin containing the milk. See Thomson, vol. 1, p. 393.

10. *Fountains* of running water, and where these are wanting, *wells* and *cisterns* are indispensable to all who have the care of flocks and herds. We who live in this western world so abundantly watered all the year round by the hand of nature, and which is, more emphatically than Palestine, "a land of brooks of water, of fountains, and depths that spring out of valleys and hills," can form but a feeble idea of the preciousness of water in eastern countries, particularly in the desert tracts of Palestine and the adjacent regions, where the few perennial streams and fountains are all named and their position carefully noted, since the life of the traveller often depends on his ability to reach them within a given period of time. When Job would express (chap. 6:15-20) the bitterness of his disappointment in not receiving from his friends that consolation which they ought to have administered, he compares them to brooks of water which dry up and vanish in the hot season, thus deceiving the thirsty traveller to his destruction. "The troops of Tema looked, the companies of Sheba waited for them. They were confounded because they had hoped; they came thither and were ashamed." The life of Hagar and Ishmael in the wilderness of Beer-sheba hung upon the discovery of a well of water as has that of many an eastern wanderer since her day. Gen. 21 : 19. In the history of ancient pastoral life we find the flocks

and herds gathered, as they are at the present day, around the wells, which are provided with troughs of stone for watering them. Gen. 24:20; 29:2, seq.; Exod. 2:15, 16. The patriarchs Abraham and Isaac digged wells for their flocks and herds, and the high value attached to them is manifest from the strifes of which they were the occasion. Gen. 21:30; 26:15-22. At Beer-sheba are two very ancient wells. Chap. 2, No. 50. The explanation is that when the Philistines, through envy, had stopped the well digged there by Abraham (Gen. 21:30, 31; 26:14, 15), Isaac digged another (Gen. 26:32, 33), while afterwards the earlier well was reopened. Another common mode of providing water for the use of man and beast was the digging of *cisterns*. The *pit* into which Joseph was cast in Dothan was manifestly an empty cistern. "It could not have been difficult," says Robinson (Bib. Res., vol. 3, p. 122), "for Joseph's brethren to find an empty cistern, in which to secure him. Ancient cisterns are very common, even now, along the roads and elsewhere; and many villages are supplied only with rain water." "There are," says Thomson (vol. 1, p. 442), "thousands of these ancient cisterns in Upper Galilee, where Josephus says there were two hundred and forty cities in his day, and the site of every one was pierced like a honey-comb with them. One should always be on his guard while exploring these old sites, especially if they are overgrown with grass and weeds." Such empty cisterns were also used for prisons (Jer. 38:6, seq.; Lam. 3:53; Psa. 69:14, 15); but the dungeon in which Joseph was confined in Egypt was an underground prison. Gen. 39:20; 40:15.

In Palestine cisterns are commonly hewn in the soft limestone rock. "Yet even those in solid rock, are strangely liable to crack," by earthquakes and other casualties, "and are a most unreliable source of supply of that indispensable article, water. Thomson, vol. 1, p. 443. "On the long forgotten way from Jericho to Bethel 'broken cisterns' of high antiquity are found at regular intervals." Robinson, Bib. Res., vol. 1, p. 325. Such "broken cisterns" aptly represent the folly of those who forsake the living God for earthly confidences: "My people," says Jehovah, "have committed two evils; they have forsaken me, the fountain of



living waters, and hewed them out cisterns, broken cisterns that can hold no water." Jer. 2:13.

11. *Asses* male and female are mentioned among the possessions of Abraham and Jacob (Gen. 12:16; 30:43), and often afterwards in the history of the Hebrew people. In the East the ass is a most serviceable animal, being used both for the saddle and as a beast of burden. He is especially adapted to rough mountainous regions, being hard-hoofed, sure-footed, patient and enduring, capable of living on much less food than the horse, and carrying heavier loads without breaking down under them. "Issachar," says the dying patriarch in prophetic vision (Gen. 49:14), "is a strong ass bowing down between two burdens"—two panniers suspended from his back one on each side. In no more striking language could the patient drudging of Issachar's descendants have been described; for the ass has been from time immemorial the drudge of man. An ass "lying under his burden" crushed to the earth (Exod. 23:5) is as common a sight now as anciently, and the poor brute is oftener met with blows, than with a helping hand. Asses were also used for the saddle. Abraham the father of the faithful, Balaam the prophet of Mesopotamia, and Ahithophel David's counselor rode on this animal. Gen. 22:3; Numb. 22:21, seq.; 2 Sam. 17:23. Jair and Abdon, judges of Israel, had sons and daughters who rode on ass-colts. Judg. 10:3, 4; 12:13, 14. There was anciently in the East, as there is now, a breed of white asses (not necessarily pure white but rather light reddish white) which was highly esteemed for riding and used by persons of distinction. Judg. 5:10. In the days of David *mules* appeared for the first time (in Gen. 36:24 the "mules" of our version are probably *hot springs*) as saddle beasts for himself and his sons (2 Sam. 13:29; 18:9; 1 Kings 1:33), and we find them from this time onward among the regular appointments of a king's household. 1 Kings 10:25; 18:5. Our Saviour entered Jerusalem riding not on a horse, the symbol of outward pomp and war, but on the ancestral beast of the Hebrew people. Matt. 21:1-9; Mark 11:1-10; Luke 19:29-38;

John 12:14-16. This was not a mark of degradation; but it did set him forth as the promised king of Israel, himself meek and lowly, and coming in a lowly outward condition, in sharp contrast with the Jewish idea of the Messiah. According to this view only was the transaction a fulfilment of the ancient prophecy concerning him (Zech. 9:9): "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly [or "afflicted"], and riding upon an ass, and upon a colt the foal of an ass."

The *wild ass* mentioned by Job and other sacred writers as an inhabitants of the wilderness (Job 24:5; 39:5-8; Psa. 104:11; Isa. 32:14; Jer. 2:24; Jer. 14:6; Dan. 5:21; Hosea 8:9), and described by Xenophon (Anabasis 1. 5), is common in the deserts of Assyria and the neighboring regions. "In fleetness they equal the gazelle, and to overtake them is a feat which only one or two of the most celebrated mares have been able to accomplish." Layard quoted in Smith's Bible Dict. Whether this wild ass is or is not the original of the domestic animal is a question not yet settled.

12. *Horses* are first mentioned in the history of Joseph. He gave the Egyptians bread in exchange for horses and other animals. Gen. 47:17. The horse was very early used in war, wherever the nature of the country permitted, especially in chariot warfare; but never for agricultural purposes. As the horses of the ancients were not shod, firmness of hoof was a quality of prime importance. Of the Assyrian invaders Isaiah says: "Their horses' hoofs shall be counted like flint." From the mountainous nature of their country the Hebrews could not make much use of horses in war. Moses forbade the future kings of Israel to multiply horses, lest a desire of returning to that country should thus be awakened, for the horses of the Israelites came from Egypt (Deut. 17:16; 1 Kings 10:28; etc.); probably also as a precaution against regal luxury and ostentation, since there follows immediately a caution against the multiplication of wives and silver and gold in the royal establishment. Deut. 17:17.

13. We add, as a sort of appendix to this chapter, a few words

respecting *hunting* and *fishing*. The chase was a favorite pastime of the oriental monarchs. To this the Assyrian tablets, as well as the ancient historians, bear abundant testimony. But hunting as a simple sport did not suit the grave and earnest spirit of the Hebrews. Of hunting and fowling for food we have frequent notices (Gen. 27:3, seq.; 1 Sam. 26:20; Prov. 6:5; 12:27; Jer. 5:26, 27; Hosea 9:8); but the chief encounters of the Hebrews with wild beasts were in defence of their flocks, and to these we find many allusions in the Old Testament. David recounts before Saul his adventures with a lion and a bear (1 Sam. 17:34-36), and the prophets describe with Homeric vividness the assault of the lion upon the sheep-fold: "Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof" (Isa. 31:4); "The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of the sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver" (Micah 5:8). The flocks were also exposed to the ravages of leopards and wolves, as they are now, in some parts of Syria and Palestine.

The mode of hunting, where the use of fire-arms is unknown, is essentially the same in all ages and countries. The larger animals were anciently hunted down in the chase, and despatched with arrows and spears, or they were taken in pits over which a thin covering had been spread, and sometimes in nets, or in the two combined. Isa. 51:20; Ezek. 19:4, 8; Psa. 35:7. The lion slain in a snowy day by Benaiah in a *well*, or cistern as the Hebrew reads (2 Sam. 23:20; 1 Chron. 11:22), appears to have fallen into the cistern when its mouth was concealed by the snow. The less powerful animals, and especially birds, were taken in traps, nets, and snares; and to these there are numerous allusions in Scripture. Job 18:8-10; 19:6; Psa. 9:15; 10:9; 91:3; 124:7; 140:5; 142:3; Prov. 7:23; Eccles. 9:12; etc.

The modes of fishing are so much alike in all places and ages that this department of Hebrew industry needs no particu-



lar illustration. Fish were taken as now, with hooks (Job 41 : 1 ; Isa. 19 : 8 ; Hab. 1 : 15 ; Matt. 17 : 27), fish-spears (Job 41 : 7), and in nets (Eccles. 9 : 12 ; Isa. 19 : 8 ; Hab. 1 : 15 ; Matt. 4 : 18 ; etc.). The Nile was famous for its fisheries, to which there are frequent allusions in the Old Testament. Exod. 7 : 18, 21 ; Numb. 11 : 5 ; Psa. 105 : 29 ; Isa. 19 : 8 ; Ezek. 29 : 4, 5. The sea of Galilee, abounding as it did in fish of a fine quality, afforded employment to a race of hardy fishermen, several of whom were called by our Lord to be his apostles, and thus made fishers of men. Mark 1 : 17. The fish of this sea remain, but the fishing-boats that anciently covered its surface have disappeared ; and now the fishermen cast their nets from the shore, or they waded out into the water.

Of *domestic birds* no mention is made in the Old Testament. But in the Saviour's day hens were common in Palestine.

## CHAPTER XVI.

## HOUSES AND THEIR APPOINTMENTS.

1. CAVES abound in the limestone formation of Palestine. The region about En-gedi is full of caverns, which serve as a refuge for robbers and outlaws. Underground rooms also furnish to the inhabitants of some regions, as those about Bagdad and Mosul, a retreat from the heat of summer. Robinson describes a system of subterranean apartments in the vicinity of Eleutheropolis which were evidently designed as residences. We must not suppose, however, that the Hebrews ever made caves their dwelling-places, except temporarily in times of necessity. Judg. 6:2; 1 Sam. 13:6; Isa. 2:19-21; Heb. 11:38. The *Horites* (that is, *cave-dwellers*, called by the Greeks *troglydytes*) were an earlier race dwelling in Mount Seir, and dispossessed by the Edomites. Gen. 14:6; Deut. 2:22. Their excavated dwellings still remain in the sandstone cliffs and mountains of Edom. The cave-dwellings in the south of Palestine may have belonged to them, or more probably to the *Avim*, who were one of the early, if not aboriginal tribes, of this region before the arrival of the Philistines. Deut. 2:23. ∩

2. A sharp distinction should be made between the humble *huts* in which so many thousands of the poor reside, and regular oriental houses. [The dwellings of the poor are mere huts of mud or unburnt bricks, of one story only, and often containing but a single apartment; the whole covered with a roof formed of a plaster of mud and straw laid upon boughs or rafters, or perhaps simply of dry cornstalks and straw. "Sometimes a small court for the cattle is attached; and in some cases the cattle are housed in the same building, or the people live on a raised platform, and the cattle round them on the ground." . . . . "In Lower Egypt the oxen occupy the width of the chamber farthest from the

entrance; it is built of brick or mud, about four feet high, and the top is often used as a sleeping place in winter." See Smith's Bible Dict. and the authorities there quoted. These mud-huts need constant repair; otherwise they soon crumble to a shapeless mass under the power of the weather.

3. The *general plan* of an ancient oriental house may be gathered with much certainty from the Egyptian and Assyrian monuments, from the notices of ancient writers, sacred and profane, and especially from the modern houses of Palestine and the adjacent regions; for in this respect, as well as others, the eastern nations are very tenacious of their ancestral usages. "When a traveller in Palestine describes a house of the present day, he describes very much what existed in the age of our Lord, or in still more ancient times. The climate, which is one great cause of the architectural arrangements of different countries, is the same, and the unchanging habits of the East have always been proverbial." Fairbairn's Bible Dict., Art. House. The primary idea of an oriental home is *comfortable seclusion*. Hence its plan differs essentially from that of our western houses. It is a building or series of buildings around an open court or range of courts communicating with each other; so that we may say, in an important sense, that it *fronts inwardly*. The exterior of a dwelling-house, even of the better kind, presents a blank and mean appearance, being relieved only by the door and a few latticed and projecting windows set high up in the wall. It is a parallelogram of dull gray walls, with only a single entrance. Hence a street of such houses, itself narrow, crooked, and filthy, presents a gloomy and forbidding appearance. The *doorway* or *gate* is in the middle of the front side of the house. It is sometimes richly ornamented, but is generally mean in appearance, even when leading to a sumptuous dwelling. The Hebrews regarded ornamental display here as a mark of vanity displeasing to God. "He that exalteth his gate," says the wise man (Prov. 17:19), "seeketh destruction." What men do in these western regions by the general style of the house, the ostentatious orientalist accomplished by exalting his gate. "The passage from the door-



way into the court is usually so contrived that no view can be had from the street into it; this is sometimes done by the erection of a wall, or by giving a turn to the passage that leads into the court." Fairbairn's Dict. as above. The passage from the gateway into the court is usually furnished with seats for the porter and other servants.

This gateway (Greek *pulôn*) is called in our version the *porch*. Matt. 26 : 71 ; Mark 14 : 68. The *porch* through which Ehud passed after slaying Eglon (Judg. 3 : 23) was an *internal gallery* or *balcony* fronting on the court, from the rear of which there was access to the summer parlor. See below No. 10. Elsewhere the porch (Greek *stoa*) is an *external portico*. John 10 : 23 ; Acts 3 : 11 ; 5 : 12. But the *true porch* was an anteroom or vestibule to the building proper, as in the case of Solomon's temple. Such porches supported by pillars were not uncommon in Egyptian houses, but they did not belong to the ordinary houses of Palestine.

4. The gateway conducts to the *court* or *courts* around which the different apartments of the house are built and into which they open. The number of these courts varies from one to three, and in some of the best houses of Damascus there are said to be seven. Large buildings, such as convents, follow the same general plan. Robinson says of the convent of Mount Sinai (vol 1, p. 92): "The space enclosed within the walls is cut up into a number of small courts, by various ranges of buildings running in all directions, forming quite a labyrinth of narrow winding passages ascending and descending." The court is open to the air above, with the exception that an awning is sometimes drawn over it. In houses of the better quality the courts are paved with marble, adorned with fountains, often with trees, shrubs, and flowers, particularly the interior courts where there is more than one, and compassed round with divans and splendid apartments. Robinson (*ubi supra*) describes little courts of the Sinai convent as ornamented with a cypress or other small trees, and beds of flowers and vegetables; and in the inner court of a house at Damascus were "two immense tanks of flowing water, and also two smaller ones. In the court was a profusion of trees and flowering shrubs, the orange, citron, and the like." Bib. Res., vol. 3, pp. 455, 456. In the court wells were also dug,

when occasion required, and cisterns excavated. 2 Sam. 17:18; Jer. 38:6.

The courts of private dwellings, palaces, etc., which were, as we have seen, *within* the enclosure of the building, must be distinguished from the court of the tabernacle and those of the temple, which were *without* the temple proper. The Psalmist says (Psa. 52:8): "I am like a green olive-tree in the house of God;" and (Psa. 92:13): "Those that be planted in the house of the Lord shall flourish in the courts of our God." There cannot be in these words any allusion to trees literally planted in the courts of the tabernacle or temple; for such a custom never prevailed. The house of God here is not his outward material sanctuary, but that which this sanctuary shadows forth, his spiritual presence and favor. Within this spiritual house, not made with hands, the righteous man flourishes, like an olive-tree or a palm-tree planted in the court of an oriental monarch, and watered from its ever-flowing fountains.

5. Let us now examine one of the better class of houses furnished with a single court or with two courts. Taking our stand in the outer court, we see around part of it, if not the whole, a verandah, often nine or ten feet deep, with apartments opening into it. If there be more than one story, we see over this verandah a gallery of like depth protected in front by a balustrade, the apartments of the second floor opening into this gallery, as those of the first do into the verandah. Shaw's Travels in Barbary, chap. 3, sect. 5. According to the various uses assigned to the rooms around the court, they are open in front, or are entered by doors. The rooms around the court differ in number and quality according to the character of the house. When there is more than one story, the best rooms are above, the ground floor being appropriated to storerooms and the daily uses of the family. When the house has an inner court, it is generally of a larger size and more elaborately finished. Here the master of the house has his private apartments, and here are the rooms for the women and children carefully guarded from all intrusion. In general the orientals prefer a single ground floor, to which in the country sheds for cattle and stables for horses are not unfrequently attached; but in cities houses of three or more stories are common. When Tristram entered Hebron, he

was conducted through dark ruined passages and up broken staircases, till up the fourth flight of stone steps he found the sheikh of whom he was in search in bed in a vaulted chamber. Land of Israel, p. 389. Cellars for storage are also found under the better class of houses.

6. In the rear of the court or on one side of it is the *reception-room*, where visitors are received by the master of the house. "It is often open in front, and supported in the centre by a pillar. It is generally on the ground floor, but raised above the level." Fairbairn's Bible Dict. All the circumstances of the evangelic narrative agree with the supposition that this was the room in the high priest's palace where Jesus was arraigned. It was open in front, and not much raised above the pavement of the court where Peter was "without in the palace" warming himself by the fire; so that Peter could see the Saviour, and the Saviour could turn and look upon Peter. Luke 22:61. The whole situation is well described by Robinson (Harmony of the Gospels, §144): "An oriental house is usually built around a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a small wicket for single persons, kept by a porter. In the text" (Matt. 26:57, 58, 69-75 and the parallel passages) "the interior court, often paved or flagged, and open to the sky is the *hall* (*aule*, Luke 22:55) where the attendants made a fire; and the passage beneath the front of the house, from the street to this court, is the *porch*" (*proaulion* or *pulon*, Matt. 26:71; Mark 14:68). "The place where Jesus stood before the high priest, may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court; such rooms, open in front, being customary. It was close upon the court; for Jesus heard all that was going on around the fire, and turned and looked upon Peter. Luke 22:61." That it was in such a room that our Lord ate his last passover with his disciples is more doubtful. It is called simply a *large chamber* (Greek *anagaion*, a term used only in the present connection, Mark 14:15; Luke 22:12), which is not necessarily



identical with either the room just described or the *upper chamber* on the roof (*huperöön*, see below). Oriental houses are also furnished with *guest chambers* fitted up in the best style which the means of their owners will allow; often paved with marble or colored tiles, with a fountain in the centre, and a raised platform (*divan*) on each of three sides, with mattresses and cushions at the back. In addition to this the ceilings are often richly panelled and ornamented. There are usually no special bedrooms in eastern houses. A low divan raised round the sides of the room serves for seats by day and for sleeping by night. It should be noticed that the *corner of the divan* is the place of honor, which the master never quits in receiving strangers.

7. From the court to the roof or upper stories there are sometimes two flights of *stairs*; but from the galleries upward a single flight generally suffices. Jehu was proclaimed king on the top of the stairs, where those assembled in the court below could witness the transaction. 2 Kings 9:13. It is only in the humblest class of dwellings that the roof is reached by a ladder from the outside. The *windows* are without glass, but have a lattice which can be opened or shut at pleasure. This furnishes fresh air, while it shelters those within from the sun. Most of the windows look into the court within the house; but one or more open outwardly, projecting considerably beyond the lower part of the building, so as to overhang the street. When the lattice is closed those within can look out without being themselves visible. Judg. 5:28; 2 Sam. 6:16. When Jezebel "painted her face, and tired her head, and looked out at a window" (2 Kings 9:30), the window was manifestly open. Through this the eunuchs within looked out to Jehu, and at his command threw down their mistress. The chamber in Daniel's palace at Babylon had several windows, which he left open when he prayed, that his acts of worship might not be concealed. Dan. 6:10. "The projecting nature of the window, and the fact that a divan or raised seat encircles the interior of each, so that usually persons sitting in the window are seated close to the aperture, explains how Abaziah may have fallen through the lattice

of his upper chamber (2 Kings 1:2), and Eutyclus from his window-seat (Acts 20:9), especially if the lattices were open at the time." Fairbairn's Bible Dict.

8. The *roofs* of oriental houses are flat and made of various materials. "The flat roofs of the houses in this region [Lebanon] are constructed," says Robinson (Bib. Res. 3, p. 39), "by laying, first, large beams at intervals of several feet; then rude joists; on which again are arranged small poles close together, or brushwood; and upon this is spread earth or gravel rolled hard. This rolling is often repeated, especially after rain; for these roofs are apt to leak. For this purpose a roller of stone is kept ready for use on the roof of every house. Grass is often seen growing on these roofs;" and again (p. 44): "The roof was of the usual kind, supported by rude props. It rained heavily during the night; and the water found its way through upon us. Quite early in the morning we heard our host at work rolling the roof; and saw the same process going on with other houses. Goats, also, were cropping the grass growing on several roofs." Similar is Thomson's description (vol. 2, p. 7): "The materials now employed are beams about three feet apart, across which short sticks are arranged close together, and covered with the thickly matted thorn-bush called *bellan*. Over this is spread a coat of stiff mortar, and then comes the marl or earth which makes the roof." Roofs of an inferior kind are formed of palm-leaves, cornstalks, reeds, etc., covered with a layer of earth. These flat earthen roofs furnish, as the above accounts show, but a poor protection against a heavy rain-storm. They soon become thoroughly soaked through, and begin to drip upon those underneath. "This continual dropping—tuk, tuk—all day and all night, is the most annoying thing in the world, unless it be the ceaseless clatter of a contentious woman." Thomson, vol. 1, p. 453. It is to this "continual dropping" of water through the roof to which Solomon has reference when he says (Prov. 27:15): "A continual dropping in a very rainy day and a contentious woman are alike;" and again (Prov. 19:13): "The contentions of a wife are a continual dropping."

It is easy to understand how grass can spring up on an oriental house-top during the rainy season, and how certainly it must wither and die as soon as the dry season sets in. Psa. 129 : 6, 7.

The account given by the evangelists of the healing of the paralytic (Mark 2 : 3, seq. ; Luke 5 : 18, seq.) naturally raises in the reader's mind two questions : (1.) How did those who bore the sick man get access to the roof ? Not apparently by the stairs within the court, for that was filled by the throng. They could, however, easily reach it from a neighboring roof ; and this supposition is more probable than that the stairs were on the outside of the house, where they are rarely placed "except in mountain villages, and where roofs are but little used." Thomson, vol. 1, p. 53. (2.) How could they safely uncover the roof above such a crowd ? That they did this is plain from the narrative. Mark says that "they uncovered the roof where he was, and having dug through" (so the original reads), "they let down the bed wherein the paralytic lay." According to Luke they "let him down through the tiles with his couch." The couch was merely a quilt well padded ; and the roof a covering of tiles, over which we may suppose that a layer of earth was spread. It was no difficult work to scrape away the earth and remove the tiles and cross-pieces on which they rested over a space sufficient to admit the descent of the couch, without danger to those who stood below. See Thomson, vol. 2, pp. 6-8.

8. The *uses* made of the roof by the orientals are almost innumerable. "During a large part of the year the roof is the most agreeable place about the establishment, especially in the morning and evening. There multitudes sleep during the summer, in all places where malaria does not render it dangerous. This custom is very ancient." Thomson, vol. 1, pp. 49, 50. It is also a place for social intercourse and for meditation and prayer. When Samuel and Saul had come down from the high place into the city, they communed together on the roof of the house. "And they arose early : and it came to pass as the morning dawned that Samuel called to Saul upon the roof" (that is, called from below to Saul, who was upon the roof, and had slept there, perhaps in the "upper chamber" erected upon it), "saying, Up, that I may send thee away." David walked on the roof of his house for refreshment at eventide (2 Sam. 11 : 2) ; Peter went upon the house-top to pray (Acts 10 : 9) ; and the people in Nehemiah's day made booths upon the roofs of their houses at the feast of tabernacles (Neh. 8 : 16). Idolaters also celebrated



their rites on the roofs of houses and upper chambers. Zeph. 1:5; Jer. 19:13; 2 Kings 23:12. The roof also serves a variety of domestic purposes. Rahab hid the two spies on her roof "with the stalks of flax which she had laid in order upon the roof." Josh. 2:6. Here in modern times "the farmer suns his wheat for the mill, and the flour when brought home, and dries his figs, raisins, etc., etc., in safety both from animals and from thieves." Thomson, vol. 1, p. 49. It is a matter of course that in times of public excitement, the people should throng to the roofs of their houses to watch the progress of events. Isa. 22:1.

The roof of the temple of Dagon at Gaza was capable of holding three thousand persons, and it was so constructed that they who were upon it could see what was going on in the area of the temple below. It is manifest, therefore, that it did not cover the whole temple. It was probably a wide gallery or tier of galleries one above another, projecting far into the temple, and supported in front by a row of pillars, the two middle pillars, on which the greatest weight rested, being near together. When these were pulled down, the central part fell, and carried down with itself the whole gallery, loaded as it was with the weight of three thousand persons.

9. A place of such constant resort as the oriental roof needs *battlements* for the protection of those upon it. The law of Moses made the building of these an imperative duty: "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence." Deut. 22:8. "Upper chambers" (Heb. *alîyôth*) are also erected upon the roof. Robinson says: "We were admitted to the top of a sheikh's house [at Tullûzah] to take bearings. The house was built around a small court, in which cattle and horses were stabled. Thence a stone-staircase led up to the roof of the house proper; on which, at the northwest and southeast corners, were high single rooms like towers, with a staircase inside leading to the top." Bib. Res., vol. 3, p. 302. Such an upper chamber on the roof is peculiarly cool and comfortable. Samuel would naturally assign it to Saul as his lodging-place during the night. Besides these upper chambers, Robinson mentions (Rib. Res., vol. 1, p. 213), as a mode of building appa-

rently peculiar to Judea, small domes on the roofs, sometimes two or three to each house. He did not notice this north of Nābulus.

In our Saviour's prediction of the overthrow of Jerusalem, when the time for escape has come, he admonishes him that is upon the housetop not to come down to take anything out of his house. Matt. 24:17. This may mean either that in descending within the court from the roof to the street he shall not stop to enter any apartment for the purpose of carrying away his effects, or that he shall pass from his own roof to the next, and so on by the most speedy route to the city gate.

The housetop is in the East the place for public proclamations. "At the present day, local governors in county districts cause their commands thus to be published." Thomson, vol. 1, p. 51. It is with allusion to this practice that our Lord says (Matt. 10:27): "What I tell you in darkness, that speak ye in light; and what ye hear in the ear"—whispered into the ear—"that preach ye upon the housetops;" and (Luke 12:3): "That which ye have spoken in the ear in closets, shall be proclaimed upon the housetops;" where proclaiming from the housetops means simply proclaiming in the most public manner.

10. Oriental houses have no *chimneys*. When the fire is made in the court, as on the occasion of our Lord's trial (Luke 22:55), the smoke escapes into the open air. Within the house the fire-place (which is a mere indentation in the floor, like a pan or basin, to hold the ashes) may be in any part of the room, with a small hole in the roof as a vent for the smoke; or it may escape by the doors and windows. Robinson, Bib. Res., vol. 3, pp. 40, 44. The nearest approach to a chimney which Robinson noticed was "a hearth in one corner, with a funnel over it for the smoke." Bib. Res., vol. 3, p. 60. The monarchs and nobles of Judah and Israel had *summer-houses* and *winter-houses* (Jer. 36:22; Amos 3:15), which were not necessarily distinct structures, like the summer and winter residences of the Persian kings; but may have been different sections of the same palace. The *summer loft* of Eglon (Judg. 3:20), called also the *summer chamber* (ver. 24) was an upper room, probably the upper chamber on the roof already described.

The houses of Egypt have a hollow frame on the roof open to the north to receive the cool breeze from that quarter, whence it is conducted by pipes to the different apartments of the house.

11. The *materials* of eastern houses vary with their quality. Where stone is abundant, as in the larger part of Palestine, houses of the better class are constructed of it. In the absence of stone, bricks, more commonly unburned, are employed; but thousands of dwellings in Palestine have only mud walls, which, when neglected, speedily crumble into an undistinguishable mass of ruins. Such houses were as common in ancient times as they are now, especially on the Mediterranean plain where stone is wanting. Owing to the scarcity of timber, wood is not now employed in Palestine for the framework and covering of houses, nor was it in ancient times, the use of it in ordinary buildings being dispensed with as far as possible. Ceilings of cedar were a part of the ostentation for which Jeremiah reproached the king of Judah. Chap. 22:14, 15. We have seen, in the case of Solomon's temple (Chap. 2, No. 32), what an immense amount of labor was bestowed upon the foundation. At the present day, all who are able to do so dig deep and lay the foundation of their houses on the rock. Our Saviour's figure, drawn from the two houses built one upon the rock and the other on the sand (Matt. 7:24-27; Luke 6:47-49), was doubtless suggested by examples in actual life. It might easily happen that an improvident man, constructing in the dry season his frail tenement of unburnt bricks or mud, would build upon the sand, only to be swept away with it by the winds and torrents of winter.

In Egypt sun-dried bricks were the common material for private edifices. Those made of pure clay needed no straw; but those formed of the Nile mud had not sufficient tenacity without the addition of straw. Exod. 5:7, seq. The Israelites, as a nation of slaves, were extensively employed in brick-making. The monuments contain representations of the whole process, superintended by task-masters with rods. Bricks were also employed to some extent among the ancient Israelites in Palestine (Isa. 9:10), but their use does not seem to have been common except on the Mediterranean plain, most of which was in possession of the Philistines. The Assyrians and Babylonians also used bricks for building purposes. In Babylonia burned and sun-dried bricks were both employed; the former especially for the paving of floors and courts, the casing of massive walls, and wherever strength and durability were required. The burned bricks were cemented with hot bitumen. Herodotus thus describes the manner



in which the walls of Babylon were built: "As fast as they dug the moat [the great moat around the walls] the soil which they got from the cutting was made into bricks, and when a sufficient number were completed they baked the bricks in kilns. Then they set to building, and began with bricking the borders of the moat, after which they proceeded to construct the wall itself, using throughout for their cement hot bitumen, and interposing a layer of wattled reeds at every thirtieth course of the bricks." Book 1, chap. 179. All this illustrates the scriptural account of the materials used in building the tower of Babel. Gen. 11 : 3. In Assyria they had no bitumen, and there baked bricks were less used. The ancient bricks were much larger than those employed in modern times, as the samples in all our museums show. The burned bricks, as well as the stone slabs employed in building, are covered with cuneiform inscriptions, and vast numbers of them bear the name of Nebuchadnezzar.

12. Among the *appointments* of an oriental house, the *divan* or raised seat around the borders of the room occupies a conspicuous place. In the houses of the wealthy, the divans are floored and adorned with marbles inlaid in patterns. These serve for seats by day, and on them they place their beds by night. Among the ancients bedsteads of iron and other materials were not unknown. Og's bedstead was of iron (Deut. 3 : 11), Amos speaks of beds of ivory (chap. 6 : 4), and bedsteads of various patterns are represented on the Egyptian monuments. But the bed in common use was simply a mattress with a pillow, that could be spread anywhere as convenience required. Carpets and mats, curtains and awnings, abound in the better class of oriental houses. The monuments of ancient Egypt exhibit stools, chairs, and tables, as well as couches; but such articles are not common at the present day, and perhaps never were except among the rich and luxurious. In describing a house at Tibnîn, Robinson says (Bib. Res., vol. 3, p. 60): "In our room was a single wooden chair, of the rudest and most ordinary kind; a wonder in this region, and probably procured with a view to the entertainment of Franks." The oriental fashion is to sit on the divan with the lower limbs crossed.

13. The forbidding aspect of the *streets* in oriental cities, owing partly to their narrowness and filth and partly to the absence of windows opening into them from the houses, has

already been noticed. Where the ground is level and the houses are of the same height, one may easily pass over the roofs from one house to another. Before the invention of gunpowder, *walls* with *gates* and *bars*, and *towers* upon them at intervals, were indispensable. Although of little value in modern warfare, they remain in multitudes of cases as monuments of the past. The references to these walls and gates are very numerous in Scripture; but their use will best be considered under another division of this work.

## CHAPTER XVII.

## DRESS AND PERSONAL ORNAMENTS.

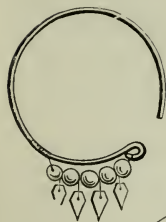
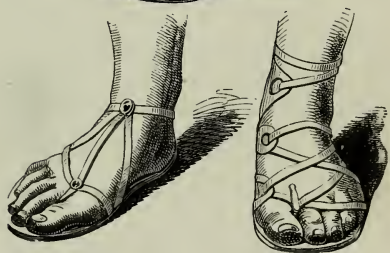
1. WE here confine ourselves to an account of the ordinary garments of the Hebrews. Those belonging to priestly and military attire will be considered elsewhere. Of the dress of the ancient Israelites we have only incidental notices in Scripture. Omitting minute details, we give a brief description of those in daily use. The general form of these may be gathered, as in the case of oriental houses, from the Egyptian and Assyrian monuments, from the notices of ancient writers, and especially from the articles of modern apparel now in use in these regions. "With the exception of the foreign Turkish costume, and the modifications thereof, and with certain local exceptions, chiefly in mountainous regions, it may be said that there is one prevailing costume in all the countries of Asia between the Tigris and Mediterranean, and throughout Northern Africa, from the Nile to Morocco and the banks of the Senegal." Alexander's Kitto. The substantial identity of this costume with that of the ancient Israelites and their neighbors cannot be reasonably doubted. In its loose and flowing character it differs strikingly from our western style of dress. Many articles of apparel or ornament are mentioned by the sacred writers, particularly in reference to female attire; but there are three garments that deserve especial notice, which, for want of more exact terms, we may call the *tunic* or *frock*, the *robe*, and the *mantle* or *outer garment*. Of these three, two only, the first and the last, with the girdle and sandals, appear to have been customarily worn by the masses of the people.

2. The *tunic* or *frock*. (*kethoneth*, generally but inappropriately rendered *coat* in our version) was a shirt or frock worn next to the skin. It might be of any material—leather, haircloth, wool,





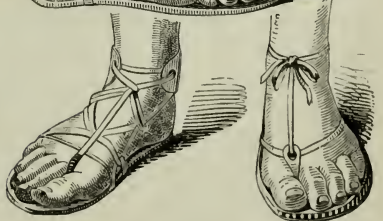
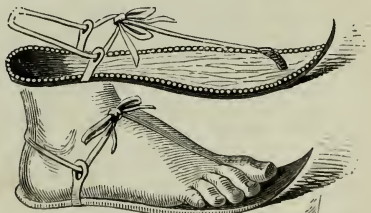
EASTERN DRESSES.



EAR AND NOSE RINGS.



HORNS.



SANDALS.



cotton, linen—and was of various lengths. In its simplest form, as represented on the monuments, it was without sleeves, reaching about to the knees, but sometimes to the ankles. A more costly kind, worn by the better classes, extended to the ankles, and also had sleeves. The tunic was common to men and women (2 Sam. 13:18; Cant. 5:3), probably with some distinction of style and pattern for the different sexes.

In warm weather the tunic often forms the sole dress of the lower classes. Persons of higher rank may wear this garment alone within doors, but no respectable person appears out of doors or receives calls without an outer garment. The term *naked* seems to be occasionally applied to those who are clad with the tunic alone. Isa; 20:2-4; Micah 1:8; perhaps also John 21:7.

The tunic which Jacob gave to Joseph (Gen. 37:3) is rendered in our version, after the Septuagint and Vulgate, *a coat of many colors*. But in 2 Sam. 13:18, where the Hebrew expression is the same, the Greek and Latin give a *sleeved tunic*; and this is the rendering generally preferred by biblical scholars. It is not certain, however, that this was the proper tunic worn next to the skin. That of Tamar seems to have been the *robe* to be presently described. It is remarkable that Herodotus (book 7, chap. 61) describes the Persians who took part in Xerxes' expedition against Greece as having about their bodies *sleeved tunics of divers colors*.

3. An essential accompaniment of the tunic was the *girille*, worn alike by men and women, and made of very different materials. Girdles of the plainest kind were made of leather. 2 Kings 1:8; Matt. 3:4; Mark 1:6. Those of a finer quality were made of linen (Jer. 13:1; Ezek. 16:10), and frequently adorned with gold and gems. Dan. 10:5; Rev. 1:13; 15:6. In a word, the girdle was anciently, as it is now, an article of apparel on which much ornament could be lavished. The high priest's girdle was "of gold, of blue, and purple, and scarlet, and fine linen." Exod. 28:8. Costly girdles, especially military girdles, were sometimes given as presents. 1 Sam. 18:4; 2 Sam. 18:11. Girding up the loins everywhere in Scripture represents preparation for activity. "The orientals dress," says Robinson (Lex.



New Test.), "in long loose robes flowing down around the feet; so that when they wish to run, or fight, or apply themselves to any business, they are accustomed to bind their garments close around them." Hence the direction to the Israelites that they should eat their first passover in Egypt with their loins girded, their shoes on their feet, and their staff in their hand, ready to commence their journey at any moment. Exod. 12:11. So also Elijah girded up his loins to run before Ahab's chariot (1 Kings 18:46); Gehazi to go in haste from Mount Carmel to Shunem (2 Kings 4:29); and the young prophet to go at Elisha's bidding to anoint Jehu (2 Kings 9:1). But it was not simply convenience of labor and travel that was accomplished by the girdle. It added strength also and capacity of endurance, especially the military girdle. Hence we can readily understand how the act of girding up the loins was employed metaphorically to represent vigor, physical and mental, as well as preparation for active service, especially spiritual preparation and watchfulness. Job 12:18; 38:3; Isa. 22:21; Luke 12:35; 1 Pet. 1:13. In Isa. 11:5, righteousness is, by a beautiful figure, represented as the girdle of the Messiah's loins; and in Ephes. 6:14, the apostle makes truth the Christian soldier's girdle.

In 2 Sam. 20:8, Joab's sword girdle is apparently distinct from the girdle of his garment; that is, it is a sword belt. The girdle seems to have served for carrying various articles, as a writer's inkhorn (Ezek. 9:2, where the Hebrew reads *a writer's inkhorn upon his loins*, apparently attached to his girdle), and probably pouches and other necessary things. See Jahn's *Archæology*, §121.

4. The *robe* (*mê'ûl*, sometimes rendered *mantle* in our version) was a sort of second tunic, fuller and more flowing, worn over the first and reaching to the feet. It was made of linen, and was ordinarily destitute of sleeves. Josephus describes the high priest's robe as consisting not of two pieces sewed together, but of a single piece woven quite around its whole length, with a slit for the head in the direction from the breast to the back between the shoulders, and with slits also for the armholes. *Antiq.* 3. 7. 4. The seamless coat of our Saviour (called *tunic* by John,

chap. 19 : 23, a term applied also by Josephus to the high priest's robe) was evidently woven in the same way. The robe does not appear to have been worn by the masses, but only by persons in the higher walks of life. Besides the notices of the high priest's robe (Exod. 28 : 31, etc.), it is mentioned as worn by Job and his three friends (Job 1 : 20; 2 : 12); by Samuel (1 Sam. 2 : 19; 28 : 14); by Saul and Jonathan (1 Sam. 15 : 27; 18 : 4; 24 : 4); by David when he danced before the ark (1 Chron. 15 : 27); by Ezra (Ezra 9 : 3, 5); by the princes of the sea (Ezek. 26 : 16); and by kings' daughters when it was furnished with sleeves (2 Sam. 13 : 18). With these notices agree also the figurative uses of the word. Job 29 : 14; Psa. 109 : 29; Isa. 59 : 17; 61 : 10.

5. The *outer garment* or *mantle* (*simlah* or *salmah*, frequently rendered *cloak* in our version) was, like the tunic, an indispensable article for all classes. It was simply a square piece of cloth, varying in size and quality, worn on the body by day, and used as a covering by night. Hence the law forbidding the creditor to keep the debtor's outer garment over night when taken as a pledge: "If thou at all take thy neighbor's mantle to pledge, thou shalt deliver it unto him by that the sun goeth down; for that is his only covering; it is his mantle for his skin: wherein shall he sleep?" Exod. 22 : 26, 27; Deut. 24 : 13. The *wide mantle* (*aidlereth*) is mentioned as a rich outer robe of Babylonian origin (Josh. 7 : 21, 24), and as worn by the king of Nineveh (Jonah 3 : 6). It might be also a rough garment of hair (Gen. 25 : 25), and worn by prophets (1 Kings 19 : 19; 2 Kings 2 : 8, 13, 14; Zech. 13 : 4). The precise difference between this and the common outer garment (*simlah*) cannot be determined.

The corresponding female garment (or at least a variety of it) seems to be that named *mitpahath*, *wide mantle*. In Ruth 3 : 15 it is rendered *veil*, but in the margin *sheet*, or *apron*. In Isa. 3 : 22 it is rendered *wimple*, an old English term for a sort of veil or hood, "formerly worn as an out-door covering, and still retained in the dress of nuns in conventual costume." Webster. But the use to which Boaz put it indicates more naturally a wide outer garment, which was so far forth a veil as that the whole body, the face included, might be wrapped in it.

A writer in Alexander's *Kitto* (Art. *Dress*) describes three kinds of outer garments worn by the Arab tribes: (1.) The *abba*, a cloak made of wool and hair, of various degrees of fineness, "altogether shapeless, being like a square sack, with an opening in front, and with slits at the sides to let out the arms. The Arab who wears it by day sleeps in it by night, as does also the peasant by whom it has been adopted;" (2.) The *burnus* (more generally worn by the Arabs of North Africa), a woollen cloak not unlike the *abba*, but furnished with a hood; (3.) The *haik*, a large woollen blanket, either white or brown, and in summer a cotton sheet (usually blue or white, or both colors together). Putting one corner before over the left shoulder, the wearer brings it behind, and then under the right arm, and so over the body, throwing it behind over the left shoulder, and leaving the right arm free for action."

*Linen breeches* or *drawers* were worn by the priests in their ministrations (Exod. 28:42; Lev. 6:10; 16:4; Ezek. 44:18); but they are not mentioned elsewhere, and seem to have been unknown in daily usage.

6. The oriental *shoe* (of our version) is a *sandal* made of leather, skin, felt, wood, etc.; protecting simply the sole of the foot, and bound to it by thongs. On the Egyptian monuments the sandals are usually represented as turned up at the toe; but some forms are rounded and pointed. Assyrian sandals sometimes encased simply the heel and sides of the foot. Modern oriental ladies bestow much attention upon their slippers, embroidering them with flowers and other figures wrought in silk, silver, and gold. The same care seems to have been given by Hebrew women of rank and wealth to their sandals. Cant. 7:1; Ezek. 16:10. Compare Judith 10:4; 16:9. The stranger, upon entering an oriental house, was met by a servant who unloosed the latchet of his sandals, removed them, and brought water to wash his feet. Gen. 18:4; 19:2; 43:24; 1 Sam. 25:41. As the offices belonged to the lowest among the servants, the performance of them naturally became the symbol of humility. So John the Baptist said of the Saviour: "He that cometh after me is mightier than I, whose shoes I am not worthy to bear;" "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose" (Matt. 3:11; Mark 1:7; Luke 3:16); and so afterwards the Saviour washed the feet of his disciples, as an example that they should



do likewise (John 13 : 4, seq.). Among the qualifications which entitled a widow to be "taken into the number" (enrolled for special service in the church, and probably also for maintenance in part), it is required that she shall have washed the feet of strangers. 1 Tim. 5 : 10. Upon entering a room, the orientals always remove their sandals. No one can pass the threshold of a sanctuary till he has first laid aside his shoes. Robinson, *Bib. Res.*, vol. 2, p. 36. In general the eastern people remove their shoes where we uncover the head, as a mark of reverence. So Moses before the burning bush, and Joshua before the captain of the Lord's host, receive the command: "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." Exod. 3 : 5; Josh. 5 : 15. In accordance with the spirit of this command, the priests in the temple are said to have officiated barefoot.

We learn from Ruth 4 : 7 that it was anciently a custom among the Israelites that the seller should give his sandal to the buyer as a ratification of the bargain. So Elimelech's kinsman, when he transferred to Boaz his hereditary field and the rights connected with it, drew off his shoe and gave it to Boaz, as a sign of the transfer. The same custom is said to have prevailed among the Indians and ancient Germans. Keil, *Archæologie*, vol. 2, p. 66, and the authorities there quoted. The same symbolic act, in a somewhat modified form, appears elsewhere. When a man refused to marry the widow of his deceased brother, she was to draw off his shoe in the presence of the magistrates, and spit in his face. Deut. 25 : 5, seq. By this act of unloosing the shoe "she divested him of the place which he held towards her and the deceased brother, or towards the ancestral house." Keil, *ubi supra*.

The Psalmist says (Psa. 60 : 8; 108 : 9): "Over Edom [or, upon Edom] will I cast my shoe." This cannot have been as a symbol of possession, in accordance with the custom just referred to; for that custom would make it rather a symbol of demitting his right over Edom. The modern commentators render: "Upon Edom [into Edom's hands, considered as a menial servant] will I cast my shoe;" namely, that it may be borne by him; and this agrees well with the context, which may be thus rendered: "Gilead is mine, and Manasseh is mine; Ephraim is also the defence of my head [that is, my helmet]; Judah is my sceptre; Moab is my wash-basin; upon Edom will I cast my shoe," etc. While Ephraim and Judah have honorable stations under him, menial offices are assigned to Moab and Edom.

7. The Egyptian men shaved the *hair* of the head and the *beard*, as we learn from the monuments and the testimony of ancient writers. To let the hair and beard grow was with them a sign of mourning. Herodotus, 2. 36. In accordance with this usage Joseph, when called to stand before Pharaoh, "shaved himself and changed his raiment." Gen. 41 : 14. The Egyptian women wore their natural hair long and plaited, reaching down over their shoulders. Many female mummies have been found with the hair thus plaited, and in a good state of preservation. Wilkinson, *Ancient Egyptians*, chap. 10. The Hebrews, in common with the Assyrians and orientals generally, wore their beard long, and trimmed it with care, neglecting it or plucking it out only in times of deep affliction. 2 Sam. 19 : 24; Ezra 9 : 3. To shave or mar the beard was a great indignity (2 Sam. 10 : 4-10; 1 Chron. 19 : 3-5); and no one was permitted to touch the beard except intimate friends in the act of kissing (2 Sam. 20 : 9).

The *head-dress* of the Assyrian men and of the Egyptians of both sexes is familiar to us from the monuments. Respecting the form of the various coverings and ornaments of the head worn by the ancient Hebrews, we have almost no definite information. We only know that the noble and rich bestowed much care and lavished much wealth upon them; and that hence the *crown* and the *diadem* are in the Old Testament standing symbols of dignity and honor. Job 29 : 14; 31 : 36; Prov. 4 : 9; 12 : 4; 16 : 31; Isa. 28 : 5; 62 : 3; Jer. 13 : 18; Ezek. 21 : 26. In the New Testament the crown represents the royal dignity of the redeemed in heaven. 1 Cor. 9 : 25; 2 Tim. 4 : 8; Jas. 1 : 12; 1 Pet. 5 : 4; Rev. 2 : 10; 3 : 11.

8. As appendages to the apparel of men, we may notice: (1.) The *staff*, so frequently mentioned in Scripture as the traveller's companion. Gen. 32 : 10; 38 : 18, 25; Exod. 12 : 11; 1 Sam. 17 : 40; 2 Kings 4 : 29; Zech. 8 : 4; Mark 6 : 8; etc. (2.) The *signet* or *seal*. This was suspended by a cord from the neck over the breast (Gen. 38 : 18, 25—where we should translate: "Thy signet, and thy cord, and thy staff;" Cant. 8 : 6); or it was attached to the ring, as in the case of the signet rings of monarchs

(Gen. 41 : 42; Esth. 3 : 10, 12; 8 : 2; Jer. 22 : 24). The monarch's seal attached to any ordinance was his signature giving it validity. Hence the delivery of the king's seal to one of his subjects, as that of Pharaoh to Joseph (Gen. 41 : 42); that of Ahasuerus to Haman and afterwards to Mordecai (Esth. 3 : 10, 12; 8 : 2), invested him with the right of acting authoritatively in his monarch's name. It was the custom also at the same time to clothe the royal favorite with official robes, in token of his exaltation (Gen. 41 : 42; Esth. 8 : 15; Dan. 5 : 29); and when he was removed from office these were given to his successor (Isa. 22 : 21). (3.) The *necklace* of gold or precious gems, worn only by men of high rank. Gen. 41 : 42; Dan. 5 : 29. In allusion to this usage, the psalmist says of rich and powerful sinners (Psa. 73 : 6): "Pride compasseth them about as a chain; violence covereth them as a garment;" that is, they glory in their pride and violence, as in a golden necklace or a sumptuous garment; and Solomon commends to the young man his instructions as an ornament of grace to his head, and chains about his neck (Prov. 1 : 9; 3 : 22).

9. The *veil* is peculiarly an article of female apparel, in use from very ancient times. The concealment of the female face was not enforced among the ancient Hebrews as rigidly as it is now in Mohammedan regions; yet the etiquette in this respect was stricter than among us. In their ordinary life, the women seem to have had their faces uncovered. Gen. 12 : 14; 24 : 16; 26 : 7. Rebecca travelled with her face unveiled, but when she saw Isaac approaching, "she took a veil and covered herself." Gen. 24 : 65. The bride of Solomon's song goes forth into the streets of the city veiled (Cant. 5 : 7); and though the whole description be allegorical, it still represents the standing usage for women of her rank and in her circumstances.

The muslin veil, which conceals the whole face except the eyes, and reaches nearly to the feet, is now a regular part of an Egyptian lady's attire, whenever she appears on the street; but the ancient Egyptian monuments represent the women without veils. It may be that Tamar veiled herself for the purpose of concealment, while she indicated her assumed character by sitting in an open place by the way. Gen. 38 : 14. Concerning the different forms of veils, see below.



10. The following passage from Ezekiel (chap. 16:10-13) contains a gorgeous portraiture of the apparel of a noble Hebrew woman: "I clothed thee also with broidered work" (garments embroidered with needlework), "and shod thee with badgers' skin" (see above, Chap. 7, No. 28), "and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy nose" (marginal rendering), "and ear-rings in thine ears, and a beautiful crown upon thy head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen and silk, and broidered work."

Isaiah gives also (chap. 3:18-24) a *catalogue* of the articles of female ornament employed in his day by the luxurious daughters of Zion. We notice in order each term, giving first the word employed in our version, and adding a brief account of the article so far as anything can be determined concerning it:

*Tinkling ornaments about their feet—ankle bands*, for the use of which see below under *ornaments of the legs*.

*Cauls—caps of network*. But many prefer the rendering *sunlets*, ornaments resembling *little suns* worn upon the neck, and this agrees well with the next term.

*Round tires like the moon—crescents*, little moons worn as an ornament on the neck; worn also on the necks of men and of camels. Judg. 8:21, 26.

*Chains—rather ear-drops*.

*Bracelets—worn round the arms and wrists*.

*Mufflers—veils*. The corresponding Arabic word denotes, according to Freytag, "a species of veil consisting of two parts, which is fastened over the eyes by means of clasps; one part being thrown back over the head, and the other part hanging down over the breast, so as to cover the lower part of the face." This is probably a near representation of the Hebrew veil denoted by the corresponding word.

*Bonnets—head-dresses*, probably of various forms.

*Ornaments for the legs—generally understood of the ankle-chains* attached to the *ankle-bands* mentioned above, which the oriental women employed to give themselves a short mincing step. See ver. 16 of this chapter.

*Head-bands—rather girdles*.

*Tablets—literally, houses of the soul or of breath; and rightly interpreted to mean boxes of perfume*.







*Ear-rings*—a rendering supported by high Jewish authority; but many prefer the signification *amulets*, that is, gems or metallic plates inscribed with magical forms of words, and superstitiously used as charms.

*Rings*—*signet-rings*, as the Hebrew word denotes.

*Nose-jewels*—a common oriental ornament.

*Changeable suits of apparel*—holiday suits worn on special occasions.

*Mantles*—*wrappers*, as the Hebrew word signifies; apparently a wide outer garment that could be wrapped over the whole body. See Hartmann's Hebrew Bide, vol. 3, p. 310.

*Wimples*—see above under No. 5.

*Crisping pins*—rather *purses*.

*Glasses*—small metallic mirrors carried in the hand. Some understand the word of fine transparent vestments.

*Fine linen*—probably *female tunics* or *chemises* of fine materials.

*Hoods*—*turbans* wound round the head; worn also by men of rank. Isa. 62 : 3; Zech. 3 : 5.

*Veils*—probably a thin gauze-like covering thrown over the other apparel. It may have contained, in part at least, the "brodered work" referred to by Ezekiel.

*Sweet smell*—that coming from perfumes and fragrant ointments.

*Girdle*—the ornamental girdle worn around the dress. Instead of this shall come the *cord* or *rope* (so the Hebrew should be rendered) with which they are led away as captives.

*Well-set hair*—probably *braided locks and curls*, in the place of which is to come *baldness*.

*Stomacher*—perhaps a wide flowing holiday mantle, in the place of which was to come a *girding of sackcloth*.

The practice of *painting the eyebrows* has prevailed among oriental women from very ancient times. Among the Hebrews, however, if we may judge from the notices of it which we find in the Old Testament, it seems to have been regarded as a meretricious art. When Jezebel prepared herself to defy Jehu, "she put her eyes in painting" (marginal rendering), "and tired her head, and looked out at a window" (2 Kings 9 : 30); Jeremiah, comparing Judah to an adulterous woman, says: "Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rendest thine eyes with painting, in vain shalt thou make thyself fair: thy lovers will despise thee, they will seek thy life" (Jer. 4 : 30); and Ezekiel, employing the same figure, says (chap. 23 : 40): "For whom thou didst

wash thyself, paintedst thy eyes, and deckedst thyself with ornaments.”

The paint of the ancients (*pûk*) is said to have been a black powder consisting of a preparation of antimony. The modern Egyptian women prepare a like black powder from various materials. They apply it with a small probe of wood, ivory, or silver, first moistened and then dipped in the powder, and drawn along the edges of the eyelids. The effect is said to be an apparent enlargement of the eye and a heightening of its expression.

*Horns* made of gold or silver are used at the present day among the Druses of Lebanon (Thomson, vol. 1, p. 101); but there is no reason to suppose that such artificial horns constituted a part of the Hebrew woman's apparel. With the sacred writers the horn is simply a symbol of dignity and power. See 1 Sam. 2:1; Job 16:15; Psa. 75:4, 10; and especially 1 Kings 22:11.

11. The earliest *material* employed for clothing was the skins of animals. Gen. 3:21. In process of time men added cloth made of the hair of animals, of wool, of linen, and of cotton. All these articles were well known to the Egyptians, and of course to the Hebrews; but not *silk* (*meshi*) until the later days of their history. Silk is mentioned only in Ezek. 16:10, 13; for in Gen. 41:42, margin, and Prov. 31:22, the term employed denotes *linen*.

The term *cotton* does not occur in our version; yet the article was in use in Egypt from an early date. The mummy-wrappings, however, are of linen (Wilkinson on the Ancient Egyptians, chap. 9); and this, not cotton, seems to have been the dress of both the Egyptian and the Hebrew priests.

The Hebrews were forbidden to wear garments of mixed materials, woollen and linen. Lev. 19:19; Deut. 22:11. This precept connects itself immediately with others of the same kind—that they should not sow their vineyard with divers seeds, nor plough with an ox and an ass together. The object of these precepts, as is suggested by certain commentators, was apparently to inculcate reverence for the order and distinctions of nature. In the same spirit, and not merely to guard against

impurity, the two sexes were forbidden to exchange apparel (Deut. 22 : 5), and all unnatural practices were prohibited (Lev. 18 : 22, 23). The *fringes* on the borders of their garments, which became in later ages a matter of hypocritical ostentation (Matt. 23 : 5), were originally prescribed to the Israelites as a memorial that they were a holy nation consecrated to God's service (Numb. 15 : 38, 39). The *phylacteries* worn by the later Jews are little leathern cases containing texts from the law, written on strips of parchment, and worn on the forehead and left arm. They had their origin in the superstitious interpretation of Exod. 13 : 9, 16; Deut. 6 : 8, 9, and do not appear to have been in use till after the captivity. Here, as elsewhere, the Pharisees magnified the letter of the law, but lost its spirit.

12. Among the Hebrews, as among other nations, *white* was the symbol of purity, and also of prosperity and victory. 2 Chron. 5 : 12; Esth. 8 : 15; Eccl. 9 : 8; Rev. 3 : 4, 18; 7 : 9, 13; 15 : 6; 19 : 8, 14. *Sackcloth*, on the contrary, made of black hair, was the sign of mourning and affliction. Gen. 37 : 34; 2 Sam. 3 : 31; 1 Kings 20 : 31; etc. *Purple*, often associated with *blue* and *scarlet*, was the color appropriate to persons of rank. The Midianitish kings slain by Gideon were clad in purple raiment (Judg. 8 : 26); Nehemiah and Daniel, upon their exaltation, were clothed with garments of purple and scarlet (Esth. 8 : 15; Dan. 5 : 29); and Jeremiah ascribes to the statues of the heathen gods clothing of blue and purple (chap. 10 : 9). The blue and purple and scarlet colors employed about the curtains of the sanctuary and the dress of the high priest (Exod. chaps. 26, 27, 28) represented the dignity and excellence of God's service, as did also the preciousness of the materials.

Costly apparel contributed no inconsiderable part of the wealth of the orientals, and the gift of "changes of raiment" was with them a common token of honor. Gen. 45 : 22; Judg. 14 : 12, 13; 2 Kings 5 : 5.



## CHAPTER XVIII.

## THE PREPARATION OF FOOD AND MEALS.

1. FOR crushing the kernels of grain, or other substances used for food, the simplest apparatus consists of the *mortar and pestle*. Mortars are mentioned along with mills as used in the preparation of manna (Numb. 11:8), and in the bruising of wheat (Prov. 27:22): "Though thou bray the fool in the mortar among the bruised corn (compare 2 Sam. 17:19, where the same Hebrew word is rendered in our version *ground corn*) with the pestle, his folly will not depart from him."

The same mode of preparing grain for cooking prevails among the modern Arabs. Niebuhr (quoted in Smith's Bible Dict.) saw an Arab sailor on board a vessel take every afternoon the *durra* or millet necessary for a day's consumption and pound it upon a stone, of which the surface was a little curved, with another stone which was long and rounded. So also Thomson (Land and Book, vol. 1, pp. 134, 135) describes a man "braying wheat with a pestle in a mortar to make *kibby*, the national dish of the Arabs, and a very good one it is. Every family has one or more of these large stone mortars, and you may hear the sound of the 'braying' at all hours, as you walk the streets of the city." He adds the correct interpretation: "I suppose Solomon means that, if we pound a fool in a mortar, among wheat, with a pestle, into a batch of *kibby*, yet will not his foolishness depart from him." There is no occasion for assuming an allusion to a mode of putting criminals to death by pounding them in a mortar, a custom which is said to have existed in some oriental nations; but it certainly did not among the Hebrews.

2. For the more perfect trituration of grain, the *mill* is necessary. The ancient Hebrew mill, like that of the modern Arabs, was worked by hand. Oriental travellers describe it as consisting of two circular stones, from eighteen inches to two feet in diameter, and about half a foot thick. The lower stone is fixed, and rises by a slight convexity from the circumference to the centre. The upper, which turns upon it, is fitted to it by a cor-

responding concavity, has a hole in the centre through which the corn to be ground is admitted, and a handle by which it is turned upon the lower stone, and the grain thus crushed. The work of grinding is regarded as a menial employment, and is regularly assigned to women, but sometimes to male prisoners. God's threatening to the Egyptians was that he would slay all the first-born of Egypt "from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill"—that is, that sits behind it in the act of grinding. Exod. 11:5. The haughty daughter of Babylon is thus addressed by the prophet: "Come down, sit in the dust;" . . . "take the millstones and grind meal." Isa. 47:1, seq. She is to be carried captive, stripped of her royal apparel, and employed as a captive in grinding at the mill. So Samson, when taken captive by the Philistines, was deprived of his eyes, and made to grind in the prisonhouse (Judg. 16:21); as were the young men of Judah in a later age by the Babylonians (Lam. 5:13). These hand-mills are worked sometimes by one woman, sometimes by two. Where one is employed, she sits or squats before the mill, "pouring in corn with one hand and holding on to a peg in the stone with the other" (Osborn, *Palestine Past and Present*, chap. 22); or, according to Robinson (*Bib. Res.*, vol. 1, p. 485), she "turns the mill with both hands, feeding it occasionally with one." When the mill is worked by two women, they sit facing each other (Matt. 24:41); "both have hold of the handle by which the upper is turned round on the 'nether' millstone. The one whose right hand is disengaged throws in the grain as occasion requires through the hole in the upper stone, which is called the *rekkab* (rider) in Arabic, as it was long ago in Hebrew. It is not correct to say that one pushes it half round, and then the other seizes the handle. This would be slow work, and would give a spasmodic motion to the stone. Both retain their hold, and pull *to*, or push *from*, as men do with the whip or cross-cut saw." Thomson, vol. 2, p. 295. In the Saviour's day there were larger mills, worked by an ass. Hence the expression *ass-millstone* (*mulos onikos*, Matt. 18:6). The orientals grind every day.

Hence the sound of the millstone is a sign of the activity of life, as its absence is of the silence of desolation. "I will take from them," says Jehovah (Jer. 25:10), "the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle." Compare Rev. 18:22. In the beautiful allegorical description of old age (Eccl. 12:1-7), one of the marks of decay is that "the grinding women cease because they are few," and "the doors are shut in the street when the sound of the grinding is low;" that is, dies away. The millstones being thus in daily use, the Israelites were forbidden to take them in pledge: "No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge." Deut. 24:6.

Of Leviathan it is said (Job 41:24, ver. 16 of the Hebrew): "His heart is solid like a stone; yea, solid like the nether millstone" (not, *a piece of the nether millstone*); where the nether millstone seems to be chosen because of its fixed position.

3. The *kneading-troughs* of the Hebrews (Exod. 8:3; 12:34) appear to have been small wooden bowls, such as are represented on the Egyptian monuments; but some think that they consisted of pieces of leather, that could be drawn up into a bag by means of a running cord along the border, such as those in which the Bedouin Arabs prepare and often carry their dough.

4. The *bread* of the Hebrews was of two kinds, leavened and unleavened. On all occasions of haste unleavened cakes were prepared, and baked in the ashes, as was done by Sarah. Gen. 18:6. These are called from their shape *uggôth*, *round cakes*, and *unleavened round cakes*. Exod. 12:39. Having considerable thickness they would require turning; otherwise they would be dough on the one side, and burned on the other, as the prophet describes the Israelitish nation: "Ephraim is a cake not turned." Hosea 7:8.

Robinson describes the modern process as follows: "They"—the Arabs—"had brought along some flour, or rather meal of wheat and barley filled with chaff; of which they now kneaded a round flat cake of some thick-



ness. This they threw into the ashes and coals of a fire they had kindled; and after due time brought out a loaf of bread, as black on the outside as the coals themselves, and not much whiter within. After breaking it up small in a dish while still warm, they mixed it with some of the butter they had stolen, and thus made their meal." Bib. Res., vol. 2, pp. 117, 118. Again he says (*ibid.*, p. 262): "The men were baking a large round flat cake of bread, in the embers of a fire of camel's and cow dung. Taking it out when done, they brushed off the ashes and divided it among the party, offering us also a portion. I tasted it, and found it quite as good as the common bread of the country. They had no other provisions. These were men of Bethlehem; and this is the common fare of persons travelling in this manner." This last extract serves to illustrate a passage in Ezekiel (*chap.* 4 : 9-17), where the prophet is commanded to bake his bread "with dung that cometh out of man;" that is, with this dung as a fuel. Upon his remonstrance he is allowed cow's dung instead. Owing to the scarcity of wood, dried ordure is a common article of fuel in Palestine and the adjoining regions.

The unleavened bread used by the modern Jews at the pass-over consists of "very thin sheets, almost like paper, very white, and also very delicate and palatable" (*Robinson, Bib. Res.*, vol. 1, p. 223); and it probably represents with tolerable accuracy the paschal unleavened bread of ancient times. The question of the religious significance of unleavened bread will be discussed in another place.

The *leavened* bread of the orientals is also made in thin loaves, which are *broken*, not cut. Hence the common expression "to break bread."

5. Royal establishments had their *bakeries* (*Gen.* 40 : 1, *seq.*; *1 Sam.* 8 : 13), and *public ovens* existed in cities. The *street of the bakers* (*Jer.* 37 : 21) was evidently named from the public ovens found there; and such are also the ovens mentioned by Hosea (*chap.* 7 : 4, 6): "They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough until it be leavened;" "their baker sleepeth all the night"—while the dough is in process of being leavened; "in the morning it burneth as of a flaming fire." Such large ovens are now made of brick, and are not very dissimilar to our own. But, as a rule, each family baked in its own private oven, which

might be either portable or fixed. The *portable* oven was a large jar of stone, earthenware, or metal, about three feet high, heated by kindling within a fire of brush-wood, dried grass, or the stalks of thistles, weeds, flowers, etc. Matt. 6 : 30. When the fire had burned down, the thin cakes were applied to it inwardly or outwardly. Such ovens were in use anciently among the Egyptians, and are still common among the Bedouin Arabs. See in Smith's Bible Dict., Art. Bread. The *fixed* oven was a pit sunk in the ground, the sides being coated with clay or cement, and the bottom paved with stones. When it was heated, the dough might be plastered on its sides for a few moments in thin flaps, and then removed and eaten hot; or placed upon the stones at the bottom, and the mouth of the oven closed. Such ovens are common in Persia, and after the process of cooking is over, they furnish a genial warmth to the members of the household.

6. Other simple modes of cooking are in use now among the orientals, and doubtless were in ancient times. One of these is "a sort of pan of earthenware or iron (usually the latter), flat or slightly convex, which is put over a slow fire, and on which the thin flaps of dough are laid and baked with considerable expedition." Then, again, "there is a cavity in the fire-hearth, in which, when required for baking, a fire is kindled and burned down to hot embers. A plate of iron, or sometimes copper, is placed over the hole, and on this the bread is baked." Alexander's Kitto, Art. Bread. As to the processes of boiling, stewing, and roasting, they are in all ages and countries substantially the same, and need no elucidation.

In the second chapter of Leviticus mention is made of an oblation baken in the *oven* (ver. 4), of another cooked in a *pan* (ver. 5), and of a third cooked in the so-called *frying-pan* (ver. 7). The *pan* (Heb. *mahabath*) is probably the flat plate described above; but the so-called *frying-pan* (Heb. *marhesheth*) is probably a *pot* or *kettle* for boiling.

7. The orientals are, in general, sparing in the use of flesh. Their diet consists mainly of bread, vegetables of various kinds, especially lentils made into pottage, and fruits, with milk, curd, and honey. Owing to the difficulty of preserving flesh in a warm

climate, it is customary when an animal is slain to cook and eat it without much delay. *Locusts* were allowed to the Hebrews (Lev. 11 : 21, 22), and they are a common article of food in the East, as also in Africa. They are boiled or roasted, stewed or fried. Sometimes they are ground or powdered, mixed with flour, and made into cakes; or they are salted, dried, and preserved for future use. *Salt* is an essential article of diet, and the symbol of inviolable friendship. To eat bread and salt together is the sign of a firm league of amity; and "a covenant of salt" (Numb. 18 : 19; 2 Chron. 13 : 5) means one that is indissoluble.

For the distinctions of *clean* and *unclean* in respect to food, see the eleventh chapter of Leviticus. The religious significance of these distinctions will be considered elsewhere. The Hebrews were forbidden to suck a kid in the milk of its mother. Exod. 23 : 19; 34 : 26; Deut. 14 : 21. Of the various conjectured reasons assigned for this prohibition, that which places it on the broad ground of the inculcation of humanity is, perhaps, the most probable.

8. In respect to the *posture* in which food was taken by the ancient Hebrews, we have no very definite information. It seems to have been that of sitting, but not necessarily sitting on raised seats. On ordinary occasions they probably sat or squatted on the floor around a low table, while at meals of more ceremony they sat on chairs or stools. Both customs prevailed in Egypt. Wilkinson's *Ancient Egypt*, chap. 6. Joseph's brethren "sat before him, the firstborn according to his birthright, and the youngest according to his youth" (Gen. 43 : 33), evidently on proper seats. So also at Saul's table, when David's seat was empty; each of his attendants had his place and seat assigned to him. 1 Sam. 20 : 5, 18. Homer represents his heroes as sitting around the wall, each with his own seat and table. *Odyss.* 1. 145; 17. 179.

But in our Saviour's day the Jews had adopted from the Romans the custom of *reclining on couches* at supper, which was their principal meal. The Romans, again, had borrowed the usage from the East. The couches of a *triclinium* (as the Ro-



mans called it) were three in number, arranged on the three sides of a square, the fourth being left open for the convenience of the servants. On each couch were commonly three, though more might be admitted. "They lay with the upper part of the body reclined on the left arm, the head a little raised, the back supported by cushions, and the limbs stretched out at full length or a little bent; the feet of the first behind the back of the second, and his feet behind the back of the third, with a pillow between each. The head of the second was opposite to the breast of the first, so that, if he wanted to speak to him, especially if the thing was to be secret, he was obliged to lean upon his bosom." Adams' Roman Antiquities, under the title, Customs, No. 2. The couches, as well as the places in each, were regularly numbered, and different grades of dignity belonged to them. By the *first place* (Eng. version, *uppermost rooms*) at a feast, so much coveted by the Pharisees (Matt. 23 : 6; Mark 12 : 39; Luke 14 : 7; 20 : 46) is to be understood the most honorable place.

From this usage of reclining at meals several passages of holy writ receive a clear illustration. We see at once how the beloved disciple, in whispering into the Saviour's ear the question suggested by Peter, must have lain on Jesus' breast (John 13 : 25); also what is the high meaning of the fact that Lazarus "was carried by the angels into Abraham's bosom," and was seen by the rich man in that position (Luke 16 : 22, 23). He was reclining at the heavenly feast, in Abraham's bosom, that is, admitted to share with him the bliss of Paradise. Compare our Saviour's words (Matt. 8 : 11): "Many shall come from the east and west, and shall *recline* (not, *sit down*) "with Abraham, and Isaac, and Jacob, in the kingdom of heaven." We see also how, as Jesus reclined, with his feet in the back part of the couch, and his shoes left without (Chap. 17, No. 6), a woman could stand behind at his feet and wash them (Luke 7 : 38); and, in general, how, when the guests were seated and the door was shut, all applications for admission must have been out of place (Matt. 25 : 10; Luke 13 : 25).

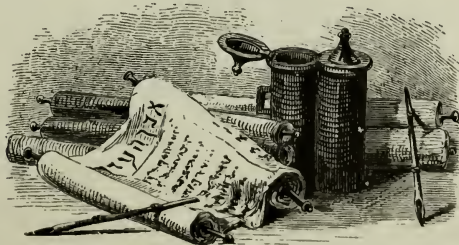
9. At an oriental supper, the old adage that "fingers were made before forks" has its full illustration. Knives and forks are not in use there. The guests reclining upon their left side (or, as in modern times, sitting around a common dish), take the food and convey it to the mouth with their right hand. Hence the significance of the expression: "He that dippeth his hand



RECLINING AT TABLE.



A FOOT-RACE.



ANCIENT BOOKS, PENS, AND INKSTAND.





with me in the dish" (Matt. 26 : 23), to indicate one reclining at the same table. There is an allusion to the same way of taking food when the wise man says of the sluggard that he "hideth his hand in *the dish*," that is, buries it in the food of the dish before him (not in *his bosom*, as in our version), "and will not so much as bring it to his mouth again" (Prov. 19 : 24 ; 26 : 15). The custom prevailed anciently, as now, of passing a morsel of bread dipped in the gravy to a friend at the same table. John 13 : 26. "The *very* polite *à la mode* oriental will tear up the best bits, and either lay them next you, or insist on putting them into your mouth. I have had this done for me by digits not particularly fair, or even clean." Thomson, vol. 1, pp. 181, 182.

Where this mode of taking food prevails, the hands will, in ordinary circumstances, be washed before meals as a matter of cleanliness. But the Pharisees had exalted this usage, so proper in itself, into a binding religious rite, against which our Saviour thought proper to protest in a practical way. Matt. 15 : 1, seq. ; Mark 7 : 1, seq. ; Luke 11 : 38. At the close of the meal a servant poured water on the hands over a basin, and furnished a towel to wipe them. 2 Kings 3 : 11.

Tristram (Land of Israel, pp. 262, 263) gives the following lively picture of a feast among the Bedouin Arabs on the shores of the Dead Sea :

"Dinner was brought. This consisted of a single course, served in a huge bowl about a yard in diameter. The bottom was filled with thin flat cakes, thinner than oat-cakes, and which overhung the sides as graceful drapery. On them was heaped boiled rice, saturated with butter and soup ; while the *disjecta membra* (dissected parts) of the sheep which had been slain for the occasion were piled in a cone over all.

"The bowl having been placed in the corner, in front of us, the sheikh and his brother sat down opposite to us, but without partaking ; and turning up our sleeves, we prepared for action. Knives and forks are, of course, unknown, and we were expected, using only one hand, to make balls of the greasy mess, and devour, chucking the morsels into the mouth by a dexterous movement of the thumb. This, after a little practice, we contrived to do. An important piece of etiquette was for each one to have his own digging in the dish, and to keep his fingers to it alone. To have used the left hand would have been as great a solecism as putting the knife into the mouth at home. The meat had to be rent in strips from the bones, and eaten, too, with the fingers."

When Tristram and his party were satisfied, water and soap were brought. The water was poured from a silver ewer on their hands over

a basin of silver covered with a perforated plate. Coffee, black and strong, served in tiny cups, concluded the feast.

Meanwhile the huge dish above described had been removed a little to the left, where the Arab retainers of the better class were sitting. After these were sufficiently gorged, the bowl was passed outside the tent, where all the rest of the rabble, about twenty-five in number, anxiously awaited it. Here it "was cleared in the twinkling of an eye; the monkey paws of sundry urchins being inserted from behind their seniors, and extracting large flaps of greasy cakes with marvellous dexterity. Finally, the pack of poor hungry dogs had a scramble and a fight over the well-picked bones."

For a good description of a modern Syrian meal, see in Thomson, vol. 1, p. 181.

On more formal occasions, as, for example, weddings and birthday celebrations, sumptuous preparations were made among the Hebrews. The guests were invited beforehand, and sent for at the appointed hour (Matt. 22:3, 4; Luke 14:16, 17); flesh and wine were provided in abundance, with music and dancers; and a master of the feast presided at the table, who had the general direction of the entertainment and arranged the guests. John 2:9. Such feasts were always held in the evening in halls brilliantly lighted, and were often the occasion of riotous excesses, which the sacred writers condemn in severe terms. Isa. 5:11; Amos 6:4-6. Nevertheless, festive occasions, being in themselves innocent, furnish a favorite symbol of the heavenly feast under the reign of the Messiah (Isa. 25:6; Matt. 8:11; 22:1, seq.; Luke 14:16, seq.; Rev. 19:7-9); and exclusion from this feast is represented under the similitude of being cast out of the brilliantly lighted banqueting hall, where joy and mirth abound, into "the outer darkness" where there is "wailing and gnashing of teeth." Matt. 8:12; 22:13; 25:30.

It has been commonly assumed that the "wedding garment" mentioned in the parable (Matt. 22:11-13) was provided by the king, and that on this ground the guest who appeared without it was inexcusable. The assumption is not improbable, when we consider how common was the custom of making presents of changes of raiment (Gen. 45:22; Judg. 14:12; 2 Kings 5:22), and especially that at the festivities connected with the worship of Baal the worshippers were regularly provided with

vestments. 2 Kings 10:22. But it is not susceptible of direct proof. This only is certain, that the guest knew what was required of him, and that he might in some way have met the requirement.

10. *Hospitality* is everywhere enjoined in the Holy Scriptures as a cardinal virtue; and the circumstances of men in the primitive ages made it especially obligatory. In the history of Abraham, who "entertained angels unawares," we have a beautiful illustration of hospitality in both its spirit and its form (Gen. 18:1-8); and many other like examples occur in holy writ. Gen. 19:1-11; 24:31-33; Exod. 2:20; Judg. 19:16, seq.; Acts 16:15, etc. The circumstances of the Bedouin Arabs make the same virtue equally imperative, and the sacredness of its obligation is everywhere acknowledged by them, at least in the outward form. The stranger who is received by them as a guest may count himself safe, though as a simple traveller he might be liable to be robbed and maltreated.

Robinson (Bib. Res., vol. 1, p. 81) gives an amusing example of the sternness of the Arab law of hospitality, and of the adroitness with which it may be abused. He and his companion had bought a kid of some Arabs whom they met on their journey, and presented it to their Arab guides, intending thus to furnish them with a good supper. They received it joyfully at the hand of the travellers, and at evening "the kid was killed and dressed with great dexterity and despatch; and its still quivering members were laid upon the fire and began to emit savory odors, particularly gratifying to Arab nostrils. But now a change came over the fair scene. The Arabs of whom we had bought the kid, had in some way learned that we were to encamp near; and naturally enough concluding that the kid was bought in order to be eaten, they thought good to honor our Arabs with a visit, to the number of five or six persons. Now the stern law of Bedouin hospitality demands that whenever a guest is present at a meal, whether there be much or little, the first and best portion must be laid before the stranger. In this instance the five or six guests attained their object, and had not only the selling of the kid, but also the eating of it; while our poor Arabs, whose mouths had been long watering with expectation, were forced to take up with the fragments. Beshârah, who played the host, fared worst of all; and came afterwards to beg for a biscuit, saying he had lost the whole of his dinner."

In those parts of Syria which have not yet been corrupted by the frequency of Frank travellers, the stranger is hospitably



entertained by the inhabitants without the expectation of a reward. In every village there is a public room, or more than one, called a *menzil* or *medâfeh*, devoted to the entertainment of strangers. The guest lodges in the *menzil*, and his food is supplied by the families to whose circle it belongs. He gives nothing when he leaves. To offer money would be taken as an insult; and to receive it would be a great disgrace. In such places, lying off the ordinary track of travellers, one sees genuine samples of the ancient hospitality. But as soon as he comes upon the more travelled roads, it no longer exists; for the Franks have taught the people to take pay for everything. See Robinson, *Bib. Res.*, vol. 1, p. 445; vol. 2, pp. 18, 19, 71, 268.

## CHAPTER XIX.

## DOMESTIC RELATIONS AND USAGES.

## I. THE FAMILY.

1. THE abuse of *polygamy* had its origin partly in the desire of offspring, but oftener in man's selfishness and sensuality. It existed before the flood (Gen. 4:19), and we find it again prevalent in the early patriarchal age. To say that God *sanc-tioned* it among the covenant people would not be so correct as to say that he *tolerated* it for the time being, and prescribed various regulations for mitigating the evils connected with it. Exod. 21:10, 11; Deut. 21:15-17. The Israelitish kings were forbidden to multiply wives (Deut. 17:17), after the example of the ancient oriental monarchs, among whom the splendor of their kingdom was measured, to a great extent, by that of their harem. This precept was, indeed, sadly disregarded by Solomon to his cost, and by other Jewish kings. 1 Kings 11:1, seq.; 2 Chron. 11:18-23; 13:21. But it is admitted that the tendency of the Mosaic institutions was to restore the primitive idea of the marriage relation, that of the union of one man with one woman. After the Babylonish captivity polygamy appears to have been less prevalent than before, though it was still practised; particularly in the case of princes, like Herod the Great, who had nine wives at the same time, the names of whom are given by Josephus. Antiq. 17. 1. 3. Under the gospel the practice was abolished, not so much by explicit command, as by the general scope and spirit of our Lord's precepts and those of his apostles.

2. Ancient oriental usage made a marked distinction between *wives* and *concubines*. When a man had two or more wives, they were of equal rank, like Leah and Rachel (Gen., chap. 29), the wives of Esau (Gen. 26:34; 28:6-9), Elkanah's

two wives (1 Sam. 1:2, seq.), and apparently Solomon's "seven hundred wives, princesses" (1 Kings 11:3); or, if there was a difference, it was that of simple precedence, not of legal relation. But a concubine was a wife of lower rank and having lower privileges. We must be careful not to regard her in the light of a kept mistress. She was a true wife, but in a lower condition. Her children, also, were legitimate, but apparently not entitled to inherit with the children of the proper wife without the special action of the father. The concubine was generally a *maid-servant* bought of her father (Exod. 21:7-11) or coming into the family as the servant of the proper wife (Gen. 29:24, 29), and remaining in the servile condition; or she was a female *captivè* taken in war. Deut. 21:10, seq. The rights of both these classes of inferior wives were protected, as we see in the passages referred to. In the case of Hagar, Sarai's maid, and of the maid-servants of Leah and Rachel, it was by the suggestion of the wives themselves, that they entered into the relation of concubines, and the motive was the desire of offspring that should be reckoned as theirs. Gen. 16:1-3; 30:3, 4, 9.

It may appear strange to some that the Mosaic law should have allowed the practice of polygamy and concubinage, with all the evils attendant upon this perversion of the marriage relation. • But in the case of organic evils that are inwrought into the texture of society it has ever been God's way to proceed slowly and cautiously, providing only they do not, like polytheism and idolatry, strike at the very substance of religion. So he dealt with the abuses of slavery and divorce, as well as of polygamy; establishing principles and institutions which would prepare the way for their final abolition. His holy soul had no delight in these abuses; but since his infinite wisdom saw fit to tolerate them for the time being, it was a matter of course that he should prescribe rules for the mitigation of the evils connected with them. The existence of such rules ought not to be adduced as a proof that God sanctions the practices themselves as normal institutions in his moral government, and valid for all time.

3. In regard to the *choice of a wife*, the young man enjoyed a degree of freedom in the primitive ages, yet by no means such as exists among us. Esau selected his wives (Gen. 26:34, 35; 28:6-9); so also Samson, through the intervention of his



father. Judg., chap. 14; compare Gen. 34:4, seq. Men of rank and influence enjoyed, of course, much liberty in this respect. But the purely patriarchal method is that exhibited in Abraham's mission of his servant to Mesopotamia to select there a wife for his son Isaac. Gen., chap. 24. Whether Isaac was consulted in the matter we are not informed; but it is certain that neither the father nor the son had seen the bride. It was done as a matter of rightful paternal authority. In the same spirit Isaac directs Jacob as to the choice of a wife (Gen. 28:1, 2), and Judah chooses a wife for Er (Gen. 38:6). In the case of Ishmael, who had been sent away with his mother from his father's abode, she performed for him the same office, and "took him a wife out of the land of Egypt." Gen. 21:21. When there were brothers, they naturally had a voice in the question of the espousal of their sister. Gen. 24:50; 34:8, seq. In respect to the young women, it cannot be said that they had, as a rule, any choice in the matter of their marriage. In particular cases, as that of Rebekah (Gen. 24:57, 58), their wishes might be gratified on minor points; but even she does not appear to have been consulted on the main question. It was not to her, but to Bethuel her father and Laban her brother, that Abraham's servant addressed himself, and they answered: "Behold Rebekah is before thee; take her, and go, and let her be thy master's son's wife, as the Lord hath spoken" (ver. 51). This was fully in accordance with the spirit and usage of antiquity. Daughters were disposed of in marriage at the will of their fathers and brothers, and the cases where they acted according to their own free inclination were exceptional. It is the gospel of Christ that has raised woman to her present dignity in this respect, and established the law that her wishes shall be regarded.

In respect to the choice of concubines the young men appear to have enjoyed a large degree of liberty, selecting very much according to their inclination; for here were no questions of family alliance to embarrass them. But the women themselves had no voice in the matter.

4. The *espousal* or *betrothal* was a contract between the father of the bridegroom, or his representative, and the father and brothers of the bride, accompanied, in all ordinary cases, by presents to the bride and her parents. A written contract was not in use until after the Babylonish captivity. From the time of this betrothal the parties were considered as husband and wife, and infidelity was regarded and punished as adultery. In a legal and religious point of view no further ceremony was necessary. The bride might be at once taken to the home of the bridegroom, as in the case of Rebekah. Gen. 24:61-67. But in ordinary circumstances she remained for a considerable period of time at her father's house, and all communication between her and the bridegroom took place through the medium of a friend, supposed to be the same as "the friend of the bridegroom" referred to by our Saviour in John 3:29.

5. In respect to the *marriage-dowry* the custom varied widely from that which prevails among us. It was the bridegroom, or his father on his behalf, that gave the dowry to the bride accompanied with presents to her relatives. Thus, when Abraham's servant had obtained the consent of Rebekah's parents, he at once "brought forth jewels of gold, and raiment, and gave them to Rebekah: he gave also to her mother and her brother precious things." Gen. 24:53. So Shechem, when he asks of Jacob and his sons Dinah as his wife, says: "Ask me never so much dowry and gift" (Gen. 34:12)—the dowry for the bride, the gift for her friends. The marriage-dowry and gift might take the form of *service* rendered to the bride's father. So it was in the case of Jacob (Gen., chap. 29), of Joseph (Gen. 41:45), of Moses (Exod. 2:21; 3:1), of Othniel (Judg. 1:12, seq.), and of David. When Saul proposed to David that he should be his son-in-law, the answer was: "Seemeth it to you a light thing to be the king's son-in-law, seeing that I am a poor man, and of low rank?" and Saul's answer was: "The king desireth not any dowry, but a hundred foreskins of the Philistines, to be avenged on the king's enemies." 1 Sam. 18:22-25. The only customary dowry (if it may be so called) which fathers gave

with their daughters consisted of maid-servants. Gen. 24:61; 29:24, 29. There were, however, special cases where a father gave a portion with his daughter. When Caleb gave to Othniel Achsah his daughter with "a south land" he added, at her suggestion, "the upper springs and the nether springs." Judg. 1:14, 15. But this was a case where very eminent service had been already rendered by the bridegroom.

When female captives were taken as concubines, they were regarded simply as prizes of war. When maid-servants bought with money became concubines, the price paid for them took the place of the customary marriage-gift. In neither case did they receive a dowry.

6. The marriage was ordinarily *consummated* by the removal of the bride from her father's house to that of the bridegroom or his father. This ceremony took place in the evening, and was followed by the *marriage-feast*. The bridegroom and bride were both arrayed in festive robes redolent with sweet odors. Psa. 45:8; Cant. 4:10, 11. He wore on his head a nuptial turban (Heb., *pe-êr*, Isa. 61:10; Cant. 3:11), and she a bridal chaplet, adorning herself also with jewels. Psa. 45:13, 14; Isa. 49:18; 61:10; Rev. 19:8; 21:2. The bridegroom went forth in the evening from his own house to that of the bride's father, attended by a company of young men—"the children of the bride-chamber" (Matt. 9:15), and, as we may well suppose, by musicians and singers also. After a delay, which was often protracted till midnight, he with his companions conducted the bride and her maidens to his own house with many demonstrations of joy. On their way they were joined by a party of maidens, friends of the bridegroom and bride, who fell into the procession bearing in their hands lighted lamps; and at the house a sumptuous feast was prepared. Matt. 22:1-10; 25:1-10; Luke 14:8; John 2:1-10; Rev. 19:9. In patriarchal times the festivities of the occasion seem to have lasted seven days. It is hardly necessary to add that on the occasion of this procession the bride was closely veiled from view, as she also was when conducted to the bridal chamber. Gen. 29:25.



The above-named festivities were not essential to the consummation of the marriage relation, and might, in certain exigencies, be omitted, as they always were in the case of concubines.

7. The so-called *law of the levirate* (from the Latin *levir, husband's brother*) was founded on a custom not established by Moses, but existing prior to his time (Gen. 38 : 8), the object of which was to perpetuate the name of a brother who had died without leaving issue. The provisions of this law are thus stated (Deut. 25 : 5, 6): "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be that the firstborn which she beareth shall succeed in the name of his brother who is dead, that his name be not put out of Israel." But this was not made absolutely imperative. If he refused, his brother's wife was to "loose his shoe from off his foot, and spit in his face," in the presence of the elders of his city, and his name was to be called: *The house of the man of unloosed shoe*. Deut. 25 : 7-10. "The disgrace," says Jahn (*Antiq.*, § 157), "which would be the consequence of such treatment from the widow, was not so great, but that a person who was determined not to marry would dare to encounter it." We may add that this ignominious treatment was not made imperative on the part of the widow, but was simply permitted.

By plucking the shoe from the foot of the brother-in-law, the widow symbolically took from him the place which he held to her and to the house of the deceased brother. "The above-named signification of this symbolic act is explained from the custom mentioned in the book of Ruth (4 : 7), according to which the plucking off and delivering to another of one's shoe was an ancient usage in Israel in matters of redemption and exchange to confirm every bargain. Since we take possession of landed estate, and assert our right to it by setting our feet upon the soil and standing thereon in our shoes, the plucking off and delivering to another of the shoe was the symbol of the renunciation of one's place on the estate and his possession of it." . . . "In the case before us, the symbol was somewhat modified. The brother-in-law who declined the marriage did not take off his own shoe and give it to the brother's widow, but she plucked

it off from him, and thus divested him of the position which he held to her and the deceased brother, or to the ancestral house." Keil, *Bib. Archæol.*, § 108.

8. For the *degrees of consanguinity* within which marriage was forbidden by the Levitical law, the biblical student is referred to the eighteenth and twentieth chapters of Leviticus.

The meaning of the prohibition (Lev. 18 : 18): "Neither shalt thou take a wife to her sister" (marginal rendering, "one wife to another"), "to vex her, to uncover her nakedness, besides the other in her life-time," has been a matter of much controversy. We give, in a somewhat abridged form, the judicious note on this passage in Smith's *Bible Dict.* (Article, Marriage): "It has been urged that the marginal translation, 'one wife to another,' is the correct one, and that the prohibition is really directed against polygamy. The following considerations, however, support the rendering of the text: (1.) The writer would hardly use the terms rendered 'wife' and 'sister' in a different sense in ver. 18 from that which he assigned to them in the previous verses. (2.) The usage of the Hebrew language, and indeed of every language, requires that the expression 'one to another' should be preceded by a plural noun. The cases in which the expression *woman to her sister* [as the Hebrew reads] is equivalent to 'one to another' (Exod. 26 : 3, 5, 6, 17; Ezek. 1 : 9, 23; 3 : 13), instead of favoring, as has generally been supposed, the marginal translation, exhibit the peculiarity above noted. [It may be added that they are all cases of the *figurative application* of the terms to inanimate objects.] (3.) The consent of the ancient versions is unanimous. (4.) The Jews themselves, as shown in the Mishna, and in the works of Philo, permitted the marriage. (5.) Polygamy was recognized by the Mosaic law, and cannot consequently be forbidden in this passage."

The Israelites were further prohibited from intermarrying with the Canaanites on the special ground that such connections would lead them into idolatry (Exod. 34 : 16; Deut. 7 : 3, 4; Josh. 23 : 12, 13), a result which actually followed the violation of the rule (Judg. 3 : 6, 7; 1 Kings 11 : 2, seq.; 16 : 31).

Besides these prohibitions which had respect to the whole body of the Hebrew nation, special restrictions were laid upon the high priest: "He shall take a wife in her virginity. A widow, or a divorced woman, or a profane woman [who is] a harlot—these shall he not take: but he shall take a virgin of his own people to wife." Lev. 21 : 13, 14. The common priests were for-

bidden to marry a harlot or a divorced woman, but not a widow. Lev. 21:7.

In accordance with the *spirit* of these special prohibitions, which required of the priest more caution in respect to his outward relations than was enjoined upon the people at large, we are probably to understand the precepts of the apostle in respect to bishops and deacons (1 Tim. 3:2; Titus 1:6) not of *contemporaneous* polygamy—having two wives at the same time, but rather of *successive* polygamy—the marriage of a second wife after the decease of the first. A disregard of the prevailing public sentiment, which, though it did not disallow, yet disparaged second marriages, would have been, in this age, a hinderance to the bishops and deacons in their official work. On the same general ground, the widow who was *enrolled* on the church-list (probably for special services, and not merely for maintenance) was required among other things to have been “the wife of one man” (1 Tim. 5:9), while the apostle’s counsel to the younger widows (ver. 14) was that they should marry again.

9. With us *divorce* is an act of the civil judicature, made (at least in the intention of the law) upon application and due proof on the part of the injured party. But among the Jews the husband put away his wife by his own act. The precept of the Mosaic law, literally translated, reads as follows: “When a man shall take a woman and marry her, then it shall be, if she do not find favor in his eyes because he hath found in her the nakedness of a thing, that he shall write for her a bill of divorce, and give it into her hand, and send her away from his house.” The wife thus divorced might be married to another man, but she must in no case return to her former husband. Deut. 24:1–4. In regard to the true interpretation of the words, “the nakedness of a thing,” there were among the Jews two schools of interpreters; that of Shammai, who limited it to immoral conduct in the woman, and that of Hillel, who understood it to mean anything offensive to the husband. This latter interpretation is given by Josephus: “If a man wish to be separated from the wife who lives with him for whatever reasons (but many such might occur to men), let him affirm in writing his purpose no longer to cohabit with her,” etc. Antiq., 4. 8. 23. Our Saviour undoubtedly sanctioned the *principle* for which the school of Shammai contended:



“Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery” (Matt. 19:9); and this, with the added clause, “Whosoever marrieth her that is put away committeth adultery,” contains the general rule for the Christian church. But it does not follow that he sanctioned Shammai’s *interpretation of the Mosaic rule*. On the contrary, his words, “Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so,” imply that the Mosaic rule departed, for a special reason, from the original idea of the marriage relation in allowing the husband *at his discretion* to put away his wife. Adultery, moreover, was punished with death by the Mosaic law; and we cannot suppose that it would embody two contradictory rules, the one commanding that the adulteress should be put to death (Lev. 20:10; Deut. 22:22), the other allowing the husband to give her a bill of divorce. No reciprocal right of divorce was allowed to the Hebrew wife. This would have been foreign to the whole spirit of the Mosaic institutions. In noticing Salome’s act of divorcing her husband Costobarus, Josephus expressly states that it was not according to the Jewish laws, but in conformity with prevailing usage—the later Roman usage. *Antiq.*, 15. 7. 10.

10. In the view of the Mosaic law, *adultery* is unlawful intercourse with a married or betrothed woman. Where polygamy prevails, no other conception of this crime can well be formed. The prescribed penalty was the death of both the guilty parties. Lev. 20:10; Deut. 22:22–24. From some notices of Scripture we gather that the manner of the execution was stoning. Ezek. 16:38–40; John 8:5. In the case of a betrothed woman guilty of unfaithfulness, usage allowed the husband (at least in New Testament times) to put her away by a bill of divorce, if he did not wish to proceed with her according to the extreme rigor of the law. Matt. 1:19. A mitigation of the death penalty was prescribed when the adulteress was a bondmaid betrothed to a husband. In this case both parties were to be scourged, and the man was to present a trespass-offering before the Lord. Lev. 19:20–22. For the solemn *ordeal* prescribed in the case of

a woman suspected of adultery, the reader may consult the fifth chapter of the book of Numbers.

11. The desire of offspring was strong in the bosom of the Hebrew wife, and barrenness was considered as a reproach. Gen. 16:1, seq.; 25:21; 29:31, seq.; 30:1, seq.; Ruth 4:13-15; 1 Sam., chap. 1; Luke 1:13; John 16:21. The birth of a son was a joyous occasion, and its anniversary was celebrated with festivities (Jer. 20:15; Job 1:4, where *his day* means *his birthday*). The rite of circumcision took place on the eighth day after his birth, on which occasion the child was named. Gen. 17:12; Lev. 12:3; Luke 1:59; 2:21; Phil. 3:5. The offering for the purification of the mother took place, in the case of a son, at the end of forty days from the time of the birth; in the case of a daughter, at the expiration of eighty days. Lev., chap. 12.

Hebrew names were always significant. In some cases they referred to *present* or *past* character or circumstances. Adam called his wife's name *Eve* (Heb., *Havva, life*) "because she was the mother of all living" (Gen. 3:20); Eve called her firstborn son *Cain, acquisition*, saying: "I have acquired a man from the Lord" (Gen. 4:1). So also the names *Isaac, laughter* (Gen. 18:12; 21:6), *Jacob, supplanter*, and *Esau, hairy* (Gen. 25:25, 26; 27:36), of Jacob's sons (Gen., chaps. 30, 31); of *Moses, water-saved* (Exod. 2:10); and of many others that might be mentioned. In other cases they were clearly *prophetic*. Examples are *David, beloved*; *Solomon, pacific*; and especially *Jesus, salvation* (Matt. 1:21). So also *Abel, vanity*, unless, as some think, this appellation was applied to him afterwards in allusion to his untimely end. Among some of the orientals it was the custom, when a man was elevated to a post of dignity, to confer upon him a new name. So Pharaoh called Joseph's name *Zaphnath-paaneah* (Septuagint, *Psonthomphanech*), which is generally understood to mean *savior of the age*. For other examples see 2 Kings 24:17; Dan. 1:6, 7. In like manner God himself changed the name of *Abram, father of height*, to that of *Abraham, father of a multitude*; and the name of *Sarai* (of uncertain meaning) to that of *Sarah, princess*; and gave to *Jacob* the more honorable title *Israel, prince with God, or contender with God* (Gen. 32:28). Isaiah, by divine direction, confers upon his children names prophetic of the future destiny of the covenant people or their enemies—*Shear-jashub, the remnant shall return*; *Mahar-shalal-hash-baz, hasten-booty, hurry-prey* (Isa. 7:3; 8:1, 3); so also Hosea (chap. 1). Isaiah, moreover, bestows upon Zion and her sons a multitude of new names, all expressive

of her preciousness in God's sight, and the high honor that awaits her. She is called *The city of the Lord, The repairer of the breach, The restorer of paths to dwell in, Hephzi-bah, My delight is in her, Sought out, A city not forsaken*; her land is named *Beulah, married*; her walls *Salvation*, her gates *Praise*; and her children are called, *Trees of righteousness, Priests of the Lord, Ministers of God, the Holy people, the Redeemed of the Lord* (Isa., chaps. 60-62). See also the epithets bestowed upon the Messiah. Chaps. 7 : 14 ; 8 : 10 ; 9 : 6.

12. The *power of the father* over his children in ancient times was well nigh absolute. It included the right of disinheriting his children, and even of putting them to death. Gen. 38 : 24. By the Mosaic law, however, it was limited in several respects.

(1.) The father could not put his son to death by his own arbitrary act. It must be done by due process of law before the elders of his city, it being understood that they judged respecting the validity of the charges on the ground of which the condemnation of the son was demanded. If it could be shown that he was stubborn and rebellious, a glutton and a drunkard; or that he had beaten or cursed his father or mother, the elders were bound to give sentence against him, and see it executed by the customary process of stoning. Exod. 21 : 15, 17; Lev. 20 : 9; Deut. 21 : 18-21.

The honor of father and mother required by the law did not lie in words alone. It was to be manifested by deeds of love. Matt. 15 : 4-6; Mark 7 : 10-13. The father's blessing, on the other hand, was highly valued, and in the case of the ancient patriarchs both this and his curse had a prophetic efficacy. Gen. 9 : 20-27; chaps. 27, 49.

(2.) The father was bound to recognize the right of the first-born by giving him a double portion of the estate, without allowing himself to be governed by his private inclinations. Deut. 21 : 15-17. Before the time of Moses we have examples of the transfer of the right of primogeniture to a younger son, partly in connection with the misconduct of the first-born, and partly by the sovereign appointment of God. Gen. 25 : 31-34; chap. 27; 48 : 14, 18-20; 49 : 3, 4, compared with ver. 8.

Besides the right already mentioned of receiving a double portion of the father's estate, the firstborn son enjoyed other prerogatives. He was



naturally, next after his father, the head of the family, and had authority over the household. It was announced to Rebekah by the spirit of prophecy, as an inversion of the ordinary rule, that the elder should serve the younger. Gen. 25 : 23. When Isaac unwittingly transferred to Jacob the birthright, it was with the declaration : "Be lord over thy brethren, and let thy mother's sons bow down to thee" (Gen. 27 : 29); and when afterwards Jacob gave the same privilege to Judah, he added : "Thy father's children shall bow down before thee" (Gen. 49 : 8). In the same way the firstborn son of a monarch was, as a rule, the heir to his father's kingdom, though in special cases, like that of Solomon, it was given to a younger brother. 1 Kings, chap. 1.

There is good ground for believing that, before the Mosaic law, the *functions of the priesthood* belonged to the firstborn son, as the head of the household. This much, at least, is certain, that when the Levites were taken "instead of all the firstborn among the children of Israel" (Numb. 3 : 41), the priestly office, with all the service of the sanctuary pertaining to it, was transferred to them.

We see, from the above facts, how naturally the term *firstborn* came into use to denote *dignity* and *privilege*. God calls Israel his son, even his firstborn (Exod. 4 : 22); and promises to make the Messiah his firstborn, higher than the kings of the earth (Psa. 89 : 27). Believers are called "the church of the firstborn" (that is, consisting of the firstborn) "enrolled in heaven" (Heb. 12 : 23), because they are all raised to the dignity of kings and priests (Rev. 1 : 6). Christ is "the firstborn among many brethren" (Rom. 8 : 29), as having preëminence among his redeemed; and "the firstborn of the whole creation" (Col. 1 : 15), because he is its author and head.

## II. MASTERS AND SERVANTS.

• 13. In the Hebrew commonwealth, as in the ancient nations generally, the distinction between *employers* and *hired servants* on the one hand, and *masters* and *bond-servants* on the other, was definite and well understood. The hired servant entered, of his own choice, into a contract with his employer for a stipulated amount of wages; and when the service was performed and the wages were received, the special relation between the two ceased. But the master had a permanent claim to the services of the bond-servant without wages, except so far as the maintenance and protection received by the latter might be regarded in the light of wages. In the view of the Mosaic law, however, the servant was not a "personal chattel" divested of the rights of

humanity. In a certain sense his condition was that of slavery, since he might be transferred by sale from one master to another, and owed service without compensation. But it was slavery only in a very mitigated sense of the word. The absolute surrender of servants to the arbitrary will of the master, his right to chastise them without limit, and even to kill them with impunity—all these were set aside by the Mosaic code in the case of foreign as well as Hebrew servants. This code recognized their rights as men. If, for example, the master smote out the eye or the tooth of his servant, he was to let him go free for his eye's or his tooth's sake. Exod. 21:26; 27. If the master smote his servant or maid with a rod, so that he died under his hand, he was to be punished; "but," adds the statute, "if he continue a day or two, he shall not be punished; for he is his money." Exod. 21:20, 21. The master had such a moneyed interest in the continued life of his servant, that it was to be presumed, in this case, that he did not mean to kill him. The reader will notice that the instrument of correction is "the rod." If a man inflicted a mortal wound upon his servant with a deadly instrument, he was undoubtedly dealt with as a murderer.

Then as to *religious privileges*, all that the free Israelite enjoyed were guaranteed to his servants—the rest of the Sabbath (Exod. 20:10; Deut. 5:14); attendance on the national festivals (Deut. 16:1–17 compared with chap. 12:17, 18); and the public reading of the law (Deut. 31:10–13).

In respect to the *rite of circumcision*, Saalschütz maintains (Mosaic Law, chap. 101, §7, note) that the circumcision of servants of adult age bought with money was optional on their part; that is, that they were permitted, if they desired it, to become fully incorporated with the household by circumcision, and thus to obtain naturalization, at least so far as was compatible with their relations. But Mielziner (Slavery among the Ancient Hebrews, in the Am. Theol. Review, April and July, 1861) maintains with much reason the common view, that the circumcision of such servants was obligatory on the part of their Hebrew masters. The precept (Exod. 12:44) may be thus fairly rendered: "And as to every servant—a man bought with money, thou shalt circumcise him; then shall he eat thereof." So the translators and interpreters generally. But in respect to the *later*

*Rabbinic usage*, it is agreed that coercion of conscience was not used with a Gentile servant of adult age. See further in *Bib. Sacra* for 1862, pp. 62-64.

14. The body of servants consisted of the following classes:

*First, captives* taken in war. Deut. 20:13, 14; 21:10-14, where the female captive taken as a wife is already in the condition of servitude. This was in accordance with the general usage of antiquity.

*Secondly, debtors* or their children. Exod. 21:7; Lev. 25:39; 2 Kings 4:1; Neh. 5:4, 5; Isa. 50:1. This also was the common law among the ancients. Matt. 18:25.

*Thirdly, persons sold for theft.* Exod. 22:3.

*Fourthly, the children of servants.* Gen. 14:14; 17:23; 21:10.

Man-stealing was punished by the law of Moses with death. Exod. 21:16; Deut. 24:7. But the Israelites might purchase Hebrew servants, and also servants of foreigners. Exod. 21:2, seq.; Lev. 25:39, seq.

15. In respect to the *limitation* of the time of servitude, the Mosaic law contains *two classes of passages*, the reconciliation of which is a matter of some difficulty. In Exod. 21:2-6 the direction is: "If thou buy a Hebrew servant, six years shall he serve thee; and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him. If his master have given him a wife, and she hath borne him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself." If he do not choose to part with his family, then by submitting to the ceremony of having his ear bored through with an awl, he becomes his master's servant for ever. In Deut. 15:12-18 we have substantially the same precept, with the addition: "And also unto thy maid-servant thou shalt do likewise." These passages belong to the *first* class.

The law respecting a maid-servant sold by her father (Exod. 21:7-11), does not come into account here; for it is a case where the purchaser is expected to take her as his wife, or at least betroth her to his son. He



must either (1) take her to be his wife; (2) give her as a wife to his son (her rights being in either case protected if a second wife is taken); or (3) let her go out free without money.

The *second* class of passages is found in Lev. 25 : 39-43, and ver. 47-55; where the Hebrew servant goes out, not at the expiration of six years, but in the year of jubilee.

If, now, we assume, as is commonly done, that both classes of passages refer to the same persons, we may adopt the explanation given long ago by Michaelis, which is the following: "Ordinarily the man became free after six years of service, that is, at the beginning of the seventh year; but if he had been sold into servitude a few years before the year of jubilee, he was not to wait for the seventh year; but he regained his freedom in the year of jubilee." Commentary on the Laws of Moses, §127. But Saalschütz maintains that the two classes of passages refer to different classes of servants. He would refer the *second* class of passages, Lev. 25 : 39-43, and ver. 47-55, to impoverished Israelites, whose hereditary possessions were to revert to them at the year of jubilee; but the *first* class, Exod. 21 : 2-6, Deut. 15 : 12-18, to a peculiar class of servants, constituting a sort of middle class between impoverished Israelites and Gentile slaves purchased of the heathen—a class made up, in his view, of persons born in the house of an Israelite from the marriage of servants, and also of servants bought with money who had become incorporated with the family by circumcision, and thus attained to a kind of naturalization. According to this view the servant had, upon every change of masters, the privilege of freedom after six years of service. See the two views fully presented by Mielziner (Am. Theol. Review for April, 1861), and Saalschütz (Bib. Sacra for January, 1862).

There has been a difference of opinion as to the meaning of the words: "He shall serve him for ever" (Exod. 21 : 6; Deut. 15 : 17), spoken of the servant whose ear had been bored with an awl. The common Jewish opinion is that the period designated extended only to the year of jubilee. But some maintain that the servant, by submitting himself to this rite, renounced absolutely all claim to liberty at any future time.

It is maintained, again, by many that the words of Moses in reference

to the year of jubilee, "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land to all the inhabitants thereof" (Lev. 25 : 10), apply, by fair interpretation, to servants of foreign origin also, as being a part of "the inhabitants of the land." But others argue with much force from the context that the provisions of this verse refer, like all the rest contained in the chapter, to impoverished Israelites returning to their hereditary possessions. Such has ever been the view of Jewish commentators. While they have held that Hebrew servants, whose ears had been bored, were released at the year of jubilee, they have not extended this rule to Gentile servants.

16. Servitude *among the Gentile nations*, the Greeks and Romans included, differed widely from Hebrew servitude. It was slavery in the full sense of the term; and it was a merciful provision of the law of Moses that fugitive slaves fleeing to the Hebrews should not be forcibly returned to their former masters. Deut. 23 : 15, 16.

### III. FORMS OF SOCIAL INTERCOURSE.

17. The lively temperament of the orientals manifests itself in their *forms of salutation*, which among us would carry an air of extravagance, "when in truth," as Jahn remarks, "those gestures and expressions mean no more than very moderate ones among us." Examples of the etiquette of primitive times occur in the history of the patriarchs. Before the three strangers who presented themselves at his tent-door Abraham "bowed himself towards the ground." Gen. 18 : 2. So also, in negotiating with the children of Heth for a burying-place, he twice "bowed down himself before the people of the land." Gen. 23 : 7, 12. When Laban heard of Jacob's arrival, "he ran to meet him, and embraced him, and kissed him" (Gen. 29 : 13); and afterwards Jacob "bowed himself to the ground seven times, until he came near to his brother," whom he met not as an equal, but as a chieftain at the head of an armed band, upon whose favor his life and all his possessions depended. Then Esau "ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept." "Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her chil-

dren came near, and they bowed themselves: and after came Joseph near and Rachel, and they bowed themselves." Gen. 33:1-7. In this narrative we have a true picture of an oriental meeting of the more formal kind. Another example is that of Jacob's sons, who, upon their presentation to Joseph, "bowed down themselves before him with their faces to the earth." Gen. 42:6; 43:28. Prostration of the body before a man of rank continued to be the usual token of respect, as it is at the present day in eastern lands. 1 Sam. 20:41; 24:8; 25:41; 2 Sam. 1:2; 9:6; 14:4, 22; etc. They who came to our Saviour with petitions for themselves or their friends often fell down at his feet and did him reverence. Though it was not necessarily as a divine being that they thus honored him, it was certainly as a messenger of God invested with superhuman dignity.

Various *forms of greeting* are given in the Old Testament, such as: "The Lord be with you;" "the Lord bless you;" "the blessing of Jehovah be upon thee" (Ruth 2:4; Psa. 129:8); but the current form, still retained in the East, was: "Peace be unto thee;" or more formally and fully: "Unto thee be peace, and unto thy house be peace, and unto all that thou hast be peace" (1 Sam. 25:6); "Peace, peace be unto thee, and peace be to thine helpers" (1 Chron. 12:18). So also it was customary to take leave with wishes of peace. Exod. 4:18; 1 Sam. 1:17; 20:42; Mark 5:34; etc. It is in allusion to both the salutation and the parting that our Saviour says: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." John 14:27. The peace which the world gives is too often an empty form, and when sincere, not efficacious. But when the blessed Saviour says: "Peace be unto you;" "Go in peace," there is both a divine fulness of meaning in his words, and a divine efficacy accompanying them.

To the above-named inflections and salutations the modern orientals add various other gestures and actions. "In pronouncing the form of salutation just given, the orientals place the right hand upon the left breast, and with much gravity incline the head. If two Arab friends of equal rank in life meet together, they mutually extend to each other the



right hand, and having clasped, they elevate them, as if to kiss them. Having advanced thus far in the ceremony, each one draws back his hand, and kisses it instead of his friend's, and then places it upon his forehead. If one of the Arabs be more exalted in point of rank than the other, he is to give the other an opportunity of kissing, instead of his *own*, the hand of his superior. The parties then continue the salutation by reciprocally kissing each other's beards, having first placed the hand under it, in which case alone it is lawful to touch the beard. 2 Sam. 20:9. It is sometimes the case that persons, instead of this ceremony, merely place their cheeks together. It is the common practice among the Persians for persons in saluting to kiss each other's lips; if one of the individuals be a person of high rank, the salutation is given upon the cheeks instead of the lips." Jahn, Archæol., §175. These modern oriental modes of salutation undoubtedly represent, for substance, the usage of ancient scriptural times.

To the salutations succeeds an elaborate series of mutual inquiries and expressions of joy, which are not only, for the most part, heartless, but consume much time, often followed by protracted trivial conversation. Hence we may illustrate Elisha's direction to Gehazi, when he sent him in haste to Mount Carmel: "If thou meet any man, salute him not; and if any salute thee, answer him not again" (2 Kings 4:29), and the similar command of our Lord when he sent out the seventy disciples: "Salute no man by the way" (Luke 10:4). See Thomson, *The Land and the Book*, vol. 1, p. 534; Lane, *Modern Egyptians*, vol. 1, pp. 253, 254.

"In the presence of the great and the noble, the orientals incline themselves almost to the earth, kiss their knees or the hem of their garment, and place it upon their forehead. When in the presence of kings and princes more particularly, they go so far as to prostrate themselves at full length upon the ground; sometimes with their knees bent, they touch their forehead to the earth, and before resuming an erect position either kiss the earth, or, if they prefer it, the feet of the king or prince in whose presence they are permitted to appear." Jahn, Archæol., §175; Herodotus, 1. 134. The Romans were not accustomed to render such servile honor to their rulers. When Cornelius fell down at Peter's feet and did him reverence, he regarded him as a messenger of God invested with superhuman dignity. But the apostle promptly lifted him up, with the words: "Stand up; I myself also am a man." Acts 10:25, 26.

18. On occasions of great national joy *dancing*, always with the accompaniment of music, took the character among the Hebrews, of a *religious act*. This was in accordance with the general usage of antiquity. See in Smith's *Dict. of Greek and Roman Antiquities*, Art., Chorus. So, upon the occasion of the

deliverance of the Israelites at the Red sea, "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances;" and under her guidance they sung, with music and dancing, the divine song composed by Moses on that occasion. Exod. 15:20, 21. In like manner, when Saul was returning with David from the slaughter of the Philistines, "the women came out of all cities, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music. And the women answered one another, as they played, and said, Saul hath slain his thousands, and David his ten thousands." 1 Sam. 18:6, 7. See also Judg. 11:34; 21:21. When the ark was removed to Jerusalem, "David danced before the Lord with all his might, girded with a linen ephod;" and when Michal reproached him for the act, which was certainly unusual in the case of a monarch, he vindicated himself with the answer: "It was before the Lord." 2 Sam. 6:14, seq.

But the Hebrews delighted in *social* dancing also. Jer. 31:4, 13. In accordance with the general spirit and usage of the East (see below), in all modest dances the sexes performed separately. In idolatrous festivals, as at the worship of the golden calf (Exod., chap. 32), men and women may perhaps have danced together promiscuously in imitation of like heathen orgies, but certainly not in any dances of the true Hebrew character.

19. The Mosaic law recognized the essential equality of the sexes, describing them both as *man, made in God's image, male and female*. Gen. 1:26, 27. The subordination of the woman to the man is one of office, rather than of nature. Gen. 2:18, 23. The ancient Hebrew women enjoyed a large degree of liberty, though they had neither that unrestrained freedom, nor that high position assigned to them in modern Christian nations. In oriental countries the social intercourse between the sexes has always been marked by a degree of reserve unknown among the Christians of the West; Paganism and Mohammedanism are alike in consigning them to their present condition of degradation and seclusion.

“Oriental women,” says Thomson (vol. 1, p. 187), “are never regarded or treated as equals by the men.” Of this fact he gives (*ibid.*, and pp. 175, 176) various illustrations: they never eat with the men, but the husband and brothers are first served, and the wife, mother, and sisters wait and take what is left; in a walk the women never go arm in arm with the men, but follow at a respectful distance; the woman is, as a rule, kept closely confined, and watched with jealousy; when she goes out she is closely veiled from head to foot. Moslem women never join in the prayers at the mosques; and in churches the Christian women are accommodated with a part railed off, and latticed to shield them from public gaze; the guest, as he enters a home, finds no ladies to entertain him, and he never sees them in evening gatherings. All this, and much more of the same kind that might be named, is, as Thomson remarks, “a necessary compensation for true modesty in both sexes,” and nothing but a pure and enlightened Christianity can remove the evil.

Such being the degradation of woman, it is not surprising that the birth of a son should be hailed as a joyful event, while that of a daughter is often looked upon as a calamity; and cases occur where the brutal husband divorces his wife for no other reason. “This accounts,” says Thomson, “for the intense desire which many of these poor creatures manifest to become mothers of sons.” Compare Gen. 30:1; 1 Sam. 1:11.

20. Oriental *visits* are accompanied by no little ceremony. “When one enters the room, all rise to their feet, and stand steadfast and straight as a palm-tree to receive him. The formal salam is given and taken all round the room, with the dignity of a prince and the gravity of a court; and when the new-comer reaches his seat, the ceremony is repeated in precisely the same words. In one of your full divans, therefore, a man gives and receives about fifty salams before he is fairly settled and at his ease. Then comes the solemnity of coffee and smoking, with a great variety of apparatus.” Thomson, vol. 1, p. 163. The coffee and smoking are of modern introduction; but the ceremonial of oriental visits has come down in great part from ancient times. Jahn (*Archæol.*, § 176) mentions a custom of regaling a visitor with incense or burnt perfume, as a polite intimation that it is time to bring the interview to a close.

There was an open space near the gate of the ancient city where justice was administered, public deliberations were held, and all kinds of



business were transacted. Deut. 21:19; Ruth 4:1, 11; 1 Kings 22:10; Job 5:4; Prov. 22:22. This was of course a common resort for those who wished to learn the news of the day, and hold conversations with those assembled there. Gen. 19:1; Psa. 69:12; Prov. 31:23, 31.

21. Among equals the bestowal of *gifts* seems to have been a matter left to every one's discretion. The gifts brought to rulers and religious teachers by those who approached them will be considered elsewhere. Alms-giving was inculcated in both the Old and the New Testament, as one of the imperative duties of religion. Besides the provisions made for the poor in connection with the harvest and vintage (Chap. 14, No. 13), the duty of relieving their wants by gifts of charity was inculcated in both the law and the prophets. Deut. 15:7, 8; Isa. 58:7; Ezek. 18:7, 16. The New Testament reaffirms these precepts, and insists on the necessity of obeying them not in the letter alone, but in the spirit also. Matt. 6:1-4; 1 Cor. 13:1-3.

It has been from ancient times a question with interpreters, whether our Lord's words, "When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men" (Matt. 6:2), refer to an actual practice, or are simply a figurative expression for ostentations display. But, taken either way, the caution which they give in respect to deeds of charity is the same, and one that deserves careful consideration on the part of all who hope for a heavenly approval upon their alms.

#### IV. THE BURIAL OF THE DEAD.

22. That the body should be left after death unburied, a prey to wild beasts and birds, was considered by all the ancient nations as a great calamity. No greater insult could be offered to the corpse of an enemy than to deprive it of burial ceremonies. 1 Sam. 31:8-10; 2 Sam. 4:12; Jer. 22:19. Goliath says to David, in the true spirit of an ancient warrior: "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field;" and David, in turn, threatens that he will do the same to "the carcasses of the host of the Philistines." 1 Sam. 17:44, 46. Such threats are common with Homer's heroes; and God by the prophets often denounces

upon the wicked a like doom for their persistent disobedience to his commands. Deut. 28:26; 1 Kings 14:11; 16:4; 21:24; Jer. 7:33; 15:3; 16:4; 34:20; Ezek. 29:5; 32:4. "The supper of the great God" to which all the feathered fowls and wild beasts are invited (Ezek. 39:17-20; Rev. 19:17, 18) is made up of the flesh of men and horses that have perished in their vain attempt to make war upon God and his Messiah.

23. Of the methods of embalming practised among the Egyptians notice has been taken elsewhere (Chap. 8, No. 19); also of the forms of the ancient Hebrew sepulchres (Chap. 2, No. 43). It remains to say a few words on the *funeral rites* of the ancient Hebrews. These appear to have been in primitive times of a very simple character. The sacred record notices the closing of the eyes, the kissing, and the washing of the corpse (Gen. 46:4; 50:1; Acts 9:37)—all simple customs common to every nation. Coffins were used in Egypt and Babylon, but not among the Hebrews. The body was swathed in grave-clothes, with a bandage also around the head (John 11:44), laid on a frame or bier, and thus conveyed to its final resting-place. Wherever the means of the friends would allow it, the materials employed were of the most costly character—fine linen with an abundance of spices and ointments. Mark 15:46; 16:1; Luke 23:56; 24:1; John 19:39, 40. That the spices and ointment were commonly employed is manifest from our Lord's words: "She is come beforehand"—that is, in the counsels of God—"to anoint my body for the burial" (Mark 14:8); and also from the remark of the Evangelist: "as the manner of the Jews is to bury" (John 19:40). Compare the burial of Asa, whom they laid "in the bed which was filled with sweet odors and divers kinds of spices prepared by the apothecary's art: and they made a very great burning for him." 2 Chron. 16:14. The burning which they made for Asa, and refused afterwards to make for Jehoram (2 Chron. 21:19), was one of fragrant incense. Compare Jer. 34:5. The burning of the corpse was a Grecian and Roman custom. It was practised among the Hebrews only in exceptional cases. 1 Sam. 31:12; Amos 6:10.

24. The oriental *expressions of mourning* agree with their lively and demonstrative character. We have abundant notices of them in the Old Testament. Among these may be mentioned—(1.) *Rending the garments* (Gen. 37:29, 34; 44:13; Josh. 7:6, etc.), for which the Jewish doctors prescribe several degrees corresponding to those of relationship. (2.) *Putting on sack-cloth*; that is, a coarse and dark-colored cloth made of hair, or other dark-colored apparel. The custom was so common that no references are needed. (3.) *Sprinkling ashes or earth on the person*, particularly the head. Josh. 7:6; 1 Sam. 4:12; 2 Sam. 13:19; 15:32. Sitting, lying, or wallowing in ashes was a kindred usage. Esther 4:3; Job 2:8; Isa. 58:5; Jer. 6:26; 25:34; Ezek. 27:30. (4.) *Shaving the head and plucking off the hair* are mentioned as tokens of deep affliction. Job 1:20; Ezra 9:3; Jer. 7:29; 16:6; Amos 8:10. The captive woman whom a Hebrew took to be his wife was to shave her head in connection with the month's mourning allowed her. Deut. 21:12. On the other hand, *covering the head* is mentioned as a sign of grief (2 Sam. 15:30; Jer. 14:4); also *covering the upper lip*. Ezek. 24:17–22; Micah 3:7. This last rite was specially prescribed in the case of the leper. Lev. 13:45. (5.) *Removal of ornaments and general neglect of person*. Exod. 33:4; 2 Sam. 14:2; 19:24; Dan. 10:3; Micah 1:11. The Pharisees disfigured their faces and went with a sad countenance when they fasted; whereas the Saviour directs that when we fast we wash the face and anoint the head. Matt. 6:16–18. Such voluntary neglect of the person is to be distinguished from the forced nakedness and humiliation of captives. 2 Sam. 10:4; Isa. 20:4; 47:2; Jer. 13:22, 26; Nah. 3:5. (6.) *Abstinence from food and drink*, a sign of mourning so natural and common that references are unnecessary. The abstinence was sometimes simply from pleasant food, wine, and other luxuries. Dan. 10:3. When long continued it was necessarily so, except in cases of miraculous support. (7.) Equally natural signs of mourning are *weeping, wailing, and beating the breast and thigh*. Gen. 23:2; 1 Sam. 1:7; 30:4; 2 Sam. 15:30; Esther 4:1; Ezek. 21:12;



Nahum 2:7; Luke 18:13; 23:48; etc. (8.) The practice of employing *professional mourners* is mentioned by the Hebrew prophets. Such were the persons "skilful of lamentation" (Amos 5:16), and the "mourning and cunning women" of whom the prophet says: "Let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with water." Jer. 9:17, 18. In the Saviour's day this was an established usage. When he came to the house of Jairus, he found there "minstrels" playing mournful strains, and "them that wept and wailed greatly;" and it was to these hired mourners chiefly, if not exclusively, that he directed his rebuke: "Why make ye this ado and weep?" Matt. 9:23, 24; Mark 5:38, 39. The children sitting in the markets imitated in their sports weddings and funerals. At a mimic wedding, some "piped"—played a lively air, either actually or by way of imitation, while their companions were expected to dance. At a mimic funeral, some "mourned"—played a funeral dirge, at which their companions were to set up the customary wail. Matt. 11:16, 17. See further the article on mourning in Smith's Bible Dict., from which the above particulars have been mainly condensed.

The oriental expressions of mourning have been handed down from high antiquity, and they still prevail as in olden times. "There are," says Thomson, "in every city and community women exceeding cunning in this business. These are always sent for and kept in readiness. When a fresh company of sympathizers comes in, these women 'make haste' to take up a wailing, that the newly come may the more easily unite their tears with the mourners. They know the domestic history of every person, and immediately strike up an impromptu lamentation, in which they introduce the names of their relatives who have recently died, touching some tender cord in every heart, and thus each one weeps for his *own* dead, and the *performance*, which would otherwise be difficult or impossible, becomes easy and natural, and even this extemporaneous artificial sorrow is thereby redeemed from half its hollow-heartedness and hypocrisy."

The heathen practice of *self-laceration* for the dead, by cutting the flesh, and imprinting marks upon it, was forbidden by the Mosaic law, along with other superstitious rites—making baldness upon the head, shaving off the corner of the beard, making baldness between the eyes. Lev. 19:28; 21:5; Deut. 14:1. The spirit of true religion demands

both *genuineness* and *moderation* in the expression of grief for the dead. All hypocritical displays of mourning, as well as the abandonment of the soul to excessive sorrow, are most unbecoming in the child of God who is an heir of heaven, and whose daily language should be, "THY WILL BE DONE."

#### APPENDIX.—GRECIAN AND ROMAN GAMES.

25. Public games were not a Hebrew institution. The three great national festivals prescribed by the Mosaic law furnished a recreation of a nobler and more spiritual character. It is true that in the reign of Antiochus Epiphanes the high priest Jason, who had bought his office of the king, established a gymnasium at Jerusalem for the practice of Grecian games, and that afterward Herod erected a theatre and amphitheatre at Jerusalem, as well as at Cæsaræa and Berytus. 1 Macc. 1:14; 2 Macc. 4:12-14; Josephus Antiq., 15. 8. 1; 9. 6; 19. 7. 5. But such departures from ancient Jewish usage were regarded with abhorrence by the body of the people, among whom only the simplest sports were common.

Jerome, for example, in commenting on the words of Zechariah (chap. 12:3): "In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it," illustrates them by reference to a custom still prevalent in his day in Judæa. Round stones of great weight were placed in the villages, towns, and fortresses, with which the young men might try their strength. Some were able to raise them only to their knees, some to their navel, some to their shoulders and heads; a few only could hold them with arms erect above their heads, thus making manifest the greatness of their strength.

26. The public games of the Greeks and Romans, though foreign to Hebrew usage, are yet so often referred to in the New Testament that a brief notice of them is desirable. The Grecian games were celebrated at four different places in Greece; the Olympian, at Olympia not far from the town of Pisa in Elis; the Pythian, near Delphi in Phocis; the Nemean, at Nemea in Argolis; the Isthmian on the Isthmus of Corinth. They consisted of chariot and foot races, leaping, throwing the quoit

and javelin, wrestling, and boxing with leathern gloves armed with lead or iron. The competitors were required to enter their names beforehand, and were subjected to a long and severe course of training in which their daily diet and exercises were carefully regulated. For each of the games rules were prescribed and sternly enforced, and the prizes were awarded by judges appointed for the purpose. These prizes were in themselves trivial—at the Olympian games a chaplet formed of the leaves of the wild olive, at the Isthmian games one of pine leaves, etc.—but the honor of the victory, of which they were the sign, was very great, and it was eagerly sought by the young men of Greece.

The victor upon his return home, especially from the Olympian games, was universally honored. He rode in a triumphal chariot into his city, and the walls were broken down to give him entrance. He had an honorable seat at all shows and games, and at some places was maintained at the public expense. See Potter's *Antiquities of Greece* (Book 2, chaps. 21–25) and the authorities there referred to.

27. In the New Testament are various allusions to these games as emblems of Christian conflict. The apostle refers to them generally when he says: "Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called" (1 Tim. 6:12); for here the Greek word (*agon*) denotes not a fight on the battlefield, but a conflict in the stadium. So also 2 Tim. 4:7; Phil. 1:30; and elsewhere. Again, the Christian life is described as a race set before the believer (Acts 20:24; 2 Tim. 4:7; Heb. 12:1, where the race is run in the presence of a great cloud of heavenly witnesses, in allusion to the crowds that assembled to witness the Grecian games); and the apostle compares himself (Phil. 3:13, 14) to a racer who, forgetting all that is behind, ever reaches forward towards what is before him, his body being bent forward in the race, and his eye steadily fixed on the mark. He further refers to the strict rules of the games (2 Tim. 2:5): "If a man also strive for masteries, he is not crowned except he strive lawfully;" and to the crown dispensed by the judge of the games (2 Tim. 4:8): "Henceforth there is laid up



for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day." In the epistle to the Ephesians (chap. 6:12) the conflict of believers with the powers of darkness is represented under the figure of the wrestlings of the Grecian games, which were emphatically hand-to-hand struggles, although the figure is immediately changed to that of an armed warrior.

We have in 1 Cor. 9:24-27 an accumulation of beautiful allusions to these games. The competitors "run all, but one receiveth the prize." They are "temperate in all things," and their reward is a "corruptible crown," the chaplet of leaves above noticed, and the perishable honor which it represents. "I therefore so run," says the apostle, "not as uncertainly;" not running at random, but with my eye steadily fixed on the goal. Then, passing to the figure of a boxer, he adds: "So fight I" (literally *so box I*), "not as one that beateth the air," as the boxer does when he fails to hit his antagonist. Reverting again to the severe training of the combatants, with the figure of the boxer still in his mind, he says: "I keep under my body" (literally *beat it in the face black and blue*, as the boxer does the face of his antagonist by striking it under the eyes), "and bring it into subjection; lest, perchance, having preached the gospel to others, I myself should become a rejected one;" that is, rejected as unworthy of the prize.

28. The Greeks and Romans were also passionately fond of *theatrical exhibitions*, which were as foreign to the true Hebrew spirit as the games above noticed. The Romans had *amphitheatres*—vast elliptical buildings, with an elliptical space in the centre called the arena, and tiers of seats around the wall rising one above another. These were used for public games, especially gladiatorial shows and contests with wild beasts. Gladiators fought with each other sword in hand for the amusement of the spectators, and vast numbers perished in this way. There was a class of men who fought with wild beasts for hire. Others were exposed to wild beasts by way of punishment, as the primitive Christians often were. In such cruel exhibitions the Roman populace took great delight.

When the apostle says (1 Cor. 4:9): "God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men," he probably alludes to the exposure

of condemned malefactors in the amphitheatre, that they might be despatched by gladiators or wild beasts.

Whether the fighting with beasts at Ephesus to which the apostle Paul alludes (1 Cor. 15 : 32) is to be understood figuratively, or is a reference to an actual exposure, has long been a matter of controversy among commentators. Considering the fact that his Roman citizenship made such an exposure utterly unlawful, and also the silence of the record in the book of Acts as to any such transaction, we may, perhaps, best understand the expression in a figurative way.

## CHAPTER XX.

## THE SCIENCES AND ARTS.

1. THE Hebrews were not distinguished for their attainments in the arts and sciences, their energies being turned in another and a higher direction. The whole field of astrology was to them forbidden ground, and their study of astronomy had reference solely to the divisions of time. In the peaceful arts they did not excel the neighboring nations, and in some respects fell short of them. What relates to military matters will be considered elsewhere.

## I. HEBREW DIVISIONS OF TIME.

2. The *Hebrew year* was necessarily *solar*, its great festivals being connected, as we shall see, with the products of agriculture; but the *months* of the Mosaic law were certainly *lunar*. According to Josephus (*Antiq.*, 3. 10. 5), the passover was celebrated "on the fourteenth day of the month Nisan according to the moon, the sun being in the sign Aries;" and Philo (*Life of Moses*), testifies in like manner that this was the day of the full moon. The custom of beginning the year from the new moon of Nisan or Abib had come down to the later Jews from antiquity, and we cannot assume any fundamental change in this respect from the time of Moses. We may add that the Septuagint renders by the term *new moon* the Hebrew expressions for *the first day of the month* (*Exod.* 40:2, 17) and *the beginning of the month* (*Numb.* 10:10; 28:11).

All admit that the Hebrew word for *month*, which signifies *newness*, *renovation*, was taken from the new moon of the primitive lunar month. But upon the adoption of a solar division of the months, the term would naturally remain; so that from this alone no sure conclusion can be drawn. The expression *new moon* does not occur in the Hebrew Scriptures. Where our translators employ it the original has the simple word *month* or *months*.



See 1 Sam. 20 : 5 ; 2 Kings 4 : 23 ; Psa. 81 : 3 ; Isa. 66 : 23 ; Ezek. 46 : 1 ; Amos 8 : 5 ; 1 Chron. 23 : 31 ; 2 Chron. 2 : 4 ; Isa. 1 : 13 ; etc. Here, however, we must naturally understand, with our translators, the beginning of the lunar month, as a phenomenon that could be noticed by all. It has been commonly assumed that in the account of the deluge the months contained each thirty days ; since from the seventeenth day of the second month, when the deluge began (Gen. 7 : 11) to the seventeenth day of the seventh month, when the ark rested upon the mountains of Ararat (Gen. 8 : 4), we have apparently the hundred and fifty days (five months of thirty days each) during which the waters prevailed (Gen. 7 : 24 ; 8 : 3). At least, we cannot see what other sign than this of the ark's resting on the land Noah could have had that the waters had ceased to prevail, shut up as he was from all view without. Compare chap. 8 : 6-13. We know, moreover, that a year of three hundred and sixty days divided into twelve months of thirty days each, with an intercalation of five days, prevailed from very ancient times in Egypt.

3. Since the lunar month consists of a little more than twenty-nine and a half days, and the Hebrews never reckoned less than a whole day to a month, it follows that their months must have varied between twenty-nine and thirty days, making a year of 354 days, so that an *intercalary month* would be necessary every third year, and sometimes on alternate years. This intercalation was doubtless made from the beginning by the priests who had charge of the sanctuary services, as we know that it was in later times.

In later Jewish history the beginning of the month was determined by the first appearance of the new moon, which was reported by witnesses appointed for the purpose. As the Jewish day began at sunset, if the announcement was made before dark, that day was the first of the month ; if not till after dark, the following day began the month.

4. By the appointment of the Mosaic law the Hebrew year began with the month of *Abib*, that is, of *green ears* (Exod. 12 : 2 ; 13 : 4 ; Deut. 16 : 1) called in later times *Nisan* (Neh. 2 : 1 ; Esth. 3 : 7). According to the modern rabbinical Jewish calendar, Nisan answers to our *March*. But there are strong grounds for believing that originally it coincided more nearly with our *April*.

J. D. Michaelis (Hebrew Months) argues for the coincidence of Nisan with April on the following grounds : (1.) That the climate of Palestine

would not permit the oblation of the sheaf of the first fruits of the harvest ordered for the second day of the Passover festival (Lev. 23 : 10 compared with ver. 15, 16) at an earlier date ; since the barley harvest does not take place even in the warm climate about Jericho until about the middle of April, while it is still later on the highlands. (2.) That the Syrian calendar, which has essentially the same names for the months, makes its Nisan absolutely parallel with our April. (3.) That Josephus, in one place, makes Nisan equivalent to the Macedonian month Xanthicus ; and also mentions that on the 14th of Nisan the sun was in the sign Aries, which could not be on that day except in April. The later Jews may have departed from the ancient order, as Michaelis suggests, in imitation of the Romans, who began their year with March.

It is commonly assumed that the Hebrews had two modes of reckoning : a *sacred* year reckoned from Nisan, and a *civil*, reckoned from the new moon of Tishri, the seventh month. This is true only in a modified sense. The sabbatical year and the year of jubilee were indeed reckoned from the seventh month (Lev. 25 : 9 compared with ver. 20–22), as the convenience of the husbandman required ; this being at the close of one agricultural year and the beginning of another. But the months were in all cases numbered from Nisan.

It has been conjectured that before the time of Moses, the year began about the autumnal equinox, and that he, by divine direction, transferred its beginning to the vernal equinox ; that is, to the new moon nearest to that point of time. The words of the ordinance (Exod. 12 : 2) : “ This month shall be unto you the beginning of months : it shall be the first month of the year unto you,” certainly have the appearance of containing a new ordinance. Had the year always begun with the month of Abib, we can hardly suppose that such a command would have been given, with the annexed reason (Deut. 16 : 1) : “ for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.”

We give from Jahn (Archæology, § 103) the later names of the Jewish months in order. They are Babylonian, adopted during the captivity. Where no scriptural authority is given, they are taken from the Talmud. The few earlier Hebrew names that occur in the Old Testament are added in parentheses.

1. *Nisan*, from the new moon of April, Neh. 2 : 1 ; Esth. 3 : 7 (*Abib*, Exod. 13 : 4 ; etc.) ;
2. *Ijar*, “ “ May (*Ziv*, 1 Kings 6 : 1, 37) ;
3. *Sivan*, “ “ June, Esth. 8 : 9 ;

- |     |                      |   |
|-----|----------------------|---|
| 4.  | <i>Tammuz</i> ,      | from the new moon of July ;                     |
| 5.  | <i>Ab</i> ,          | “ “ August ;                                    |
| 6.  | <i>Elul</i> ,        | “ “ September, Neh. 6 : 15 ;                    |
| 7.  | <i>Tishri</i> ,      | “ “ October ( <i>Ethanim</i> , 1 Kings 8 : 2) ; |
| 8.  | <i>Marcheshvan</i> , | “ “ November ( <i>Bul</i> , 1 Kings 6 : 38) ;   |
| 9.  | <i>Kislev</i> ,      | “ “ December, Neh. 1 : 1 ; Zech. 7 : 1 ;        |
| 10. | <i>Tebeth</i> ,      | “ “ January, Esth. 2 : 16 ;                     |
| 11. | <i>Shebat</i> ,      | “ “ February, Zech. 1 : 7 ;                     |
| 12. | <i>Adar</i> ,        | “ “ March, Esth. 3 : 7 ; etc.                   |

The intercalary month was called *Veadar*, which may be rendered *Second Adar*.

5. The division of time into *weeks* was originally made by God himself in commemoration of the order of creation. Gen. 2 : 2, 3. From certain notices in the book of Genesis (7 : 4, 10 ; 8 : 10, 12 ; 29 : 27, 28) we infer that a weekly division of time existed from the beginning. With this agree the words of the fourth commandment : “Remember the Sabbath-day to keep it holy,” in which the Sabbath-day is not ordained for the first time, but referred to as already well known. The religious significance of the Sabbath, and the change of the day under the Christian dispensation, will be considered elsewhere. We simply remark here that the Hebrew Sabbath, as commemorative of the rest after creation, occurred at the *end* of the week, and thus answered to our *Saturday*.

The *week of weeks* was the period of seven weeks or forty-nine days from the morrow after the paschal Sabbath, and it was followed on the *fiftieth* day by the feast of *Pentecost* (Greek *pentecoste*, *fifty*). It is hence called the *feast of weeks*. Lev. 23 : 15, 16 ; Deut. 16 : 9, 10.

The *week of years* was the period of seven years, ending with the *sabbatical year*. See above, Chap. 14, No. 2.

The *week of sabbatical years* was the period of *seven times seven years*, succeeded by the *year of jubilee*. See above, *Ibid*.

In Lev. 23 : 15 the word *sabbath* is thought by some to denote not the weekly Sabbath, but the first day of the passover, as a day of holy rest. Compare Lev. 23 : 15, 16 with Deut. 16 : 9, 10.

6. The Hebrew *day*, as indicated in the primitive record (Gen. 1 : 5, etc.), was reckoned *from evening to evening*. Hence the command : “From even unto even shall ye celebrate your Sabbath.” Lev. 23 : 32.



The paschal lamb and the lamb of the daily sacrifice were to be slain *between the two evenings*. Hebrew of Exod. 12 : 6 ; 29 : 39, 41 ; Lev. 23 : 5 ; Numb. 9 : 3, 5, 11 ; 28 : 4, 8. At the same time Aaron was to light the lamps of the sanctuary and burn incense upon the golden altar. Exod. 30 : 8. The quails also came *between the two evenings*. Exod. 16 : 12. According to the Karaites and Samaritans, this was the time between sunset and deep twilight ; but the Pharisees began the first evening with the *ninth* hour (about three o'clock in the afternoon), and the second at sunset. So Josephus, who says that the paschal lamb was slain from the ninth to the eleventh hour. Jewish War, 6. 9. 3.

7. *Hours* are first mentioned in the book of Daniel, but there only in an indefinite way. Dan. 3 : 6, 15, etc. In New Testament times the day was divided into *twelve* hours, numbered from sunrise to sunset. John 11 : 9 ; Matt. 20 : 3, 5, 6 ; etc. The hours varied in length according to the varying seasons of the year.

Mention is made of a *sun-dial*. 2 Kings 20 : 9-11 ; Isa. 38 : 8. Another instrument for measuring time was the *clepsydra*, in which water was used much as we now use sand in hour-glasses.

The ancient Hebrews divided the night for military purposes into *three watches*. Of these the second was the *middle watch* (Judg. 7 : 19), and the last, the *morning watch* (Exod. 14 : 24 ; 1 Sam. 11 : 11). In the Saviour's day the Roman usage prevailed, according to which the night was divided into *four watches*, of which the *second, third, and fourth* are mentioned (Matt. 14 : 25 ; Mark 6 : 48 ; Luke 12 : 38) ; and all four are apparently referred to (Mark 13 : 35) as *evening, midnight, cock-crowing, and morning*.

## II. THE DOMESTIC AND MECHANICAL ARTS.

8. We have seen in the former part of this work (Chap. 8, No. 5) that the domestic and mechanical arts were practised in Egypt with great skill from very early times. When the Hebrews left Egypt they carried with them the knowledge of these arts. They were skilful in spinning, weaving, and embroidery ; producing not only plain fabrics of a fine texture, but those inwrought with various colors and figures, to which, in the case of the most

precious garments, golden threads were added. They understood the art of dyeing; for there were found among them stores of blue, and purple, and scarlet, and red skins of rams. They had workmen in gold, silver, and brass, and in wood also; who manufactured with skill the furniture and implements of the tabernacle. They could set precious stones, and compound precious ointments and incense of sweet spices "after the art of the apothecary." All this is manifest on the face of the narrative in the book of Exodus, in which are given in detail the materials and construction of the tabernacle with its court and its furniture; and it is confirmed by the later books of the New Testament.

The Hebrew has two terms rendered in our version *cunning workman* (*Hôshēbh*) and *embroiderer* (*rôkēm*); of which, according to the Jewish rabbins, the former denotes one who *inweaves patterns* of different colors, the latter one who *embroiders with the needle*, and to this view Gesenius assents. But while it is certain that the Egyptians were skilful in inweaving patterns, it is not certain that they embroidered with the needle. Some would therefore refer the terms *rôkēm* and *rikmah* (rendered in our version *embroiderer* and *needlework*) to the inweaving of patterns by the loom. See for one view Gesenius in his Thesaurus; for the other, Smith's Bible Dict., Art., *Embroiderer*.

9. We cannot, however, claim for the Hebrews any preëminence in the above-named arts. They had sufficient skill in them for the ordinary occasions of life; as also in the manufacture of iron implements for agricultural purposes and for war, the manufacture of leather, the cutting of stones, the building of houses, and the construction of household furniture. But in none of these respects did they excel their neighbors, and in some they fell short of them. In sword-blades, for example, Damascus was superior to them; in rich dyes, the Tyrians and several other nations. It was the testimony of Solomon himself, in his message to Hiram, king of Tyre, that none of his people could "skill to hew timber like unto the Sidonians;" or had equal skill with them to work in the precious metals and iron, and in purple, crimson, and blue. 1 Kings 5:6; 2 Chron. 2:7. It was not in these secular arts that God had appointed the covenant people

to be a light to the world; but in the knowledge of himself and of that great salvation which he was through them preparing for all nations.

### III. THE ART OF WRITING.

9. Moses, being "learned in all the wisdom of the Egyptians," was of course familiar with the various modes of writing that prevailed in that country long before his day. The *Hebrew alphabet*, however, which he employed, is Shemitic in its origin, the same substantially as that used by the Phœnicians, and which probably came to them from Chaldæa. The great Hebrew legislator appears as a writer very early after the exodus before the giving of the law (Exod. 17:14), and all along the course of his history (Exod. 24:4; 34:27; Numb. 33:2; Deut. 31:22; etc.); and the knowledge and practice of the art are assumed in the law of divorce. Deut. 24:1.

For the change in the Hebrew alphabet from the earlier form represented on coins to the Assyrian or square writing, and for various particulars as to the ancient mode of writing see Companion to the Bible, Chap. 3, No. 2; Chap. 14, No. 2, 3; Chap. 26, No. 5.

10. The *materials of writing* were various. Mention is made in the Pentateuch of stone plates on which the words were graven directly (Exod. 31:18; 32:15, 16; Deut. 4:13); of great stones plastered with plaster upon which the words of the law were written (Deut. 27:2-8); of a plate of gold (Exod. 28:36); and of precious gems (Exod. 28:11, 21). Job refers to the custom of writing "with an iron pen and lead in the rock" (chap. 19:24), the letters being first deeply cut in the rock, and then filled with lead. The ancients also used palm leaves, the inner bark of trees, bones, shells, ivory, bricks, clay tablets, cylinders and prisms of fine terra-cotta, wood, wax tablets; in a word, whatever furnished a smooth surface. The ruins of Assyrian and Chaldæan cities furnish bricks, clay tablets, and cylinders, in countless thousands, as well as slabs of stone, covered with arrow-headed inscriptions. According to Rawlinson (*Ancient Monarchies*, vol. 1, pp. 330, 478) some of the Assyr-



ian hollow cylinders and prisms have characters so minute that a magnifying glass is needed to decipher them. The two principal materials, however, which the Hebrews employed were *paper* manufactured from the papyrus plant, and *parchments* prepared from the skins of sheep, goats, and other animals.

For a brief notice of the *papyrus plant* see above, Chap. 7, No. 21. According to Pliny (Hist. Nat., 13. 11) the method of preparing the paper was as follows: The stem (either the inner cuticle or pith) was divided by a needle into thin plates, each as large as the plant would allow, and these were placed side by side on a table kept moist with Nile water. When the table was covered, another layer was spread over the first transversely, and the two layers were united by being subjected to pressure. As many sheets were afterwards joined together as were needed for a given roll. This paper was very much used by the ancients and was of various qualities, as was also the parchment prepared from the skins of animals.

11. The *instruments for writing* varied of course, as they do now, with the materials employed. For refractory substances they had "a pen of iron" and "the point of a diamond;" that is, a graver with a point of steel, or one tipped with diamond; the latter being especially necessary in engraving upon precious stones. For writing on tablets covered with wax they had a style sharp at one end and at the other flat and circular. With the sharp end they formed the letters, and erased them with the flat end, as occasion required, smoothing over again the surface of the tablet. On paper and parchment they wrote with a pen and ink. The reed pen split at the end has been in use among the orientals from high antiquity, and is still employed by the Arabs.

The *ink* of the ancients appears to have resembled the Chinese or India ink—a combination of lampblack with glue or gum—reduced to a fluid form. According to Josephus (Antiq. 12. 2. 10) the parchments containing the Jewish law, which the high priest Eleazar sent to Ptolemy king of Egypt to be translated into Greek, were of marvellous thinness, joined together so exactly that the seams could not be discerned, and written in letters of gold. When, about the eleventh century, paper of a finer texture, made of linen and cotton, came into common use, this rendered necessary pens

of a finer character. These were supplied by the quills of geese, swans, crows, etc.; till in our day metallic pens took their place.

12. The *form of ancient books* depended on the material employed. When tablets of wood, or plates of ivory or metal were used, they were connected with rings at the back through which a rod was passed. When the soft and flexible papyrus was used, the books took the form of *rolls*. The sheets, being fastened together at their edges, were wound round a cylindrical stick, or sometimes two cylinders, whence the term *volume*, that is, *roll* (Latin, *volumen*) is derived. The cylinders projected at each end beyond the roll and were ornamented with bosses. The volume was read by *unrolling* the scroll so as to expose successfully its several sheets. Books written on parchment may take the square form with leaves, or the roll form. The public Hebrew manuscripts consist of synagogue rolls; the private manuscripts are written with leaves in book form. See Companion to the Bible, Chap. 14, No. 8; and for the ancient manuscripts of the New Testament, Chap. 26, No. 5.

The roll-form prevailed among the ancient Hebrews (Isa. 8:1; Jer. 36:2, seq.; Ezek. 2:9, seq.; Zech. 5:1), also in other nations. Ezra 6:1, 2. In the synagogue at Nazareth our Lord read from a roll. "Having unrolled the book" (so the original reads) "he found the place where it was written," etc. When he had finished reading "he rolled up the book, and gave it back to the attendant." Luke 4:17, 20. The manner in which the ancients speak of rolls written *within and without* (see the references in Alford and Meyer on Rev. 5:1) indicates that this was something unusual, the rule being to write only on the inner side. The roll which Ezekiel sees in vision (chap. 2:10), the flying roll of Zechariah (chap. 5:1-3, where "on this side" and "on that side," ver. 3, refer to the inner and outer sides of the roll), and the apocalyptic book sealed with seven seals (Rev. 5:1), are each written *within and without* to denote the fulness of their contents. In respect to the seven successive revelations of the apocalyptic book, answering to the breaking, one after another, of the seven seals, there are two views: (1,) it is assumed that the breaking of each seal allowed a certain portion of the scroll to be unrolled, and thus its contents *to be read*; (2,) it is assumed that the roll remains closed, the breaking of the seals in succession being simply *symbolic* of revelations to be made of parts of its contents, not by inspection,

but by the visions that follow. See further in the commentaries on the passage.

13. Extended *epistles*, like most of those in the New Testament, took the form of small volumes. *Letters*, in the strict sense of the word—short communications on special subjects—ordinarily received the seal of the sender. In all matters of importance this was necessary for *authentication*, and sometimes for *secrecy* also; as in the case of David's letter to Joab, which he sent by the hand of the man whose destruction he sought. 2 Sam. 11:14, 15; 1 Kings 21:8; Esther 3:10; 8:8, 10; Isa. 29:11. In their addresses and salutations the writers of the New Testament conform in general to the usage of the day. Compare the letter of the apostles and elders (Acts 15:23–29) with that of Claudius Lysias to Felix. Acts 23:26–30. Both state at the outset by whom and to whom the letter is sent, and both close with the simple salutation, "Farewell." The only modification is that in most of the apostolic epistles a benediction more or less extended took the place of the brief Farewell.

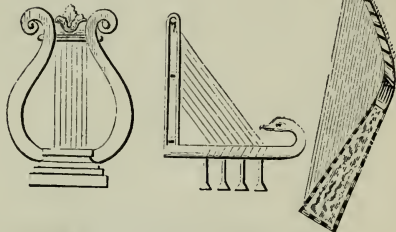
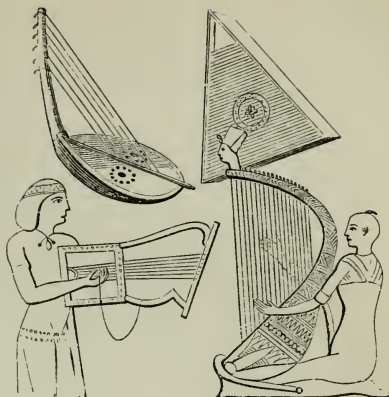
#### IV. MUSIC AND MUSICAL INSTRUMENTS.

14. The Hebrews, like other oriental nations, were fond of music on all occasions of social and national rejoicing. Their songs were, as a rule, accompanied with musical instruments, and sometimes with dancing also. Thus they took, from the outset, a lyrical character. Gen. 31:27; Exod. 15:1, 20; Judg. 5:1; 11:34; etc. In the schools of the prophets instituted by Samuel music seems to have been regularly cultivated. 1 Sam. 10:5. Its elevating and tranquillizing influence was well understood by the courtiers of Saul (1 Sam. 16:16, 23); and was afterwards sought by Elisha himself, that he might thus be prepared to receive the Spirit of prophecy. 2 Kings 3:15. David, "the sweet Psalmist of Israel," himself a master in both the composition and lyrical performance of sacred song, made music vocal and instrumental a regular part of the tabernacle service (1 Chron. 16:4–6, 41, 42; chap. 25); and at the dedication of the temple by Solomon the musical part of

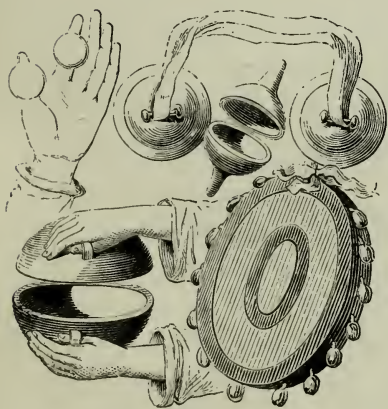




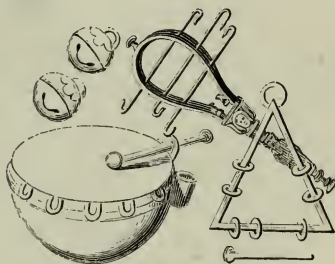
WIND INSTRUMENTS.



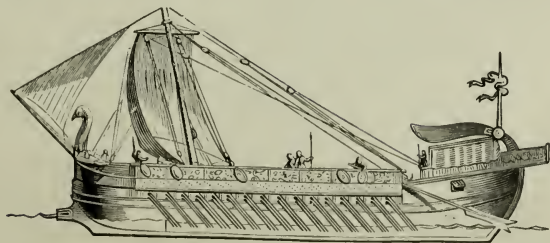
ANCIENT HARPS AND LYRES.



CYMBALS, TIMBREL, ETC.



DRUM, SISTRUM, ETC.



A WAR GALLEY.



the service was of the most magnificent character. 2 Chron. 5:12, 13.

15. The Egyptian and Assyrian monuments have made us familiar with the *form of the musical instruments* anciently employed in Egypt, Assyria, and Babylon. From their long residence in Egypt the Hebrews must have been perfectly acquainted with the musical instruments of this country. It is not certain, however, that they borrowed from the Egyptians exclusively their own musical instruments. These may have come with their ancestors, in part at least, from Chaldæa and Mesopotamia, as did their language and their alphabet. In investigating the difficult question of the form of the Hebrew instruments of music, it is necessary that we compare the Egyptian with the Assyrian models, as they are revealed to us by the monuments. Between the two are contained, substantially at least, the forms of the instruments mentioned in sacred writ.

16. Musical instruments are of three classes, *stringed* instruments, *wind* instruments, and instruments of *percussion*.

#### STRINGED INSTRUMENTS.

Foremost among the stringed instruments of the Egyptian and Assyrian monuments is the *harp*. The harp is usually defined to be a stringed instrument of music of a triangular figure, the form allowing the strings to be successively of different lengths. This definition holds good of modern harps and some forms of ancient harps. But the idea of the Egyptian harp seems rather to have been that of the bow. A bow standing upright, and furnished with a sound-chest and a suitable number of strings (which varied according to the size and model of the instrument) gives substantially the idea of the common Egyptian harps. Some of them have almost exactly the form of the bow, but usually the curvature of one end is more abrupt than that of the other. Instead of the curved the triangular form also appears with various modifications. The number of strings varies from three to twenty and more. The heavier kinds stand upright upon the floor, while the lighter



kinds are portable. In one case an Egyptian woman carries on her shoulder a harp with three strings, playing it at the same time with her fingers. On the Assyrian monuments we have portable harps of a triangular form. One class of these is carried by the performer in front with the sound-chest next to him in an upright position, and is played with the fingers. Another class is carried at his side with the sound-chest horizontal, and is played with a plectrum.

The *lyre* is essentially a modified form of the harp. In this the sound-chest constitutes the base. From the end of this arise two rods curved or straight connected above by a cross-piece, and the strings are stretched upward from the base to the cross-piece. It is always portable, is carried in an upright or a horizontal position, and is commonly played with the fingers, but sometimes with a plectrum.

The ancient Egyptian *guitar* or *lute* was of an oval form with a long neck. The strings, which were few in number, were carried over a bridge.

17. The identification of the *Hebrew stringed instruments* is a matter of great difficulty. The two of most common occurrence are the *kinnôr* and *nebel*, of which the first is commonly rendered *harp* in our version, and the second *psaltery*. Respecting the form of these the opinions of biblical scholars are very discordant, and cannot be discussed to any profit within the limits prescribed to the present work.

Josephus remarks (Antiq., 7. 12. 3): "The *kinura* (Heb., *kinnôr*) being furnished with ten strings, is struck with a plectrum: but the *nabla* (Heb., *nebel*), having twelve strings, is played with the fingers." This definition is loose and unsatisfactory enough; and seems to be, moreover, at variance with the words of Scripture, according to which David played on the harp with his hand. 1 Sam. 16:23; 18:10; 19:9. The Hebrew *kinnôr* was certainly portable, at least in some of its forms; for David and others played on it in procession before the ark. 2 Sam. 6:5. See also 1 Sam. 10:5; Isa. 23:16. We think it probable that the *kinnôr* was an instrument of the harp kind, including possibly the lyre. As to the *nebel* we can only adopt the language of a writer in the Imperial Bible Dictionary: "We prefer to leave it a doubtful question whether the *nebel* was a lyre or a lute, or even some other form of stringed instrument." The

*nebel āsôr* (Psa. 33:2; 144:9) was a *ten stringed-nebel*; not "a psaltery and an instrument of ten strings." Yet it seems to have been a peculiar variety of the instrument; for elsewhere the *āsôr* is distinguished from the simple *nebel*: "upon an *āsôr* and upon a *nebel*." Psa. 92:3.

In Daniel (chap. 3) mention is made of the *sabbeka*, rendered in our version *sackbut*; but which was probably identical with the Greek *sambuke*, a stringed instrument of the harp kind. In the same chapter we have the word *pesanterîn*, that is, *psaltery* (Greek, *psalterion*), also a species of harp.

### WIND INSTRUMENTS.

18. The primitive *horn* was what the name denotes—made from the horn of an ox or ram. From this came by a natural transition, the *curved* metallic trumpet (*shôphar*), and the *straight* trumpet (*hatsôtserah*), the form of which is preserved on the triumphal arch of Titus.

In our version the word *shôphar* is often rendered *cornet*, especially where it occurs in connection with *hatsôtserah*, which last is then rendered *trumpet*. 1 Chron. 15:28; 2 Chron. 15:14; Psa. 98:6; Hosea 5:8; etc.

The Egyptian monuments exhibit the *flute* and the *pipe* single and double. The Hebrew term *halîl* (1 Sam. 10:5; 1 Kings 1:40; Isa. 5:12; 30:29; Jer. 48:36), rendered in our version *pipe*, denotes either the pipe or the flute. So also probably the plural form *nehîlôth* in the title to Psalm 5.

The Hebrew *organ* (*ûgab*) was an instrument of high antiquity. Gen. 4:21. The most probable opinion concerning it is that it was the so-called *pipe of Pan*; a compound instrument consisting of several reeds of unequal length, so arranged that the performer could pass his mouth from one to another.

The Chaldean name *sumpōnya*, that is, *symphony* (Dan., chap. 3), is borrowed from the Greek. It is rendered in our version *dulcimer*, but is probably equivalent to the Hebrew *ûgab*, *organ*; as *mashrôkîtha* in the same chapter (Eng. vers., *flute*) is to *halîl*.

### INSTRUMENTS OF PERCUSSION.

19. The most common of these are the *timbrel* (Heb., *tôph*) and the *cymbal* (Heb., *tsetselîm*). The *timbrel* or *tabret* was a hoop or

square frame over which a membrane was strained. It was beaten with the fingers. *Cymbals* are plates of brass which, being struck together, produce a loud clanging sound. Both timbrels and cymbals are represented on the Egyptian monuments, as also *drums* of various shapes.

Mention is also made of the *shalish* (1 Sam. 18 : 6, where our version renders *instruments of music*), which was, perhaps, a *triangle*; and of the *menäânîm* (2 Sam. 6 : 5), where our version has *cornets*. But the word denotes rather an instrument answering to the ancient *sistrum*, which gave forth a tinkling sound upon being shaken.

For the character, form, and office of Hebrew poetry, see Companion to the Bible, Chap. 21, Nos. 1-4.

## V. THE MEDICAL ART.

20. The medical art was early cultivated in Egypt. According to Herodotus (2. 84) it was practised in that country on the principle of division, each physician treating a single disorder; one diseases of the eye, another those of the head, another those of the teeth, and so on. Of course a special class of physicians made the art of embalming their proper business (Herod., 2. 86); and these were the men who embalmed Jacob, and afterwards Joséph (Gen. 50 : 2, 26). When the Hebrews left Egypt they must have carried thence no inconsiderable knowledge of the healing art as it then existed. Physicians are mentioned in the book of Job (chap. 13 : 4), and in the later history of the Israelitish nation (2 Chron. 16 : 12; Jer. 8 : 22); and in New Testament times they constituted a regular profession in Palestine as elsewhere (Matt. 9 : 12; Mark 5 : 26; Luke 4 : 23; Col. 4 : 14; etc.). In ancient times the medical art embraced that of surgery as its most prominent branch. The physicians described by Homer are skilful in extracting from the wound the arrow's point, in cleansing it from gore, and in applying to it soothing medicaments. Iliad, 4. 213-219. So also Jeremiah speaks of the balsam of Gilead in connection with the physician. Jer. 8 : 22; and compare 2 Kings 8 : 29. Of the practice of the Hebrew physicians in the treatment of diseases we know nothing with certainty.



21. It does not come within the plan of the present work to give a list of the diseases to which the Israelites were subject, in common with other nations of antiquity. There are, however, two maladies which appear so prominently in scriptural history that a few words respecting them will be in place. These are *leprosy* and *demoniacal possessions*.

*Leprosy* is a disease of hot climates, very prevalent in Egypt and the adjoining regions. The formidable character of the disease in Moses' day may be inferred from the minuteness with which he describes the disease in its various forms, the carefulness with which he distinguishes it from other maladies, and the sternness of the seclusion imposed upon those afflicted with it. See Lev., chap. 13. The interpretation of this chapter in its details belongs to the commentator. We remark generally that the leprosy here described appears to have been the *white leprosy*, and not the malignant disorder known as *elephantiasis* of the Greeks. This latter is an awful malady, beginning with dusky shining spots upon the skin; succeeded, after a series of months or years, by soft, reddish, livid tumors; and then by ulcers that exude a sanious fluid, till at last the joints of the extremities are separated, and they fall off. Moses does not hint at such extreme symptoms, and whiteness of the skin is everywhere mentioned as one of the marks of leprosy. Exod. 4:6; Numb. 12:10; 2 Kings 5:27. Leprosy was regarded as an infliction from God, incurable by human means, and rendering the sufferer ceremonially as well as physically unclean. The seclusion imposed upon lepers has been thought to indicate the infectious character of the disease. But this assumption is not sustained by modern observation. The uncleanness contracted by the malady, and the painful fact that it is, to a certain extent at least, hereditary, were sufficient grounds for the separation imposed on lepers by the Mosaic law.

Leprosy exists in modern Syria in all its malignity. See Thomson, *The Land and the Book*, vol. 2, p. 516, seq. But this fact does not prove that *such* a form as this—the true elephantiasis—was found in Moses' day in the Israelitish camp; since diseases change their type in the same country from

age to age. We would not, however, absolutely deny that it did ; since the symptoms described by Moses have respect to the beginning of the malady rather than to its termination.

As to the leprosy in *houses* and *garments* (Lev. 13 : 47-59 ; 14 : 34, seq.), this was not a proper *disease*, but a *decay* of the materials due to some chemical change, perhaps with the presence of living animalcules), which rendered them unwholesome and unfit for use.

In regard to the reality of *demoniacal possessions* there has been much controversy, one class of theologians maintaining that those recorded in the New Testament are simply cases of insanity, in which the sufferers believed themselves to be under the power of demons, in whose name they spoke. But the candid reader of the New Testament must be profoundly impressed with the conviction that the Saviour regarded demoniacal possessions as a reality. The narrative of the entrance of the demons into the swine (Matt. 8 : 28-34 ; Mark 5 : 1-16) is utterly inconsistent with the hypothesis that they were simply a figure of speech, as some maintain.

The New Testament makes a distinction between *lunatics* and *demoniacs* (Matt. 4 : 24) ; but also ascribes lunacy to the influence of a demon (Matt. 17 : 15, seq.), nor is there any inconsistency here ; for though all demoniacs were lunatics, it does not follow that all lunatics were demoniacs. Unless we take the Sadducean ground of denying the existence of all created spiritual beings beyond the sphere of our senses, we cannot, with any show of reason, deny that some of these beings may be malignant in character, just as is the case among men. Nor, until we know not only the inmost essence of our own material-spiritual nature, but also the inmost essence of the nature belonging to these invisible spiritual beings, can we deny that, under certain conditions of the human subject, bodily and mental, they may gain an overmastering control of him ; or, in scriptural phraseology, take possession of him, and bring him into a state analogous to that of lunacy, if not identical with it.

## CHAPTER XXI.

## TRADE AND COMMERCE.

1. BEFORE the Babylonish captivity the Hebrews were eminently an agricultural and pastoral people, living contentedly upon their own soil. At the close of the captivity a part of the Jews remained settled in foreign lands when their brethren returned from exile. Their descendants, increased by fresh colonies from Palestine after it had again become full of inhabitants, spread themselves over all the regions around the holy land—Parthia, Media, Persia, Babylonia, Mesopotamia, Armenia, Syria, Asia Minor, Cyprus, and the Ægæan isles, the chief cities of Greece and Rome, and especially Alexandria in Egypt. Josephus testifies (*Antiq.*, 14. 7. 2) that in the time of Sylla (who died B. C. 78) the Jews had filled the habitable world; and he quotes Strabo as saying that “this people had now entered every city, so that one could not easily find a place in the world which had not received this race and was not occupied by them.” Compare Acts 2:9–11. These Jews, who also included the remnant of the ten tribes, constituted “the Dispersion” (James 1:1; 1 Pet. 1:1), or more fully “the Dispersion of the Gentiles” (John 7:35). They remained steadfast in the faith of their fathers, acknowledged Jerusalem as their religious head, and considered themselves as strangers and sojourners. As they were settled chiefly in the cities, they naturally turned their attention to trade and commerce rather than to agriculture, and thus became emphatically a people of traffic.

2. The Hebrews before the captivity were never a commercial people. The chief ports of the Mediterranean were held on the south by the Egyptians and Philistines, and on the north by the Tyrians. Solomon indeed established navies to go to Ophir and Tarshish (see above, Chap. 8, No. 24; Chap. 10, No. 30), but



it was in conjunction with Hiram king of Tyre, the Tyrians being, as we have seen (Chap. 10, No. 27), the great commercial nation of antiquity.

3. In an age when the mariner's compass was unknown (at least in the western world), *navigation* was confined to the coasts. In the longest voyages, as those to Ophir in the east, to Tarshish in the west, and along the African coast, the vessels kept of necessity near to the land, creeping cautiously along from one headland to another. *Ships of war* were called *long ships*, because they were of a longer shape than *ships of burden*, the latter being more round and deep. Ships of war, though furnished with sails, were propelled chiefly by oars (Cæsar, Gallic War, 3. 13; 4. 25), of which there were two, three, or more banks. Merchant vessels relied chiefly on sails, especially those of the larger class. The vessel in which Paul was wrecked "cast four anchors out of the stern." This was done in an exigency, and was the right course, the plan being to run the ship aground at daybreak. See Smith's Bible Dict., Art., Ship. The more usual custom was to anchor from the prow. Æneid, 6, end. *Undergirders* (Acts 27:17) were cables or chains, which, in case of necessity, could be passed round the ship and made tight for the purpose of strengthening it.

The ship in which Paul was wrecked contained 276 souls, besides a cargo of wheat. Acts 27:37, 38. It cannot then have been much less than five hundred tons burden. The ship in which Josephus was wrecked in the same part of the Mediterranean (Life, 3) contained six hundred persons. There were much larger ships, but their size was exceptional. See the article in Smith's Bible Dict. above referred to, where the writer comes to the conclusion that "if we say an ancient merchant-ship might range from five hundred to one thousand tons, we are clearly within the mark."

The standard work on ancient ships is that of James Smith, Esq., of Jordanhill, entitled, *The Voyage and Shipwreck of St. Paul*, which throws much light on the thrilling narrative of that event contained in the twenty-seventh chapter of the Acts.

4. Commerce by *overland routes* was carried on by means of *caravans*, the beast of burden being the camel; which is, therefore, appropriately called the ship of the desert. Caravans for

mercantile purposes are regularly organized bodies of merchants provided with officers, guides, and servants; and attended, when necessary, by a military escort. They sometimes consist of a thousand or more persons, and several thousand camels. Such a caravan was the company of Ishmaelites and Midianites to whom Joseph was sold. Gen. 37:25-28. They were on their way from the region east of the Jordan to Egypt by one of the roads travelled at the present day. See above, Chap. 2, No. 8. Such also were "the troops of Tema" and "the companies of Sheba" mentioned in the book of Job (chap. 6:19), who are represented as perishing from the failure of the waters on which they had placed their reliance; just as it frequently happens at the present day to caravans traversing the desert, where wells are few and widely separated from each other.

Among the ancient caravan routes were the following:

a. The route from Upper Syria across the desert by Palmyra to the Euphrates. According to Josephus (*Antiq.*, 8. 6. 1), Palmyra, the *Tadmor* of Scripture (1 Kings 9:18; 2 Chron. 8:4), was two days' journey from Upper Syria, one day's journey from the Euphrates, and six days' journey from Babylon; and the reason why Solomon built the city in that remote part of the desert was that lower down no water is to be had, but here only are found fountains and wells:

b. The route from Palestine into Egypt along the shores of the Mediterranean from Gaza to Pelusium. There is another more circuitous route by the way of Mount Sinai:

c. The route from the Persian Gulf to the Mediterranean, by which the Phœnicians received the goods of India. "Sometimes they received them from the Arabians, who either brought them by land through Arabia, or up the Red Sea to Ezion-geber." Jahn, *Archæology*, § 109.

The deserts of Africa and Arabia and the great salt desert of Asia can be traversed only in this way.

5. The *inns* mentioned in the Pentateuch (Heb. *mālôn*, *lodging-place*, Gen. 42:27; 43:21; Exod. 4:24) were perhaps only lodging-places in the open air selected chiefly for the convenience

of water. But the *inns* of the New Testament (Luke 2:7; 10:34) correspond to the modern *khâns* or *caravanserais*, spacious buildings constructed simply for the convenience of caravans carrying with them their own provisions for man and beast. They are, therefore, as a rule, utterly unfurnished, offering to the traveller nothing but shelter; though some of the modern *khâns* "are inhabited by a keeper who sells coffee, provisions, and the like, to the guests, so far as they may need; and furnishes them with fire and the means of cooking for themselves." Robinson, *Bib. Res.*, vol. 2, p. 487.

6. *Weights and measures* are absolutely necessary for trade and commerce. We find them in existence in Abraham's day (Gen. 18:6; 23:16; 24:22); and in the Pentateuch they everywhere appear as a well-developed system. The exact determination of Hebrew weights and measures, especially of those in use before the captivity, is a matter of great difficulty. We give below the common tables of Hebrew weights, measures, and coins, remarking, however, that they are to be considered only as approximations to the truth.

### TABLES OF WEIGHTS, MEASURES, AND MONEY, MENTIONED IN THE BIBLE.

#### 1. JEWISH WEIGHTS, REDUCED TO ENGLISH TROY WEIGHTS.

	lbs.	oz.	pen.	gr.
The gerah, one-twentieth of a shekel .....	0	0	0	12
Bekah, half a shekel.....	0	0	5	0
The shekel .....	0	0	10	0
The maneh, 60 shekels.....	2	6	0	0
The talent, 50 manehs, or 3,000 shekels .....	125	0	0	0

#### 2. SCRIPTURE MEASURES OF LENGTH, REDUCED TO ENGLISH MEASURE.

	Eng. ft.	Inches.
A digit .....	0	0.912
4 = A palm.....	0	3.648
12 = 3 = A span .....	0	10.944
24 = 6 = 2 = A cubit .....	1	9.888
96 = 24 = 8 = 4 = A fathom .....	7	3.552
144 = 36 = 12 = 6 = 1.5 = Ezekiel's reed .....	10	11.328
192 = 48 = 16 = 8 = 2 = 1.3 = An Arabian pole.....	14	7.104
1920 = 480 = 160 = 80 = 20 = 13.3 = 10 A measuring line.....	145	11.04



3. THE LONG SCRIPTURE MEASURES.

	Eng. miles.	Paces.	Feet.
A cubit -----	0	0	1.824
400 = A stadium, or furlong -----	0	145	4.6
2000 = 5 = A sabbath-day's journey -----	0	729	3
4000 = 10 = 2 = An eastern mile -----	1	403	1
12000 = 30 = 6 = 3 = A parasang -----	4	153	3
96000 = 240 = 48 = 24 = 8 = A day's journey -----	.33	172	4

NOTE.—5 feet = 1 pace; 1,053 paces = 1 mile.

4. SCRIPTURE MEASURES OF CAPACITY FOR LIQUIDS, REDUCED TO ENGLISH WINE MEASURE.

	Gal.	Pints.
A caph -----	0	0.625
1.3 = A log -----	0	0.833
5.3 = 4 = A cab -----	0	3.333
16 = 12 = 3 = A hin -----	1	2
32 = 24 = 6 = 2 = A seah -----	2	4
96 = 72 = 18 = 6 = 3 = A bath, ephah, or firkin -----	7	4.50
960 = 720 = 180 = 60 = 30 = 10 = A kor, choros, or homer -----	.75	5.25

5. SCRIPTURE MEASURES OF CAPACITY FOR THINGS DRY, REDUCED TO ENGLISH CORN MEASURE.

	Bu.	Pks.	Gal.	Pints.
A gachal -----	0	0	0	0.141
20 = A cab -----	0	0	0	2.833
36 = 1.8 = An omer, or gomer -----	0	0	0	5.1
120 = 6 = 3.3 = A seah -----	0	1	0	1
360 = 18 = 10 = 3 = An ephah -----	0	3	0	3
1800 = 90 = 50 = 15 = 5 = A letech -----	4	0	0	1
3600 = 180 = 100 = 30 = 10 = 2 = A homer, or kor ---	8	0	0	1

6. JEWISH MONEY, REDUCED TO THE ENGLISH AND AMERICAN STANDARDS.

	£	s.	d.	\$	cts.
A gerah -----	0	0	1.3687	0	02.5
10 = A bekah -----	0	1	1.6875	0	25.09
20 = 2 = A shekel -----	0	2	3.375	0	50.187
1200 = 120 = 50 = A maneh, or mina Hebr. -----	5	14	0.75	25	09.35
60000 = 6000 = 3000 = 60 = A talent -----	342	3	9	1505	62.5
A solidus aureus, or sextula, was worth -----	0	12	0.5	2	64.09
A siclus aureus, or gold shekel, was worth -----	1	16	6	8	03
A talent of gold was worth -----	5475	0	0	24309	00

In the preceding table, silver is valued at 5s. and gold at £4 per ounce.

## 7. ROMAN MONEY, MENTIONED IN THE NEW TESTAMENT, REDUCED TO THE ENGLISH AND AMERICAN STANDARDS.

	£	s.	d.	far.	\$	cts.
A mite -----	0	0	0	0.75	0	00.343
A farthing, about-----	0	0	0	1.50	0	00.687
A penny, or denarius-----	0	0	7	2	0	13.75
A pound, or mina -----	3	2	6	0		13 75

REMARK. The ancient Egyptian cubit is known to us from specimens preserved in the tombs. "No great difference," says a writer in Smith's Bible Dictionary (Article, Weights and Measures), "is exhibited in these measures, the longest being estimated at about 21 inches, and the shortest at about  $20\frac{1}{2}$ , or exactly 20.4729 inches (Wilkinson, *Anc. Eg.*, 2. 258)." There is a strong presumption that the old Hebrew cubit (2 Chron. 3:3) must have agreed with this, and cannot, therefore, have exceeded 21 inches. Keil (*Archäologie*, §126) estimates it at about 21.4512 Persian lines, or a trifle over 19 inches English measure. But Jahn (*Archæology*, §113) and Saalschütz (*Archäologie*, 59. 2) reckon the old Hebrew cubit from the elbow to the wrist, which would make it not over a foot. After the captivity another cubit was in use, as is plain from the words of 2 Chron. 3:3, where we are told that the cubits giving the dimensions of Solomon's temple are "after the ancient measure." The angel whom Ezekiel sees in vision during the captivity has a measuring-reed in his hand "six cubits long by the cubit and a hand-breadth." Chap. 40:5. Is this the *Hebrew* cubit with the addition of a hand-breadth to make the *Babylonian* cubit, or the *Babylonian* cubit with a hand-breadth added to make the *Hebrew* cubit? If, as is natural to suppose, the angel uses the cubit of the covenant people, we must suppose the latter. The reader will find this subject discussed more at large in Smith's Bible Dictionary, under the article Weights and Measures.

## SECOND DIVISION.

## CIVIL ANTIQUITIES.

## CHAPTER XXII.

## THE PATRIARCHAL FORM OF GOVERNMENT.

1. THE terms of the *covenant* made by God with Abraham for himself and his posterity are as follows: "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land whereon thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17:7, 8. The reader will notice that this was a sovereign act of God's grace, and thus was equivalent to a *promise*. Gal. 3:16. But inasmuch as the blessings which it contains are conditioned on the obedience of Abraham and his children after him (Gen. 18:19), and thus the action of two parties—that of God on the one side, and that of Abraham's seed on the other—is involved in its fulfilment, it is properly called a covenant; but not a covenant in such a sense that it could be annulled at the will of either party. God could not annul it, because it was originally made with Abraham as "an everlasting covenant." The Israelitish people could not annul it, but only deprive themselves of its blessings by their disobedience.

In the transaction between God and the Israelites recorded in Exodus (chap. 19:5-9), God says, on his part: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above



all people : for all the earth is mine : and ye shall be unto me a kingdom of priests, and a holy nation." And the people reply on their part : "All that the Lord hath spoken we will do ;" which words Moses returns to the Lord, and then he proceeds to give them the law from Sinai. We must not interpret this transaction as if God left it to the free election of the people whether they would or would not have him for their covenant God, in such a sense that, if they did not choose his service, they might be released from their special relation to him, and become like the other nations of the earth. This would involve the absurdity of supposing that God gave to Abraham's posterity the opportunity of abrogating the everlasting covenant made with their father and confirmed with sacrifices and a solemn oath. Gen. 15 : 8-21 ; 22 : 15-18. The true purport of the transaction was rather to set forth before the Israelites the great truth that the blessings of the covenant were conditioned on their obedience, and that this obedience must be their own free and hearty act. In the same way Joshua, after the giving of the law, proposed to the people the service of Jehovah as something that must be sincere and hearty to be acceptable : "Now, therefore," says he, after recounting to them the past dealings of Jehovah, "fear the Lord, and serve him in sincerity and in truth ; and put away the gods which your fathers served on the other side of the flood, and in Egypt ; and serve ye the Lord. And if it be evil unto you to serve the Lord, choose you this day whom ye will serve," etc. Josh. 24 : 14, 15.

2. The supremacy which God claimed over the covenant people was absolute, extending to all their *civil* as well as their *religious* institutions. From the nature of the case, however, the Mosaic laws are far more numerous and fundamental in the sphere of religion than of purely civil life. When God led the Israelites out of Egypt, he found them under the patriarchal form of government. This form he left for the time being untouched in all its essential features, simply modifying some of its usages, that, for example, which related to the avenger of blood (Numb., chap. 35), the law of the levirate (Deut. 25 : 5-10), etc.; and superadding what was needed ; as for example, judges in the different cities. Deut. 16 : 18. The patriarchal form of government, then, is that which first claims our attention.

3. The *patriarchal form of government* grows naturally out of the family ; is, in truth, but an expansion of it into tribes

or clans with their various divisions and subdivisions, each of them having its own chieftain, generally according to the law of primogeniture. It follows from the very constitution of this form of government that the family relation must constitute the great bond of union. This unites, first of all, the different tribes, as descendants of a common ancestor, then the various divisions and subdivisions still more intimately. The predominant spirit is that of attachment to one's particular clan, instead of loyalty to a common government, as in our modern civilization. It is obvious that under such a system the growth of the nation must continually weaken the ties which bind together its several parts; and that without some counteracting influence, such as that provided by the Mosaic theocracy, the final result must be jealousies, feuds, and a succession of desolating wars between the different tribes. All this is illustrated by the history of the Arabian tribes, of the clans of Scotland, and of our own aborigines.

4. When the Israelites left Egypt they had increased to a nation of some two and a half millions. The primary division was into *tribes* which bore the names of Jacob's sons. These were again divided into *families*, and the families into *houses*, or more fully, *fathers' houses*.

The Israelitish tribes are uniformly reckoned as *twelve*, from the twelve sons of Jacob. Gen. 49:28; Exod. 24:4; 28:21; Numb. 1:44; Acts 26:7; Jas. 1:1; etc. But inasmuch as Jacob adopted the two sons of Joseph, Ephraim and Manasseh, and thus made them heads of two tribes (Gen. 48:5, 6), the number of the tribes including Levi was properly thirteen. The Levites, however, had no inheritance with their brethren, being distributed throughout the land in cities assigned to them (Numb., chap. 35); so that the number of the tribes reckoned according to the division of the land of Canaan remained twelve.

The *divisions* and *subdivisions* of the tribes may be learned very definitely from two passages. When it was to be ascertained for whose sin the Israelites had been discomfited before Ai, God directed that it should be done by lot. First, Israel was brought by *tribes*, and the tribe of Judah was taken: then the *families* of Judah were brought, and the lot fell upon the family of the Zarhites: next the *house* of Zabdi, one of the divisions of the family of the Zarhites, was taken. It now remained to

bring the *men* of Zabdi's house, each of whom stood at the head of a household, and Achan was taken. Josh. 7:16-18. When again, at an earlier period, the Israelites were to be numbered, Moses was directed (Numb. 1:2) to take the sum of the congregation "after their families, by the house of their fathers" (or, as we might better render, *by their fathers' houses*); and twelve men, one from each tribe, were appointed to preside over the work. We learn also from the second numbering (Numb., chap. 26) that the number of families belonging to the twelve tribes, the eight families of Levi (Numb., chap. 3) being excluded, was fifty-seven. These families were named mostly from the *sons* of the founders of the several tribes, but partly from their *grandsons*; and in the case of Gilead's six sons from the *great-grandsons*. The number and names of the tribes remained constant throughout the history of the ancient Hebrews. But the less divisions were apparently subject to changes through the extinction of old families and houses and the rise of new ones. The family of Matri, for example, to which Saul belonged (1 Sam. 10:21), is not named among the old families of Benjamin. Numb. 26:38-41.

To avoid confusion, it is further important to notice that the term *family* is used in a general sense, as well as in the special technical sense above defined. God says to Abraham (Gen. 12:3), "In thee shall all families of the earth be blessed," where the word *families* is equivalent to nations. Again, the word *family* is used loosely for a tribe, as when "the family of Judah" is spoken of, Josh. 7:17. The term *father's house*, or in the plural *fathers' houses*, is also used not only technically of the *divisions* of the families belonging to a tribe, but also more generally of the *leading* father's house of a tribe, under which was comprehended the whole tribe (Numb. 1:4; 17:2—in the Heb. text, 17:7—Josh. 22:14); and of the leading father's house of a family, under which was comprehended the whole family. Numb. 3:24, 30, 35.

5. At the suggestion of Jethro (Exod. 18:13, seq.), Moses appointed "rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens," whose special office was to act as judges. As this was a division of the people for civil and not for military purposes, we have a right to assume that it was ingrafted upon the existing organization of the tribes, and that the first division coincided with that of the families. With this assumption agrees the fact that the *families* are frequently designated by the term *thousands*. Thus Samuel directs the people to present themselves before the Lord by their tribes and by their thousands. 1 Sam. 10:19. In accordance with



this direction the Israelites (ver. 21) first come by tribes, when the tribe of Benjamin is taken; then this tribe comes by families, when the family of Matri is taken. Here it is plain that the *thousands* of ver. 19 are the *families* of ver. 21. So also when the princes of the tribes are called "heads of thousands in Israel" (Numb. 1:16; 10:4), the meaning is heads of the thousands, that is, families, which constituted the primary division of the tribes.

For explanation of this use of the term *thousand* we may conveniently begin with the smallest division, that of *tens*. This obviously consisted not of ten individuals "from twenty years old and upwards" (a number too inconsiderable for judicial purposes), but of ten *heads of families* with their sons and in some instances grandsons; or, in the case of elder brothers, with their younger brothers and sons. Thus Jesse of Beth-lehem with his seven sons (according to 1 Sam. 16:10, his eight sons) constituted *one* in a division of *tens*. The enrolled men in a division of *tens*, consisting of those who were twenty years old and upwards, would thus constitute a number varying between less and more than a hundred. Assuming 105 as the average, we have for the hundreds 1,050, and for the thousands 10,500, and for 57 families or thousands 598,500. This comes very near to the sum of the fifty-seven families of the second census (Numb., chap. 26), which was 601,730. As the *tens* constituted a variable number of individuals, so did the hundreds and thousands. 1 Sam. 9:21; Micah 5:2.

6. Each tribe and division of a tribe had its *chief*, who seems to have held his office, as a general rule, according to the law of primogeniture. The proper title for the chief of a tribe is *prince* (Heb., *nasî*, variously rendered in our version *prince*, *ruler*, *chief*), less frequently *head* (Heb., *rôsh*). The chiefs of the less divisions are called *heads*, and occasionally *princes*. Numb. 3:24, 30, 35; 16:2. These chiefs of the different tribes, families, and fathers' houses constitute collectively *the elders of Israel*; those of a particular tribe, the elders of that tribe; and, after the settlement in the land of Canaan, those of a particular city, the elders of that city. The elders are the representatives of the people. When Moses addresses the whole congregation of the Israelites he does this through their elders. So he and Aaron are directed (Exod. 12:3) to speak unto "all the congre-

gation of Israel;" and in pursuance of this command Moses calls (ver. 21) for "all the elders of Israel," and communicates to them God's message. In Deut. 31 : 28, the elders of Israel, with their officers (see below), represent, in like manner, the whole people; and the song which Moses recites in their hearing he is said (ver. 30) to speak "in the ears of all the congregation of Israel." God elsewhere directs (Numb. 10 : 3, 4) that when a signal is given by blowing with the two silver trumpets, "all the assembly" shall assemble themselves at the door of the tabernacle of the congregation; but when one trumpet only is used, "the princes, heads of the thousands of Israel," shall assemble themselves. It is obvious that here "all the assembly" means all the elders of Israel, in distinction from the assembly of the princes of the tribes. And, in general, the whole congregation of the Israelites, assembled for the transaction of business, consists of their representatives in the persons of the whole body of elders, unless indeed there is a specification like that contained in the following words: "Gather the people together, men, and women, and children, and thy stranger that is within thy gates" (Deut. 31 : 12), where the law is to be read in the hearing of the whole multitude, the people being doubtless divided into sections with a competent number of expositors. Compare, Neh. 8 : 7.

Mention is made (Numb. 1 : 16 ; 16 : 2) of the *called of the congregation* (not, as in our version, *renowned of the congregation* and *famous of the congregation*), who are also designated in the latter passage as *men of reputation*. These *called of the congregation* are those who were customarily called to the assembly of the elders, and who thus represented the whole people.

7. Mention is made very early in the history of the Israelites of a class of men called *officers*. The Hebrew name (*shôterîm*) properly denotes *scribes* or *registrars*. They appear in the double capacity of *registrars* and also *administrators*. The officers of the Israelites in Egypt (Exod., chap. 5) are men of their own nation set over them by the Egyptian taskmasters, whose business it is to enforce the performance of the daily tasks laid upon the people by their oppressors, and to render to the taskmasters an account of the same. As registrars they keep an account of

the work, and as administrators they are responsible for its performance. At a later period they appear as executing the commands of Joshua (Josh. 1 : 10 ; 3 : 2), and of the commander in war (Deut. 20 : 5, 8, 9). The same executive capacity is assumed in Solomon's advice to the sluggard (Prov. 6 : 6-7): "Go to the ant, thou sluggard ; consider her ways, and be wise : which having no judge, officer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." The officers are closely associated with the *judges* in the Old Testament : "Judges and officers shalt thou make thee in all thy gates." Deut. 16 : 18, and compare Deut. 1 : 15. The relation of the officers to the judges is nowhere defined in the Old Testament. They seem to have assisted the judges not only as scribes and registrars, but also as counsellors ; and to have been charged with carrying their decisions into execution.

The officers held their office by election, though the manner of the election is not specified. They seem to have been selected, as a rule, from among the elders, as were the judges appointed at Jethro's suggestion. Deut. 1 : 15. We cannot, however, infer from the record of the appointment of the seventy elders in the wilderness (Numb. 11 : 16) that this was always the case. The direction of God to Moses : "Gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people and their officers," can only prove that the men selected on this special occasion must be elders who were also officers.

It is a common and not improbable supposition that these officers had the charge of the genealogical tables. "As the writers and keepers of the genealogical lists, they had to assist in levying troops for military service, and to mark off those whom the law excused. Deut. 20 : 5, compared with 2 Chron. 19 : 11. They had also to stand by the side of the judges when they administered the law, because all questions of property and many other judicial proceedings were connected with families and correct lineal descent. After the time of David both they and the judges were chiefly, if not exclusively chosen from the Levites." Keil on Josh. 1 : 10.

8. During the sojourn in Egypt the Hebrews did not feel the need of a special class of men to act as *judges*. In accordance with patriarchal usage, their elders administered justice so far as jurisdiction was allowed them by the Egyptians. But upon their



emergence from a state of bondage to one of self-government questions of a judicial nature began to multiply, and these were by common consent referred to Moses, till, at the suggestion of Jethro, he appointed, as we have seen, "rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens," whose office was to "judge the people at all seasons." The hard causes they were to bring to Moses, but the small matters they were to judge among themselves. Exod. 18 : 21-26.

The question has been raised : What was the relation to each other of this series of courts ? According to some, appeals lay from the judges over tens to the next higher court, and so on. According to others, "the judges over tens could decide only matters of very little importance ; the judge over fifties, greater questions ; the judge over hundreds, still weightier," etc. Knobel on Exod. 18 : 21, seq. Another, and perhaps the most probable opinion, is that the difference between these courts lay in the extent of their jurisdiction—that the judges over thousands settled differences that arose between the families constituting the first great division of a tribe ; the next two lower courts, controversies among the less divisions ; while the courts of tens took cognizance of crime and controversies within its own proper section, the final appeal in difficult matters being from each of the courts to Moses. See Keil, Archäol., § 149.

Upon the entrance of the people into the land of Canaan this arrangement necessarily underwent a modification. In anticipation of this Moses commanded : "Judges and officers shalt thou make thee in all thy gates"—the gates, as places of public resort, being opportune for the exercise of judgment—"which the Lord thy God giveth thee throughout thy tribes ; and they shall judge the people with just judgment." Deut. 16 : 18.

Neither the number of the judges nor the manner of their appointment is specified. Under the commonwealth they were probably chosen by the elders, and selected, as a rule, from among their number. Deut. 1 : 15. Josephus says that they were seven in number, with two assistants. "Let seven men preside in each city who have been previously trained in virtue and in the love of justice ; and to every court let two assistants be given from the tribe of the Levites." Antiq., 4. 8. 14. By the assistants he probably understands the officers associated with the judges in the original appointment. This statement of Josephus is evidently taken from the later usages of the Jews. According to the Talmud there were two local courts : a greater, for the large cities, consisting of

twenty-three men, and a smaller for the towns and smallest cities. See Keil, Archäol., § 149, who adds that "probably the number of the judges varied in the different cities, and corresponded only generally with the number of the inhabitants, according to the rule: judges over tens, fifties, etc." After the settlement of the people in Canaan, the final appeal in difficult cases was, before the time of the kings, to the high priest who resided at the tabernacle, or to the extraordinary judges mentioned below. Deut. 17: 8-13.

9. It remains to speak of those *extraordinary rulers* whom God raised up from time to time in great emergencies, that he might accomplish through them his gracious purposes towards the covenant people. Foremost among these in time, and in the dignity of his office, is *Moses*. The twofold office committed to him is clearly indicated in the sacred record. *First*, he is sent to *deliver* the Israelites from their bondage to the Egyptians. "Behold," says God to him, "the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." Exod. 3: 9, 10. How he executed this part of his office, with the miraculous help of Jehovah, is familiar to all. *Secondly*, he is the *mediator* of the covenant established at Mount Sinai between God and his people. God began by addressing the people directly from amid the thunders and lightnings of Sinai. But they could not endure this mode of communication. "Speak thou with us," was their petition to Moses, "and we will hear; but let not God speak with us, lest we die." Exod. 20: 19. In reply the Lord said: "They have well spoken that which they have spoken" (Deut. 5: 28; 18: 17); and immediately added: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command them. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18: 18, 19. The two essential things here (so far as the mode of communication is concerned) are that God will henceforth commu-

nicate with man through the medium of man; and that such communications have the same authority as they would have were he to address man directly, as he did on Sinai. The Great Prophet of the latter days is to be a man speaking in God's name to his brethren; and the promise of such a Prophet contains in itself the pledge that, until his advent, God will make all needful communications to his people through men like themselves.

In both of the above offices Moses was an eminent type of Christ; and in neither of them could he, from their very nature, have any successor until the appearance of his great Antitype. See Deut. 34 : 10-12.

10. The office of *Joshua* was also twofold. He was the *military leader* of the people in the conquest of Canaan (Josh., chaps. 1-12), and afterwards their *civil ruler* in the distribution of the land among the several tribes (Josh., chaps. 13-24). To this office he was called by God himself (Numb. 27 : 18-23), and from its nature he had no successor.

11. After the death of Joshua and the elders who survived him there was a succession of *judges in an eminent sense*, who had general authority over the nation; or, perhaps in the case of some of them, over a section of the nation. The book of Judges records the names of twelve, that of Abimelech being excluded, namely: Othniel, Ehud, Shamgar, Barak with Deborah the prophetess, Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson; and the first book of Samuel adds those of Eli and Samuel. Most of these men were called by God himself to their office in times of national calamity; and their first work was to deliver the Israelites from their oppressors. They began, therefore, as military leaders; but, after the settlement of the people in peace, they exercised an authority which was freely accorded to them, and which was general and political rather than municipal. With the exception of Eli, and apparently Samuel (see the genealogy 1 Chron. 6 : 33-38, where *Shemuel* of our version is only a more exact representation of the Hebrew name for *Samuel*), none of them were taken from the tribe of Levi.



No notice is taken of any military services performed by Tola, Ibzan, Elon, or Abdon. The land seems to have enjoyed rest from oppression during their office. Eli and Samuel, also, were civil and not military leaders. Jephthah and the three succeeding judges seem to have exercised their office in Northeastern Israel beyond the Jordan. The scene of Samson's exploits was Southwestern Israel. In the opinion of some he was contemporary with Eli, who judged Israel at Shiloh.

12. Under this simple patriarchal constitution the Israelitish nation lived, according to the longer chronology, "about the space of four hundred and fifty years, until Samuel the prophet." The general affairs of the several tribes, with their divisions and subdivisions, were managed by their elders, not according to definite written rules, except so far as they were contained in the Mosaic law, but rather according to ancient usage—the *mos majorum* of the Romans, and the *common law* of later times; while the judges, assisted by the officers, administered justice. The judges whom God raised up for them in succession did not constitute an organic part of the government, but exercised their authority only through the common consent of the people. The tribes, not being bound together by any permanent civil head, acted either singly or a few of them in concert, independently of the nation as a whole. The tribe of Dan, for example, sent six hundred of its warriors to take possession of Laish and the adjoining region without consulting the other tribes (Judg., chap. 18); the tribes of Judah and Simeon made a mutual agreement to act in concert in the expulsion of the Canaanites from their territory (Judg. 1:3, 17); "the house of Joseph" went separately against the inhabitants of Beth-el (Judg. 1:22-25); Deborah and Barak had the help of only a part of the tribes in their war against Sisera (Judg. 5:14-18); Gideon summoned, at the beginning of his conflict with the Midianites, only four of the northern tribes, for which he was sharply rebuked by the Ephraimites (Judg. 6:35: 8:1-3); and Jephthah seems to have acted independently of the tribes west of the Jordan. It was only rarely and on very special occasions that all the tribes acted in concert, as they did in avenging the wrong done to the Levite in Gibeah of Benjamin. Judg., chap. 20. It is this loose relation of the

tribes to each other which the sacred penman describes when he says (Judg. 17 : 6) : " In those days there was no king in Israel, but every man did that which was right in his own eyes." He did not mean to indicate a state of anarchy within the several tribes, but rather the absence of a regularly organized central power that could give unity to the movements of the people.

13. Nevertheless there was a *religious and social bond of union*. By the provisions of the Mosaic law all the sacrifices were to be offered on the brazen altar at the door of the tabernacle, and three times a year all the male inhabitants of the land were required to present themselves there before the Lord at the three feasts of the passover, of the pentecost, and of tabernacles. Exod. 23 : 14-17 ; 34 : 22, 23 ; Deut. 16 : 16. These great national gatherings were social as well as religious, and the first and third of them lasted a whole week. They brought all the tribes together in their peculiar character as the covenant people of Jehovah. Encamped around the tabernacle they offered sacrifices together ; they feasted together ; together they were instructed in the law of Moses ; and together they recounted the mighty acts of the God of their fathers. Thus God placed the unity of the nation on a *religious* instead of an organic civil foundation. It was a unity of which he was himself the centre, not any earthly chieftain. Had the people remained true to him, they must have remained true to each other also. The bond which united them to their covenant God, would have united them among themselves. Well did Jeroboam the son of Nebat understand the power of these national gatherings. " If this people," said he, after the revolt of the ten tribes, " go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again unto Rehoboam king of Judah." 1 Kings 12 : 27. So he set up two golden calves, one in Beth-el and the other in Dan, as a means of withdrawing the people from the yearly feasts at Jerusalem. He was willing to corrupt the religion of his whole kingdom that he might secure his family on the throne.

We see, then, that the Hebrew commonwealth, as established by God, offered to the people a large amount of true liberty, while it secured for them a national unity grounded in their allegiance to himself, their true head and king—a unity of the noblest and the most ennobling character. It was for them the best form of government, upon the simple condition of their remaining faithful in the service of their covenant God. Happy, thrice happy had been the Israelites before the days of the kings, had they but understood their privileges! But they did not understand them. The spirit of loyalty to Jehovah died out among them, and a worldly spirit took its place. Then they began to clamor for a king, that they might be “like all the nations;” and God gave them a king in his anger, and afterwards took him away in his wrath.



## CHAPTER XXIII.

## THE KINGLY FORM OF GOVERNMENT.

1. IN demanding of Samuel a *king* the Israelites were actuated, as we have seen, by a worldly and unbelieving spirit. They had withdrawn from Jehovah, their almighty heavenly King and Protector, their faith, love, and obedience. Thus the religious bond which should have united them as a nation was broken, and a process of disintegration was going on which imperilled their national existence, surrounded as they were by numerous and powerful enemies. The evils of disunion were real, though the cause was reprehensible. God, therefore, while he sharply rebuked the people for their request, yet decided to grant it; because the kingly form of government, though not in itself the best, was best under existing circumstances. It would bring upon the people many evils, as he faithfully forewarned them (1 Sam. 8:10-18); yet, in view of their character and condition, it was expedient that it should be established.

2. In changing, through the agency of Samuel, the ancient patriarchal form of government to one that was monarchical, God was careful to assert, in the manner of the transaction, his *continued supremacy* over the covenant people. The monarch was one of his own selection; first, by a private revelation to Samuel, who was directed to anoint him as the future king of Israel (1 Sam. 9:15-17; 10:1, seq.); secondly, by a public appeal to the sacred lot (1 Sam. 10:17-25). Then, again, the new king was given to understand, upon his inauguration, that he must exercise his office in hearty and unreserved subjection to the commandment of Jehovah, from whom he had received it. Finally, when he showed himself regardless of God's authority, he was rejected, and a man from another tribe and family was selected as his successor. 1 Sam. 13:13, 14; chap. 15; 16:1-13. By these successive acts of sovereignty God made it manifest to

all that, though he had granted the request of his people for an earthly monarch, he had not thereby vacated one jot or tittle of his supremacy over them; and that their king was not independent of his will, but absolutely subject to it.

It may be said, in an important sense, that Saul, the first king of Israel, was a man *after the people's heart*. He had those external physical qualities which in those days were highly valued in a leader of the people. He was "a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people." 1 Sam. 9:2. Nor was he a mean commander in war, as his successes show. 1 Sam. 14:47, 48. His misfortunes were due not to want of ability but to disobedience of God's commands.

David, his successor, had still higher qualities as a military and civil leader. But it was not in view of these that God described him as a man *after his own heart*. This high praise was given him as one in whose heart the reigning principle was faith and love towards Jehovah, producing a uniform and hearty obedience to all his commands. Divinely designated as the successor of Saul, he waited patiently till the throne should be made vacant by his death; and, after a suitable probation, the kingdom was confirmed to him and his family for ever. 2 Sam., chap. 7.

3. The kingly form of government having been established, its bright side began to manifest itself, and afterwards its dark side, as foretold by Samuel. Looking first to the *bright side*, we notice an immediate increase of national strength from the new centre of union which the different tribes had in their common sovereignty. The reign of Saul was upon the whole prosperous in its outward relations. 1 Sam. 14:47-52. Its sad close came in accordance with the divine purpose to set aside his house, for his persistent disobedience to God's commands. Under David, Saul's successor, the Hebrew nation attained to full organic unity, and was victorious over its enemies on every side. This was the culmination of the military power of Israel. As the fruit of David's victories Solomon received a kingdom extending from Tiphseh on the Euphrates to Gaza, "and he had peace on all sides round about him." 1 Kings 4:24. The new national unity which the monarchical form of government brought to the Hebrew people was also favorable to internal tranquillity. It put an end, as a rule, to dissensions between the tribes and divis-

ions of the tribes; such as that between Abimelech and the men of Shechem (Judg., chap. 9); between the Gileadites and the men of Ephraim, in which forty-two thousand Ephraimites perished (Judg. 12:1-6); and between the tribe of Benjamin and the other tribes, by which the former was well nigh destroyed (Judg., chaps. 19-21). It may be mentioned as a further advantage that the pious kings—like David before the division of the kingdom, and Asa, Jehoshaphat, Hezekiah, and Josiah after the division, did much to suppress idolatry and establish the worship of Jehovah, at least in its outward form.

4. But the *dark side* also manifested itself less rapidly, but not less certainly. Here we can hardly mention the abridgment of power in the case of the individual tribes; for this was, in the existing circumstances, a benefit rather than an injury. But the prerogatives that belong to the very idea of an oriental king, and the expenses of maintaining an oriental royal establishment soon began to be felt, with increasing power, by the Hebrew people. A "limited monarchy," in the modern English sense of the expression, was then, and has ever been, foreign to the ideas of the eastern nations. Their kings administer justice in a summary way: and the right of life and death belongs to them, not by any constitutional provision, but by immemorial usage. This prerogative was exercised from the first by the Hebrew monarchs, particularly in the case of state criminals, or those whom they chose to regard as such. Saul unrighteously slew eighty-five priests on the alleged ground that they had conspired against him. 1 Sam., chap. 22. David gave commandment to kill Rechab and Baanah, the murderers of Ishbosheth, and he charged Solomon to see that Shimei and Joab were slain. This charge Solomon executed, and also put to death his brother Adonijah for attempting to usurp the throne. 2 Kings, chap. 2.

In the case of ordinary criminals, it is natural to suppose that the penalty of the law was inflicted through the medium of the regular judges and officers; yet here also the final power rested with the sovereign, and he might exercise it directly by virtue of his kingly prerogative. 2 Sam. 12:5; 14:8-11.



The king had also, by the same immemorial usage, summary power to demand the personal services of his subjects and to levy upon their property for public uses. The picture which Samuel drew of the royal prerogative (1 Sam. 8:10-18) was taken from the actual practice of monarchs in his day: "He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear" (that is, *plough*) "his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. And he will take the tenth of your sheep; and ye shall be his servants." In illustration of the truthfulness of this portraiture we may remark that Solomon raised a levy of thirty thousand men, whom he sent to Lebanon by courses, besides the seventy thousand that bare burdens, and the eighty thousand that were hewers in the mountains (1 Kings 5:13-15); and that "Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roebucks, and fallow-deer, and fatted fowl. 1 Kings 4:22, 23. This was the daily provision for Solomon's household, and it is in perfect accordance with the magnificence and luxury of an oriental court, with its numerous retinue of servants and its harem of wives and concubines. The necessary sequel is heavy taxes. The burden of these was felt under Solomon's reign, and the refusal of his son Rehoboam to lighten them was the occasion of the revolt of the ten tribes.

The royal prerogative enabled pious kings, as we have seen,

to do much for the maintenance of the Mosaic institutions. It must now be added that the same prerogative in the hands of wicked men was most disastrous to the cause of religion. The very first of the Israelitish kings corrupted the worship of his whole kingdom, and all his successors followed in his footsteps as a matter of state policy. It was easier for a camel to go through the eye of a needle than for a monarch of the ten tribes to serve Jehovah; for there were the golden calves at Beth-el and Dan, the worship of which he felt himself bound to maintain, lest his subjects should go to Jerusalem to worship, and turn again to the house of David. What a corrupting influence was exercised in the kingdom of Judah, also, by such monarchs as Ahaz and Manasseh, is familiar to all.

The first *check* to the abuse of the royal prerogative lay in the character of the monarchs. Good kings, like David, were "just, ruling in the fear of God." And their influence was "as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." 2 Sam. 23 : 4. A further check lay in the character of the people. They had inherited from their fathers a patrimony of liberty and manly independence which their kings could not safely disregard, as we see in the case of Rehoboam. In the case of the earlier kings the restraining power from this source must have been great. But with the increasing degeneracy of the people its influence gradually died out.

5. In respect to *outward form*, the monarchical being, so to speak, superimposed upon the ancient patriarchal constitution, was administered, in a great measure, through the medium of its forms and usages. It is recorded (1 Sam. 10 : 25) that "Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord." This can hardly have been a "constitution" in the modern sense of the word, with its various specific provisions. It seems to have been rather a general statement of the principles upon which the kingly government was to be administered (compare Deut. 17 : 14-20); one of

the most important of which was the inviolability of the Mosaic code. The king had no authority to set aside any of its laws, or to usurp any office under it belonging to others. When, long afterwards, Uzziah attempted to burn incense on the golden altar, which was a priestly function, he was valiantly withstood by the high priest and his associates, and smitten with leprosy by the immediate act of God. 2 Chron. 26 : 16-21. It was only in details not touching the fundamental principles of the theocracy that discretion was allowed to the Hebrew monarchs; as when David distributed the Levites into twenty-four courses; arranged the service of song in the sanctuary; and appointed from among the Levites porters, treasurers, officers, and judges. 1 Chron., chap. 23, seq. Changes in the service of the temple like those made by Ahaz and Manasseh (2 Kings, chaps. 16, 21) were impious acts of rebellion against Jehovah.

6. The essential rite of *inauguration* to the kingly office was *anointing with the sacred oil*. Exod. 30 : 22-33. When this rite was privately performed by a prophet under God's direction, as in the case of Saul (1 Sam. 9 : 16; 10 : 1), of David in the presence of his father's family alone (1 Sam., chap. 16), and of Jehu (2 Kings 9 : 1-10), it conferred simply a *title* to the throne, the occupancy of which took place afterwards, either by the common consent of the people (1 Sam. 10 : 17-25; 2 Sam. 2 : 4; 5 : 1-3), or by force (2 Kings, chap. 9). The public anointing was in connection with the monarch's induction into office. Thus David was anointed at Hebron, first as king over the tribe of Judah (2 Sam. 2 : 4), and afterwards as king over all Israel (2 Sam. 5 : 3); Solomon was by David's command publicly anointed by Zadok the priest with oil out of the tabernacle (1 Kings 1 : 39); and Joash was anointed by the high priest Jehoiada in the presence of "the rulers over hundreds, with the captains and the guard" (2 Kings 11 : 4-12).

The above are the only cases in which the anointing of a Hebrew monarch is mentioned. Where the crown descended regularly from father to son, or from an elder to a younger brother without controversy, it does not appear that the ceremony of anointing was thought necessary. "As far as



we are informed," says Jahn (Archæology, § 223), "*unction*, as a sign of investiture with the royal authority, was bestowed only upon the first two kings who ruled the Hebrews, namely, Saul and David; and subsequently upon Solomon and Joash, who ascended the throne under such circumstances that there was danger of their right to the throne being forcibly disputed."

Solomon and Joash, whose right to the throne was a matter of controversy, were publicly crowned upon their inauguration with shouts and the blowing of trumpets. 1 Kings 1:39, 40; 2 Kings 11:12. In the case of Joash it is added that "they gave him the testimony," that is, a copy of the law of Moses as the rule of his administration. Compare Deut. 18:17-20. We may reasonably infer that these ceremonies were usual when a new king was inducted into office; and also that, in the case of a peaceable succession to the kingdom, his predecessor's sceptre was placed in his hand, and he was seated upon his throne. Sacrifices also were offered on the occasion, and a magnificent feast was provided. See 2 Sam. 15:12; 1 Kings 1:9, seq., where the usurpers manifestly follow the usage of the times.

7. The *officers* of the royal establishment may be conveniently considered in several groups.

The following *general executive officers* are mentioned:

The *commander-in-chief* of the army—in the phraseology of the sacred record, the man who was "captain of the host," or "over the host." 1 Sam. 14:50; 2 Sam. 8:16; 20:23; 1 Kings 2:32; 4:4; etc.

The *commander of the body-guard*, the same as "the captain of the guard" under Pharaoh and Nebuchadnezzar. Gen. 37:36; 2 Kings 25:8; etc. This body of men waited on the king's person and executed his commands. From the nature of their service they were not only the keepers of his person, but also his executioners in the case of state criminals. That "the Cherethites and the Pelethites" (2 Sam. 8:18; 20:23; 1 Chron. 18:17) were David's body-guard, according to the interpretation of Josephus (Antiq. 7. 5. 4), is admitted by all. But why they received this appellation is a matter of controversy. The Cherethites are mentioned (1 Sam. 30:14; Ezek. 25:16; Zeph. 2:5)

in such a connection as shows that they were either the Philistines themselves, or more probably, a tribe of that people. Hence it has been supposed that David's body-guard consisted of Philistines from the tribes called Cherethites and Pelethites. In favor of this view has been urged the fact that Ittai the Gittite, with his six hundred followers, was a trusty friend of David (2 Sam. 15:18-22); and also the usage of some modern sovereigns of Europe, the pope, for example, with his Swiss guard. Others understand the two words Cherethites and Pelethites as terms of office, and render them *executioners* and *couriers*.

The *recorder* (Heb., *mazkîr*, *remembrancer*, 2 Sam. 8:16; 20:24; 1 Kings 4:3; 2 Kings 18:18, 37; etc.) had charge of the public records of the kingdom. He was not, however, a simple annalist. His office seems to have included not only the record of passing transactions, but the collection, for the monarch's use, of accurate information concerning the affairs of his kingdom. How high a position he occupied at the court is manifest from the fact that the recorder was one of the three officials sent by Hezekiah to confer with Rab-shakeh, the commander of the Assyrian armies, the other two being the scribe and the man who was over the royal household (2 Kings 18:18, 37; Isa. 36:3, 22): also one of the three appointed by Josiah to repair the temple (2 Chron. 34:8).

The *scribe*, also another high officer (2 Sam. 8:17; 20:25; 2 Kings 18:18, 37; 22:3; etc.), was the state secretary. As such, he is to be distinguished from the inferior scribes often mentioned elsewhere, who were ready writers employed in civil, military, and sacred service (2 Kings 25:19; 1 Chron. 24:6; Ezra 7:6; etc.). Two scribes are mentioned as associated under Solomon. 1 Kings 4:3.

Under David and Solomon was an officer who was *over the service* (Heb., *mas*, rendered in our version sometimes *levy*, but generally *tribute*). The service consisted of a *levy of men* to be employed upon the public works. Of these Solomon had thirty thousand, over whom he set Adoniram, or Adoram, as he is elsewhere called. 2 Sam. 20:24; 1 Kings 4:6; 5:13, 14.

The Hebrew term *mas* is very seldom employed to denote a *tribute of money*. The most certain example of this usage occurs in one of the latest books. Esther 10 : 1. It almost always denotes *tribute-service*, and concretely a *service*, that is, a body of men levied to do service.

We come next to a more *interior class* of courtiers. Here belong the *king's counsellor*, and the *king's companion* or *friend*. (2 Sam. 15 : 12, 37; 16 : 16, 17; 1 Chron. 27 : 32, 33. The distinction between these two seems to be that the counsellor's office was more public and official; that of the friend more personal and private.

Mention is made of another class of courtiers, called in our version *chief rulers* (Heb., *côhen, priest*), who held an intimate relation to the monarch. 2 Sam. 8 : 18; 20 : 26; 1 Kings 4 : 5. That these were not *priests* in any proper sense of the word is manifest. They were neither descendants from Aaron nor Levites. That David, who so scrupulously regarded the Mosaic institutions, should have bestowed upon his own sons (2 Sam. 8 : 18) or any not pertaining to the house of Aaron priestly functions is not to be admitted for a moment. We have in two passages a clue to the right meaning of the word in this connection. In the list of Solomon's officers (1 Kings 4 : 2-6) Zebud, son of Nathan, "was priest and companion of the king." Again, the author of the books of Chronicles, in giving the list of David's officers (1 Chron. 18 : 15-17), substitutes for the words, "The sons of David were priests" (2 Sam. 8 : 18), "the sons of David were chief men at the king's hand." This is a true gloss, and gives the nature of their office. They were employed about his person as trusty friends to execute his orders.

There remains a class of officers belonging not to the kingdom at large, but to the *king's household*. Here belongs the man who was *over the house* (1 Kings 4 : 6; 2 Kings 19 : 2; etc.), an officer who first appears in the reign of Solomon, and whose duties corresponded generally to those of the *chamberlain of the household* in European courts. Then there were twelve officers "who provided victuals for the king's household : each man his month in a year made provision." They had their separate districts, by which means the burden was distributed throughout the whole kingdom. See 1 Kings, 4 : 7-19. There were also special officers, who had charge of "the substance that was king David's"—his storehouses, husbandmen, vineyards, wine-cellar,



olive-trees, oil-cellars, sycamore-trees, herds, camels, and asses. See 1 Chron. 27 : 25-31. There were other inferior officers, as "the keeper of the wardrobe" (2 Kings 22 : 14), of whom it is not necessary to speak.

8. The *sources of the royal revenue* were, according to Jahn (Archæology, § 234), the following:

(1.) Presents given voluntarily. 1 Sam. 10 : 27 ; 16 : 20.

(2.) The produce of the royal possessions mentioned above.

(3.) A tribute exacted of the people, apparently in the shape of a tithe of their produce. 1 Sam. 8 : 15, 17. A part may have been in ready money.

(4.) The spoils of conquered nations, at least a large share of them, and the tribute imposed on such nations. Thus Mesha king of Moab rendered to the king of Israel as a tribute "a hundred thousand lambs, and a hundred thousand rams with the wool." 2 Kings 3 : 4. See also 1 Kings 4 : 21.

(5.) The tribute imposed upon merchants who traded in the Hebrew territories. 1 Kings 10 : 15.

9. The *appointments* of the royal household seem to have been, at the beginning, very simple. But there was a rapid increase towards the pomp and luxury of oriental courts, which culminated in the reign of Solomon, who eclipsed all the neighboring monarchs in the splendor of his establishment; unhappily also in the extent of his harem. See 1 Kings, chaps. 10 and 11. All this was contrary to both the letter and the spirit of that law in which he was commanded to read all the days of his life. Deut. 17 : 14-20. It was most corrupting in its influence, and it brought speedy disaster upon his kingdom. For the burden laid upon his subjects to support such a magnificent court, with its "seven hundred wives, princesses, and three hundred concubines," became, under the management of Jeroboam the son of Nebat, the occasion of its division, with all the sad train of evils that followed.

## CHAPTER XXIV.

## THE FORM OF GOVERNMENT AFTER THE CAPTIVITY.

1. THE captivity of the ten tribes was completed about 721 years before Christ. "The king of Assyria," as the sacred record informs us (2 Kings 17 : 6), "took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." Afterwards "the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof" (ver. 24). These foreign colonists, whose descendants constituted the people afterwards called *Samaritans*, did not spread themselves over the whole of what once constituted the territory of the ten tribes. Their home was Samaria and its adjacent cities, where we afterwards find them, apparently in exclusive possession of the region from their first entrance into it. It is not certain, however, that the remaining parts of the kingdom of Israel were everywhere stripped of all their Hebrew inhabitants. We know that at the time of Hezekiah's passover, a few years before the end of Hoshea's reign, this was not the case; for a multitude of people from Ephraim, Manasseh, Asher, Issachar, and Zebulun, came to the feast at Jerusalem upon his invitation. 2 Chron., chap. 30. More than eighty years afterwards, when Josiah had cleansed Judah and Jerusalem of idols, it is added that his servants did the same "in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali" (2 Chron. 34 : 6); words which clearly imply the presence of some, at least, of the Israelitish inhabitants.

The extinction of the Jewish kingdom took place about 588 years before Christ, the poor of the land being left to be husbandmen and vine-dressers. 2 Kings 25 : 12. Upon the con-

quest of Babylon by Cyrus, the Jews were permitted to return to their own land after their seventy years' captivity. Many availed themselves of this privilege, but not all. A part of the Jews remained in the land of their captivity, while they steadfastly adhered to the religion and institutions of their forefathers, and acknowledged Jerusalem as the seat of supreme ecclesiastical authority. There is good reason to believe that, upon the restoration of Jerusalem, a remnant of the captives belonging to the ten tribes (to say nothing of those who had been left in Palestine) returned with the Jews, and became incorporated with them. Cyrus certainly did not throw any obstacles in their way, and the Jews must have received them with open arms, acknowledging them, as did Hezekiah long before (2 Chron. 30 : 6), as a part of the covenant people.

The idea that the "ten tribes" are living as a body in some obscure region of the East, and are hereafter to be restored as such to the land of their fathers, does not appear to rest on a sure basis of scriptural evidence. The promise of the reunion of the kingdoms of Judah and Israel (Ezek., chap. 37) was limited to "a remnant" of both (Isa. 6 : 13 ; 10 : 22). The first instalment, so to speak, of its fulfilment took place at the restoration under Cyrus. That some of the ten tribes became at this time incorporated with the Jews, and kept their genealogy, we learn from the notice of "one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser." Luke 2 : 36. What higher fulfilment awaits the promise hereafter God will make manifest in his own time.

2. From the above historical sketch it is manifest that, upon the restoration of the Jewish commonwealth after the captivity, *the distinction of tribes*, though kept in the genealogical tables, became comparatively unimportant. Henceforth it was not so much the twelve tribes of Israel, as the people of the Jews, that were known in history. Of these the Galileans constituted a part, but not the Samaritans. In other respects the covenant people were reëstablished under their old constitution and laws, only that they were required to acknowledge the supremacy of their Persian rulers. Syria remained under Persian rule till B. C. 333, when Alexander the Great became master of it. At the beginning of this Persian period the temple was rebuilt at Jeru-



salem, and about seventy years after its completion the walls of Jerusalem. Though the Jews were subjected to many annoyances from the machinations of their neighbors the Samaritans, they had general peace and quiet with the free exercise of their religion.

Under the Persian rule *satraps* had command of provinces, while the less districts, like Judæa, were administered by *governors* (Heb., *peha*). This title is applied to the governors of the Jews (Ezra 5:14; 6:7), and also that of *Tirshatha* (Ezra 2:63; Neh. 7:65, 70; 8:9; 10:1). What was the difference, if any, between these two titles is not known.

3. Alexander bestowed eminent favor upon the Jews; but, upon the division of his empire, Palestine fell between the two rival monarchies of Egypt on the south and Syria on the north. The Jews suffered much from the contentions of these two kingdoms, and they frequently changed masters, as the one or the other of them prevailed. The cruelties and outrages practised upon the Jews by the Syrian king Antiochus Epiphanes are well known. Aided by a party of apostate Jews, he sought to suppress the Jewish religion, and substitute in its stead the rites of heathenism. This led to a protracted and bloody conflict, which finally resulted in the establishment of the independence of the Jews B. C. 143. Their rulers at the first bore the title of princes, but afterwards that of kings. The independence of the Jews was terminated B. C. 63 by Pompey, who captured Jerusalem and demolished its walls; appointing Hyrcanus II. high priest and prince of the country, on condition that he should submit to the Romans and pay tribute, not assuming the diadem, nor attempting to enlarge his territories. "Thus," says Jahn (Heb. Commonwealth, § 109), "the Jews, who had been the allies of the Romans, were now reduced to a subordinate principality, and, in a short time, were compelled to pay more than ten thousand talents of tribute to their conquerors." It was the policy of the Romans to allow their dependencies the enjoyment of their ancient civil and religious institutions, so long as they acknowledged Roman authority and paid the revenue demanded of them. It is not necessary to enumerate all the changes which

the government of Judea underwent in its outward form under the sway of the Romans. Suffice it to say that B. C. 37 Herod the Great, a prince of Idumæan descent, received from the Roman senate the grant of the kingdom of Judæa. After a series of conflicts with his enemies in Palestine he captured Jerusalem, and thus established himself in his kingdom. Our Saviour was born in the last year of his reign or near the close of the preceding year. Among the last acts of his life was the slaughter of the children at Bethlehem. Matt. 2 : 16.

Upon the death of Herod the Great, the emperor Augustus refused to confer upon his son Archelaus the kingly dignity; but gave him Judæa, Idumæa, and Samaria, with the title of *ethnarch*, while his brother Antipas was made *tetrarch* of Galilee and Peræa, and Philip, another brother, *tetrarch* of Trachonitis and the adjacent region.

The term *ethnarch* signifies *prefect* or *ruler*, and is variously used. The term *tetrarch* originally signified the *ruler of the fourth part of a district or province*; but was used loosely of a tributary prince inferior in dignity to a king.

4. We come now to the last form which the government of Judæa took under the Romans. In the year 12 of the Christian era Augustus united Judæa and Samaria to Syria, and constituted the whole into an *imperial province*. There were two classes of Roman provinces, *imperial* and *senatorial*. The magistrates of the senatorial provinces were appointed annually by the senate; but those of the imperial provinces held their office at the will of the emperor. The chief magistrates of the imperial provinces had the title of *presidents*, while the revenues were managed by *procurators* appointed by the emperor. "Sometimes a procurator discharged the office of a governor, especially in a smaller province, where the governor could not be present; as Pontius Pilate did, who was *procurator* or *præpositus* (Suet. Vesp. 4) of Judæa, which was annexed to the province of Syria (Tacitus, Annals, 12. 23). Hence he had the power of punishing capitally (ibid., 15. 44), which the procurators did not usually possess (ibid., 4. 15)." Adam's Roman Antiquities, under the head of

Provincial Magistrates. The Jews had now lost the power of inflicting capital punishment, as appears prominently in our Lord's trial.

5. The rise of the various Jewish sects noticed in the gospel history will be considered hereafter. But one Jewish tribunal arose after the captivity of transcendent influence, and which was so far civil in its character that it may be appropriately noticed in the present connection. This was the *great Sanhedrim*. The Talmud traces the origin of this august body to the seventy elders whom Moses, at God's direction, associated with himself in the government of the people. Numb. 11:16, 17. We may well believe that this primitive body of elders gave the idea of the later Jewish council; but that it was perpetuated through all the intervening ages is a baseless hypothesis. The first express notice of the sanhedrim which we have in Josephus is about 47 B. C., when that body summoned Herod, then a young man and governor of Galilee, to answer for the arbitrary manner in which he had exercised the power of life and death. Antiq., 14. 9. 4. But it was certainly then an ancient institution. It appears in the second book of Maccabees under the title of the *senate* (1:10; 4:44; 11:27) in the days of the Syrian kings in the first half of the second century before Christ.

The term *sanhedrim*, or more accurately *sanhedrin*, is formed from the Greek (*συνέδριον*, *session*), and this indicates that the body had its origin in the period of Grecian rule. Besides the term *session* (in our version *council*, Matt. 26:59; Mark 14:55; John 11:47; etc.) it is called *presbytery* (in our version, *estate of the elders*, Luke 22:66; Acts 22:5); and once, as a parallel term, *senate* (Acts 5:21).

If, as there is reason to suppose, the idea of the sanhedrim was taken from the council of seventy elders that assisted Moses in the wilderness (Numb., chap. 11), we may assent to the Rabbinic statement that it consisted of seventy-one members, answering to the seventy elders in the wilderness, with the addition of Moses as their head (not seventy-two, as some have supposed; for Eldad and Medad, who remained in the camp and prophesied there, "were of them that were written," that is, plainly, of



the number of the seventy, ver. 26). - From the New Testament, which is our only reliable source of information, we gather that this tribunal was composed of *chief priests, elders, and scribes*. Matt. 26:57, 59; Mark 15:1; Luke 22:66. The chief priests were apparently the heads of the twenty-four courses of priests (1 Chron., chap. 24), together with the high priest and those who, in these times of frequent and irregular changes, had borne the office of high priest. The elders were probably men of experience and influence selected from among the heads of the Jewish families; and the scribes were men chosen into the body for their learning in the law of Moses. The sanhedrim had a *president*, called *head* or *prince*, who was, as a rule, the high priest; a *vice-president*, called *father of the house of judgment*; and *officers* who executed its commands. Matt. 26:47; Mark 14:43; Luke 22:63; John 7:32; 18:3, 22; Acts 4:1, seq.; etc. It contained members of the sect of Sadducees as well as of Pharisees. Acts 23:6, seq. Its sessions were held in a hall at or near the temple; but in emergencies, as when the Saviour was arraigned before it, at the high priest's palace. The sanhedrim was the supreme judicial tribunal of the land. To it belonged the decision of all questions pertaining to religion; as for example, the trial and condemnation of false prophets and teachers, and men guilty of blasphemy. On this ground Jesus, and afterwards his apostles, were arraigned before it. It had the power of life and death until this prerogative was taken away by the Romans, according to the rabbins some forty years before the destruction of Jerusalem; at all events, before our Lord's trial. John 18:31. There then remained the right of arrest and trial not only in Palestine, but, as it appears from Acts 9:2, beyond its limits. This must, however, have been with the consent or connivance of the Roman authorities; for the sanhedrim could not compel Paul to appear before its tribunal in Jerusalem without leave obtained from the Roman governor. Acts 25:9-12.

## CHAPTER XXV.

## THE ADMINISTRATION OF JUSTICE.

1. WE have seen the provision made for judges in the wilderness of Arabia, and afterwards in the land of Canaan (Chap. 22, No. 8), which latter remained in force, with but slight modifications, till the Babylonish captivity. Upon the reorganization of the commonwealth under Ezra, he was authorized by a royal edict to set magistrates and judges over the people according to the law of his God (Ezra 7:25, 26), that is, according to the Mosaic constitution. Thus the ancient system of judges was restored, as far as the altered circumstances of the people permitted. We have seen also how, under the Grecian rule, the supreme tribunal of the nation, called the great sanhedrim, arose. Chap. 24, No. 5. It remains to consider the *processes* by which justice was administered, and the *penalties* inflicted upon violators of the law.

## I. PROCESSES OF JUSTICE.

2. For the judges, as well as for the priests and magistrates, the Mosaic law was the supreme rule. In the twenty-first, twenty-second, and twenty-third chapters of the book of Exodus is a summary code of civil laws, and various additional statutes are scattered through the remaining books of the pentateuch. It is not to be supposed, however, that these specific precepts could cover all the particular cases that would arise in the intercourse of life. They embodied rather the spirit of the Mosaic law, and those great principles of justice by which the judges were to be governed in their decisions. Moses solemnly admonished the judges whom he appointed that they acted in God's stead, and were bound to give their decisions without respecting men's persons, fearing men's power, or taking gifts to pervert judgment.

“Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God’s: and the cause that is too hard for you, bring it unto me, and I will hear it” (Deut. 1:16, 17); “Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the cause” (marginal rendering *matters*) “of the righteous” (Deut. 16:19).

False prophets and idolaters were to be punished with death. Deut., chap. 13. In the case of individuals this penalty would naturally be inflicted (before the institution of the Sanhedrim) by the ordinary magistrates after due investigation. In the case of a city that had apostatized from the service of God to idolatry, the inhabitants with their cattle were to be slain, and all the spoil burnt with fire—a punishment which could only be inflicted by the people in their collective capacity under the guidance of their rulers. Compare the action of “all the children of Israel” under the direction of “the chief of all the people,” in the case of the Benjamite who protected the children of Belial in Gibeah. Judg., chap. 20, seq.

3. The ordinary *places* of trial in ancient times were *the gates of the cities*. “They were adapted to this purpose, inasmuch as they were public, and were used not only for entering and departing, but for fairs, places of business, and to accommodate those who were assembled merely to pass away the time.” Jahn, *Archæology*, § 247.

The allusions in the Old Testament to the gates of cities as places of common resort and publicity are almost innumerable. It is there that Boaz redeems Elimelech’s estate, and with it receives Ruth as his wife (Ruth, chap. 4); there Eli sits to hear tidings from the ark of God (1 Sam. 4:13); there the two kings of Israel and Judah hold their council respecting the expedition to Ramoth-gilead (1 King 22:10); there wisdom is represented as lifting up her voice and crying to the children of men (Prov. 8:3); there the wise counsellor speaks (Job 29:7, seq.; Prov. 24:7); and there the upright judge rebukes iniquity and establishes judgment (Amos 5:10, 15). To be crushed, oppressed, or turned aside in the gate (Job 5:4; Prov. 22:22; Amos 5:12), is to be overthrown there by an unrighteous judgment. Other places of judgment were chosen according to convenience.



Moses, for example, decided causes at the door of the tabernacle in the wilderness; Deborah under a palm-tree, where the children of Israel came to her for judgment (Judg. 4:5); and the kings in their palaces (2 Sam. 14:4; 1 Kings 3:16; 7:7). The publicity of the process in all these places is worthy of notice.

From some incidental notices of Scripture (2 Sam. 15:2; Psa. 101:8; Jer. 21:12) it has been inferred that judges ordinarily held their sessions in the morning. In a warm climate, like that of Palæstine, such a custom would be natural and convenient. It is doubtful, however, whether the last two of the above passages express anything more than the promptness and zeal which a righteous judge exercises in the discharge of his duty; and as for Absalom he would *begin* his labors early that he might win to himself the greater number.

4. In accordance with oriental usage, the *process of trial* was simple and summary. In civil cases the plaintiffs brought their complaints personally before the judges, and it was the right of the accused to be present and answer for themselves. Exod. 22:9; Deut. 25:1; 1 Kings 3:16, seq. In both civil and criminal causes, the examination of witnesses and the sifting of their testimony was the most essential part of the proceeding. In cases of life and death, two or three witnesses were required: "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; but one witness shall not testify against any person to cause him to die" (Numb. 35:30); "at the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death" (Deut. 17:6). Another precept of the law (Deut. 19:15) is more general in its provisions: "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." A false witness, after due conviction, received in his own person the penalty which he had sought to bring upon his neighbor. Deut. 19:16-21. When the circumstances permitted, the accused might bring other proof of his innocence; the torn body, for example, of his neighbor's beast that had been intrusted to his care. Exod. 22:13; see also Deut. 22:15, seq. Where no testimony was available, the oath of the accused

was accepted in proof of his innocence. Exod. 22 : 10, 11. The whole process was oral, and there is no decisive proof that advocates were employed by either the accuser or the accused.

There is a passage in Leviticus (chap. 5 : 1) which may be thus literally rendered : "And if a soul sin, and hear the voice of adjuration, and he is a witness, or has seen or known ; if he shall not declare, then he shall bear his iniquity." The meaning of these words seems to be this : If a soul shall sin by withholding his testimony when he hears the voice of adjuration, in a case where he is a witness, as one who has either seen or otherwise known the matter in question ; then he shall bear his iniquity. In what sense, now, does he hear the voice of adjuration ? According to Michaelis (Laws of Moses, 6. § 299) and others, it is in the sense of hearing the voice of the judge who administers to him the oath ; whence they infer that the usual custom was to put witnesses upon their oath. But Keil (Commentary on Lev. 5 : 1) and others understand by "the voice of adjuration" a solemn adjuration on the part of the judge addressed to the multitude, by which all present, who have knowledge of the matter, should feel themselves called upon to come forward as witnesses. Whichever interpretation be adopted, the passage in Proverbs (chap. 29 : 24, "The partner of a thief hateth his own soul ; he heareth adjuration, and doth not declare it") must be explained in a corresponding way.

The sanhedrim employed scribes, and made use of writing. See on this point Saalschütz, *Mosaic Law*, chap. 87, note. As to the use of writing in the judicial processes of the earlier times, the same writer remarks that the notices that appear in the biblical books (Isa. 10 : 1 ; Job 13 : 26 ; 31 : 35) are obscure and isolated. The connection of the passage in Isaiah seems to show that it includes written judicial decrees as customary in the prophet's time. The two passages in Job certainly refer to written accusations, though not necessarily those of Hebrew courts ; for the writer may have had in mind the Egyptian processes of law, where, as is well known, writing was employed on the side of both the accuser and the accused. See Diodorus Siculus, 1. 75.

5. After due examination the sentence was pronounced and carried into execution without delay. The statement of Jahn (*Archæology*, § 246), that "according to the Talmudists (Sanhedrim, 4) it was not lawful to try causes of a capital nature in the night, and it was equally unlawful to examine a cause, pass sentence, and put it in execution the same day," and that "the last particular was very strenuously insisted on," must be restricted to the later usage as determined by the sanhedrim. It does not

appear from the Old Testament that there was more delay in capital cases, than in those of fine and corporal punishment. When Achan had been found guilty, the sentence of death was immediately executed upon him. Josh., chap. 7. By the same summary process was the blasphemer put to death (Lev. 24 : 10, seq.), and the Sabbath-breaker (Numb. 15 : 32, seq.). Although the judgment, in these cases, proceeded immediately from Jehovah, it does not appear that in respect to the promptness of executing it there was any departure from the custom of the times. In the case of corporal punishment, the judge was to see the sentence carried into execution "before his face." Deut. 25 : 2.

## II. HEBREW PENALTIES.

6. The constitution of the Hebrew commonwealth being ordered throughout by God in the interest of religion—being, in truth, a state that embodied in itself organically all the institutions of religion; or, if one choose to say so, God's church put into the form of a state—its magistrates and judges took cognizance alike of offences against religion, against morality, and against social order. The gradations of punishment were determined partly from the nature of the offence, whether committed immediately against God in its outward form, or more directly against man; partly from the spirit manifested by the offender. Thus idolatry, witchcraft, and blasphemy, murder, man-stealing, adultery, bestiality, and some forms of incest, were punished with death; but not simple injuries done to the person, estate, or character of a neighbor. Then, again, sins of ignorance or neglect might be expiated by a sin-offering or a trespass-offering (Lev., chap. 4, seq.), but the presumptuous transgressor was to die without mercy (Deut. 17 : 12).

7. *Imprisonment*, as a form of penalty to be inflicted upon convicted criminals, was not in use among the ancients. The accused were sometimes kept in ward till their case could be examined and adjudged (Lev. 24 : 12), and there were of course among them prisoners of state (2 Kings 24 : 12; 2 Chron. 33 : 11;



Jer. 32 : 2); but a criminal was never sentenced upon conviction to imprisonment as a specific form of punishment.

Prisoners were not unfrequently confined in empty cisterns. Such was the dungeon into which Jeremiah was thrown, and from which he was delivered by the intercession and kind offices of Ebed-melech. Jer., chap. 38. Prisoners were often confined with chains, or their feet were put in the stocks. Jeremiah was subjected to both of these indignities. Jer. 20 : 2 ; 40 : 4.

8. In enumerating the penalties prescribed by the Mosaic law, we begin with *fines* in their various forms. The man who had defamed his newly married wife was to be chastised and also to pay to her father, upon conviction, a hundred shekels of silver. Deut. 22 : 19. If an ox, previously known to be vicious, gored a free man or woman, the penalty was death; but instead of this a fine might be accepted, the amount being determined by the judges. If the person gored was a servant, a fine of thirty shekels was to be paid. Exod. 21 : 28-32. For other cases see Exod. 21 : 22, 33, 34; Deut. 22 : 28, 29.

Under the head of fines we may properly consider the cases in which *compensation in kind* was required. If, for example, a man had stolen an ox or sheep, and killed or sold it, he was to restore five oxen for an ox, and four sheep for a sheep. If the animal were found in his hand, he was required to restore double. If he had allowed his beast to feed in another man's field or vineyard, of the best of his own field or vineyard was he to make restitution, etc. See Exod. 22 : 1, seq.; 21 : 35, 36.

9. *Corporal punishment* is prescribed under two distinct forms. The first is that of *stripes*, to be inflicted, apparently, at the discretion of the magistrate, within a prescribed limit. "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked. And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed: lest if he should exceed, and beat him above these with

many stripes, then thy brother should seem vile unto thee." Deut. 25 : 1-3. The judge may order more or less stripes, "according to his fault," but the number is not to exceed forty. As a safeguard against exceeding this limit, the Jews were accustomed to inflict in extreme cases "forty stripes save one." 2 Cor. 11 : 24. Only a few cases are specified in which scourging was to be inflicted (Lev. 19 : 20; Deut. 22 : 18); but there is no reason to doubt that this form of punishment was employed in many other cases, at the discretion of the judge. This indeed is implied in the general precept above given.

The instrument of punishment is not mentioned. According to the Rabbins it was a *whip* made of leather. In New Testament times this was in common use (Matt. 10 : 17; 23 : 34; Acts 5 : 40); but in earlier ages it may have been the *rod* so often mentioned as the common instrument of punishment (Exod. 21 : 20; Prov. 10 : 13; etc.). The scourge of scorpions (1 Kings 12 : 11, 14) is supposed to have been a scourge armed with knots and sharp points, or a rod beset with thorns.

The second form of corporal infliction is that of *retaliation*. The cases in which this is allowed are thus stated: "If a man cause a blemish in his neighbor, as he hath done, so shall it be done unto him: breach" (fracture of a limb) "for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again." Lev. 24 : 19, 20. In the case of a false witness, the judges are commanded to do to him as he had thought to have done unto his brother: "Thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." Deut. 19 : 16-21. The same rule is prescribed in the special case of injury done to a woman with child, if it proceed farther than to cause "that her fruit depart from her." Exod. 21 : 22-25. It was only in the case of free persons that retaliation in kind was allowed. If a man smote out the eye or tooth of a servant, the prescribed penalty was that he should let him go free. Exod. 21 : 26, 27. The law of retaliation was allowed only in certain specified cases of wilful injury, where it would have a salutary influence in restraining the violence of the strong and passionate. It does not appear

to have been made absolutely binding except in the single case of "life for life." In other cases the injured party might, if he thought proper, accept satisfaction in the form of a sum of money. In this way the law seems to have become mainly obsolete in practice.

The notion that the law of retaliation sanctioned all kinds of private revenge (Matt. 5:38, seq.) was a gross perversion of its form as well as its spirit. It was a rule for the magistrate alone. It prescribed what the injured party might claim from him, but which the higher spirit of the gospel would incline him to remit, at least upon condition of reasonable pecuniary compensation.

10. The *loss of freedom* was prescribed as the penalty of theft, when the thief was unable to make restitution. Exod. 22:3. This case is to be distinguished from that of the Hebrew who, according to the usage of the age, was sold, or was compelled to deliver up his children as servants, to satisfy the claims of his creditors. Lev. 25:39; Deut. 15:12; 2 Kings 4:1; Isa. 50:1. The latter was, or might be, a case of simple misfortune. The former was one of crime, for which the penalty was loss of liberty.

11. Two cases have already been noticed in which the *penalty of death* was prescribed; that of murder, in which the law was "life for life," and that of the false witness who sought the life of his neighbor. Divine revelation guards with solemn severity the sanctity of human life. The words of God addressed to Noah, and through him to all nations, were: "At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:5, 6)—words which cannot be diluted down to a mere prophecy, but which manifestly contain a divine precept, and that on ground valid for all time. In accordance with the spirit of these words is the Mosaic command: "Ye shall take no satisfaction for the life of a murderer, who is guilty of death; but he shall be surely put to death." And the reason assigned is that "blood defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." Numb. 35:31, 33. In the case of



the unknown murderer, the guilt was first to be laid on the nearest of the cities adjacent to the spot where the slain man's body was found, and then to be expiated by a sacrifice, with which was joined a solemn protestation of innocence on the part of the elders. Deut. 21 : 1-9. It is a sign not of the advance of true Christian civilization, but rather of the decay of a wholesome sense of justice, that it is with us so difficult to convict the murderer, and so easy for him when convicted to escape the penalty of death.

Other capital offences were the smiting or cursing of parents (Exod. 21 : 15, 17; Lev. 20 : 9); man-stealing (Exod. 21 : 16; Deut. 24 : 7); adultery, the indulgence of unnatural lust, and gross forms of incest (Lev. 20 : 10-21; etc.); idolatry, all forms of witchcraft, and the false assumption of the character of a prophet (Deut., chap. 13; etc.); Sabbath-breaking (Exod. 31 : 14, 15; Numb. 15 : 32-36); and blasphemy (Lev. 24 : 16). A stubborn and rebellious son might be brought by his parents before the elders of his city, and if found guilty, put to death by stoning. Deut. 21 : 18-20. Insubordination to the magistrate was an offence against the state; and, if persisted in, was punished with death as rebellion.

12. The ordinary, if not the exclusive, *form of capital punishment* for persons duly convicted of the above-named crimes by a regular civil process was *stoning*, as appears from numerous passages of the Old Testament. Lev. 20 : 2, 27; 24 : 14, 16, 23; Numb. 15 : 35; Deut. 13 : 10; 17 : 5; 21 : 21; 22 : 21, 24; etc. The witnesses were required to begin the work of execution. Deut. 13 : 9; 17 : 7. Compare Acts 7 : 58. Executions by means of a sword or other military weapon were rather of a military character. Thus the children of Levi, at Moses' command, slew with the sword the idolaters at Sinai (Exod. 32 : 27-29); Phinehas the man who had brought a Moabitish woman into the camp, and the woman also (Numb. 25 : 7, 8); Samuel, Agag (1 Sam. 15 : 33); and Benaiah, at Solomon's command, Adonijah, Joab, and Shimei (1 Kings, chap. 2). Thus, also, the individual man or woman convicted of idolatry was to be stoned; but a city that had apos-

tatized to idolatry was to be smitten with the edge of the sword. Deut. 13 : 6-18.

In respect to the form of punishment, military men allowed themselves much freedom. David's treatment of the conquered Ammonites, for example, (2 Sam. 12 : 31), and Jehu's conduct in respect to Ahab's sons and the brethren of Ahaziah (2 Kings 10 : 1-14) are to be regarded as military, not regular judicial proceedings.

13. *Hanging* or *gibbeting* appears never to have been a mode of execution among the Hebrews, but only an exposure of the body after death as accursed of God. "If," says Moses (Deut. 21 : 22, 23), "a man have committed a sin worthy of death, and he be put to death" (not, as in our version, *be to be put to death*), "and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is accursed of God); that thy land be not defiled, which the Lord thy God giveth thee for an inheritance." The assumption that hanging was the mode of execution led our translators to render, after the Latin (*et adjudicatus morti appensus fuerit patibulo*): *and he be to be put to death*. But the Hebrew says simply, *and he be put to death*. He is first put to death and then gibbeted till evening, precisely as Joshua proceeded in the case of the five Canaanitish kings (Josh. 10 : 26), and, as we infer by parity of reason, in that of the king of Ai (Josh. 8 : 29). So David first slew and mutilated the murderers of Ishbosheth, and then "hanged them up over the pool in Hebron." 2 Sam. 4 : 12. When Israel had joined himself to Baal-peor, God's direction to Moses was: "Take all the heads" (that is, *chiefs*) "of the people and hang them up to Jehovah before the sun." In pursuance of this command Moses said to the judges of Israel: "Slay ye every one his men that were joined unto Baal-peor." Numb. 25 : 4, 5. The most natural interpretation of the passage, taken in connection with the other instances of hanging, is that the men were first slain with the sword, and then gibbeted. As to the seven persons of Saul's family (2 Sam., chap. 21) who were delivered to the Gibeonites, the presumption is, as in the case of the king of Ai, that they were first slain and then hanged. But it is not

necessary to determine this point, since the Gibeonites did not follow the precept of the Mosaic law, which required that all bodies that had been hanged should be taken down before sunset. Hanging as a Persian punishment may well have been hanging alive as a mode of execution. Ezra 6:11; Esther 7:10.

14. In the case of Achan's sin (Josh., chap. 7), the direction of God was: "He that is taken with the accursed thing shall be burned with fire, he and all that he hath." Taken by themselves these words might be understood of burning alive, as a mode of execution. But the record shows us that Achan and all the living things pertaining to him were first stoned and afterwards burned with fire. Upon the same principle may we interpret the direction concerning the incestuous persons (Lev. 20:14), though some understand the words of the manner in which they were to be put to death.

*Strangulation* is mentioned by the Rabbins (Sanhedrim, 7. 3) as a punishment for various offences. But this is unknown to the law of Moses; as is also their statement (Sanhedrim, 7. 2) that execution by burning was accomplished by pouring melted lead down the culprit's throat.

15. It remains to consider the oft-repeated threatening of *excision*: "I will set my face against that soul, and will cut him off from among his people;" "that soul shall be cut off from Israel;" "he shall be cut off from his people;" "he shall bear his iniquity." That the penalty of excommunication is meant, according to the opinion of the later Jews, cannot be maintained, for in some cases (Exod. 31:14, 15; Lev., chaps. 18 and 20) there is added the penalty of death. According to Jahn (*Archæology*, § 258), when God is introduced as saying, in respect to any person, "I will set my face against that soul, and will cut him off from among his people" (Lev. 17:10; 20:3, 5; and compare 1 Kings 14:10; 21:21; 2 Kings 9:8), the expression means death—and in this connection premature death—by the providence of God; but if the expression be, "He shall be cut off from his people" (Exod. 30:33; Lev. 7:20, 21, 25, 27; 17:4, 9; 18:29; 19:8; etc.), the punishment of stoning is meant. It is difficult to maintain this distinction; for we find both forms of



expression employed with respect to the same offence—the eating of blood (Lev. 17 : 10 ; 7 : 27). According to Keil (Archäologie, § 153, note) and others, “we are to understand by the excision which the law prescribes for various offences *stoning*, not only where the penalty of death is annexed, but also where the mention of it is omitted. On the expression, “I will cut him off from his people” (Lev. 20 : 2–6), he remarks that “it proves only this much, that God himself will cut off the transgressor, when the earthly magistrate winks at the crime of idolatry, and does not himself cut off the idolater.” This candid concession, together with the difficulty of maintaining the distinction made by Jahn between the two forms, “I will cut him off from his people,” and “He shall be cut off from his people,” seems to indicate as most probable the interpretation proposed by Saalschütz (Mosaic Law, chap. 60), that the threatened excision does not, in and of itself, lay upon the magistrate the duty of putting the offender to death; and that in cases where it is expressly connected with the death-penalty, the meaning is, that if the offender should in any way escape punishment at the hand of the magistrate, a premature death shall sooner or later follow at the hand of God.

16. The infliction of the death-penalty belonged regularly to the magistrate; but, in conformity with ancient usage, an exception was allowed in the case of the murderer. He was to be slain by the *avenger of blood*, that is, by the nearest relative of the murdered person. To guard against the abuse to which this custom was liable, Moses, by divine direction, appointed six *cities of refuge*, three on either side of the Jordan, to which any man who had slain another might flee and be protected till a regular judicial inquiry could be instituted. If found guilty of wilful murder, he was to be delivered up to the avenger of blood; if acquitted, he was to remain in the city of refuge till the death of the high priest, when he was at liberty to return to his home. See, for the particular provisions, Numb., ch. 35; Deut. 19 : 4–13. We have here, as in the case of divorce, an ancient usage tolerated, and at the same time ameliorated by the provisions annexed to it.

The cities on the west side of the Jordan were Kedesh in Galilee, Shechem in Mount Ephraim, and Hebron in Judah. On the east side they were Golan in Bashan, Ramoth-gilead in the tribe of Gad, and Bezer in the tribe of Reuben. Josh. 20 : 7, 8. An inspection of the map shows how conveniently they were distributed over the Israelitish territory. The direction in Deut. 19 : 3, "Thou shalt prepare thee a way," means that plain and convenient roads should be kept open to these cities. A writer in Kitto (Art., Cities of Refuge) states, on the authority of the Rabbins, that the maintenance of these roads in good condition belonged to the Sanhedrim ; that at every turning there were posts erected bearing the words, *Refuge, Refuge*, to guide the unhappy man in his flight ; and that two students in the law were appointed to accompany him, that, if the avenger should overtake him before he reached the city, they might attempt to pacify him till the legal investigation could take place.

### III. PENALTIES OF FOREIGN NATIONS.

17. Among the penalties inflicted by foreign nations we notice the following :

*Imprisonment*, as of debtors, until they or their friends should satisfy their creditors. Matt. 5 : 25 ; Luke 12 : 58. John the Baptist was imprisoned by Herod as an expression of his displeasure (Matt. 14 : 3) ; but most of the cases of imprisonment mentioned in the New Testament were with reference to a future trial (Acts 5 : 17-40 ; 12 : 4 ; etc.). So also Paul, during his two long imprisonments, first at Cæsaræa and afterwards at Rome (Acts 24 : 27 ; 28 : 16, 30, 31), was waiting for a decision of his case.

The Romans had a custom of fastening their prisoners, sometimes by one hand to a soldier (Acts 28 : 16), sometimes by both hands to a soldier on each side (Acts 12 : 6). In the latter case the confinement was close ; but in the former case a larger degree of liberty was allowed to the prisoner.

*Scourging* was regarded by the Romans as an ignominious punishment, and its infliction upon Roman citizens was forbidden by the Porcian law. Cicero pro Rabino, c. 3. To this exemption there is reference in the history of the apostle. Acts 16 : 37 ; 22 : 25. According to Adam (Roman Antiquities, Judicial Proceedings), whips were employed in the case of slaves ; otherwise rods. Compare 2 Cor. 11 : 25.

*Decapitation* was a common mode of execution among the Greeks and Romans, as well as other nations. So also were *hanging* and *strangulation*. See Adam, as above.

*Beating to death* (2 Macc. 6 : 10, 19, 28, 30; Heb. 11 : 35, where our version uses the word *torture*) was a cruel Grecian punishment. *Dichotomy* or *cutting in pieces* was a mode of execution practised by the Chaldeans and some other nations. Dan. 2 : 5. To this our Saviour refers Matt. 24 : 51; Luke 12 : 46. *Burning alive* and *exposure to wild beasts* are mentioned as Chaldean and Persian punishments. Jer. 29 : 22; Dan., chaps. 3, 6. They were also, as is well known, in use at Rome under the emperors, and multitudes of Christians were thus destroyed. When criminals were burnt they were dressed in a tunic besmeared with pitch and other combustible matter. See Adam, as above.

*Crucifixion* was a mode of execution common among the Romans in the case of slaves. Roman citizens were exempted from it, and it was inflicted upon free persons only when they wished to mark them with infamy. Scourging regularly preceded it; but the other insults to which our Lord was subjected by the Roman soldiers are to be put simply to the account of their brutality. The cross consisted simply of a post intersected a little below the top by another piece at right angles with it. The criminal, having been scourged, was subjected to the further ignominy of bearing his own cross, at least so far as his strength allowed, to the place of execution, which was without the city. The cross was laid on our Lord in the first instance (John 19 : 17), but afterwards one Simon, a Cyrenian, was compelled to bear it after him. Matt. 27 : 32; Mark 15 : 21; Luke 23 : 26. Unless we bear in mind this custom of compelling the condemned man to bear on his own shoulder the instrument of his death, we shall fail to apprehend the full meaning of our Saviour's words, spoken in anticipation of the ignominious death appointed for him in the counsels of heaven: "He that taketh not his cross, and followeth after me, is not worthy of me." Matt. 10 : 38. He is to follow his Master to the place of execution with the cross on his shoulder. Thousands have imitated their Lord literally



in this respect, and all true disciples do it in spirit. Arrived at the place of execution the victim was stripped of his garments and stretched upon the cross, his hands being nailed to the extremities of the cross-piece and his feet to the upright part. The raiment of the sufferer fell to the four soldiers who carried into execution the sentence of crucifixion. John 19 : 23, 24, and the parallel passages.

According to the ancient church fathers (Justin Martyr, Trypho, 91 ; Tertullian adv. Nat., 1. 12), there was a piece projecting from the middle of the upright part of the cross, on which the criminal sat. The design of this was to support the body, since otherwise its weight might have torn away the hands from the nails driven through them. It is probable that, as a rule, the cross was first erected and then the condemned man lifted up and fastened to it ; though he may, in some instances, have been stretched upon it as it lay on the ground, and then lifted up with it. Tying of the feet, and sometimes of the hands also, was a less usual mode of procedure. In our Lord's case both the hands and the feet were nailed. Luke 24 : 40 ; John 20 : 20, 25, 27. The modern representations of the cross exaggerate both its size and its height. The feet of the condemned man were probably not more than three or four feet above the ground. Crucifixion must be distinguished from the no less barbarous punishment of *impaling*, which we see represented on the Assyrian monuments.

The crucified person suffered a lingering and very painful death, sometimes surviving till the third day, and even longer. Pilate marvelled that our Lord should have expired on the day of his crucifixion. Mark 15 : 44. It was customary with the Romans to leave the body of the crucified person upon the cross indefinitely. But they allowed the bodies of Jewish malefactors to be taken down before sunset, in conformity with the Mosaic law. Deut. 21 : 22, 23. To this end they hastened their death by breaking their legs. John 19 : 31. The vinegar offered by the soldiers in mockery (Luke 23 : 36), and afterwards received by the Saviour in the agony of death (Matt. 27 : 48 ; Mark 15 : 36 ; John 19 : 29, 30) was a customary drink adapted to quench thirst. But the "wine mingled with myrrh" (Mark 15 : 23 ; Matt. 27 : 34, where the "vinegar mingled with gall" is the same preparation), which was offered to the Saviour just before his crucifixion, was

a stupefying drink intended to deaden the sense of pain. When our Lord had ascertained its nature by tasting it, he refused it, choosing to suffer with the faculties of his mind in full exercise. By the thrust of the soldier's spear his real death was certified beyond the possibility of doubt. John 19 : 34-36.

Thus did the Father expose his beloved Son to ignominy and death on the accursed tree for our redemption, as it is written : "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3 : 13. In contemplating the painful scene of the crucifixion let us remember that the Saviour, now at the right hand of glory, asks not our sympathy, but our humble acceptance of the great salvation which he purchased for us by his own blood on Calvary.

## CHAPTER XXVI.

## MILITARY AFFAIRS.

## I. THE LEVYING OF TROOPS.

1. Two enrolments were made in the wilderness, of all the males "from twenty years old and upwards" (Numb., chaps. 1, 26); and these, after the necessary deduction for the aged and infirm, constituted the men of war. After their forty years' training in the wilderness, the Israelites entered the land of Canaan a *nation of soldiers*. This fact appears very conspicuously in the transaction recorded in the thirty-second chapter of the book of Numbers. The tribes of Reuben and Gad, and half the tribe of Manasseh, received their inheritance on the east side of the Jordan, on condition that all the men of war should pass over with their brethren and help them subdue the land. "Our little ones, our wives, our flocks and all our cattle," said they to Moses (vers. 26, 27), "shall be there in the cities of Gilead. But thy servants will pass over, every man armed for war, before the Lord to battle, as my lord saith." The whole body of able-bodied warriors was to take part with their brethren in the conquest of Canaan, and thus they were to stand on the same footing as the other nine and a half tribes.

2. We learn from the book of Judges that before the time of the kings, when foreign enemies were to be repelled, the people were *levied in a mass*, but not generally from all the tribes. Only those were summoned who lived in the vicinity of the scene of conflict. Thus Ehud "blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them" (chap. 3: 27); Barak took with him ten thousand men of Naphtali and Zebulun to meet Sisera (chap. 4: 5-10); Gideon blew a trumpet and assembled an army of thirty-two



thousand men from Manasseh and the northern tribes (chaps. 6: 34, 35; 7: 3); and Jephthah assembled against the Ammonites an army mainly from the region east of the Jordan (chap. 11, seq.). Upon Saul's accession to the kingdom, there was a general summoning of all the men of war throughout all the coasts of Israel—330,000 in number—to rescue the men of Jabesh-gilead (1 Sam., chap. 11). These hasty levyings of the people were for brief expeditions. No regular provision appears to have been made for any standing army. The warriors assembled on the spur of the moment, fought without wages, accomplished their work, and then returned to their homes.

A very remarkable provision of the Mosaic law is recorded in the book of Deuteronomy (chap. 20:1-9). When the Hebrews were about to engage in battle, it was the duty of the priest to exhort the soldiers to courage and confidence in God. The officers were then to make proclamation of exemption from the war to every man who had built a new house and not dedicated it, or planted a vineyard and not eaten the fruit of it, or betrothed a wife and not taken her; and finally they were to say: "What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart."

3. But upon the establishment of a monarchical form of government, a *standing army*, with some regular provision for its maintenance, became a necessity. It is manifest from the history of Saul that he had troops in constant attendance upon him, and so had all the kings after him; though we have no definite information as to the manner of their selection. In special emergencies there was, under the kings, in addition to the regular army, a general levying of the men of war. Thus Rehoboam assembled from the tribes of Judah and Benjamin an army of 180,000 men, with the intention of fighting against Jeroboam (1 Kings 12: 21); Abijah, king of Judah, with an army of 400,000 men, met Jeroboam, king of Israel, who had at his command double that number (2 Chron. 13: 3); and Asa had an army of 580,000 men (2 Chron. 14: 8).

Of the paid troops in the regular armies of the Greeks, Romans, and other foreign nations, we do not propose to speak.

## II. THE CONSTITUTION OF THE ARMY.

4. The mountainous character of Palestine was not suitable to the employment of *cavalry*, or of *war chariots*. These were both common in Egypt (Exod. 14:9, 23, 25, 28), and the Israelites encountered war-chariots very early after their entrance into the land of Canaan (Josh. 17:16, 18; Judg. 1:19; etc.); but they never employed them or mounted warriors before the time of the kings. Samuel forewarned the people that their king would have chariots and horsemen, and some to run before his chariots (1 Sam. 8:11, 12). Solomon and the monarchs after him had chariots and horsemen. 1 Kings 10:26; 16:9; 2 Kings 10:16; Isa. 2:7; etc. The kings and their chief captains rode in chariots, with a retinue of horsemen, but the main strength of the Hebrew armies always lay in their foot-soldiers. These, as among other ancient nations, were divided into heavy-armed troops, who fought hand to hand with swords and spears, and light-armed troops, whose chief weapons were bows and slings.

5. The division of the army into *thousands* and *hundreds*, with their captains, is frequently mentioned. 1 Sam. 8:12; 17:18; 18:13; 22:7; 29:2; 1 Chron. 12:14. These corresponded very nearly to our modern *regiments* and *companies*. There was also a subdivision of the hundreds into *fifties*. 1 Sam. 8:12; 2 Kings 1:9, seq. Larger *divisions* of the army were made according to circumstances. Thus, when Saul marched against the Ammonites, he divided his army into three parts (1 Sam. 11:11); so, also, David, when he fought against Absalom, keeping also a reserve with himself (2 Sam. 18:2). In his encounter with the Syrians and Ammonites, Joab made two divisions of his army, and placed them so that they could succor each other. 2 Sam. 10:9-14. Each division had its commander, and over the whole was a commander-in-chief.

## III. ARMS OFFENSIVE AND DEFENSIVE.

The chief *weapons of offence* used by the *heavy-armed soldiers*, were the sword, spear, and javelin.

The form of the Egyptian and Assyrian *swords*, as also of the

Grecian and Roman, is well known to us from the ancient monuments and works of art. The Egyptian swords were from two and a half to three feet in length, straight, and tapering to a sharp point. They appear to have been, as a rule, two-edged. They had also a falchion, of a curved form, and furnished with a single edge. This was used only for cutting, while the sword was a cut-and-thrust instrument. The Assyrian swords were both straight and curved. The swords of the Greeks and Romans were, as a rule, short and straight, made for cutting and thrusting. The swords of the Hebrews seem to have been of the same general character. Thrusting through with the sword is frequently mentioned in the Old Testament; cutting or hewing with it but seldom.

Ehud's *sword* (so the Hebrew reads, Judg. 3:16, making no distinction between the sword and the dagger) was a cubit in length, straight and two-edged. It appears to have had the usual form of two-edged swords, but was, perhaps, shorter than the average.

The sword, when not in use, was encased in a *sheath*, which, as well as the handle of the sword, was often elaborately ornamented. The ancients generally carried the sword on the left side attached to a belt. The monuments represent Roman soldiers wearing on the right side a short dagger-like sword. The Persian *acinaces* was also worn on the right side.

The *spear* was a staff of wood, of varying length, armed with an iron blade. The Grecian spear, as used by Homer's warriors, served for both thrusting and throwing. That of Hector was eleven cubits in length. Il., 6. 319. The Hebrew spear seems to have served, occasionally at least, the same double purpose. It was the *spear* which Saul ordinarily carried (1 Sam. 13:22; 26:7, seq.; 2 Sam. 1:6) that he threw at David (1 Sam. 18:11; 19:10), and afterwards at Jonathan (1 Sam. 20:3). The translators seem to have chosen the rendering *javelin* in these last named passages, simply from the circumstance of its having been thrown, while they elsewhere render the same word *spear*. The hind end of the spear was armed with a sharp point, by means of which it could be stuck in the ground. 1 Sam. 26:7. It was this that



Asahel thrust through the body of Abner as he followed him. 2 Sam. 2:23.

The true *javelin* or *dart* (Heb. *kîdhôn* or *shelah*) was a missile weapon of a lighter construction, and is distinguished from the spear. Thus Goliath of Gath had a spear like a weaver's beam, the blade of which weighed six hundred shekels of iron; and, in addition to this, a *javelin* (Heb. *kîllhôn*), of brass, between his shoulders; that is, slung over his shoulders to be used as occasion might require.

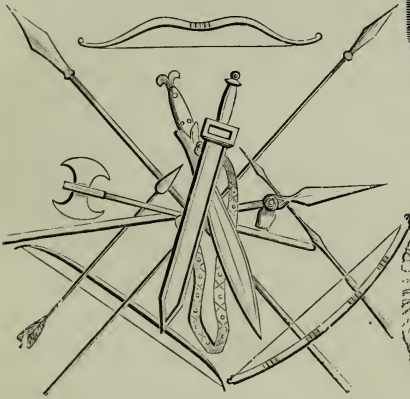
The *mace* or *war-club* was a staff armed with iron, used by the Assyrians, Egyptians, etc. It seems to be the instrument referred to by Jeremiah (Heb. *mappets*, rendered in our version, *battle-axe*, chap. 51:20). The true battle-axe, as represented on the Egyptian monuments, does not appear to have been in use among the Hebrews.

7. The weapons of the *light-armed troops* were in part common to them with the heavy-armed soldiers. According to Rawlinson (Herodotus, 9. 32, note), the Egyptian light-armed infantry "were chiefly archers; who, besides their bows, had clubs, swords, or battle-axes, and occasionally a sort of flail (as in the middle ages). . . . Some had light javelins, which were also used by the chariot corps." The Roman light-armed troops (*velites*), besides their bows or slings, carried each a cut-and-thrust sword and seven javelins with slender points like arrows, so that when thrown they bent, and could not easily be thrown back by the enemy (Adam, Roman Antiquities). But the distinguishing weapons of the light-armed troops were *bows* and *slings*. Hence the divisions into archers and slingers.

In the hands of the ancients the bow was a very formidable weapon. The bow of the foot-soldiers was five feet or more in length, with either a single or a double curvature. It was made of tough, elastic wood tipped with horn, sometimes of metal, or of the horns of animals. The bow of Pandarus (Il., 4. 105, seq.) was made of the horns of a wild goat of sixteen palms spread. The power of the bow was measured by the strength required to bend it. This operation was commonly performed by placing



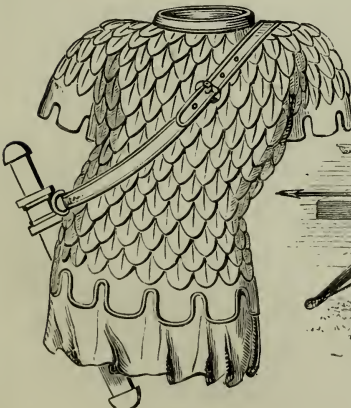
BATTERING-RAM AND TOWER.



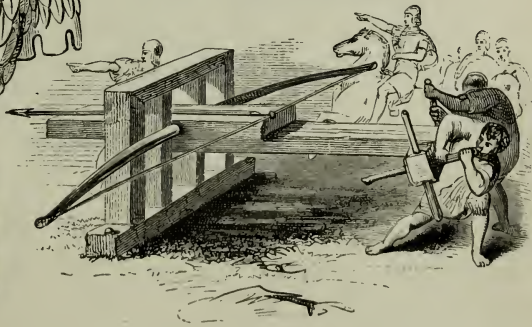
ARMS OF OFFENCE.



ARMS OF DEFENCE.



COAT OF MAIL.



CATAPULT.





the foot upon one end of it, and pressing down the other end by the left hand and the weight of the body, while the string was passed into the notch with the right. Hence the common Hebrew expression *to tread the bow*, for *bending it*, as our translators have uniformly rendered. The suitors of Penelope tried in vain to bend the bow of the mighty Ulysses, which he himself strung with ease (Od., Bk. 21). Such a bow in the hands of its owner was a terrible instrument of death, as we see in the case of Jehu, who sent an arrow quite through the body of the retreating king of Israel, so that it came out at his heart. 2 Kings 9:24. Each bowman was furnished with a *quiver* plentifully supplied with *arrows*, and often highly ornamented. The arrows were of wood or reed, tipped with a metallic head and furnished with feathers.

The *sling* was in common use among the Hebrews, Egyptians, and Assyrians, as it was in later ages among the Greeks and Romans. It was very simple in its construction, consisting of a leathern strap with two strings. The stone, being placed in the strap, was whirled rapidly round, and then discharged by letting go one of the strings. Sometimes bullets of lead were used instead of stones. By constant practice the slinger learned to throw with great precision, as we see in the case of David. The Benjamites had, in their war with the other tribes, "seven hundred chosen men left-handed; every one could sling stones at a hair-breadth, and not miss. Judg. 20:16.

8. The *war-chariot* of the ancients had always two wheels, and was drawn by two horses abreast. If there were three or four horses, they were in like manner harnessed abreast. The frame of the Egyptian chariot was, according to Wilkinson, a nearly semi-circular wooden frame with straightened sides. It had a floor made of rope network, and was mounted from behind, where it was open. The Assyrian chariot was not essentially different. Both the chariot and the trappings of the horses are ornamented according to the rank of the owner. The ordinary complement of a war-chariot is two persons, the warrior with his bow and quiver, and sometimes his spear, also, attached to the side of the chariot; and the charioteer, standing at his left

side; but in some instances the king is represented alone, with the reins tied around his body, his arms being thus left at full liberty to wield his weapons. Sometimes, again, a third person appears standing behind the other two. He is apparently the *third man* (Heb., *shalîsh*, English version, *captain*), who waited on the warrior and executed his commands (2 Kings 9:25). In the king's chariot of state, he carried, in times of peace, the royal umbrella; in war, a shield to protect his master. The chariots of iron (Josh. 17:16, 18; Judg. 1:19; 4:3) were probably not chariots armed with scythes, which seem to have been unknown to the inhabitants of Asia in this early age (Xenophon, *Cyropædia*, 6. 1. 30); but chariots bound with iron, or perhaps furnished with iron frames.

The difficult passage (Exod. 14:7), where, according to the common rendering, Pharaoh "took six hundred chosen chariots, and all the chariots of Egypt, and captains (Heb. *shalîshîm*, *third men*) over every one of them," may, perhaps, be rendered with equal propriety: "third men on all of them," the meaning being that each chariot had, besides its warrior and charioteer, its attendant.

9. *Defensive armor* was an essential part of the ancient warrior's equipment. The introduction of gunpowder has made this useless. Against artillery it can avail nothing, and the protection which it might furnish against musketry is more than counterbalanced by the loss of agility and speed. At the beginning of the present century, the heavy cavalry of some nations still wore defensive armor. But this has fallen more and more into disuse, and, with the present immensely increased efficiency of small arms, may be regarded as obsolete for all coming time. But against the weapons of ancient warfare defensive armor was of indispensable importance. The principal parts of it were the following:

The *helmet* for the head, generally furnished with flaps to protect the ears and back of the neck, but leaving the face uncovered. The heaviest helmets were made of the hides of animals, covered with plates of brass or iron, and having the flaps strengthened by metallic scales. Then there were lighter helmets, made

simply of leather, felt, quilted stuff, etc. As to form, some took the shape of a skull-cap, fitted closely to the head; others, that of an oval, or of a pointed cone. The top was usually ornamented with a knob, or with a conspicuous crest, or a nodding plume. Sometimes it was entirely plain. There are various fanciful forms represented on the monuments, which it is not necessary to describe.

The *breastplate*, as a covering for the body. It was made of leather or quilted cloth, and was often strengthened above with small metallic plates, or, in a later age, iron rings twisted within one another like chains; or it was, perhaps, made entirely of metallic plates or rings, and worn over a shirt. Over the breastplate was worn the *military girdle*. 1 Kings 2:5.

We read (1 Kings 22:34) that "a certain man drew a bow at a venture, and smote the king of Israel between the joints and the breastplate" (marginal rendering), inflicting upon him a mortal wound. The words may be understood, with our translators, to mean *between the joints of the harness*; that is, in the seam where one part of the harness was joined to another; or they may mean where the harness was joined to some other part of the armor. But some render: *between the armpits and the harness*.

*Greaves* for the protection of the legs. They were made of leather, felt, cloth, or metal. Goliath had greaves of brass; and the greaves of the Greeks and Romans were generally made of brass or tin. See the references in Potter's Grecian Antiquities, 3. 4.

There was also a *military shoe*, to which there is a reference in 2 Sam. 2:5, where Joab is said to have "put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet." To these, also, Paul refers in his well-known comparison of the Christian to an armed warrior (Ephes. 6:15): "Your feet shod with the preparation of the gospel of peace." The Roman military shoe, worn by the common soldiers, was set with nails (Juvenal, 16. 24, 25).

The above pieces of armor were worn on the body. The *shield* was carried in the left hand, or by an armor-bearer who went before the warrior. The frame of the shield was a light frame



of wood or wicker-work, covered with bull's hide, and often with plates of brass or wood, and a boss jutting out in the middle. Homer describes the shield of Ajax as covered with seven thicknesses of bull's hide and an eighth covering of brass. Il., 7. 222. The shields of his heroes were round, as appears from the constant epithet, *equal on all sides*. The Egyptian shield was circular at the summit, and square at the base, like a funereal tablet, and was about half the soldier's height. The Assyrian shield was circular or oblong. They had also a shield which stood upright on the ground and covered the whole body. The top of this curved inward, and it seems to have been used as a defence against missiles from the walls of cities. Layard's Nineveh, 2, chap. 4. The Greeks and Romans had a larger oblong shield, and a smaller circular shield. The distinction of a larger and a smaller shield existed among the Hebrews also. The larger shield (*tsinnah*, answering to the Latin *scutum*) appears to have been either oblong or shaped like the Egyptian shield. It was this that Goliath's armor-bearer carried before him (1 Sam. 17:7). The small buckler (*maghen*, Latin *clypeus*) was of a round form. The shield and buckler are, in the Old Testament, the constant emblems of God's protection.

The most complete description which we have in the Old Testament of an ancient warrior's equipment, occurs in the account of Goliath's challenge to the Israelites (1 Sam. 17:5-7): "He had a helmet of brass upon his head; and he was clothed with a harness of scales" (Heb. *kaskassim*, *scales*, that is, small plates like scales); "and the weight of the harness was five thousand shekels of brass. And he had greaves of brass upon his legs, and a javelin of brass" (that is, armed with a head of brass) "between his shoulders. And the staff of his spear was like a weaver's beam; and the head of his spear weighed six hundred shekels of iron; and one bearing a shield went before him." The description is drawn from the life, and agrees almost exactly with that of Homer's heroes. Instead of "six cubits and a span," as the height of this champion, Josephus reads "four cubits and a span." The weight of Goliath's armor was six hundred shekels of brass, which Thenius estimates at something over one hundred and forty-two Dresden pounds, the Dresden pound being a trifle heavier than the English pound avoirdupois.

The apostle Paul, in his celebrated description of the Christian warrior (Ephes. 6:13-17), enumerates almost all the armature of the Roman soldier:

“Wherefore take to yourselves the panoply of God, that ye may be able to withstand in the evil day, and, having accomplished all” (having gone through with the fight in this divine armor), “to stand. Stand, therefore, having your loins girt about with truth, and having put on the breastplate of righteousness; and having shod your feet with the preparation of the gospel of peace” (the preparedness, cheerful promptitude, which the gospel of peace gives); “besides all, taking to yourselves the shield of faith, wherewith ye shall be able to quench all the fiery darts” (darts or arrows fitted with combustible substances) “of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”

#### IV. THE ORDER OF BATTLE.

10. In regard to the Hebrew *order of battle*, we have no definite information. The Roman armies were drawn up in three lines, the light-armed troops being posted in the intervals between the companies of heavy-armed soldiers, and on the wings. But we have no reason to think that any such definite arrangement prevailed in the Israelitish armies. We may infer from the analogy of procedure in the armies of other nations that the battle was begun by the light-armed troops, the main body following them with a rapid and impetuous charge and loud shouts. 2 Chron. 13:15; Jer. 50:15; 51:14. The Orientals relied much on the impetuosity of the first charge; while it was the custom of the Roman armies to stand still, and let the enemy exhaust his strength in the assault. The Hebrews, in common with all other nations, made use of *ambuscades*. Josh., chap. 8; 2 Chron. 13:13, 14.

11. The progress of the science of war, with its numerous modern appliances, has continually tended to sink the individual in the mass. The elements of success in modern warfare are numbers, abundance of the material of war, strategic skill on the part of the commander, courage and discipline on the part of the troops. Except in special emergencies, personal strength and prowess are of little avail. But in ancient times a large part of the battle consisted in the individual encounters of soldiers with soldiers, the victory depending mainly on personal strength and valor. In this respect there is a wonderful agree-

ment between the battles described by Homer and those recorded in the Old Testament. When Achilles shows himself on the Grecian rampart, and shouts aloud, the Trojans flee before him in dismay, as the Hebrews do at the challenge of Goliath. The Iliad is filled with the account of personal encounters. The briefer notices of the Hebrew battles record the exploit of Jonathan and his armor-bearer in putting to flight the whole army of the Philistines (1 Sam., chap. 14); of David in slaying Goliath (1 Sam., chap. 17); of the three mighty men who brake through the host of the Philistines, and drew water from the well of Bethlehem; with various other like achievements on the part of David's heroes (2 Sam., chap. 23).

#### V. THE SIEGE OF CITIES.

12. The siege and defence of cities have in all ages constituted a prominent part of war. Although the ancient modes of attack and defence differed widely from those which now prevail, they were no less systematic, and called into exercise no less skill and endurance. Anciently, all towns of importance were surrounded by *walls*, sometimes of immense height and thickness, and furnished with *gates and bolts* of brass or iron. There was a breast-work at top for the protection of the defenders, and towers were arranged at intervals along the summit where the besieged could with more effect attack the assailants. When the nature of the ground permitted, a ditch was dug without the walls, which increased their relative height and made them more difficult of access, especially if it was filled with water, as in the case of the moat about the walls of Babylon. In addition to these means of defence, some cities enjoyed the advantage of being built on the edge of precipices, or on the summit of steep hills. Jerusalem, for example, was protected on the east and south by deep ravines, and Alesia, in Gaul, was built on the summit of a very lofty hill, so that it was impregnable to direct assault.

13. If a city could not be taken by sudden assault, stratagem, or the treachery of its defenders, the assailants prepared



for a *regular siege*, and the defenders for a protracted resistance. The first concern of the latter, provided they had timely notice of the assault, was to strengthen the defences as far as possible, and to see that the place was abundantly supplied with provisions and water. If there were fountains and reservoirs without the walls of the city, they endeavored to make them unavailable to the besiegers. Hezekiah stopped the waters of certain fountains around Jerusalem, apparently by carrying them into the city by subterranean channels. 2 Chron. 32:3, 4, compared with ver. 30. Besides the common offensive weapons, the men on the walls were provided with great stones to cast down upon the enemy; also with engines, called by the Romans *catapults* and *ballistæ*. According to Jahn (Archæology, § 280), "the *catapults* were immense bows, which were bent by means of a machine, and which threw with great force large arrows, javelins, and even beams of wood. The *ballistæ*, on the other hand, may be denominated large slings, which were discharged likewise by machines, and threw stones and balls of lead." Of this nature were the engines provided in Jerusalem by Uzziah, "on the towers and upon the bulwarks, to shoot arrows and great stones withal." 2 Chron. 26:15. The same engines were used by the besiegers, as well as fiery darts to set fire on the one hand to the houses of the city, and on the other to the works of the assailants.

The besiegers, on their side, encompassed the city with two lines of fortifications at some distance from each other; the inner one to protect them against the sallies of the townsmen, the outer to guard against attacks from without. Among the Romans "the lines were," says Adam (Antiq., Military Affairs), "composed of a ditch and a rampart, strengthened with a parapet and battlements, and sometimes a solid wall of considerable height and thickness, flanked with towers and forts at proper distances round the whole. . . . From the inner line was raised a *mount*, composed of earth, wood, and hurdles, and stone, which was gradually advanced towards the town, always increasing in height, till it equalled or overtopped the walls. The mount

which Cæsar raised against Avaricum, or Bourges, was 330 feet broad, and 80 feet high. Cæs. B. G., 7. 24." There were also *fixed towers*, consisting of different stories, from which showers of darts and stones were hurled upon the besieged by means of the engines above described; also, *movable towers*, which were pushed forward and backward on wheels. The towers were protected against the flaming missiles thrown from the town by raw hides and other appliances. The towers were sometimes of immense size and height, overtopping even the towers of the city.

But the most formidable engine of assault was the *battering ram*. The Roman battering-ram is thus described by Adam (ubi supra): "It was a long beam, like the mast of a ship, and armed at one end with iron in the form of a ram's head, whence it had its name. It was suspended by the middle with ropes or chains fastened to a beam that lay across two posts; and hanging thus equally balanced, it was by a hundred men, more or less (who were frequently changed), violently thrust forward, drawn back, again pushed forward, till by repeated strokes it had shaken and broken down the wall with its iron head." The ram and the workmen generally were protected by sheds or mantlets, made of wood and hurdles, and covered with earth, raw hides, or other incombustible substances. These sheds were placed on wheels, and thus moved backward or forward as occasion required. Meanwhile the besieged, when they saw that a breach would soon be made in the walls, reared new walls behind it with a deep ditch before them.

Another mode of both attack and defence consisted in the running of *mines*. Thus the besiegers sought to undermine the walls or cut off the springs in the city. The besieged employed the same means to overturn the works of the enemy. Sometimes the opposing parties of miners met under ground and had bloody conflicts there. When all the above-named means of assault (and various others which need not be specified) proved unavailing, the assailants sought to reduce the city by famine.

There are references in the Old Testament to the *besiegers' mount* (2 Sam. 20:15; 2 Kings 19:32; Isa. 37:33; Jer. 32:24; 33:4; Ezek. 4:2; Hab. 1:10, etc.); to the *battering ram* (2 Sam. 20:15; Ezek. 4:2; 21:22); to the *engines* for hurling javelins and stones (2 Chron. 26:15); and to the *militarij works* of the besiegers *generally* (Deut. 20:20; Micah 5:1). The Hebrew *dayek*, rendered in our version *fort*, or, in a collective sense, *forts* (2 Kings 25:1; Jer. 52:4; Ezek. 4:2; 17:17; 21:22; 26:8) is explained by some to mean, in a collective sense, *towers*; by others, *lines of circumvallation*. In Ezek. 4:1, 2, the prophet describes in his own graphic way the different processes of a siege: "Also, thou son of man, take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem; and lay siege against it, and build against it towers (or, lines of circumvallation), and cast up against it a mount, and set the camp against it, and set battering-rams against it round about."

14. Among the remarkable sieges of antiquity, we notice the following:

The siege of *Azotus* (*Ashdod*) by Psammetichus, king of Egypt, about B. C. 630. He took the city after a siege of twenty-nine years, the longest siege on record. Herodotus, 2. 157.

The siege of *Jerusalem* by *Nebuchadnezzar*, who captured and burned the city and temple after about a year and a half. B. C. 588. 2 Kings, chap. 25.

The siege of *Tyre*, by *Nebuchadnezzar*, which Josephus says (*Antiq.*, 10. 11. 1, against Apion, 1. 21) lasted thirteen years. He does not state the issue; but, according to Ezekiel (chap. 26), he must have been successful. See above, Chap. 10, No. 30.

The siege of *Babylon*, by *Cyrus*. Finding it impossible to take the city by the ordinary methods of assault, he diverted the course of the Euphrates, and then marched in by its channel under the wall. This was about B. C. 536. See Herodotus, 1. 191; Xenophon *Cyropædia*, 7. 5.

The siege of *Tyre*, by *Alexander the Great*, about B. C. 332. The city, being on an island, could not be directly approached. But Alexander built a causeway from the main land to the island, and thus succeeded in taking it after seven months of hard toil. Josephus, *Antiq.*, 11. 8. 3; Diodorus Siculus, 17. 40-46.

The siege of *Jerusalem*, by the Romans under *Titus*. For the particulars of this celebrated siege, in which a million of persons



are said to have perished, and which ended in the complete destruction of the city and temple, about A. D. 71, see Josephus' Jewish War, books 5 and 6.

#### VI. THE RIGHTS CLAIMED BY THE VICTORS.

15. War is essentially cruel. It is the meeting of force by force. The conquerors among the ancient heathen nations acknowledged no limit to their power, but such as they prescribed to themselves on the ground of policy. When a city or people capitulated upon specified conditions, the recognized law of ancient nations required the conquerors to abide in good faith by these conditions. But when a city was taken by assault, the victors claimed the right of disposing of the persons and possessions of the vanquished as they saw good. The men were very commonly slain, and the women and children carried into captivity or sold as slaves. Sometimes the principal men only were put to death, and the rest carried captive with the women and children. At other times the conquered territory was not depopulated, but reduced to a tributary condition. Such was ancient warfare in what may be called its *normal forms*. But, under the impulse of the malignant passions which war generates, many atrocities were perpetrated the recital of which makes us shudder.

16. For warfare with other nations than the Canaanites, the law of Moses prescribed a definite rule: "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be if it make thee an answer of peace, and open unto thee, then it shall be that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it; and when the Lord thy God hath delivered it into thy hands, thou shalt smite every male thereof with the edge of the sword; but the women and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself, and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee." Deut. 20:

10-14. It is to be assumed that the war here contemplated was just and necessary; waged not against a peaceful neighboring people, but against those who sought to injure the Israelites. The rule of procedure is in full accordance with the usage of ancient warfare. With regard to its severity, the following remarks of Jahn (Heb., Archæology, § 296) are worthy of being pondered: "It is permitted, by the natural law of nations, to a people, to inflict as many and as great evils upon an enemy, as shall be necessary to deter others from committing the like offence. The prevalent state of feeling among nations, whether it tend to kindness or to cruelty, will determine how much is necessary to secure such an object. Nations anciently could not exhibit that humanity and forbearance in war which are common among modern European nations, without running the risk of exposing themselves to every sort of injury." We must by no means, however, suppose that all the cruelties practised by Hebrew monarchs, of which we have an account in the Old Testament, are in accordance with either the spirit or the letter of the Mosaic law. Such atrocities as those recorded in 2 Kings, 15: 16; 2 Chron. 25: 12; and, we may add, 2 Sam. 12: 31, compared with 1 Chron. 20: 3, are simply recorded but not justified.

We have in Deut. 20: 19, 20, a precept which beautifully illustrates the just and considerate spirit of the Mosaic law. In besieging a city they were forbidden to destroy the fruit-trees of the neighborhood, to employ them in the siege; and the annexed reason is: "for the tree of the field is man's life." No wonder that the people who lived under such a law should have had the reputation of being merciful in war. 1 Kings 20: 31.

17. The *extirpation of the Canaanites* was placed by Jehovah himself on a different ground. "Of the cities of these people which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth. . . . That they teach you not to do after all their abominations which they have done unto their gods; so should ye sin against the Lord your God." Deut. 20: 16-18. The same precept is elsewhere given, and enforced by the same reason (Deut. 7: 1-6; 12: 29-31); and the subsequent history of the Israelites shows that the danger to be guarded against

was not imaginary but real. Judg., chap. 2. It pleased the sovereign Lord of heaven and earth to give the land of Canaan to his people as their heritage. The grant itself involved the alternative of either expelling and destroying them or reducing them to servitude. Since the latter course would have exposed the covenant people to inevitable corruption, the former was adopted; and the divine command was a warrant to the Israelites to do what would have been otherwise unlawful. This transaction, like the whole history of God's government, was based upon the eternal principle that the cause of truth and righteousness is of supreme value—worth infinitely more than the lives and possessions of the idolatrous Canaanites; both of which belonged to Jehovah, and could be destroyed if he saw good, in any way that he should appoint, in the interest of the great plan of redemption. “Behold, therefore,” we may say, “the goodness and severity of God”—towards the Canaanites, whose measure of iniquity was full, severity (Gen. 15:16); but towards the chosen people goodness, if they had but understood it and continued in it.



## APPENDIX TO THE SECOND DIVISION.

## ON ROMAN CITIZENSHIP.

1. The Apostle Paul, on more than one occasion, availed himself of his rights as a Roman citizen to protect himself from injury. At Philippi he and Silas had been openly beaten and thrust into the inner prison, with their feet made fast in the stocks. The next morning the magistrates sent to the keeper of the prison an order for their release. Whereupon Paul replied: "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay, verily; but let them come themselves and fetch us out." Upon hearing this message from Paul, the magistrates "feared, when they heard that they were Romans. And they came and besought them, and desired them to depart out of the city." Acts 16:23, 24, 35-39. When, again, they were binding him in the castle at Jerusalem, for the purpose of scourging him, he said to the centurion who stood by: "Is it lawful for you to scourge a man that is a Roman and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. Then straightway they departed from him that should have examined him" (examined him by scourging); "and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him." Acts 22:24-30.

In view of these passages in the history of Paul, two questions arise: In what ways did foreigners obtain Roman citizenship? and, what were the privileges to which it entitled them? Passing by the times of the Republic, we shall restrict our inquiries to the earlier period of the Empire.

2. In the time of the Empire, Italy, Cisalpine Gaul included, enjoyed the right of Roman citizenship. Out of Italy, it was granted to certain towns called *municipal towns (municipia)*. "Of these," says Adam (Antiq., Art., Public Rights), "there were different kinds. Some possessed all the rights of Roman citizens except such as could not be enjoyed without residing at Rome. Others enjoyed the right of serving in the Roman legion, but had not the right of voting and obtaining civil offices." The municipal towns enjoyed their own laws and customs, and were not obliged to receive the Roman laws unless they chose it. Then, again, there were *coloniae*, consisting of cities or lands which Roman citizens were sent to

inhabit. These colonies differed from the free towns (*municipia*) in this that they used the laws prescribed to them by the Romans. "Some colonies," says Adam (*ubi supra*), "consisted of Roman citizens only, some of Latins, and others of Italians. Liv., 39. 55. Hence their rights were different. Some think that the Roman colonies enjoyed all the rights of citizens, as they are often called Roman citizens, and were once enrolled in the censor's books at Rome. Liv., 29. 37. But most are of opinion that the colonies had not the right of voting, nor of bearing offices at Rome, from Dio, 43. 39 and 50." It was at a much later period that Caracalla granted the freedom of Roman citizenship to all the free inhabitants of the Roman world. Finally, the right of Roman citizenship was obtained as a *reward for fidelity to the Roman interest* (Suetonius, Aug., 47), or by *purchase*, as in the case of the chief captain. Acts 22:28, and see Dio Cassius, 60. 17. The *children* of Roman citizens enjoyed by birth the prerogative of their fathers; that is, they were *free-born*.

3. It is certain that Paul's father was a Roman citizen; but how he, or some of his ancestors before him, had obtained that privilege is unknown. Some have supposed that he had it simply as a citizen of Tarsus. But this is denied by Biblical scholars generally. "Tarsus," says Meyer (*Commentary in loco*), "was neither a colony nor a municipal town, but a *free city* (*urbs libera*); which had received indeed from Augustus, after the civil war, the privilege of being governed by its own laws and magistrates, in subordination to the Roman authority, and with this other prerogatives (Appian, Bell. Civ. 5. 7; Dio., Chrys., 2, p. 36 ed., Reisk), but not Roman citizenship." See also Winer, *Bib. Realwörterbuch*, Art., Tarsus. It is sufficient to point out the various ways in which a foreigner, like Paul's father, could have obtained Roman citizenship, without attempting to decide anything further.

4. Among the *privileges* to which Roman citizenship entitled its possessor was exemption from stripes and torture. This was given with certain limitations by the Valerian law, and afterwards absolutely by the Porcian law. To this there are many references in the writings of Cicero. "The Porcian law," says he (*Pro Rabirio*, c. 3), "forbade rods to be used on the body of any Roman citizen." In his oration against Verres occurs the well-known passage: "A Roman citizen, judges, was beaten with rods, at Messana, in the open forum: while, in the meantime, no groan escaped the lips of the sufferer, no other words were heard from him, amid the resounding blows of the rods, except these: 'I am a Roman citizen.' By this mention of his citizenship he thought to repel from his body all stripes and torture. But in vain. Not only did he not save himself from the violence of rods, but, while he repeatedly implored deliverance and proclaimed the fact of his citizenship, the cross, the cross, I say, was made ready for the unhappy sufferer, who had never witnessed such an exercise of power" (2. 5. 62, 63).

The exercise of power to which the orator refers was that of scourging and crucifying a Roman citizen : for Roman citizenship protected its possessor from ignominious forms of punishment, such as crucifixion, which was especially a servile punishment. According to Cicero (against Verres, 2. 1. 3), exemption from it was the privilege of every Roman citizen. In accordance with this is the tradition of the ancient church that, while Peter was subjected to the ignominious death of crucifixion, Paul was beheaded.

5. Another privilege enjoyed by the Roman citizen was the *right of appeal* from a lower to a higher tribunal. This was established by the Valerian law, and afterwards once and again renewed. After the subversion of the Republic, the final appeal was to the emperor. See Adams' Roman Antiquities, Art., Judicial Proceedings, and the authorities there referred to. The apostle Paul, as a Roman citizen, availed himself of this right to escape the snares laid for him by the Jews. Acts 25 : 9-12.



## THIRD DIVISION.

## SACRED ANTIQUITIES.

## CHAPTER XXVII.

## HISTORICAL SURVEY.

1. "First the blade, then the ear, after that the full corn in the ear," is the divine law of procedure in the kingdom of grace, not less than in the kingdoms of nature and of providence. He in whose sight a thousand years are but as yesterday, when it is past, never forces results prematurely. He gave man at the beginning two fundamental institutions, the *Sabbath* and *Marriage*; the first looking more immediately to man's relation to his Creator, the second, to the relation of the sexes to each other, and thus to the constitution of society in its inmost essence. After the fall he gave the great promise concerning the Seed of the woman, which contained in a germinal form the whole history of redemption. He also gave, apparently, the institution of sacrifices, which prefigured the work that the Seed of the woman should perform for our salvation. Gen. 4:3, 4. From that day to the present it seems to have been a principle of the Divine government to give men institutions only when their necessity had been fully evinced by experience; and that, apparently, on the ground that in no other way, humanly speaking, can their permanent observance be secured.

2. The sacred record informs us that in the third generation "began men to call upon the name of the Lord." Gen. 4:26. From some notices in the New Testament (2 Peter 2:5; Jude,

14, 15), we gather that there were before the flood preachers of righteousness who warned the ungodly of the impending judgments of heaven. There was a spontaneous separation between the righteous and the wicked, but there was no written word and no church; that is, no organic body constituted by God to be his peculiar people, and having institutions of his appointment. As to civil government they had apparently only the loose organization growing out of the family relation. The idea of a state as an organic whole had not yet been developed; nor had the great law, "whosoever sheddeth man's blood, by man shall his blood be shed," which contains within itself the germ of a state, been as yet promulgated. The first great experiment was made with the race as a whole without a church, and without positive enactments, civil or religious, except so far as the institutions of Eden, with that of sacrifices, may be regarded as such.

3. After the deluge, the *law against murder* was announced, when now its necessity had been shown by centuries of violence and bloodshed, some other enactments were added, and the experiment with the race as a whole was renewed and continued until the time of Abraham. Then, when men had once more apostatized from their Maker, and idolatry, with all the gross vices that accompany it, was overspreading the world, God changed his plan of procedure. Leaving the mass of mankind for a season "to walk in their own ways" (Acts 14:16), he selected *one family*, that of Abraham, to be his peculiar people and the depositaries of the precious boon of revelation; that, having trained them up in the knowledge of himself and prepared them by types and prophecies for the advent of his Son, he might, from them as a centre, propagate the true religion in its last and most perfect form, over all the earth. He began with one family, but he had in view the redemption of the race, as the original promise shows: "In thee shall all families of the earth be blessed." He gave to Abraham and his posterity the single rite of circumcision. In other respects divine worship was left in its primitive simplicity. There was neither sanctuary nor prescribed

ritual. Abraham, Isaac, and Jacob builded altars under the open heaven; and there they offered sacrifices and called on the name of the Lord. Doubtless their posterity in Egypt worshipped in the same primitive way.

4. But when God had brought the covenant people, now grown to be a nation, out of Egypt into the wilderness of Arabia, he gave commandment, for the first time in the history of the world, that they should make him a *sanctuary*, that he might dwell among them (Ex. 25:8); and, in connection with this, he gave to them in the Mosaic law an elaborate national constitution, embracing alike civil and religious institutions. Here it is important to bear in mind the following points:

*First:* The Mosaic economy, having God for its immediate author, and being intended to regulate the whole national life of the Hebrews, made no distinction between civil and religious duties, so far as the jurisdiction of the magistrate was concerned. It was not a state united with a church, but a *state embosoming in itself all the institutions of religion* in an organic way. Consequently the magistrate took cognizance alike of offences against God, such as idolatry and witchcraft, and civil offences, like murder, theft, and false witness.

*Secondly:* It was *supplementary* to the Abrahamic covenant. It did not supersede it, but prepared the way for the advent of Christ, in whom its provisions were to be fully carried out. This end it accomplished in various ways; particularly by the full revelation which it made of God's unity and infinite perfections; by the conviction of sin which it produced, with which was connected an ever-deepening sense of the need of redemption; and by its types which continually foreshadowed this redemption. Unless we constantly bear in mind this, its *preparatory* character, we fail to comprehend the wisdom and suitability of its provisions.

*Thirdly:* It follows from the above that while the Abrahamic covenant was made for all time, the Mosaic economy was *temporary*, and destined, after it should have fulfilled its office, to wax old and vanish away.



*Fourthly:* The multiplicity and minuteness of its provisions were adapted, as the Apostle Paul shows (Gal. 4:1-5), to the childhood of the covenant people who constituted God's church. They were "under tutors and governors until the time appointed" by God for the full liberty of manhood; and the ordinances of the Mosaic law, "Touch not, taste not, handle not," were, therefore, in place. The same view may be taken of the *splendor of its ritual*. Its final end was the establishment of the simple, spiritual and universal system of Christianity. But the human mind could not be elevated at once to the idea of such a system. It must be brought up to it by a long course of preparation. God, therefore, gave to his people a ritual, which rigorously excluded all forms of idolatry and image worship, and impurity of every kind; while it was, at the same time, better adapted than the rituals of the surrounding heathen nations to strike the minds of the worshippers with awe. Its multiplied ordinances and its outward magnificence served as a resting-place for the religious feelings of the Hebrews, and also as a guard against the seductive influence of the sensuous and imposing rites of heathenism which they could not but witness in the worship of the surrounding nations. If the Israelites abused this ritual to nourish in their souls a spirit of formalism, it was the abuse of what was good and needful for the time being.

*Fifthly:* Since it was God's purpose that his people should have a constitution absolutely free from all admixture of heathenish superstitions, it followed of necessity that it should be *given by himself immediately*, not merely in its great principles, but in all its details. The subsequent history of the Israelites shows that if any discretion had been left to them in respect to the rites of their religion, heathenish superstition would have crept in as a bad leaven to corrupt the whole, and thus the very end of the economy would have been defeated. To guard against this, God gave the priests, who had charge of his service, a severe lesson at the very outset on the necessity of a strict adherence to the rites of his appointment. Nadab and Abihu, the two eldest sons of Aaron, were slain by the immediate judg-

ment of God, because they “offered strange fire before the Lord”—fire not taken from that kept burning upon the altar (Lev. 6:12, 13)—“which he commanded them not.” And Moses’ comment on the transaction was: “This it is that the Lord spake, saying: I will be sanctified in all them that come nigh me, and before all the people I will be glorified.” Lev. 10:1–3. This simple principle covers a multitude of particulars. The ritual must come from Jehovah in all its details, that it might be pure throughout from all admixture of heathenism. It is probable that some very obscure provisions of the Mosaic law had reference to heathenish superstitions of which we are ignorant.

5. The Mosaic law, with the exception of its moral precepts, *taught mainly by types*. These were the “shadow of good things to come,” of which Christ is the substance. The general duties of the priests in the line of instruction are specified in various passages of the Old Testament: “That ye may put difference between holy and unholy, and between unclean and clean; so that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.” Lev. 10:10, 11. Of the priests in the sanctuary, which Ezekiel sees in vision, all the appointments of which are in conformity with the Mosaic law, it is said: “They shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.” Ezek. 44:23. “The priest’s lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts.” Mal. 2:7. It was the duty of the priests to see that the people were instructed in the law of Moses and that its statutes were maintained in their purity. It is worthy of notice, however, that, so far as we can gather from the Old Testament, there does not seem to have been any provision for the *stated instruction* of the people out of the law before the Babylonish captivity, if we except the reading of the law before all Israel, “men and women and children,” once in seven years, “in the solemnity of the year of release, in the feast of tabernacles.” Deut. 31:10–13. It is not surprising, therefore, that, in the period immediately preceding

the captivity, when the priests had become, as a body, unfaithful to their charge, the grossest ignorance of the divine law should have prevailed, and that even the pious king Josiah should have been, in great measure, ignorant of its contents. 2 Kings, chap. 22. "It is probable," says Keil (Commentary on vers. 9-14), "that hitherto Josiah had not possessed or read any copy of the law; although the fundamental knowledge of the law, which all the prophets display, makes indubitable the dissemination of the Pentateuch in the prophetic circles." Such was the daily service of the sanctuary for several successive centuries, till the time of David—a solemn adumbration of silent types, in which neither the words of the living teacher nor the voice of holy song was heard.

6. But when "the sweet psalmist of Israel" arose, *sacred poetry* burst from his soul, smit by the inspiration of God's Spirit, like the Jordan from the foot of Hermon, in a pure and full stream; and it has flowed through the sanctuary ever since, and will continue to flow to the end of time. The songs of David and his coadjutors may be supplemented, but they can never be superseded; for they open the floodgates of the pious heart, and pour forth its emotions as no uninspired song can do. They well up from the centre of the soul, fresh and sparkling, and for this reason the lapse of ages does not diminish their adaptation to the wants of God's worshippers. In the twenty-fifth chapter of the first book of Chronicles we have a detailed account of the arrangement made by David of the sons of Asaph, Heman, and Jeduthun, in twenty-four courses, "who should prophesy with harps, with psalters and with cymbals." And the record adds that "the number of them, with their brethren, that were instructed in the songs of the Lord, even all that were cunning, was two hundred four score and eight." From that time onward "the service of song in the house of the Lord" (1 Chron. 6 : 31) constituted a part of divine worship at the sanctuary.

The account of the cleansing of the sanctuary under Hezekiah contains a lively picture of this part of divine worship. In connection with the offering of the several sacrifices the king "set the Levites in the house of



the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet; for so was the commandment of the Lord by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David, king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded; and all this continued until the burnt-offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves and worshipped. Moreover, Hezekiah the king and the princes commanded the Levites to sing praises unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped." 2 Chron. 29 : 25-30.

The same service of song was carefully perpetuated, after the captivity, in the second temple. Ezra 2 : 41 ; 7 : 7 ; Neh. 7 : 1 ; 11 : 22, 23.

7. Very soon after the establishment of the twenty-four courses of singers, came, under Solomon, the *substitution of the temple for the tabernacle*. This, however, brought no change to the Mosaic ritual. It was simply an accommodation of the sanctuary to the altered circumstances of the people, as intimated by David. "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains." 2 Sam. 7 : 2. With the edifice erected by Solomon were connected courts and chambers for the convenience of the worshippers and of the priests. But the temple proper, as we shall see hereafter, was modelled after the tabernacle, and all the services appointed by Moses remained unchanged. The same was true of the second temple erected after the captivity by Zerubbabel and his associates, and afterwards renewed by Herod the great, with a splendor exceeding even that of Solomon's temple.

8. After the captivity there grew up in a quiet way another institution of immense importance, the influence of which reached over into Christendom, and is felt in our day. This was the *Jewish Synagogue*. Of this we shall speak more particularly in the proper place. We notice it now as containing an essential addition to the stated worship of God; an addition, however,

not having for its seat the temple, but dispersed through the cities and villages of the land, and thus foreshadowing, in a remarkable way, the great principle of Christianity announced by our Lord in his discourse with the woman of Samaria: "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. God is a spirit, and they that worship him must worship him in spirit and in truth." John 4:21, 23. The synagogue adumbrated the Christian sanctuary, also, in the simplicity of its forms of worship. Leaving to the temple the altar with its priesthood and ritual of types, it occupied itself with prayer, praise, the reading of the Scriptures, and addresses to the people. Sections of the law and the prophets were read, and, on certain occasions, other portions of the Old Testament, and expounded in the vernacular of the congregation. After this came the sermon or address to the people. These simple spiritual services, with singing and prayer, constituted the body of the synagogue worship; and thus naturally furnished to the primitive Christian congregations a model of divine service. To complete the stated public worship of God it only remained that the teachings of Christ and his apostles should be added to the words of Moses and the prophets. This came in the fullness of time, and is our rich inheritance from the past.

## CHAPTER XXVIII.

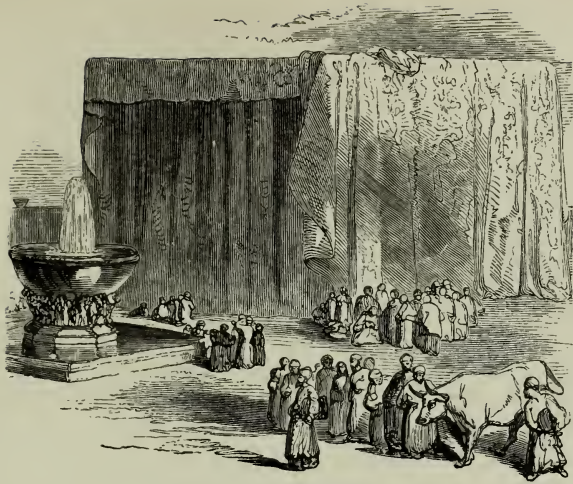
## THE TABERNACLE AND ITS FURNITURE.

## I. STRUCTURE OF THE TABERNACLE AND COURT.

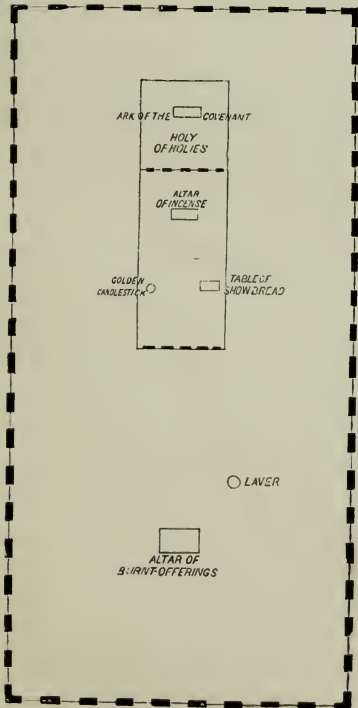
1. THE Divine command to Moses (Exod. 25:8), "Let them make me a sanctuary; that I may dwell among them," gives the *essential idea of a sanctuary*, and that for all time. It is a house built for God, that he may dwell in it, and manifest himself there to his people. In his essential presence, God dwells in no temple made with hands, "seeing the heaven and heaven of heavens cannot contain him." But in his *manifested* presence—that is, in the revelations which he makes to men of his own character and works, and of their duties to him—he can and does dwell in human temples, where his servants worship him through the ordinances of his appointment.

2. The Israelitish *tabernacle*, as described by Moses (Exod., chap. 25, seq.), was very simple in its structure. Its framework for three sides—the north, south, and west—consisted of boards standing upright, side by side (rather *planks* than boards, but we retain the familiar term of our version), and making an enclosure for these three sides, ten cubits high, thirty cubits long from east to west, and ten cubits wide. The eastern end, which constituted the front, had only a veil suspended from five pillars. This enclosure of thirty cubits by ten with a height of ten cubits was then divided by a rich veil, running parallel to the two ends and supported by four pillars, into the *outer sanctuary* or *holy place*, twenty cubits by ten, and the *inner sanctuary*, or *holy of holies*, ten cubits in each of its three dimensions. Each of the upright boards had two projections or "tenons" at its lower end, and underneath were two sockets of silver, one for each tenon. Though not stated by Moses, it is manifest that there was, in the words of Josephus (Antiq., 3. 6. 3) "a hole in





VIEW OF THE TABERNACLE.



PLAN OF THE TABERNACLE.



HIGH-PRIEST AND BREASTPLATE.



each socket for receiving the tenon." These walls were further strengthened on the outside by bars running crosswise through rings of gold.

*Shittim-wood* was employed for the woodwork of the tabernacle and its furniture throughout. It is agreed on all hands that this was a species of *acacia*, growing in the Arabian peninsula. No acacia-trees are found in this region at present large enough to furnish planks of the length and width ascribed to the boards of the tabernacle—ten cubits by a cubit and a half; but we must remember that the primitive forests existing in Moses' day have long been destroyed. According to Theophrastus (Hist. Plant, 4. 3), boards were anciently cut from the *Acacia* twelve cubits in length; and Jerome says (on Joel, 3 : 18) : "The trees are so great that very wide planks (*tabulata*) may be cut from them." It is not, therefore, necessary to assume, as some do, that the boards of the tabernacle consisted of two or more pieces joined together; although this might be admitted, since in the only passage out of the book of Exodus where the Hebrew word occurs (*keresh*, Ezek. 27 : 6) it denotes *plank-work*; that is, planks joined together composing the deck of a ship. *Shittim-wood* was every way suitable for the movable framework of the tabernacle, being, according to the testimony of Jerome (*ubi supra*), "a very strong wood of incredible lightness and beauty;" and he adds, elsewhere (on Isa. 41 : 19), that it was not subject to decay.

The boards of the tabernacle, its bars, its pillars, and the woodwork of its interior furniture were overlaid with gold, probably in very thin plates.

Moses gives ten cubits for the height of the boards, and a cubit and a half for their width. Their thickness is nowhere stated. The rabbins assume that it was a cubit. The way in which they arrive at this extraordinary conclusion (in which they are followed by many modern scholars) is plain. The sacred record tells us that on each side were twenty boards, each a cubit and a half in breadth, which makes the required length of thirty cubits. It further gives for the west or hind end, first, six boards, and then, separately, two boards, one for each corner. Exod. 26 : 22, 23. The six boards, being each a cubit and a half wide, make a wall of nine cubits. Assuming now, as do the rabbins, that the two corner boards were of the same width as the rest, we have for the entire west end twelve cubits, just enough to reach across from outside to outside, provided the thickness of the side walls be taken at a cubit. But we may well hesitate to admit such an enormous thickness. How could such an immense mass of timber with all "the bars thereof, and the pillars thereof, and the sockets thereof," and, in addition to these, "the pillars of the court round about, and their sockets, and their pins, and their cords" (Numb. 4 : 31, 32), be transported from place to place by the help of four wagons and eight



oxen, the number assigned to the sons of Merari (Numb. 7 : 8) for this service? Even upon the lowest assumption for the length of a cubit, it is plain that four wagons, drawn by four yoke of oxen, could not have transported 48 pieces of timber, each ten cubits long, a cubit and a half wide, and a cubit thick, all of them overlaid with gold; 9 pillars for the tabernacle, ten cubits in length and overlaid with gold; 60 pillars for the court, five cubits in length; 100 sockets of silver, weighing a talent each; with all the sockets, pins and cords of the court. Nor is it necessary to assume such a thickness for these boards. The fact that the two corner boards are mentioned separately allows us to assume that their width was determined by the exigency of their position. Josephus says (*ubi supra*) that they were *four fingers* thick. This would make the width of the corner boards half a cubit and four fingers.

Another hypothesis, based on the marginal rendering: *they shall be twinned*, that is, *doubled* (Exod. 26 : 24), makes the corner boards to consist each of two parts joined together at right angles with each other; one part on a line with the west end, the other on a line with the sides. But this would of necessity make the length of the area of the tabernacle exceed thirty cubits—an objection which is not disposed of by making an allowance for the *pillars* that supported the veil between the inner and the outer sanctuary (Keil and others); for these pillars did not constitute the separating wall. That was made by the *veil*, which must have hung on the one side of them or on the other, and have constituted the limit of the apartments on each side. See Bähr, *Symbolik* 1, p. 59, who explains the words, “they shall be coupled or doubled to one ring” (Exod. 26 : 24) to mean that where the corner boards meet each a side board the two shall be firmly joined together above and below by one ring let into each.

The silver sockets weighed each a talent. Exod. 38 : 27. Some suppose that they were of a quadrangular form; others that they were pointed or wedge-shaped beneath, so as to be sunk into the earth. So Josephus, who compares them (*Antiq.*, 3. 6. 2) to the spike at the butt end of a spear.

There were five *bars* on each side running through rings on the outside of the boards. Of these it is said that “the middle bar in the midst of the boards shall reach from end to end.” Exod. 26 : 28. According to Josephus (*ubi supra*), the middle bar at the west end projected somewhat each way, and received into holes provided for the purpose the middle bars of the sides, by which means the sides and ends were bound firmly together. It is natural to suppose that the other four bars on each side extended half the length of the tabernacle, and were placed end to end in two lines; so that there were *three* rows of bars, not five, as represented by Lundius and others. So Jarchi (on Exod. 26 : 26), who, however, makes the unnecessary supposition that the middle bar passed not on the outside through rings provided for it, but through the substance of the boards.

3. We come next to the *covering* of the framework, which was four-fold.

*First:* The *innermost* and by far the richest covering, which is called emphatically the *tabernacle* (Exod. 26:1, 6, 7; 36:8, 14), consisted of the curtains made of fine twined linen, with blue, and purple, and scarlet, and cherubim, the work of the cunning workman. The length of each curtain was twenty-eight cubits, and its width four cubits, a convenient width for weaving. They were then joined (probably by sewing, as Jarchi suggests, on Exod. 26:3) into *two compound curtains*, consisting each of five pieces, and therefore twenty cubits in width. The provision for fastening these together, when the tabernacle was set up, is thus stated by Moses (Exod. 26:4-6), according to the most approved rendering of the text: "And thou shalt make loops of blue on the edge of the one curtain" (one compound curtain), "on the border of the coupling" (on its edge where it is coupled to the other compound curtain); "and so shalt thou make in the edge of the outermost curtain" (the curtain lying farthest from the door of the sanctuary) "at the second coupling" (where this second compound curtain is coupled to the first). "Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the border of the curtain which is at the second coupling" (the border where the second compound curtain is coupled to the first); "the loops shall be over against each other. And thou shalt make fifty taches" (or clasps) "of gold, and thou shalt join the curtains together with the taches, and it shall be one tabernacle."

*Secondly:* Over the innermost curtain was a *second* made of goats' hair, which is called, in distinction from the first, the *tent*. Exod. 26:11, 12, 13, etc. This consisted of eleven curtains, each thirty cubits long and four wide, united, like the preceding, into two compound curtains; the one in front containing six single pieces, and having, therefore, a width of twenty-four cubits; the other made of five pieces, with a width of twenty cubits. These two compound curtains were joined together by loops and brass taches, when the tabernacle was erected, in the same manner as the two parts of the inner curtain.

*Thirdly*: Over the curtain of goats' hair was a *covering* of rams' skins dyed red, as our version rightly renders; not as Lunding, skins with the wool of rams having a reddish brown fleece.

*Fourthly*: Over all was a covering of *tahash skins*, rendered in our version badgers' skins, but thought by many to have been the skins of some species of marine animal that anciently abounded in the Red sea, probably the seal or the dugong.

The symbolism of the inner curtain will be considered hereafter. We add here a few remarks pertaining to its material structure. There has been much controversy on the question whether this inner curtain was made of *linen* or *cotton*, since the Hebrew word (*shesh*) seems to include both. This question is discussed by Bähr (*Symbolik*, p. 263, seq.), Keil (*Archäologie*, § 17), and many other writers. We pass it by as of no particular importance. It is generally agreed that the *colored stuffs* were of wool. The *blue* (*hyacinth* of the Septuagint and Vulgate) was a bluish or cerulean purple, obtained from a species of shell-fish found in the Mediterranean. The *purple* proper was a reddish purple obtained from another species of shell-fish. The *scarlet* (including *crimson*) was a dye produced from an insect (*coccus ilicis*) found in eastern countries. It is generally agreed that these colors were inwoven, not embroidered.

4. Respecting the *arrangement* of these curtains there are several discordant opinions. We give, first of all, the common, and, as it seems to us, the preferable view: that the two innermost compound curtains, called the tabernacle, were laid across the framework of the tabernacle, side by side, and hung down without on each of its sides. Being each twenty cubits in width, the first would exactly cover the outer sanctuary, so that the line of loops and taches, by which it was joined to the second or hinder curtain, would come directly over the veil that separated the outer from the inner sanctuary. Exod. 26:33. One-half of the width of the hinder curtain would cover the inner sanctuary; while the remaining ten cubits would hang over the west end of the framework, being prevented from reaching the ground by the width of the boards, which may be assumed to have been not over a quarter of a cubit. The curtains were twenty-eight cubits in length. Of this about ten and a half cubits would lie over the sanctuary and the ends of the boards; and the remain-



der would hang down one-half on each side, the ends being somewhat more than a cubit from the ground.

The two compound curtains of goats' hair were next laid on so that their line of loops and taches coincided with that of the inner curtains. The first of these curtains consisted, as we have seen, of six pieces, only five of which were needed to cover the outer sanctuary. The sixth superfluous piece was to be doubled over in the fore-front of the tabernacle. Exod. 26:9. The sacred record adds (vers. 12, 13): "And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth" (that is, as we understand it, the half of the hindermost compound curtain that remains after the innermost sanctuary is covered) "shall hang over the back side of the tabernacle. And the cubit on the one side, and the cubit on the other side of that which remaineth in the length of the curtains of the tent" (which were thirty cubits long, and therefore just a cubit longer on each side than the innermost curtains underneath them) "shall hang over the sides of the tabernacle on this side and on that side to cover it." We understand by "the tabernacle" in this and the preceding verse, the innermost curtain; as in vers. 1, 6, 7; and thus all is plain and consistent.

Various other arrangements have been assumed, which will now be briefly noticed.

Bähr, Kiel, Fairbairn, and others assume that the innermost curtain hung down *on the inside* of the framework, being supported by rows of hooks attached to the tops of the boards. Bähr maintains this view on various grounds, among which are the following: that the innermost curtain is often called the *tabernacle*, as the second is the *tent*, because, as he thinks, it constituted the tabernacle itself, that is, the inside of the same, its walls of wood serving only as a framework to support it: and again, that the inner sanctuary of Solomon's temple, which was modelled after the tabernacle, was carved on the inside with images of cherubim. 1 Kings 6:29. We are willing to allow due weight to these two considerations. But when he argues, further, that since this innermost curtain was the most sumptuous and elaborate work of art belonging to the tabernacle it is unreasonable to suppose that only the part overhead was allowed to be visible, he takes a wrong view of the matter. The tabernacle and its fur-

niture were not simply works of art, made to please the eye of the beholder, but they contained a holy symbolism. It is necessary that works of art should be exposed to full view; but all that is needful in the case of material symbols is that their structure be known, as that of these could be from the reading of the law and the reports of the officiating priests.

The power of symbols is increased by a degree of concealment. In truth, the deepest symbol within the tabernacle, the ark of the covenant with its overshadowing cherubim, was seen only once a year by the high priest; and the interior of the ark, overlaid as it was with gold, and containing the two tables of the law, written with the finger of God, was hid from even his view. Whatever weight there may be in the above-named arguments of Bähr, and others which he adduces, it is, as it seems to us, overborne by the plain words of the record above quoted (Exod. 26 : 13), which are perfectly natural and intelligible upon the supposition that the curtains of goat's hair rested throughout upon the innermost curtains, but not otherwise.

Ferguson, in an elaborate article in Smith's Bible Dictionary under the word Temple, propounds a peculiar theory. According to him, the central pillar at the front of the tabernacle was fifteen cubits in height, with a corresponding pillar at the hind end, and probably an intermediate pillar also; and these pillars supported a *ridge-pole* over which the curtains were thrown. Then he places on each side of the tabernacle a *verandah*, five cubits wide. The result is the framework of a roof, the two slopes of which are each almost exactly fourteen cubits wide, and meet at right angles to each other—just width enough to be covered by the innermost curtains, while the curtains of goats' hair must hang over them on each side to the extent of a cubit. He further supposes, contrary to the plain meaning of the context, that "the middle bar in the midst of the boards," which reaches from end to end (Exod. 26 : 28), is the ridge-pole above noticed, understanding the words "in the midst of the boards" to mean not halfway between the top and the bottom but halfway between the north and the south side; whereas it is obvious from the connection that this middle bar is one of the five bars named in the preceding verse. The main argument for this arrangement is that there must be a roof to shed rain and snow. It must be conceded that in Palestine, during the rainy season, some provision for carrying off water from the roof of the tabernacle was necessary. But could not the priests who had charge of it have provided for this exigency in some less cumbersome way?

"The pins of the tabernacle" (Exod. 27 : 19 ; 35 : 18), which are distinguished from "the pins of the court," are apparently the pins used in making fast the coverings of the tabernacle which we have been considering. The necessity of these, at least for the outer coverings, is obvious.

5. The tabernacle was enclosed in an open *court* one hundred cubits long by fifty in width. The enclosure consisted of curtains five cubits high suspended by hooks from pillars resting on sockets of brass and "filleted with silver" at the top; that is, connected at the top by fillets or slender silver rods running from one pillar to another. The curtains were made simply of "fine twined linen," with the exception of the gate on the eastern side which was twenty cubits wide, and adorned with a rich veil "of blue, and purple, and scarlet, and fine twined linen, wrought with needlework." Exod. 27:16.

The wood of which the pillars were made is not specified. Doubtless it was shittim-wood. They had "chapiters," that is, ornamented heads, overlaid with silver. Exod. 38:19. There were 20 pillars on each side, and 10 on each end. This gives 60 pillars in all, provided the corner-pillars be each reckoned once only. This is manifestly the true mode of reckoning, since it gives exactly five cubits for the spaces between the pillars. If we begin, namely at one corner, and measure around the court, placing a pillar for every five cubits of distance, we shall have at the end of the circuit, where the last pillar is placed, just 60 in all.

The position of the tabernacle within the court is not given. It is natural to assume, after Philo (*Vita Mos.*, 3, p. 668), that its front was 50 cubits from the entrance, and that it was equally distant from the north and south side. "The tabernacle," says he, "was pitched in the midst [of the court], being thirty cubits long, while its boards had a breadth of ten cubits. It was equally distant from the court in three directions, those of the two sides and that of the hind end, and this distance amounted to twenty cubits. But in front, as was suitable on account of the multitude of those that entered, there was the larger interval of fifty cubits."

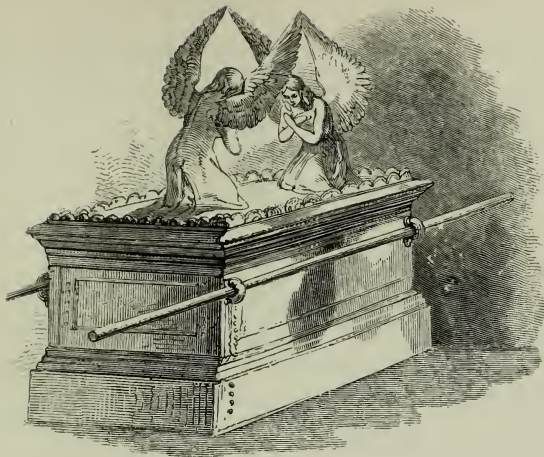
## II. THE FURNITURE OF THE TABERNACLE.

6. We begin with the *holy of holies*. Here was the *ark of the covenant* (Exod. 25:10, seq.), so-called because in it were deposited the two tables of the law which contained summarily the terms of the covenant made by God with his chosen people. Exod. 25:16. It was, therefore, the most sacred piece of furniture belonging to the tabernacle, and above it was, as we shall see, the peculiar dwelling-place of Jehovah. The ark was a chest of shittim-wood, two and a half cubits long, and a cubit and a

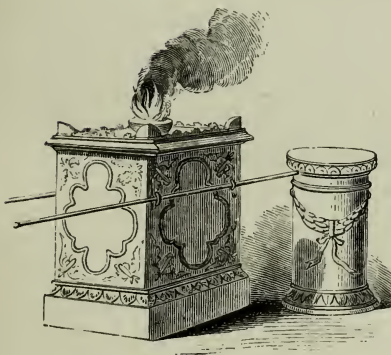


a half in width and depth. It was overlaid within and without with pure gold, and had an ornamental cornice of gold around its upper margin. It was further fitted with four gold rings, one at each corner, and therefore two on a side. Through these were passed two staves of shittim-wood overlaid with gold, by which it was borne when the Israelites journeyed from one place to another. The direction concerning these staves, that they "shall be in the rings of the ark; they shall not be taken from it" (ver. 15), seems to mean, when compared with Numb. 4:8, that when the ark is in its place in the holy of holies, the staves shall be in the rings. They were apparently taken out in the process of covering it for removal.

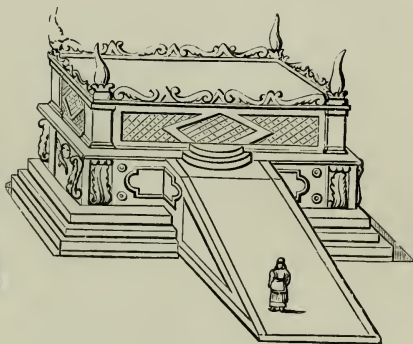
Above the ark was placed a lid of pure gold, of the same length and breadth, which is called in our version, the *mercy-seat*. This expression represents the words employed in the Greek and Latin versions, both of which mean *place of propitiation*; and there can be no reasonable doubt that they truly express the meaning of the original Hebrew word (*kapporeth*), a term applied only to this cover of the ark, on and before which was sprinkled the blood of propitiation on the great day of atonement, to "make propitiation for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev. 16:14-16. Above the mercy-seat, at its two ends, were placed the two cherubim, which are thus described (Exod. 25:18-20): "And thou shalt make two cherubim of gold, of beaten work shalt thou make them, at the two ends of the mercy-seat. And make thou one cherub at the one end and one cherub at the other end. Of the mercy-seat shalt thou make the cherubim" (that is, apparently, thou shalt make them as inseparable parts of its substance) "at the two ends thereof. And the cherubim shall spread forth their wings above, covering the mercy-seat with their wings; and their faces shall be towards each other; towards the mercy-seat shall the faces of the cherubim be" (that is, their faces shall be towards each other, and at the same time inclined towards the mercy-seat). Hence we infer that the two wings of each cherub



ARK OF THE COVENANT.



INCENSE-ALTARS.



ALTAR OF BURNT-OFFERINGS.

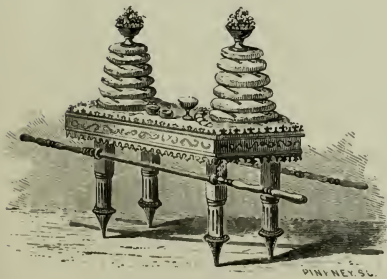


TABLE OF SHOW-BREAD.



1



GOLDEN CANDLESTICK.

2





were spread upward and forward so as to meet those of the other cherub over the middle of the mercy-seat. Different from this was the arrangement of the two great cherubim in Solomon's temple. 1 Kings, 6: 27. Between the cherubim over the mercy-seat was the *shekinah*, that is, dwelling-place of Jehovah. See further in No. 19 below.

The mercy-seat, as covering the ark, may be called a *lid*. But we must not conceive of it as simply a cover, and so a mere appendage to the ark. On the contrary, it was coördinate with it in importance, constituting with it, as we shall see hereafter, one glorious symbol. The rendering *propitiatory*, or *place of propitiation*, is in full accordance with the Hebrew form of the word (from the Piel form *kipper*, to atone).

The meaning of these cherubic figures will be considered in another place. As to their particular form we have little light. The cherubim of Ezekiel's vision (chap. 1) had each four faces—of a man, of a lion, of an ox, and of an eagle. In the book of Revelation (chap. 4) these four faces are distributed among the four living creatures, one to each. From the words of Ezekiel (chap. 10: 14): "And every one had four faces; the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle," where "the face of a cherub" manifestly corresponds to "the face of an ox" (chap. 1: 10), we infer that the Hebrew cherub ordinarily had but one face, and that the face of an ox. Ideal winged beings were familiar to the ancients, as we learn from the Egyptian and Assyrian monuments, on which appear winged men, and quadrupeds with the heads of eagles, winged asps, winged bulls with human heads, etc. It would seem that God took the general idea of winged symbolic beings already known to the covenant people, ennobled it, spiritualized it, and removed it from all approach to idolatrous worship. The Egyptians had their sacred arks surmounted by winged figures, but containing within a cat, crocodile, or serpent, as an object of worship. Clement, of Alexandria, quoted in Wilkinson's *Ancient Egyptians*, 5. 275. But the ark of the covenant contained only the Divine law, written on two tables of stone, and hidden from all eyes; and above God dwelt not *within* the cherubim, but *between* them; not in any material form, but invisible to mortal eyes.

7. In the outer sanctuary, before the veil that separated it from the holy of holies, stood the table of *showbread* on the north side, the golden candlestick on the south side, and the golden altar of incense between them. Exod. 40: 22-26.

In describing these we begin with the *golden altar of incense*.

Exod. 30:1, seq. This was made of shittim-wood, a cubit square at top and bottom, and two cubits in height, with horns at the corners. It was overlaid throughout with gold, and had also a golden border round about, underneath which on two opposite sides (not corners) were two golden rings for the staves by which it was borne. These staves were made of shittim-wood and overlaid with gold. Upon this Aaron was commanded to burn incense every morning and evening when he trimmed the lamps, and to make an atonement on the horns of it once a year, on the great day of atonement, with the blood of the sin-offerings. It was not to be used for any burnt-sacrifice, oblation, or drink-offering. Exod. 30:7-10; Lev. 16:18, 19.

The office of burning incense fell, in process of time, to the regular courses of priests, and was determined daily by lot. See on this point Lightfoot, on Luke 1:8, 9.

8. The *table of showbread* (Exod. 25:23, seq.) was of shittim-wood overlaid with gold, a cubit and a half in height, two cubits in length, and one in breadth. The border or "enclosing" (*misgereth*) of a hand-breadth round about (ver. 25), is most naturally understood of a framework immediately under the leaf of the table, which served as a support to the legs, as in our modern tables. The border was ornamented with a golden crown round about. Whether this was the same as the golden crown to the table mentioned in the preceding verse, or the table and its border had each a crown, is a point on which the Jewish rabbins are not agreed. Each of the feet had a ring of gold for the staves by which it was borne. "Over against the border" (rather *near by the border*, being directly under it) "shall the rings be for places of the staves to bear the table" (ver. 27). The sacred record mentions (ver. 29), as apparatus for the table, four kinds of vessels, the exact form of which is uncertain. We may, perhaps, render: "dishes, cups, cans, and libation-bowls."

Upon the table were placed every Sabbath *twelve loaves* (Heb., *hallôth*, *cakes* manifestly of a flat form), which were arranged in *two rows* (Heb., *orderings*), consisting each of six loaves laid one

upon another, with pure frankincense upon each row. When the new bread was brought into the sanctuary, the old was removed, its frankincense burned for a "a memorial, a fire-offering to Jehovah," and the priests then ate it in the holy place as a most holy thing. See Lev. 24:5-9. When David and the young men that were with him ate of this bread (1 Sam. 21:3-6), they violated the letter of the law, as the Saviour concedes. Matt. 12:4; Mark 2:25, 26. Their justification lay in the exigency of the case. Their life was of more value than a rite. Matt. 12:7.

On the Arch of Titus is a representation of the table of showbread belonging to the sacred temple. It has a border running round it, but not rising above the leaf; also, apparently, the remains of another border around the middle of the legs. Since the table was fixed in one place, its legs had no rings.

The bread is called *bread of the presence*, that is, of Jehovah's presence (Exod. 25:30; 35:13; 39:36; 1 Sam. 21:7—Eng. version 21:6; 1 Kings 7:48; 2 Chron. 4:19); but in the later books more commonly *bread of the ordering* (1 Chron. 9:32; 23:29; Neh. 10:34—Eng. version 10:33), or *the ordering of bread* (2 Chron. 13:11). For its symbolical meaning, see below.

Each loaf contained two tenth deals of fine flour (in all probability unleavened, according to the Jewish tradition). If, as seems natural, we understand here two tenth parts of an ephah (which is generally reckoned at about three pecks), we shall find that the loaves were of great size, and that no other arrangement was practicable except that given by the rabbins—an arrangement in two piles.

9. The *golden candlestick*, so called (Exod. 25:31, seq.), was a lamp-stand consisting of an upright shaft (Heb., *kane*), resting upon a pedestal (*yarekh*). This shaft, with its lamp at the top, is the part repeatedly called the *candlestick* (*menôrah*) in the description. From it there branched out at intervals three pairs of shafts, which we are to conceive of as curving upward, with a lamp at the summit of each, making seven lamps in all. It is expressly said that three branches came out of the one side of the upright shaft, and three out of the other—the opposite side (ver. 32); so that the seven lamps formed a line, which we may assume to have been level with the horizon. Each branch was ornamented with three almond-like bowls, with a knob and a flower (ver. 33); where we are to understand a knob and a flower



for each bowl, since that was the arrangement in the main shaft (ver. 34). An almond-like bowl probably means a bowl made like the flower of an almond. The knobs were ball-like protuberances. The rabbins call them *apples*; Josephus, *pomegranates*. The main shaft had four bowls with their knobs and flowers. One knob was under each pair of branches, and the fourth apparently above them, immediately under the lamp. To the candlestick belonged two instruments, which may be rendered *snuffers* (Eng. version *tongs*, for the same use) and *snuff-dishes*. The size of the candlestick was sufficiently determined by the direction: "Of a talent of gold shall it be made with all these vessels" (ver. 39). "From this mass of gold a lamp-stand made hollow could be formed of considerable size." Keil, on Exod. 25:39.

The golden candlestick is also exhibited, though in an imperfect condition, on the arch of Titus. It conforms in general to the above description. Surprise has been expressed at the existence on the pedestal of this lamp of eagles and marine monsters; and this fact has been thought to cast suspicion on the accuracy of the copy. But under the auspices of Herod the Great, who virtually rebuilt the temple, such figures may have been allowed, being regarded simply as ornaments.

10. In the court in front of the tabernacle were the *brazen altar* for sacrifice (Exod. 27:1, seq.) and the *laver* (Exod. 30:17, seq.).

The *brazen altar*, called also the *altar of burnt offering* (Exod. 40:10), was a hollow frame of shittim-wood, five cubits square and three cubits high, with horns at the four corners. It was overlaid throughout with brass. The sacred record adds (Exod. 27:4, 5): "And thou shalt make for it a grate of network of brass; and thou shalt make upon the network four rings of brass upon its four corners. And thou shalt put it under the circuit" (Heb., *karkobh*, a *margin* or *projecting ledge* running round the altar) "of the altar beneath, and the network shall be unto" (shall reach unto) "the half of the altar" (that is, the half of the altar in height, or the middle of the altar). Some have supposed that this grate of network was placed within the altar as a receptacle for the wood of the sacrifice. But in this case it could not well

have been sunk halfway down; and besides it contained the rings for the staves by which the altar was borne (vers. 6, 7), a decisive proof that it was *without* the altar. Of those who adopt this latter view, some, as Jonathan (in his Targum), make the grate horizontal. But the more common opinion is that the projecting ledge around the middle of the altar was horizontal, and of a width sufficient to allow the priests to walk on it in their ministrations; while the network ran around the altar parallel to its four sides, and extended upward from the ground on which it rested to the outer margin of the ledge, thus furnishing a support to it. Compare the two offsets or terraces (Eng. version, *settles*) of the altar in Ezekiel's vision (chap. 43:13-17). The prohibition to go up by steps to God's altar was on the ground of decorum (Exod. 20:26), and did not forbid ascent by a slope. By such a sloping ascent the priests ascended, according to Josephus (Jewish War, 5. 5. 6), to the altar of Herod's temple, which was fifteen cubits high.

The interior of the altar, being empty in journeying, was filled with earth whenever the people encamped; and this was, as Jarchi remarks (on Exod. 27:5) the very altar of earth prescribed by God himself, the framework of boards serving simply to hold the earth on which the wood and the victim were laid.

The apparatus for the altar consisted of *pans* to receive the ashes, *shovels*, *basins* for receiving and sprinkling the blood of the victims, *flesh-hooks*, for tending the sacrifices, and *fire-pans*; all of brass.

11. The directions for making the *laver* (Exod. 30:17, seq.) are of the most general kind. "Thou shalt also make a laver of brass, and its foot" (Heb., *kannô*, *its base*) "of brass; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. And Aaron and his sons shall wash their feet therefrom" (that is, manifestly, with water drawn therefrom). "When they go into the tabernacle of the congregation, they shall wash with water that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord." It has been suggested with much probability,

that the base was itself receiver for water drawn from the laver above, and that here the priests washed.

In Exod. 38 : 8 we are told that Bezaleel "made the laver of brass, and its base of brass, with the mirrors of the assembling women who assembled" (or, the serving women who served, as in 1 Sam. 2 : 22) "at the door of the tabernacle of the congregation." The common understanding of these words, namely, that the laver and its base were made *from* the mirrors, is preferable to that of Bähr and others : "he made the laver of brass, and its base of brass *with* the mirrors of the women ;" that is, having made the utensil of brass, he furnished it with "mirrors of the women." But to what end would this be done ?

12. We bring our account of the furniture of the tabernacle to a close by a notice of the *holy anointing oil* and the *holy sweet incense*.

For the *anointing oil* Moses is directed to take, according to the most probable rendering of the original (Exod. 30 : 23, seq.), "spices the most excellent, pure myrrh" (literally, myrrh that flows of its own accord, which was regarded as the best) "five hundred [shekels]; and fragrant cinnamon half as much, two hundred and fifty [shekels]; and sweet calamus, two hundred and fifty [shekels]; and cassia" (Heb., *ketsiâh*, a bark resembling cinnamon), "five hundred [shekels], after the shekel of the sanctuary; and of olive oil a hin" (about five quarts, the shekel being about half an ounce avoirdupois). Of these a holy anointing oil was to be made "after the art of the apothecary," to be employed exclusively in consecrating the sanctuary and its furniture, and the high priest and his sons. All compounds like it for private use were forbidden on pain of death.

13. For the composition of the sweet incense, the direction was (Exod. 30 : 34, seq.) : "Take unto thee sweet spices ; stacte" (either the gum-resin of myrrh, or a species of storax gum-resin), "and onycha" (the shell of a species of muscle, which, when burned, emits a musky odor ; but some, as Jarchi, understand the Hebrew word to signify an aromatic root of some kind), "and galbanum" (a resinous substance of a strong odor, but whether the gum-resin called galbanum by us is doubtful) ; "these sweet



spices and pure frankincense" (the well-known fragrant gum-resin of India); "of each shall there be a like weight" (or, each part shall be prepared separately). "And thou shalt make it an incense, a composition after the art of the apothecary, salted, pure, and holy. And thou shalt beat some of it small, and put some of it before the testimony, in the tent of the congregation where I will meet with thee; it shall be unto you most holy." As in the case of the holy anointing oil, the people were forbidden to make any composition like it for private use, under penalty of death. This was the sweet incense burned on the golden altar.

### III. REMOVAL OF THE TABERNACLE AND ITS FURNITURE.

14. "God is not the author of confusion," says the apostle; and upon this he grounds the precept: "Let all things be done decently, and in order" (1 Cor. 14: 33, 40)—a precept by which he carried over into the Christian congregations the great principle of order that pervaded the old Mosaic economy. All the *arrangements for the journeying* of the Israelites in the wilderness, and for the transfer of the tabernacle and its furniture from place to place, were marked by the same order and decorum that prevailed in the ritual of religious service. First, in the inner circle, immediately around the tabernacle and its court, pitched the priests and Levites. Then, in the outer circle, the tribes pitched in a prescribed order—on the east side, Judah, Issachar, and Zebulun; on the south side, Reuben, Simeon, and Gad; on the west side, Ephraim, Manasseh, and Benjamin; on the north side, Dan, Asher, and Naphtali (Numb., chap. 2); and every unclean person was removed without the limits of the camp (Numb. 5: 1-4). Two silver trumpets were provided "for the calling of the assembly, and for the journeying of the camps;" and the manner of blowing them for each of these purposes was prescribed. Numb. 10: 1, seq. When the congregation journeyed the order was: first, the three tribes that pitched on the east side; then the Levites belonging to the families of Gershon and Merari with the tabernacle (see below); next, the three tribes of

the south side; after them the Levites of the families of Kohath, with the sanctuary (see below); then the three tribes of the west side; and, finally, the three tribes of the north side. Numb., chap. 10.

15. Every priestly function belonged to Aaron and his sons; while the Levites were solemnly presented before them that they might minister to them and “do the service of the tabernacle.” Numb. 3:5-13. The several parts of this service were distributed among them in an orderly way, as follows:

Before the tabernacle on the east side, which was the most honorable place, pitched *Moses and Aaron and his sons*, “keeping the charge of the sanctuary. Numb. 3:38. The record adds (Numb. 4:16) that “to the office of Eleazar the son of Aaron the priest pertaineth the oil for the light, and the sweet incense, and the daily oblation” (unbloody offering), “and the anointing oil; the oversight of all the tabernacle, and of all that therein is, in the sanctuary and in its vessels.” This work, as also the supervision of the Kohathites, was laid upon him as chief of all the Levites. Numb. 3:32.

The next place in dignity, as we infer from the order in which the tribes marched, was the south side; and here accordingly were stationed the *Kohathites*, who had charge of the most sacred things—“the ark, and the table, and the candlestick, and the altars” (the golden altar and the brazen altar, probably the laver also), “and the vessels of the sanctuary wherewith they minister, and the hanging” (the inner veil that separated the holy of holies from the outer sanctuary), “and all the service thereof.” Numb. 3:31.

Next in order were the *Gershonites*, behind the tabernacle on the west side. They had charge of all the curtains and coverings pertaining to the tabernacle and its court, with the exception of the inner veil above specified; and also of the cords belonging to the curtain for the door of the court. Numb. 3:25, 26.

The sons of *Merari* pitched on the north side of the tabernacle, and to them was assigned the heaviest service—the boards, bars, pillars, and sockets of the tabernacle, with all the imple-

ments pertaining to them; also the pillars of the court, with their sockets, pins, and cords. Numb. 3 : 36, 37.

To the sons of Gershon were given, for their part of the service, two wagons and four oxen; to the sons of Merari, four wagons and eight oxen. The sons of Kohath had no oxen or wagons, as they bare upon their shoulders the burdens assigned to them. Numb. 7 : 6-9.

16. Although the Kohathites were the bearers of the most holy things, the work of *preparing them for removal* belonged to the priests alone. The Kohathites were not permitted to enter the sanctuary or to see when the holy things were covered, under penalty of death. Numb. 4 : 18-20. They were most beautiful and precious; but they were not mere works of art made to be gazed upon and admired. They were shadows of good things to come hidden from all eyes but those of the officiating priests. Undoubtedly their sacredness was enhanced in the minds of the people by their perpetual concealment. But this can hardly have been the only end proposed by the divine wisdom. "The heavenly things themselves," of which they were "figures" (Heb. 9 : 23, 24), were as yet mysteries awaiting their explanation in the fulness of time; and it was most suitable that the types themselves should be covered from the eyes of the multitude. Of this principle we have a significant hint in the epistle to the Hebrews (9 : 7, 8) : "Into the second" (the inner sanctuary) "enters the high priest alone once a year, not without blood, which he offers for himself and for the errors of the people; the Holy Ghost this signifying that the way into the most holy place is not yet made manifest, while the first tabernacle is yet standing."

A solemn majesty pervades the directions given to the priests in the fourth chapter of Numbers for the preparation of these articles. When the camp sets forward, Aaron and his sons are to cover the ark with the veil that hangs before it, put upon it a covering of badgers' skins, spread over this a cloth wholly blue, and put in its staves. Upon the table of showbread they are to spread a cloth of blue, put upon it all the vessels belonging to it with the showbread, spread upon them a cloth of scarlet, put over this a covering of badgers' skins, and put in its staves. The candlestick, with its oil-vessels and all the implements belonging to it, is to be wrapped



in a cloth of blue ; this is to be put in a covering of badgers' skins, and the whole put upon a bar. The golden altar is to be covered first with a cloth of blue, then with a covering of badgers' skins, and its staves put in order. "All the instruments of ministry, wherewith they minister in the sanctuary," are to be put in a cloth of blue, covered with a covering of badgers' skins, and put on a bar. After they have cleansed the brazen altar of its ashes, they are to spread a purple cloth upon it, lay upon this all its implements, spread over the whole a covering of badgers' skins, and put its staves in order. No directions are given for the removal of the laver. The reader will notice that every article of furniture pertaining to the sanctuary was covered externally with badgers' skins, except the ark of the covenant. This was distinguished from all the rest by a covering wholly of blue, perhaps as an emblem of the heavenly firmament where God resides, his earthly dwelling-place being between the cherubim that overshadowed the ark.

It is to be understood that upon encamping the Kohathites delivered the holy things again to Aaron and his sons, to be by them set in order. No particular directions are given for the two other divisions of the Levites, the sons of Gershon and Merari. It is simply said that they are to act "under the hand of Ithamar the son of Aaron the priest." Vers. 28, 33.

#### IV. SYMBOLISM OF THE TABERNACLE AND ITS FURNITURE.

17. The Mosaic economy in all its parts was "a shadow of good things to come." Heb. 10:1. We have in this declaration of God's word the key to the symbolical meaning of the tabernacle with its various appointments. It represented not what we render to God by our services, but the good things which he has provided for us in the plan of redemption, and which he bestows upon his sincere worshippers through the ordinances of his own appointment. Radically erroneous is the view which regards the sacrifices, oblations, and showbread as mere scenic representations of the provision which the servants of a monarch are accustomed to make for his table; the sweet incense as an emblem of the homage paid to him, etc. "God is not worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things." He does, indeed, require us to worship him with reverence and godly fear

through the ordinances which he has appointed; but it is that we may be the *receivers*, not the *givers*.

In endeavoring to unfold the symbolism of the tabernacle and its furniture, it is best to avoid minute details; such, for example, as the meaning of the different colors in its curtains. When we go into these particulars, without a warrant from some indication of Scripture, we are in danger of substituting our own ingenious speculations for the mind of the Holy Spirit. In types, as in parables, the meaning often lies in a figure taken as a whole, not in the dissection of its parts.

18. The *tabernacle as a whole* was God's earthly dwelling-place. "Let them make me," said he (Exod. 25 : 8), "a sanctuary; that I may dwell among them." But God's true residence is in heaven, as the Scripture affirms in hundreds of places. The material tabernacle, made with men's hands, was then a *type of God's tabernacle above* not made with hands. This idea is exhibited with much beauty and force in the epistle to the Hebrews. The Jewish high priest went once every year into the earthly holy of holies with the blood of bulls and goats, which he sprinkled upon and before the mercy-seat to make expiation for the sins of the people. Heb. 9 : 7 compared with Lev. 16 : 14, 15. With reference to this solemn rite the sacred penman says (Heb. 9 : 11, 12): "Christ having come, a high priest of good things to come" (a high priest through whose mediation we receive those very "good things to come" which were shadowed forth in the office of the Jewish high priest), "entered, once for all, through the greater and more perfect tabernacle not made with hands, that is to say, not of this creation" (not belonging to this material creation); "neither through the blood of goats and calves" (as a medium of approach), "but through his own blood, into the holy place, having obtained eternal redemption for us." As the Jewish high priest went, year by year, through the earthly sanctuary into the material holy of holies with the blood of bulls and goats, to make there in the presence of God, who dwelt between the cherubim, a typical expiation for the sins of the people; so Christ has gone, once for all, through the heav-

only tabernacle into the true holy of holies, to present before his Father's throne his own blood as a perfect expiation for the sins of his people, thus obtaining eternal redemption for them. Again; the same writer, having referred to the fact that "almost all things are, according to the law, purified in blood" (by means of blood), "and without shedding of blood remission does not take place" (Heb. 9 : 22), goes on to say (vers. 23, 24): "It was therefore necessary that the patterns" (representations or types) "of things in the heavens" (that is, of the heavenly tabernacle with its high realities) "should be purified with these" (with the blood of material victims), "but the heavenly things themselves with better sacrifices than these. For Christ entered not into holy places made with hands" (such as the earthly tabernacle with its outer and inner sanctuary), "which are figures of the true" (the true heavenly tabernacle), "but into heaven itself" (which is the true tabernacle of God), "now to appear before God's face in our behalf."

The admonition to Moses (Exod. 25 : 40 and elsewhere): "And look that thou make them after the pattern which was showed thee in the mount," refers, apparently, to a representation made to Moses in vision, after which he was to make the tabernacle with its furniture. This vision was an adumbration of heavenly realities in forms drawn from earthly things; so that the tabernacle itself, with its appointments, being modelled after it, was "a shadow of heavenly things." Heb. 8 : 5. It is not necessary to adopt the gross Jewish idea of an *actual* heavenly temple or tabernacle after which the earthly tabernacle was to be made.

19. The tabernacle was God's earthly dwelling-place. We may call it the palace of the heavenly king. But a king's palace has its audience-chamber, where he receives those who are permitted to come into his presence. In the Mosaic tabernacle the *Shekinah*, that is, the *dwelling-place* of Jehovah, was within the veil in the inner sanctuary, between the wings of the cherubim that overshadowed the mercy-seat. This we learn from the original direction for the construction of the ark (Exod. 25 : 21, 22): "And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony" (the two tables of stone containing the ten commandments) "that I shall give thee.



And there will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in charge unto the children of Israel." In accordance with these words God repeatedly promised that he would meet with Moses at the mercy-seat (Exod. 30 : 36; Lev. 16 : 2; Numb. 17 : 4); and after the dedication of the tabernacle and altar it is recorded that "when Moses went into the tent of the congregation to speak with him" (that is, with God), "he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of the testimony, from between the two cherubim; and he spake unto him" (Numb. 7 : 89). Hence Jehovah is described in the Old Testament as he who dwells between the cherubim. 1 Sam. 4 : 4; 2 Sam. 6 : 2; 2 Kings 19 : 15; Isa. 37 : 16; Psa. 80 : 1; 99 : 1. In the ark beneath the mercy-seat were the two tables of the divine law, God's presence overshadowing them and keeping them inviolate. This signified that God is the fountain of law, and that they who approach him must come to him as a holy lawgiver, in a reverential and obedient spirit.

We have retained the expression of our version, *tabernacle of the congregation*, though the rendering, *tabernacle of meeting*, would be more appropriate. The meaning of the words can be gathered from a passage in the book of Exodus (chap. 29 : 42-45), of which we give the literal rendering : "It shall be a perpetual burnt-offering throughout your generations at the door of the tent of meeting before Jehovah, where I will meet with you to speak unto thee there. And I will meet there with the children of Israel, and it [the tabernacle] shall be sanctified by my glory. And I will sanctify the tent of meeting, and the altar : Aaron also and his sons will I sanctify to minister to me as priests. And I will dwell among the children of Israel, and I will be to them for a God." From these words it is plain that, as the tabernacle itself is called a *dwelling-place* (Heb., *mishkan*) because God dwells in it, so also is it called *the tent of meeting* (sometimes more fully, *tabernacle of the tent of meeting*, Exod. 40 : 6, 29), as being the place where God meets and communes with his servants.

The cherubim appear everywhere as the ministers of God's will. Gen. 3 : 24; Ezek., chaps. 1, 10; Rev., chap. 4, seq. The cherubim of Ezekiel's vision are the bearers of God's throne. They have four fronts—a representation of the universality of their ministrations—and they move instantaneously in any required direction, according to the will of the divine

Spirit that pervades them, going and returning like a flash of lightning. Their appearance is like burning coals of fire, and they have each four faces—the faces of the four beings that stand severally at the head of the four orders of living beings, according to the Hebrew division—by which seems to be represented the combination in them of all that is excellent in created life. The four living creatures (that is, cherubim) of John's vision have the four faces distributed among them; and they, like the wheels in Ezekiel's vision, are full of eyes—the symbol of intelligence. They are “in the midst of the throne and round about the throne,” ascribing glory to God, and executing his purposes. Chap. 6:1, 3, 5, 7; 15:7. What now do they represent? Are they the *heavenly powers* exclusively, as in the expression, “the Lord of hosts”? or the representation of “*all that has life on earth*” (Hengstenberg on the Apocalypse, 4:6)? or something more comprehensive—the representation of *all created living beings in heaven and on earth*, as standing under God's absolute control and ministering to his will? This last seems to us the preferable view.

The cherubim that overshadow the mercy-seat have their faces looking towards each other, consequently towards Jehovah who dwells between them above the ark. Their faces are also bowed towards the mercy-seat. This may represent either simply the posture of adoration, or the reverential contemplation of that which the ark contains. The symbolism of the cherubic figures upon the inner curtains of the tabernacle (Exod. 26:1), and upon the inner veil of the sanctuary (Exod. 26:31), is for substance the same as that of the cherubim upon the mercy-seat.

20. In the outer sanctuary, before the veil that separated it from the holy of holies, stood, as we have seen, on the south side the golden candlestick with its seven lamps, and on the north side the table of showbread with its twelve loaves. These typified the light and the life that come from God's presence through the ordinances of his appointment; and, since the end of all these ordinances is the exhibition to our understanding and heart of Jesus Christ crucified, they typified Christ as the light of the world and the bread of life. Between them stood the golden altar, on which the priests burned sweet incense every morning and evening before the Lord. The burning of sweet incense is a natural symbol of prayer. In the book of Revelation (chap. 5:8) the sweet incense (Eng. version *sweet odors*) is expressly defined to be “the prayers of the saints.” In accordance with this view, the psalmist prays (Psa. 141:2): “Let my prayer

be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice;" where the ascent to heaven of both the incense and the sacrifice in fire and smoke is a natural symbol of presentation to God. But in the present instance it is the priest who typifies Christ, interceding by the sweet incense in behalf of God's people, so that the act is a solemn representation of Christ's intercession, by which the prayers of believers are made acceptable to God. Compare Rev. 8:3-5, where the incense makes "the prayers of all the saints" acceptable to God, as is indicated by the symbolical transaction in ver. 5. There fire taken from the altar of sweet incense is cast upon the earth, signifying that God is preparing to answer "the prayers of all the saints" by judgments upon their persecutors.

The symbolism of the *outer and inner veil* of the sanctuary, as also of the *altar* and *laver*, will be considered in connection with that of the Aaronic priesthood and sacrifices.

21. For the symbolism of the *materials* employed in the construction of the tabernacle and its furniture, the reader is referred to what is said in the Companion to the Bible, Chap. 37, No. 8, under the head of *ritual types*. It is there shown (1) that the *general preciousness* of the materials shadowed forth the excellence of God's service, and, by necessary consequence, the sacredness of man's obligation to give to God the best of all that he has; (2) that the *gradation* so carefully observed in respect to the costliness and splendor of the materials was made upon the principle that God's presence constituted the glory of the tabernacle; and that the closer relation which its parts bore to him, the greater was the glory with which they were invested.

22. Finally, when the tabernacle was reared up and consecrated by anointing it with the holy oil (Exod. 40:9-11), the pillar of cloud, the symbol of Jehovah's presence, "covered the tent of the congregation, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud dwelt upon it, and the glory of Jehovah filled the tabernacle." Exod. 40:34, 35; Numb. 9:15; and compare 1 Kings 8:10, 11; 2 Chron. 5:13; 7:2; Isa. 6:4; Rev.



15:8. This same cloud, the symbol of God's presence, guided the Israelites in their journeyings throughout their forty years' pilgrimage in the wilderness. "When the cloud was taken up from upon the tent, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel encamped." "Whether it were two days or a month or a longer time, while the cloud prolonged its dwelling upon the tabernacle, the children of Israel abode in camp and did not journey; but when it was taken up they journeyed" (Numb. 9:17, 22)—a blessed symbol of the guidance which God vouchsafes to his church, and to every true member of it, in the journey to the heavenly Canaan.

The word *shekinah* signifies simply *dwelling-place*; but inasmuch as Jehovah's visible dwelling was in a cloud amid the brightness of fire (Exod. 19:9, 16, 18; 20:18, 21; 24:16-18; 40:38; etc.), the term was employed by the later Jews to express his manifested presence in a cloud between the wings of the cherubim that overshadowed the ark. That there was such a manifestation in Moses' day is plain from the words of God to Moses (Lev. 16:2): "Speak unto Aaron, thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not; for I will appear in the cloud upon the mercy-seat." How constant was this appearance during the continuance of the ark, we will not venture to affirm. All are agreed that it was *wanting* in the second temple which had not the ark.

## CHAPTER XXIX.

## THE PRIESTHOOD, SACRIFICES, AND OBLATIONS.

1. THE Aaronic priesthood, with its sacrifices and oblations, is considered in the Companion to the Bible, Chap. 37, and to this the reader is referred. We simply recapitulate the essential points relating to the priesthood and sacrifices.

The Levitical priests *typified* Christ (1) in their possession of of the same *common human nature* as those in whose behalf they acted (Heb. 2:11, 14, 17, 18; 4:15; 5:1, 2); (2) in the fact that they were *appointed* to their office *by God* (Heb. 5:4-6); (3) in their being *mediators between God and the people*, not in a general way, but (4) through the *propitiatory sacrifices* which they were ordained to offer. Heb. 5:1; 7:27; 8:3; 9:12-28; 10:10-14.

The points of *dissimilarity* between the Levitical priests and Christ, their great Antitype, by which the superior dignity and efficacy of his priesthood were illustrated, are: (1) that they were sinners, needing to offer sacrifice first for their own sins, and then for the sins of the people (Heb. 5:3), while he was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26); (2) that they were many, "because they were not suffered to continue by reason of death," but he, "because he continueth ever, hath an unchangeable priesthood" (Heb. 7:23, 24); (3) that their offerings, being only typical, could not make a true expiation for sin, and therefore needed to be continually repeated, while Christ by his one offering, "perfected for ever them that are sanctified"—perfected them in respect to the expiation of sin, which is the foundation on which the work of personal sanctification rests. Heb. 10:11, 12.

Mediatorship between God and man through propitiatory sacrifice constitutes the essence of priesthood. It is a false and mischievous idea that there can be true mediating priests under the Christian dispensation. The very supposition of their neces-

sity is an affront to the all-sufficient priesthood and sacrifice of Christ. Believers—all believers, people as well as ministers—are “a holy priesthood to offer up spiritual sacrifices,” “the sacrifice of praise to God continually” (1 Pet. 2:5; Heb. 13:15), and these figurative sacrifices are the only ones known to the New Testament.

In respect to *sacrifices*, the essential idea is *making atonement for sin by blood*. “It is the blood that maketh an atonement for the soul.” Lev. 17:10, 11. The reason that the blood makes atonement is that “the life of the flesh is in the blood.” The life of an innocent victim is offered to God instead of the life of the sinner, and God accepts it as a vicarious propitiation. The sacrifices of the Mosaic ritual were of various classes, each class having its own accessory idea; but underlying them all was the fundamental idea of *propitiation through blood*. In the Levitical sacrifices the propitiation was typical; in the sacrifice of Christ a true atonement was made for sin.

We add some remarks pertaining to the Levitical priesthood, to the sacrifices and oblations, and to the priests and Levites considered as distinct parts of the Hebrew commonwealth.

## I. THE AARONIC PRIESTHOOD.

2. In the last terrible plague that befell Egypt, all the first-born of man and beast were slain; while among the Israelites they were preserved by the sprinkling of the blood of the paschal lamb. Exod. 12:7, 13. In view of this deliverance, God claimed all the first-born of man and beast as his own in a special sense. Exod. 13:2. Afterwards he took the Levites and their cattle instead of the first-born of man and beast among the other tribes. “Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord.” Numb. 3:45; and see chap. 8. From the tribe of Levi, thus set apart for the special service of Jehovah, God took Aaron and his sons for the priesthood (Exod. 28:1), giving them the



tribe of Levi for their attendants. The whole arrangement is given in the following words (Numb. 3 : 6-10): "Bring the tribe of Levi near, and present them before Aaron, the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation" (charge, in the sense of duties with which they are charged in behalf of Aaron and the congregation) "before the tent of the congregation, to do the service of the congregation. And they shall keep all the instruments of the tent of the congregation" (that is, the tabernacle itself, with all its furniture), "and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and his sons; they are wholly given unto him out of the children of Israel. And thou shalt appoint Aaron and his sons, and they shall wait on their priestly office; and the stranger" (that is, one "not of the seed of Aaron," Numb. 16 : 40) "that cometh nigh" (nigh, to the sanctuary to perform any priestly function) "shall be put to death." "No man," says the writer to the Hebrews (chap. 5 : 4), "taketh this honor unto himself, but he that is called of God, as was Aaron."

The office of high priest descended from Aaron in the line of Eleazar, the eldest of his two surviving sons. Numb. 20 : 22-28. Afterwards it was, for some unknown reason, transferred to the line of Ithamar; for we find Eli and his descendants, who belonged to that line (1 Sam. 14 : 3, compared with 1 Sam. 22 : 9, 20; and 1 Chron. 24 : 3) executing the office of high priest till Solomon's time, who put Zadok, of the line of Eleazar (1 Chron. 24 : 3), in the place of Abiathar, a descendant of Eli. 1 Kings 2 : 27.

3. Aaron and his sons having been thus taken from among the children of Israel to minister in the priest's office, they were inducted into it with great solemnity. First of all, Moses was directed to make for them "holy garments for glory and for beauty." Exod. 28 : 2, seq. Those of Aaron, the high priest, are very fully described. Leaving to the commentators the minute details of the description, we give as concisely as possible the general idea of the different parts of his official robes.

4. Of these the *ephod*, with the breastplate attached to it, was the outermost. It was made of the richest materials—"gold"

(that is, golden threads woven into its texture, Exod. 39 : 3), “and blue, and purple, and scarlet, and fine twined linen.” Exod. 28 : 5, 6. As to form, it consisted of two pieces reaching down, according to Jewish writers, to the middle of the thighs; one piece covering the fore part of the body and the other the back. The two shoulder-pieces (vers. 7, 12) appear to have been strips attached to the right and left border of the upper part of the ephod, and extending above over the shoulders, thus connecting the two pieces of the ephod. On each of the shoulder-pieces, directly over the shoulder, was an onyx-stone, set in an ouch, or socket, of gold. These were graven with the names of the twelve children of Israel, six in each stone, according to the order of their birth, that Aaron might “bear their names before the Lord on his two shoulders for a memorial” (ver. 12). The ephod had also a girdle of the same texture—gold, and blue, and purple, and scarlet, and fine twined linen; which appears to have consisted of two lateral straps passing around the body, by which the two parts of the ephod were kept each in its place.

Some writers represent that the onyx-stone ouches served also for clasps or buttons to fasten together the two halves of the ephod. But the Hebrew text ascribes to them no such office. It simply states that they were stones of memorial (ver. 12), leaving us at liberty to assume that the shoulder-pieces passed over the shoulders beyond the onyx-stones to form a connection with the hinder part of the ephod. As to the ouches and chains of gold mentioned in vers. 13, 14, they seem to be the same as those described in vers. 22-25.

5. The *breastplate of judgment* was made of the same rich materials as the ephod. The direction, “Foursquare shall it be, being doubled; a span” (half a cubit) “shall be the length thereof, and a span the breadth thereof” (ver. 16), leads naturally, though not necessarily, to the idea that the breastplate was a bag or pouch half a cubit square. On its front were placed twelve precious stones in four rows, three in each row. The stones were set in gold, and engraven with the names of the twelve children of Israel. “And Aaron,” says the sacred record, “shall bear the names of the children of Israel in the breast-

plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually" (ver. 29). The size of the breastplate corresponded very nearly with the open space between the two shoulder-pieces of the ephod. In its two upper corners were two rings of gold with golden chains of wreathen work, which were fastened at their other end to ouches in the upper part of the shoulder-pieces. In its two lower corners, on the inside next to the ephod, were also two rings of gold with ribbons of blue (hyacinthine purple) attached at their other end to golden rings placed in the lower margin of the shoulder-pieces just above the girdle of the ephod. Thus was the breastplate held firmly in its place.

The following literal rendering of vers. 26-28 may help to make the description of the lower fastenings of the breastplate more intelligible: "And thou shalt make two rings of gold, and shalt put them upon the two ends" (lower corners) "of the breastplate, on its border which is over against the ephod" (faces the ephod) "on the inside. And thou shalt make two rings of gold, and shalt put them upon the two shoulder-pieces of the ephod below on its front part by its junction" (where the ephod is joined to the shoulder-pieces) "above the girdle of the ephod. And they shall bind the breastplate by its rings to the rings of the ephod by a ribbon of blue, that it may be above the girdle of the ephod, that the breastplate may not be loosened from the ephod."

6. Then follows the direction (ver. 30): "And thou shalt put in the breastplate of judgment the *Urim and the Thummim*; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Compare Lev. 8:8. "And he put upon him" (Aaron) "the breastplate, and he put in the breastplate the *Urim and Thummim*." It is clear from the first of these passages that the office of the *Urim and Thummim* was to obtain judgment from God—God's decision on questions submitted to him; and that for this reason the breastplate, as containing the *Urim and Thummim*, was called "the breastplate of judgment." With this agree the few historical notices respecting the use of the breastplate in seeking coun-



sel from God. When Joshua is appointed as Moses' successor, it is directed that "he shall stand before Eleazar the priest, and he shall ask counsel for him through the judgment of the Urim" (Numb. 27 : 21); after Saul's apostasy, when he inquired of the Lord, "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets" (1 Sam. 28 : 6); after the captivity, certain priests, whose genealogy could not be found, were forbidden to eat of the most holy things "till there stood up a priest with Urim and Thummim" (Ezra 2 : 63). Besides these express notices, we have the case of David's inquiry by means of the ephod which Abiathar the high priest had brought with him (1 Sam. 23 : 6, 9-12); where the ephod is that containing the breastplate with the Urim and Thummim. Compare also 1 Sam. 23 : 2, 4; Judg. 1 : 2; 20 : 18, 23; where the inquiry was manifestly made in the same way.

The words Urim and Thummim signify *Lights and Perfections*; the light and perfection, namely, of God's judgments given through them; but what they were is a question on which the most ancient Jewish writers are not agreed. Whatever they were, they were lost at the Babylonish captivity. Ezra 2 : 63. But that which they represented, the light and perfection of divine truth in the person of Jesus Christ, is the rich heritage of the Christian church.

Josephus (Antiq. 3. 8. 9) identifies the Urim and Thummim with the stones in the breastplate, which, he says, indicated God's will by a preternatural splendor. Philo (de vita Mosis, lib. 3, and de Monarch., lib. 2) describes them as two images, *manifestation* and *truth*, carried in the pouch of the breastplate. A favorite idea of modern scholars (Michaelis, Jahn, and others) is that they were a sacred lot, consisting of three precious stones, carried in the pouch of the breastplate, one having engraven upon it the Hebrew word answering to *Yes*, one the word answering to *No*, and the third being without engraving of any kind, so that the drawing of this gave no response from Jehovah. We abstain from further conjectures.

7. The *robe of the ephod* was a garment all of blue worn under the ephod. It was woven throughout without seam, and had "a hole in the top of it in the midst thereof" for the insertion of

the head, with a strong binding around it to prevent its being rent. It must also have had armholes, having been apparently destitute of sleeves. According to Josephus (Jewish War, 5. 5. 7) it reached to the ankles. The remarkable ornaments on the lower border of it are thus described (Exod. 28 : 33-35): "And thou shalt make upon its skirts pomegranates of blue, and purple, and scarlet, upon its skirts round about; and bells of gold between them round about: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about. And it shall be upon Aaron for ministering; and his sound shall be heard when he goeth in unto the sanctuary before the Lord, and when he cometh out, that he die not."

Under the robe next to the skin was worn the *tunic* of checkered work (ver. 39), the sleeves of which undoubtedly extended to the wrists. There were also *linen breeches* reaching "from the loins even unto the thighs" (ver. 42), which all the priests were required to wear in their ministrations.

8. Over the whole dress was wound a *girdle* of embroidered work. On the head of the high priest was placed a *mitre* (Heb., *mitsnepheth*, *turban*, distinguished from the *bonnets* or *caps*, Heb., *migbaôth*, of the common priests), to the forefront of which was fastened with a ribbon of blue a golden plate engraven with the words: HOLINESS TO THE LORD.

9. The dress of the common priests was less elaborate. It consisted of *tinics*, *girdles*, and *bonnets*, made "for glory and for beauty," with the linen breeches above mentioned.

10. The *general significance* of these official robes is indicated by the words of inspiration: "for glory and for beauty." In the person of the Jewish high priest Christ our great high priest was typified. It was therefore proper that the glory and beauty of the divine Antitype should be shadowed forth by the splendor of the garments in which the human type was arrayed. Whatever may have been the material form of the Urim and Thummim, we know that they were the medium through which the perfect wisdom and goodness of God communicated to his people light, truth, and guidance; and that thus they typified the

office of him who said, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." The two onyx-stones on the high priest's shoulders were graven with the names of the children of Israel, and the twelve stones on his breastplate contained the same names. Thus, in the language of the sacred record, the high priest, when he entered the sanctuary, bare the names of the children of Israel "before the Lord upon his two shoulders for a memorial" (ver. 12), and "upon his heart before the Lord continually" (ver. 29)—a beautiful and most expressive symbol of Christ's almighty power and unchangeable love. He bears his people on his shoulders, as the one to whom "all power is given in heaven and in earth;" and on his heart, as he who loved his people and gave his life for their redemption.

The office of the *bells* on the high priest's robe is that "his sound may be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not" (ver. 35). The bells were then the symbol of *announcement*—announcement not to man, but to the majesty of heaven, that he came before Him in the way of His appointment.

The essential part of the high priest's *mitre* was the golden plate with the inscription: HOLINESS UNTO THE LORD. "It shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all the gifts of their hallowed things; and it shall be always upon his forehead, that they may be accepted before the Lord" (ver. 38). The golden plate is then the sign and seal of Aaron's *vicarious office*. He appears before God in behalf of the people as their mediator, taking upon himself and expiating the iniquity of their hallowed gifts in the way of God's appointment, that so the people may be accepted before the Lord. Some have regarded the mitre as a symbol of the *royal dignity* of Christ, our great high priest. But when this truth was to be represented in the person of the high priest Joshua (Zech. 6: 11, seq.), the prophet was directed to make crowns of silver and gold, and set them upon his head; which would hardly have been necessary, had the mitre which the high priest wore continually represented the kingly dignity. It was by three distinct lines—of priests, of prophets, and of kings—that God shadowed forth the fulness of Christ's mediatorship.

11. Next in order comes the *solemn inauguration* of Aaron and his sons to the priestly office. Exod., chap. 29; Lev., chap. 8.



Aaron and his sons are brought into the court before the door of the tabernacle, and there washed with water; a symbol of the putting away of all spiritual uncleanness, and of the inward purity required for their ministrations. They are then clothed with the holy garments; the tabernacle with all its furniture is consecrated by anointing with the holy oil; the altar and all its vessels, with the laver and its base, are in like manner consecrated by sprinkling the holy oil upon them seven times; and the anointing oil is poured upon Aaron's head to sanctify him. Anointing with oil was the symbol of *consecration* (in the case of things without life, of *dedication*), and of the *gift of the Holy Spirit* accompanying such consecration when made according to divine appointment. Hence the Redeemer, as specially consecrated by God to his office, and having the Holy Spirit without measure (John 3:34), is called by way of preëminence the *Anointed* (in Hebrew, *Messiah*; in Greek, *Christ*).

12. After the anointing came the *sacrifices*, in which Moses of necessity officiated as priest. These included all the three kinds prescribed by the law, with the accompanying oblations. See below. (1.) The *sin-offering*, consisting of a young bullock; for Aaron and his sons, being sinners, must first bring a sin-offering in their own behalf, before they could offer sacrifices in behalf of the people. Heb. 5:3; 7:27. The blood of this sin-offering was not carried into the sanctuary, according to the usual law for the victims whose bodies were burned without the camp. Lev. 6:30; Heb. 13:11. Instead of this Moses put some of it on the horns of the altar of burnt-offering, and poured the remainder at the bottom of the altar; thus sanctifying and consecrating it "to make expiation for it." Lev. 8:15. (2.) The *burnt-offering*, consisting of a ram, which signified the entire devotion to God of Aaron and his sons through expiatory blood. See below. (3.) The *ram of consecration*, which was a *peace-offering*, but connected with peculiar rites. Moses took of its blood "and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot." Afterwards he brought Aaron's sons to the altar, and did the same to

them. By this ceremony was signified the completeness of their consecration through blood.

After this "Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him." Lev. 8:30.

13. All the above transactions took place on the first day of the consecration, which lasted seven days. During all this time Aaron and his sons were commanded to abide at the door of the tent of the congregation day and night. On each of the six following days they offered a bullock for a sin-offering; and when they had thus made expiation for the altar and sanctified it seven days, they anointed it with the holy oil. Exod. 29:36, 37. Finally, on the eighth day Aaron first offered for himself a calf for a sin-offering and a ram for a burnt-offering: after this he offered *in behalf of the congregation* of Israel a kid of the goats for a sin-offering; a calf and a lamb of the first year, without blemish, for a burnt-offering; a bullock and a ram for peace-offerings; and a meat-offering (unbloody oblation) mingled with oil (Lev. 9:1, seq.).

The solemnity of this inauguration was in harmony with the dignity of the priestly office. Aaron and his sons typified the person of Christ; and the sacrifices and oblations which they offered shadowed forth Christ's sacrifice of himself on Calvary for man's redemption, and the perfect obedience which he rendered to the Father. The priesthood with its sacrifices was, therefore, the central part of the Mosaic ritual, even as Christ's person and propitiatory sacrifice constitute the central part of the gospel.

## II. THE SACRIFICES AND OBLATIONS.

14. The question concerning the nature and classification of the Levitical sacrifices and the transactions connected with them is discussed in the Companion to the Bible (Chap. 37, Nos. 14-16), and to this the reader is referred. In the book of Leviticus the

order of prescription is the *burnt-offerings* (chap. 1), the *oblations* (chap. 2), the *peace-offerings* (chap. 3), the *sin-offerings* (chap. 4), the *trespass-offerings* (chap. 5—chap. 6:7); various supplementary directions being afterwards added (chap. 6:8—chap. 7:38). But the true *natural order* is given in the sacrifices for the sanctification and consecration of Aaron and his sons, and of the congregation, as already considered. Exod., chap. 29; Lev., chaps. 8, 9.

15. The *sin-offering*, which was, as its name indicates, wholly expiatory and propitiatory, naturally came first in order, since the expiation of sin is the first condition for an acceptable approach to God. On the more important occasions, as when the high priest or the whole congregation had sinned through ignorance, the blood of the sin-offering was carried into the outer sanctuary and put upon the horns of the altar of sweet incense. On the great day of atonement (chap. 16) it was carried into the inner sanctuary, and sprinkled upon the mercy-seat, and before the mercy-seat seven times. For these cases the law was: "No sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to make atonement in the sanctuary, shall be eaten: it shall be burnt with fire" (chap. 6:30); namely, without the camp in a clean place, after certain prescribed parts—"the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is upon the flanks, and the caul above the liver upon the kidneys;" which parts comprise all the separable fat of the inwards, and are therefore called "all the fat" (Lev. 3:16; 4:8, 19, 26, 31, 35; 7:3), or simply "the fat" (Lev. 3:9; 6:12; 7:33; 8:26; 9:19; 16:25; 17:6; Numb. 18:17; etc.)—had been burned on the altar of burnt-offering (Lev. 4:8-12, 19-21, 26, 31, 35; 16:25, 27). In other cases the blood of the sin-offerings was applied to the horns of the altar of burnt-offering; and then the officiating priests, after burning upon the altar the same prescribed parts, ate the flesh in the court of the tabernacle (chap. 6:26, 29); but no offerer ate of the flesh of the victim presented in his own behalf.



The sacredness of this sin-offering, by the blood of which atonement was made, is forcibly indicated in the divine direction concerning it (chap. 6:26-29): "The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tent of the congregation. Whoever shall touch its flesh shall be holy, and upon whatsoever garment its blood shall be sprinkled, thou shalt wash that whereon it was sprinkled in the holy place. And every earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen vessel, it shall be both scoured and rinsed in water. All the males among the priests shall eat of it: it is most holy."

Some difficulty has been felt in determining the exact distinction between the *sin-offering* and the *trespass-offering*. The law itself declares (Lev. 7:7) that "as the sin-offering is, so is the trespass-offering: there is one law for them." The trespass-offering was then a species of sin-offering. That it was of a subordinate character may be inferred from two facts: (1.) Not only was its blood never carried into the sanctuary, but it was not put upon the horns of the brazen altar: it was simply sprinkled round about upon the altar. Lev. 5:9; 7:2. (2.) It was never employed, like the sin-offering, for general expiation on public occasions, but was always a private offering for particular offences. A comparison of the passages in which trespass-offerings are prescribed (Lev. 5:1-6; 7:1-7; Num. 5:6-8) seems to indicate that they belonged especially to *trespasses against human rights*, for which restitution was required.

16. The distinguishing mark of the *burnt-offering* was the consumption of the whole victim upon the altar; hence the name *whole burnt-offering* (Heb., *kalil*) is sometimes applied to it, and in later usage the Greek term *holocaust*, which means the same thing. After the animal had been slain, its blood was sprinkled round about upon the altar, it was flayed, cut in pieces, and laid in order upon the wood. The head, the fat, the inwards, and the legs, after being washed in water, were added; and then the priest burned "all on the altar, to be a burnt-sacrifice, a fire-offering, a sweet savor unto Jehovah." Lev. 1:9. The hide of the victim was given to the officiating priest. Lev. 7:8.

That the burnt-offering signified *completeness* is admitted by all. Some refer this completeness to the offering itself, as that

form of sacrifice which comprehends in itself all others, and so concentrates in itself all worship. But we cannot separate, in the intention of God, the completeness of the offering from the state of mind which it symbolizes in the offerer himself. Because of the completeness and comprehensiveness of its form it signified the *entire self-consecration of the offerer to God*. But this was a consecration made *through the blood of expiation*. To signify this, the blood of the burnt-offering was sprinkled by the priest round about upon the altar; or in the case of a bird, where the quantity was very small, was wrung out at the side of the altar.

Entire self-devotion to God being the prominent idea of the burnt-offering, it naturally followed the sin-offering, where both kinds of sacrifice were employed. But because of its comprehensiveness it was first in dignity. For this reason no animals but males without blemish were allowed for burnt-offerings. For the same reason also this form of sacrifice was chosen for the daily offerings—a lamb every morning and evening, and on the Sabbath-day two lambs (Numb. 28 : 3–10); whereby the perpetual self-devotion of the people to God through the blood of expiation was signified.

The Hebrew term *ôlah* signifies *ascension, going up*. According to Gesenius it was “so called as being *carried up* and *laid upon* the altar.” But the explanation given long ago by Jerome (on Ezek., chap. 45 : 15–17) that it is so called “because it is all consumed by the sacred fire”—all ascends to God as a sweet savor (Gen. 8 : 20, 21, etc.), is preferable.

Public burnt-offerings were prescribed by the law on various occasions; but private burnt-offerings were of the worshipper’s own free will.

17. The *peace-offering* (rather, offering of *renditions*; that is, offering in which the offerer rendered to God the tribute of praise and thanksgiving which was his due) was subdivided into three kinds—the *thank-offering*, as an expression of gratitude to God for favors received (Lev. 7 : 11–15); the *votive-offering*, in pursuance of a vow made to God in time of trouble, and therefore essentially a thank-offering for deliverance (ver. 16); the *free-will-offering* (*ibid.*), which seems to have been a general expression of

thankfulness to God without reference to specific favors received, as in the case of the thank-offering, or to deliverance from specific troubles, as in the case of the votive-offering. The peace-offering was then, in all its varieties, essentially *eucharistic*. Hence its social and festive character, by which it was distinguished from the sin-offerings and trespass-offerings. When the victim had been slain and its blood sprinkled upon the altar round about, the fat of the inwards, comprising the two kidneys and liver (see above, No. 15) was burned upon the altar, the breast and the right shoulder were given to the officiating priest (Lev. 7:28-34), and then the offerer and his friends feasted joyfully before the Lord on the remainder (Lev. 7:11, seq.). In the case of a thank-offering, the flesh was to be eaten the same day; but if the sacrifice was in fulfilment of a vow, or was a free-will-offering, the flesh might be eaten on the following day also; but all that remained over was to be burnt with fire. It is manifest from this that the peace-offering signified joyful communion with God in thanksgiving and praise; but this, too, only *through the blood of propitiation* sprinkled upon the altar.

In the three classes of offerings we have, then, typically set forth: (1) in the *sin-offering* (of which the *trespass-offering* was a subordinate species), *expiation of sin*, restoring man to God's favor; (2) in the *burnt-offering*, *self-consecration*; (3) in the *peace-offering*, *holy communion* with God and man—all three only through "*sprinkling of the blood of Jesus Christ*," the great Anti-type of the Levitical priests and sacrifices.

The prohibition against eating of the flesh of the peace-offerings after the second day tended, indeed, to promote liberality on the part of the offerer, since he could not reserve the flesh of his sacrifice for future use. But the immediate ground of the prohibition seems to have been to guard against the danger of defiling, as well the holy flesh as the offerer, through an incipient process of putrefaction; for it is well known that in hot climates it is exceedingly difficult to preserve flesh in its soundness beyond the second day.

The feasts of the Hebrews naturally took a religious form. They consisted of holy festive meals in which the flesh of peace-offerings was eaten. When the offerer was a king, like David, or Solomon, he gave, on great



public occasions, a feast to the whole nation. See 2 Sam. 6:17-19; 1 Kings 8:62-66. In allusion to this usage, the Messiah, as the great king of all nations, is beautifully represented in the twenty-second Psalm (vers. 25-31) as paying to God his vows—vows in the form of peace-offerings—for the deliverance vouchsafed to him, and summoning all nations to the feast.

18. The *unbloody oblations* (called in our version *meat-offerings*) were partly supplementary to the sacrifices. Such were the cakes and wafers of unleavened bread connected with the peace-offering at Aaron's consecration (Lev., chap. 8); and the oblations of fine flour mingled with oil, and of wine, that were always to accompany the burnt-offerings and peace-offerings. Numb., chaps. 15, 28, 29. Such, also, was the salt which, according to the Jewish interpretation of Lev. 2:13 accompanied every sacrifice as well as oblation. See Ezek. 43:24; Mark 9:49; and compare Josephus Antiq., 3. 9. 1.

Other oblations, like those prescribed in the third chapter of Leviticus, were apparently independent of sacrifices. No leaven or honey—both the natural emblems of corruption: "leaven as being the fermentation of dough, and honey as from its excessive lusciousness naturally tending to sourness" (Fairbairn's Bible Dict.)—were allowed to be burned upon God's altar; though leavened bread, simply as an article of food, was given along with the other offerings in the case of an offering of thanksgiving (Lev. 7:13), and was prescribed for the offering of firstfruits (Lev. 23:17). Salt was always to be added. Frankincense is also prescribed in several cases. The priest was to burn a "memorial" of the oblation with all the frankincense, and the rest fell to Aaron and his sons as their portion. The unbloody offerings were not expiatory; but rather expressions of love, gratitude, and devotion to God on the part of the giver. Only in the case of the poor man who was not able to bring so much as "two turtle doves or two young pigeons," was "the tenth part of an ephah of fine flour," without either oil or frankincense, accepted for a sin-offering (Lev. 5:11); and this upon the principle that God "will have mercy and not sacrifice."

There were other sacrifices of a special character—the paschal lamb, those connected with the cleansing of the leper, the sacrifice of the red heifer for the ashes of purification, the sacrifice in the case of an unknown murder, etc.—which will be noticed each in its place.

19. Of the *typical transactions* connected with the sacrifices and oblations, the following are worthy of notice.

(1.) In all cases the offerer laid his hands on the head of the victim. The meaning of this transaction is given in the words of inspiration: “And he shall put his hands upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.” Lev. 1:4. It was, then, a solemn presentation to Jehovah of the victim to make atonement for his soul; but not a formal transfer of his sins to the victim, as in the case of the scapegoat. See below.

(2.) The *waving* and *heaving* of offerings by the priest were also acts of presentation and dedication to God. For the form, according to rabbinic tradition, see Companion to the Bible, Chap. 37, No. 15.

(3.) The *sprinkling of the victim's blood*, and the application of it to the horns of the altar or to the persons of men, was emphatically the symbol of expiation. It belonged, therefore, to the priest alone, who was the mediator between God and the offerer. Hence the New Testament speaks of the sprinkling of the blood of Christ, the great Antitype of the Levitical sacrifices. Heb. 9:13, 14: 10:22; 12:24; 1 Pet. 1:2.

(4.) The *burning* of the offering, or of specified parts of it, upon the altar, whereby its odor ascended up to heaven, was a natural expression of dedication to God. See above, Chap. 28, No. 20, and compare Gen. 8:21; Lev. 1:9, etc.

(5.) These typical transactions had their culmination on the *great day of atonement*. Lev., chap. 16. When the high priest had first offered a bullock as a sin-offering for himself, and sprinkled its blood in the inner sanctuary upon and before the mercy-seat seven times, he brought two goats as a sin-offering for the people. The two goats constituted, as we shall see, *one* offering, the office of each being determined by lot. The one

was slain, and its blood carried by the high priest into the inner sanctuary and sprinkled there upon the mercy-seat and before the mercy-seat seven times, as an *expiation* for the sins of the people (vers. 15, 16); and when he came out of the sanctuary he put some of the blood of both the bullock and the goat upon the horns of the altar round about, and sprinkled of the blood upon the altar with his finger seven times, to "cleanse it and hallow it from the uncleanness of the children of Israel" (vers. 18, 19). Then the live goat was presented before the Lord with the following direction: "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man" (or, a man ready at hand) "into the wilderness; and the goat shall bear upon him" (take upon himself and bear away) "all their iniquities unto a land not inhabited; and he shall let go the goat into the wilderness" vers. 20-22). Thus the goat, by *taking upon himself* the sins of the people, *took them away*. The inadequacy of the type made it necessary that *two* goats should be employed in this *one* service—the first to represent *expiation*, the second the *taking away* of sin. So Christ, the lamb of God, *takes away* the sin of the world by expiating it with his own blood. John 1 : 29 ; 1 Pet. 1 : 19 ; 2 : 24. The bullock and the goat for the sin-offering, of which the blood was carried into the sanctuary, were burned without the camp according to law (Lev. 6 : 30); and being typically laden with the curse of sin, they defiled the man who carried them out and burned them. For the same reason the scapegoat, laden as it was with the sins of the people, defiled him who conducted it from the camp into the wilderness. Hence the direction for both was that they should wash their clothes and bathe their flesh in water before entering the camp. Lev. 16 : 26, 28.

The interpretation of the Hebrew word rendered in our version *for a scapegoat* (*lu-azazel*) we leave to the commentators. However the word may be interpreted, the typical import of the transaction is clear.



20. In the Mosaic ritual God kept himself, as we have seen, at a distance from the congregation of Israel. The people were not allowed to approach him directly with their sacrifices and oblations. They could only come to him through the mediation of the priests, and that not without blood. None but the priests were permitted to enter the sanctuary; and the high priest alone went into the holy of holies once a year, carrying always in his hand the blood of expiation, "the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest." Heb. 9:8. But when the Lord of glory offered his own blood on Calvary, "the veil of the temple was rent in twain from the top to the bottom" (Matt. 27:51; Mark 15:38), to signify that the way into God's presence was now opened to all believers, through the blood of Christ. From that day to the end of the world, Christ's disciples constitute "a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5; Rom. 12:1; Heb. 13:15); and he who presumes to thrust himself in between God and the sinner, as a mediating priest, treats with contempt the blood of Calvary, as if it were not a sufficient expiation for sin; nay, more, he affronts the great Intercessor himself, who ever stands at God's right hand in behalf of his people.

### III. THE PRIESTS AND LEVITES AS CLASSES.

21. We have seen (No. 2 above) that God took Aaron and his sons for the priestly office, giving them the tribe of Levi for their attendants. Thus an entire tribe was set apart for God's service; the Levites holding a nearer relation to God than the other tribes, the priests than the Levites, and the high priest than the subordinate priests. The Levites alone could minister to the priests, but were themselves forbidden to exercise any priestly function. None but the priests could enter the sanctuary, and the high priest alone had access to the holy of holies.

22. The sacredness of the *priestly office* was indicated by the regulations pertaining to it. The priests manifestly ministered without shoes (compare Exod 3:5; Josh. 5:15), and before en-

tering the sanctuary they were required to wash their hands and feet. Exod. 30:17-21. During the time of their ministrations they were forbidden to drink wine or strong drink. Lev. 10:9. The common priests were not allowed to defile themselves by contact with a dead body, except in the case of near relatives, or to disfigure their persons by any signs of mourning. Lev. 21:1-6. The high priest was prohibited absolutely from defiling himself, even for his father or mother; and if the daughter of a priest played the harlot she was to be burned with fire. Lev. 21:9-12. The common priests were forbidden to marry a harlot or a divorced woman, and the high priest even a widow. Lev. 21:7, 13-15. The priests, moreover, who came nigh to offer the offerings of the Lord made by fire were to be without personal blemish. Lev. 21:17-23.

The reader may see a good summary of the duties of the common priests in Smith's Bible Dictionary, Art., Priests. They watched over the fire on the altar of burnt-offering, fed and trimmed the golden lamp, attended to the showbread, offered the morning and evening sacrifices and oblations, and did the priest's office for any private worshipper. The ordeal in the case of a woman suspected of adultery was in their hands (Numb., chap. 5); lepers submitted themselves to their inspection, and they offered the gifts for their purification (Lev., chaps. 13, 14); and, in general, all cases of uncleanness that required legal purification came under their office. Their special duties during the journeys of the Israelites in the wilderness have already been considered. Chap. 28, No. 16. They were charged, moreover, to instruct the people in the ordinances of the Mosaic law, and thus to maintain the worship of God in its purity. Lev. 10; 11; Deut. 24:8; Mal. 2:7.

David distributed the priests into *twenty-four courses*, who did service in regular order at the sanctuary. 1 Chron., chap. 24.

23. The duties of the *Levites* in the wilderness were minutely specified. See above, Chap. 28, No. 15, seq. Their service required the full vigor of manhood; hence the direction (Numb. 4:23): "From thirty years old and upward until fifty years old shalt thou number them" (for active service); "all that enter in to perform the service, to do the work of the tent of the congregation." In Numb. 8:24, twenty and five years is specified as the time of their entering upon active service. The explanation

given by Keil (on Numb. 8 : 24) is the following: The rule for twenty-five years and upward to fifty years was general and valid for all time; that from thirty years to fifty had reference to the transportation of the tabernacle and its furniture, a service which required the full strength of a man. After fifty years they were discharged from active service, but ministered to their brethren in the tent of the tabernacle to keep the charge (Numb. 8 : 26); that is, they had a general superintendence there. The result of the numbering of the Levites in the wilderness (Numb., chap. 4) gave for the Kohathites from thirty years old to fifty, 2,750 persons; for the Gershonites, 2,630; for the Merarites, 3,200.

After the settlement of the Israelites in the land of Canaan, the notices of the place occupied by the Levites, and the services performed by them during the time of the Judges are very scanty. We only learn from the irregular transaction recorded in the seventeenth chapter of the book of Judges, that a special sanctity attached to their persons in the eyes of the common people; for when Micah has consecrated a Levite as his priest, he says: "Now I know that the Lord will do me good, seeing I have a Levite to my priest." But under David a complete reorganization of the Levites was made. He numbered them (according to 1 Chron. 23 : 3, "from the age of thirty years and upward," according to ver. 27 of the same chapter, "from twenty years old and above"), divided them into courses, and assigned to them their offices, according to the original idea of the Mosaic constitution.

The offices of the Levites are, under this organization, clearly given in two passages. The first is 1 Chron. 23 : 4, 5, where we are told that of the 38,000 Levites, 24,000 were to preside over the work of the house of the Lord, 6,000 were judges and officers, 4,000 porters, and 4,000 singers and players on instruments. The office of judging fell very naturally to the Levites, and the example of David was imitated by his successors on the throne. 2 Chron. 19 : 8. The other passage is 1 Chron. 23 : 28-32, where the various services connected with the sanctuary are specified in detail—the service of the Lord's house in the courts and in the chambers, the purifying of all holy things, the preparation of the flour for the various oblations, the keeping of the holy measures of all kinds, the morn-



ing and evening service of song in the sanctuary, all the offering of burnt-offerings for the stated seasons, etc. The Levites did not usurp the functions of the priests in offering sacrifices; but they waited upon them, procured the victims for the public sacrifices, slew them, flayed them, and rendered whatever other services the officiating priests needed.

From the nature of their office it devolved upon the Levites to see that the Mosaic institutions were maintained in their purity; but we do not find them acting as formal teachers of the people till a later period. Jehoshaphat sent with his princes Levites to instruct the people in the law; "And they taught in Judah, and had the book of the law of the Lord with them, and went about through all the cities of Judah, and taught the people." 2 Chron. 17:9. We see them performing the same spiritual work under Hezekiah (2 Chron. 30:22) and Josiah (2 Chron. 35:3). They assisted Jehoiada the high priest in dethroning Athaliah (2 Chron., chap. 23), and were also employed, in connection with the priests, to cleanse the sanctuary which Ahaz had polluted (2 Chron. 29:15, 16), and repeated mention is made of their service as singers and players on instruments (2 Chron. 29:25-30; 35:15; Neh. 9:5).

24. The tribe of Levi received no inheritance with the other tribes in the land of Canaan. It was necessary, therefore, that an *adequate provision* should be made for their maintenance. This was included in the declaration: "Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God hath promised him" (Deut. 10:9), which is several times repeated for substance (Numb. 18:20, 24; Deut. 18:1, 2; Ezek. 44:28); for when God gives an inheritance to his servants, it meets all their wants, temporal as well as spiritual. Accordingly, God ordained that the other tribes should give the *tenth part* or *tithe* of all the increase of their fields and of their flocks and herds: "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tent of the congregation." Numb. 18:21. The Levites, in turn, were commanded to give a *tenth of this tenth* for the maintenance of the priests (vers. 26-32). The priests had, moreover, as we have seen, the skin of the burnt-offerings, a portion of the sin-offerings (except in certain prescribed cases), and of the peace-offerings, and all the unbloody oblations of the people, after a memorial of them, with all the frankincense, had been burned upon the altar.

All the tithes of the land might be redeemed by adding a fifth part of their value. Lev. 27:30, 31. The tithes of the flocks and herds could neither be redeemed nor exchanged. Whoever attempted an exchange lost both the animals. Lev. 27:32, 33. Animals were tithed by being passed under the rod; that is, they passed out of an enclosure, one by one, and every tenth animal was designated—according to the rabbins, marked with a rod dipped in vermilion.

25. The tithes that have been considered, commonly called *first tithes*, were given for the maintenance of the priests and Levites. Besides these there was a *second tithe*, applied to festal purposes. For two successive years this tithe was to be carried to the sanctuary (or its value in money), like the other consecrated offerings, with the direction: "thou must eat them" (the tithes, firstlings of the herd and flock, votive and free-will offerings) "before the Lord thy God, in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates." Deut. 12:18. Every third year this same second tithe (not probably a *third* tithe, as some have supposed) was to be eaten at home within the gates of the several cities and towns; "and the Levite," it is added, "because he hath no part nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat, and be satisfied; that the Lord thy God may bless thee in all the work of thy hand which thou doest." Deut. 14:28, 29. It is probable that the seventh Sabbatical year, in which agriculture was intermitted, was left out of the account in this arrangement for the second tithes.

The practice of giving tithes was very ancient (Gen. 14:20; 28:22), and existed among other nations as well as the Hebrews. See the references in Smith's Bible Dict., Art., Tithe. The *spirit* of the Mosaic law is recognized in the New Testament (1 Cor., chap. 9); and its *form* also will be found good, in all ordinary cases, as a *freewill offering*.

26. Besides the tithes that have been considered, there were other sources of maintenance. All the *firstborn* of men and animals were consecrated to God. The firstborn of man was to be

redeemed, according to the estimation of the priest, for a sum not exceeding five shekels, the avails going to the priests. Exod. 13:13; Numb. 18:14-16. The firstborn of unclean animals might also be redeemed by the substitution of a lamb in their stead, or by the payment of their value as estimated by the priest, in which case a fifth part was to be added to it. If not redeemed, they were to be destroyed. The firstborn of clean animals were offered in sacrifice; and the designated parts having been burnt, the remainder went to the priests. Lev. 27:26; Numb. 18:17, 18. Devoted things will be considered in the chapter on vows and devoted things.

27. An offering of *firstfruits* was also required by the law. The public offerings of firstfruits will be noticed in connection with the feasts to which they belonged. Individuals were also bound to offer to the Lord the firstfruits of their land. The first of ripe fruits and liquors, and a cake of the first dough made from the new harvest are specified. Exod. 22:29; 23:19; 34:26; Lev. 2:14; Numb. 18:11-13; Deut. 26:1-11. The law included the firstfruits of fruit-trees, of the vine, of grain, oil, honey, wool, etc. These also were given to the priests.

For a summary of the revenues of the priests and Levites the reader is referred to the eighteenth chapter of the book of Numbers; and for the solemn profession which the Hebrew was required to make of his obedience to the law in connection with the presentation of the tithes, to the twenty-sixth chapter of the book of Deuteronomy.

28. As the Levites had no territorial possessions, *forty-eight cities* were assigned to them by lot out of the inheritance of the other tribes, with ample suburbs for their cattle. Numb., chap. 35; Josh., chap. 21. Of the above-named forty-eight cities, the priestly order had thirteen, all in the tribes of Judah, Simeon, and Benjamin; and six of them were also cities of refuge, three on either side of the Jordan. By this arrangement the Levites were distributed throughout the whole Hebrew commonwealth, and thus enabled, if faithful to their office, to exert the widest influence for the maintenance of the Mosaic institutions in their purity.



## CHAPTER XXX.

## THE DISTINCTIONS OF CLEAN AND UNCLEAN.

1. THE *distinctions of clean and unclean* entered very deeply into the life of the Hebrews, continually meeting them in their public as well as in their private and social relations. The ultimate end of these distinctions was moral and religious. By teaching the covenant people to "put difference between holy and unholy, and between unclean and clean" (Lev. 10:10) in the lower sphere of physical life, God prepared the way for transferring the idea of "holy and unholy," "unclean and clean," to the higher sphere of spiritual life. Between the outward and the inward there is a natural and close connection, a constant action and reaction. All the terms for expressing inward moral purity or defilement are drawn from the outward material world. "Purge me with hyssop," says the psalmist, "and I shall be clean; wash me, and I shall be whiter than snow;" "create in me a clean heart, O God; and renew a right spirit within me." "Then will I sprinkle clean water upon you," says God by the prophet, "and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you." The philosophy of the relation is given in a very striking way by Moffat (Southern Africa, chap. 29): "It would appear a strange anomaly to see a Christian professor lying at full length on the ground, covered with filth and dirt, and in a state of comparative nudity, talking about Christian diligence, circumspection, purification and white robes." It is true that the culture of physical purity, like every other good thing, may be perverted, as in the case of the ancient Pharisees, who strained their liquor to avoid the contamination of an unclean insect, but could swallow a camel in the shape of "extortion and excess." The same perversion is strikingly manifested in the Hindu distinctions of caste. Nevertheless, it re-

mains true that the natural tendency of inward purity is to outward cleanliness, and that the reverse also holds good.

### I. DISTINCTIONS OF CLEAN AND UNCLEAN IN RESPECT TO FOOD.

2. These are given, with many specifications, in the eleventh chapter of Leviticus and the fourteenth of Deuteronomy. For the *larger animals* the rule was very simple: "Whatsoever parteth the hoof and is cloven-footed" (that is, as explained in Deut. 14: 6, "cleaveth the cleft into two parts"), "and cheweth the cud among the cattle, that shall ye eat." Here belong all animals of the ox kind, sheep, goats, deer, and antelopes—all of them exclusively herbivorous.

For the *fishes* (using the term in a comprehensive sense) the rule was: "Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat." "Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you."

The unclean *birds* are enumerated. Some of the Hebrew names are of difficult determination; but most, if not all of them, are birds of prey or such as feed on carrion, or they are marsh-fowls that obtain their food from the mud and slime. To this list the bat, as one of the mongrel "fowls that creep, going upon all fours," is added.

Of the *insects*, they were allowed to eat the different species of locusts and grasshoppers, "which have legs above their feet, to leap withal upon the earth."

Of "the creeping things that creep upon the earth"—small animals moving with a low creeping motion—a list of unclean animals is added (Lev. 11: 29, 30), including, among others, weasels, mice, and various species of lizards. It is afterwards added (vers. 41, 42): "Every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all four" (creeps upon all four) "or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat,

for they are an abomination." Hence we learn that all "creeping things that creep upon the earth," of which examples had been given before (vers. 29, 30), were unclean, as also serpents that go upon the belly.

3. The question now arises: Upon *what principle* were these distinctions made? According to some they were *dietetic*, looking simply to the health of the covenant people. Thus much must be admitted, that all the species allowed as clean furnished wholesome food, and that by these distinctions of the Mosaic law they were guarded against every hurtful article of animal diet. But we are not, for this reason, warranted to affirm that the principle of admission or exclusion was purely dietetic, or that the flesh of all the species forbidden as unclean, that of the camel, for example, is unwholesome. The abolition of the Mosaic distinctions upon the introduction of the Christian dispensation seems to imply that they rested rather on *typical* grounds—typical, but not necessarily *arbitrary*; for the wisdom of God might avail itself of the natural instincts and antipathies of the human family in respect to the animal kingdom, as well as of hereditary aversions having their foundation in education, to shadow forth what is unclean and abominable in the spiritual world; and this seems to have been the actual principle of procedure. The ruminant and cloven-footed animals allowed are all exclusively herbivorous, while the animals that feed on living prey or on carrion, to the flesh of which we have a natural aversion, are excluded; also animals that are both carnivorous and herbivorous, like the swine, so gross and filthy in its habits. The distinction among birds rests on the same general foundation. Among fishes (in the comprehensive Hebrew sense of the word, *all that move in the waters*) the species that have not fins and scales are snake-like or reptilian in their character, and to such animals we have a natural antipathy, as also to mice, lizards, and the like; though it is an antipathy that can be overcome by education. Finally, the prohibition may have rested, in some cases, on an aversion arising from ancestral usage and training. Nothing that was to the Hebrew mind unclean was to be eaten. They



were to keep themselves holy in respect to their food: "Ye shall not make yourselves abominable with any creeping thing that creepeth; and ye shall not defile yourselves with them, so as to be made unclean by them. For I am Jehovah your God: ye shall, therefore, sanctify yourselves and be holy; for I am holy." And this holiness in the sphere of food typified the holiness of heart and life that Jehovah required of them.

The dead bodies of unclean animals defiled everything which came in contact with them—not only the persons of men, but vessels, raiment, skins, sacks, food, and drink, making necessary either their purification or their destruction, as we shall see hereafter.

## II. UNCLEANNESS FROM CONDITIONS OF THE BODY.

4. The scriptural view of disease, and all the weaknesses incident to man's mortal state, is deep and fundamental. It traces them all to *sin* as their ultimate source. Not all maladies, however, produced ceremonial uncleanness. Here, also, as in the distinctions of food, men's natural instincts were followed. All diseases that produced corruption in the body, or running sores, or a flow of blood, made the sufferer unclean; and the culmination of uncleanness was in death.

5. *Leprosy*, as a corruption of the living body manifesting itself on its surface and tending towards death (Chap. 20, No. 21), is an image of the corruption and death which sin brings to the soul; and is regarded in Scripture as emphatically the unclean disease. The priests were the judges concerning both the presence and the removal of leprosy. The prescription of the law concerning him who has been pronounced a leper is: "And the leper in whom the plague is, his clothes shall be rent, and his head shall be bare, and he shall cover his upper lip" (as a sign of mourning, Micah 3:7; Ezek. 24:17, 22), "and shall cry" (to passers by, that they may avoid defilement by touching him), "Unclean, unclean! All the days wherein the plague shall be in him he shall be unclean: he is unclean; he shall dwell by him-

self; without the camp shall his habitation be." These rules mark him as an unclean person under the frown of God.

The so-called leprosy in houses and garments (Lev. 13 : 47-59; 14 : 33-53) was a species of decay, which made them unclean in the view of the Mosaic law, and necessitated their purification whenever the plague could be arrested, and their destruction in all other cases.

Other sources of uncleanness, from issues, the flow of blood, etc., are mentioned in the fifteenth chapter of Leviticus. These defiled not only the persons in whose bodies they had their seat, but every person or thing with which they came in contact. Uncleanness from childbirth had two stages, both of which, with the requisite purifications, are specified in the twelfth chapter of Leviticus.

6. The culmination of uncleanness was in *death*—the curse denounced upon man for sin, and the emblem chosen by the Holy Ghost to represent the state of perdition into which sin brings the soul. The flesh of clean animals slain for food remained clean as long as it was in a sound condition; but natural death made the carcasses of clean beasts, as well as of unclean, impure and abominable. Lev. 11 : 39, 40. For the same reason the human corpse was unclean, and defiled all who touched it. Numb. 19 : 11, seq.

### III. PURIFICATIONS FROM UNCLEANNESS.

7. The rites of purification varied in different cases, according to the nature of the defilement. In the *less important cases*—uncleanness arising from contact with the carcass of a dead animal (Lev. 11 : 24, 25, 28, 31, 39), from eating of the flesh of a clean animal that had died a natural death (Lev. 11 : 40), from entering an infected house (Lev. 14 : 46, 47), from touching the bed of an unclean person (Lev. 15 : 5, seq.), and from various other causes that need not be specified—the defiled person was required to wash himself and his clothes, and was unclean until the evening. Raiment, skins, and sacks defiled in the same way must be washed, and remain unclean until the evening. So also

vessels of household furniture, unless they were made of earth; in which case they were to be broken. Lev. 11 : 32, seq.

8. For *purification after childbirth* (Lev. 12 : 6-8) the mother brought a lamb of the first year for a burnt-offering, and a turtle dove or a young pigeon for a sin-offering: or, in the case of poverty, "a pair of turtle doves or two young pigeons" (the very offering presented after the Saviour's birth, Luke 2 : 24). The latter offering was also prescribed in another case. Lev. 15 : 28, seq.

9. For uncleanness arising from the *touch of a human corpse*, or a bone of a man, or a grave, purification was made by the *water of uncleanness* (Eng. version, *water of separation*), for the preparation of which directions are given in the nineteenth chapter of the book of Numbers. A red heifer without blemish, and that had never borne the yoke, was to be taken by the high priest without the camp, slain, and her blood sprinkled seven times towards the front of the tabernacle. Then her entire body was to be burned, along with cedar wood, hyssop, and scarlet, and the ashes gathered and laid up without the camp for future use. As the ashes were typically laden with the uncleanness arising from the touch of dead persons or their bones or graves (in the sense that the uncleanness was to be transferred to them), the priest, the man who burned the heifer, and he who gathered up the ashes, were all rendered ceremonially unclean; and were required each to wash his clothes, and to be unclean until the evening. "It might seem strange," says Bush (on Numb. 19 : 7), "that the same thing should pollute those that were clean, and yet purify those that were unclean. But in fact all the sacrifices that were offered for sin were looked upon as unclean, for the reason that the sins of men were putatively laid upon them, as our sins were upon Christ, who is therefore said to be 'made sin for us.'" In confirmation of this view we refer to the fact that both the man who, on the great day of atonement, conducted the scapegoat into the wilderness, typically laden with the sins of the congregation, and he who burned the sin-offerings without the camp, were required to wash their clothes, bathe their flesh



in water, and afterwards come into the camp. Lev. 16:26, 27. For purification with the abovementioned ashes a clean person took some of them, mingled them with living water, and sprinkled with a bunch of hyssop the defiled person, tent, or vessel on the first, third, and seventh days. On the seventh day the defiled person washed his clothes and his person, and was clean when the evening arrived.

10. The rites of purification in the case of a person recovered from the plague of leprosy were the most numerous. No directions are given for the use of remedies to remove this malady. It is regarded as a visitation from God, incurable by human means. Numb. 12:10, seq.; 2 Kings 5:27; 15:5; 2 Chron. 26:19-21. At the same time it is assumed that it may be removed; and in this case minute directions are given (Lev., chap. 14) for the purification of the man whose leprosy has been healed.

The ceremonies connected with the cleansing of the leper were unique, and had two distinct stages; the first removing his uncleanness and restoring him to the camp, but without permission to leave his tent, the second conferring upon him all the privileges of other Israelites. The transactions of the first stage were of necessity without the camp. The priest took two living birds, with cedar wood, scarlet, and hyssop; slew one bird over an earthen vessel containing living water—water from a fountain or running stream—thus producing a mixture of blood and water; dipped the living bird with the other articles in this mixture; sprinkled the late leper with the blood and water seven times; pronounced him clean, and let the living bird loose into the open field. The man then returned to his tent, after washing his garments and his body, and shaving off all his hair, that he might thus remove all vestiges of his late defilement. Expositors differ as to the meaning of these very peculiar rites. But beyond doubt the blood and water denote *expiation* and *purification*. With these the late leper is cleansed by a seven-fold sprinkling. The living bird, first dipped in the mixture of blood and water, and then set free, is probably a symbolic representation of the leper himself, cleansed by blood and water, and thus released alike from defilement and constraint.

After a week's interval the second stage of purification began. The ceremony of washing the clothes and body and shaving off every particle of hair was repeated. The man who had been healed then brought two he-lambs, the one for a trespass-offering, the other for a sin-offering, and also one ewe-lamb for a burnt-offering, with an accompanying oblation of

fine flour and oil, each of which was sacrificed in order. The blood of the trespass-offering, which was first slain, was applied by the priest to the right ear of the man to be cleansed, to the thumb of his right hand, and to the great toe of his right foot. See above, Chap. 29, No. 12. He then poured some of the oil into the palm of his left hand, sprinkled of it seven times before the Lord, and then applied it to the extremities of the late leper, as he had done the blood. This signified that with purification from the defilement of leprosy he received afresh the gift of Divine grace, of which oil was the symbol. The poor man was allowed to bring one lamb for a trespass-offering, and two turtle doves or two young pigeons. The nature and multiplicity of these rites shadowed forth the depth and universality of the defilement of leprosy—the best type which the physical world furnishes of sin with its all-pervading and corrupting power, of which the subject can truly say :

“No outward forms can make me clean ;  
The leprosy lies deep within.

“No bleeding bird, nor bleeding beast,  
Nor hyssop branch, nor sprinkling priest,  
Nor running brook, nor flood, nor sea,  
Can wash the dismal stain away.

“Jesus, my God, thy blood alone  
Hath power sufficient to atone:  
Thy blood can make me white as snow ;  
No Jewish types can cleanse me so.”

11. We bring this subject to a close by a brief reference to the expiation required in the case of a murder by an unknown person. Deut. 21 : 1–9. When a man was found slain in the field, and the murderer was not known, it was directed that the elders and judges should measure from the body to the neighboring cities ; and the nearest city was required to clear itself before God of the guilt of shedding blood. The elders of that city were to take a heifer that had never borne the yoke, bring her down to a valley of flowing water (where water constantly runs, as the original Hebrew signifies), which was neither tilled nor sown, to break her neck there in the valley, and wash their hands over her with a solemn appeal to God of their innocence and ignorance of the guilty person, and a prayer that God would not lay to their charge innocent blood.

## CHAPTER XXXI.

## SACRED SEASONS OF THE JEHEBREWS.

## I. SABBATHS, SABBATICAL YEARS, AND NEW MOONS.

1. THE words of Moses concerning the institution of the Sabbath are these: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created to make." Gen. 2:3. The *ground* for the institution of the Sabbath existed from the creation of the world, and the fair interpretation of the passage teaches us that the institution itself was given from the beginning—given in its essential form as a day of *holy rest*, the appointment of *one day in seven* having reference to the manner of creation. This view is confirmed by the occurrence of the period of seven days in the very concise history of the world before Moses. Gen. 7:4, 10; 8:10, 12. Such a period must, indeed, have existed to give rise to the term *week*. Gen. 29:27, 28. It is further confirmed by the manner in which the Sabbath-day is mentioned in the decalogue: "Remember the Sabbath-day to keep it holy," which assumes that the Israelites are already familiar with its existence as a day holy to the Lord.

2. In the institution of the Sabbath God claimed all time as his own. As the sovereign Lord of time he gave to men six days to labor and do all their work, reserving the seventh day as holy to himself, making it, at the same time, commemorative of the work of creation. So long as we keep this idea of the Sabbath, that it is a day of *holy rest* from our worldly employments, that we may give ourselves more immediately to God's service, we have a true Sabbath. But when we substitute for this the idea of a day of merely secular rest, the Sabbath perishes in its very essence, and with it the hold of the institutions of religion upon the masses of the people.



3. We are to distinguish between the *Sabbath itself in its essence*, as it existed from the beginning, and the ordinances *engrafted upon it* by the Mosaic law—the sacrifice of two lambs every Sabbath morning and evening instead of one, the prohibition to kindle a fire (Exod. 35 : 3), etc. These laws were local and temporary. The spirit of them alone remains, that we should esteem the Lord's Sabbath as honorable, and devote it, as far as practicable, to spiritual duties. We are also to distinguish between the essence of the Sabbath—one day of holy rest in seven—and the *change of the day* from the seventh to the first, to commemorate our Lord's resurrection, which completed the work of redemption, a change which can be shown to have been made in apostolic times.

4. The Mosaic law prescribed also a *Sabbath of years*, one year in seven during which no debts could be exacted, and the husbandman was required to rest from the labor of tilling the soil, while its spontaneous products belonged to the poor. Exod. 23 : 10, 11 ; Lev. 25 : 1-7 ; Deut. 15 : 1, 2. In this institution God claimed not only all time as his own, but all the labor of man with its products ; allowing the covenant people through the period of six years to appropriate to themselves, under the restrictions of the law, the produce of the soil, but giving it the seventh year to the indigent as a common possession. See further in Chap. 14, No. 2.

5. Then followed the great *Sabbath of sabbatical years*, called the *year of jubilee*, when God further asserted his sovereign dominion over the soil itself and all the relations of life ; restoring to every poor Hebrew his possessions, and letting servants go free. The particular enactments connected with the sabbatical year and the year of jubilee have been already considered. Chap. 14, No. 2. They are noticed here simply in their religious aspect. "The earth is the Lord's and the fulness thereof ; the world, and they that dwell therein"—this is the lesson which they practically inculcated upon the covenant people, and through them upon us.

The word *Sabbath* (Heb., *shabbath*) signifies *rest, day of rest*. Hence it is sometimes used in a more general sense of days or periods of time when the covenant people were required to rest from labor. Thus it is applied to the great day of atonement; “from even unto even shall ye celebrate your Sabbath” (Lev. 23 : 32); and the sabbatical year is called “a Sabbath to Jehovah” (Lev. 25 : 2, 4); “the Sabbath of the land” (ver. 6), and a “Sabbath of years” (ver. 8). The Hebrew word *shabbathôn*, *rest, day of rest*, never signifies of itself the Sabbath-day; but is used in connection with the word *sabbath* for the Sabbath-day (Exod. 16 : 23 ; 31 : 15 ; 35 : 2 ; Lev. 23 : 3), for the sabbatical year (Lev. 25 : 4), and for the great day of atonement (Lev. 16 : 31).

6. It was commanded that on the *new moons*, in addition to the daily sacrifices, two bullocks, a ram, and seven sheep of a year old should be offered to God as a burnt-offering, along with a meal-offering and libation; also one kid of the goats for a sin-offering. Numb. 28 : 11–14. Thus God claimed a proprietorship in the months, as well as in the days and years.

The blowing with trumpets on the days of the new moon, to which the psalmist alludes (Psa. 81 : 3), was not peculiar to these occasions, as we learn from the words of the law (Numb. 10 : 1–10); where, in addition to the use of the silver trumpets for convening the congregation, the priests are directed to blow with the trumpets when the people encounter the enemy in war, in the days of their festivals and new moons, and over their burnt-offerings and peace-offerings—in all these special cases as a memorial to bring themselves into remembrance before God, that whether in prosperity or adversity they may have his presence and blessing.

## II. THE ORIGINAL NATIONAL FESTIVALS.

7. The *original national festivals* established by the Mosaic law were three in number: “Three times in the year all thy males shall appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.” Deut. 16 : 16, 17. The same three festivals are elsewhere prescribed. Exod. 23 : 14–17; 34 : 18, 22, 23; Lev., chap. 23. Other festivals were added in later times. The

salutary influence of these feasts in fostering the spirit of national unity has already been considered. Chap. 22, No. 13. We now look at them in their religious character.

8. The first of the great national festivals was the *passover* (Hebrew, *pesah*, of which the Greek form is *pascha*), so called because when the Lord smote the firstborn of Egypt he *passed over* the houses of the Israelites, on whose door-posts and lintels the blood of the paschal lamb had been sprinkled, and did not destroy their firstborn. Exod. 12:13, 23-27. With this was connected a *feast of unleavened bread* of seven days' continuance. Exod. 12:15; 13:6, 7; 23:15; etc. Hence the passover itself is included in the term, *feast of unleavened bread*. Exod. 23:15; 34:18; Deut. 16:16; etc.

9. The festival of the passover was established in immediate connection with the deliverance of the Israelites from the bondage of Egypt, and was a commemoration of that great event. The ordinances for its first celebration are given at length in the twelfth chapter of the book of Exodus. On the tenth day of the month Nisan, the first month of the year, each household (or two neighboring households when small) took a male lamb or goat of the first year without blemish, and kept it till the fourteenth day of the same month at evening; when they were directed to slay it, sprinkle its blood on the two side-posts and lintel of their doors. It was then to be eaten roasted whole with fire, with unleavened bread and bitter herbs, and a bone of it was not to be broken. The further direction was: "Ye shall let nothing remain of it until the morning: and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is the Lord's passover" (vers. 10, 11). In future years several modifications were made in the manner of celebration. The directions in ver. 11 related obviously to that particular occasion alone. After the erection of the tabernacle the paschal lamb was slain at the sanctuary (Deut. 16:6), and its blood, which at the institution of the festival was sprinkled on the side-posts and lintel of the



doors to defend them against the entrance of the destroying angel, was sprinkled by the priests at the altar (2 Chron. 30 : 16 ; 35 : 11). The other ordinances—the roasting with fire, the eating with unleavened bread and bitter herbs, the injunctions to break no bone, and leave none of the flesh till the morning—remained valid for all time.

All circumcised males, if clean, were allowed to eat the passover ; but not foreigners or hired servants. Exod. 12 : 43-45. If ceremonial defilement prevented any circumcised persons from observing the festival at the regular time, they were required to celebrate it on the fourteenth day of the second month. Numb. 9 : 6, seq. The irregularity of Hezekiah's passover consisted in the fact that some ate who were not ceremonially pure. 2 Chron. 30 : 17-20. According to the Rabbins women were allowed but not required to eat the passover ; and that they did partake of it is implied in the words of Josephus. Jewish War, 6. 9. 3, end.

10. The *feast of unleavened bread*, which included in itself the paschal sacrifice, lasted seven days ; the first and seventh of these being days of holy convocation, in which no manner of servile work was allowed. On each of these seven days, moreover, the priests offered, in addition to the daily burnt-offerings, two young bullocks, one ram, and seven lambs, for a burnt-offering, with an accompanying oblation of flour mingled with oil ; and one goat for a sin-offering. Exod. 12 : 15-20 ; 13 : 6, 7 ; 23 : 15 ; 34 : 18 ; Lev. 23 : 5-8 ; Numb. 28 : 16-25 ; Deut. 16 : 3-8. That it was customary to connect voluntary peace-offerings with the feast of unleavened bread may be inferred from 2 Chron. 35 : 13, where the holy offerings, sod in pots, caldrons, and pans, and divided among the people, must be understood to have been peace-offerings.

11. The *sacrificial character* of the passover appears in the original sprinkling of the blood on the door-posts and lintels, and in the subsequent requirement that it should be slain at the sanctuary, and its blood sprinkled at the altar. In this respect it approached very nearly to the character of a peace-offering.

The feast was both *commemorative* and *typical*. It was a joyous festival commemorative of the deliverance of the Israelites from Egyptian bondage. But this deliverance typified the higher redemption of God's people from the bondage of sin; and thus the paschal lamb typified Christ, through whose blood that redemption is effected. As the blood of the paschal lamb protected those on whose doors it was sprinkled from the destroyer of the first-born, so does the blood of Christ protect all who through faith receive its expiatory power from the wrath to come. As the Israelites feasted joyfully on the paschal lamb, so does the church of God feed by faith on "the Lamb of God who taketh away the sin of the world." The New Testament distinctly recognizes the typical character of the passover. In noticing the fact that our Saviour's legs were not broken, the evangelist John adds the remark: "These things were done that the Scripture should be fulfilled, A bone of him shall not be broken" (John 19 : 36); and the apostle Paul says: "Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 5 : 7, 8).

The use of *unleavened bread* in the feast of the passover had beyond doubt the significance ascribed to it by the apostle. 1 Cor. 5 : 8. It represented the sincerity and truth required by the new relation into which the people now entered with God, of which the passover festival was a sign and a seal, leaven being in the natural world the principle of corruption, and thus the symbol of sin in the moral world. Some have supposed that the peculiar prominence given to the requirement in this particular case was commemorative of the haste with which the Israelites left the land of their bondage, which prevented the regular preparation of bread (Exod. 12 : 39); but this is doubtful. The *bitter herbs* (which abound in Egypt) seem to have been commemorative of the hard bondage to which they had been subjected. *Roasting with fire* seems to have been enjoined as the purest, and, therefore, the most appropriate mode of preparing the paschal lamb for food; since thus it was preserved from all waste and all admixture with a foreign substance. The direction that no bone should be broken represented the unity of God's people, which has its centre in Christ's person. His natural body represented mystically his spiritual person, which includes in itself all believers as members. John 15 : 1-7;

17 : 23 ; 1 John 3 : 24 ; Rom. 12 : 5 ; 1 Cor. 12 : 12, seq. It might be pierced, but not mangled by the breaking of its bones.

12. On the second day of the passover a *sheaf* of the first-fruits of the harvest was presented before the Lord, with a lamb for a burnt-offering, and an accompanying meal-offering and drink-offering. Lev. 23 : 9-14. This was the legal introduction to the harvest of that year, and before its presentation the people were not allowed to eat of anything pertaining to it. The sheaf was of barley, as being the grain first ripe (Josephus, *Antiq.*, 3. 10. 5) ; and by this rite alone was the passover specially connected with the season of the year.

13. The Jews of later times observed the festival of the passover with great scrupulosity ; carefully searching every corner of their houses for any fragment of leavened bread the evening before the fourteenth of Nisan ; roasting the lamb whole in an oven made of earthenware, so arranged on a spit that it should not touch the oven at any point ; eating it with bitter herbs ; etc. They used a sauce into which they dipped the flesh, bread, and bitter herbs ; and this is the *sop* of which the evangelist John speaks. Chap. 13 : 26. The rabbins also enjoined that there should never be less than four cups of wine. All these and many more particulars are given in the treatise of the Talmud called *Pesahim*. The reader will find them stated at length in the Bible dictionaries of Smith and Kitto.

14. The passover was, as we have seen (No. 11, above), pre-eminently a type of Christ and his redemption, received by feeding upon him through faith. He, therefore, connected immediately with it the institution of the *Lord's supper* ; using the unleavened bread of the passover to represent his flesh, and one of the cups of wine to represent his blood—both given for the life of the world. Thus the passover, which had for so many ages *foreshadowed* his sacrifice for the sin of the world, gave place to the Christian ordinance which *commemorates* that great event.

15. The second of the great national festivals was that known to us by the name of the feast of *Pentecost*. In the law of Moses



it is called "the *feast of the harvest*, the first-fruits of thy labors" (Exod. 23 : 16), for a reason that will presently appear; also the *feast of weeks*; that is, the feast celebrated the day after the completion of seven weeks from the second day of the passover, when the sheaf of the first-fruits of the harvest was presented before the Lord (Lev. 23 : 15, seq.); in other words, the feast occurring *fifty days* after the second day of the passover. Hence its later Hebrew name, *day of fifty*, which becomes in Greek, *day of the Pentecost* (Greek, *pentecoste*, *fifty*). See Exod. 23 : 16; Lev. 23 : 15-21; Numb. 28 : 26-31; Deut. 16 : 9-12.

16. The day of Pentecost was properly the celebration of the close of the harvest of wheat and barley. As a sheaf of the ripening harvest had been presented at the sanctuary on the second day of the passover, as an acknowledgment that it was God's gift, and as such belonged to him, so now *two wave-loaves* of fine flour, made from the gathered harvest and baked with leaven, were presented before Jehovah. This was the distinguishing rite of the feast. The loaves were made with leaven because they were not intended for the altar, but were a thanksgiving offering for God's bounty in furnishing food for his people. At the same time the priests were commanded to offer seven lambs of the first year, one bullock, and two rams, as a burnt-offering, with the customary meat and drink offerings; also one kid of the goats for a sin-offering, and two lambs of the first year as a peace-offering. On the same day was a holy convocation, and all servile labor was forbidden. Lev. 23 : 15-21. It was a joyous festival to the Lord, every one being enjoined to bring with him a freewill offering, according as God had blessed him, and to eat it at the sanctuary with his children, his servants, the Levite, the stranger, the fatherless, and the widow. Deut. 16 : 9-12.

17. The day of Pentecost coincided, according to later Jewish tradition, with the giving of the law on Sinai; but it must be acknowledged that this cannot be clearly made out from the sacred record (Exod. 19 : 1, seq.), nor is there any reference to such coincidence in the Old Testament. God, however, honored

the day in a preëminent manner by choosing it as the time for the gift of the Holy Spirit in his plenary influences, and thus for the inauguration of the Christian dispensation.

18. The third great national festival of the Hebrews began on the fifteenth day of the seventh month (*Tishri*, reckoned from the new moon of October), and lasted seven days, with a solemn assembly and sacrifices on the eighth day. See Exod. 23:16; Lev. 23:34-43; Deut. 16:13-15; Neh. 8:14-17; and especially Numb., chap. 29. This was at the close of the agricultural labors of the year, when not only the harvest of wheat and barley, but also the produce of the fruit-trees, vineyards, and olive-yards, had been gathered in—in the language of Scripture: “When thou hast gathered in thy labors out of the field.” Exod. 23:16. As a joyful recognition of God’s bounty to the husbandman it was called the *feast of ingathering*. As an historical commemoration of the sojourning of the Israelites in booths on their journey from Egypt to Canaan, it was called the *feast of tabernacles*, and in both these aspects it was a peculiarly joyous festival. Josephus, *Antiq.*, 8. 4. 1; 11. 5. 5.

19. The points to be noticed in the feast of tabernacles are the dwelling in booths, the numerous sacrifices with their meat-offerings and drink-offerings, and the solemn convocations.

(1.) The directions in respect to the *booths* are as follows (Lev. 23:40-43): “And ye shall take to yourselves on the first day the fruit of goodly trees” (see below), “branches of palm-trees, and the boughs of thick trees, and willows of the valley, and rejoice before Jehovah your God seven days. And ye shall celebrate it as a feast to Jehovah seven days in the year: it shall be a statute for ever for your generations; in the seventh month shall ye celebrate it. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt: I am Jehovah your God.”

The Rabbinites of later times interpreted the fortieth verse to mean that they should take literally the *fruit* of goodly trees (they understood *citrons*), and should make of the branches of the trees specified a sort of *thyrsus* called *lilab*, to be borne about in their hands with the fruit. See Josephus, *Antiq.*, 3. 10. 4; 13. 13. 5; and the references in Keil on Lev. 23:40, seq., and in Bähr, *Symbolik*, 4. 3. 3. But the Karaite Jews held correctly that the boughs here specified were to be used in the construction of booths; for such was the interpretation of the words by Nehemiah and his associates (chap. 8:15), who could not have been mistaken as to the usage of their forefathers. "The fruit of goodly trees" may mean literally fruit for the embellishment of the booths; or, the word "fruit" may be used in the general sense of *growth*, that is *branches*, as in our version; the fruit of goodly trees being a general statement put in apposition with what follows. So Keil and others.

(2.) The sacrifices and oblations, which were on a very magnificent scale, are all specified in order in the twenty-ninth chapter of the book of Numbers. In addition to the daily sacrifices and oblations, there were to be offered on the first day, as a burnt-offering, thirteen young bullocks, two rams, and fourteen lambs, with the accompanying meal-offering and drink-offering; also one kid of the goats for a sin-offering. The same offerings were prescribed for the six following days, except that the number of bullocks was to be diminished by one each day. On the eighth day, after the termination of the proper feast of tabernacles, they offered, as a burnt-offering, one bullock, one ram, and seven lambs, with the accompanying meal-offering and drink-offering, and one goat for a sin-offering.

(3.) The first and eighth days were observed as holy convocations, in which no servile work was to be performed by Jews or any in their households.

There were some rites observed by the later Jews which are not prescribed in the Pentateuch. Among these was the drawing of water every morning by the priests during the continuance of the feast (whether on the *eighth* day is doubtful), and pouring it out on the altar together with wine, while the *Hallel* (Psa. 113-118) was sung. It is commonly supposed that our Saviour alluded to this rite when he stood and cried "in the last day, that great day of the feast," which was certainly the eighth day: "If any man thirst let him come unto me and drink."



20. Thus the year of agricultural labor ended (they began their ploughing and sowing for the ensuing year after the fall of the autumnal rains, Chap. 7, Nos. 2-4) with a double recognition of God's wonderful dealings in the past, and his bounty in the present.

The seventh month was preëminently the month of solemn convocations. On the first day was a holy convocation with the blowing of trumpets, and the prescribed burnt-offerings and sin-offering: on the tenth was the great day of atonement (Chap. 29, No. 19. 5): and two such days were connected with the feast of tabernacles—each of them a *sabbatical day* (see above, No. 5) on which no servile labor might be performed.

### III. LATER JEWISH FESTIVALS.

21. The *feast of Purim* (that is, *lots*, Esther 9:24, 26) was ordained by Mordecai to be kept on the fourteenth and fifteenth days of the twelfth month, called Adar, in commemoration of the deliverance of the Jews from the machinations of Haman. For the account of its establishment the reader is referred to the ninth chapter of the book of Esther. It became with the Jews of later ages a favorite festival, and so it continues to the present time. The roll of the book of Esther is read over in the synagogue, and as often as the name of Haman occurs, the congregation make noisy demonstrations of abhorrence by stamping, clapping the hands, etc. When the synagogue services are over they give themselves up very freely to festivities.

22. The *feast of dedication* was held in commemoration of the purification of the temple after it had been profaned by Antiochus Epiphanes. The profanation took place 167, and the purification 164 years before Christ. The festival commenced on the twenty-fifth day of the ninth month, called *Kislev*, and lasted eight days, accompanied by many sacrifices. See 1 Macc. 4:52-59; 2 Macc. 10:1-8; Josephus, *Antiq.*, 12. 7. 6 and 7.

The month *Kislev* began with the new moon of December. Hence the feast of dedication fell in the depths of winter, as intimated by the evangelist (John 10:22, 23): "And it was the feast of dedication at Jerusalem, and it was winter. And Jesus walked in the temple, in Solomon's porch." He walked there in a sheltered place because of the wintry weather.

23. Besides the days of fasting connected with the Mosaic ritual (Lev. 16:29, 31; 23:27, 29, 32; Numb. 29:7), the Jews during and after the captivity had certain *anniversary fasts*, which are enumerated in the book of Zechariah.

We give these according to Jahn. Archæology, § 358. They were (1) the 17th day of the fourth month, in memory of the capture of Jerusalem (Jer. 52:6, 7; Zech. 8:19); (2) the 9th day of the fifth month, in memory of the burning of the temple (Zech. 7:3; 8:19 compared with Jer. 52:12, 13); (3) the 3d day of the seventh month, in memory of the murder of Gedaliah (Jer. 41:2, 3; Zech. 7:5; 8:19); (4) the 10th day of the tenth month, in memory of the commencement of the attack on Jerusalem (Jer. 52:4; Zech. 8:19).

## CHAPTER XXXII.

## VOWS AND DEVOTED THINGS.

1. THE devotion of persons or things as accursed and doomed to destruction was not allowed according to the arbitrary will of individuals or communities. The Canaanites were thus devoted by God himself. Numb. 33 : 50-56; Deut. 20 : 16-18. Special cases, in which both the accursed persons and all the possessions belonging to them were, by God's immediate direction, to be destroyed, or devoted to the uses of the sanctuary, are the case of Jericho (Josh. 6 : 17-19); of Achan (Josh. 7 : 24-26); of the Amalekites (Exod. 17 : 14; 1 Sam. 15 : 2, 3). Here belongs also the case recorded in Numb. 21 : 1-3, for king Arad and his people, as Canaanites, were included within the general curse (Heb., *herem*). In other cases the devotion to destruction was for the sin of idolatry, and took place after regular investigation. Deut., chap. 13. Jephthah's devotion of his daughter to death as a burnt-offering, in accordance with his interpretation of a previous vow (if that be the true meaning of the passage) was an act of blind superstition, not warranted by either the letter or the spirit of the Mosaic law.

2. *Affirmative vows* were a very ancient usage. The earliest example is recorded in the book of Genesis (chap. 28 : 20-22), where Jacob solemnly engaged, upon specified conditions, to give the tenth of all his substance to the Lord. Of the same character were the *votive sacrifices*. They were sacrifices offered to God in fulfilment of a vow made in time of trouble. To these there is frequent allusion in the Old Testament: "I will go into thy house with burnt-offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble" (Psa. 66 : 13, 14); "Thy vows are upon me, O God; I will render praises unto thee; for thou hast delivered my soul from death" (Psa. 56 : 12, 13).



Besides sacrifices, the Hebrews might devote to God by a solemn vow anything of which the right of possession was vested in themselves—their own persons or the persons of their children and bond-servants, their beasts clean and unclean, their houses and fields, etc. See Lev., chap. 27, where by making “a singular vow” (as our version renders) is meant separating something as consecrated to God by a vow. All persons thus devoted were to be redeemed according to a prescribed law of valuation (vers. 3–8); clean beasts thus devoted were to be offered in sacrifice (vers. 9, 10). Unclean beasts might be redeemed by adding a fifth part to their estimated value (vers. 11–13). The same law prevailed for houses and lands, the worth of the latter being determined by reference to the nearness or remoteness of the year of jubilee (vers. 14–25). Nothing that already belonged to Jehovah, as for example the firstlings of beasts and tithes, could be devoted to him by such a vow, nor any base gain. Deut. 23:18. No *devoted thing* (Heb., *herem*, the same word that is rendered *accursed thing*, Josh. 6:18; 7:1, 11) could be redeemed or sold, but, if it were a living thing, must be put to death (vers. 28, 29). Here we are undoubtedly to understand things devoted as accursed, like the persons and spoils of an idolatrous city. No. 1, above. We may not for a moment assume that the Israelites had the right thus to devote to death persons over whom they had control, as children or bond-servants, by their own arbitrary will. The cases were prescribed by the Mosaic law, and they were required to proceed in an orderly way upon satisfactory evidence.

3. The persons or things thus devoted to God are the *corban* (*offering, gift to God*) of the New Testament. In their original unperverted form, such affirmative vows were expressions of love and devotion to God. Although no man could give to God more than He required in the form of inward love, the command being: “Thou shalt love the Lord thy God with all thy heart,” he could make *freewill offerings* of outward possessions over and above those required by the Mosaic statutes; and these, if given in the spirit of humility and faith, were acceptable to God. But when

they degenerated into acts of self-righteousness, and were made at the expense of the duties which men owed to their parents and other persons dependent upon them, as in the case of the Pharisees (Mark 7:9-13), they became an abomination in the sight of God.

4. The Mosaic law neither enjoined nor encouraged vows, but it *regulated* them with great exactness. They were transactions with God, in which no levity or unfaithfulness was allowable. The cases in which vows were disallowed or permitted to stand as valid are fully described in the thirtieth chapter of the book of Numbers. When valid they must be faithfully kept. "When thou shalt vow a vow unto the Lord thy God, thou shalt not delay to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform according as thou hast vowed unto the Lord thy God, as a freewill offering which thou hast spoken with thy lips. Deut. 23:21-23. See also Eccl. 5:4-6.

5. Of *negative vows*, vows of abstinence, the most important class, for which alone rules were prescribed by the Mosaic law, was that of *Nazarite* vows. Samson (Judg. 13:2-7) and John the Baptist (Luke 1:15) were Nazarites from their birth by God's appointment. So also apparently Samuel by the vow of his mother. 1 Sam. 1:11. But the rules of the Mosaic law (Numb., chap. 6) have respect to the vow by which men or women made themselves Nazarites unto the Lord for a temporary period. During the continuance of this period the observance of three rules was strictly enjoined upon them: (1) They were to drink no wine or strong drink, and to abstain from every product of the vine in whatever form (vers. 3, 4); (2) they were to leave their hair unshorn (ver. 5); (3) they were not to defile themselves by the touch of any dead body, though it were one of their nearest kin. In case of an accidental defilement, all the past days of their separation as Nazarites were counted as nothing. They were to shave their head, undergo a prescribed purification of eight days, and begin the days of their separation anew.

When the days of his vow were fulfilled, the Nazarite offered a he-lamb of the first year as a burnt-offering, a ewe-lamb of the first year as a sin-offering, and a ram as a peace-offering, with prescribed unbloody oblations. An additional peculiar rite was that he should shave the hair of his head, "and put it in the fire which is under the sacrifice of peace-offerings," thus consecrating it to God (vers. 13-21).

That there were other particular vows of abstinence appears from the thirtieth chapter of the book of Numbers, where the *vow* (*nedher*) is affirmative, and the *bond* (*issâr*) is negative; namely, "an oath of a bond to afflict the soul" (ver. 13), probably by fasting and other forms of abstinence. But the Mosaic law gives no special rules respecting them. A notable example of the perversion of the principle contained in such vows occurs in the history of the apostle Paul. On one occasion more than forty Jews bound themselves with an oath that they would neither eat nor drink till they had slain Paul, and they were willing to employ falsehood and hypocrisy for the accomplishment of their oath. Acts 23: 12, seq.

6. The underlying idea of the Nazarite vow was the *special devotion of one's self to God in the way of purity and abstinence* from things in themselves lawful. It had its ground in the deep consciousness of bondage to the flesh and the contamination of the soul by worldly intercourse. It was thus an attempt to express the desire of coming into a nearer relation to God, with that self-abnegation, purity, and entire consecration required by such a relation. The requirement of abstinence from wine, strong drink, and every product of the vine, even fresh grapes and raisins, is to be understood in a representative way. It signified the abstaining from all the delights of flesh and sense that war against the spiritual man. The prohibition against defilement by the touch of a dead body (in which respect the Nazarite was placed on a level with the high priest himself, Lev. 21: 11), represented the purity required of those who come near to God. The prohibition to shave the hair of the head had, of course, a symbolic meaning; but what the meaning was is a question that has been variously answered. The clue to the true significance of the Nazarite's unshorn hair is, as it seems to us, found in the fact that, upon the expiration of the period of his consecration,



he was required to shave it off and devote it to the Lord by burning it on the altar (ver. 18). Abstinence from the use of the razor during the days of his consecration was, then, a sign of the entireness of his consecration. His person was wholly devoted to the Lord, and was to be abridged of nothing that belonged to it.

The term *Nazarite* (Heb. *nazîr*) signifies *separated, set apart by separation*. It is applied figuratively to the undressed vine of the sabbatical year. Lev. 25 : 5, 11. According to some it has in certain passages (Gen. 49 : 26 ; Deut. 33 : 16 ; Lam. 4 : 7) the sense of *separated as a prince*.

Among the Jews of later times it was esteemed an act of piety to pay the expenses which poor Nazarites incurred upon the fulfilment of their time of consecration. Upon this usage was founded, apparently, the suggestion made to the apostle Paul (Acts 21 : 23, 24): "We have four men among us who have a vow on them ; them take, and purify thyself with them" (by entering into the vow with them), "and be at charges for them, that they may shave their heads."

7. The common formula of swearing: "God do so to me and more also, if," etc., is not a vow but an *imprecation* upon one's own person of the evil in question, if he do not fulfil what his oath engages him to do. See Ruth 1 : 17 ; 2 Sam. 3 : 9, 35 ; 1 Kings 2 : 23 ; 2 Kings 6 : 31.

## CHAPTER XXXIII.

## THE FIRST AND SECOND TEMPLE.

1. THERE is much *architectural* interest connected with the two Jewish temples, especially with the second as renewed, or rather rebuilt, by Herod. But in *religious* interest neither of them can compare with the tabernacle. The plan of that, with all its appointments, was received from God; and the two temples were modelled after it, with only those modifications that were appropriate to the altered circumstances of the Israelites. They were now settled in the land of Canaan, and no longer needed a movable sanctuary. In Solomon's time they had become rich and strong, and it was proper that the Lord's house should have an outward magnificence corresponding with the material prosperity which he had bestowed upon them. Such was the view taken by David when he suggested to Nathan, for the first time, the idea of building a temple. "See now," said he, "I dwell in a house of cedar, but the ark of God dwelleth within curtains." 2 Sam. 7:2. And, again, he says of the preparations which he and the princes of Israel had made: "O Lord our God, all this store that we have prepared to build thee a house for thy holy name cometh of thy hand, and is all thine own." 1 Chron. 29:16. The brevity of the present work excludes elaborate discussions respecting the architecture of the Jewish temples. We shall restrict ourselves mainly to an elucidation of those points which had more immediate reference to their religious uses.

## I. THE TEMPLE OF SOLOMON.

2. The temple of Solomon was built on Moriah, a rocky eminence in the southeastern part of Jerusalem. In order to obtain a sufficient area, the summit was levelled, immense walls were built up on the four sides, and the intervening space between

them and the levelled top was filled in with earth, or built up in vaults. See above, Chap. 2, No. 32, seq. For a description of the temple itself see 1 Kings, chap. 6; 2 Chron., chap. 3; and for the furniture and adornments, 1 Kings, chap. 7; 2 Chron., chap. 4. The walls of the temple were built of white marble, taken apparently from a quarry near the Damascus gate (Barclay, pp. 459-469), the stones being all prepared beforehand, "so that there was neither hammer nor axe, nor any tool of iron heard in the house while it was in building." 1 Kings 6:7. Within, the walls and ceiling overhead were lined with cedar, on which were carved knops (or egg-shaped gourds), opening flowers, figures of cherubim, and palm-trees. 1 Kings 6:18, 29. The floor was made of planks of fir (or cypress); and the floor, walls, and ceiling were overlaid with gold.

3. The *interior arrangements* of the temple were modelled after those of the tabernacle, but were of double dimensions. Thus, the length of the house was sixty cubits, and its breadth twenty cubits. It was divided, like the tabernacle, into the inner and the outer sanctuary. The inner sanctuary (called in the description the *oracle*, Heb., *debhâr*) was an exact cube twenty cubits in length, breadth, and height. The outer sanctuary was forty cubits long by twenty in width. Its height is not stated. Since the height of the temple as a whole was thirty cubits (1 Kings 6:2) there must have been a space over the inner sanctuary, occupied apparently by the "upper chambers" mentioned in 2 Chron. 3:9. If the outer sanctuary was of the same height as the inner, then there were chambers over that also.

4. The oracle, that is, the inner sanctuary, was separated from the outer by a partition, in which—evidently at an equal distance from the two sides—was a *doorway*, occupying with the frame in which it was set a fifth part of the wall, that is, four cubits. This was its width. The height must have been proportional. The two leaves of the door were single, and made of olive-wood carved with cherubim, palm-trees, and opening flowers, the whole overlaid with gold. The inner sanctuary had also a veil of blue, and purple, and crimson, and fine linen, with figures of cherubim in-



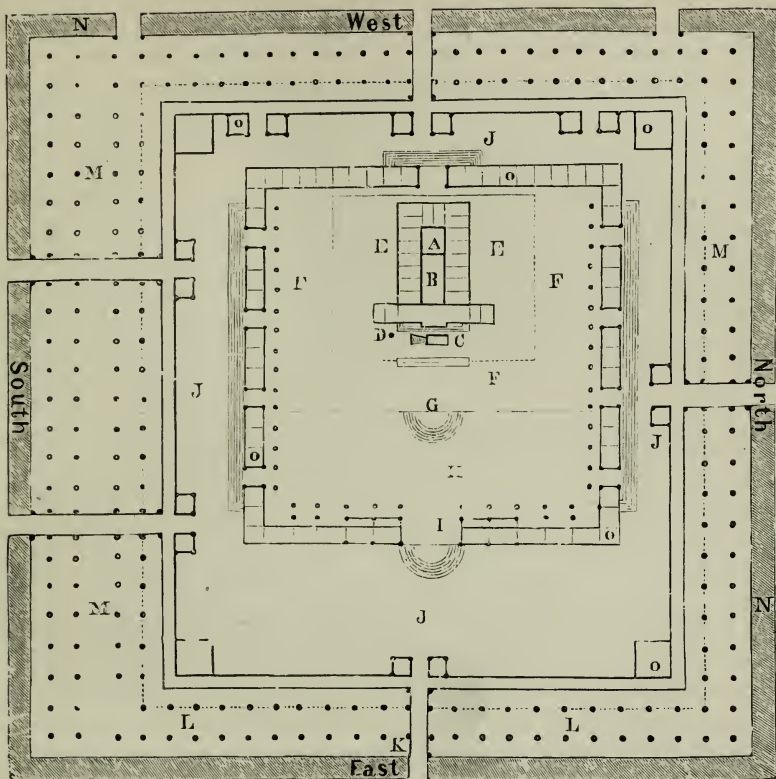
wrought. 2 Chron. 3:14. "The doors," says Keil (on 1 Kings 6:32), "did not make the veil mentioned in 2 Chron. 3:14 unnecessary, as many suppose. It may well have hung within the doors; so that even when their folds were opened without, the veil furnished a second covering, in order that thus every glimpse into the most holy place might be cut off from the priests who ministered in the outer sanctuary and court." The doorway of the outer sanctuary occupied a fourth part of the wall, that is, five cubits; and it had two double leaves made of cypress wood, ornamented like the leaves of the inner door, and overlaid with gold. Both the inner and outer doors turned on hinges of gold. 1 Kings 7:50.

5. In respect to the *furniture* of the temple, we notice some additions to that of the tabernacle. (1.) The addition in the oracle or inner sanctuary of *two cherubim made of olive-wood*, each ten cubits high. These stood against the western or hinder wall of the sanctuary, with their faces directed inward (2 Chron. 3:13), and their wings outspread, "so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings" (their inner wings) "touched one another in the midst of the house." 1 Kings 6:27. Their symbolism was the same as that of the cherubim upon the mercy-seat. (2.) The introduction into the outer sanctuary of *ten candlesticks* of gold, and *ten tables* also, instead of the one candlestick and the one table of showbread that belonged to the tabernacle. 2 Chron. 4:7, 8. The ten candlesticks were made "according to their manner," that is, according to the pattern of the golden candlestick of the tabernacle; and the tables were for the showbread. 2 Chron. 4:7, 19, 20. Of these candlesticks and tables five were set on the right side of the outer sanctuary, and five on the left. In 1 Kings 7:48 only one table is mentioned; that, namely, on which the twelve loaves were placed; for the loaves were certainly not divided among the tables. (3.) The addition to the temple of *windows of closed lattice-work* (the true rendering of 1 Kings 6:4); that is, lattice-work that could not be opened and closed at pleasure, and which served

for ventilation. These windows seem to have been in the upper part of the wall above the three stories of chambers that were built around the temple. See below, No. 7.

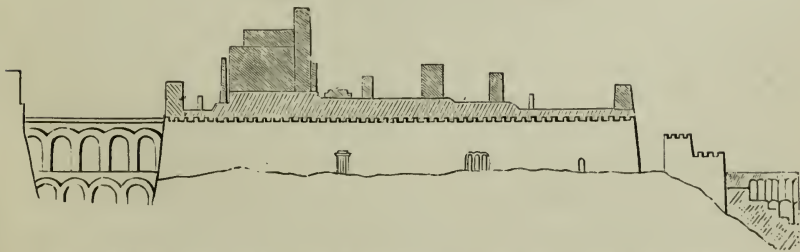
6. In front of the temple was a *porch* extending across its whole width, twenty cubits, and ten cubits deep. The height of this porch is not given in the first book of Kings, but in the second book of Chronicles (3 : 4) it is said to have been one hundred and twenty cubits high, a measure which is "so entirely out of proportion to the other dimensions of the porch and the general height of the building, that it is commonly supposed there is some error in the text." Imperial Bible Dict., Art., Temple. In the porch in front of the temple (1 Kings 7 : 21 ; 2 Chron. 3 : 17) were placed two pillars of brass "eighteen cubits high apiece, and a line of twelve cubits did compass either of them about." The ornamental work on these pillars is described at length. 1 Kings 7 : 15-22. The name of the pillar on the right side was *Jachin, he establishes* ; that of the pillar on the left side, *Boaz, in him is strength*. The temple was the dwelling-place of Jehovah ; and these pillars were symbols of the great truth that he establishes his people, and that their strength is in him.

7. Around the temple on three sides—the north and south sides and the west end—were built *three stories of chambers* one above another, each story being five cubits in height (1 Kings 6 : 10) ; making, with an allowance for the thickness of the floors, some eighteen cubits of elevation, above which the temple itself rose to the height of thirty cubits from its foundation. The cedar beams on which the successive stories rested were not let into the wall of the temple (which would have made them seem to constitute a part of it, and would have been derogatory to its sacred character) ; but they rested on offsets produced by successive diminutions in the thickness of the wall. Hence it happened that the breadth of the lower story of chambers was five cubits ; that of the middle story, six cubits ; and that of the upper story, seven cubits. That they were let into the wall which supported them on the outside, we may infer from the description of the temple seen in vision by Ezekiel, where this is express-



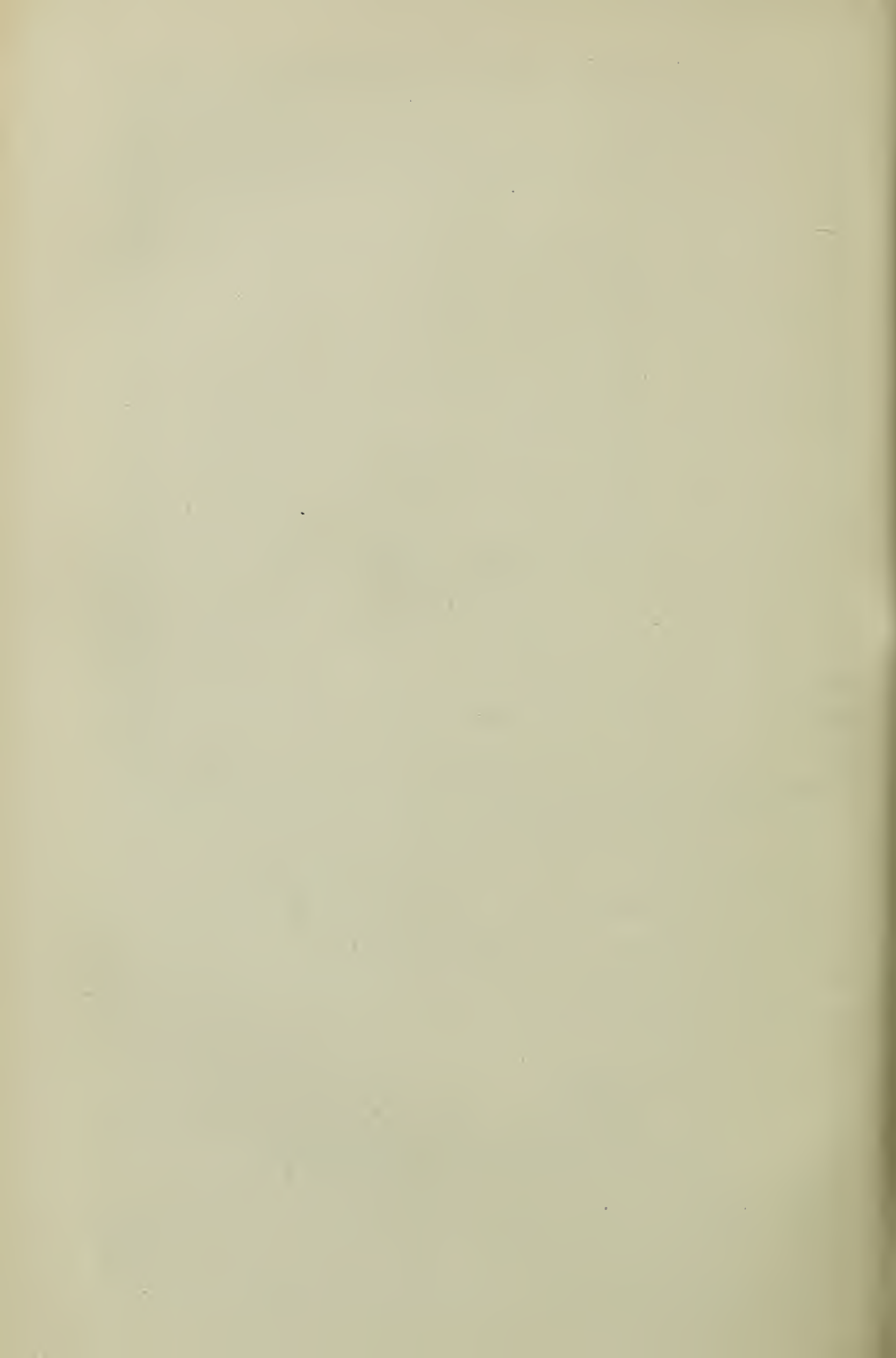
PLAN OF THE TEMPLE IN THE TIME OF CHRIST.

- |                                  |                                   |
|----------------------------------|-----------------------------------|
| A. The Holy of Holies.           | I. The gate Beautiful.            |
| B. The Holy Place.               | J. The court of the Gentiles.     |
| C. The Altar of Burnt-offerings. | K. The Eastern or Shushan gate.   |
| D. The brazen Laver.             | L. Solomon's Porch, or colonnade. |
| E. The court of the Priests.     | M. The Royal Porch.               |
| F. The court of Israel.          | N. The Outer Wall.                |
| G. The gate Nicanor.             | O. Apartments for various uses.   |
| H. The court of the Women.       |                                   |



SIDE VIEW OF THE TEMPLE, FROM THE SOUTH; IN PART AFTER DR. BARCLAY.





ly stated. Ezek. 41:6. The ascent to the chambers was by winding stairs from the lower story to the middle, and from that to the upper story. 1 Kings 6:8.

Josephus (*Antiq.*, 8. 3. 2) says that the chambers were thirty in number; that is, thirty for each story, and that the mode of entrance was from one into another. He further says that the chambers of the lower story were five cubits in length, and the same in breadth, and twenty cubits high, which last dimension is manifestly incorrect, as are some other of his measures. These chambers were for the use of the priests, the officers who had the supervision of the temple, etc.

8. The temple had two *courts*; the *inner* (1 Kings 6:36) called also the *court of the priests* (2 Chron. 4:9), and the *upper court* (Jer. 36:10), as being elevated above the other; and the *outer* or *great court* (2 Chron. 4:9). The walls of the inner court were built with three rows of hewn stone, and a row of cedar beams, and both courts were furnished with doors overlaid with brass. With the courts were connected chambers or cells for the use of the porters and other attendants, and for storerooms in which were kept the treasures of the temple, and everything necessary for its service. 2 Kings 23:11; 1 Chron. 9:26; 28:12; 2 Chron. 31:5, 11; Jer. 36:10; etc.

9. In the *furniture of the inner court* we notice changes corresponding to those made in the sanctuary. The brazen altar of the tabernacle, five cubits square and three in height, was superseded by an altar of brass twenty cubits square and ten cubits in height (2 Chron. 4:1), the ascent to which must have been by an inclined plane (Exod. 20:26). In place of the laver belonging to the tabernacle, Solomon made a molten sea of "ten cubits from one brim to the other, round all about, with a height of five cubits, and a line of thirty cubits did compass it about." 1 Kings 7:23; 2 Chron. 4:2. The capacity of this sea was, according to 1 Kings 7:26; two thousand baths (according to 2 Chron. 4:5, three thousand baths, which is apparently an error in the text); that is, reckoning the bath as does Robinson, at 8 $\frac{7}{8}$  gallons, 17,750 gallons; or, according to the old

reckoning of  $7\frac{1}{2}$  gallons, to a bath, 15,000 gallons. It was ornamented around the brim with knobs (gourd like figures) and flowers of lilies; and it stood on twelve brazen oxen with their faces turned outward, looking three in a group towards each of the four quarters of the earth. Solomon also made, in correspondence with the ten candlesticks and ten tables of the sanctuary, ten bases or stands of brass four cubits square with a height of three cubits, on each of which he placed a laver containing forty baths. The bases were ornamented with figures of lions, oxen, and cherubim, and had each four wheels, for the convenience of moving them from place to place. They were arranged in the court five on the right side of the house and five on the left. See 1 Kings 7 : 27-39.

For the service of the sanctuary a great quantity of water was required. The use of the lavers, as distinguished from that of the sea, is thus given (2 Chron. 4 : 6) : "He made also ten lavers, and put five on the right hand and five on the left, to wash in them; such things as they offered for the burnt-offering they washed in them; but the sea was for the priests to wash in." At the time of the captivity, this sea, with the bases and brazen pillars, fell into the hands of the Chaldeans, when they were broken in pieces, and the brass of them carried to Babylon. The movable furniture of the temple was transported without injury. 2 Kings, chap. 25; Ezra 1 : 7-11.

## II. THE TEMPLE OF ZERUBBABEL.

10. The temple of Solomon stood, according to the commonly received chronology, about 417 years from the time of its completion to that of its destruction by the Chaldeans, B. C. 588 years. The foundation of the second temple was laid by Zerubbabel and his associates B. C. 535 years, and, after a long interruption, was finished B. C. 515 years, or seventy-three years after the destruction of Solomon's temple. Concerning the plan of this temple we have but little information. The decree of Darius (Ezra 6 : 3) directs that it shall be sixty cubits high and sixty in breadth. Both these dimensions are reckoned externally. The inner and outer sanctuary did not certainly exceed twenty cubits in their interior width; for this was their



width in Solomon's temple, and in the temple as renewed by Herod. The width of sixty cubits was made up according to Keil (on Ezra 6:3) as follows: twenty cubits for the interior width of the sanctuary; five cubits on each side for the width of the temple walls at their foundation; ten cubits on each side for the width of the chambers built around the temple; five cubits on each side for the width of the outer walls of the chambers; that is:  $5 + 10 + 5 + 20 + 5 + 10 + 5$  cubits = 60 cubits. How much of the height of sixty cubits was occupied by the sanctuary proper we have no means of deciding. According to Josephus, (Jewish War, 5. 5. 5) the height of the two sanctuaries, as renewed by Herod, was sixty cubits; but this may have had its ground in the Jewish interpretation of this very passage in Ezra.

11. When the foundation of this temple was laid by Zerubabel, "all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid." But the old men who had seen the first house in its glory, "wept with a loud voice." To this scene the prophet Haggai refers (chap. 2:3): "Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing?" But God's promise was (ver. 9): "The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts"—a promise that was fulfilled in the lower sense when Herod renewed Zerubabel's temple with a magnificence surpassing that of Solomon's temple; and in the higher sense when this temple was honored by the presence of the Son of God, the great Peacemaker between God and man.

The second temple wanted the ark of the covenant and the Urim and Thummim. Of the cloud which was a token of God's presence when the first temple was dedicated (1 Kings 8:10, 11), we have no notice in the history of the second temple. It had but one candlestick and table of showbread (1 Macc. 4:49), according to the primitive order of the tabernacle. According to Jewish authorities (Joma, 5. 2), a stone was set in the

inner sanctuary in place of the ark of the covenant, and on this the blood of the sin-offerings was sprinkled. This accords with the report of Pompey's visit to the sanctuary (B. C. 63): "*A sanctuary with no image of the gods, and empty shrines*" (Tacitus, Hist., 5. 9).

### III. THE TEMPLE OF HEROD.

12. Herod was not satisfied with the quality of the second temple, and, in an oration addressed to the Jews (Josephus, Antiq., 15. 11. 1), he proposed to replace it by one of surpassing magnificence; "thinking," says Josephus, "that the accomplishment of this would be, as it was, the most famous of all the works undertaken by him, and would serve for an everlasting memorial of him." The Jews very naturally regarded his proposal with coldness and distrust; being apprehensive that if he should pull down the existing temple, he would not find means to accomplish his plan for the erection of a new house on a scale so vast as that proposed by him. To allay their fears Herod promised that he would not take down their temple till he had prepared all things necessary for rebuilding it. This promise he faithfully kept, replacing the several parts of the temple in succession, so that its identity was not destroyed, but it continued to be called, as it really was, the *second* temple, though renewed in a form more magnificent than that of even Solomon's temple, and with grander dimensions.

13. We add a brief account of Herod's temple as it appeared to a visitor entering its several parts from without. The entire enclosure of the temple occupied, according to Josephus, a stadium square; according to the Talmud, five hundred cubits square, its successive courts lying in the form of terraces, one above another, and the temple proper occupying the highest place. The outermost enclosure, called the *court of the Gentiles*, was surrounded on all sides by a high wall. It had on three sides a double line of *porches*, and on the fourth, or south side, a triple line. These porches were of surpassing magnificence. Their roofs were of cedar, adorned with carved work. Each double porch rested on a triple row of columns, and the triple

porch on a quadruple row. The columns were of the Corinthian order of architecture, and consisted each of a single piece of white marble twenty-five cubits in height; an altitude which was doubled by the addition of pedestal, capital, cornice, and roof. Thus the entire height of the porches was fifty cubits, with a breadth of thirty cubits. From these measures is to be excepted the middle porch on the south side, which was forty-five cubits broad and a hundred high. All the porches were paved with marble of various colors. The outer porch on the eastern side was called *Solomon's porch*.

It was in the court of the Gentiles that the money-changers were found, and those who sold animals and doves for sacrifice. Matt. 21:12, 13; Mark 11:15-17; Luke 19:45, 46; John 2:13-17. "In this court," says Jahn (Archæology, § 343), "appear to have been *repositories*, of which we are informed by Josephus (Jewish War, 6. 5. 2), in which the treasures, utensils, supplies, etc., of the temple were kept. But these repositories are to be distinguished from the treasury mentioned in Mark 12:41, into which the gifts of the temple were cast." The latter was, according to the Talmudists, in the court of the women.

14. Passing through the court of the Gentiles, the visitor came to the *inner court*, which was encompassed by a double enclosure. First, there was an elegant stone wall, three cubits in height, on all four sides. On this stood at equal distances pillars with inscriptions in Greek and Latin, forbidding to strangers any further approach under penalty of death. Passing through this, one came, by an ascent of fourteen steps, to a level platform, ten cubits broad; and then, by an ascent of five more steps, to the proper gate and wall of the inner court. This wall, which encompassed it on all sides, was forty cubits high without, but within only twenty-five cubits high, the whole interior platform being elevated fifteen cubits. The inner court was further subdivided by a low wall into the *court* of the women on the east side, and the *court of the Israelites*, which was four-square, surrounding the temple on all sides. Between the gates of this court were single porches, which, says Josephus, were no way inferior to the porches of the lower court, except in size. Pass-



ing through the court of the Israelites, one came to the innermost area, called the *court of the priests*, surrounded by a low wall, in the midst of which the temple itself was placed. None but the priests were permitted to enter this court, not even Herod himself (Pompey's visit to the sanctuary was simply in the exercise of his military power as a conqueror); but, according to the express statement of Josephus (Antiq., 15. 11. 6), the temple proper was rebuilt by the priests in a year and six months, while Herod superintended the construction of the porches and the outward enclosures, a work which occupied his time for eight years.

15. The *gates* of the courts leading up to the sanctuary corresponded in magnificence with the general splendor of the temple. The outer wall of the temple area had on the west side four gates (Josephus, Antiq., 15. 11. 5), the southernmost leading over the bridge that connected the temple with Zion (Robinson's Bib. Res., 1, pp. 287, 288). On the north side there was no proper gate, but a secret subterranean passage communicating with the fortress Antonia (Chap. 2, No. 34), designed for the use of Herod and his officers, that he might at all times have command of the temple. According to Josephus (Antiq., 15. 11. 5), the south side "had gates about the middle." At the present day, about thirty feet in front of the Mosk-el-Aksa (Chap. 2, No. 36), a passage leads down by steps under the mosk to a noble ancient gateway, described by Catherwood as forty-two feet in breadth by fifty or sixty feet in length from south to north. It is a double gateway, with a middle row of columns extending through the whole passage, and it served for access to the subterranean vaults of the temple area, and thus to the temple itself; but it was no gateway for common use. The celebrated *golden gate* on the eastern side, which is similar in its structure, is referred by Robinson (Bib. Res., vol. 1, p. 296) to a later age. Both this and the gateway on the south side are now closed up.

The inner enclosure about the court of the Israelites and that of the women had nine gates, four on the north side, four on the south, and one in front on the east. Of the side gates the

two easternmost led into the court of the women, and the remaining six into the court of the Israelites. These gates were all adorned with gold and silver, but the eastern gate, called the gate of Nicanor, surpassed all the rest in splendor. It was of Corinthian brass, fifty cubits in height, with folds of forty cubits, profusely adorned with thick plates of silver and gold. This is supposed to have been "the gate called Beautiful." Acts 3:2. All the gates had large spaces within, with side rooms built like towers. See Josephus, Jewish War, 5. 5. 3.

16. To the *temple proper* there was an ascent from the court of the priests of twelve steps. The *porch in front of the sanctuary* was, according to Josephus (Jewish War, 5. 5. 4), one hundred cubits high and as many broad, having shoulders which projected on each side twenty cubits beyond the breadth of the house. It was entered by an open gateway, destitute of folds, that was seventy cubits high and twenty-five broad. Passing through the porch, one arrived at the entrance which opened into the outer sanctuary fifty-five cubits high and and sixteen broad. The gate, as well as its adjacent wall, was all covered with gold. "It had also above golden vines, from which clusters of grapes hung of the length of a man." The inner sanctuary was separated from the outer by a gateway, with golden doors of the same dimensions as those of the gateway belonging to the outer sanctuary. Before each hung a richly embroidered veil of equal size with the doors. The size of both the inner and outer sanctuaries remained the same as in Solomon's temple; but the chambers built around gave to the temple an entire width of sixty cubits, with an exterior extent of one hundred cubits from east to west, the porch and walls included.

17. According to Josephus (Jewish War, 5. 5. 6), the altar of burnt-offering that stood in the court of the priests was fifty cubits square with a height of fifteen cubits, the ascent to it being by an inclined plane. The Talmud reduces its dimensions to thirty-two cubits. Middoth, 3. 1.

For the magnificent appearance of the temple as seen from a distance, and for the size of the foundation-stones of the temple area, see Chap.

2, Nos. 32, 33. The material splendor of the temple was valuable only as a symbol of the spiritual excellence and glory which belonged to the Lord of the temple and to his service. When He who gave to it all its true glory was rejected and crucified, it became only an abomination in God's sight, which he speedily put out of the way for ever "with tumult, with shouting, and with the sound of a trumpet."



## CHAPTER XXXIV.

## THE JEWISH SYNAGOGUE.

1. THE desolation of Judæa by the Chaldeans, the burning of the city and temple, and the captivity of the people had a gloomy aspect. But these, like all God's judgments upon his covenant people, had a purifying, not a destroying efficacy. They learned, by bitter experience, what they might have known from the testimony of Moses and the prophets, that idolatry, with the profligacy in public and private life that it brought in its train, would end in national ruin. The pious remnant of Jews, upon their return to Palestine, were anxious above all things that the masses of the people should be thoroughly instructed in the law of Moses; and out of this feeling came the *institution of the Jewish synagogue*. But it grew up in such a silent way that it is impossible to give an exact account of its origin. The germ of the institution was probably brought by the returning exiles from the land of their captivity. But the synagogue, in its mature form, is of later date than the restoration. It was the conflict of the Maccabees with Antiochus, who aimed at the destruction of the Mosaic institutions, that gave to the Jewish synagogue, not indeed its existence, but its high position in the national estimation. Before this eventful crisis it seems to have held but a subordinate place. See Keil, *Archäologie*, 1. § 30; and Leyrer, in Herzog, *Encyclopädie*.

Before the captivity it was the custom of pious Israelites to resort to the prophets for instruction at stated seasons (2 Kings 4 : 23); but there was no *established system* for the weekly instruction of the whole people in their several cities and villages. "The special mission of the priests and Levites under Jehoshaphat (2 Chron. 17 : 7-9) shows that there was no regular provision for reading 'the book of the law of the Lord' to the people, and makes it probable that even the rule which prescribed that it should be read once every seven years at the feast of tabernacles (Deut.

31 : 10) had fallen into disuse." Smith's Bible Dict., Art., Synagogue. The attempt of the Jews to trace this institution back to the days of the early patriarchs wants even the shadow of evidence.

2. The term *synagogue* is applied both to the *entire religious system* and to the *building* in which the worshippers assembled. The building, however, was not essential to the system. Undoubtedly the people assembled originally in private houses, or in the open air, just as was the case with the primitive Christians. But when the system was once established, the erection of buildings for the accommodation of the people followed as a matter of course. We find them, in our Saviour's day, in every city of Palestine, and in all the villages except the very smallest; also, out of Palestine, wherever the Jews were found in any considerable number.

Ten men, at least, were required to constitute a legitimate congregation for the performance of public worship; and such a number might, if able, have a synagogue-building.

There is no mention made of synagogue-buildings in the Hebrew of the Old Testament. Whatever may be the meaning of the Psalmist's words (Psa. 74 : 8): "They have burned up all the assemblies of God" (places of assembly for the worship of God) "in the land," it is generally agreed that the reference is not to synagogues in the later sense of the word. See, on this passage, the commentators.

3. The *structure* of the synagogue was in general modelled after that of the sanctuary. The site was chosen, if possible, on the highest ground in the place, in order that no house might overlook it. Where this was not practicable, a tall pole was raised from the roof, to make it a conspicuous object. According to Vitranga (de Synag., pp. 178, 457), the direction of the synagogue was such that the worshippers upon entering always looked towards Jerusalem. At the wall opposite the entrance—that is, at the end towards Jerusalem—stood the chest containing the sacred scrolls. It was placed on an elevated base, to which there was an ascent by several steps, and had, in imitation of the sanctuary, a veil hanging before it. In many synagogues there is an additional chest for the rolls of the Haphtaroth, or selections from the prophetic books. In front of this chest was the eight-

branched lamp, lighted only on great festivals, and also a pendant lamp kept ever burning. Other lamps, brought by the worshippers, were lighted at the beginning of the Sabbath; that is, on Friday evening.

Farther towards the middle of the building was a raised platform capable of containing several persons, and in the middle of this a pulpit, on which the holy books were laid, and where the reader stood. For teaching a sitting posture was taken. Luke 4:20; John 8:2; Matt. 5:1; 26:55. The lower part, in front of the pulpit, occupied by the congregation, was originally divided into right and left by a low partition, the men occupying one side and the women the other; but in modern usage the women are placed in low side-galleries with screens of lattice-work. Almsboxes were placed near the door, after the pattern of the temple. There was also a chest for the trumpets and other musical instruments used on festival days. The sacred books are always in the form of rolls, the rollers being elaborately decorated, with embroidered or enamelled cases.

The chief seats in the synagogue (Matt. 23:6) were those near the pulpit, on the raised platform noticed above. They were occupied by the elders of the synagogue, and other persons of distinction.

The *oratories* (Greek, *proseuchai*) were not altogether identical with the synagogues, though they might be sometimes used as such. They were places for social prayer and devotion, mostly without the walls of cities, and generally by the side of rivers, or on the seashore, for the convenience of ablution. "But often the oratory" (says Robinson, *Lex. New Test.*) "appears not to have been a building, and was probably some retired place in the open air or in a grove." The oratory at Tiberias, which Josephus describes as "a very large building, able to contain a great multitude" (*Life*, chap. 54), is generally thought to have been a true synagogue. In Acts 16:13 is a reference to one of these oratories. Perhaps also in Luke 6:12.

4. The ancient, like the modern synagogue, had a regular *organization*.

First of all there was the college of *elders*, who constituted the local council, and managed the affairs of the synagogue in subordination to the sanhedrim, or grand council of the nation. There were the *rulers of the synagogue* (Acts 13:15), called also



*pastors* and *rulers*, terms that naturally passed over to the Christian congregations. Their presiding officer was called by way of eminence, the *ruler of the synagogue*. Mark 5 : 35 ; Luke 8 : 49 ; etc.

The elders had the right of excommunication. John 9 : 22 ; 12 : 42 ; 16 : 2. That scourging in the synagogues was customary is put beyond doubt by the Scriptural notices in Matt. 10 : 17 ; 23 : 34 ; Mark 13 : 9 ; Acts 22 : 19 ; 26 : 11.

The *legate of the congregation* was, as a rule, the leader of the people in divine worship. He recited the prayers in their name, proclaimed the festivals, and performed various other services pertaining to the order of divine service. It was required that he should be a ready man, of blameless life, versed in the Scriptures, practised in prayer, of ripe years, of pleasant voice, not wealthy, the father of a numerous family. Compare the qualifications for the office of a bishop enumerated by the apostle, 1 Tim. 3 : 1-7 ; Titus 1 : 6-9.

The *angels of the apocalyptic churches* are by many supposed to be their presiding officers, so-called in allusion to the *legate of the congregation* in the Jewish synagogue, whose office we have been considering. Others understand the term of their guardian angels in accordance with the system of angelic powers that prevails in the book of Revelation.

When, soon after the captivity, the Hebrew had ceased to be the vernacular of the people, it became necessary to have an *interpreter*, who stood by the side of the reader, and rendered into the vernacular of the country, a verse at a time, the lesson of the day. It does not appear that this office was permanently invested in any one person. Any member of the synagogue, who had the requisite qualifications, could act as interpreter.

A lower office was that of the *minister* or *servant* (*hazzan*), who who had the charge of opening and shutting the synagogue, cleansing it, lighting the lamps, handing the sacred rolls to the reader and replacing them, etc. This is the person referred to in the account of our Lord's visit to Nazareth (Luke 4 : 20): "And he closed the book and gave it again to the minister." In progress of time the minister had also the office of schoolmaster, and thus his position became one of much influence.

There were also ten men called *ballanim*, *men of leisure*, whose exact position has been a matter of controversy. "By some (Lightfoot, *Hor. Heb.*, in Matt. 4: 23; and, in part, Vitringa, p. 532) they have been identified with the above officials, with the addition of the alms collectors. Rhenferd, however (Ugolini, *Thes.*, vol. 21), sees in them simply a body of men permanently on duty, making up a congregation (ten being the minimum number), so that there might be no delay in beginning the service at the proper hours, and that no single worshipper might go away disappointed." Smith's Bible Dict., Art., Synagogues.

5. Whatever freedom there may have been in the *synagogue-services* at the beginning, they soon settled into a fixed order, consisting of devotional exercises, the reading of Scripture, and oral instruction. The devotional exercises were embodied in an elaborate *liturgy*. This comprised anciently the chanting of certain psalms; the recitation of the so-called *shema*, consisting of Deut. 6: 4-9; 11: 13-21; Numb. 15: 37-41; with benedictions and prayers, among which is the collection called *shemoneh esreh*, that is, eighteen, because it consists of eighteen so-called blessings. It is to be understood that the devotional services were varied, in part, according to the various occasions on which they were used.

"The congregation, having previously washed their hands outside the synagogue, and, being properly assembled, delegated one of their number to go before the ark and conduct public worship. This *legate of the congregation*, who, like the rest of the congregation, was arrayed in his fringed garment, and with the phylacteries on his head and left arm, began with reciting the prayer called *kaddish*, *holy*, the people responding to certain parts." Kitto's Bible Dict., Art., Synagogue, where see a full account of this and other prayers.

After the prayers were ended came the *reading of the Scriptures*. The minister of the synagogue brought from the chest the scroll of the Law, and a section of it was read to the congregation. It is said that originally the books of Moses were read through in the synagogue once in three years. But afterwards the arrangement which now prevails was made, namely, the division of the Pentateuch into fifty-four sections (allowance being made for intercalary months), so that it could be read through once

every year. Selections from the writings of the prophetic books were then read as a second lesson.

The sections of the law which are all indicated in the common editions of the Hebrew bible, are called *Parshiyoth*; the sections of the Prophets, *Haptharoth*. See Companion to the Bible, Chap. 13, No. 6. The custom of reading selections from the prophets is said to have had its origin during the persecution of the Jews by Antiochus Epiphanes, when the Jews were forbidden to read the books of Moses. But this is an uncertain tradition. "The transition from the reading of the law to that of the prophets is made by benedictions and responsive doxologies." Leyrer.

With the reading of the prophetic sections the *oral discourse* which followed was naturally connected, as we see in our Saviour's case. Luke 4:20, seq. In this department of the synagogue service much freedom seems to have been allowed. Any priest, elder, or other person skilful in the law, had liberty to speak, and strangers of distinction were also invited to address the congregation. Matt. 4:23; 9:35; Mark 1:39; Luke 4:20, seq.; John 6:59; 18:20; Acts 13:5, and especially ver. 15; 14:1; 17:10; 18:19.

The services were closed by a benediction pronounced by the priest, or, in his absence, by the reader, with uplifted hands, to which the congregation added their amen.

The great work of Vitranga on the ancient Jewish Synagogue is a storehouse of information. Besides this there are many copious treatises by German authors, among whom may be named Zunz, Herzfeld, and Jost. A very carefully prepared summary from the pen of Leyrer, with full references to authorities, may be found in Herzog's Encyclopædie. There are also valuable articles in all the large Bible Dictionaries.

6. The *influence* of the Jewish synagogue on the religious character and history of the Jews was immense. To the systematic instruction in Moses and the prophets which it provided for the masses of the people must be ascribed, under God, their steadfast adherence to the Mosaic institutions amidst all the seductive influences on the one hand, and bloody persecutions on the other, to which they were exposed. If this steadfastness degenerated, as we know it did, into bigotry and formalism, this was the fault of fallen human nature, not of the system itself. Under



the training of the Mosaic economy, so powerfully supplemented by the synagogue services, a whole nation was at length purged from every vestige of idolatry, so far as its outward form is concerned, and immovably fixed in its adhesion to the fundamental principle of the Mosaic law: "Hear, O Israel! the Lord our God is one Lord;" and thus, as well as by the education which the types of the Old Testament furnished, the way was prepared for the advent of the Son of God.

7. The influence of the Jewish synagogue was not confined to the covenant people. It passed over to the *Christian Church*, the true heir of all the promises made to the Jews. It was not, like the tabernacle, and afterwards the temple, a single centre for the whole nation, with rites that could be observed nowhere else; but was distributed, like our Christian sanctuaries, through the whole land, each city and village having its own particular synagogue. It agreed, also, with our Christian sanctuaries in the simplicity of its forms of worship, and in the prominence which it gave to the spiritual services of prayer, praise, and instruction. From the nature of the case, it had neither altar nor priesthood; and thus, in God's providence, the way was prepared for the Christian system of worship, which can have no altar, because the one offering of Christ, the Lamb of God, has expiated the sins of the world once for all; nor any earthly priesthood, because Christ, the great High-priest of the new dispensation, is in heaven at the right hand of God, making intercession there for the sins of his people. Finally, each synagogue had its regularly organized congregation, with duly appointed officers, and a regular order of divine service. In this respect it served as a model to the primitive Christian congregations—a model to be followed not superstitiously but intelligently, in accordance with the free spirit of the gospel.

8. But the worship of the Christian church contains more than either the ritual of the tabernacle, or the order of the synagogue; more than either of them separately, or both combined. It has the *substance* of all that the types of the tabernacle ser-

vice foreshadowed; and it adds, to the instructions of Moses and the prophets, which the synagogues enjoyed, the *teachings of Christ and his apostles*. Thus, the Christian sanctuary, with its congregation of believers, is the heir to both the ancient tabernacle and the Jewish synagogue; having the *whole worship of God*, and in it all that is needful for the believer's edification here, and his preparation for glory, honor, and immortality hereafter.

9. We add a brief notice of the so-called *great synagogue*.

This was, according to rabbinic tradition, a grand council of 120 men, appointed to reorganize the religious life of the people. To it is ascribed the revision of the sacred text, and the completion of the canon of the Old Testament. Of this body Ezra is said to have been the first president. According to Leyrer (in Herzog), "the rabbinic tradition has for an historic foundation so much truth, at least, as this: that in the time between the cessation of prophecy and the Greek period, there stood at the head of the people, especially in reference to their religious life, which had its centre in Jerusalem, a body of men by whom the traditions were handed down; and permanent ordinances were established, for the purpose not only of preserving the law in an incorrupt form and restoring the knowledge of it among the people, but also of introducing it into all parts of the national life." Neither the Old Testament, the Apocrypha, Josephus, nor Philo makes mention of this body, nor any rabbinic writing earlier than *Pirke avoth* (a division of the Talmud) about the second century after Christ.

## CHAPTER XXXV.

## THE JEWISH SECTS OF LATER TIMES.

1. THE *sources of information* respecting the Jewish parties and sects, noticed in the New Testament, are chiefly the three following: the New Testament itself, the writings of Josephus, and the Talmud. The Talmud, being the work of Pharisees, may be taken as a full delineation of their religious system, but it does not inform us concerning their position and influence as a political party in the Jewish commonwealth. For this we are dependent on Josephus, who also gives, in several passages, the outlines of their system. It is remarkable that no writings have come down to us from any one of the Sadducees. Aside from the New Testament, we are dependent upon the statements of Pharisees for our knowledge of their principles and practices. The New Testament has to do more immediately with the religious and moral character of the two systems and their advocates, and here its judgment is infallible. The *Essenes*, of whom Josephus gives an extended account, are not noticed in the New Testament.

## I. THE PHARISEES.

2. A writer in Herzog's Encyclopædia objects to the term *sect* as applied to the Pharisees, regarding them rather as a *party* than as a sect. But, as will presently appear, they were both a party, always the leading party in the state, and a sect in religion. Their power, moreover, as a party, rested upon their religious tenets as a sect. Their name, according to the received derivation (*perîshîn, the separated*), denoted originally a body of men separated in a religious, not in a political respect. They were the men who separated themselves from all Levitical impurity, and devoted themselves with peculiar strictness to the observance of the Mosaic law. It is thought, with good reason,



that the germ of this party is to be found in the *Asideans* (that is, the *godly*), who appear in the books of the Maccabees as the followers of Judas Maccabæus, and zealous for the law (1 Macc. 2:42; 7:13; 2 Macc. 14:6); but its full development was after that period, and undoubtedly by a slow process. In considering the character and position of the Pharisees, it is important to distinguish between what was essential to them as a party, and what was only secondary.

3. The *essential character* of Pharisaism was zeal for the institutions of the fathers, religious and political—zeal for the law of Moses in all its strictness, and zeal for the independence and glory of the Jewish nation. Their zeal, whether religious or political, had one end, the restoration of the Hebrew commonwealth in its ancient glory and with its ancient institutions unimpaired. Hence they were the popular party, always exerting a predominating influence among their countrymen in the sphere of religious instruction, as well as of political life. They were the acknowledged religious teachers, “being esteemed,” says Josephus (Jewish War, 2. 8. 14), “the accurate expounders of the law,” words which are in harmony with our Saviour’s declaration (Matt. 23:2): “The scribes and the Pharisees sit in Moses’ seat.” In respect to their political influence, Josephus says (Antiq. 13. 10. 5): “They possess such power with the multitude that if they utter anything against a king or a high-priest they are at once believed.” Of this he gives many examples in his writings. As leaders of the people it was necessary that they should have influence not only with the multitude, but also at the courts of the rulers whom the Romans imposed upon them. Hence they were versed in all the intrigues and artifices of political life, and knew well how to change their line of policy to suit circumstances.

4. It may appear strangely inconsistent that a body of men who affected such extraordinary zeal for the preservation of the Mosaic institutions in their purity, should have overlaid them with a mass of *traditions* for which no authority could be found in the written word. But when the religion of a body of men

has taken the direction of *ritualism*, as it did in the case of the Pharisees, they are urged forward by a strong impulse to multiply rites and ceremonies; for in the observance of these their religious life consists, and the more they multiply outward forms, the more devout do they seem in their own eyes. The result is the bringing in, one by one, of rites for which no warrant can be found in God's word. Some ground for the justification of these must be found, and the readiest that offers itself is the alleged "tradition of the elders." In the case of the Pharisees, a plausible pretext was at hand in the fact that some acknowledged duties, daily prayer for example, are not insisted on in the Pentateuch. Moses, they might argue, could not have omitted these; but he gave them to the primitive body of elders in an unwritten form, and from them they were handed down from generation to generation.

The declarations of the New Testament concerning the traditions of the elders (Matt. 15 : 2 ; Mark 7 : 3, seq.) are fully sustained by the testimony of Josephus (Antiq., 13. 10. 6): "The Pharisees have delivered to the people from the tradition of the fathers many observances which are not written in the law;" and the Talmud is a perpetual illustration of them. They made them of equal authority with the written word. Thus their own attention and that of the people was fatally diverted from the weightier matters of the law to these frivolities, and the result was a sham-sanctity consistent with extreme worldliness, falsehood, and the indulgence of the vilest passions. Matt., chap. 23.

5. Although the essence of Pharisaism did not lie in the *theological and philosophical tenets* of the party, it is yet interesting to notice the harmony of these with the general spirit by which it was animated. It was natural that the men who were so strenuous for the letter of the law and the prophets should receive and interpret the scriptural notices of angelic beings good and bad historically, and not allegorically or symbolically; and it is highly creditable to the early leaders of the sect that they were able to develop so fully and correctly the doctrine of the immortality of the soul, and of a future resurrection, from the germs of these great truths contained in the Old Testament.

“The Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.” Acts 23 : 8. In accordance with this distinction the apostle Paul declared before the Jewish Sanhedrim, which consisted partly of Pharisees and partly of Sadducees: “I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead am I arraigned” (Acts 23 : 6); and again he said before Felix (Acts 24 : 15): “I have hope towards God which they themselves” (the Pharisees) “also allow, that there shall be a resurrection of the dead, both of the just and unjust.” These words certainly affirm, by implication, a substantial agreement with the Pharisees in respect to this article of their religious faith; nor does the Saviour anywhere intimate that they held it in a perverted form. The representation of Josephus (*Jewish War*, 2. 8. 14) is this: “They say that every soul is imperishable, but that the soul of the good alone passes into another body, while the soul of the wicked is subjected to eternal punishment.” And again, when urged by his associates to commit suicide, he says, speaking as a Pharisee, of the souls of those who die in a lawful way (*Jewish War*, 3. 8. 5): “The souls remain pure and obedient, having obtained the most holy place of heaven, whence, after the revolution of ages, they again make their abode in pure bodies; but the darker abode of Hades receives those who have perished by their own hands.” Either Josephus means by “another body” the new resurrection body; or, as seems probable, he glosses over the true doctrine of his countrymen, that he may assimilate it to the heathen doctrine of the transmigration of souls. The question of the disciples to our Lord (*John* 9 : 2): “Who did sin, this man or his parents, that he was born blind?” has been thought by some to imply the idea of such a transmigration. But more probably the supposition was that he might have sinned before birth. See Lightfoot on *John* 9 : 2.

The doctrine of the immortality of the soul and future retribution is contained in a germinal way in such passages of the Old Testament as the following: “In thy presence is fulness of joy; at thy right hand are pleasures for evermore” (*Psa.* 16 : 11); “Deliver my soul . . . . from the men of the world who have their portion in this life. . . . As for me I shall behold thy face in righteousness: I shall be satisfied, upon awaking, with thy likeness” (*Psa.* 17 : 15). “Thou shalt guide me with thy counsel, and afterwards take me to glory” (*Psa.* 73 : 24); “The wicked is driven away in his wickedness, but the righteous hath hope in his death” (*Prov.* 14 : 32); to which might be added many more of like import. It is stated more explicitly, along with that of the resurrection, in the well-known words of the angel to Daniel: “Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.”

It is manifest from the above that we need not betake ourselves, after



the manner of some, to *Parsism*, for an explanation of the theological tenets of the Pharisees. See Reuss in Herzog's Encyclopädie, Article, *Pharisäer*.

The statements of Josephus respecting the Pharisaical doctrine in respect to the divine decrees, on the one hand, and human freedom on the other (*Antiq.*, 13. 5. 9; 18. 1. 3; *Jewish War*, 2. 8. 14), are loose and confused. This only is manifest, that they believed in the coöperation of the divine will (for which he commonly substitutes the Greek term *fate*) with man's free agency. They probably held, as does a large part of Christendom, that God did from eternity "ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."

6. The severity with which our Lord denounced the scribes and Pharisees seems at first view surprising, when contrasted with the general mildness of his dealings with sinners. But we must remember that they sat in Moses' seat, and were the acknowledged leaders and guides of the people in religion. It was, therefore, of supreme importance that the hollowness of their system and the hypocrisy of their lives should be fully exposed by the omniscient Saviour for the benefit of all coming ages. Though there were among them honest and good men, like Nicodemus and Joseph of Arimathea, they were as a body the representatives of *formalism* and *hypocrisy*, two twin vices that are always found locked in each other's arms. In them was illustrated the union, so often witnessed since their day, of great punctiliousness in religious rites and great profligacy of heart and life. The history of Christ's church for eighteen centuries shows how needful it was that the great Master himself should lift the veil, once for all, from such a system, and exhibit it in its naked deformity, that all future generations might see it and abhor it.

The *scribes*, so often mentioned in the New Testament, were the learned men of the nation who had been trained up in the knowledge of the Holy

Scriptures, and were their recognized expositors. They appear often in connection with the Pharisees and chief priests; and, as Winer remarks (*Realwörterbuch*, Art., *Schriftgelehrte*), “the chief priest and scribes (Matt. 2 : 4 ; 20 : 18 ; Mark 14 : 1 ; Luke 22 : 2 ; 23 : 10), or the scribes and elders (Matt. 26 : 57), or the elders, chief priest, and scribes (Luke 22 : 66 ; Mark 14 : 43 ; 15 : 1, compared with Acts 4 : 5), is obviously a designation of the Sanhedrim.” The Sanhedrim embraced both Pharisees and Sadducees, and so apparently did the body of scribes (Acts 23 : 6-9), though undoubtedly the larger part of them were Pharisees. It is generally thought that the *lawyers*, that is, *teachers of the law* (terms used in the gospels only by Luke, with the exception of Matt. 22 : 35), were identical with the scribes. See Winer, as above.

## II. THE SADDUCEES.

7. The *origin of the name Sadducee* is uncertain. Some derive it from a word signifying *just* (Heb., *tsaddik*), supposing that the party took to themselves this name in opposition to the Pharisees, as being the men who held the written law in its purity and simplicity. The Talmudists refer it to one *Sadoc* or *Zadoc*, who is said to have lived about three centuries before Christ. The Sadducees, like their opponents the Pharisees, were both a party in the state and a sect in religion.

8. The *essential feature* of Sadduceeism was *the rejection of all unwritten tradition*. “The Pharisees,” says Josephus (*Antiq.*, 13. 10. 6), “have delivered to the people many ordinances from the tradition of the fathers which are not written in the laws of Moses; and for this reason the sect of the Sadducees rejects them, saying that we ought to observe as ordinances those things which are written, but not to keep those which come from the tradition of the fathers.” See also *Antiq.*, 18. 1. 4. Herein they had truth on their side, and thus the authority of the Saviour himself. But there is ground for believing that the principle which actuated the mass of them was not zeal for the truth, but rather a worldly spirit, which felt the Mosaic law itself to be a burden, and to which all human additions were therefore distasteful. According to Josephus (*Antiq.*, 13. 10. 6; 18. 1. 4) the adherents of the Sadducees were few, in comparison with those of the Pharisees, but foremost in dignity; “the Sadducees draw-

ing to their party the wealthy alone, and not enjoying the favor of the multitude whom the Pharisees had as their allies.”

It is incorrect to affirm, as some have done, that the Sadducees received only the Pentateuch. This is confounding them with the Samaritans. It is the express testimony of Josephus (Against Apion, 1. 8) that all the Jews receive from their very birth the books of the Old Testament which he enumerates, without addition, diminution, or change; and are ready, if necessary, to die in their behalf. See further in Winer. According to Josephus (Antiq., 18. 1. 4), when they held offices they yielded a forced compliance to the maxims of the Pharisees, because otherwise they would not have been tolerated by the multitude. This only proves that they were influenced by a worldly temporizing spirit.

9. It was natural that the Sadducees should carry their antagonism to the Pharisees into the sphere of theology and philosophy. Hence (1) they maintained that the soul perishes with the body, and, by necessary consequence, denied the doctrine of future rewards and punishments; (2) they denied the existence of angels or spirits, evidently on the ground that created spirits cannot exist except in bodies; (3) they denied the doctrine of foreordination, as applied to human actions. See Matt. 22:23; Mark 12:18; Luke 20:27; Acts 23:8; Josephus, Antiq., 18. 1. 4; 13. 5. 9; Jewish War, 2. 8. 14.

Our Saviour's argument from the Pentateuch: "God is not the God of the dead, but of the living" (Matt. 22:32), was directed against the Sadducean doctrine that the soul perishes with the body, so that death is the annihilation of the whole man. If the soul lives after the death of the body, the man himself lives, God can be his God, and he can be clothed upon with a resurrection body; otherwise not. Thus by destroying the *ground* on which their denial of the resurrection rested, he destroyed the error itself.

As to the numerous angelic appearances noticed in the Old Testament, the Sadducees probably explained them as manifestations of God himself in human form; or as simply visions, and not true manifestations of real beings.

### III. THE ESSENES.

10. For our knowledge of the *Essenes* we are mainly indebted to Philo (*Quod omnis probus liber*, § 12, seq.) and Josephus, who has given (Jewish War, 2. 8. 2, seq.) a long and highly eulogistic



account of them, with various shorter notices. They represented the *ascetic* tendency of the human mind, which has so often appeared in the history of the world. Though they were strict in their observance of the Mosaic law, particularly of the Sabbath, they did not, like the Pharisees, multiply outward rites, court the favor of the multitude, and aspire to be their leaders. Like the monks of later ages, they sought to gain preëminent holiness and purity by seclusion from the world, meditation, prayer, the mortification of the flesh, and the quiet practice of the social virtues. They lived in communities under strict regulations, disparaged the married state (though one section of them allowed it under certain restrictions), and replenished their community by adopting the children of others. An entire community of goods was an essential feature of their system. For admission to their number a long and severe probation was required; and then they bound themselves by awful oaths to observe all the rules of the system, which, according to Josephus, related not to outward ceremonies, but to the substance of religion and virtue—the pious worship of God; the maintenance of justice, faith, and truth in their intercourse with men; obedience to rulers, on the one hand, and the moderate exercise of authority, on the other; plainness of dress; abstinence from theft and unjust gain, etc. They took an oath, among other things, “to preserve the books of their sect and the names of the angels,” with apparent reference to some kind of angel-worship.

11. In respect to their *theological and philosophical tenets*, they held, according to Josephus, that all things are determined by fate; and that the soul is immortal, attaining to its highest state of perfection by its liberation from the body. Josephus further says that they assigned to pious souls an Elysium like that of the Greeks, and to the souls of the wicked a Tartarus, consisting of a murky and tempestuous cave full of eternal punishments. But here he is with reason suspected of having assimilated his representations to the ideas of his heathen readers.

## IV. THE HERODIANS.

12. The *Herodians* (Matt. 22:16; Mark 3:6; 12:13) were apparently the *partisans of Herod*, that is, *Herod Antipas*; and thus the supporters of the Roman dominion in Palestine, in opposition to the Pharisees, who held that it was a profane usurpation of power over God's covenant people, to be resisted as far as possible. "The leaven of Herod" (Mark 8:15) is the corrupt worldly principles of Herod and of his followers, the Herodians. The question propounded to our Lord, at the instigation of the Pharisees, by a company of Pharisees and Herodians banded together to ensnare him in his words: "Is it lawful to give tribute to Cæsar, or not?" (Matt. 22:17), brought out the essential point of antagonism between the two parties, and they felt confident of bringing the Saviour into difficulty on one side or the other. He decided the question against the Pharisees, but in such a way that they could make no use of his answer to his disadvantage.

## APPENDIX TO THE THIRD DIVISION.

### ON THE IDOLATRY OF THE JEHEBREWS.

#### I. REMARKS ON THE ANCIENT SYSTEMS OF IDOLATRY.

1. THE doctrine of *one personal God*, who is before nature, above nature, and the free author of nature; whose eternal power and Godhead are revealed without the soul by his works, and to whose holiness and supreme authority the conscience within the soul bears witness—this scriptural doctrine is in such perfect harmony with unperverted human reason and uncorrupted human character, that nothing but sin can account for the loss of it, as it was originally revealed to man. “They are without excuse,” says the apostle, “because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imagination, and their foolish heart was darkened.” But their apostasy from God did not give them independence of God, outward peace, or inward tranquillity of mind. They found themselves surrounded by mighty superhuman forces, which they could not control, and whose crushing power they were often compelled to feel; while a guilty conscience filled their souls with fear and dark forebodings of wrath to come. They had forsaken the true God, but they could not live without gods of some kind. They needed, first of all, superhuman help in the stern conflict of life: they needed, also, expiation of sin to quiet their consciences, and this could only come from deity: they needed, finally, to wring, if possible, from the dark future its awful secrets. Then commenced the process, not in a conscious, but in a blind, unconscious way, of making for themselves gods in accordance with their own darkened understandings and corrupt affections.

2. The first thing that we notice in this formative process of idolatry is the *confounding of God with nature*. The forces that surrounded men all lay in nature, and they were not able to rise from them to the free author of nature. The result was the deifying of the powers of nature. When the ancient philosophers attained to the idea of the unity of God, it was either by making him the soul of the universe (Virgil, *Æneid*, 6. 724, seq., who represents the highest results of western heathen philosophy); or, in the way of impersonal pantheism, by which the universe itself was made God. No one of them regained, without the help of revelation, the true idea of a God who is the free author of nature, and therefore before nature



and distinct from nature, though continually active in nature. Much less did such a sublime conception enter the mind of the masses.

3. With the deification of the powers of nature came the *loss of the idea of God's unity*. Though some of the heathen philosophers regained it in the false ways that have been indicated, the multitude divided the deity into parts, according to the multiplicity in which the forces of nature manifest themselves. In this process of multiplying gods, the more cultivated among the heathen deified the heavenly bodies, the elements, and the generative powers of nature. Their gods were mostly in pairs, male and female. "Every god," says Rawlinson of the Assyrian deities (Herodotus, vol. 1, Essay 10), "is associated with a goddess." They also exhibit a gradation from higher to lower; and they have charge of particular nations; also of particular departments of nature, and particular employments—the heavens, the sea, the underworld, the generation of the races, the harvests, the vineyards, war, hunting, trade, and so on. The rude and barbarous tribes took a *low* and fragmentary view, deifying any little parcel of nature or art that came to hand—a tiger, a serpent, a beetle, a stone, a pan, a horseshoe, etc. Of this kind are the *fetishes* of the African tribes, and to a great extent the gods of the ancient Egyptians also.

To these nature-gods must be added among many tribes the worship of the *spirits of the dead*, and of *demons* conceived of as like spirits. The idea here is that the separation of the soul from the body advances it to a higher sphere of action, and confers upon it mysterious powers over the affairs of men. With this form of idolatry is often associated the doctrine of the *transmigration of souls*. Thus the African will reverence a serpent that haunts his hut, under the idea that the spirit of one of his ancestors is embodied in it. With this branch of idolatry are intimately connected, as we shall see, the rites of witchcraft and magic.

4. By the process of nature-worship which we have been considering, the *idea of deity* was degraded beyond measure. The gods of the heathen nations were, as we have seen, not before nature and above nature, but existed only in nature; and each of them, moreover, represented only a fragment of the whole force of nature. Thus the deity was robbed of independence, omnipresence, and omnipotence. The gods of the heathen were local, and therefore partial in their interests, as well as limited in power. They were the tutelary deities of particular nations, and in the wars of men they were found ranged on different sides, opposing and circumventing each other; for heathen gods had not the attribute of omniscience, any more than of omnipotence. Even Jupiter, "the father of men and gods," was deceived in a notable instance by the artifice of Juno his wife. *Iliad*, Book 14. But, worse than all, the deity was robbed of the attributes of holiness and truth, and made as vile as the hearts of the worshippers could desire. The assemblage of heathen deities comprised,

as all know who have even a superficial acquaintance with mythology, adulterers and adulteresses, liars and thieves. They were destitute of the attribute of impartial justice, and respecters of persons. They had their favorite cities, the aggrandizement of which they sought at the expense of bloody and unrighteous wars. In one word, a heathen pantheon was a pandemonium.

5. *Image-worship*, which is idolatry in the strict sense of the word, has always gone hand in hand with polytheism. The devotee, who can think of his god only as inhering in some part of material nature, must embody him in a material form. In the case of low nature-worship, he has the form already at hand in his fetish. He presents to this, though it be but a stone, a pan, or a horseshoe, his daily offering, and seeks from it protection and success in all his undertakings. The higher forms of nature-worship, though they may begin with the controlling powers of nature—the heavenly bodies, the elements, the generative forces of nature—have a sure tendency towards the representation of these in images, as we see in the history of the Greeks and Romans, as well as of the Assyrians and other eastern nations. These images varied, according to the culture of the worshippers, from the Apollo and Venus of the Greeks, down to the hideous and disgusting idols of barbarous tribes. But in all cases they were an infinite affront to God's majesty and glory. "Forasmuch then," argues the apostle (Acts 17 : 29), "as we are the offspring of God, we ought not to think that the Godhead is like unto silver, or gold, or stone, graven by art and man's device." The apology for image-worship offered by the philosophers, that they did not consider the idol itself as the abode of the deity, but simply as a sensible medium for elevating the worshipper's thoughts to the deity, is only a confession that they saw the absurdity of image-worship, and wished to explain it away. With the mass of the people the very office of the idol, whether a living animal like the bull Apis or a dead statue, was to *localize their god*. They wished to have him at hand in a visible form, to which they could pray and offer their sacrifices and oblations. This is everywhere the scriptural view of idolatry: "He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god." Isa. 44 : 16, 17. Such representations as this are drawn from the *reality*, not from what certain men, more enlightened than the multitude, think ought to be the reality. Rachel, upon her departure from Mesopotamia, stole her father's gods (*teraphim*, *household gods*, answering to the *Penates* of the Romans), that she might have gods always with her (Gen. 31 : 30-35); gods, namely, which made their abode in these little images. Such, beyond doubt, was the Roman's conception when he worshipped his *Penates*.

6. Of the *rites* of idolatrous worship we cannot speak at length. They consisted mainly in oblations of bread, fruit, wine, etc.; in bloody sacrifices, in the burning of incense, and in the recitation of forms of prayer. The temples of the gods were replenished by the gifts of the devotees. The forms of service varied according to the character and office of the gods worshipped. The worship of Astarte and of the Grecian Venus and Bacchus was connected with horrible impurities and drunken revels. Molech was appeased with the blood of human victims. Such sacrifices seem to have been generally made in great emergencies for the purpose of expiating the wrath of an offended deity. Thus the king of Moab, in his extremity, offered his eldest son upon the wall of the city as a burnt-offering to Chemosh his tutelary god, whose character seems to have been substantially the same as that of Molech, the god of the Ammonites. See 2 Kings 3 : 21-27. The Chinese worship the spirits of their departed ancestors, represented by ancestral tablets, by burning before them tapers and sticks of incense, and offering before them bowls of soup, various kinds of flesh, cakes, etc.

7. The worship that we have been considering had for its end to obtain needed good or avert threatened evils. But the desire to unlock the secrets of the future is one of the strongest impulses of humanity. Divine revelation satisfies this desire in a reasonable way and to a reasonable extent. It reveals to us as much of the future as concerns our duty and our salvation, and teaches us to exercise implicit faith in the all-wise disposal of God's providence. Thus it brings peace and tranquillity to the believer's soul, as it is written: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." But when men have forsaken the living God, they will substitute other *means of penetrating, if possible, the darkness of the future*; means which are essentially idolatrous in their spirit, and are forbidden as such in God's word. These means naturally divide themselves into the following classes :

(1.) The *responses* of persons supposed to be inspired with a knowledge of the future. There were famous oracles in ancient times, like that of Apollo at Delphi, where the priestess, sitting upon a tripod, fell into a state of frenzy, and made utterances which were believed to proceed from the deity that had taken possession of her. There were also persons not confined to any particular places, who professed to foretell the future by virtue of a superhuman spirit dwelling within them. Such was "the damsel possessed with a spirit of divination, who brought her masters much gain by soothsaying." The responses of these persons, like those of the priestesses, were generally delivered in a state of frenzy, with foaming at the mouth, gnashing of the teeth, trembling, and various distortions of the body. *Æneid*, 6. 46, seq.

(2.) *Dreams and visions*, supposed to be revelations made by the gods,



and which were actually employed by the true God on many occasions. Dreams did not, as a rule, interpret themselves; but there was a class of men who made it their business to explain their import, as we see in the case of the wise men at the courts of Pharaoh and Nebuchadnezzar.

(3.) *Divination*, that is, the foretelling of future events by means of certain outward signs. The idea here was that the deity gives indications of the future, through these signs according to certain fixed laws, which must be learned by observation and experience. Hence divination was an art, studied by men called *diviners*, who were subdivided into various classes. The *astrologers* had rules for discovering future events from the position of the heavenly bodies; the *haruspices*, from the inspection of the entrails of the victims; the *augurs*, from the singing, feeding, and flight of birds. Then there were omens, good or evil, from chance utterances or chance passages upon the opening of books, from stumbling, from sneezing, etc. It is vain to ask for the reason of these signs. The whole system is one of unreason; as much so as our modern superstitions—that to see the new moon for the first time over the right shoulder betokens good luck, the breaking of a mirror the death of a near friend, etc. Underlying all these arts of presaging the future is *unbelief*, and this is the main element of their criminality. He who practises them looks away from the living God for help to unwarranted human devices. They are owls of darkness which the rising sun of faith will banish to their appropriate dens.

8. Closely connected with divination is *sorcery* in all its forms. The essential idea of sorcery is intercourse with spirits by means of certain magic incantations and rites; that is, incantations and rites that operate in an unknown way, and by means of which supernatural help is supposed to be obtained from these spirits, or supernatural knowledge of the future. Commerce with the spirits of the dead is *necromancy*; commerce with demons, *witchcraft* in the strict sense of the word. So far as the moral character of sorcery is concerned, it is not necessary to determine whether this commerce with spirits is a reality or a cheat, or a mixture of both. It is turning away our faith and expectation from the living God to creatures from which he has not authorized us to seek help. It aims a deadly blow at the very heart of true religion; and whether it does or does not begin in jugglery and lies, it opens a flood-gate to their entrance. With every system of sorcery there intertwines itself a system of imposture. The rain-makers, medicine-men, and other managers of this black art exercise a cruel tyranny over the benighted people, and multitudes of innocent victims perish under their accusations of witchcraft. In all its varieties sorcery is a vine of Sodom, whose clusters are wormwood and gall. It ill becomes believers, who sit at God's table and eat of the bread that came down from heaven, to taste, under any pretext, of its poisonous fruit.

## II. THE PRINCIPAL IDOLS WORSHIPPED BY THE HEBREWS.

9. First in order of time was the worship of the *golden calf* in the wilderness, which was in a later age imitated by Jeroboam, the son of Nebat. That this form of idolatry was derived from Egypt, the country which the Israelites had just left, is admitted on all hands. The Egyptians worshipped the bull Apis, as the abode of deity; and with his worship, as with that of their other gods, they connected a festival like that instituted by Aaron. See Herodotus, Book 3. 27-29. It is worthy of notice that Jeroboam, who more than five centuries afterwards established the worship of golden calves in his kingdom (1 Kings, chap. 12), had just returned from a residence with Shishak at the court of Egypt. 1 Kings 11 : 40. The question has been raised whether these golden calves were intended to be representations of an Egyptian god or of Jehovah the God of Israel. The narrative in Exodus (chap. 32) implies that Aaron, at least, intended the golden calf to be a representation of the God of Israel; for he said to the people (ver. 5): "To-morrow is a feast to Jehovah." His apology to Moses (vers. 22, 24) shows that he made the idol against his better judgment to pacify the people. How the multitude understood the worship of the calf, when they sacrificed to it and feasted and danced before it, is more doubtful. But, taken either way, the act was a horrible affront to the majesty of Jehovah, and in express violation of the second commandment, which forbids alike the worship by images of the true God or of false gods. As for Jeroboam, it is not probable that he cared how the people of his kingdom understood the worship of his two calves, his object being to withdraw them from the worship of Jehovah at Jerusalem. 1 Kings 12 : 26-28. To this end he established a feast in the eighth month in imitation of the feast of tabernacles held at Jerusalem in the seventh month (vers. 32, 33). Satan, says an ancient church father, is the *ape of God*; his object being to imitate the true worship of God, and true miracles and prophecies, by a delusive show of the same.

10. The next and most prominent form of idolatry among the Hebrews was the worship of *Baal and Ashtoreth*, two deities that form a couplet male and female universally worshipped in Phœnicia and among the Canaanitish tribes. The plural form *Baalim* often occurs, and in the case of Ashtoreth, the plural *Ashtaroth* is universally employed except in the books of Kings, where occurs the singular, *Ashtoreth, the goddess of the Zidonians* (1 Kings 11 : 5, 33), and *Ashtoreth, the abomination of the Zidonians* (2 Kings 23 : 13). These plurals have been commonly understood to mean *images* of Baal and Ashtoreth; but this hardly accounts for the universality of the plural form Ashtaroth. Perhaps they are examples of the so-called *plural of eminence*, as in the case of the Hebrew names for *God, Lord*, etc.

11. Baal (always with the article) signifies *the Lord*, as being the highest of the Phœnician and Canaanitish gods. Whether he originally repre-

sented the *sun* or the planet *Jupiter* is a question that has been much discussed. It is certain that the *Baal hammán* of the Phœnician inscriptions is *Baal the sun-god*. The Hebrew word *hammânîm* (Lev. 26 : 30 ; 2 Chron. 14 : 4—Eng. version 14 : 5 ; 34 : 4, 7 ; Isa. 17 : 8 ; 27 : 9 ; Ezek. 6 : 4, 6) signifies *sun-images*. It is several times joined with *Asherôth*, *images of Ashtoreth* (2 Chron. 34 : 4, 7 ; Isa. 17 : 8 ; 27 : 9), and from 2 Chron. 34 : 4 it appears that the *sun-images* stood above the altars of Baal. All this goes far to show that Baal originally represented the sun, as the great *generative power* of nature. The word *Baal* occurs frequently in composition with another word. This denotes sometimes an attribute of the god ; as *Baal-zebub*, *Fly-lord*, *averter of flies* ; *Baal-berûth*, *Covenant-lord*, as the god invoked in covenants ; *Baal-hammán*, *Sun-lord*. In other cases the compound word has passed into the name of a place ; as *Baal-gad*, *Lord of good fortune*, the name of a place at the foot of Mount Hermon ; *Baal-hermon*, *Lord of Hermon*, a town adjacent to Mount Hermon, etc. The number of these names shows the universality of the worship paid to him by the Canaanitish tribes.

12. *Ashtoreth*, in the plural form *Ashtaroath*, is the corresponding female deity, representing the *productive power* of nature ; that is, either the planet *Venus* or the *moon*, according to the meaning assumed for Baal. The Greek form of her name is *Astarte*. She is the *queen of heaven* to whom the idolatrous Hebrew women burned incense, poured out libations, and offered cakes (Jer. 44 : 17–19), and corresponds, not specifically, but in a general way, to the *Venus* of the Greeks and Romans. *Ashtaroath-karnaim*, that is, the *two-horned Ashtaroath*, with reference to the horns of the crescent on her head, was a city of Bashan, so called from the worship of *Astarte* practised there.

13. The word *Asherah*, in the plural *Asheroth*, occurs in close connection with the worship of Baal. Our translators, following the authority of the Septuagint and Vulgate, have everywhere rendered *grove* and *groves* ; but the incorrectness of this translation is now generally admitted. It is not, however, perfectly clear whether *Asherah* is identical with *Ashtoreth* ; or a different, but closely related goddess ; or a wooden statue or pillar of *Ashtoreth* planted in the ground, and so called from its *upright form*. The latter is the more probable view, and it accords with the fact that the destruction of these statues or pillars was effected by cutting them down and burning them. Exod. 34 : 13 ; Deut. 12 : 3 ; Judg. 6 : 25, seq. ; 2 Kings 18 : 4 ; etc.

14. Of the *forms* of idolatrous worship offered to Baal and *Ashtoreth* we have no very definite information. Their worshippers offered sacrifices to them, burned incense, made libations, and in extreme cases cut themselves with swords and lances, in the vain hope of thus securing an answer from their god. 1 Kings 18 : 28. The chosen *places* of worship were high



hills and shady trees, as we learn from abundant notices of Scripture. 1 Kings 14 : 23 ; 2 Kings 17 : 10 ; Jer. 2 : 20 ; Ezek. 20 : 28 ; etc. This *idolatrous* worship on the high places must be carefully distinguished from the sacrifices to the true God which were offered on the high places by an irregularity tolerated by even the prophets, and sometimes commanded by God himself. 1 Sam. 9 : 12 ; 16 : 2-5. 1 Kings 18 : 31, seq. ; etc.

15. We notice next the worship of *Molech*, "horrid king, besmeared with blood of human sacrifice." *Molech* (in the Greek form *Moloch*, called also *Milcom*, 1 Kings 11 : 5, 33 ; 2 Kings 23 : 13 ; and *Malcom*, Jer. 49 : 1, 3) signifies *king*. He was especially the god of the Ammonites (1 Kings 11 : 5, 7, 33), for whom Solomon, in compliance with the wishes of his Ammonitish wives, built a high place "in the hill that is before Jerusalem." 1 Kings 11 : 7. *Molech* is generally understood to have represented the element of fire. In some passages of the Old Testament his worship, if not confounded with that of Baal, is closely associated with it. Jer. 19 : 5 compared with chap. 32 : 35. The scriptural testimony to the fact that human victims were sacrificed to *Molech* is decisive : "They have built the high places of Tophet in the valley of the son of Hinnom, to burn their sons and their daughters in the fire." Jer. 7 : 31 ; and compare Jer. 19 : 5 ; 32 : 35 ; Psal. 106 : 37, 38. This agrees with the statement of profane writers, that the Phœnicians and Carthaginians offered human sacrifices to a god whom they compare to Saturn. The seat of this horrid worship among the Jews was *Tophet* in the valley of Hinnom. 2 Kings 23 : 10 ; Jer. 7 : 31, where the *high places* are artificial mounds or altars ; 19 : 6, 13, 14. For this reason Josiah defiled the place, and it became a type of hell. The rabbins tell us that the statue of *Molech* was a hollow brazen figure of human form, but with the head of an ox. Being heated within like an oven, the babe was placed in its arms, and its cries drowned by the noise of drums and cymbals. Diodorus Siculus (book 20, chap. 14) describes the statue of a Carthaginian god, whom he calls Saturn, thus : "They had a brazen statue of Saturn with his hands extended and inclining downward towards the earth" (that is, manifestly downward in the direction of his body) ; "so that the child being placed upon them rolled off from them and fell into the chasm" (the hollow body of the image) "that was full of fire." He tells us that on one occasion the Carthaginians, being hard pressed by their enemies, offered to this god at a public sacrifice no less than two hundred of their most noble boys, besides thirty voluntary victims.

16. The remaining false deities worshipped by the Hebrews require only a brief notice. We give them in alphabetical order.

*Bel* (Isa. 46 : 1 ; Jer. 50 : 2 ; 51 : 44), the chief god of the Babylonians, was substantially identical with the *Baal* of Phœnicia and the Canaanites.

*Chemosh* (Numb. 21 : 29 ; Judg. 11 : 24 ; 1 Kings 11 : 7, 33 ; 2 Kings 23 : 13 ; Jer. 48 : 7, 13, 46) was the abomination of the Moabites. It was to

this god that the king of Moab offered his son (2 Kings 3 : 27). He is once called the god of the Ammonites (Judg. 11 : 24), and seems to have been worshipped with the same rites as Molech. His name appears on the Moabitish stone recently discovered.

*Dagon* (Judg. 16 : 23 ; 1 Sam., chap. 5 ; 1 Chron. 10 : 10), that is, *Fish-god*, was an idol worshipped in the Philistine cities under the form of a fish with the head and arms of a man. There are at Kouyunjik like figures, for which see Layard's *Babylon and Nineveh*, p. 343. Such a figure corresponds well with the account of the mutilation of Dagon in the presence of the ark of God (1 Sam. 5 : 4): "The head of Dagon and both the palms of his hands were cut off upon the threshold ; only Dagon (that is, the fishy part of the idol) "was left to him." According to Diodorus Siculus (2. 4), the city of Ascalon worshipped under the name of Derceto a female deity with the face of a woman, but the body of a fish.

*Gad* and *Meni* are mentioned by Isaiah (chap. 65 : 11) as deities for whom the apostate Jews spread a table, after the fashion of heathen worship : "But ye who forsake Jehovah, who forget the mountain of my holiness, who spread a table for Gad" (that is, *Fortune*), "and who fill a drink-offering to Meni" (that is, *Allotment*), "I will even allot you to the sword," etc. Gesenius regards them as representatives of the planets Jupiter and Venus, both of them stars of good fortune.

*Nebo* (Isa. 46 : 1) is supposed to have been the planet *Mercury*, worshipped in Assyria and elsewhere. Several places bear the name of Nebo, probably from the worship of the god there celebrated ; as Deut. 32 : 49 ; 34 : 1 ; Numb. 32 : 3 ; Ezra 2 : 29, etc. It also enters into the composition of several proper names ; as Nebuchadnezzar, Nebuzaradan, etc.

*Remphan* occurs in Acts 7 : 43 as the name of a heathen deity. But this is taken from the Septuagint version. The original (Amos 5 : 26) may be translated : "Yea, ye took up the tabernacle of your king, the pedestal of your images, the star of your god which ye made for yourselves ;" so that the particular god, who is apparently Molech, is not named. Those who retain the rendering of our version, *Chium your images*, understand by Chium (transformed by the Septuagint into Remphan) the planet *Saturn*.

*Tammuz* in Ezekiel 8 : 14 is supposed to represent Adonis, the favorite of Venus, whose premature death and subsequent resurrection the women celebrated with a yearly festival beginning with lamentations, and ending with revelling and licentious orgies.

17. For further information on this dark and perplexed subject the reader must be referred to the commentaries. It is a dark domain where unreason rules ; "a land of darkness, as darkness itself ; and of the shadow of death, without any order, and where the light is as darkness."

# GEOGRAPHICAL INDEX

OF

## MODERN ARABIC NAMES.

THE CORRESPONDING SYNONYMS (HEBREW, GREEK, ROMAN, ETC.) ARE GIVEN IN ITALICS.

A.	B.
Abil, <i>Abel-beth-maachah</i> -----PAGE 283	Bahr Lût, <i>Sea of Lot, i. e., Dead Sea</i> 166
Ain Falûj-----134, 137	Bâniâs, <i>Paneas</i> -----35, 135, 136
Ain el-Hudherah, <i>Ilazeroth</i> ----- 252	Barâda, <i>Abana</i> -----286, 288
Ain Jalûd, <i>fountain of Jezreel</i> ----- 44	Bathanyeh-----174
Ain Jidy, <i>En-gedi</i> -----39, 167	Batîhah-----144
Ain el-Mudauwarah, <i>Capernaum?</i> 144, 223	Beirût, <i>Berytus</i> -----298
Ain Shems, <i>Beth-shemesh</i> -----126, 132	Beisân, <i>Beth-shan</i> -----44, 149, 156, 213
Ain Shems, <i>On, Heliopolis</i> -----241	Beitîn, <i>Beth-el</i> -----64, 106
Ain es-Sultân -----152, 153	Beit Jibrîn, <i>Eleutheropolis</i> --67, 129, 130
Ain et-Tabighah-----144	Beit Lahm, <i>Beth-lehem</i> -----109
Ain et-Tin -----143	Beit Ûr -----39, 108
Ain el-Weibeh -----33, 253	El-Belka-----182
Ajlân, <i>Eylon</i> -----128	Bir Eyûb, <i>En-rogel</i> -----91
Akabah, sea of, <i>Ælanitic gulf</i> ---36, 134, 135, 248	Bir es-Seba, <i>Beer-sheba</i> -----114
Akîr, <i>Ekron</i> -----125	Birket el Hammâm -----91
Akka, <i>Accho, Ptolemais</i> -----116, 124	Birket el-Mamilla-----92
Akka, plain of -----37, 41, 116	Birket er-Râm, <i>Phiala</i> -----138
Akrabeh, <i>Acrabatta</i> -----204	Birket es-Sultân -----92
El-Aksa, mosque-----82, 86, 87	El-Bukâ'a, <i>Cæle-Syria</i> -----278, 280
El-Al, <i>Elealeh</i> -----187	El-Bureij -----137
Ammân, <i>Rabbah, Philadelphia</i> ---- 268	Busaireh, <i>Bozrah of Edom</i> -----262
Amwâs, <i>Emmaus?</i> -----133	Busrah, <i>Bozrah of Bashan, Bostra</i> -179
Anâb, <i>Anab</i> -----114	
Anâta, <i>Anathoth</i> -----102	D.
Anjar-----283	Dahar el-Kudîb -----277
Arabah -----33, 146, 161, 248, 260	Debbet er-Ramleh -----249
Araîr, <i>Aroër</i> -----188	Debûrieh, <i>Daberath</i> -----49
Arsûf, <i>Apollonia?</i> -----121	Ed-Deir, <i>Jabesh-gilead</i> -----185
Askulân, <i>Askelon</i> -----126	Deir Dubbân-----130
Asûan, <i>Syene</i> -----244	Deir Duwân -----107
El-Asy, <i>Orontes</i> -----282	Deir el-Ghuzâl -----284
Awaj, <i>Pharpar</i> -----285, 286, 288	Dera-----180
El-Azariyeh, <i>Bethany</i> -----102	Derdârah -----137
	Dhibân-----188





- Mosul -----276, 312  
Mugheir ----- 275  
El-Muharakah ----- 54  
Mukhmâs, *Michmash* ----- 105  
El-Mukhna -----55, 56  
El-Mukutta, *Kishon*----- 45
- N.
- Nâbulus, *Shechem*----- 55  
Nahr el-Akhdar ----- 199  
Nahr el-Auwaly, *Bostrenus* ----- 291  
Nahr el-Hasbâny ----- 137  
Nahr el-Jâlûd ----- 150  
Nahr el-Kâsimiyeh ----- 281  
Nahr el-Kebir, *Eleutherus*----- 277  
Nahr Namân, *Belus*----- 116  
Nahr Rûbîn ----- 128  
Nahr ez-Zerka, *Jabbok*-----150, 184  
En-Nâsirah, *Nazareth* ----- 48  
Neby Hârûn, *Mount Hor* ----- 262  
Neby Ismaïl ----- 49  
Neby Samwil, *Mizpeh?*----- 107  
Neby Yûnus ----- 312  
Nein, *Nain* ----- 52  
Nimrûd ----- 312
- O.
- Oorfa----- 276
- R.
- Er-Râhah-----249, 250  
Er-Râm, *Ramah*----- 103  
Er-Ramleh -----122, 124, 125  
Râsheiya ----- 283  
Râs el-Abyad -----35, 116, 294  
Râs el-Feshkha -----39, 67, 160  
Râs el-Mersed -----39, 160, 164  
Râs en-Nâkûrah ----- 41, 116  
Râs Sasâfeh ----- 252  
Ribleh, *Riblah* -----34, 284  
Riha, *Jericho* ----- 152  
Ruâd, *Arvad, Aradus* ----- 298  
Ruhâibeh, *Rehoboth?* ----- 133  
Rummaneh, *Hadad-rimmon?* ----- 51
- S.
- Sabkhah, plain of----- 161  
Safed -----41, 50  
Saida, *Sidon* ----- 297  
Sâkût, *Succoth?* -----147, 156  
Salim, *Shalem?* -----58, 64  
Es-Salt, *Ramoth-gilead* -----182, 186  
San, *Zoan, Tunis* ----- 240  
Sebastieh, *Samaria* ----- 62  
Sefûrieh, *Sepphoris* ----- 49  
Seilûn, *Shiloh* ----- 64  
Selwân, *Siloam* ----- 87  
Semâta, *Eshtemoa* ----- 114  
Serbâl ----- 252
- Esh-Sherif, *the Noble, i. e., Haram*----- 82  
Esh-Shukif ----- 281  
Esh-Shurkiyeh, *Goshen*----- 235  
Shuweikeh, *Shochoh* ----- 114  
Es-Sik ----- 261  
Sôba ----- 104  
Sôlam, *Shunem* ----- 51  
Subeibeh ----- 136  
Es-Sufâh, *Hormah?*----- 197  
Sukkot, *Succoth?* ----- 156  
Sulkhad, *Salcah* -----173, 179  
Sûr, *Tyre* ----- 294  
Surafend, *Zarephath, Sarepta* ----- 298  
Surah, *Zorah*----- 132
- T.
- Taannuk, *Taanach* -----45, 50  
Taiyibeh, *Ophrah?* -----68, 105  
Tantûra, *Dor* ----- 121  
Tarâbulus, *Tripolis* ----- 298  
Teima, *Tema*----- 271  
Tekta, *Telcoa* ----- 110  
Tell Basta, *Pi-beseth, Bubastis* ----- 241  
Tell Dothân, *Dothan*-----48, 64  
Tell Dibbin, *Ijon* ----- 283  
Tell Hûm ----- 144  
Tell el-Kâdy, *Dan*-----135, 206  
Tell Kaimôn, *Jokneam* ----- 200  
Tell Khuraibeh ----- 50  
Tell Maïn, *Maon* -----69, 113  
Tell Mutsellim ----- 51  
Tell es-Sâfeh, *Gath?*----- 126  
Tell Zif, *Ziph* ----- 113  
El-Tellûl ----- 285  
Tibneh, *Timnath-serah* ----- 66  
Tibneh, of Dan, *Timnath*----- 132  
Tibnîn ----- 35  
Et-Tih -----249, 252  
Tubakat Fahil, *Pella*----- 186  
Tubariyeh, *Tiberias*----- 142  
Tûbâs, *Thebez* ----- 64  
Tuf îleh, *Tophel*----- 262  
Tuleil el-Fûl, *Gibeah* ----- 103  
Tullûzah, *Tirzah?* ----- 64
- U.
- Um el-Gemâl, *Beth-gamul* ----- 180  
Um Keis, *Gadara* -----145, 184, 185  
Um Lâkis, *Lachish* ----- 128  
Umgheir----- 275
- W.
- Wady Beit Hanîna ----- 74  
Wady Feirân ----- 256  
Wady Farah ----- 68  
Wady Ghâra -----147, 149  
Wady Ghurundel -----250, 256  
Wady Hamâm ----- 145  
Wady Hesbân ----- 794





# INDEX OF PLACES AND SUBJECTS.

N. B. In this Alphabetical Index the titles of the several chapters are given. For an analysis of their contents the reader is referred to the Table of Contents at the beginning of the volume.

A.			
Abana-----PAGE	286	Ammonitis-----	204
Abarim-----	183	Amorites-----	267, 327
Abel-beth-maachah-----	283	Amphipolis-----	305
Abib, month of-----	448	Anab-----	114
Abilene-----	290	Anathoth-----	102
Abrahamic covenant-----	469, 535	Ancient divisions of Israel---	191, seq.
Absalom, so-called tomb of-----	96	Animals, domestic-----	220
Acacia. See Shittim-wood.		"    wild-----	221
Accho, Acre, Akka-----	116	Ankle-bands and chains-----	404
Accursed thing-----	611	Anointing-----	575
Acelanda-----	99	Anti-Lebanon-----	278
Achzib, Gr. Eedippa-----	117	Antioch in Syria-----	284
Adoraim-----	114	"    in Pisidia-----	303
Adramyttium-----	307	Antipatris-----	120
Adullam-----	132	Antonia, fortress of-----	85
Adultery-----	427	Anysis-----	240
Ægean sea-----	300	Appendix on Arabic names ---	322, seq.
Ænon-----	157	"    the Canaanitish tribes-	325, seq.
Ælanitic gulf-----	248	"    Grecian and Roman	
Agriculture-----	335, seq.	games-----	443, seq.
"    animals used in-----	342	"    Roman citizenship---	531, seq.
"    implements of-----	340	Apples of Scripture-----	217
"    laws concerning-----	335	"    of Sodom-----	218
Ai-----	107	Apollonia-----	305
Ajalon, valley of-----	109	Arabah-----	146, 161, 192, 248, 260
Akabah, gulf of-----	248	Arabian Peninsula-----	247, seq.
Akka, plain of-----	116	Arabia Petraea. See Arabian Pe-	
Akra-----	77	ninsula.	
Akrabbim. See Scorpion Cliffs.		Arabic feast-----	415
Aleppo-----	290	Aradus. See Arvad.	
Alexander the Great-----	494	Aram-----	29, 273
Alexandria-----	239	Ararat-----	321
Almond-----	363	Araxes-----	320
Alphabet, origin of-----	293	Arbela. See Beth-arbel.	
Altar of burnt-offering-----	554, 625	Argob. See Trachonitis.	
"    of incense-----	552	Arimathea-----	104
Amanus, mount-----	276, 282	Ark of the covenant-----	549
Amalek-----	256	Armenia-----	297, 309, 317, 320
Ambuscades-----	523	Armor, defensive-----	520, seq.
Ammon-----	267	Arms, offensive-----	516, seq.
		Army-----	515



Bricks-----	393	Chinneroth. See Sea of Galilee.	
Bubastis. See Pi-beseth		Chittim, isles of-----	300
Buffalo-----	220	Chiun-----	652
Bulls of Bashan-----	225	Choaspes-----	318
Burial-----	439	Chorazin-----	144
Burning at funerals-----	440	Chyrsorrhoads. See Abana.	
“ as a penalty-----	508	Churning-----	377
“ on the altar-----	582	Cilicia-----	304
Butter-----	376	Circesium. See Carchemish.	
Byblus. See Gebal.		Cisterns-----	66, 91, 378
		Cities of the Plain, overthrow of-----	168, seq.
		“ of refuge-----	509
		“ oriental-----	394
		Clauda-----	307
		Clean and unclean, distinctions	
		of-----	590, seq.
		Clean animals-----	591
		Climate-----	206
		Climate, soil, and productions of	
		Palestine-----	206, seq.
		Clothing, materials of-----	406
		Cloud of God's presence-----	565
		Cnidus-----	307
		Coat of many colors-----	397
		Cœle-Syria-----	280
		Colosse-----	303
		Commanders, military-----	488
		Commerce, routes of-----	464
		Compensation in kind-----	503
		Concubine-----	419
		Congregation-----	474
		Consanguinity, laws of-----	425
		Cony of Scripture-----	221
		Coos-----	306
		Corban-----	611
		Corinth-----	305
		Corporal punishment-----	503
		Council. See Sanhedrim.	
		Countries north and northeast of	
		Palestine-----	273, seq.
		Countries southeast and east of Pal-	
		estine-----	259, seq.
		Countries southwest and south of	
		Palestine-----	228, seq.
		Court of the tabernacle-----	549
		Courts of houses-----	385
		“ of the temple-----	619, seq.
		Crete-----	307
		Crisping-pins. See Purses.	
		Crocodile-----	238
		Crucifixion-----	511
		Cubit-----	466, 468
		Curtains of the tabernacle-----	545
		Cush-----	246
		“ of Gen. 2:13-----	318
		Cushan-rishathaim-----	274
		Cymbal-----	459
		Cyprus-----	303
		Cyrus, river-----	317, 320
Cabul-----	117		
Cæsarea of Palestine-----	118		
“ Philippi-----	136, 279		
Cakes baked in the embers-----	411		
Calf-worship-----	649		
Callirrhœ-----	167		
Calneh or Calno-----	317		
Camel-----	370		
Canaan, land of-----	30		
Canaanites-----	327		
“ extirpation of the-----	529		
Cana of Galilee-----	49		
Candlestick, golden-----	553, 564		
Caueh. See Calneh.			
Capernaum-----	143		
Capital punishment-----	506		
Caravan-----	464		
Caravanserai-----	466		
Carchemish-----	274		
Carmel, mount-----	52		
“ of Judah-----	113		
Carob-tree-----	218		
Casius, mount-----	281		
Catapult-----	525		
Cauls-----	404		
Caves-----	69, 383		
Cedar of Lebanon-----	278		
Cenchrea-----	305		
Cereal and leguminous plants-----	342, seq.		
Chaboras. See Chebar.			
Chain. See Necklace.			
Chaldæa-----	314		
Chaldean empire-----	315		
Chambers of houses-----	388		
“ of the temple-----	618, 621		
Chamberlain-----	490		
Changes of raiment-----	407, 416		
Chariot-----	519		
Chebar-----	274, 318		
Cheese-----	377		
Cheesemongers' valley. See Tyro-			
pœon.			
Cherith, brook of-----	152, 155		
Cherubim-----	550, 563		
Chief priest-----	497		
Chiefs of tribes-----	473		
Chimneys, absence of-----	392		



D.		Elusa-----	256
Dabareh-----	49	Embalming-----	244, 460
Dagger. See Sword.		Embroidery-----	452
Dagon-----	652	Emesa-----	284
Dalmanutha-----	143	" plain of-----	282
Dalmatia-----	306	Emmaus-----	133
Damascus-----	279, 285	En-gedi-----	167
Dan, city of-----	136	Endor-----	52
" tribe of-----	198	En-rogel-----	91
Daphne. See Tahpanhes.		Ephah-----	467
David, tomb of-----	81	Ephesus-----	301
Day, Hebrew-----	450	Ephod-----	569
Dead Sea-----	36, 134, 157, seq., 265	Ephraim, city of-----	105
Dead body, uncleanness from-----	594	" mount-----	55
Death-penalty-----	505	" tribe of-----	199
Dedan, Cushite-----	297	Ephratah-----	109
Dedan, Jokshanite-----	262, 297	Epiphania. See Hamath.	
Dedication, feast of-----	608	Epistle-----	456
Delta of Egypt-----	233	Erech-----	317
Demoniacal possessions-----	462	Esdraclon, plain of-----	43
Demon-worship-----	645	Eshtaol-----	132
Derbe-----	303	Eshtemoa-----	114
Dial-----	451	Espousal-----	422
Dibon or Dimon-----	188	Essenes-----	641
Dichotomy-----	511	Etam or Etham-----	94
Divan-----	388, 394	Ethiopia-----	246
Divination-----	648	Ethnarch-----	495
Divorce-----	426	Eulæus. See Ulai.	
Dog-----	222	Euphrates-----	274, 276, 314, 320
Domestic relations and usages-----	419, seq.	Excision-----	508
Dor-----	120	Ezion-geber-----	248
Dothan-----	48, 64		
Dreams-----	647	F.	
Dress and personal ornaments-----	396, seq.	Fair Havens-----	307
Dulcimer-----	459	Families of a tribe-----	473
Dumah-----	271	Family relations-----	419, seq.
		Fasts, national-----	609
E.		Fathers' houses-----	472
Ear-drops-----	404	Feast of harvest. See Pentecost.	
Ear-rings-----	405	" of ingathering. See Taber-	
Eastern empires-----	309, seq.	nacles, feast of.	
East Sea. See Dead Sea.		" of the passover. See Pass-	
Ebal, mount-----	56, 58	over.	
Eboda-----	256	" marriage-----	423
Ecbatana-----	317	" oriental-----	416
Eden, garden of-----	314	Fennel-----	343
Edom, land of-----	259, seq.	Ferguson's plan of the tabernacle-----	548
Edrei-----	180	Fetishes-----	645
Eglon-----	128	Fig-----	216, 361
Egypt and Ethiopia-----	228, seq.	Fines-----	503
Ekron-----	125	Firstborn-----	429, 589
Elah, valley of-----	131	First-fruits-----	589
Elam-----	318	Fishes-----	223
Elders-----	473, 497	Fishing-----	382
Eleutheropolis-----	129	Flocks and herds-----	367, seq.
Eleutherus-----	277	Flowers of Palestine-----	219
Elim-----	250	Flute-----	459
Elishah, isles of-----	296, 300	Food and meals-----	408, seq.
Eloth-----	248	Fountain of Elisha-----	152

Fountain of the virgin ----- 88  
 Fountains of Palestine ----- 215  
     " sealed ----- 94  
 Freedom, loss of ----- 505  
 Fringes ----- 407  
 Fruit-trees -----216, 359, seq.  
 Fryingpan -----412  
 Fuller's field ----- 100  
 Funeral rites ----- 440  
 Furlong ----- 467

G.

Gad, tribe of ----- 194  
     " a deity ----- 652  
 Gadara ----- 185  
 Gadarenes ----- 145  
 Galatia ----- 304  
 Galeadites ----- 204  
 Galilee, mountainous region of -41, seq.  
     " sea of -----140, seq.  
 Games, Grecian and Roman --443, seq.  
 Gardens and orchards -----217, 364  
 Garments, modern Arabic ----- 400  
 Gate, Beautiful ----- 625  
     " Golden ----- 624  
 Gates of cities -----499, 524  
     " of houses ----- 384  
 Gath ----- 126  
 Gaulonitis ----- 173  
 Gaza -----40, 127  
 Geba ----- 104  
 Gebal ----- 298  
 Gennath, gate ----- 78, 80  
 Gehenna -----73, 94, seq.  
 Gennesareth, land of ----- 141  
 Gennesareth, sea of. See Sea of  
     Galilee.  
 Gerar ----- 133  
 Gerasa ----- 185  
 Gerasenes. See Gadarenes.  
 Gergesenes ----- 145  
 Gerizim, mount -----56, 58  
 Girshonites, charge of the ----- 558  
 Gibbeting ----- 507  
 Gibeah of Benjamin -----103, 105  
     " of Phinehas ----- 103  
 Gibeon ----- 107  
 Gifts ----- 439  
 Gihon, pools of ----- 92  
 Gilbon ----- 51  
 Gilead -----38, 181, seq.  
 Gilgal of Ephraim ----- 65  
     " of the Jordan valley ----- 155  
     " of the Mediterranean plain - 122  
 Ginæa ----- 51  
 Girdle ----- 397  
     " military ----- 521  
     " priestly ----- 573  
 Girgashites ----- 328

Glasses ----- 405  
 Gleaning ----- 348  
 Glorious land ----- 31  
 Goad ----- 342  
 Goats ----- 373  
 Goats-hair curtains ----- 545  
 Goat-skin bottles ----- 373  
 Gog and Magog ----- 321  
 Gomer ----- 321  
 Goshen, land of ----- 234  
 Government after the captivity -492, seq.  
 Granaries ----- 347  
 Grapes, treading of ----- 351  
 Greaves ----- 521  
 Greece ----- 299  
 Guitar. See Lute.

H.

Habor -----275, 313  
 Hagarenes or Hagarites ----- 271  
 Hair, plucking off, in mourning --- 441  
 Halah -----275, 313  
 Halak, mount ----- 191  
 Hamath, entering in of ---33, 277, 281  
     " city of ----- 284  
 Hanes ----- 240  
 Hanging -----507, 511  
 Haram of Jerusalem ----- 82  
     " of Hebron ----- 112  
 Haran ----- 274  
 Harem, royal ----- 491  
 Harod, fountain of ----- 45  
 Harosheth of the Gentiles ----- 50  
 Harp ----- 457  
 Harrow ----- 341  
 Haruspices ----- 648  
 Harvest, times of ----- 212  
 Hauran ----- 174  
 Havilah -----250, 257  
 Hazeroth ----- 252  
 Hazezon-tamar ----- 167  
 Head-dress ----- 402  
 Heads of tribes ----- 473  
 Heave-offering ----- 582  
 Hebrew divisions of time ---447, seq.  
 Hebrews, division by tribes ---193, seq.  
     " land of the ----- 31  
 Hebron ----- 111  
 Helbon ----- 290  
 Helena, tomb of ----- 96  
 Heliopolis of Egypt. See On.  
     " of Syria. See Baalbec.  
 Hellas ----- 296  
 Helmet ----- 520  
 Heptanomis ----- 233  
 Herculopolis ----- 246  
 Hermon -----134, 174, 279  
 Herodians ----- 643  
 Heroopolitan gulf. See Suez, gulf of.

Heshbon .....	187	Italy .....	320
Hierapolis .....	303	Iturea .....	173, 204
Hieromax .....	149, 184	Iveh .....	313
Highlands west of the Jordan ..	41, seq.		
High places .....	650		
Hinnom, valley of .....	73, 94, seq.		
Hippicus, tower of .....	78		
Hippopotamus .....	238		
Historical survey .....	534, seq.		
Hittites .....	327		
Hivites .....	328		
Holy Land .....	31		
“ of holies .....	549		
“ sepulchre .....	82		
Homer .....	467		
Honey of grapes .....	350		
“ of bees .....	366		
Hor, mount .....	253, 262		
“ “ of the north .....	34		
Horeb .....	251		
Horites .....	383		
Hormah .....	197		
Horn .....	459		
Horns as ornaments .....	406		
Horse .....	380		
Hospitality, oriental .....	417		
Hours .....	451		
House, oriental, plan of .....	384		
Houses and their appointments, 383, seq.			
Huleh, lake .....	138		
Hundred, military .....	516		
Hunting .....	381		
Huts of the poor .....	383		
Hyena .....	221		
Hyssop .....	218		
	I.		
Iconium .....	303		
Idolatrous rites .....	647		
Idolatry of the Hebrews .....	644, 652		
Idumæa, province of .....	204		
Ijon .....	283		
Illyricum .....	306		
Image-worship .....	646		
Imprisonment .....	502, 510		
Inauguration, kingly .....	487		
“ “ priestly .....	574, seq.		
Incense, sweet .....	556		
“ symbolism of .....	564		
India .....	322		
Ink .....	454		
Inns .....	465		
Insects of Palestine .....	224		
Ionians. See Javan.			
Irrigation .....	338		
Ir-shemesh .....	133		
Issachar, tribe of .....	200		
Issus, gulf and plain of .....	282		
Israel, land of .....	31		
	J.		
Jabbok .....	150, 184, 267		
Jabesh-gilead .....	185		
Jabneel or Jabneh .....	128		
Jackal .....	221		
Jacob's well .....	61		
James, tomb of .....	96		
Jamnia. See Jabneel.			
Japhia .....	49		
Japho. See Joppa.			
Jarmuth .....	132		
Javan .....	297, 300		
Javelin .....	517		
Jebusites .....	328		
Jehoshaphat, tomb of .....	96		
“ valley of .....	73		
Jericho .....	152, seq.		
Jerusalem, history of .....	70		
“ position of .....	72, seq.		
Jezreel, valley of .....	44		
Jokneam .....	200		
Joppa .....	121		
Jordan and Dead Sea, valley of ..	134, seq.		
“ circuit of .....	146, 170		
“ river .....	148, 151		
“ sources of .....	135, seq.		
Joseph's tomb .....	62		
Joshua, office of .....	478		
Journeys of the Israelites .....	557		
Jubilee, year of .....	337, 450, 599		
Judah, tribe of .....	196		
Judea, mountainous section of ..	66, seq.		
“ Roman province of .....	204		
Judges, extraordinary .....	477		
“ ordinary .....	475		
“ tombs of the .....	96		
Justice, administration of .....	498, seq.		
Juttah .....	114		
	K.		
Kadesh and Kadesh-barnea .....	253		
Kanah, torrent of .....	199		
Kedar .....	271		
Kedesh of Naphtali .....	50, 258		
Kenath .....	180		
Kenites .....	257		
Kerak .....	266		
Kidron, valley of .....	72		
Kingly form of government .....	482, seq.		
King's councillor .....	490		
“ friend .....	490		
Kings, tombs of the .....	96		
Kir-heres or Kir-hareseth. See Kerak.			
Kiriathaim .....	188		



Kirjath-arba -----	113	Manasseh, half tribe east -----	195
Kirjath-jearim -----	109	“ half tribe west -----	199
Kir Moab. See Kerak.		Manna -----	256
Kneading-troughs -----	410	Mantle -----	399
Kohathites, charge of the -----	558	Maon -----	69, 113
Kur. See Cyrus, river.		Mareshah -----	131
		Marriage dowry -----	422
		“ consummation of -----	423
		“ institution of -----	534
L.		Mars' hill -----	305
Lachish -----	128	Masius, mount -----	274
Ladder of Tyre -----	116	Masters and servants -----	430, seq.
Land of promise -----	31	Mattock -----	341
Laodicea -----	303	Meals -----	413, seq.
Laver -----	555	Medeba -----	188
Leaven, as a symbol -----	603	Medes and Persians -----	317, seq.
Lebanon and Anti-Lebanon -----	276	Media -----	317
“ chain of -----	277	Medical art -----	460, seq.
Lechæum -----	305	Mediterranean plain -----	37, 116, seq.
Lentiles -----	342	Megiddo -----	45, 51
Leontes -----	41	“ chasm of the -----	134, 277, 280
“ chasm of the -----	134, 277, 280	Melita. See Malta.	
Leopard -----	221	Memphis. See Noph.	
Leprosy -----	461, 593, 596	Meni -----	652
“ in houses and garments -----	462	Menzil or public lodging-place -----	418
Levi, tribe of -----	201	Merarites, charge of the -----	558
Leviathan -----	226	Mercy-seat -----	550
Levirate -----	424	Meroë -----	247
Levites, as a class -----	585, seq.	Merom. See Huleh.	
“ organization of -----	586	Meshech -----	297, 321
“ provision for the -----	587	Mesopotamia -----	273
Levitical cities -----	589	Metempsychosis -----	244
Levy of men -----	489	Michmash -----	105
“ of troops -----	514	Midianites and other Arabian tribes -----	269, seq.
Libya -----	296	Migdol -----	240
Lion -----	221	Miletus -----	302
Lip, covering of the -----	441	Military affairs -----	514, seq.
Loaves of showbread -----	552	Milk -----	376
Locusts -----	224	“ of goats -----	373
“ as food -----	413	Mill -----	408
Lod. See Lydda.		Millet -----	343
Lord's Supper, relation of the, to the Passover -----	604	Mines, military -----	526
Lud and Ludim -----	296	Minni -----	321
Lunacy -----	462	Mishor -----	181, 193
Lute -----	458	Mitre -----	573
Luz. See Beth-el.		Mitylene -----	306
Lycania -----	303	Mixed garments -----	406
Lydda -----	122	Mizpah and Mizpeh -----	107
Lyre -----	458	Moab -----	264, seq.
Lystra -----	303	Moabitis -----	204
		Molech -----	651
M.		Months, Hebrew -----	447, seq.
Maachah. See Abel-beth-Maachah.		Moph. See Noph.	
Mace -----	518	Moresheth-gath -----	132
Macedonia -----	304	Moriah -----	77, 82
Machærus, fortress of -----	205	Mortar -----	408
Magdala -----	143	Mosaic covenant -----	469
Mahanaim -----	186	Mosaic economy -----	536, seq.
Malta -----	307	Moschi. See Meshech.	
Mamre -----	113		



Persia	318	Psaltery	458
Petra	260	Psephinus, tower of	78
Pharisees	635, seq.	Ptolemais	116
Pharpar	285	Purifications	594, seq.
Phasaëlis	155	Purim, feast of	608
Phenice in Crete	307	Purple, Tyrian	293
Phiala, lake	137	Purses	405
Philadelphia of Ammon	268	Puteoli	308
“ of Asia Minor	302	Pyramids	245
Philæ, island of	233		
Philippi	304	Q.	
Philistines	124	Quails	222
Phœnicia	291, seq.	Quarries in Jerusalem	89
Phœnicians, arts and sciences	293, seq.	Quicksands	307
“ relations to Israel	294	Quiver	519
Phrygia	303		
Phut	296	R.	
Phylacteries	407	Raamses or Rameses	241
Physicians	460	Rabbah of Ammon	268
Pi-beseth	240	“ of Moab	265
Pigeons	222	Rachel's tomb	110
Pillars of Hercules	292	Rains of Palestine	207, seq.
“ of the court	549	Ramah of Benjamin	103
“ of the tabernacle	542	“ of Samuel	104
Pins of the tabernacle	548	Ramathaim-zophim	104
Pipe. See Flute.		Ramath-mizpeh	104
Pisgah	183	Ramoth-gilead	182, 186
Pistacia	218	Ramoth-negeb	104
Pithom	241	Reception-room	387
Pits used in hunting	381	Recorder	489
Plants, cereal and leguminous	342	Red Sea	247
“ furnishing clothing	216	“ passage of the	249
“ odoriferous	218	Regions east of the Jordan	173, seq.
Plough and ploughing	340	“ remote from Palestine	320, seq.
Poetry of the Hebrews	539	Rehoboth	133
Polygamy	419, 426	Remphan	652
Polytheism	645	Rending of garments	441
Pomegranate	217, 362	Rephaim, valley of	101
Pomegranates, artificial	217, 274	Resurrection	637
Pool of Hezekiah	91	Retaliation	504
“ of Siloam	87	Reuben, tribe of	194
Pools of Gihon	92	Revenues, royal	491
“ of Hebron	111	Riblah	284
“ of Solomon	93	River of Egypt	31
Poor, provisions for the	347	Roads of Palestine	398
Porch	385	Robe	398
Pottage	343	Robe of the ephod	572
Potter's field	99	Roll	455
Presbytery. See Sanhedrim.		Roman citizenship	531, seq.
Priest, idea of	567	“ divisions of Palestine	203, seq.
Priests, as a class	584	Rome	320
“ marriage of	425	Roofs	389, seq.
Priesthood, sacrifices, and obla- tions	567, seq.	Rosh	321
Priestly garments	569, seq.		
Princes	473	S.	
Procurator	495	Sabbath	534, 598
Prophets, tombs of the	96	Sabbath day's journey	467
Provinces, Roman	495	Sabbatical year	336, 599
		Sabeans. See Sheba.	



Sackbut .....	459	Sheath .....	517
Sackcloth .....	407, 441	Sheba .....	271
Sacrifice, idea of .....	568	Shechem .....	56, seq.
Sacrifices, different kinds of ..	577, seq.	Sheep .....	371
Sadducees .....	640, seq.	" care of .....	372, seq.
Salamis .....	303	Shekinah .....	562, 566
Salcah .....	179	Shekel .....	466
Salmone .....	306	Shenir. See Senir.	
Salt as a symbol .....	413	Shephelah .....	123, 191
" mountain .....	163	Shepherds .....	367
" Sea. See Dead Sea.		Shield .....	521
" valley of .....	163	Shiloh .....	64
Salutations, oriental .....	434	Shinar .....	314
Samaria, city of .....	62, seq.	Ships of the ancients .....	464
" mountains of .....	52, seq.	Shipwreck of St. Paul .....	448
" Roman province of .....	204	Shittim-wood .....	543
Samaritans .....	59, seq., 492	Shochoh .....	114, 131
Samaritan temple .....	60	Shoe. See Sandals.	
Samos .....	306	" military .....	521
Samothrace .....	304	Shovel .....	342
Sanctuary, inner and outer .....	542	Showbread .....	552, 564
Sandals .....	400	Shunem .....	51
" loosing of .....	401, 424	Shur .....	257
Sanhedrim .....	496	Shushan .....	318
Sarepta. See Zarephath.		Siddim, vale of .....	170
Sardis .....	302	Sidon .....	297
Satrap .....	494	Siege of cities .....	524, seq.
Scape-goat .....	583	Sieges, remarkable .....	527, seq.
Scarlet .....	407	Signet .....	402, 456
Sciences and arts .....	447, seq.	Siloam .....	87
Scopus .....	100	Silk .....	406
Scorpion cliffs .....	191	Simeon, tribe of .....	197
Scourging .....	503	Simoom .....	238
Scribes of New Testament .....	497	Sin, Egyptian city of .....	240
" royal .....	489	Sin-offering .....	575, 577
Scythopolis. See Beth-shan.		Sin, wilderness of .....	250
Sea of Galilee and Lower Jor-		Sinai .....	251
dan .....	140, seq.	Sinim, land of .....	322
Seal. See Signet.		Sirocco .....	212
Seasons of Palestine .....	206, seq.	Slaves, fugitive .....	434
" sacred .....	598, seq.	Sling .....	519
Seba .....	247	Smyrna .....	302
Sects, Jewish .....	635, seq.	Sockets .....	542, 549
Seed-time .....	343	Social intercourse, forms of ..	434, seq.
Seir, mount .....	253, 259	Soil of Palestine .....	212, seq.
Sela. See Petra.		Sorcery .....	648
Seleucia .....	285	South country .....	133, 192
Semechonitis, lake .....	50	Spear .....	517
Senir .....	296	Spirit-worship .....	645
Sepharvaim .....	317	Sprinkling of blood .....	582
Sephoris .....	49	Staff .....	402
Serpents .....	222, seq.	Stairs .....	388
Servants, bond and hired .....	430, seq.	Stomacher .....	405
" rights of .....	431	Stoning .....	506
Servitude, Hebrew .....	431, seq.	Strangulation .....	511
" foreign .....	434	Straw for bricks .....	393
Shadûf .....	339	Streets, oriental .....	394
Shalem .....	58, 64	Strong drink .....	352
Sharon .....	117, seq.	Succoth .....	156

Suez, gulf of ----- 248  
 Susiana. See Elam.  
 Summer-house ----- 392  
 Swearing, form of ----- 614  
 Swine, wild ----- 221  
 Sword ----- 517  
 Sycaminum ----- 117  
 Sycamore ----- 217, 362  
 Syene ----- 243  
 Symbolism of the tabernacle ----- 560, seq.  
 Synagogue, Jewish ----- 627, seq.  
     " buildings ----- 628  
     " officers of ----- 629, seq.  
     " services ----- 631  
     " the great ----- 634  
 Syria, ancient ----- 29  
     " proper ----- 276, seq.  
 Syria-Cilicia, gates of ----- 282

T.

Taanach ----- 45, 51  
 Tabernacle, Mosaic ----- 542, seq.  
     " materials of ----- 565  
     " removal of ----- 557, seq.  
     " symbolism of ----- 560, seq.  
 Tabernacles, feast of ----- 606  
 Table of showbread ----- 552  
 Table-land east of the Jordan ----- 181, 193  
 Tablets. See Perfume-boxes.  
 Tablets for writing ----- 454  
 Tabor ----- 42  
 Tadmor. See Palmyra.  
 Tahpanhes ----- 240  
 Talent ----- 466  
 Tammuz ----- 652  
 Tanis. See Zoan.  
 Tappuah ----- 114  
 Tares ----- 348  
 Tarshish or Tartessus ----- 296  
 Task-masters ----- 430, seq.  
 Taurus ----- 276  
 Tekoa ----- 110  
 Tema ----- 271  
 Teman ----- 262  
 Temperature of Palestine ----- 210, seq.  
 Temple ----- 84, 540, 615  
     " of Herod ----- 622, seq.  
     " of Solomon ----- 615, seq.  
     " of Zerubbabel ----- 620, seq.  
 Ten tribes ----- 493  
 Tents ----- 368  
 Terraces ----- 340  
 Thebais ----- 233  
 Thebes ----- 242  
 Thebez ----- 64  
 Thessalonica ----- 305  
 Thousands ----- 473, 516  
 Threshing and threshing-floors ----- 342, seq.  
 Thyatira ----- 302

Tiberias ----- 142  
     " Sea of. See Sea of Galilee.  
 Tibareni. See Tubal.  
 Tigris ----- 274, 314, 320  
 Timbrel ----- 459  
 Time, Hebrew divisions of ----- 447  
 Timnath ----- 132  
 Timnath-heres ----- 66  
 Tires ----- 404  
 Tirshatha ----- 494  
 Tithes ----- 588  
 Trade and commerce ----- 463, seq.  
 Togarmah ----- 297, 321  
 Tombs around Jerusalem ----- 96, seq.  
     " Egyptian ----- 245  
 Tophel ----- 262  
 Tophet ----- 94  
 Torrent of Egypt ----- 32  
 Tower of a vineyard ----- 349  
 Trachonitis ----- 173, seq., 204  
 Trees of Palestine ----- 216, seq.  
 Tripolis ----- 298  
 Troas ----- 304, 306  
 Trogyllium ----- 306  
 Tubal ----- 297, 321  
 Tunic ----- 396  
     " priestly ----- 572  
 Tyre ----- 294  
     " old. See Palætyrus.  
 Tyropœon ----- 75  
     " ancient bridge over ----- 83

U.

Ulai ----- 318  
 Undergirders ----- 464  
 Unicorn ----- 225  
 Unleavened bread, feast of ----- 601  
 Urim and Thummim ----- 571  
 Upper Jordan and Hûleh ----- 135, seq.  
 Ur of the Chaldees ----- 275, 314  
 Uz, land of ----- 272

V.

Valley of the Jordan and Dead Sea ----- 36, 134, seq.  
 Veil of the sanctuary. See Curtains.  
 Veil of the temple, rending of ----- 584  
 Veils ----- 403  
 Verandah ----- 386  
 Vetches ----- 343  
 Victors, rights of ----- 528, seq.  
 Vines, culture of ----- 216, 348, seq.  
 Vineyards and their appointments ----- 349  
 Vintage ----- 350  
 Visits, oriental ----- 438  
 Vows and devoted things ----- 610, seq.  
     " affirmative ----- 610  
     " negative ----- 612

W.		Wine, vinegar of-----	356
Walls of cities-----	524	“ various terms for -----	353, seq.
Watches, military-----	451	Winepress-----	350
Wave-offering-----	582	Winnowing-----	346
Week-----	450	Winter-house-----	392
“ of weeks-----	450	Witchcraft-----	648
“ of years-----	450	Woman, her relation to man-----	437
“ of Sabbatical years-----	450	Writing, art of-----	453, seq.
Weights and measures-----	466, seq.	Y.	
Well of Harod-----	45	Year, Hebrew-----	447, 449
“ of Nehemiah-----	91	Z.	
Wells-----	377	Zagros, mountains-----	309, 317
“ at Beer-sheba-----	115	Zanoah-----	132
“ in and around Jerusalem-----	90	Zarephath-----	298
Wheat-----	215, 341	Zebulun, tribe of-----	200
Wheat harvest-----	344	Zechariah, tomb of-----	96
White as a symbol-----	407	Zephath. See Hormah.	
Wife, choice of-----	420	Zidon. See Sidon.	
Wilderness of Judah-----	69, 192	Zion-----	81
“ of Paran-----	252	Ziph-----	113
“ of Sin-----	250	Ziz, cliff-----	167
“ of Sinai-----	248, 252	Zoan-----	240
“ of Zin-----	253	Zoar, site of-----	169
Wimples. See Mantle.		Zobah-----	290
Windows-----	388	Zophim, field of-----	183
Windows of Palestine-----	208, seq.	Zorah-----	132
Wine-----	350	Zurka Main-----	167
“ bottles for-----	352, 374		
“ on the lees-----	355		



# INDEX OF SCRIPTURAL TEXTS

## REFERRED TO IN THIS VOLUME.

GENESIS.					
Ch. 1:5, seq.-----PAGE	450	12:8-----	106	20:1-----	367
1:26, 27-----	437	12:9-----	69	21:6-----	428
2:2, 3-----	450, 598	12:10-20-----	232	21:10-----	432
2:8-14-----	314	12:14-----	403	21:14-----	114, 374
2:11-----	250	12:16-----	379	21:19-----	377
2:13-----	318	13:1-----	69	21:21-----	252, 421
3:20-----	428	13:1-4, 18-----	367	21:22-34-----	125
3:21-----	406	13:3-----	106, 170	21:30, 31-----	378
3:24-----	563	13:7-----	325	21:31-----	114, seq., 367
4:1-----	428	13:10-----	170, seq.	22:3-----	379
4:3, 4-----	534	13:10-12-----	146	22:15-18-----	470
4:19-----	419	14:1, 9-----	315	Ch. 23-----	111, 327
4:21-----	459	14:3, 10-----	166, 169, seq.	23:2-----	113, 441
4:26-----	534	14:5-----	180	23:7-12-----	434
7:4, 10-----	450, 598	14:6-----	130, 383	23:16-----	466
7:11, 24-----	448	14:7-----	167, 257	23:17, 19-----	113
8:3, 6-13-----	448	14:13-----	273	Ch. 24-----	421, seq.
8:4-----	321	14:14-----	432	24:3-----	30
8:10, 12-----	450, 598	14:15-----	289	24:3, 37-----	325
8:20, 21-----	579, 582	14:20-----	588	24:4-----	275
8:22-----	206, seq.	15:2-----	289	24:10-----	273
9:5, 6-----	505	15:8-21-----	470	24:16-----	403
9:20-27-----	429	15:16-----	327, 530	24:20-----	378
10:2-----	297	15:18-----	31, 195	24:22-----	466
10:5-----	300	15:19-21-----	326, 328	24:31-33-----	417
10:6-----	296	16:1, seq.-----	420, 428	24:62-----	69
10:7-----	271, 297	16:7-----	250	24:65-----	403
10:10-----	314, 317	17:7, 8-----	469	25:2-----	269
10:11, 12-----	312	17:12-----	428	25:3-----	271, 297
10:13, 14-----	125, 233	17:23-----	432	25:4, 13, 15-----	271
10:15-19-----	325	18:1-8-----	417	25:18-----	250
10:16-----	328	18:2-----	434	25:20-----	273, 274
10:19-----	30	18:4-----	400	25:21, 26-----	428
10:21-----	273	18:6-----	410, 466	25:23-----	430
10:28-----	271	18:8-----	376	25:25-----	399
Ch. 11-----	274, 314	18:12-----	428	25:31-34-----	429
11:3-----	394	18:19-----	469	25:34-----	343
11:15-26-----	273	19:1-----	439	26:7-----	403
11:31-----	274, seq.	19:1-11-----	417	26:18-----	115
12:3-----	472	19:2-----	400	26:15-22-----	378
12:6-----	56, 58, 325	19:17, seq.-----	146	26:22-----	133
12:6-10-----	367	19:28-----	113	26:32, 33-----	114, seq., 378
		19:30-38-----	266	26:34, 35-----	419, seq.

Ch. 27-----	429	38:24-----	429	Ch. 5-----	474
27:3, seq.-----	381	39:20-----	378	5:7-----	393
27:9-14-----	373	40:1, seq.-----	411	7:18, 21-----	382
27:29-----	430	40:15-----	31, 378	8:3-----	410
27:36-----	428	Ch. 41-----	239	8:22, seq.-----	235, seq.
27:40-----	264	41:14-----	402	8:26-----	230
28:1-----	421	41:22, 23-----	342	9:32-----	343
28:2-5, seq.-----	273, seq.	41:42-----	403, seq.	11:5-----	409
28:6-9-----	325, 419, seq.	41:45-----	341, 422	12:2-----	448, seq.
28:10-22-----	106, 114	42:6-----	435	12:3-----	473
28:20-22-----	588, 610	42:27-----	465	12:6-----	451
Ch. 29-----	419, 422	43:11-----	363, 365	12:7, 13-----	568
29:2, seq.-----	378	43:13-----	241	12:11-----	398, 402
29:6-----	375	43:21-----	465	12:13, seq.-----	601, seq.
29:13-----	434	43:24-----	400	12:35-----	235
29:24, 29-----	420, 423	43:28-----	435	12:35, 36-----	232
29:25-----	423	43:33-----	413	12:37-----	234
29:27, 28-----	450, 598	44:13-----	441	12:39-----	603
29:31-----	428	45:22-----	407, 416	13:2-----	568
Ch. 30, seq.-----	428	46:4-----	440	13:4-----	448, seq.
30:1-----	428, 438	46:15-----	274	13:5-----	326
30:3, 4, 9-----	420	46:29-----	234	13:6, 7-----	601, seq.
30:37-42-----	374	46:34-----	230	13:9, 16-----	407
30:43-----	379	47:3-----	367	13:13-----	589
31:18-----	274	47:17-----	380	13:20-----	234
31:20, 24-----	373	47:22-----	230	14:2-----	234, 240
31:27-----	456	48:5, 6-----	471	14:7-----	520
31:30-35-----	646	48:7-----	109, 273, 274	14:9, 23, seq.-----	516
32:2-----	186	48:14, 18-20-----	429	14:24-----	451
32:10-----	402	48:22-----	327	15:1, 20-----	456
32:22-32-----	150	Ch. 49-----	429	15:14-----	30
32:28-----	428	49:3, seq.-----	195-202	15:20, 21-----	437
33:1-7-----	435	49:3, 4-----	429	15:22-----	250
33:16, 17-----	156, seq.	49:8-----	430	16:1-----	250
33:18, 19-----	58, seq., 149, 274, 368	49:11-----	349	16:12-----	451
Ch. 34-----	58	49:14-----	379	16:23-----	600
34:2-----	327, seq.	49:17-----	223	17:8-16-----	257
34:4, 8-----	421	49:24-----	375	17:14-----	453, 610
34:12-----	422	49:26-----	614	Ch. 18-----	508
34:20, 27-----	58	49:30, 31-----	112, seq.	18:13-----	472
35:1-7-----	106	50:1-----	440	18:21-26-----	476
35:1, 27-----	368	50:2, 26-----	460	19:1, seq.-----	250, 605
35:4-----	58			19:5-9-----	469
35:9, 26-----	274			19:9, seq.-----	566
35:16, 19-----	109			Ch. 20-----	508
35:27-----	111			20:10-----	431
36:6-9-----	259, 263			20:18, 21-----	566
36:12-----	256			20:19-----	477
36:24-----	220, 279			20:26-----	555, 619
37:3-----	397			Ch. 21-419, seq., 431, seq.	
37:12-17-----	58, 111, 368			21:15, 17-----	506
37:25-----	365			21:20, seq.-----	503, seq.
37:25-28, 36-269, 465, 488				22:1, seq.-----	503
37:29, 34-----	407, 441			22:3-----	505
38:6-----	421			22:9, seq.-----	500, seq.
38:8-----	424			22:13-----	432
38:14-----	403			22:26, 27-----	399
38:18, 25-----	402			22:29-----	589
				23:5-----	379

## EXODUS.

Ch. 1:11-----	241
2:10-----	428
2:15, 16-----	378
2:16-----	375
2:20-----	417
2:21-----	422
3:1-----	269, 422
3:5-----	401, 584
3:8, 17-----	325, seq.
3:9, 10-----	477
3:21, 22-----	232
4:6-----	461
4:18-----	435
4:22-----	430
4:24-----	465





Ch. 27-----	611	16:2-----	473, seq.	32:1-----	180
27:26-----	589	16:40-----	569	32:1, 4-----	183
27:30, seq.-----	588	Ch. 17-----	363	32:3-----	652
NUMBERS.					
Ch. 1-----	514	17:2-----	472	32:8-----	253
1:2, 4-----	472	17:4-----	563	32:33-----	193
1:16-----	473, seq.	18:11, seq.-----	589	32:33-42-----	267
1:44-----	471	18:17-----	577	32:38-----	187
Ch. 2-----	557	18:19-----	413	32:42-----	180
Ch. 3-----	472, 558, seq.	18:20-----	202	33:2-----	453
3:6-10-----	569	18:20, seq.-----	587	33:8, seq., 36-----	250
3:24, 30, seq.-----	472, seq.	19:2-----	342	33:36, 37-----	253
3:41-----	430	19:7-----	595	33:41-44-----	254
3:45-----	568	19:11, seq.-----	594	33:50-56-----	32, 610
4:8-----	550	20:1, 13, seq.-----	253	34:1-12-----	32, 33
4:18, 20-----	559	20:14-21-----	263	34:3, 4-----	253
4:23-----	585	20:22-29-----	262, 569	34:3, 12-----	166
4:28, 33-----	560	21:1-3-----	610	34:8-----	284
4:31, 32-----	543	21:4-----	259, 263	34:11-----	141
Ch. 5-----	585	21:4, 11-----	254	34:27-----	453
5:1-4-----	557	21:6, 8-----	223	Ch. 35-470, 471, 509, 589	
Ch. 6-----	612, seq.	21:21-35-----	327	35:1-8-----	202
6:3-----	352, 355, 356	21:24-----	194, 267	35:30-----	500
6:4-9-----	631	21:26 -- 180, 183, 187, 327	327	35:31, 33-----	505
7:6-9-----	559	21:32-----	181	DEUTERONOMY.	
7:8-----	544	21:33-35-----	180	Ch. 1:1-----	123, 252
7:89-----	563	Ch. 22-----	266	1:1, 2, 19, 46-----	253
Ch. 8-----	568	22:21-----	379	1:4-----	180
8:24-----	585, 586	22:24-26-----	350	1:7-----	37, 69
9:3, 5, 11-----	451	22:36-----	265	1:15-----	475, 476
9:6, seq.-----	602	Ch. 23-----	266	1:16, 17-----	499
9:15-----	565	23:9-----	40	1:44-----	259
9:17, 22-----	566	23:13, 14-----	183, seq.	2:4, seq.-----	259
Ch. 10-----	558	23:28-----	183	2:8-----	248
10:1-----	557	Ch. 24-----	266	2:9-----	265
10:1-10-----	600	24:2, seq.-----	184	2:12, 20-----	325
10:3, 4-----	473, seq.	24:20-----	257, seq.	2:12, 22-----	130
10:10-----	447	24:21-----	258	2:14-----	253
10:11-----	250	24:24-----	300	2:19-----	194, 327
10:12, 33-----	252	25:3, 5-----	184	2:22, 23-125, 127, 325, 383	
10:29-----	257	25:4, seq.-----	506, seq.	2:36-----	180
Ch. 11-----	496	Ch. 26-----	472, 514	3:4, 5, 14-----	177
11:3, 34, 35-----	252	26:38, 41-----	472	3:4-10, 12, 13-----	193, seq.
11:5-----	238, 382	26:62-----	202	3:9-----	296
11:8-----	408	27:14-----	253	3:10---173, 180, seq., 327	
11:13-21-----	631	27:18-23-----	478	3:13-----	173
11:16, 17-----	496	27:21-----	572	3:17---141, 166, 183, 193	
11:26-----	497	Ch. 28-----	581	4:13-----	453
12:10-----	461, 596	28:3-10-----	579	4:43-----	181, 186, 193
12:16-----	252, seq.	28:4, 8-----	451	4:46-----	187
13:3, 21, 26-----	252, seq.	28:7-----	352	4:48-----	188
13:22-----	111	28:11-----	447	4:49-----	166, 183, 193
13:23-----	216, 349	28:11-14-----	600	5:14-----	431
13:29 --- 30, 257, 325, 327		28:16-25-----	602	5:28-----	477
14:43, 45-----	257, 325	Ch. 29-----	581, 606	6:8, 9-----	407
Ch. 15-----	581	29:7-----	609	7:1-----	325-328
15:32-36-----	502, 506	Ch. 31-----	270	7:1-6-----	529
15:37-41-----	407, 631	31:8-----	269	7:3, 4-----	425
		31:25-47-----	270	7:12-26-----	32
		Ch. 32-----	32, 335, 367		



15:2, 3-----	33	22:14-----	472	Ch. 7-----	47, 270
15:4, 47-----	32	23:11-13-----	32, 425	7:1-----	45
15:5-11-----	102, 196	Ch. 24-----	58	7:3-----	515
15:7-----	156	24:2-----	275	7:12-----	177, 368
15:7, 8-----	91	24:11-----	325-328	7:19-----	451
15:8-----	73	24:30-----	66	7:24-----	55, 157
15:9, 63-----	70	24:32-----	58, 62	Ch. 8-----	47, 270
15:11-----	128	24:33-----	103	8:1-3-----	479
15:11-15, 22, 23-----	198			8:4, 5-----	156, 157
15:13-----	113			8:18-----	47
15:33, 34-----	37, 123, 133	JUDGES.		8:24-27-----	270
15:38-----	107	Ch. 1:2-----	572	8:26-----	407
15:44-----	117	1:3, 17, 22-25-----	479	Ch. 9-----	58, 484
15:57-----	103	1:4, 5-----	325	9:9-----	354
15:62-----	163	1:8, 21-----	70	9:27-----	350
15:63-----	70, 328	1:9-----	37, 123	9:53-----	64
Chs. 16, 17-----	199	1:10-----	113, 325	10:3, 4-----	379
17:7, 10, 11-----	199	1:12-----	422	10:26-----	507
17:11-----	51	1:14, 15-----	423	Ch. 11-----	515
17:15-----	55, 328	1:16-----	154, 258, 359	11:4-----	268
17:16-----	220	1:19-----	327, 516, 520	11:11, 29, 34-----	107
17:16, 18-----	516, 520	1:23-----	106	11:12-28-----	195, 267, 327
18:1, 8-10-----	65	1:27-36-----	32	11:17-----	253
18:1-9-----	196	1:31, 32-----	116, seq., 201	11:24-----	651, 652
18:7-----	202	1:34, 35-----	198	11:33-----	267
18:11-15-----	198	Ch. 2-----	530	11:34-----	437, 456
18:13, 22-----	106	2:1-5, 20-23-----	32	12:1-6-----	484
18:16-----	101	2:9-----	55, 66	12:13, 14-----	379
18:15-19-----	91, 102	3:1, 5-----	326	12:15-----	257
18:19-----	166	3:3-----	284, 326, 328	13:2-7-----	612
18:23-----	105	3:7-----	425	13:4-----	352
18:26-----	107	3:8-----	273	13:25-----	133
18:1-9-----	197	3:8-10-----	276	Ch. 14-----	421
19:8, 29, 36-----	104	3:12-30-----	266, 268	14:8-----	366
19:10-16-----	200	3:13-----	154, 359	14:12, 13-----	407, 416
19:12-----	49	3:16-----	517	15:3-5-----	132
19:17-23-----	200	3:20, 24-----	392	15:4-----	221
19:18-----	52	3:27-----	514	15:8-----	101
19:21-----	51	3:31-----	342	16:3-----	127
19:24-39-----	34, 201	4:2, 6, 7-----	50	16:21-----	409
19:26-----	199, 201	4:3-----	220, 520	16:23-----	652
19:27-----	117	4:5-----	103, 500	16:31-----	133
19:33-----	128	4:5-10-----	514	17:6-----	480
19:40-47-----	198	4:11-----	258	Ch. 18-----	136
19:41-----	133	4:19-----	374	18:28, 29-----	282
19:46-----	121	5:1-----	456	Chs. 19-21-----	103, 479, 484,
19:50-----	66	5:10-----	379		499
20:5, 7-----	41	5:14-----	257	19:11-15-----	103
20:7-----	50, 55, 58	5:14-18-----	479	19:16-----	417
20:7, 8-----	510	5:15, 16-----	200	20:1-----	181
20:8-----	180, 181, 186	5:19-21-----	45, 48, 51	20:16-----	519
Ch. 21-----	202, 589	5:25-----	376	20:18, 23-----	572
21:11-----	113	5:28-----	388	21:8-12-----	186
21:18-----	103	Ch. 6-----	270	21:19-23-----	64, 65
21:21-----	58	6:2-----	383	21:21-----	437
21:28-----	49	6:4-----	257		
21:29-----	51	6:5-----	270, 369	RUTH.	
21:32-----	50	6:25, seq-----	650	Ch. 1:17-----	614
22:9-----	181	6:33-35-----	257, 479, 515	2:4-----	435











14:5-----	650	5:14-----	494	2:12-----	399
14:8-----	515	6:1, 2-----	318, 455	3:8-----	227
14:9-15-----	131, 232, 246	6:3-----	620, 621	3:13, 14-----	98
15:9-----	202	6:7-----	494	5:4-----	439, 499
15:14-----	459	6:11-----	508	6:15-20-----	377, 465
16:2-4-----	289	7:6-----	489	12:18-----	398
16:4-----	283	7:7-----	540	13:4-----	460
16:8-----	246	7:25, 26-----	498	13:26-----	501
16:12-----	460	9:3-----	402, 441	15:33-----	357
16:14-----	440	9:3, 5-----	399	16:15-----	406
Ch. 17-----	310			18:8-10-----	381
17:7-9-----	587, 627	NEHEMIAH.		19:6-----	381
19:8-----	586	Ch. 1-----	318, 450	19:24-----	453
19:11-----	475	2:1-----	448, 449	20:14, 16-----	222, 223
20:1, 2, 20-----	39, 111, 167	Ch. 3-----	80	20:17-----	376
20:16-----	167	3:15-----	81, 87	21:18-----	347
20:36-----	297	3:22-----	146	24:5-----	380
21:8-10-----	264	5:4, 5-----	432	29:7-----	499
21:11-----	69	6:2-----	122	29:14-----	399, 402
21:19-----	440	6:15-----	450	30:1-----	222
Ch. 23-----	587	7:1-----	540	31:36-----	402
25:11, 12-----	264, 529	7:30-----	103	37:17-----	213
25:23-----	80	7:37-----	122	38:3-----	398
26:6-----	126, 128	7:65, 70-----	494	39:5-8-----	380
26:10-----	37, 123	8:7-----	474	39:9-12-----	225
26:15-----	525, 527	8:9-----	494	39:10-----	341
26:16-21-----	487, 596	8:14-17-----	606	40:15-24-----	226
27:4-----	69	8:15-----	101	Ch. 41-----	227
28:3-----	73	8:16-----	390	41:1, 7-----	382
28:15-----	154, 359	9:5-----	587	41:24-----	410
28:16-21-----	289, 310	10:1-----	494		
28:18-----	37, 123	10:33-----	553	PSALMS.	
29:15, 16-----	587	11:22, 23-----	540	Psa. 1:3-----	365
29:25-30-----	540, 587	11:29-----	132	1:4-----	347
Ch. 30-----	492	11:33-----	103	Psa. 5, title-----	459
30:6-----	493	13:35-----	122	9:15-----	381
30:16-20-----	602	12:30-----	80, 81	10:9-----	381
30:22, 25-30-----	587	13:28-----	60	16:11-----	638
31:5, 11-----	619			17:15-----	638
32:3, 4, 30-90, 92, 94, 525		ESTHER.		19:10-----	366
32:6-----	73	Ch. 1:1-----	322	22:12, 13, 16, 20, 21-----	225
33:11-----	502	1:2, 5-----	318	22:16-----	222
34:4-7-----	60, 95, 202, 492, 650	2:16-----	450	22:25-31-----	332, 581
34:8-----	489	3:7-----	448, seq.	23:1, 2-----	375
35:3, 15-----	587	3:10, 12-----	403, 456	23:4-----	374
35:11, 13-----	602	4:1, 3-----	441	29:6-----	225
35:22-----	43	7:10-----	508	32:2-----	459
35:23, 24-----	40, 48	8:2-----	403	35:5-----	347
		8:8, 10-----	456	35:7-----	381
EZRA.		8:9-----	322, 449	45:8, 13, 14-----	423
Ch. 1-----	319	8:15-----	403, 407	52:8-----	357, 386
1:7-11-----	620	9:24, 26-----	608	56:12, 13-----	610
2:26-----	103	10:1-----	490	58:4-----	223
2:29-----	652			59:6, 14, 15-----	222
2:33-----	122	JOB.		Psa. 60, title-----	163, 263,
2:41-----	540	Ch. 1:4-----	428	273, 290	
2:63-----	494, 572	1:15-----	271	60:8-----	30, 401
3:7-----	121	1:20-----	399, 441	Psa. 63, title-----	69
4:2, 10-----	59, 60, 310	2:8-----	441	63:10-----	221

65:9, 10-----	207	PROVERBS.	7:7, 8-----	360
66:13, 14-----	610	Ch. 1:9-----	7:8-----	217
68:15, 16-----	175	3:22-----	8:2-----	354, 363
69:12-----	439	4:9-----	8:5-----	217
72:10-----	300	5:3-----	8:6-----	402
73:6-----	403	6:5-----		
73:24-----	638	6:6, 7-----	ISAAH.	
74:8-----	628	7:23-----	Ch. 1:13-----	448
74:13, 14-----	227	8:3-----	2:7-----	516
75:4, 10-----	406	9:2-----	2:19-21-----	383
75:9-----	353	10:13-----	3:18-24-----	404, 405
78:24-----	354	12:4-----	3:22-----	399
78:47-----	362	12:27-----	5:1, seq.-----	349, seq.
78:51-----	228	14:32-----	5:6-----	341
78:67-----	202	16:31-----	5:10-----	342
79:1, 4-----	189	17:19-----	5:11-----	416
80:1-----	376, 563	19:13-----	5:12-----	459
81:3-----	448, 600	19:24-----	5:24-----	347
81:16-----	215	20:4-----	6:4-----	565
83:6-----	271	21:1-----	6:11, 12-----	188
83:7-----	30	22:22-----	6:13-----	493
83:9-----	270	23:30-----	7:1-9-----	289
87:4-----	30	23:32-----	7:3-----	92, 100, 428
89:27-----	430	24:7-----	7:14-----	429
91:3-----	381	25:11-----	7:15, 22-----	376
91:13-----	223	26:15-----	7:19-----	366
92:3-----	459	27:15-----	7:25-----	341
92:10-----	225	27:22-----	8:1, 3-----	428, 455
92:12-----	360	27:27-----	8:6-----	87
92:13-----	386	30:26-----	8:7, 8-----	289
95:7-----	376	30:33-----	8:10-----	429
97:1-----	300	31:22-----	9:1-----	203
98:6-----	459	31:23, 31-----	9:4-----	270
99:1-----	563		9:6-----	429
100:3-----	376	ECCLESIASTES.	9:10-----	362, 393
101:8-----	500	Ch. 2:4-6-----	Ch. 10-----	313
104:11-----	380	9:8-----	10:1-----	501
104:26-----	227	9:12-----	10:9-----	317
105:23-----	228	11:1-----	10:22-----	493
105:29-----	382	11:4-----	10:26-----	270
106:22-----	228	12:1-7-----	10:28, 29-----	103, 105, 107
106:37, 38-----	651		11:8-----	223
108:9-----	30, 401	CANTICLES.	11:11-----	233
109:29-----	399	Ch. 1:5-----	14:29, 31-----	30, 129, 223
Psa. 113-118-----	607	1:14-----	Ch. 15-----	267
119:83-----	352	2:3, 5-----	15:1-----	265, 266
124:7-----	381	2:10-13-----	15:9-----	188
125:2-----	74	2:14-----	Ch. 16-----	267
126:4-----	70	3:11-----	16:1-----	262
129:6, 7-----	390	4:3-----	16:7, 11-----	266
129:8-----	435	4:8-----	16:8, 9-----	349
132:6-----	109	4:10, 11-----	16:10-----	350, 351
137:7-----	264	4:12-----	17:5-----	102
140:3-----	222	4:12-16-----	17:8-----	650
140:5-----	381	5:3-----	19:5-----	32
141:2-----	564	5:7-----	19:8-----	382
142:3-----	381	6:2, 11-----	19:13-----	242
144:9-----	459	6:7-----	20:1-----	126
147:14-----	215	7:1-----	20:2-4-----	397

20:4-----	441	51:20-----	381	19:5-----	94, 651
21:11, 16, 17-----	271	51:22, 23-----	353	19:6, 7-----	95
22:1-----	391	53:7-----	351	19:13-----	391
22:9-----	92	56:10-----	222	20:2-----	503
22:16-----	98	58:5-----	441	20:15-----	428
22:21-----	398, 403	58:7-----	439	21:12-----	500
23:1, 12-----	300	58:11-----	365	22:19-----	439
23:11-----	295	59:5-----	222, 223	22:24-----	403
23:16-----	458	59:17-----	399	25:10-----	410
24:1, 12-----	189	Chs. 60-62-----	429	25:20-----	127, 129
24:15-----	300	60:6, 7-----	270	25:27-----	353
25:6-----	416	61:10-----	399, 423	25:30-----	350, 351
27:9-----	650	62:3-----	402, 405	25:34-----	441
27:12-----	32	63:1-----	351	26:6, 9-----	65
27:23-----	317	65:3-----	95	29:22-----	511
28:1, 7-----	56	65:11-----	652	31:4, 13-----	437
28:4-----	361	66:15-17, 23, 24-----	95	31:5-----	55
28:5-----	402	66:19-----	300	31:15-----	103, 104
28:24-----	341	66:23-----	448	32:2-----	503
28:25, 27-----	343, 345, 346			32:7-9-----	103
29:11-----	456	JEREMIAH.		32:24-----	527
30:1-7-----	232	Ch. 1:1-----	103	32:35-----	73, 651
30:4-----	240	1:11, 12-----	363	32:44-----	37, 69, 123
30:6-----	222, 223	2:10-----	271, 300	33:4-----	527
30:14-----	374	2:13-----	379	33:13-----	37, 69, 123
30:24-----	342, 346	2:16-----	240, 242	34:5, 20-----	440
30:33-----	95	2:20-----	651	36:2-----	455
31:1-3-----	232	2:21-----	349	36:22-----	392
31:4-----	381	2:24-----	380	37:13-----	80
32:13-18-----	189	3:19-----	31	37:21-----	411
32:14-----	380	4:26, 27-----	189	Ch. 38-----	503
32:20-----	343	4:30-----	405	38:6-----	91, 378, 386
33:9-----	176	5:26, 27-----	381	Ch. 40-----	107
34:6, 7-----	225	6:9-----	350	40:1-----	103
35:2-----	118	6:26-----	441	40:4-----	503
36:2-----	100	7:12, 14-----	65	Ch. 41-----	107
36:3-----	489	7:29-----	441	41:2, 3-----	609
37:16-----	563	7:31-----	94, 95, 651	41:12-----	108, 198
37:33-----	527	7:33-----	440	43:7-9-----	240
38:8-----	451	8:17-----	223	44:1, 15-----	233, 240
38:12-----	369	8:22-----	365, 460	44:17-19-----	650
40:11-----	376	9:17, 18-----	442	46:9-----	296
40:24-----	347	10:5-----	360	46:11-----	365
41:5-----	300	10:9-----	297, 407	46:14, 19, 25-----	240, 242
41:15-----	346	11:16-----	356	46:18-----	42
41:19-----	543	12:5-----	149	Ch. 47-----	129
42:11-----	271	13:1-----	397	47:4-----	125
43:3-----	247	13:18-----	402	Ch. 48-----	187, 267
44:16, 17-----	646	13:22, 26-----	441	48:7, 13, 46-----	651
45:14-----	247, 271	14:4-----	441	48:11-----	355
46:1-----	652	14:3-6-----	209	48:21-----	181
47:1-----	409	14:6-----	380	48:23, 24-----	179
47:2-----	441	15:3-----	222, 440	48:31, 36-----	266
47:14-----	347	16:4-----	440	48:32-----	349
49:12-----	322	16:6-----	441	48:33-----	350, 351
49:18-----	423	17:8-----	339, 365	48:36-----	459
49:26-----	355	17:26-----	37, 123	48:47-----	267
50:1-----	432	19:1, 10, 11-----	374	49:1, 3-----	195, 651
51:1-----	505	19:2, 6-----	73	49:2, 3-----	268





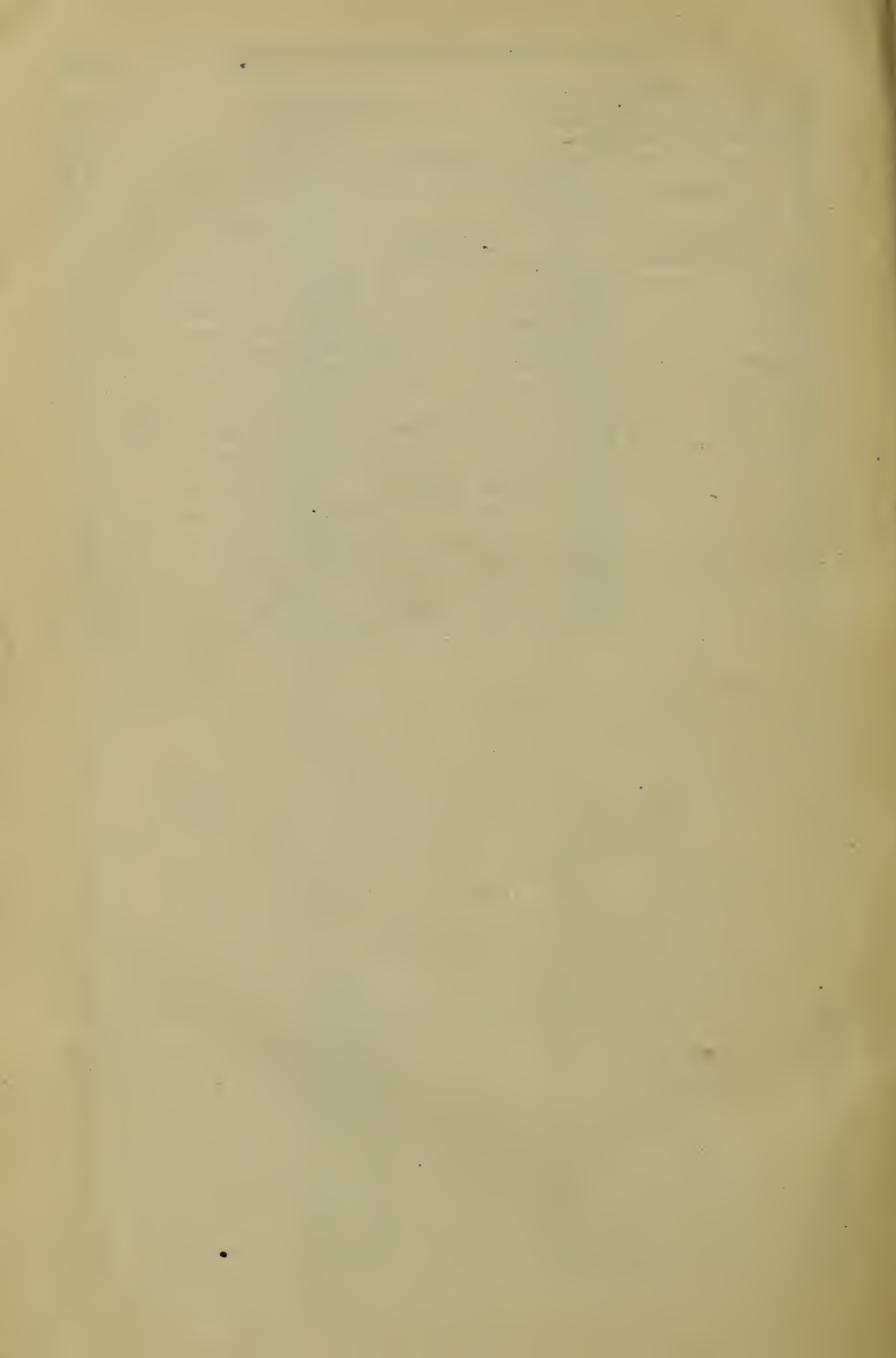






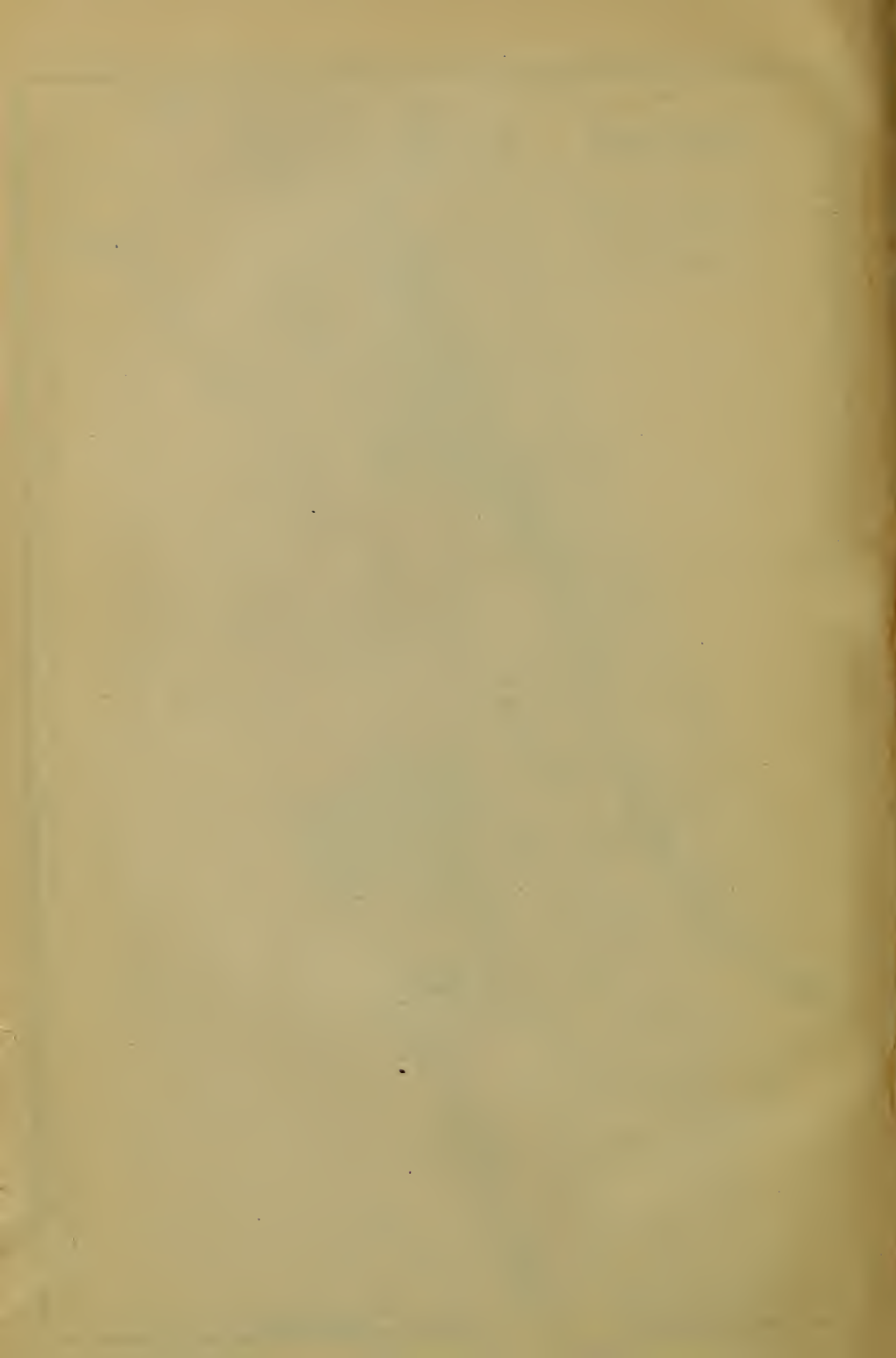


II. TIMOTHY.		13:15-----568, 584	1:6-----430
Ch. 2:5-----444		13:20-----376	1:13-----397
4:7, 8-----402, 444			2:5-----301
4:10-----306		JAMES.	2:10-----402
		Ch. 1:1-----463, 471	2:13-----302
TITUS.		1:12-----402	3:1-----302
Ch. 1:6-9-----630			3:4, 18-----407
		I. PETER.	3:12-----303
HEBREWS.		Ch. 1:1-----463	Ch. 4, seq.-----563
Ch. 2:11-----567		1:2-----582	4:6-----564
4:15-----567		1:13-----398	5:1-----455
5:1, seq.-----567		1:19-----583	6:1, seq.-----564
5:3-----575		2:5-----568, 584	7:9, 13-----361, 407
7:23, seq.-----567		2:24-----352, 583	8:3-5-----565
7:27-----375		5:4-----402	14:10-----353
8:3-----567			14:19, 20-----351
9:7, seq.-----559, 561		II. PETER.	15:6-----397, 407
9:12, seq.-----567, 582		Ch. 2:5-----534	15:7-----564
9:22-24-----562			15:8-----565
10:1-----560		I. JOHN.	18:12-----216
11:9-----31		Ch. 3:24-----604	18:22-----410
11:35-----511			19:7-9-----416, 423
11:38-----383		JUDE.	19:8-14-----407
12:1-----444		Vs. 14-15-----534	19:17, 18-----440
12:23-----430			21:2-----423
12:24-----582		REVELATION.	Ch. 22-----365
13:11-----575		Ch. 1:5-----352	22:15-----222









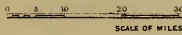




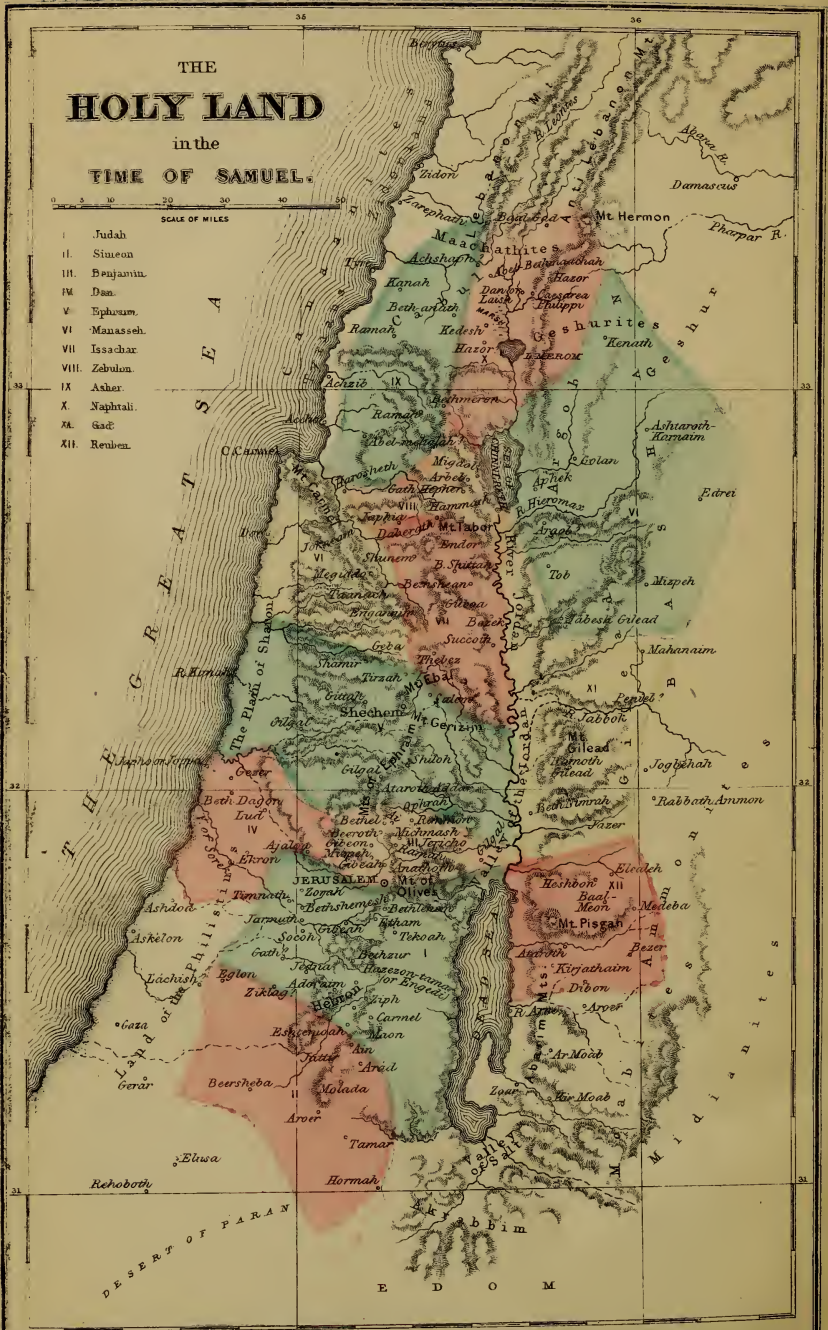
# THE HOLY LAND

in the

## TIME OF SAMUEL.



- I. Judah
- II. Simeon
- III. Benjamin
- IV. Dan
- V. Ephraim
- VI. Manasseh
- VII. Issachar
- VIII. Zebulun
- IX. Asher
- X. Naphtali
- XI. Gad
- XII. Reuben

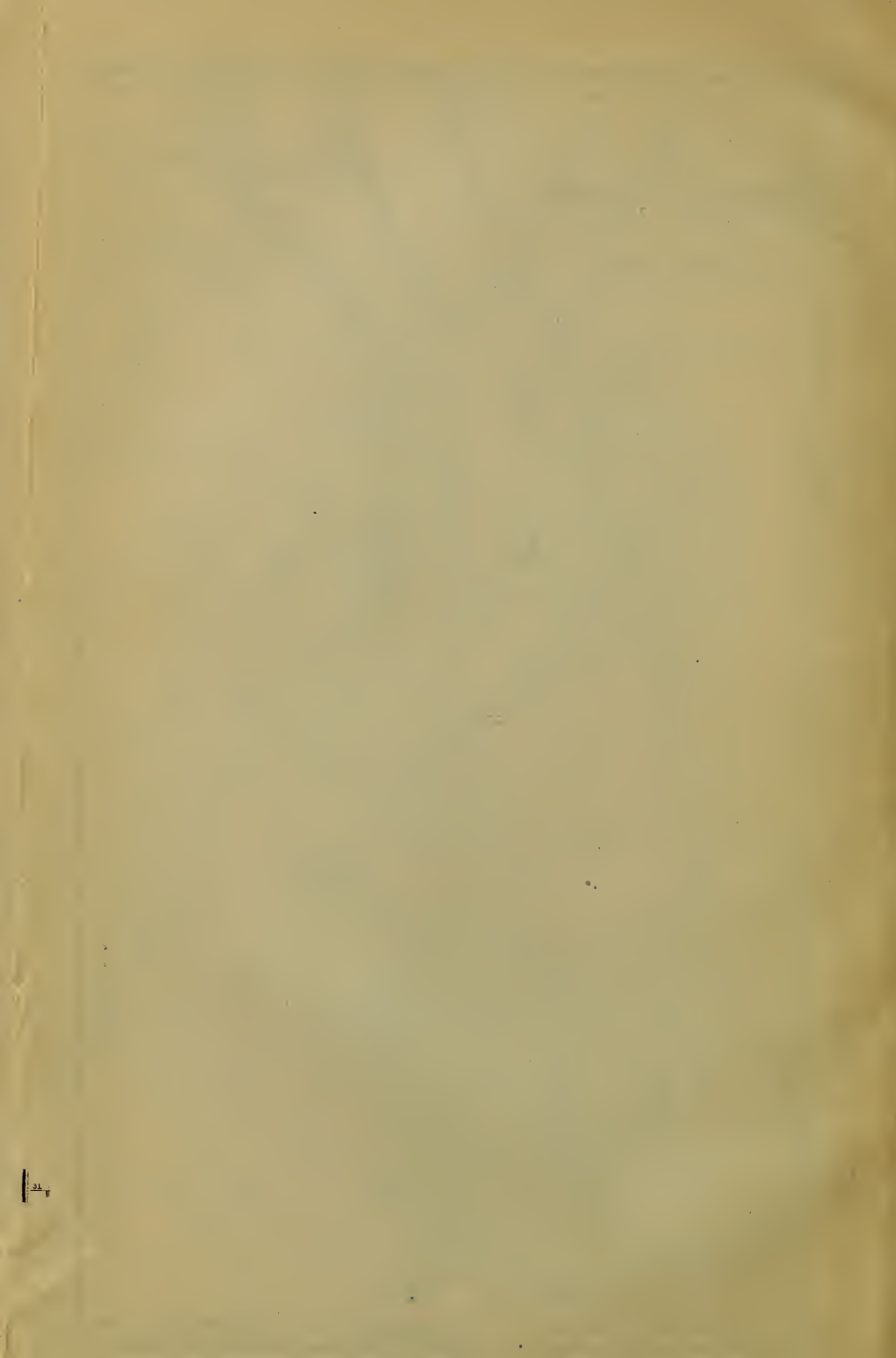


F. 06. B. 2 Y

# MAP OF THE HOLY LAND in the TIME OF CHRIST

Scale of Miles.













MAP  
 Illustrative of the  
**TRAVELS & VOYAGES**  
 OF THE  
**APOSTLE PAUL**

Longitude East from Greenwich

Latitude North from the Equator















