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Fable. It represents man's relations to his fellow man; but the PARABLE rises higher, it represents the relations between man and God. The parable's framework is drawn from the dealings of men with one another; or if from the natural world, not a grotesque parody of it, but real analogies. The fable rests on what man has in common with the lower creatures; the parable on the fact that man is made in the image of God, and that the natural world reflects outwardly the unseen realities of the spiritual world. The MYTH is distinct from both in being the spontaneous symbolic expression of some religious notion of the apostate natural mind. In the fable qualities of men are attributed to brutes. In the parable the lower sphere is kept distinct from the higher which it illustrates; the lower beings follow the law of their nature, but herein represent the acts of the higher beings; the relations of brutes to each other are not used, as these would be inappropriate to represent man's relation to God.

Two fables occur in Scripture: (1) Jotham's sarcastic fable to the men of Shechem, the trees choosing their king (Jud. ix. 8-15). (2) Josiah's sarcastic answer to Amaliah's challenge, by a fable, the sarcasm being the sharper for the covert form it assumes, viz. the cedar of Lebanon and the thistle (2 Kings xiv. 9). Ezek. xvii. 1-10 differs from the fable in not attributing human attributes to lower creatures, and in symbolising allegorically prophetic truths concerning the world monarchies; it is called *chidah*, "a riddle," from *chadah* to be sharp, as requiring acumen to solve the continued enigmatical allegory. The fable of Jotham (1209 B.C.) is the oldest in existence; the Hebrew mind had a special power of perceiving analogies to man in the lower world; this power is a relic of the primeval intuition given to Adam by God who "brought every beast of the field, and every fowl of the air, unto Adam to see what he would call them." Other nations were much later in this style of thought, the earliest prose fables in Greece being those of the legendary Æsop, about 550 B.C.

Many of the proverbs are "condensed fables" (Prov. xxvi. 11, xxx. 15, 25, 28). The analogies in the lower creatures are to man's lower virtues or defects, his worldly prudence, or his pride, indolence, cunning (comp. Matt. x. 16). "Fables" mean *falsehoods* in 1 Tim. i. 4; iv. 7, "old wives' fables"; Tit. i. 14, "Jewish fables," the transition stage to gnosticism; 2 Pet. i. 16, "cunningly devised (Gr. *sophisticated*) fables," devised by man's wisdom, not what the Holy Ghost teacheth (1 Cor. ii. 13); incipient gnostic legends about the genealogies, origin, and propagation of angels (Col. ii. 18-23).

Face. "Many will entreat the face (Heb. the favour) of the prince" (Prov. xix. 6). "The face of God" means His *manifested presence* and

favour. Jacob saw God's face, and called the place *Peni-el*, "God's face" (Gen. xxxii. 30), i.e. veiled in human form, in anticipation of the incarnation. The full radiancy of His glory man could not bear to see (Exod. xxxiii. 20).

Fair Havens. A harbour on the S. of Crete; connected with the city *Lasea*; five miles E. of cape *Matala*. The ship in Paul's voyage stopped short of doubling this cape, for the coast W. of it suddenly turns to the N., and so the ship would have been still exposed to the prevailing N.W. wind. But afterwards on consultation the centurion and master of the ship determined against Paul's advice to leave Fair Havens as incommo-dious to winter in, and go on to *Phonice*, induced by a deceptive S. wind which arose for a time: the result was wreck (Acts xvii.; comp. Eccles. ix. 15). The place still bears the Greek name for "Fair Havens."

Fairs. Ezek. xxvii. 12, "traded in thy fairs"; Heb. *'izbonaik*, referring to exports; *paid for thy wares, made thy exchanges*; in ver. 33 its true meaning is given, "thy wares." The *maarab*, "market" (ver. 13, 17, 19), rather *merchandise*, refers to the imports. Tarshish did not visit Tyre, but Tyre exported her wares to Tarshish, and "Tarshish paid for thy wares with silver," etc.

Faith. Heb. xi. 1, "the substance of things hoped for (i.e., it substantiates God's promises, the fulfilment of which we hope, it makes them present realities), the evidence (*elenchos*, the 'convincing proof' or 'demonstration') of things not seen." Faith accepts the truths revealed on the testimony of God (not merely on their intrinsic reasonableness), that testimony being to us given in Holy Scripture. Where sight is, there faith ceases (John xx. 29, 1 Pet. i. 8). We are justified (i.e. counted just before God) judicially by God (Rom. viii. 33), *meritoriously* by Christ (Isa. liii. 11, Rom. v. 19), *mediately or instrumentally* by faith (v. 1), *evidentially* by works. Loving trust. Jas. ii. 14-26, "though a man say he hath faith, and have not works, can (such a) faith save him?" the emphasis is on "say," it will be a mere saying, and can no more save the soul than saying to a "naked and destitute brother, be warmed and filled" would warm and fill him. "Yes, a man (holding right views) may say, Thou hast faith and I have works, show (*exhibit*) to me (if thou canst, but it is impossible) thy (alleged) faith without thy works, and I will show thee my faith by my works." Abraham believed, and was justified before God on the ground of believing (Gen. xv. 6). Forty years afterwards, when God did "tempt," i.e. put him to the test, his justification was demonstrated before the world by his offering Isaac (xxii.). "As the body apart from (*choris*) the spirit is dead, so faith without the works (which ought to evidence it) is dead also." We might have expected faith to answer to the spirit, works to the body. As James reverses this, he must mean by "faith" here the FORM of faith, by "works" the working reality. Liv-

ing faith does not derive its life from works, as the body does from its animating spirit. But faith apart from the spirit of faith, which is LOVE (whose evidence is works), is dead, as the body is dead without the spirit; thus St. James exactly agrees with St. Paul, 1 Cor. xiii. 2, "though I have all faith . . . and have not charity (love), I am nothing."

In its barest primary form, faith is simply crediting or accepting God's testimony (1 John v. 9-13). Not to credit it is to make God a "liar"! a consequence which unbelievers may well start back from. The necessary consequence of crediting God's testimony (*πιστεω Θεο*) is believing in (*πιστεω εις τον υιον*, i.e. trusting in) the Son of God; for He, and salvation in Him alone, form the grand subject of God's testimony. The Holy Spirit alone enables any man to accept God's testimony and accept Jesus Christ as His Divine Saviour, and so to "have the witness in himself" (1 Cor. xii. 3). Faith is receptive of God's gratuitous gift of eternal life in Christ. Faith is also an obedience to God's command to believe (1 John iii. 23); whence it is called the "obedience of faith" (Rom. i. 5, xvi. 26; Acts vi. 7), the highest obedience, without which works seemingly good are disobediences to God (Heb. xi. 6). Faith justifies not by its own merit, but by the merit of Him in whom we believe (Rom. iv. 3, Gal. iii. 6). Faith makes the interchange, whereby our sin is imputed to Him and His righteousness is imputed to us (2 Cor. v. 19, 21; Jer. xxiii. 6; 1 Cor. i. 30). "Such are we in the sight of God the Father, as is the very Son of God Himself" (Hooker) (2 Pet. i. 1; Rom. iii. 22, iv. 6, x. 4; Isa. xlii. 21, xlv. 21, 24, 25).

Fallow deer. LXX., *Alex., bubalos, the Antelope bubalis.* Heb. *yachmur*, from *chamar* "red." A clean animal (Deut. xiv. 5). Used at Solomon's table (1 Kings iv. 23). The



BUBALUS, FALLOW DEER.

Cervus dama, of a reddish colour (as its name *yachmur* implies), shedding its horns yearly (Oedmann). Gosse makes it the *Addax antelope*, a beast of chase represented in the old Egyptian sculptures. Coarse, and approaching to the bovine race, of reddish head and neck, white across the face, the forehead and throat with black hair, the rest of the body of whitish grey. Smith's Bible Dict. Append. (as LXX.), the wild ox (*bekker el wash*) of N. Africa, the *Alkelaphus bubalis*, an antelope resembling the calf and the stag, the size of the latter. Sir V. Brooke, however, has decided that a specimen sent him of the Bedouin *yachmur*, from Carmel, is the *Cervus capreolus* or ordinary re-buck (Pal. Expl. Qy. Stat., July, 1876).

Famine. Often sent as visitations from God for sin. 2 Kings viii. 1: "the Lord hath called for a famine"

(Ps. cv. 16), as a master calls for a servant ready to do his bidding. Comp. Matt. viii. 8, 9; contrast Ezek. xxxvi. 29. So associated with pestilence and the sword (2 Sam. xxi., 1 Kings xvii.). The famine in Ruth i. I was probably owing to the Midianite devastation of the land (Jud. vi.), so severe in the Holy Land that Elimelech had to emigrate to Moab, and Naomi his widow returned not till ten years had elapsed. Isa. li. 19; Jer. xiv. 15, xv. 2; Ezek. v. 12. Defects in agriculture, in means of transit, and in freedom of commerce through despotism, were among the natural causes of frequent famines anciently. Failure of the heavy rains in November and December in Palestine (Gen. xii. 10, xxvi. 1, 2), and of the due overflow of the Nile, along with E. and S. winds (the N. wind on the contrary brings rains, and retards the too rapid current) in Egypt, the ancient granary of the world, often brought famines (Gen. xli. 25-36, xlii.). Abraham's faith was tried by the famine which visited the land promised as his inheritance immediately after his entering it; yet though going down to Egypt for food, it was only "to sojourn," not to live there, for his faith in the promise remained unshaken. A record of famine for seven years in the 18th century B.C. has been found in China, which agrees with the time of Joseph's seven years of famine in Egypt.

Fan. A long handled wooden spade, a "winnowing shovel," used in the East to throw up corn in the air so that the chaff may be separated from the wheat (Matt. iii. 12).

Farthing. Representing two Gr. words: *kodrantes* (Latin *quadrans*, Matt. v. 26, Mark xii. 42), and *assarion* (Latin *as*, Matt. x. 29, Luke xii. 6); the "two assaria" constituted probably one coin. The *quadrans* was originally the fourth of an *as*, i.e. three ounces. In Christ's time the *quadrans* equalled two Greek *lepta*, "mites." Among the Roman copper coins current then in Palestine there was none smaller than the *as* or *assarion*; among the Greek imperial coins there was the *quadrans* (quarter of the *as*) and *lepton*, "mite," one-eighth of an *as* and half of a *quadrans*. The *as* was one and three-fourths of a farthing; the *quadrans* thus less than half a farthing. But either the *as*, the lowest Roman coin, or the *quadrans*, the lowest Greek imperial coin, is sufficiently expressed by the term "farthing," as being our lowest coin.

Fasting. The word (*tzum*) never occurs in the pentateuch. The Mosaic law, though directing minutely the foods to be eaten and to be shunned, never enjoins fasting. The false asceticism so common in the East was carefully avoided. On the yearly day of atonement, the 10th day of the 7th month, Israelites were directed to "afflict the soul" (Lev. xvi. 29-31, xxiii. 27; Num. xxx. 13). This significant term implies that the essence of scriptural "fasting" lies in self humiliation and penitence, and that the precise mode of subduing the flesh to the spirit, and of expressing sorrow for

sin, is left to the conscientious discretion of each person. In Acts xxvii. 9 the yearly day of atonement is popularly designated "the fast." But God, whilst not discountenancing outward acts of sorrow expressive of inward penitence, declares, "is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal the bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest thy naked that thou cover him, and that thou hide not thyself from thine own flesh?" (Isa. lviii. 4-7.) Comp. similar warnings against mistaking outward fastings as meritorious before God: Mal. iii. 14, Matt. vi. 16.

The only other *periodical* fasts in the O. T. were those connected with the capture of Jerusalem by Nebuchadnezzar: the fast of the 4th month commemorated its capture (Jer. xxxix. 2, lii. 6, 7); that of the 5th month the burning of the temple and the chief houses (lii. 12-14); that of the 7th the murder of Gedaliah (xli. 1-3); that of the 10th the beginning of the siege (Zech. vii. 3-5, viii. 19). Jer. lii. 4, "did ye at all fast unto Me, even to Me?" Nay, it was to gratify yourselves in hypocritical *will worship*. If it had been to Me, ye would have separated yourselves not merely from food but from your sins.

Once that the principle is acted on, "he that eateth eateth to the Lord, and he that eateth not, to the Lord he eateth not" (Rom. xiv. 6), and "meat commendeth us not to God, for neither if we eat are we the better, neither if we eat not are we the worse" (1 Cor. viii. 8), fasting and eating are put in their true place, as means, not ends.

There are now 28 yearly fasts in the Jewish calendar. Daniel's (x. 3) mode of fasting was, "I ate no pleasant bread," i.e. "I ate unleavened bread, even the bread of affliction" (Deut. xvi. 3), "neither came flesh nor wine in my mouth." In Matt. ix. 14 "fast" is explained by "mourn" in ver. 15, so that *fasting* was but an outward expression of *mourning* (Ps. lxxix. 10), not meritorious, nor sanctifying in itself. A mark of the apostasy is "commanding to abstain from meats which God hath created to be received with thanksgiving" (1 Tim. iv. 3). The "neglecting (*not sparing*) of the body," whilst seeming to deny self, really tends "to the satisfying of (satiating to repletion) the flesh." Ordinances of "will worship" gratify the flesh (self whilst seeming to mortify it; for "self crowned with thorns in the cloister is as selfish as self crowned with ivy in the revel" (Col. ii. 18-23).

Instances of special fasts of individuals and of the people in the O. T., either in mourning and humiliation or in prayer, occur in Jud. xx. 26; 1 Sam. i. 7, xx. 34, xxxi. 13; 2 Sam. i. 12, xii. 21, iii. 35; 1 Kings xxi. 9-12; Ezra viii. 21-23, x. 6; Esth. iv. 16; Neh. i. 4. *National fasts* are alluded to in 1 Sam. vii. 6 (wherein the drawing

of water and pouring it out before Jehovah expressed their confession of powerlessness and utter prostration: Ps. xxii. 14, lviii. 7; 2 Sam. xiv. 14; 2 Chron. xx. 3; Jer. xxxvi. 6-10; Neh. ix. 1; Joel i. 14, ii. 15. In N. T. times the strict Jews fasted twice a week (Luke xviii. 12), viz. on the second and fifth days. Whilst Christ is with His people either in body or in spirit, *fasting* is unseasonable, for joy alone can be where He is; but when His presence is withdrawn, sorrow comes to the believer and fasting is one mode of expressing his sorrow after the Lord. This is Christ's teaching, Matt. ix. 15. As to the texts quoted for fasting as a mean of spiritual power, the Sin. and Vat. MSS. omit Matt. xvii. 21; they omit also "and fasting." Mark ix. 29. They and Alex. M^s. omit "fasting and," 1 Cor. vii. 5. Evidently the growing tendency to asceticism in post apostolic times accounts for these interpolations. The apostles "prayed with fasting" in ordaining elders (Acts xiii. 3, xiv. 23). But this continuance of the existing Jewish usage never divinely ordered does not make it obligatory on us, except in so far as we severally, by experience, find it conducive to prayer. Moses', Elijah's, and the great Anti type Christ's 40 days' foodlessness was exceptional and miraculous. Forty is significant of punishment for sin, confession, or affliction. Christ the true Israel denied Himself 40 days, as Israel indulged the flesh 40 years. They tempted God that time; He overcame the tempter all the 40 days (Gen. vii. 4, 12; Num. xiv. 33, xxiii. 13, 14; Ps. xcv. 10; Deut. xxv. 3; 2 Cor. xi. 24; Ezek. xxix. 11, iv. 6; Jonah iii. 4).

Fat. Closely associated with the blood in sacrifices, and as being the richest part, appropriated peculiarly to God (Lev. iii. 16, 17); i.e. the internal fat, the "sweet fat" or *suet*, *chelev*; the fat of the kidneys, the sign of the animal's excellence and vigour. As of all produce the firstfruits were offered to Jehovah, so of sacrifices the blood and the fat. Hence the choicest are expressed by "the fat of the earth," "the fat of the wheat," etc., "the fat of the mighty" (Gen. xlv. 18; Deut. xxii. 14; Num. xviii. 12 marg.; 2 Sam. i. 22). The fat mixed with lean, *nishman* or *sh'ameen* (Num. xiii. 20, Ps. lxxviii. 31, Isa. x. 16), was lawful to eat; so also the *peder* or fat of the burnt offering, burned along with the flesh. The proper development of fat in the animal marked its perfection, it being the source of nutriment of which the animal economy avails itself in emergency; hence its appropriateness as



FAT-TAILED SHEEP.

the offering to Jehovah. "The whole fat tail was taken off hard by the

backbone" where the pad of fat begins (Lev. iii. 9), for an offering by fire to Jehovah. The broad-tailed sheep of the East has an apron of marrowy fat as wide as the hind quarters, and trailing on the ground unless when artificially supported by a small truck (Herod., iii. 113). The choicest of all that we have and are i. to be presented to God (Rom. xii. 1, Phil. iv. 18).

Fat, i.e. vat. Heb. *gath* is the upper receptacle or "press" in which the grapes were trod. The *yagueb* or "vat" was on a lower level, into it the juice flowed from above. The root means to *hollow*; for the wine-press and vat were dug out of the rocks of the hills whereon were the vineyards. Comp. Mark xii. 1, Isa. v. 2 marg.

Father. Chald. *abba*. Christ's endearing filial mode of addressing God; so believers (Mark xiv. 36, Rom. viii. 15); from *abah* "to show kindness." God's fatherhood is the ground and pattern for human fatherhood. Abraham was "father of nations," both by natural descent from him and by spiritual fellowship in his faith (Gen. xviii. 18, 19; Rom. iv. 17). The godly father's blessing brought great good, his curse great evil (Gen. ix. 25, 27); the unfaithfulness of Ham entailing a curse on his race, the dutifulness of Shem and Japhet a blessing on their races (xvii. 27-40, xviii. 15-20, xlix.). The fifth commandment, "honour thy father and mother," is the first with special promise (Eph. vi. 2). Love descends rather than ascends; hence this commandment is more needed than one concerning parents' duties to children, but this is added (ver. 4, Col. iii. 21). Dishonouring parents is one of the worst sins (Exod. xxi. 15-17; 1 Tim. i. 9; Mal. i. 6; Isa. xl. 10). Still the parent was not to inflict death, but to bring the refractory child before the city elders in the gate or place of justice (Deut. xxi. 18-21).

Any ancestor is called "father" or "mother" (Isa. li. 2; Jer. xxv. 16-18, the sons of Jonadab son of Rechab, a striking instance of the blessing on obedience to parents; 1 an. v. 2; 2 Chron. xv. 16 marg.).

"Father" is used also for *protector*, *patron* (Job xxix. 16, Ps. lxxviii. 5, Deut. xxxii. 6). "Fathers" mean *elders* (Acts vii. 2, xxii. 1). The *pupils of a spiritual master* are called "sons" (2 Kings ii. 3, iv. 1). "Father" expresses one worshipped or revered (Jer. ii. 27; 2 Kings ii. 12, v. 13, vi. 21). The *inventor of any art* is called "father" of it or of its practisers (Gen. iv. 20, 21; John viii. 44; Job xxxviii. 23, xvii. 14). So the *source* (2 Cor. i. 3) or *instrument of spiritual blessings*, as "mercy," regeneration. 1 Cor. iv. 15: "though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel."

The father's great duty was to teach God's laws continually to his children; "speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up . . .

that your days may be multiplied, and the days of your children . . . as the days of heaven upon the earth" (Deut. xi. 18-21).

Feasts. *Hag* (from a root to dance) is the Heb. applied to the passover, and still more to the feast of tabernacles, as both were celebrated with rejoicings and participation of food (Exod. xii. 14; Lev. xxiii. 39; Num. xxix. 12; Deut. xvi. 89). But *mo'ed* is the general term for all sacred assemblies convoked on



EASTERN FEAST.

stated anniversaries; God's people by His appointment meeting before Him in brotherly fellowship for worship. Their communion was primarily with God, then with one another. These national feasts tended to join all in one brotherhood. Hence arose Jeroboam's measures to counteract the effect on his people (1 Kings xii. 26, 27). Hezekiah made the revival of the national passover a primary step in his efforts for a reformation (2 Chron. xxx. 1). The Roman government felt the feast a time when especial danger of rebellion existed (Matt. xxvi. 5, Luke xiii. 1). The "congregations," "calling of assemblies," "solemn meetings" (Isa. i. 13, Ps. lxxxi. 3), both on the convocation days of the three great feasts, passover, pentecost, and tabernacles, and also on the sabbaths, imply assemblies for worship, the forerunners of the synagogue (comp. 2 Kings iv. 23). The *septenary* number prevails in the great feasts. Pentecost was seven weeks (*sevens*) after passover; passover and the feast of tabernacles lasted seven days each; the days of holy convocation were seven in the year, two at passover, one at pentecost, one at the feast of trumpets, one on the day of atonement (the first day or new moon of the seventh month), and two at the feast of tabernacles. The last two solemn days were in the seventh month, and the cycle of feasts is seven months, from Nisan to Tisri. There was also the sabbatical year, and the year of jubilee. The continued observance of the three feasts commemorative of the great facts of Israelite history make it incredible that the belief of those facts could have been introduced at any period subsequent to the supposed time of their occurrence if they never took place. The day, the month, and every incident of Israel's deliverance out of Egypt are embalmed in the anniversary passover.

On the three great feasts each Israelite was bound to "appear before the Lord," i.e., attend in the court of the tabernacle or temple and make his offering with gladness (Lev. xxiii., Deut. xxvii. 7). Pious women often went up to the passover; as Luke ii. 41, Mary; 1 Sam. i. 7, ii. 19, Han-

nah. Those men who might happen to be unable to attend at the proper time kept the feast the same day in the succeeding month (Num. ix. 10, 11). On the days of holy convocation all ordinary work was suspended (Lev. xxiii. 21-35).

The three great feasts had a threefold bearing. I. They marked the three points of time as to the *fruits of the earth*. II. They marked three epochs in Israel's past history. III. They pointed prophetically to three grand antitypical events of the gospel kingdom. I. (1) At the passover in spring, in the month Abib, the first green ears of barley were cut, and were a favourite food, prepared as parched corn, but first of all a handful of green ears was presented to the Lord. (2) Fifty days (as pentecost means) after passover came the feast of weeks, i.e. a week of weeks after passover. The now ripe wheat, before being cut, was sanctified by its first-fruits, namely two loaves of fine flour, being offered to Jehovah. (3) At the feast of tabernacles, in the end of the common year and the seventh month of the religious year, there was a feast of ingathering when all the fruits of the field had been gathered in. There was no offering of consecration, for the offerings for sanctifying the whole had been presented long before. It was not a consecration of what was begun, but a joyful thanksgiving for what was completed. See for the spiritual lesson Prov. iii. 9, Pa. cxviii. 15.

II. Each of the three marked a step in the HISTORICAL progress of Israel. (1) The passover commemorated the deliverance out of Egypt when Jehovah passed over Israel, protecting them from the destroying angel and sparing them, and so achieving for them the first step of independent national life as God's covenant people. (2) Pentecost marked the giving of the law on Sinai, the second grand era in the history of the elect nation. God solemnly covenanted, "If ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, and ye shall be a kingdom of priests and a holy nation" (Exod. xix. 5). (3) All the nation now wanted was a home. The feast of tabernacles commemorates the establishment of God's people in the land of promise, their pleasant and peaceful home, after the 40 years of wandering in the wilderness, living in shifting tents. They took boughs of palm and willows of the brook, and made temporary huts of branches and sat under the booths. So in their fixed home and land of rest their enjoyment was enhanced by the thankful and holy remembrance of past wanderings without a fixed dwelling. Joshua specially observed this feast after the settlement in Canaan (as incidentally comes out in Neh. viii. 17). Solomon (appropriately to his name, which means *king of peace*) also did so, for his reign was pre-eminently the period of peaceful possession when every man dwelt under his own vine and figtree (1 Kings iv. 25); immediately after that the last relic of wilderness life was abolished

by the ark being taken from under curtains and deposited in the magnificent temple of stone in the seventh month (2 Chron. v. 3), the feast of tabernacles was celebrated on the 15th day, and on the 23rd Solomon sent the great congregation away glad in heart for the goodness that the Lord had showed unto David, Solomon, and Israel His people. The third celebration specially recorded was after the Babylonish captivity, when the Jews were reestablished in their home under Ezra and Nehemiah, and all gathered themselves together as one man on the first day of the seventh month, the feast of trumpets. Then followed the reading of the law and renewal of the covenant. Then finding in the law directions as to the feast of tabernacles, they brought branches of olive, pine, myrtle, and palm, and thick trees, and made booths on their roofs and in their courts, and in the courts of God's house, and sat under them with "great gladness" (Neh. viii.).

III. *Prophetically and typically.* (1) The passover points to the Lord Jesus, the true paschal Lamb sacrificed for us, whose sacrifice brings to us a perpetual feast (1 Cor. v. 7). (2) Pentecost points to our Whitsuntide (Acts ii.) when the Holy Spirit descending on Christ's disciples confirms Christ's covenant of grace in the heart more effectually than the law of Sinai written on stone (2 Cor. iii. 3-18). (3) Two great steps have already been taken towards establishing the kingdom of God. Christ has risen from death as "the firstfruits of them that slept" (1 Cor. xv. 20), even as the green ears of barley were offered as firstfruits at passover. Secondly, the Holy Spirit has not merely once descended but still abides in the church as His temple, giving us a perpetual Whitsun feast. One step more is needed; we have received redemption, also the Holy Ghost; we wait still for our inheritance and abiding home. The feast of tabernacles points on to the antitypical Canaan, the everlasting inheritance, of which the Holy Spirit is the "earnest" (Eph. i. 13, 14; Heb. iv. 8, 9). The antitypical feast of tabernacles shall be under the antitypical Joshua, Jesus the Captain of our salvation, the antitypical Solomon, the Prince of peace (Isa. ix. 6, Rev. vii. 9-17). The zest of the heavenly joy of the palmbearing multitude (antitypical to the palm-bearers at the feast of tabernacles), redeemed out of all nations, shall be the remembrance of their tribulations in this wilderness world for ever past; for repose is sweetest after toil, and difficulties surmounted add to the delight of triumph.

Salvation was the prominent topic at the feast. In later times they used to draw water from the pool of Siloam, repeating from Isa. xii. "with joy shall ye draw water from the wells of salvation," referred to by Jesus (John vii. 2, 37, 39). So Christ shall appear the "second time without sin unto salvation" (Heb. ix. 28). The palmbearing multitude accompanying Jesus at His triumphant entry into His royal capital cried

"Hosanna," i.e. Save us we beseech Thee. So the prophetic Ps. cxviii. 25, 26, implies that *Israel* shall say when in penitent faith she shall turn to her returning Lord (Matt. xxiii. 39). So the thanksgiving song of eternity shall be, "Salvation to our God which sitteth upon the throne and unto the Lamb." Meanwhile on earth *Israel*, long finding no ease or rest for the sole of the foot, but having "trembling of heart, failing of eyes, and sorrow of mind" (Deut. xxviii. 65), shall at length rest in her own land under Messiah reigning at Jerusalem as His holy capital and over the whole earth, and "every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles" (Zech. xiv. 9, 16; Rev. vii.). That feast shall remind *Israel* of hardships now past, and of salvation and peace now realized on earth, so that "the voice of rejoicing and salvation shall be in the tabernacles of the righteous" (Ps. cxviii. 15). There was in the Three Feasts a clear prefigurement of the Three Persons; the Father, in the work of creation, specially adored in the feast of tabernacles; the Son in the passover sacrifice; the Spirit in the pentecostal feast.

The times of the feasts were those least interfering with the people's industry; the passover just before harvest; pentecost at its conclusion and before the vintage; tabernacles after all fruits were gathered in.

The feast of PURIM [see ESTHER] commemorated the baffling of Haman's plot for the Jews' destruction; the feast of DEDICATION [see] the purification of the temple by the Maccabees, after its defilement by Antiochus Epiphanes.

In the N. T. Jude (12, "feasts of charity"; also 2 Pet. ii. 13, see LORD'S SUPPER) mentions the Christian lovefeasts which often preceded the Lord's supper (1 Cor. xi. end) just as the passover preceded it in Christ's institution. They ate and drank together earthly, then heavenly food, in token of unity for time and eternity. The fervent love and fellowship which characterized the first disciples originated these feasts (Acts ii. 45, 46, iv. 35, vi. 1). Each brought his portion, as to a club feast; and the rich brought extra portions for the poor. From it the bread and wine were taken for the Eucharist. In it the excesses took place which Paul censures, and which made a true and reverent celebration of the Lord's supper during or after it impossible. Hence the lovefeasts were afterwards separated from the Lord's supper, and in the fourth century forbidden by the Council of Laodicea A.D. 380, and that of Carthage A.D. 391, as excesses crept in, the rulers of the church receiving double portions (Tertullian, De Jejun., 17), and the rich courting the praise of liberality. Pliny, in his famous letter to Trajan, says the Christians met and exchanged sacramental pledges against all immorality, then separated, and met again to partake of an entertainment.

Felix. Antonius (Tacitus, Hist. v. 9) Claudius (Suidas), Roman procurator of Judea, appointed by the emperor Claudius, whose freedman he was, to succeed Ventidius Cumanus, who was banished A.D. 53. Tacitus (Ann., xii. 54) makes F. procurator of Samaria whilst Cumanus had Galilee. Josephus (Ant. xx. 6, § 2, 7, § 1) makes him succeed Cumanus. Tacitus writes of F., "he exercised the authority of a king with the disposition of a slave in all cruelty and lust." He and Cumanus were tried before Quadratus for winking at robbery and violence and enriching themselves with bribes, according to Tacitus, and F. was acquitted and reinstated. Having the powerful support of his brother Pallas, Claudius' freedman and favourite, he thought he could do what he liked with impunity. Pallas' influence continuing,



COIN OF NERO.

F. remained procurator under Nero. F. crushed the Jewish zealots under the name of "robbers," and crucified hundreds. He put down false Messiahs and the followers of an Egyptian magician (Josephus, Ant. xx. 8, § 5, 6; Acts xxi. 38) and riots, but he once employed the zealot assassins (Sicarii) to murder the high priest Jonathan. "By unseasonable remedies he only aggravated" the evils of Judaea (Tacitus, Ann. xii. 54). These were the "very worthy deeds done by F.'s providence," which gave the nation "great quietness" according to the lying flatterer Tertullus' set oration against Paul (Acts xxiv. 2, etc.). Claudius Lysias, the chief captain, sent Paul for judgment to F. at Caesarea. There Paul had two hearings before F. After the first F. deferred the Jews till Lysias the chief captain should come. At the second Paul, before F. and Drusilla, F.'s Jewish wife, who was curious to "hear him concerning the faith of Christ," so reasoned of "righteousness and temperance (both of which F. outraged as a governor and a man, having seduced DRUSILLA [see] from her husband) and judgment to come" that F. "trembled" before his prisoner, but deferred repentance, saying, "when I have a convenient season I will call for thee." Greed of gain supplanted conscience, so that instead of repenting of his shameful life he would not even do common justice to Paul, but left him a prisoner because he got no bribe to set him free. F. could hardly have hoped for money from so poor looking a prisoner as Paul (which is implied in Lysias' surprise, presuming Paul had like himself bought Roman citizenship, Acts xxii. 27, 28), had he not heard Paul stating in the former interview, "after many years I came to bring alms to my nation and offerings." This accounts for F. "letting Paul have liberty and for-

bidding none of his acquaintance to minister or come unto him." He doubtless hoped they would supply the money wherewith to buy his deliverance, an undesigned coincidence and so a mark of the truth of the history. After two years Porcius Festus succeeded, and F. was accused by the Jews of Cæsarea, at Rome, but escaped through Pallas' influence with the emperor Nero, A. D. 60.

Fenced cities. The distinction between a "city" and a "village" in the Bible is, the former had walls. The village had sometimes a watchman's tower, whither the villagers repaired when in danger. Such towers Uziah built in the desert for the protection of husbandmen and cattle from marauding tribes (2 Chron. xxvi. 10). David too had "castles" (1 Chron. xxvii. 25). *Agos* [see] in Bashan, Og's kingdom, E. of Jordan, had "three-score cities fenced with high walls, gates and bars, beside unwall'd towns a great many" (Deut. iii. 4, 5);



ATTACKING A FENCED CITY.

all which Israel took. Villages in the *Hauran* sometimes consist of houses joined together and the entrance closed by a gate for security against Arab marauders. "Build" often means "fortify" (2 Chron. xi. 5-10, xvi. 6; 1 Kings xv. 17). The defences consisted of one or more walls with battlemented parapets and towers at intervals (2 Chron. xxiii. 5, Jer. xxxi. 38), whereon were war engines, also a citadel or tower, the last resource of the defenders (Jud. ix. 46, 51; 2 Kings ix. 17; 2 Chron. xxvi. 9, 15). Ninety towers crowned the oldest of Jerusalem's three walls, fourteen the second, sixty the third (B. J., v. 4, § 2). The tower of Hanael is mentioned Jer. xxxi. 38, Zech. xiv. 10, Neh. iii. 1, where also is mentioned "the tower of Meah," "the tower of the furnaces" (ver. 11), "the great tower that lieth out even unto the wall of Ophel" (27). An outwork is meant by the "ditch" or "trench," possibly a wall lining the ditch (1 Kings xxi. 23, 2 Sam. xx. 15). "The castle" of Antonia was the citadel of Jerusalem in our Lord's time; it served also to overawe the town, the Roman soldiers occupying it (Acts xxi. 34). Canaan's "cities fenced up to heaven" were leading causes of the spies and Israel's unbelieving panic (Num. xiii. 28; Deut. i. 28, ix. 1, 2). These the Israelites "rebuilt," i. e. *refortified* (Num. xxxii. 17, 34-42). So fenced was "the stronghold of Zion" that it remained in the Jebusites' hands till David's time (2 Sam. v. 6, 7). Samaria yielded to the mighty hosts of Assyria only after a three years' siege (2 Kings xvii. 5, xviii. 10).

Ferret. Heb. *anaquah*, from *anaqu* "to groan." Gosee refers it to the *house mouse*, from its *squeak*. Rather the *gecko*, which croaks as a frog and has feet so formed as to walk on the ceilings of houses which it enters (Lev. xxix. 30, Speaker's Comm.).

It is enumerated with unclean *creeping* things, which favours the view that some *lizard* is meant.

Festus, Porcius. Sent by Nero to succeed Felix as procurator of Judæa, probably in the autumn A. D. 60. To ingratiate himself with the Jews he asked Paul would he go up to Jerusalem for judgment there? But Paul, knowing there was little hope of an impartial trial there, as a Roman citizen appealed to Cæsar (Acts xxv., xxvi.). A few weeks afterwards he gave Paul's case a hearing before Herod Agrippa II. and Bernice his sister. Paul spoke with such holy zeal that F. exclaimed with a loud voice, "Paul, thou art beside thyself, much learning doth make thee mad" (comp. the same charge against Paul's Master, John x. 20; also 2 Cor. v. 13, 14); Paul replied, "I am not mad, most noble F., but speak forth the words of truth and soberness." Then he appealed to Agrippa, "Believest thou the prophets? I know that thou believest." Agrippa replied, "Almost (or as Wordsworth, 'on a short notice,' lit. 'in a short time'; but *measure* may be understood, which gives the A. V. sense) thou persuadest me to be a Christian." Paul answered, "I would to God that not only thou, but also *all that hear me this day* (including F.) were both almost (in a small measure) and altogether (in a great measure) such as I am, except these bonds" (mark his refined courtesy in the exception). Had Agrippa yielded himself "altogether" to the convictions of conscience then, what an eternal blessing would have ensued to himself, what a reflex blessing probably to F.! Comp. in Cæsar's palace at Rome, Phil. i. 12-14. Both certainly were touched; and F., forgetting that it was his own proposal to try Paul at Jerusalem, the place where already Paul's life had been conspired against (xxiii.), and virtually to deliver him up to the Jews (xxv. 11), that drove Paul in self defence to appeal to Rome, said, "This man doeth nothing worthy of death and bonds" (why then had he not released him?); and Agrippa, in compliment to F., laid the blame of his detention on Paul himself instead of on F., "This man might have been set at liberty if he had not appealed to Cæsar." A picture of the world's insincerity.

F. put down forcibly the Sicarii (assassin zealots), robbers, and magicians. F. sided with Agrippa against the Jews as to the high wall they built to prevent Agrippa seeing from his dining room in the palace into the temple court, for it hindered the Roman guard also from seeing the temple from the castle of Antonia during the great feasts. The Roman emperor under the influence of Poppæa, a proselyte, decided on appeal in favour of the Jews. F. after a procuratorship of less than two years died in the summer of A. D. 62.

Field. *Sadeh* in Heb. implies *cultivated* land (as *field* is derived from *selling trees*), but *unenclosed*; whereas the English "field" implies *enclosure*. In contrast to the adjoining *wilderness* (Gen. xxiii. 19, xxxvi. 35).

The *sadeh* is contrasted with what is *enclosed*, as a vineyard (Num. xxii. 23, 24) or a city (Deut. xxviii. 3, 16). Unwalled villages were counted by the law as "the fields of the country" (Lev. xxv. 31). "Field" means the open country, apart from habitations, in Gen. xv. 27, xxxvii. 15. Stones marked off separate plots; to remove these landmarks entailed the curse (Deut. xxvii. 17). The want of fences exposed the fields to straying cattle (Exod. xxii. 5) or fire (2 Sam. xiv. 30). Hence the need of watchers, now named *natoor*. The rye or spelt was placed "in its (the field's) border" (Isa. xxviii. 25). The wheat was put in the middle, the best and safest place, and the several other grains in their own place. The tallest and strongest grain outside formed a kind of fence. "A town in the country (field)" is a *provincial* town, as distinguished from the royal city (1 Sam. xxvii. 5). "Fruitful field" is a distinct word. CARMEL [see]. Another term, *maareh*, "meadows," is a *naked treeless region* (Jud. xx. 33); "the liars in wait came from the *open plains* of Gibeah"; not that their ambush was there, but the men of Benjamin had been previously enticed away from the city (ver. 31), so the liars in wait came to the city from the thus exposed plain.

Fig: *te' enah*, from *taan* "to stretch out" its branches. The *Ficus Carica* (Caria being famed for figs) of Linnaeus. Under its appropriate covert Nathanael found that solitude and shade which suited his earnest communion with God (John i. 48). Adam and Eve used its leaves to cover their shame and nakedness, Nathanael to lay bare his soul "without guile" before God. Mount Olivet is still famed for its figtrees as of old. "To sit under one's own vine and figtree" was the proverb for peace and prosperity; so under Solomon (1 Kings iv. 25); type of the true Solomon, Prince of peace, and of His coming millennial reign (Mic. iv. 4, Zech. iii. 10); men will be safe in the open field as in the house. The *early ripe fig* is "the hasty fruit" (Isa. xxviii. 4), Heb. *bikkurah*, Spanish *bokkore*. Figs usually ripened in August; earlier ones in June. Esteemed a delicacy (Jer. xxiv. 2, Hos. ix. 10, Mic. vii. 1): "when he that looketh upon it seeth, while it is yet in his hand, he eateth it up"; it looks so tempting he instantly swallows it; so the Assyrian conqueror Shalmaneser shall not merely conquer, but with *impatience* avidly destroy Samaria. The unripe fig (*pag*) hangs through the winter and ripens in the spring about Easter (S. of Sol. ii. 13). *Beth-phage*, "house of green figs," is derived from it. Figs were compressed into the form of round cakes for keeping (1 Sam. xv. 18), *debelim*. They were used as a plaster for boils (Isa. xxxviii. 21); God can make the most ordinary means effectual.

The difficulty in Mark xi. 12 is solved thus: the leaves on the "one" fig-tree, when all others were bare, caught Jesus' eye "afar off"; as the fruit precedes the leaves, naturally He might have expected, for satisfy-

ing His hunger, figs from a tree with such a precocious show of leaf, even though the season of figs was not yet come. It was the unseasonable dis-



FIGTREE.

play of leaves which led Him to come and see "if haply (if as might naturally be expected) He might find anything thereon." Similarly the Jews (for it was an acted parable) had the show of religion before the general time of religious privileges; but that was all, the fruit of real love which ought to precede the profession was wanting. The "for" expresses the unseasonableness of the leaves. "He found nothing but leaves (i.e. He found no figs); FOR the time of figs was not yet." St. Mark states why no fruit was found, "for," etc. The reason why it ought to have had fruit is left for us to infer, viz. its abnormal precocious leaves, which Christ had a right to expect would be accompanied with abnormal fruit, for the fig fruit precedes the leaf. Christ cursed it, not because it was fruitless, (for the season of figs was not yet, and if it had been leafless He would not have sought fruit on it,) but because it was false to its high pretensions. Thomson (The Land and the Book) says that in a sheltered spot figs of an early kind may occasionally be found ripe as soon as the beginning of April, the time of Christ's cursing the fig-tree. In Matt. xxi. 19 it is "one figtree," standing out an exception to all the rest. The Jews' sin was, they were singled out by God from all nations (Amos iii. 2), and had the power to bring forth the leaves of precocious profession but not the will to bring forth the fruit of faith and love. The sheltering hillside of Olivet had protected it, the sunlight had cherished it, and the dews of heaven watered it; but precocious leaves were the only result. Comp. Isa. v. as to God's care of Israel; the only result was not merely unfruitfulness but deceptiveness, "the rustling leaves of a religious profession, barren traditions of the Pharisees, and vain exuberance of words without the good fruit of works" (Wordsworth); ostentatious promise of antedating the Gentile church in fruit, without performance; pretentious show and hypocrisy. Figtrees overhanging the road from Jerusalem to Bethany still grow out of the rocks of the mountain which, the Lord said, faith could remove to the distant sea (Matt. xxi. 21). On Olivet too was spoken the parable of the budding figtree, the sign of coming summer (Luke xxi. 29, 30). The August figs are the sweetest and best.

Fir. *Berosh* (from *barash*, to cut up into planks) and *beroth*: including

the Scotch fir, *Pinus silvestris*; the larch, the cypress: all found in Lebanon, according to the Imperial Dict. Used for musical instruments, for its softness of grain and sonorous property (2 Sam. vi. 5), doors (1 Kings vi. 34), ceilings (2 Chron. iii. 5), decks of ships (Esek. xxvii. 5). But Smith's Bible Dict. Append. (from LXX. *arkeuthos* and *kedros*) identifies *berosh* with the tall fragrant juniper of Lebanon, and denies that the larch and Scotch fir exist in Syria or Palestine.

Fire. Ever burning on the altar, first kindled, according to Jewish tradition, from heaven (Lev. vi. 9, 13; ix. 24). But Scripture represents the altar fire as lighted naturally before this. Knobel observes the rule Lev. i. 7, "the sons of Aaron shall put fire upon the altar, and lay the wood in order upon the fire," must refer to the first burnt offering; the rule afterwards was to be that in Lev. vi. 13. Exod. xl. 29; Lev. viii. 16, 21, 28, ix. 10, 13, 14, 17, 20. The heavenly fire in ix. 24 did not kindle the fuel but consumed the victim. So God testified His accepting sacrifices (Jud. vi. 21, xiii. 19, 20; 1 Kings xviii. 38; 1 Chron. xxi. 26; 2 Chron. vii. 1; probably Gen. iv. 4). Hence the Heb. for "accept" is "turn to ashes" (Ps. xx. 3 marg.). The ever burning fire symbolised Jehovah's ever continuing sacrificial worship; so in the N. T., Heb. xiii. 15, 1 Thess. v. 17. This distinguishes it from the heathen idol Vesta's fire, the Magian fire, that of the Parsees, etc. The fires of Moloch and the sun god were nature worship, into which Sabeanism declined from the one God over all; the Jews often fell into this apostasy (Isa. xxvii. 9, 2 Kings xxiii. 11, 12).

The "strange fire" (Lev. x. 1) is generally explained common fire, not taken from the holy fire of the altar. But no express law forbid burning incense by ordinary fire, except the incense burned by the highpriest in entering the holiest place on the day of atonement (xvi. 12), and probably the rule was hence taken as to the daily incense offering. They presented an incense offering not commanded in the law, apart from the morning and evening sacrifice. Being an act of "will worship" it was "strange fire." Nadab and Abihu probably intended to accompany the people's shouts with an incense offering to the praise of God. The time and the manner of their offering were "strange" and self willed. So the fire of the holy God (Exod. xix. 18), which had just sanctified Aaron's service, consumed his two eldest sons. So the gospel that saves the humble seals death to the presumptuous (2 Cor. ii. 16, Col. ii. 23). [See AARON.]

Fire by its pure, penetrating, all-consuming agency, symbolises the holiness of God which consumes sin as a thing that cannot abide in His presence (Heb. x. 27, xii. 29). The risen Lord's "eyes are like a flame of fire" (Rev. ii. 18, 23) "searching the reins and hearts." He shall come "in flaming fire, taking vengeance on them that know not God and obey not the gospel" (2 Thess. i. 8). The flaming fire marked His manifesta-

tion in the bush (Exod. iii. 2). Again the same symbol appeared in the pillar of cloud and fire (xiii. 21, 22), in His giving the law on Sinai (ix. 18); so at His second advent (Dan. vii. 9, 10; Mal. iii. 2, iv. 1; 2 Pet. iii. 7, 10). John the Baptist, as the last and greatest prophet of the O. T. dispensation, declared of the Messiah, "He shall baptize with the Holy Ghost and with fire," referring to His judicial aspect, "burning up the chaff with unquenchable fire" (Matt. iii. 11, 12).

Fire also symbolises the purifying of believers by testing dealings (Mal. iii. 2), also the holy zeal kindled in them as at pentecost (Acts ii., Isa. iv. 4). The same Holy Spirit who sanctifies believers by the fire of affliction dooms unbelievers to the fire of perdition. In 1 Cor. iii. 13-15, "every man's work . . . the (judgment) day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is . . . if any man's work shall be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire." As the "gold," "hay," etc., are figurative, so the fire. Not purgatorial, i.e. purificatory and punitive, but probatory; not restricted, as Rome teaches, to those dying in "venial sin," the supposed intermediate class between those entering heaven at once and those dying in mortal sin and doomed to hell; but universal, testing the godly and ungodly alike (2 Cor. v. 10, Mark ix. 49). This fire is not till the last day, the supposed fire of purgatory is at death. The fire of Paul is to try the works, the fire of purgatory the persons of men. Paul's fire causes loss to the sufferers, Rome's fire the supposed gain of heaven at last to those purged by fire. A Christian worker, if he builds converts on Christ alone, besides being saved himself, shall have them as his crown and special reward (2 Cor. i. 14, 1 Thess. ii. 19, 2 John 8). But if his work be of unscriptural materials, that the fire will destroy, he shall lose the special "reward" of the work so lost, but himself shall be saved because in Christ, "yet so as by fire," i.e. having a narrow ESCAPE (Zech. iii. 2, Amos iv. 11, Jude 23).

Firmament. *Raqiiah*, "the expanse stretched out as a curtain" over the earth (Isa. xl. 22, Ps. civ. 2), resting on the mountains as its pillars (the language is phenomenal, as indeed necessarily is that of even men of science often): Job xvi. 11. It was the reservoir of rain and snow, which poured through its opened "windows" or "doors" (Gen. vii. 11, Isa. xxiv. 18, Ps. lxxviii. 23). It includes the atmosphere immediately round the earth, in which the birds fly, and which bears up the clouds (Gen. i. 6, 7, 20; in ver. 14 it also comprises the region in which the sun, moon, and stars are seen). "Firmament" (from the Vulg. *firmamentum*, LXX. *stereoma*) is derived from firmness; but the Heb. expresses no such notion, as if Moses thought the sky a hard firm v. ult, in which the heavenly bodies were fixed. The sky in Job xxxvii. 18 is termed

"strong, as a molten looking glass," viz. a polished copper mirror. But it is not the *solidity*, but the transparent clearness and the smiling brightness, which is the point of comparison. Otherwise, how could birds fly in a solid? The language is figurative and phenomenal. In Ezek. i. 26 the throne is seen above the "firmament," therefore the firmament must be transparent.

Firstborn. [See BIRTHRIGHT.] Primogeniture gave principedom and priesthood in patriarchal times. So Esau and Jacob (Gen. xxv. 23-33, Heb. xii. 16), Reuben (Gen. xlix. 3, 1 Chron. v. 1). The eldest son in all Israelite families was regarded as sacred to God, because Israel's firstborn were exempted from the stroke which destroyed all the firstborn of Egypt on the first passover night. The firstborn represented the whole people; Jehovah said to Pharaoh, "Israel is My son, My firstborn, and I say unto thee, Let My son go, that he may serve Me; and if thou refuse to let him go, behold I will slay thy son, thy firstborn" (Exod. iv. 22, 23). Israel, as Jehovah's firstborn, was designed to be a "kingdom of priests and an holy nation" (Exod. xix. 6). It shall hereafter realize this high calling in a degree that it has not yet realized it, standing as "the firstborn among many brethren" (like the antitypical Israel, Messiah, Rom. viii. 29, Heb. ii. 12), and priest among all nations, which in subordination to Jerusalem, the spiritual metropolis, shall be the kingdoms of our Lord and His Christ, then manifested (Isa. lxi. 6, lxvi. 21; Rev. xi. 15; Zech. xiv. 16; Jer. iii. 17).

The tribe of Levi was substituted for all Israel's firstborn to minister to the Lord (Num. iii. 12, 45, 50). There being 273 more of the firstborn in Israel than the males in Levi, the 273 were redeemed at five shekels apiece. Still, to mark the consecration of Israel to Jehovah, the redemption money was exacted for every firstborn (Num. xviii. 15). But the firstlings of cattle were to be offered to the Lord. An ass was however redeemed with a lamb, or else killed (Exod. xiii. 18).

Christ is the Firstbegotten. As such, He has the rights of primogeniture; for, as Heb. i. 6 is in the Gr., "when God shall bring in *again* the Firstbegotten into the world, [He shall be deemed worthy of not less honour, for] He saith (Ps. xvii. 7), Let all the angels of God worship Him." His being "brought into the world" (*oikoumenē, the inhabited world*), as the theatre of His power, mainly applies to His second advent.

In Col. i. 16, "the Firstborn of every creature"; implying *priority* and *superlative dignity*. Ps. lxxxix. 27, "My Firstborn, higher than the kings of the earth," David's antitype, Messiah. Transl. Col. i. 16 (*prototokos pasēs ktisēs*, as John i. 15, 30, xv. 18, *protos mou*, "long before Me"), "begotten long before every creature"; the reason why He is so designated follows, "for He is before all things." "Firstbegotten" marks at once His eternal priority and His condescending to brotherhood with

us (Rom. viii. 29). "Only begotten" marks His relation to the Father by generation from everlasting. Since He is "long before every creature," He cannot be a creature Himself but the Creator. And as He is the first begotten, originating the natural creation, so He is "the firstborn (*prototokos*, 'first begotten,' Rev. i. 5) from (*out of, ek*) the dead," and therefore "the Beginning" (Col. i. 18) of "the church of the firstborn" (Heb. xii. 23), the originating Agent of the new creation. He was "begotten" of the Father to a new life at His resurrection (the day when the Father fulfilled Ps. ii. 7 according to Acts xiii. 33, Rom. i. 4) which is His "regeneration"; so He is "the Prince-leader (*archegos*) of life." "Regeneration," begun in the soul now, will extend to the body at the resurrection of the saints; and to nature, now groaning under the curse (Matt. xix. 28; Luke xx. 36; 1 John iii. 2; Rom. viii. 11, 19, 23). As He is "the firstborn" in relation to the election church, so it is "the church of the firstborn," "a kind of firstfruits of His creatures" (Jas. i. 18), in relation to the millennial church, and to the hereafter to be regenerated natural creation. As Christ is "the firstfruits," earnest and pledge of the coming resurrection, so believers are "a kind of firstfruits," a pledge and earnest of the ultimate regeneration of creation. As He is first begotten by generation from everlasting, so believers by adoption, "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible," etc. (1 Pet. i. 3). As Israel, on the ground of being God's "firstborn," was a king-priestly nation, so believers (Rev. i. 6).

The figurative phrase, "the firstborn of death," means the *deadliest* disease that death (personified) ever gendered (Job xviii. 13). "The firstborn of the poor," the *poorest*.

Firstfruits. [See FIRSTBORN.] The whole land's produce was consecrated to God by the consecration of the firstfruits (Rom. xi. 16); just as the whole nation by that of the firstborn. At the passover, on the morrow after the sabbath, a sheaf of green barley (which is earlier than wheat), of the first fruits of the crop, was waved before the Lord. At pentecost, 50 days later, two loaves of wheat bread (Lev. xxiii.). The feast of tabernacles, on the 15th day of the seventh month, was itself an acknowledgment of the fruits of the harvest. Besides these national offerings the law required that the first of all ripe fruits and liquors should be offered by individuals (Exod. xxii. 29). A cake of the first dough baked was to be a heave offering (Num. xv. 19, 21). The firstfruits of the oil, wine, and wheat were to be offered to Jehovah, for the benefit of the priests as His representatives (xviii. 11-13). The Talmud fixed on the 60th as the least to be given of the produce, a 30th or 40th as a *liberal* offering.

The individual presentation of the firstfruits in a basket took place at the temple or tabernacle. The offerer said: "I present this day unto the

Lord thy God that I am come unto the country which the Lord swore unto our fathers to give us." The priest took the basket and set it down before the altar of the Lord. The offerer added: "A Syrian (Jacob) ready to perish was my father, and he went down into Egypt," etc. (Deut. xvi.) The Talmud adds that companies of 24 used to assemble at evening in a central station, and pass the night in the open air; the leader in the morning summoned them, "Let us arise and go up to mount Zion, the house of the Lord our God." On the road to Jerusalem they recited Ps. cxxii. and cl. Each party was preceded by a piper and a sacrificial bullock with horns gilt and crowned with olive. The priests met them, and the Levites singing Ps. xxx. Each presented his basket, reciting the formula in Deut. xvi. King Agrippa, it is stated, once carried his basket as others.

The offerings were either *bicurim*, raw produce, "firstfruits," or *terumoth*, "offerings," prepared produce. Times of apostasy brought a neglect of this duty; the restoration of the offering of both kinds was a leading point in the reformation under Hezekiah (2 Chron. xxxi. 5, 11), and under Nehemiah (Neh. x. 35, 37; xii. 44). The prophets insist on this duty (Ezek. xx. 40, xlv. 30, xlvi. 14; Mal. iii. 8). Fruit trees were to be regarded as uncircumcised, i.e. profane, for three years. The produce of the fourth was devoted to God, and only in the fifth year the produce became the owner's (Lev. xix. 23-25).

Fish: *dag*, implying increase or fecundity. Fish without fins or scales were "unclean" (Lev. xi. 9, 10); aquatic mammalia, amphibia, and reptiles were hereby prohibited. This was the distinction between the good and the bad fish in Matt. xiii. 48. The "great fish" of Jonah (i. 17) was, according to different views, the *dogfish*, the *shark*, whose cartilaginous skeleton adapts it for swallowing large animals, or the *whale*, in the cavity of whose throat there would be room for a man.

The slaying of their fish was a heavy blow from Jehovah on the Egyptians, whose river, canals, and lakes so abounded in fish, and who lived so much on it (Exod. vii. 18-21; Ps. cv. 29; Num. xi. 5; Isa. xix. 8). The fish was worshipped as the emblem of fecundity; Dagon, among the Philistines, half man half fish; also in Assyria. Hence the worship is forbidden (Deut. iv. 18). The "fish-gate" at Jerusalem implies an adjoining *fishmarket*, supplied chiefly through Tyrian traders who imported it (Neh. xiii. 16, iii. 8, xii. 39; 2 Chron. xxxiii. 14). The fish of the Lake of Galilee are mainly identical with those especially found in the Nile. The *casting net* or the larger *drag net* was the chief instrument used for catching fish (Hab. i. 15); the line and hook, and the "barbed iron" or spear, were also used (Amos iv. 2; Matt. xvii. 27; Job xli. 7).

Fishing is the image for taking souls in the gospel net, not to be destroyed but to be saved alive (Ezek. xlvii. 10, Matt. iv. 19. Luke v. 5-10). Night

was thought the best time for net fishing. Fishing symbolises also sudden destruction by invading enemies (Jer. xvi. 16; Amos iv. 2; Hab. i. 16; Eccles. ix. 12; Ezek. xxix. 3-5). In Job xii. 2, "canst thou put an hook (or *agmon*, *rope of rushes*) into Leviathan's nose, or bore his jaw through with a thorn?" or hook by which fishes were secured, when thrown into the water, to keep them alive. In John xxi. 11 the 153 fishes taken were all "great fishes," whereas in the corresponding earlier miracle (Luke v. 6) this is not said; the net broke in the earlier, not so in the miracle after the resurrection, the latter typifying the eternal safety of the finally elect, all accounted "great" before God. Christ's sermon and parables (Matt. xiii.) were delivered from a fishing boat; so Luke v. 3. He fed the multitudes with fish as well as bread (Matt. xiv. 19, xv. 36). He paid the tribute with a stater from a fish taken with a hook (Matt. xvii. 27). He ate broiled fish after His resurrection (Luke xxiv. 42, 43; again, John xxi. 9-13).

Fitches. Heb. *quatrach*, LXX. *melanthion*, Isa. xxviii. 25, 27; of the order *Ranunculaceae*, and suborder *Helleboreae*, in southern Europe and northern Africa; the black poppy. *Nigella sativa*, "fennel," with black seed like cammin, easily "beaten out with a staff"; used in sauces as condiment like pepper; aromatic and carminative. In Ezek. iv. 9 *kussemeth*, A.V. "fitches," is rather "spelt" or *dhourra*, less suitably rendered "rye" (Exod. ix. 32, Isa. xxviii. 25, where the illustration from the husbandman shows that God also adapts His measures to the varying exigencies of the several cases and places, now mercy, now judgment, here punishing sooner there later (an answer to the scoff that His judgments were so slow that they would never come at all, chap. v. 19); His aim not being to destroy His people any more than the husbandman's aim in threshing is to destroy his crop. He will not use the threshing instrument where, as in the case of the "fennel," the "staff" will suffice. From the readiness with which the ripe capsules yield their tiny black seeds (the poor man's pepper, *poirrette*), nothing could be so absurd as to use a threshing instrument. Even in the case of the "bread corn" which needs to be "bruised" or threshed with the corn drag or trodden out by cattle, "He will not always be threshing it"; for "because" trans. *but* (comp. xxvii. 7, 8). Spelt has a smooth slender ear (as it were *shorn*, *kussemeth* being from *kasam* "to shear"), the grains of which are so firm in the husk that they need special devices to disengage them.

Flag. Exod. ii. 3. *Suph* Heb., the Egyptian *tuf* or *sufi*. An undesigned coincidence that so many Egyptian words should occur in Exodus, just what we should expect if it be, as it professes, *Moses'* record; but no Hebrew reared in Palestine long after the exodus would have had the knowledge of the Egyptian tongue which the many plainly Hebraised Egyptian words in Exodus indicate that

its author possessed; nor would the author have used these words without explanation of their meaning, had he not known that his readers were equally familiar with them. This flag is a species of papyrus, distinct from and less than that commonly used in Egypt to construct light boats, viz. the "BULRUSH" (see papyrus (whence comes our paper), of which Moses' ark was made. The *suph* or secondary papyrus is again used in the case of Egypt, Isa. xix. 6. Also "the Red Sea," the sea of *suph* (Exod. x. 19). Gesenius explains "seaweed" or "rush"; a seaweed like wool is thrown in quantities on its shores. Jonah ii. 5, 6 uses it of "the seaweeds wrapped about his head," for he was not swallowed by the fish at once, but sank to the bottom, where the seaweed was his grave-napkin; thence the fish swallowed him.

Another Heb. word, *achu*, is translated "flag," Job viii. 11; in Gen. xii. 2 "a meadow." Jerome on Isa. xix. 7 says the Egyptians told him it meant "everything green growing in marshes"; the sedge, *reed grass* by the river's side. An Egyptian word, *akh-akh*, "green," occurs in a very old papyrus.

Flagon: *ashishah*. 2 Sam. vi. 19. Rather (from *resh*, fire, i.e. dried by heat) "a cake of pressed dried grapes"; so 1 Chron. xvi. 3, S. of Sol. ii. 5, Hos. iii. 1 marg.; such were offered to idols (Jer. vii. 18).

Nobel is the Heb. in Isa. xxii. 24, "I will hang upon Eliakim (type of Messiah) all the glory of his father's house . . . all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons." On Christ hang alike the small and the great "vessels unto honour in the Father's house, sanctified and meet for the Master's use" (2 Tim. ii. 20, 21); their capacities varying, but each to be filled to the brim hereafter with heavenly joy according to their several capacities (Luke xix. 16-19, Matt. xxv. 19-23).

Flax. Exod. ix. 31, "the flax was *bolled*," i.e. in blossom; the *boll*, akin to *bowl* and *ball*, being the pod. Marking the time, the end of February or beginning of March. Linen was exclusively used by the priests. Pliny, ix. 1, notes four kinds in Egypt, and mentions *Tamis* (Zoan) as famous for flax. In evenness of threads without knot or break Egyptian linen exceeded modern manufacture. (Wilkinson on Herod., ii. 37, p. 54.) Solomon imported it from Egypt (1 Kings x. 28, Prov. vii. 16, Ezek. xxvii. 7). The processes of manufacture are represented on Egyptian tombs as at Benihasan. The microscope shows the cloth on the mummies to be *linen*. It was grown in Canaan before Joshua's (ii. 6) conquest; the stalks were dried on the flat roofs by exposure to the sun's heat; later the drying was done in ovens. The *combing* is noticed in Isa. xix. 9, "they that work in *combed* (so *seriquoth* means)

flax." The rich alone wore fine linen (Luke xvi. 19). Wilkinson mentions Egyptian linen with 540 (or 270 double) threads in one inch in the warp; most modern cambric has but 160 (Barnes). The corslet of Amasis king of Egypt was of linen threads, each having 360 strands or filaments (Herodotus). Its cultivation in northern Israel is alluded to, Hos. ii. 5, 9. "Fine linen, clean and white," is the emblem of "the righteousnesses (attributively) of saints," the bride's attire for "the marriage of the Lamb," Rev. xix. 7, 8 (each saint having for himself Christ's righteousness imputed for justification, and imparted by the Spirit for sanctification). The tearing up of the flax from its native soil, its exposure to the scorching sun, its being torn by the comb's long teeth, and sunk in the water with stones attached, so as ultimately to be transfigured into raiment white as snow, illustrate how the Christian is prepared for grace and glory through long and varied afflictions now. In Isa. xliii. 3, "the smoking flax He shall not quench," i.e. *the flax wick of the lamp*. The believer is the lamp (Gr. Matt. v. 15, John v. 35), his conscience enlightened by the Holy Ghost is the *wick*; "smoking" means *dimly burning, smouldering*, the flame not extinct; "bruised" in himself, but having some spark lighted from above, Christ will supply such a one with grace as with oil, and will not stifle the little flame. So the faint light of nature in the Gentiles, smouldering amidst the smoke of error, He not only does not quench, but clears away its mists, and superadds the light of revelation.

Flea. 1 Sam. xxiv. 14, xxvi. 20. Transl. "(thou pursuest) after *one flea*," David implying his extreme insignificance, fleas in Palestine bounding in a degree not known with us.

Flesh. In an ethical sense opposed to "the spirit." Gen. vi. 3, "for that he also (even the race of *godly Seth*) [is become] flesh (carnal)." When the salt of the church has lost its savour, the whole mass is corrupt and ripe for judgment. 1 Cor. i. 26, "wise after the flesh," i.e. with wisdom acquired by mere human study without the Spirit. Contrast Matt. xvi. 17, xxvi. 41. Not *the body*, which is not in itself sinful; it was through thinking it so that gnostic ascetics mortified it by austerities, whilst all the while their seeming neglecting of the *body* was pampering "the *flesh*." (Col. ii. 21-23). "The *flesh*" is the natural man, including the unrenewed will and mind, moving in the world of self and sense only. Self imposed ordinances gratify the *flesh* (i.e. self) whilst seemingly mortifying it.

"Trouble in the *flesh*" is in their *outward state*, viz. through the present distress (1 Cor. vii. 28). So John vi. 63, "it is the Spirit that quickeneth; the *flesh* profiteth nothing; the words that I speak unto you, they are spirit and are life." Not the outward *flesh*, but the word of Christ, is what gives life. So Peter understood Christ, as his reply shows: "Thou hast the words of eternal life." "To know Christ after the *flesh*" (2



FLAX PLANT.

Cor. v. 16) means to know Him in His mere outward worldly relations, with a view to "glorying" in them (John viii. 15, Phil. iii. 8-10); as Judaising Christians prided themselves on the fleshly advantage of belonging to Israel, the nation of Christ, or on having seen Him in the flesh, as a ground of superiority over others (2 Cor. xi. 18, x. 7). Contrasted with knowing Him spiritually as new creatures (v. 12, 15, 17). Outward relations towards Him profit nothing (Luke viii. 19-21; John xvi. 7, 22; Matt. vii. 22, 23). All outward distinctions are lost sight of in experimentally knowing Him in His new resurrection life (Gal. ii. 6, 20; iii. 23; Rom. vi. 9-11; 1 Cor. xv. 45; 1 Pet. iii. 18, iv. 1, 2); disproving both Mariolatry and transubstantiation. In Rom. iv. 1, "what hath Abraham found, as pertaining to the flesh?" i.e. as respects carnal ordinances (circumcision). "All flesh," i.e. all men (Luke iii. 2, John xvii. 2).

Flood. [See NOAH.]

Flute. Dan. iii. 5, 7, 10, 15. Used at the worship of Nebuchadnezzar's golden image. A pipe or pipes, not blown transversely as our flute, but by mouthpieces at the ends as the flageolet.



ORIENTAL FLUTE.

Flux, Bloody. Dysentery, in the East mostly epidemic and infectious, and of the worst kind (Acts xxviii. 8). The prolapsus ani, "the bowels falling out," is a frequent consequence, as in Jehoram's case (2 Chron. xxi. 15, 19).

Fly. [See EGYPT and EXODUS on the plague of flies.] Ps. lxxviii. 45, cv. 31. *Arob*, LXX. transl. "dog flies"; their bites severely inflame the eyelids. However, an old Egyptian word retained in Coptic *abeh*, "a beetle," seems akin. The sun god in Egypt was represented in the form of a beetle; thus their sin would be made their instrument of punishment. But the "flies," whether gnats, mosquitoes, or dog flies, literally "devour" (Ps. lxxviii. 45), conveying the well known ophthalmia from one to another, and by the larvæ entering beneath the skin and intestines, and generating deadly disease. Found in swarms about the arms and canals of the Nile. Figure for troublesome and numerous foes, as Pharaoh Necho's hosts who slew king Josiah at Megiddo (2 Kings xxiii. 29, 30).

sa. vii. 18, "the Lord shall hiss for (i.e. summon, as a beemaster whistles for bees) the fly (*zebub*) in the rivers of Egypt."

Eccles. x. 1, "dead flies (*zebubim*) cause the ointment of the apothecary to send forth a stinking savour," i.e. "flies," small in appearance, answer to "a little folly" (sin); "the ointment" of the perfumer answers to the man's "reputation for wisdom and honour" (vii. 1, Gen. xxiv. 30). The more delicate the perfume, the more easily a small corruption, as a dead fly, can spoil it; so the more excellent a character, the greater pity

it is to allow a small inconsistency to mar it; e.g., David (2 Sam. xii. 14), Solomon (1 Kings xi.), Jehoshaphat (2 Chron. xviii., xix. 2), Josiah (2 Chron. xxxv. 21, 22). A little sin, if unchecked, will undermine the whole character (1 Cor. v. 6, Gal. v. 9). Beelzebub, the parent of sin, is (as the name means) "the prince of flies." The *dthebab* of Egypt (Sir G. Wilkinson, *Transact. Entom. Soc.*, ii. 183), like our *cleg* in N. of England. It assails camels, and generates a disease which, if neglected, kills them; it attacks man too.

Food. Herbs and fruits were man's permitted food at first (Gen. i. 29). The early race lived in a warm and genial climate, where animal food was not a necessity. Even now many eastern nations live healthily on a vegetable diet. Not till after the flood (Gen. ix. 3) sheep and cattle, previously kept for their milk and wool, and for slaying in sacrifice (see ABEL), whence the distinction of "clean and unclean" (vii. 2) is noticed before the flood, were permitted to be eaten. The *godless* and *violent* antediluvians probably had anticipated this permission. Now it is given accompanied by a prohibition against eating flesh with the blood, which is the life, left in it. The cutting of flesh, with the blood, from the living animal (as has been practised in Africa), and the eating of blood either apart from or in the flesh, were prohibited, because "the soul (*nephesh*) of the flesh is in the blood, and I (Jehovah) have ordained it to you upon the altar to make an atonement for your souls; for it is the blood which makes atonement by means of the soul" (Lev. xvii. 11, 12). The two grounds for forbidding blood as food thus are, first, its being the vital fluid; secondly, its significant use in sacrifice. The slaughtering was to be (1) as expeditious as possible, (2) with the least possible infliction of suffering, and (3) causing the blood to flow out in the quickest and most complete manner. Harvey says: "the blood is the fountain of life, the first to live, the last to die, and the primary seat of the animal soul: it lives and is nourished of itself, and by no other part of the human body." John Hunter inferred it is the seat of life, for all parts of the frame are formed and nourished from it. Milne Edwards says: "if an animal be bled till it falls into syncope, muscular action ceases, respiration and the heart's action are suspended; but if the blood of an animal of the same kind be injected into the veins the inanimate body returns to life, breathes freely, and recovers completely" (Speaker's Comm., Lev. xvii., note). In the first Christian churches, where Jew and Gentile were united, in order to avoid offending Jewish prejudice in things indifferent the council at Jerusalem (Acts xv. 29) ordained abstinence "from things strangled (wherein the blood would remain), and from blood." Moreover, the heathen consumed blood in their sacrifices, in contrast to Jehovah's law, which would make His people the more shrink from any seeming conformity

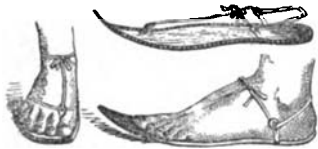
to their ways. FAT [see] when un-mixed with lean was also forbidden food, being consecrated to Him.

Christians were directed to abstain also from animal flesh of which a part had been offered to idols (Acts xv. 29, xxi. 25; 1 Cor. viii). The portions of the victim not offered on the altar belonged partly to the priests, and partly to the offerers. They were eaten at feasts, not only in the temples but also in private houses, and were often sold in the markets, so that the temptation to Christians was continually recurring (Num. xxv. 2, Ps. cvi. 28).

The food of the Israelites and Egyptians was more of a vegetable than animal kind. Flesh meat was brought forth on special occasions, as sacrificial and hospitable feasts (Gen. xviii. 7, xliii. 16; Exod. xvi. 3; Num. xi. 4, 5; 1 Kings i. 9, iv. 23; Matt. xxii. 4). Their ordinary diet contained a larger proportion of farinaceous and leguminous foods, with honey, butter, and cheese, than of animal (2 Sam. xvii. 28, 29). Still an entirely vegetable diet was deemed a poor one (Prov. xv. 17, Dan. i. 12). Some kinds of locusts were eaten by the poor, and formed part of John the Baptist's simple diet (Matt. iii. 4, Lev. xi. 22). Condiments, as salt, mustard, anise, rue, cammin, almonds, were much used (Isa. xxviii. 25, etc.; Matt. xxiii. 23). The killing of a calf or sheep for a guest is as simple and expeditious in modern Syria as it was in Abraham's days. Bread, *dibs* (thickened grape juice) [possibly meant in Gen. xliii. 11, Ezek. xxvii. 17, honey *de-bash*], coagulated sour milk, *leban*, butter, rice, and a little mutton, are the food in winter; cheese and fruits are added in summer. The meat is cut up in little bits, and the company eat it without knives and forks out of basons. Parched corn, roasted in a pan over the fire, was an ordinary diet of labourers (Lev. ii. 14, xxiii. 14; Ruth ii. 14). Sour wine ("vinegar") was used to dip the bread in; or else the gravy, broth, or melted fat of flesh meat; this illustrates the "dipping the sop in the common dish" (John xiii. 26, etc.). Pressed dry grape cakes and fig cakes were an article of ordinary consumption [see FLAGON] (1 Sam. xxx. 12). Fruit cake dissolved in water affords a refreshing drink. Lettuces of a wild kind, according to LXX., were the "bitter herbs" eaten with the pass-over lamb (Exod. xii. 8). *Retem*, or *bitter root of the broom*, was eaten by the poor. Job xxx. 4, "juniper," rather "broom"; vi. 6, for "egg," Gesenius trans. "an insipid potherb," possibly purslane. "Butter (curdled milk, the acid of which is grateful in the hot East) and honey" are more fluid in the East than with us, and are poured out of jars. Job xv. 17, "brooks of honey and butter." These were the ordinary food of children; Isa. vii. 15, so of the prophet's child who typified Immanuel; the distress caused by the Syrian and Israelite kings not preventing the supply of spontaneously produced foods, the only abundant articles of diet then. Oil was chiefly used on festive occasions (1 Chron. xii. 40).

The prohibition "thou shalt not see a kid in his mother's milk" (Exod. xiii. 19) is thought by Abarbanel to forbid a heathenish harvest superstition designed to propitiate the gods; to which a Karaite Jew, quoted by Cudworth (Speaker's Comm.), adds, it was usual when the crops were gathered in to sprinkle the fruit trees, fields, and gardens as a charm. In Exodus the previous context referring to passover and pentecost favours this reference to a usage at the feast of tabernacles or ingathering of fruits. In Deut. xiv. 21 the context suggests an additional reason for the prohibition, viz. that Israel as being "holy unto the Lord" should not eat any food inconsistent with that consecration, for instance what "dieth of itself," or a kid cooked in its mother's milk, as indicating contempt of the natural relation which God sanctified between parent and offspring. Comp. the same principle Lev. xxii. 28, Deut. xxii. 6. Arabs still cook lamb in sour milk to improve the flavour. Kid was a favourite food (Gen. xxvii. 9, 14; Jud. vi. 19, xiii. 15; 1 Sam. xvi. 20). Fish was the usual food in our Lord's time about the sea of Galilee (Matt. vii. 10; John vi. 9, xxi. 9, etc.).

Foot. Sandals covered only the soles, so that the feet needed washing when



SANDALS.

coming from a journey. In John xiii. 10 a distinct Greek word expresses *bathing* the whole person and *washing* the feet; "he that is *bathed* (*teloumenos*) needeth not save to *wash* (*nipsasthai*) his feet, but is clean every whit." When one has been, as Peter, once for all wholly forgiven in regeneration, and so received the bathing of the whole man, i.e. justification through faith in Jesus, he needs no repetition of this as Peter requested; all he needs is cleansing from the soils that his feet contract in his daily life walk. Hence we daily pray, "give us this day our daily bread, and forgive us our trespasses as," etc. (1 John i. 9.) So the priests in entering the house of God (Exod. xxx. 19). It was an act of humble deference to guests to wash the feet (Luke vii. 38-41, 1 Tim. v. 10). Disciples, after Christ's example, were to wash one another's feet, "by love serving one another" (Gal. v. 13).

The sandals were taken off in entering a house, hence the command to Moses (Exod. iii. 5) and to Joshua (v. 15); comp. Eccles. v. 1. To put them on was to prepare for active duty (Ezek. xxiv. 17); whereas mourners went barefoot (2 Sam. xv. 30). To "cover the feet" was the delicate expression for easing oneself, preparatory to which the loose garment was let fall to cover the person (1 Sam. xxiv. 3; comp. marg. 2 Kings xiii. 27).

Putting the feet on captives' necks, as Joshua did (x. 24), symbolises complete mastery (Pa. cx. 1, 1 Cor. xv. 25, Isa. lx. 14).

Footman. (1) Distinguished from the soldier on horseback or in a chariot. (2) The swift runners who attended the king; foretold by Samuel 1 Sam. viii. 11 (1 Kings xiv. 27 marg.). *Swift running* was much valued in a warrior (Ps. xix. 5, Joel ii. 7, Job xvi. 14). A characteristic of David, for which he praises God (1 Sam. xvii. 22, 48, 51, xx. 6; 2 Sam. xxii. 30; Ps. xviii. 29; comp. 1 Chron. xii. 8 end).

Forehead. As the women veiled their faces, not to do so was a mark of shamelessness; "thou hadst a whore's forehead" (Jer. iii. 3). The forehead is made the seat of boldness of speech and act (Ezek. iii. 7-9): "the house of Israel are stiff of forehead . . . against their foreheads as an adamant harder than flint have I made thy forehead." Votaries of idols braided themselves with the idol's symbol. So Antiochus Epiphanes branded the Jews with the ivy leaf, Bacchus' symbol (2 Macc. vi. 7, 3 Macc. ii. 20). God's seal and name are in the foreheads of His servants, the conspicuous, noblest part of man's body, the seat of the understanding, whereon the helmet, "the hope of salvation," is worn (Ezek. ix. 4). At the exodus the mark was on the houses, for then it was families; here it is on the foreheads, for it is individuals whose safety is guaranteed by the Lord's mark.

The mark on "the right hand and forehead" of the worshippers of the beast (Rev. xiii. 16) implies prostration of body and intellect to him. "In the forehead for possession, in the hand for work and service." God's name shall be "in the saints' foreheads." Their sonship shall no longer be a personal secret between them and God (Rev. iii. 17), but shall be openly (xxii. 4) visible to all citizens of New Jerusalem, so that the free flow of mutual love among Christ's family will not be checked by suspicion as here. Upon the harlot's (the apostate church) forehead was written "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." What a contrast to the inscription on the mitre on the highpriest's forehead, "HOLINESS TO THE LORD" (Rev. xvii. 5, Exod. xxviii. 36).

In Ezek. xvi. 12, "a jewel on thy forehead," rather "a ring in thy nose"



(Isa. iii. 21). However, Persian and Egyptian women often wear jewels

and strings of coirs across the forehead.

Forest. Palestine was more wooded very anciently than afterwards; the celebrated oaks and terebinths here and there were perhaps relics of a primeval forest on the highlands. But in the Bible the woods appear in the valleys and defiles leading from the high to the low lands, so they were not extensive. "The wood of Ephraim" clothed the sides of the hills which descend to the plain of Jezreel and the plain itself near Bethshan (Josh. xvii. 15-18), and extended once to Tabor which still has many forest trees. That "of Bethel" lay in the ravine going down to the plain of Jericho. That "of Hareth," on the border of the Philistine plain in the S. of Judah (1 Sam. xxii. 5). That "of Kirjath Jearim" (1 Sam. viii. 2, Ps. cxxxii. 6), meaning *town of the woods*, on the confines of Judah and Benjamin; "the fields of the wood" from which David brought up the ark to Zion mean this forest town. That "of Ziph-wilderness," where David hid, S.E. of Hebron (1 Sam. xiii. 15, etc.). [See also EPHRAIM WOOD, a portion of the region E. of Jordan near Mahanaim, where the battle with Absalom took place (2 Sam. xviii. 6, 23), on the high lands, a little way from the valley of the Jordan.]

"The house of the forest of Lebanon" (1 Kings vii. 2) was so called as being fitted up with cedar, and probably with forest-like rows of cedar pillars. "Forest" often symbolises *pride doomed to destruction*; (Isa. x. 18, xxxii. 19) the Assyrian host dense and lifted up as the trees of the forest; (xxxvii. 24) "the forest of his Carmel," i.e., *its most luxuriant forest, image for their proud army*. Forest also symbolises *unfruitfulness* as opposed to cultivated lands (Isa. xxix. 17, xxxii. 15).

Besides *ya'ar*, implying *abundance* of trees, there is another Heb. term, *choresh* from a root "to cut down," implying a wood diminished by cutting (1 Sam. xiii. 15, 2 Chron. xxvii. 4). In Isa. xvii. 9 for "bough" transl. "his strong cities shall be as the *leavings of woods*," what the axeman leaves when he cuts down the grove (ver. 6). In Ezek. xxxi. 3, "with a shadowing shroud," explain *with an overshadowing thicket*.

A third term is *pardees*, akin to *paradise* (Neh. ii. 8), "forest," a *park*, a *plantation* under a "keeper." The Persian kings preserved the forests throughout the empire with care, having wardens of the several forests, without whose sanction no tree could be felled.

Form. (Phil. ii. 6, 8.) "Who (Christ Jesus) subsisting (*huparchōn*) in the form (the *self manifesting characteristics* shining forth from the essence) of God esteemed His being on an equality with God (*to einai isa Theo*) no robbery (*harpagmon*, not *harpagma*, which Ellicott's transl., 'a thing to be grasped at,' would require), but took upon Him the form of a servant." He never emptied Himself of His being on an equality with God in *essence*, but only of the *form* of God for the time of His

humiliation. The antithesis is between His being in the form of God and His assuming the form of a servant. "Image" implies His being the exact essential inner likeness and perfect Representative of God. "Image" (*eikon*) supposes a prototype of which it is the exact counterpart, as the child is the living image of the parent. "Likeness" (*homoiosis*), mere resemblance, is nowhere applied to the Son, as "image" is (1 Cor. xi. 7; John i. 18, xiv. 9; 2 Cor. iv. 4; Heb. i. 3; 1 Tim. iii. 16, vi. 16; Col. i. 15), "the Image of the invisible God." "Found (by His fellow men's outward cognisance) in fashion (*schema*) as a man" signifies His outward presentation, habit, style, manner, dress, action (Phil. ii. 8).

Fornication. Used for adultery (Matt. v. 32). Also spiritual unfaithfulness to the Lord, Israel's and the church's husband (Ezek. xvi., Jer. ii., Hos. i., Rev. xvii. 4).

Fortunatus (1 Cor. xvi. 17). Of Stephanas' household probably (i. 16), which Paul himself baptized. At Ephesus with Stephanas and Achaicus when Paul wrote 1 Corinthians.

Fountain. *Ain*, or *em*, in many names, "the eye" of the landscape as distinguished from the artificially sunk and enclosed well. [See ENGEDI, ENGOLAIM.] Also *mayan*, etc. The natural bursting of waters from the ground, which drank of the rain of heaven (Deut. viii. 7, xi. 11), would on Israel's entrance into Canaan form a striking contrast to Egypt watered from below "with the foot," i.e. either by treadwheels working pumps, or by artificial rills led in ducts from the Nile, the petty embankments being removed with the foot to let in the stream. Canaan as a mountainous country depended for its crops on the rain from above, without which in the late autumn to quicken the newly sown seed, and in the spring to swell the grain, the harvest would fail. The configuration of the country did not favour much irrigation. "The eyes of the Lord, Israel's God, were always upon the land from the beginning of the year even unto the end," so long as Israel was faithful (Deut. xi. 11, 12). Egypt symbolises spiritually the world drawing all its resources, material, intellectual, and moral, from beneath. The Holy Land answers to the church, all whose supplies are continually from above (Ps. lxxxvii. 7, John viii. 23). When the country was more wooded its brooks were more filled than now, and though short lived now are remarkable still for their beauty. Thus to Palestine peculiarly of eastern lands the psalmist's language is appropriate, "He sendeth the springs into the valleys which run among the hills" (Ps. civ. 10). Deut. vii. 7: "a land of brooks of water, of fountains and depths that spring out of valleys and hills." Hot springs of volcanic origin are found near the sea of Galilee and the Dead Sea. Philip built Tiberias at the sulphureous hot springs S. of the sea of Galilee. Besides the main supply of cistern rain water Jerusalem had at least one perennial

spring issuing by more than one outlet (Tacitus, Hist., v. 12, "fons perennis aquæ"). Jerusalem evidently possessed public fountains (Neh. ii. 18, 14), "the dragon well . . . the gate of the fountain" (2 Sam. xvii. 17), ENROGEL [see].

Fowl. Used for birds of prey: *ait* (Gen. xv. 11, Job xxviii. 7, Isa. xviii. 6). The Assyrian host, type of the antichristian hosts (Rev. xix. 17, 18, *ta ornea*; Ezek. xxxix. 17-20), "shall be left to the fowls of the mountains . . . and the fowls shall summer upon them." In the sense "poultry," see Neh. v. 18, 1 Kings iv. 23; "fatted fowl," *barburim* from *barar*, "to be pure." Gesenius transl. "geese." Birds in general (*ta petei-na*) (Luke xii. 24).

Fox: *shual*, from *sha'al* "to burrow" (Neh. iv. 3, Lam. v. 18, Matt. viii. 20). In Heb. including also the jackal which preys on unburied carcases; "they shall be a portion for jackals" (Ps. lxxii. 9, 10), fulfilled on "the seekers after David's soul" (2 Sam. xviii. 7-17). So Samson's 300 jackals (Jud. xv.); for jackals are gregarious, the fox is solitary. The Arab *shikal*, jackal, is akin to the Heb. *shual*. That jackals were common in Palestine appears from the names of places compounded with *shual*, as Haqar-shual, Shaalvim; (comp. Foxhayes, etc., in our own land;) being gregarious they would naturally run in couples, tied together by a cord of two or three yards length; Samson probably had men to help him, and caught and let them loose from different places to consume the greater quantity of the Philistines' corn. Fond of grapes; (S. of Sol. ii. 15) "take us the foxes, the little foxes, that spoil the vines." The bride after awaking from her past unwatchfulness is the more jealous of subtle (foxlike) sins (Ps. cxxxix. 23). In spiritual winter evil weeds as well as good plants are frozen up; in the spring of revivals these start up unperceived, crafty false teachers, spiritual pride, uncharitableness (Ps. xix. 12, Matt. xiii. 26, Heb. xii. 15). Little sins beget the greatest (Eccles. x. 1, 1 Cor. v. 6). Ezek. xiii. 4: "thy prophets are like the foxes in the deserts," where the foxes from having nothing to eat become doubly ravenous and crafty to get food. So in Israel, once a vineyard now a moral desert, the prophets whose duty was to guard the church from being spoiled themselves spoil it,



fox.

through crafty greed of gain. So Jesus calls Herod "that fox." The Lord had withdrawn from His plotting foes in Judea to the retired region beyond Jordan, Perea. The Pharisees came to expedite His departure by pretending "Herod was seeking to kill Him." Herod was

wishing Him to depart, feeling embarrassed how to treat Him whether to honour or persecute Him (Luke ix. 7-9, xiii. 32). It was the Pharisees themselves who wished to kill Him. But Herod lent himself to their design and so played the "fox." Tell that fox that "to-day and to-morrow" I remain doing works of mercy in the borders of his province, "on the third day" I begin that journey which ends in My about to be consummated sacrifice. The common jackal of Palestine is the *Canis aureus* which may be heard nightly; also the *Vulpes vulgaris*.

Frankincense: *lebanaah*, from *laban* "to be white." A vegetable resin, brittle, glittering, bitter, used for fumigation at sacrifices (Exod. xxx. 7, 8, 34-36), got by incisions in the bark of the *Arbor thuris*; the first flow is white and transparent, the after yield is yellowish. It was imported from Arabia (Isa. lx. 6; Jer. vi. 20). Arabian frankincense now is inferior to that of the Indian archipelago; the latter frankincense is yielded by the *Boswellia serrata* or *thurifera*, growing 40 ft. high in Amboyna and the mountains of India. Arabia may have anciently, as now, imported the best kind. The *papyrifera* grows on the E. of Africa. The Indian is called *loban* in Hindoo temples, akin to *libanos* and *lebanaah*.

Frankincense, with its sweet perfume, symbolises prayer accepted before God (Ps. cxli. 2; Rev. v. 8, viii. 3, 4). The angel does not provide the incense; it is "given" to him by Christ, whose meritorious obedience and death and intercession are the incense rendering the saints' prayers well pleasing to God. They do not pray to the angel; he is but the king's messenger, and durst not appropriate what is the king's alone (Mal. i. 11). The time of offering the incense, morning and evening, was the chosen time for prayer (Luke i. 10). Frankincense was among the offerings of the wise men to the infant Saviour (Matt. ii. 11).

S. of Sol. iii. 6, "Who is this that cometh out of the wilderness, like pillars of smoke, perfumed with myrrh and frankincense?" Israel, with Jehovah's pillar of smoke by day and fire by night, and smoke from the altars of incense and atonement, was the type. Jesus, ascending to heaven with the clouds whilst the question is asked "Who is this King of glory?" (Ps. xxiv. 8-10) is the autotype. So Isa. lxiii. 1, 5, "Who is this?" etc. The bride too comes up with Him from the wilderness, exhaling frankincense-like graces, faith, love, joy, peace, prayer, praise; of her too it is asked, "Who is this that cometh up from the wilderness, leaning upon her Beloved?" (S. of Sol. viii. 5; Rev. vii. 13-17.)

Fringes: *tzitzith*. Num. xv. 38 transl. "that they add to the fringes of the borders (corners) a thread of blue, . . . that ye may look upon it and remember all the commandments of the Lord and do them" (Deut. xxii. 12). The ordinary outer garment was a quadrangle of cloth, to the

four corners of which a tassel was attached. Each tassel had a thread of deep blue, marking the heavenly origin of the commandments of which it was to remind them. The Pharisees "enlarged" the fringes to gain note for piety (Matt. xxiii. 5). Latterly the Jews have worn the fringed *talitith* of a smaller size, as an under dress, especially at the synagogue morning prayer. The *sizith* on the sky-blue thread would be constantly before the Israelites' eyes, in order that, reminded thereby continually of God's commandments, they might not turn their feet to the seductions of the world (Prov. iv. 25, 26, iii. 3; Rev. xix. 8). The woman with the issue of blood touched Christ's hem, as the sacred part (Matt. ix. 20).

Frogs [see **Egyrr** and **Exodus**]. *Zeparda*: only found in Exodus and the psalms copied from it. The word is Egyptian; an undesigned coincidence confirming the authenticity of Exodus. The magicians, though permitted to increase the plague of frogs, could neither remove it or any of the other plagues.

The three unclean spirits like frogs (Rev. xvi. 13) symbolise (1) proud *infidelity*, opposing Christ and God, "out of the dragon's mouth"; (2) *the spirit of the world*, whether *lawless socialistic democracy* or *despotism*, setting man above God, "out of the beast's mouth"; (3) *lying spiritualism*, superseding the harlot and proceeding "out of the false prophet's mouth." Awful parody of the Trinity! As frogs croak by night in marshes, so already in our days these unclean spirits in dark error teach lies amidst the mire of filthy lusts. But though the frogs croak at the surface, it does not follow there are not many good fish beneath, an elect remnant.

Frontlets, or Phylacteries. Thrice mentioned in O. T.: *totaphoth* (Exod. xiii. 16; Deut. vi. 8, xi. 18). What Moses meant figuratively and in a spiritual sense, "a memorial," "that the Lord's law may be in thy mouth," the Hebrews (excepting the Karaites) take literally (Exod. xiii. 9). Charms consisting of words written on papyrus folds, tightly sewed up in linen, were found at Thebes (Wilkinson). It is not likely God, by Moses, would sanction the Egyptian superstition of amulets. The key is in Prov. iii. 3, vi. 20-22, vii. 3; S. of Sol. viii. 6.

The **FRINGES** [see] were merely mnemonics; the **phylacteries** (which the Jews now call *tephillin*, i.e. prayers, for they were worn at prayer to typify *sincerity*, but others explain *ligaments*) were parchment strips, inscribed with Exod. xiii. 2-10, 11-17, Deut. vi. 4-9, 13-22 (by no means the most important passages in the pentateuch, which fact is against the Jewish literalism), in prepared ink, rolled in a case of black calfskin, attached to a stiffer leather, having a thong one finger broad and



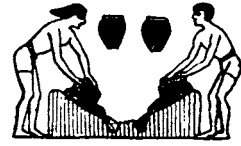
PHYLACTERY.

one cubit and a half long. Placed at the bend of the left arm, and the thong after making a knot was wound about the arm in a spiral line, ending at the top of the middle finger. Those on the forehead were written on four cowhide parchment strips, and put into four little cells within a square one, on which Ψ was written. The square had two thongs passing round the head, and after a knot going over the breast.

Phylactery is from a Greek root, to *keep or guard*; being professedly to keep them in continual remembrance of God's law; practically it was used by many as an amulet to keep the wearer from misfortune. [See **EARRINGS**.] "They make broad their phylacteries" (Matt. xxiii. 5) refers not to the phylactery, which was of a prescribed size, but to its case, which the Pharisees made as ostentatious as possible. They wore them always, the common people only at prayers; and as *Jehovah* occurs in the tephillin 23 times, but on the highpriest's golden plate but once (Exod. xxviii. 36), the tephillin were thought the more sacred. The Sadducees wore them on the palm, the Pharisees above the elbow. The Jews probably learnt the use of such amulets from the Babylonians during the captivity, for no mention of the phylacteries occurs previously, nor indeed in the O. T. at all. The carnal heart gladly substitutes an external formalism for an inward spiritual remembrance and observance of God's law, such as God required, with the whole inner and outward man. The Karaites, women, and slaves alone did not wear them. Boys at 13 years and a day become "sons of the commandments" and wear them. The rabbinical treatise *Rosh Hashanah* contains many of the puerile superstitions regarding them; comp. Lightfoot, *Hor. Heb.*: "they must be read standing in the morning, when blue can be distinguished from green, sitting in the evening from sunset; both hands must be used in writing them; the leather must have no hole; the wearer must not approach within four cubits of a cemetery," etc., etc. Rabbinas quoted Isa. xlix. 16, lxii. 8, Deut. xxxiii. 2, to prove that even God wore them! and Isa. xxxviii. 16 to show that the wearer thereby prolonged his days, but he who did not wear them should go to perdition. Jerome remarks the same superstition virtually crept in among weak Christian women "with diminutive Gospels, pieces of wood in the form of a cross [women in our day should take warning], and things of that sort, showing a zeal for God, but not according to knowledge."

Fuller: *kobees*, from *kabas* "to tread." The fuller's chief work was cleansing and whitening garments for festive and religious occasions. The white garment typifies Christ's spotless righteousness, put on the saints. Rev. iii. 4, 5, 18; vi. 11; vii. 9, 14. Eccles. ix. 8, "let thy garments be always white"; the present, even if gloomy, should never rob saints of the festive joyousness of spirit which

faith bestows, in consciousness of peace with God now, and in the prospect of glory for ever. Falling or



EGYPTIAN FULLERS.

cleansing cloth was effected by stamping on the garments with the feet or bats in tubs of water containing some alkaline dissolved. The alkaline substances mentioned are "soap" and "nitre" (Prov. xxv. 20, Jer. ii. 22), a potash which mixed with oil was used as soap. Mal. iii. 2, "fullers' soap." Job ix. 30, "if I make my hands never so clean," transl., "if I cleanse my hands with *lye*." Carbonate of potash is obtained impure from burning plants, especially the *kal's* (whence, with the Arabic at the article, comes the word "alkali") of Egypt and Arabia. "Nitre" is not used in our sense, viz. *sulphate*, but native *carbonate of soda*. Natron is found abundant in the soda lakes of Egypt (Pliny, xxxi. 10), in the valley *Bahr-bela-ma* (the waterless sea), 50 miles E. of Cairo, during the nine months of the year that the lakes are dry. The Mishna mentions also urine and chalk used in fullers' cleansing. This may have suggested the indelicate filthy sneer of Rabshakeh to Hezekiah's messengers in "the highway of the fullers' field" (2 Kings xviii. 27). The trade was relegated to the outside of Jerusalem, to avoid the offensive smells [see **ENROGEL**]. Chalk, or earth of some kind, was used to whiten garments.

Christ's garments at the transfiguration became "shining" white "as no fuller on earth could whiten them" (Mark ix. 8). Christ's mission, including both the first and second advents, is compared to "fuller's soap" in respect to the *judicial process* now secretly going on, hereafter to be publicly consummated at the second advent, whereby the unclean are separated from the clean.

Fullers' field. Isa. vii. 3, xxxvi. 2. The "conduit of the upper pool was in the highway (the raised causeway) of the fullers' field," which would be in a position near water for washing, previous to drying and bleaching the cloth. The Assyrian army advanced on Jerusalem from the N. (Isa. x. 28-32), the only accessible side for a host; Enrogel was on the S.E. But Rabshakeh and his companions probably left the army, and advanced along the E. of mount Moriah to Enrogel, to a convenient place under the temple walls for speaking.

Furnace. Neh. iii. 11, xii. 38, "the tower of the furnaces," i.e. of the (bakers') ovens. Hos. vii. 7. There were also the smelting furnace, the refining furnace, the type of affliction and testing probation (Deut. iv. 20; Prov. xvii. 3, xxvii. 21), the limekiln. The brickkiln furnace had an opening at the top to cast in the materials, and a door at the bottom to extract the metal. The Babylonians used it

to inflict their cruel capital punishments (Dan. iii. 22-26, Jer. xxix. 23).

G

Gaal. Ebed's son. Emboldened the Shechemites to rebel against Abimelech (Jud. ix. 26). "G. came with his brethren and went over to Shechem, and the lords of Shechem, (Heb.) put their confidence in him." He apparently was captain of a band of freebooters; and the Shechemites who were dissatisfied with Abimelech's rule hoped G. would help them against him. Already they had "set liers in wait for Abimelech in the tops of the mountains" (Ebal and Gerisim, between which Shechem was situated), who robbed all passers by. By organized robbery they brought Abimelech's government into discredit, and probably sought to waylay and kill himself. G. developed their brigandage into open revolt. At the vintage ingathering feast "they made praise offerings" (*hillulim*, A. V. *made merry*, marg. *songs*; comp. Isa. xv. 9, 10) of their fruits, which newly planted vineyards bore in the fourth year, eating and drinking in the house of their god Baal-berith (*Baal in covenant*), answering to Jehovah's feast (Lev. xix. 23-35). At the feast G. said, "Who is Abimelech and who is Shechem that we should serve him? is not he son of Jerubbaal?" i.e., he is son of the man who pulled down Baal's altar at Shechem and restored Jehovah's worship, for which the Shechemites themselves had tried to slay him (Jud. vi. 27-32). Who is "Zebul his officer"? explains the previous "who is Shechem?" The might of Shechem does not consist in the might of Zebul its prefect, Abimelech's officer. To the one officer of Abimelech G. opposes, "serve the men of Hamor the father of Shechem," the patricians of the ancient line whom the Shechemites should serve; Hamor was the Hivite prince who founded Shechem (Gen. xxxiii. 19, xxiv. 2; Josh. xxiv. 32). The rebellion sought to combine the aboriginal Shechemites with the idolatrous Israelites against the anti-Baalite family of Gideon. Heated with wine G. vaunted that he, if made leader of the Shechemites, would soon overcome and "remove Abimelech." Zebul, jealous of G., privately (lit. *with deceit*, i.e. feigning assent to G. whilst planning his overthrow) sent information to Abimelech, who (marg. Jud. ix. 37) came "by way of the wizards' terebinths," and "chased G." in battle; and "Zebul thrust out him and his brethren that they should not dwell in Shechem." In ver. 39 transl. "G. went out in the sight of the lords of Shechem," not at their head, but leading his own men; not till the "morrow" did the Shechemites go out. [For the issue see ABIMELECH.] We know no more of G. Foolhardy boasting, which he failed to make good in action, was his fault.

Gaash. On the N. of G. hill or mount was Timnath Seruah, the city given by Israel to Joshua at his re-

quest, in the region "mount Ephraim," where also he was buried (Josh. xix. 49, 50, xxiv. 30; Jud. ii. 9).

Gaba = Gaba. Josh. xviii. 24, etc.

Gabbai. Neh. xi. 8.

Gabbatha. John xix. 13. Pilate came out of his own hall to his judgment seat on the "Pavement" (Chaldee *Gabbatha*). Josephus (Ant. xv. 8, § 5) implies that the temple was near the castle of Antonia, and (xv. 11, § 5) that Herod's palace was near the castle. Therefore Pilate's hall, which was part of the palace, was near the castle. From vi. 1, § 8 it appears a pavement was near the castle; therefore it was near Pilate's hall. Thus Josephus circuitously confirms St. John that near Pilate's residence there was a pavement. It was outside the judgment hall (prætorium), for Pilate brought forth Jesus from the hall to it. Pilate's "judgment seat" (*bema*) was on it, whereon he sentenced our Lord to crucifixion. G. is akin to *gibeah*, a bare round hill, implying height and roundness; a rounded elevation with tessellated mosaic.

Gabriel = hero of God (Dan. viii. 16, ix. 21; Luke i. 19, 26). As Michael represents the angels in their might in conflict with evil, so G. in ministering comfort and sympathy to man in dark times. Thus G. explains to Daniel the appalling prophecy concerning the ram and hegoat, and cheers him with the prophecy of Messiah's advent within the "70 weeks," in answer to his prayer; and in N. T. announces to Zacharias the glad tidings of the birth of John the forerunner, and of Messiah Himself to the Virgin (Luke i. 19, 26). There is in his manifestations a simplicity and absence of terror, corresponding to his character as a comforter.

Gad. Jacob's seventh son; Leah's maid Zilpah's firstborn; Asher's brother. Gen. xxx. 11-13, for "a troop cometh," transl. "good fortune cometh," answering to Asher, "blessedness," the name of the next son; xvi. 16, 18. In xlix. 19 transl. "G., troops shall troop upon him (*Gad, gedud ye-guddenu*), but he shall troop upon (*yagud*) their rear" in retreat; alluding to the Arab tumultuous tribes near, who would invade G., then retire, G. pressing on them in retreat. *Gedud* implies not merely a numerous "troop," but a *fierce turbulent band*. The tribe's position on march was S. of the tabernacle (Num. ii. 14). Eliasaph, Reuel's son, was their leader.

In Num. ii. 10, 14, we find G. united to Reuben on the S. side of the sanctuary. Companionship in arms and hardships in the wilderness naturally led them to desire neighbourhood in their possessions; also similarity of pursuits in tending flocks and herds led G. to alliance with Reuben. And their respective numbers were nearly the same; at the first census, Gad 46,650, Reuben 46,500; at the last, Gad 40,500, and Reuben 43,330. These undesigned coincidences confirm the truth of the narrative. Like Abraham, Isaac, and Jacob, of the tribes they two alone remained shepherds still after the intervening cen-

turies since Jacob left Canaan for Egypt. They therefore received the pasture lands E. of Jordan for their possession (Num. xxxiii.), as suited for their "multitude of cattle," but accompanied the nine tribes and a half across Jordan to war with the Canaanites; and only after their conquest and the apportionment of the whole land to their brethren "at the doorway of the tabernacle of the congregation in Shiloh, before Jehovah" (Josh. xix. 51, xxii. 1-8), were they dismissed "to their tents (for still they led a half nomad life) and the land of their possession." G.'s allotment lay chiefly about the centre of the land E. of Jordan, comprising the high land on the general level, stopping short at the Jabbok, and also the sunk valley of the Jordan itself, the whole eastern side up to the sea of Cinnereth or Gennesaret. The farthest landmark eastward is Aroer facing Rabbah, now *Ammann* (Josh. xiii. 25). Half Gilead (Deut. iii. 12), and half of the land of Ammon, the mountainous district intersected by Jabbok. [See GILEAD.] Manasseh lay N. and E. (reaching S. as far as Mahanaim), Reuben S., of G. Mahanaim the ancient sanctuary was on G.'s northern border; Heshbon lay somewhat S. of its southern border.

From western Palestine the territory of Gad looks like a wall of purple mountain with a marked horizontal outline. On a nearer approach picturesque undulating downs are seen on every side clothed with rich grass; and three rivers, the Yarmuk, Jabbok, and Arnon flow down into the Jordan and Dead Sea by deep ravines which seam the horizontal line of hills. Not the flat sheepwalks of Reuben and Moab, but well wooded, especially in the N., with sycamore, beech, terebinth, ilex, cedar, arbutus, and enormous fig-trees.

In the official record in the days of Jotham king of Judah, and Jeroboam king of Israel, G. had extended its possessions to Salcah in Bashan (1 Chron. v. 11, 16, 17), E. of the *Hauran* plain, whilst Manasseh was pushed farther N. to mount Hermon (23). Thus Gad and Gilead became synonymous (Jud. v. 17). Jephthah is called "the Gileadite," being a native of Mizpeh of Gad (Jud. xi. 21, 34; Josh. xiii. 26).

In Deut. xxxiii. 20, 21, Moses said of Gad, "Blessed is He that enlargeth (i.e. God who gives a large territory to) G.; he lieth down as a lioness, and tearth the arm, *yea* (*aph*, not *with*) the crown of the head (of his foes); and he provided the first part (the firstfruit portion of the land conquered by Israel) for himself, because there was the leader's (G.'s) portion reserved (*saphun*, G. at the head of the tribes asked Moses for the conquered land E. of Jordan (Num. xxiii. 2, 6, 25, 34, etc.), even as they took the lead above Reuben in fortifying the cities Dibon, etc. Their name accordingly is prominent on the DIBON stone [see]); and he came with the heads of the people (i.e., he according to his stipulation to Moses went at the head of the tribes to con-

quer Canaan W. of Jordan, along with them: Num. xxxii. 17, 21, 32; Josh. i. 14, iv. 12), he executed the justice of Jehovah (Moses prophetically foresees G. will do what Jehovah required of His people as righteouses.) and His judgments (in fellowship) with (the rest of) Israel." Their prowess is vividly portrayed in 1 Chron. xii. 8, "men of might and of war, fit for the battle, that could handle shield and buckler, whose faces were the faces of lions, and as swift as the roes upon the mountains"; "one of the least was a match for a hundred, and the greatest for a thousand." In spite of the Jordan's overflow in the first month, and of the opposition of "all them of the valleys toward the E. and toward the W.," they joined David at Ziklag.

Their war, in concert with Benben, against the Hagarites, with Jetur, Nephtish, and Nodab, resulted in the defeat and utter spoiling of the Hagarites, and the dispossessing them of "their steads." "The war was of God," and the victory was because the Gadites, etc., "cried to God in the battle and He was entreated of them, because they put their trust in Him" (1 Chron. v. 18-22).

Other famous men of Gilead or G. were the loyal, generous, and unambitious Barsillai (2 Sam. xvii. 27-29, xix. 31-40) and the prophet Elijah. The land of G. was the battlefield for long between Syria and Israel (2 Kings x. 33). G. finally was carried captive by Tiglath Pileser, and Ammon seized their land and cities (2 Kings xv. 29, 1 Chron. v. 26, Jer. xlix. 1).

Gad. The "seer" of king David (1 Chron. xxix. 29). "The acts of David" were recorded "in the book of G. the seer." He joined David whilst in "the hold," having probably first become acquainted with David in the latter's visits to Samuel and the schools of the prophets, and by his advice David left it for the forest of Hareth (1 Sam. xxii. 5). At the numbering of the people G. was Jehovah's monitor to David (2 Sam. xxiv. 11-19, 1 Chron. xxi. 9). He also took part in arranging the musical services of the temple (2 Chron. xxix. 25). Jerome compares G. to Elijah in the abruptness of his introduction; this concentrates all attention on his work and message, none on himself.

Gad. Marg. Isa. lxx. 11, "that troop," rather "that prepare a (sacrificial) table for the Gad," i.e. the deity of fortune, a Babylonian idol worshipped by the Jews, answering to either the moon or Jupiter, akin to Syrian *gado*, and Arab *jad*, "good fortune." The star of luck, for which a couch was laid out and a banqueting "table." Meni ("that number," marg. ver. 11) was the lesser good fortune, G. the greater.

Gadara. "The country of the Gadarenes" (Mark v. 1, Luke viii. 26, 37, in Alex. MS.; and Matt. viii. 28, Vat. MS. But Sin. "Gazarenes" in Matt., "Gerasenes" in Mark, and in Luke "Gergesenes." Vat. has "Gerasenes" in Mark and Luke. [See GERASA.] Alex. MS. has "Gergesenes" Matt. viii. Probably Mat-

thew, writing for those intimately acquainted with the topography, names the obscure but exact locality; Mark and Luke, writing for those at a distance, name G. the well-known capital of the place. The one name is probably more specific, the other more general.) G. was the most strongly fortified city in Persia. It was near the river Hieromax (now the bed *Shariat el Mandhur*), E. of the sea of Galilee over against Tiberias, at 16 miles Roman distance, on a hill beneath which were warm springs called Amatha. Its ruins are identified with *Um Keis* on an isolated hill N.W. of the mountains of Gilead. Christ coming across the lake from Capernaum landed at the S.E. corner, where the steep bank descends from the eastern highlands into the Jordan valley. There is only the one place where the swine could have rushed down a steep into the water. Gergesa was probably under the jurisdiction of G. Two demoniacs met Him near the shore. A "great herd of swine" were feeding on the adjoining slope. Upon the demons entering them they rushed down the "steep" into the lake and were drowned. Josephus (Ant. xvii. 13, § 4) explains the difficulty of swine being there though forbidden by the Jewish law, "G. was a Grecian city." On the keepers informing the people of what had happened, "the whole city came out to meet Jesus," and "besought Him to depart out of their coats" (Job xxi. 14, 15, xxii. 17). Men ignore God's word (Hos. ix. 12), "woe to them when I depart from them" (Deut. xxxi. 17); and the awful doom, Matt. xxv. 41. Contrast the cured demoniac, Mark v. 15, 16, 18. G. was reduced to ashes by Vespasian in the beginning of the Roman war which ended in the overthrow of Jerusalem.

It is an interesting coincidence that tombs still abound in the cliffs round

the city, excavated in the limestone rock, some as large as 20 feet square, with side recesses for bodies. Stone slabs form the doors. Like the demoniacs, the people of *Um Keis* still dwell in the tombs. The ruins of *Um Keis* attest the greatness of G. anciently; from the gate a straight street, with a colonnade on each side, passed through the city; the pavement is almost perfect, marked here and there by chariot wheels; the columns are prostrate.

Gaddi. The spy who represented Manasseh (Num. xiii. 11).

Gaddiel. The spy representing Zebulun (Num. xiii. 10); son of Sodi.

Gadi. Father of MENAHEM [see].

Gaham. Gen. xxii. 24, meaning *sunburnt*.

Gahar, the children of. Ezra ii. 47, Neh. vii. 49.

Galus. Paul's host at Corinth when Paul wrote (Rom. xvi. 23), "mine host and of the whole church." Baptized by that apostle (1 Cor. i. 14). The third epistle of John is addressed

to "the well beloved" G. or Caius; probably the same, for he evidently had the means to do kindness "to the brethren and to strangers." He was converted through John (ver. 4, 5). A G. of Macedonia is mentioned in Acts xix. 29, and a G. of Derbe (xx. 4); probably distinct men.

Galat. 1 1 Chron. ix. 15. **2** 1 Chron. ix. 16. **3** Neh. xi. 17.

Galatia. *Galati* is the same as *Celts*, of the Kymric not Gaelic branch. These poured into Greece and pillaged Delphi 280 B.C. Some passed into Asia at the invitation of Nicomedes I., king of Bithynia, to help him in a civil war. There they settled, viz. the Trocmi, Tolistoboi, and Teutoages (from Toulouse), and made inroads far and wide, but were checked by Antiochus I. of Syria, hence called *Soter* (*Saviour*), and Attalus I. of Pergamus, hence designating himself "king." Then they hired themselves out as mercenary soldiers.

G. lay in the centre of Asia Minor, the province "Asia" on the W., Cappadocia on the E., Pamphylia and Cilicia on the S., and Bithynia and Pontus N. Ancyra (now *Angora*) was their capital; Tavium and Pessinus were leading cities. Their language was partly Gallic, partly Greek, hence they were called Gallogreci. The inscriptions at Ancyra are Greek, and St. Paul's epistle is in Greek.

St. Paul founded several "churches" in the Galatian region, not residing for long in one place and forming a central church, as at Ephesus and Corinth (Gal. i. 2, 1 Cor. xvi. 1, Acts xvi. 6). His first visit was about A.D. 51, during his second missionary journey. Sickness detained him among them, and he turned it to good account by becoming the first preacher of the gospel to them (Acts xvi. 6; Gal. i. 8, iv. 13). "On account of infirmity of flesh I preached unto you at the first" (so the Greek is). At his subsequent visit (Acts xviii. 23) he "strengthened" them in the faith.

Galatians, Epistle to. Written by St. Paul, as the style proves. The heading and allusions to the apostle of the Gentiles in the first person throughout confirm his authorship (i. 1, 13-24, ii. 1-14). Irenæus (Adv. Hær., iii. 7. § 2, referring to Gal. iii. 19), Polycarp (Phil. iii., quoting Gal. iv. 26, vi. 7), Justin Martyr (Orat. ad Græcos, alluding to Gal. iv. 12, v. 20), Tertullian (De Præscr., lx.), uphold his authorship. The character of the Gallic Celts given by Cæsar (B. G., iv. 5) accords with that described in this epistle: "the infirmity of the Gauls is, they are fickle in their resolves, fond of change, and not to be trusted." So Thierry: "frank, impetuous, impressive, eminently intelligent, but extremely inconstant, fond of show, perpetually quarrelling, the fruit of excessive vanity." This description is not altogether inapplicable to their descendants in France and Ireland. They received Paul at first with all affection, but soon wavered in their allegiance to the gospel, and hearkened as eagerly to Judaizing teachers as they had before to him (iv. 14-16).



ROCK TOMB.

Many Jews resided in Ancyra (Josephus, Ant. xvi. 62); among these probably, as elsewhere, he began his ministry, and from them perhaps emanated the Judaizers who almost induced the Gentile Christians (iv. 8, 9), who consulted the majority of the Galatian church, to undergo circumcision (i. 6; iii. 1, 3; v. 2, 3; vi. 12, 13). Accustomed, when heathen, to the mystic worship of Cybele prevalent in the neighbouring Phrygia, they the more readily were led to believe that the full privileges of Christianity could only be attained by submitting to elaborate ceremonial symbolism (iv. 9-11, v. 7-12). They even gave ear to the insinuation that Paul himself observed the law among the Jews though he persuaded the Gentiles to renounce it, and that he wished to keep his converts in a lower state of privileges, excluded from the high Christian standing enjoyed by the circumcised (iv. 16, v. 11; comp. ii. 17), and that in "becoming all things to all men" he was but a menpleaser, seeking to form a party for himself; moreover that he was not, as he represented, an apostle divinely commissioned by Christ, but a mere messenger of the twelve and the Jerusalem church, and that his teaching now did not accord with that of Peter and James, the acknowledged "pillars" of the church, and ought therefore to be rejected.

His design in writing then was: (1) To maintain his apostolic authority (i. 11-19, ii. 1-14. (2) To counteract the Judaizers (iii., iv.), and to show that their teaching undermined Christianity itself by lowering its spirituality to external ceremonialism. (3) To strengthen Galatian believers in faith towards Christ and in the fruit of the Spirit (v., vi.); already he had testified against the Judaizers to their face (i. 9, iv. 16, Acts xviii. 23), and now that he has heard of the increase of the evil he writes to check it, "with his own hand" (vi. 11), a labour which he usually committed to an amanuensis. His sketch of his apostolic call and course confirms the history in Acts, and proves his independence of human authority however exalted. His protest against Peter's judaizing dissimulation disproves the pope's, and even Peter's, supremacy, and shows that Peter, except when specially inspired, was fallible as other men (ii. 14-21). There is much in common between this epistle and that to the Romans; but the epistle to the Romans discusses justification by faith only, not by the law, in a didactic, logical mode; the epistle to the Galatians controversially, and with special reference to the Judaizers.

The style combines sternness (i., iii. 1-5) with tenderness (iv. 19, 20), betraying his strong emotions, and well adapted to move an impressive people such as the Galatians. He begins abruptly, as is suitable to the urgency of the subject and the seriousness of the evil. A tone of sadness too appears, such as is natural in an affectionate teacher who has just learned that his loved disciples are abandoning his teachings for those of others who pervert the truth and calumniate himself.

The time of writing was after the visit to Jerusalem recorded in Acts xv. 1 (i.e. A. D. 50), if that visit be identical, as is probable, with that in chap. ii. 1. Moreover, as allusion seems to be made to his second visit to the Galatians (in autumn A. D. 54) in i. 9, "as we said before," and iv. 16, "have I become your enemy?" the epistle must have been later than A. D. 54. Acts xviii. 23 implies that at his second visit the Galatians were well established in the faith, which made their speedy declension the stranger. Chap. iv. 13, "ye know how I preached at the first" (Gr. *at the former time*), implies that Paul at the time of writing had been twice in Galatia; and chap. i. 6, "I marvel that ye are so soon removed," implies that he wrote not long after having left Galatia the second time, possibly (Alford) soon after he began his residence at Ephesus (Acts xviii. 23, xix. 1), which lasted from autumn A. D. 54 to pentecost A. D. 57. However, the resemblance of this epistle to the epistle to the Romans favours the view (Conybeare and Howson) that it was not written till his stay at Corinth (Acts xx. 2, 3, during the winter 57-58), whence he wrote the epistle to the Romans. It seems unlikely that 1 and 2 Cor., so dissimilar, should intervene between those so much alike as Gal. and Romans, or that Gal. should intervene between 2 Thess. and 1 Cor. Even three years would be "soon" for their apostasy, they having betrayed no symptoms at his second visit (Acts xviii. 23). A sudden exigency (tidings of Galatian judaizing having reached him at Corinth from Ephesus) apparently called forth this epistle, for it maintains Christian liberty from carnal ceremonialism, and justification by faith only, in an admonitory and controversial tone. That to Romans, written subsequently, more systematically and deliberately sets forth the same truths for a church which as yet he did not personally know. The manner suits his relations to the two churches respectively; in writing to the Galatian church, which he had founded, he rests upon his authority; to the Roman church, whom he did not know personally, wholly upon argument: an undesigned coincidence and propriety confirming the authenticity. Reproof in Gal. predominates over praise and thanksgiving.

Division. There are two controversial parts and a closing hortatory one. I. He defends (i., ii.) his apostolic authority and independence of the twelve. II. He polemically by argument (iii.), appeal (iv. 12-20), and allegorical illustration (iv. 1-7, 21-30), maintains justification by faith and not by the deeds of the law. III. He warns (iv. 31-v. 12), illustrates the true fulfilment of the law by the walk in the Spirit, in contrast to the flesh (v. 13-26), practically instructs, and recapitulates (vi.).

Galbanum. An ingredient of the sacred incense, for perfume (Exod. xxx. 34). The odour is disagreeable, but its gum resin enables the perfume to retain its fragrance longer. An exudation from the *Galbanum officinale* of the eastern coast of Africa. A similar gum is yielded by

the *Opopodia galbanifera* of Durrood in Khorassan (Lindley).

Gilead = a witness heap. A Heb. name given by Jacob to the heap which he and Laban reared on mount Gilead, a memorial of their brotherly covenant (Gen. xxxi. 47, 48). Laban called it in Aramaic (Chaldee or Syriac) JEGAR-SARADUTHA [see]. Apparently Nahor's family originally spoke Syriac, and Abraham and his family acquired Hebrew in Canaan, where the Hebrew was indigenous when he first settled there, the Hamitic Canaanites having learned it from an earlier Semitic race. The memorial heap marked the crisis in Jacob's life when he became severed from his Syrian kindred, and henceforth a sojourner in, and heir of, Canaan.

Galilee: from *galil*. "A circle" or "circuit" around Kedesh Naphtali, in which lay the 20 towns given by Solomon to Hiram, king of Tyre, in payment for his having conveyed timber from Lebanon to Jerusalem (Josh. xx. 7, 1 Kings ix. 11). The northern part of Naphtali (which lay N. of Zebulun) was inhabited by a mixed race of Jews and Gentiles of the bordering Phœnician race (Jud. i. 30, 1 Kings ix. 11). Tiglath Pileser carried away captive its Israelite population to Assyria; then Esarhaddon colonized it with heathen (2 Kings xv. 29, xvii. 24; Esra iv. 2, 10). Hence called (Isa. ix. 1) "G. of the nations," or "Gentiles" (Matt. iv. 13, 15, 16). During and after the captivity the Gentile element became the preponderating population, and spread widely; and the province included in our Lord's days all the ancient Issachar, Zebulun, Asher, and Naphtali. The most northerly of the three provinces of Palestine, viz. G., Samaria, Judæa (John iv. 3, 4; Luke xvii. 11; Acts ix. 31). G.'s Gentile character caused the southern Jews of purer blood to despise it (John i. 46, vii. 52); but its very darkness was the Lord's reason for vouchsafing to it more of the light of His presence and ministry than to self-satisfied and privileged Judæa. There He first publicly preached, in Nazareth synagogue. From it came His apostles (Acts i. 11, ii. 7); foretold in Deut. xxxiii. 18, 19, 23. Comp. on pentecost Acts ii. 7, Ps. lxxviii. 27, 28. Jerusalem, the theocratic capital, might readily have known Messiah; to compensate less favoured G. He ministered mostly there. G.'s debasement made its people feel their need of the Saviour, a feeling unknown to the self-righteous Jews (Matt. ix. 13). "The Light to lighten the Gentiles, and the Glory of His people Israel," appropriately ministered on the border land between Israel and the Gentiles, still on Israel's territory, to which He was primarily sent (Matt. xv. 24). Places and persons despised of men are honoured of God. The region the first to be darkened by the Assyrian invasion was cheered by the prophet's assurance that it should be the first enlightened by Immanuel (1 Cor. i. 27-29). Its population being the densest of any part of

Palestine, and its freedom from priestly and pharisaical prejudices, were additional grounds for its receiving the larger share of His ministry.

It was bounded on the W. by the region of Ptolemais (Acre), vis. the plain of Akka to the foot of Carmel. The Jordan, the sea of G., lake Huleh, and the spring at Dan, was the eastern border. The northern boundary reached from Dan westward to Phœnicia (Luke viii. 26). The southern border ran along the base of Carmel and the Samaritan hills to mount Gilboa, then along the valley of Jesreel by Soythopolis (Bethshean) to Jordan. Probably the cleansing of the ten lepers took place near Jenin, the border town of G. towards Samaria, near the S. of the sea of G. Jebel Jermûk is the highest mountain, 4000 ft. above the sea. There were two divisions: I. Lower G. was the whole region from the plain of Akka on the W. to the lake of G. on the E., including the rich plain of Esdraelon, the heritage of Issachar, who submitted to servitude, to "tribute," for the sake of the rich plenty that accompanied it (Gen. xlix. 14, 15; Deut. xxxiii. 18). "Rejoice Zebulun in thy going out (thy mercantile enterprises by sea and fishing in the lake of G.), and Issachar in thy tents (in thy inland prosperity, agriculture and home comforts) . . . they shall suck of the abundance of the seas (the riches of the sea in general, and the purple dye extracted from the murex here) and of treasures hid in the sand" (the sand of these coasts being specially valuable for manufacturing glass, a precious thing anciently: Job xxviii. 17). "They shall call the people unto the mountain," etc.: Zebulun and Issachar shall offer their wealth at the Lord's appointed mount, and invite Gentile nations to join them (Ps. xxiii. 27, 28, etc.). The conversion of the Gentiles, brought in to Israel and Israel's Saviour, is herein prophetically typified (comp. Isa. lx. 5, 6, 16; lvi. 11, 12). Asher "dips his feet in oil," i.e. abounds in olive groves. "Fat bread" and "royal dainties" are his, corn, wine, milk, butter, from his uplands and valleys (Gen. xlix. 20; Deut. xxxiii. 24, 25). "Thy shoes . . . iron and brass," i.e. thy hills shall yield these metals (viii. 9). "As thy days (so shall) thy strength (be)," i.e., as thy several days come (throughout life) strength will be given thee." Comp. 1 Kings viii. 59 marg.

II. Upper G. extended from Bersabe on the S. to the village of Baca, bordering on Tyre, and from Meloth on the W. to Thella, near Jordan (Josephus, B. J., iii. 8, § 1); in fact, the whole mountain range between the upper Jordan and Phœnicia. Its southern border extended from the N.W. of the sea of G. to the plain of Akka. This upper G. is chiefly meant by "G. of the Gentiles." The ravine of the Leontes separates the mountain range of upper G. from Lebanon, of which it is a southern prolongation. Safed is the chief town. The scenery is bolder and richer than that of southern Pal-

PART VI.]

tine. On the table land of upper G. lie the ruins of Kedesh Naphtali (Josh. xx. 7). Bochart, altering the vowel points, transl. Gen. xlix. 21, "Naphtali is a spreading terebinth, which puts forth goodly branches"; for the country of Kedesh Naphtali is a natural park of oaks and terebinths.

As Nazareth was the scene of our Lord's childhood, so CAPERNAUM [see] in G. was for long the home of His manhood (Matt. iv. 13, ix. 1). The three former, or the synoptic, Gospels chiefly present our Lord's ministry in G.; the Gospel of John His ministry in Judæa. His parables in John and in the three synoptists correspond to the features of Judæa and G. respectively. The vineyard, figtree, shepherd, and desert where the man fell among thieves, were appropriate in Judæa; the cornfields (Mark iv. 28), the merchants and fisheries (Matt. xiii. 45, 47), and the flowers (Matt. vi. 28), suited G. The Galilean accent and dialect were peculiar, owing to Gentile admixture (Matt. xxvi. 73). After Herod the Great's death Herod Antipas governed G. till six years after Christ's crucifixion. Herod Agrippa, with the title of "king," succeeded. On his death (Acts xii. 23) G. was joined to the Roman province of Syria. After the fall of Jerusalem G. became famed for its rabbins and schools of Jewish learning; and the sanhedrim or great council was removed to Sepphoris, and then to Tiberias. Rabbi Judah Hakkodesh here compiled the Mishna, to which the Gemara was subsequently added. The remains of splendid synagogues in G. still attest the prosperity of the Jews from the second to the seventh century.

Galilee, Sea of. (Matt. iv. 18, Mark vii. 31, John vi. 1). So called from its washing the E. side of G. In Luke v. 1 "the sea of Genesaret," called so from the fertile plain of Genesaret at its N.W. angle, three and a half miles long by two and a half broad (Matt. xiv. 34). In O. T. "the sea of Chinnereth" or Cinneroth, from the town so named on



LAKE OF GALILEE.

its shore (Josh. xix. 35), of which Genesaret is probably the corruption, though others derive it from gannah, a "garden," and Saron, a plain between Tabor and the lake. "The sea of Tiberias" is another designation, from the city (John vi. 1). All its names were drawn from places on the western side. Now *Bahr Tiberiyyeh* (Tiberias, S.W. of the lake). Close to it was "His own city" Capernaum (Matt. iv. 13). Nine cities stood on the shores of the lake, of which only two are now inhabited, vis. Magdala, consisting of a few mud huts, and Tiberias, sadly changed from its

ancient prosperity. Silence now reigns where formerly the din of industry was heard. On its shore Jesus called His first disciples (Matt. iv. 18, ix. 9; Luke v. 1-11; John i. 43, etc.).

The bed of the lake is but a lower section of the great Jordan valley. Its depression is 653 ft. below the level of the Mediterranean, according to Lient. Lynch. Its length is about 13 miles, its breadth is about five or six. The view from the Nazareth road to Tiberias is beautiful. The hills from the eastern side rise apparently out of the water with a uniform slope, to the height of 2000 ft., destitute of verdure, and shut in the lake; whilst far to the N. is seen snowy Hermon. The eastern hills, which are flat along the summit, are the wall that supports the table land of Bashan; from which on the N. there is a gradual descent to the valley of the Jordan, and then a rise to a plateau skirting the mountains of upper Galilee. The hills on the W., except at Khan Minyeh, where there is a small cliff, are recessed from the shore. On a western recess stands Tiberias. The whole basin betrays its volcanic origin, which also accounts for the warm spring at Tiberias. The cliffs are hard porous basalt. The vegetation is tropical; the lotus thorn, palms, indigo, etc. The water is sweet, sparkling and transparent; the fish abundant as of old, many species being those of the Nile, the *stirus*,



FISH OF THE LAKE OF GALILEE.

mulg, and *sparus Galilæus*. Dr. Tristram says: "the shoals of fishes were marvellous, black masses of many hundred yards long, with the black fins projecting out of the water, as thickly as they could pack. There are the European *loach*, *barbel*, *blenny* and *cyprinodont*; the African *chromis*, *hemichromis*, and eel-like *clarias*; and the Asiatic *discognathus*. The *cyprinodonts* are viviparous, and the sexual differences marked; they can live in cold water, or hot springs up to 90°, fresh, brackish, or briny water. This marks a former connection between these waters and those of N.E. and S.E. Africa, the Nile, the Zambesi, and the great lakes in the interior. The *papyrus* also, no longer found in the Nile, is found on the shores of the sea of G. As Asia, Africa, and Europe respectively were represented at Christ's cross by the Jews, Simon of Cyrene, and the Romans respectively, so the Asiatic, African, and European fishes in the sea of G. represent the various races of mankind gathered by the spiritual fishermen into the one gospel net. Only one little boat represents the fleets of fishing vessels that once covered the lake. The fish are now

B

taken with a hand net jerked round the fish by the fisher, usually naked, along the shore (John xxi. 7); or else crumbs of bread mixed with bichloride of mercury are scattered to poison the fish, and the floating dead bodies are picked up for the Tiberias market. (Porter, Handbook, p. 432.) Sudden and violent storms agitate the waters, sweeping down the ravines and gorges converging to the head of the lake, from the vast naked plateau of the Jaulan and the Hauran and mount Hermon in the background. It was such a storm that Jesus stilled by a word, as He had a few hours before rebuked and cast out demons. Mark iv. 39. "Peace, be still," Gr. "Be silent, be muzzled"; addressing the sea and warring elements as rebel forces; comp. Rev. xxi. 1. The apostles were trying to reach Bethsaida on the western coast, when the gale from the S.W. that brought vessels from Tiberias to the N.E. coast (John vi. 23) delayed the vessel of the former, until at the fourth watch Jesus came walking over the tempest tossed waves; then followed Peter's temporary walking through faith and sinking through unbelief in the same waters, and his rescue by Jesus; then they immediately reach their desired haven for which they had set out the evening before (Matt. xiv. 23, 29, 33; John vi. 17, 21; Mark vi. 46). So impressed were the disciples that "they worshipped Him, saying, Of a truth Thou art the Son of God." Bethsaida, Julius, the city of Andrew and Peter, lay on the E. bank of the Jordan where it enters the sea of G. on the N. Close by, and on the E. of the river and N.E. of the lake, stretched the "green grass" (Mark vi. 39) plain of Batihah, the scene of feeding the 5000. Gergesa (now *Kersa*) lay E. of the lake. The Jordan's outlet



THE JORDAN LEAVING THE LAKE.

is at *Kerak*, the S.W. extremity of the lake. The lake, mirroring heaven in its union of rest and energy, represents Him who best combined the calm repose which reflected His Father's image with energetic labours for God and man.

Gall. 1. *Mereerah* = bitterness. Secreted in an animal's gall bladder. Poetically used for a vital part, Job xvi. 13, xx. 25; ver. 14, "the gall of asps," i.e. their poison, contained in a sac in the mouth; Scripture uses popular language when no moral truth is thereby endangered. 2. *Rosh*: a bitter and poisonous herb; the poppy (Gesenius). *Rosh* means head, so we speak of poppy heads. Jer. viii. 14, "water of gall," i.e. opium, ix. 15, xiii. 15. Others suggest one of the Euphorbiaceæ, distasteful and deadly; the "grapes of gall" answering to the rounded three berried fruit (Imperial Bible Diet.). Dent. xxix. 18 (to which Heb. xii. 15, "root of bit-

terness," refers; a root whose essence is bitterness), xxxii. 33. Opium water would suit well for stupefying criminals in the agony of execution (Pa. lxix. 21, Matt. xxvii. 34, Acts viii. 23). The vinegar offered to our Lord was mingled with "gall" according to Matthew, with "myrrh" according to Mark (xv. 23). The myrrh was the usual seasoning of Roman wine; the gall was added to stupefy, but our Lord would meet His agony in full consciousness. Bengel supposes the gall was added in wantonness. Matthew designated the drink according to the prophetic aspect, Ps. lxix. 21: Mark according to its outward appearance.

Galleries. S. of Sol. i. 17, "rafters (galleries marg.) of fir"; the cross-beams, the carved ceiling, fretted work: *rachit*. The *keri*, or Heb. marg. has *rahit*, an ambulatory; not probable. In vii. 5 transl. "the king is held bound with the flowing ringlets"; comp. vi. 5. In Ezek. xli. 15, xlii. 3, "the galleries" are terrace buildings. Smith's Bible Dict. identifies the "pillars" and "galleries," xlii. 3, 5, 6; "the reason of the upper chambers being shorter is ascribed to the absence of supporting pillars which allowed an extra length to the chambers of the lower storey; the space included within the pillars would form an open gallery."

Gallim = heaps, or else springs. 1 Sam. xxv. 44, Isa. x. 30, "daughter of G.," i.e. G. and her sons, i.e. inhabitants. It is enumerated amidst towns of Benjamin; Laish is one. Possibly "Phaltithe son of Laish who was from G." was a native of Laish the town, and this a dependency only. Now the hill *Khribet el Jisr*, S. of Gibeah of Saul (Valentiner).

Gallio. Junius Annæus G., Roman proconsul (Gr., A. V., "deputy") of Achaia when Paul was at Corinth A.D. 53, under the emperor Claudius. Brother of L. Annæus Seneca, the philosopher. Adopted into the family, and so took the name, of the rhetorician L. Junius Gallio. His birth name was Marcus Annæus Novatus (Pliny H. N., xxxi. 33; Tacitus Ann., xv. 73, xvi. 17). He left Achaia "when he began in a fever, often exclaiming that it was not his body, but the place, that had the disease" (Seneca, Ep. civ.). "No mortal was ever so sweet to one as G. was to all," says his brother, adding: "there is none who does not love G. a little, even if he cannot love him more"; "there is such an amount of innate good in him without any savour of art or dissimulation"; "a person proof against plottings." How exactly and undesignedly this independent testimony coincides with Acts xviii. 12-17! The Jews plotted to destroy Paul by bringing him before G.'s judgment seat. But he was not to be entrapped into persecuting Christians by the Jews' spiteful manoeuvre: "if it were a matter of wrong or wicked lewdness, O ye Jews," said he without waiting even to hear Paul's defence, just as the apostle was about to open his mouth, "reason would that I should bear with you; but since it is (Gr.) a question of word and names (viz. whether Jesus is the

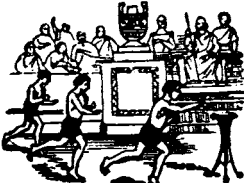
Christ) and your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment seat." So the Greeks, sympathizing with the deputy's disgust at the Jews' intolerance, beat Sosthenes the chief ruler of the Jews' synagogue "before the judgment seat." And G. winked at it, as the Jewish persecutor was only getting himself what he had intended for Paul. Thus God fulfilled His promise (ver. 10), "Be not afraid, but speak, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city." "G. cared for none of these things" does not mean he was careless about the things of God (that probably he was from his easy epicurean-like temper), but with characteristic indifference to an outbreak provoked by the spite of the Jews he took no notice of the assault. Sosthenes himself seems, by Paul's sympathy in trouble, to have been won to Christ, like Crispus (1 Cor. i. 1). Seneca's execution by Nero made G. a trembling suppliant for his own life (Tacitus Ann., xv. 73). Jerome says he committed suicide A.D. 65. Seneca dedicated to him his treatises *On Anger* and *On a Happy Life*. The accuracy of Scripture appears in the title "proconsul" (deputy), for Achaia was made a senatorial province by Claudius seven or eight years before Paul's visit, having been previously an imperial province governed by a *legate*; and the senatorial provinces alone had "proconsuls."

Gamaliel. 1. Num. i. 10, ii. 20, vii. 54, 59, x. 23. 2. A Pharisee and eminent doctor of the law, who advised the council wisely to let the apostles alone (Acts v. 34, etc.). "for if this counsel or work be of men it will come to nought; but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God." He was Paul's teacher, "at whose feet he was brought up and taught according to the perfect manner of the law of the fathers" (Acts xxii. 3). The Jews celebrated him as "the glory of the law," the first designated Rabban "our master." Son of rabbi Simeon, and grandson of Hillel; president of the sanhedrim under Tiberius, Caligula, and Claudius; he died 18 years before the fall of Jerusalem. His counsel as to the apostles was not from any leaning to Christianity, but from opposition to *sadduceism* in a case where the resurrection was the point at issue, and from seeing the folly of unreasoning bigotry (Acts xxiii. 6-9). Saul his pupil was a leading persecutor when Stephen opposed *pharisaism*; and probably G. would not altogether disapprove of his zeal in such a case, though his own tendency was to leave the claims of Christianity to be tested by time.

Games. Of children, Zech. viii. 5. Imitating marriages and funerals, Matt. xi. 16, 17. The earnestness of the Hebrew character indisposed adults to games. Public games they had none, the great feasts of religion supplying them with their anniversary occasions of national gatherings.

Jason's introduction of Greek games and a gymnasium was among the corrupting influences which broke down the fence of Judaism, and threw it open to the assaults of the O. T. antichrist, Antiochus Epiphanes (1 Macc. i. 14; 2 Macc. iv. 12-14). Herod erected a theatre and amphitheatre, with quinquennial contests in gymnastics, chariot races, music, and wild beasts, at Jerusalem and Caesarea, to the annoyance of the faithful Jews (Josephus, Ant. xv. 8, § 1; 9, § 6).

The "chief of Asia" (Asiarcho) superintended the games in honour of Diana at Ephesus (Acts xix. 31). In 1 Cor. xv. 32 Paul alludes to "fights with beasts" (though his fights were with *beastlike men*, Demetrius and his craftsmen, not with *beasts*, from which his Roman citizenship exempted him), at Ephesus. The "fighters with beasts" were kept to the "last" of the "spectacle"; this he alludes to, 1 Cor. iv. 9: "God hath set forth (exhibited previous to execution) us the apostles last, as we were appointed to death, for we are made a *spectacle* unto the world," etc., a "gazing stock" as in an amphitheatre (Heb. x. 33). The Asiarcho's friendliness was probably due to their having been interested in his teaching during his long stay at Ephesus. Nero used to clothe the Christians in beast skins when he exposed them to wild beasts; comp. 2 Tim. iv. 17, "I was delivered out of the mouth of the lion" (viz. from Satan's snare, 1 Pet. v. 8). In 2 Tim. iv. 7, "I have striven the good strife," not merely a *fight*, any competitive contest as the *racecourse*. 1 Tim. vi. 12 which was written from Corinth [see TIMOTHY], where national games recurred at stated seasons, which accounts for the allusion: "strive" with such earnestness in "the good strife" as to "lay hold" on the prize, the crown or garland of the



GAMES, FOOT RACING.

winner, "eternal life." Jus. i. 12; Rev. ii. 10. Phil. iii. 12-14: "not as though I had attained," viz. the prize, "or am already perfected" (Gr.), i.e., my course completed and I crowned with the garland of perfect victory; "I follow after," i.e. I press on, "if that I may apprehend (grasp) that for which I am apprehended of (grasped by) Christ," i.e., if so be that I may lay hold on the prize for obtaining which I was laid hold on by Christ at conversion (S. of Sol. i. 4, 1 Cor. xiii. 12). "Forgetting those things behind (the space already past, contrast 2 Tim. iii. 7, 3 Pet. i. 9) and reaching forth unto those things before," like a race runner with body bent forward, the eye reaching before and drawing on the hand, the hand reaching

before and drawing on the foot. The "crown (garland) of righteousness," "of life," "of glory" is "the prize of the high calling (the calling that is above, coming from, and leading to, heaven) of God in Christ Jesus" (1 Thess. ii. 12), given by "the righteous Judge" (2 Tim. iv. 8, 1 Pet. v. 4). The false teacher, as a self-constituted *umpire*, would "defraud you of your prize" (*kata-brabeneto*), by drawing you away from Christ to angel worship (Col. ii. 18). Therefore "let the peace of God as *umpire* rule (*brabeneto*) in your hearts" and restrain wrong passions, that so you may attain the prize "to the which ye are called" (iii. 15).

In 1 Cor. ix. 24 the Isthmian games, celebrated on the isthmus of Corinth, are vividly alluded to. They were a subject of patriotic pride to the Corinthians, a passion rather than a pastime; so a suitable image of Christian earnestness. Paul wrote 1 Cor. at Ephesus, and in addressing the Ephesian elders he uses naturally the same image, an undesigned coincidence (Acts xx. 24). "So (with the determined earnestness of the ONE earthly winner) run, that ye may obtain" is such language as instructors in the gymnasia and spectators on the racecourse would urge on the runners with. The competitor had to "strive lawfully" (2 Tim. ii. 5), i.e. observing the conditions of the contest, keeping to the bounds of the course, and stripped of clothes, and previously training himself with chastity, abstemious diet, anointing, enduring cold, heat, and severe exercise. As a *soldier* the believer is one of many; as an *athlete* he has to wage an individual struggle continually, as if (which is the case in a *race*) *one* alone could win; "they who run in the *stadium* (racecourse, oblong, at one end semicircular, where the tiers of spectators sat), run *all*, but one receiveth the prize."

Paul further urges Christians, run so as not only to receive *salvation* but a *full reward* (comp. 1 Cor. iii. 14, 15; 2 John 8). Pugilism is the allusion in "I keep under (Gr. *I bruise under the eyes*, so as to disable) my body (the old flesh, whereas the games competitor boxed *another* I box myself), and bring it into subjection as a slave, lest that by any means, when I have preached (*heralded*, as the heralds summoned the candidates to the race) to others, I myself should be a *castaway*" (Gr. *rejected*), viz. not as to his personal *salvation* of which he had no doubts (Gal. i. 15; Eph. i. 4, 7; Phil. i. 6; Tit. i. 2; 2 Tim. i. 12), but as to the *special reward* of those who "turn many to righteousness" (Dan. xii. 3, 1 Thess. ii. 19). So Paul denied himself, in not claiming sustenance, in view of "reward," viz. "to gain the more" (1 Cor. ix. 18-23). Ver. 25: "striveth for the mastery," viz. in *wrestling*, more severe than the *footrace*. The "crown" (*garland*, not a king's *diadem*) is termed "corruptible," being made of the *soon withering* fir leaves from the groves round the Isthmian racecourse. Our crown is "incorruptible" (1 Pet. i. 4). "I run not as uncertainly," i.e. not without a

definite goal, in "becoming all things to all men" I aim at "gaining the more." To gain no end, he implies to the Corinthians, in your eating idol meats. He who knows what to aim at, and how to aim, looks straight to the goal, and casts away every encumbrance (Heb. xii. 1). So the believer must cast aside not only sinful lusts, but even harmless and otherwise useful things which would retard him (Mark ix. 42-48, x. 50; Eph. iv. 22; Col. iii. 9). "He must run with *enduring perseverance* the race set before him." "Not as one that beateth the air," in a *sciamachia*, or *sparring* in *shamfight*, striking the air as if an adversary. Satan is a real adversary, acting through the flesh.

The "so great a cloud of witnesses" (Heb. xii. 1, 2) that "we are compassed about with" attest by their own case God's faithfulness to His people (Heb. vi. 12). A second sense is nowhere positively sustained by Scripture, viz. that, as the crowd of surrounding spectators gave fresh spirit to the combatants, so the *deceased saints* who once were in the same contest, and who now are *witnessing our struggle of faith*, ought to increase our earnestness, testifying as they do to God's faithfulness; but see Job xiv. 21, Eccles. ix. 5, Isa. lxiii. 16, which seemingly deny to disembodied spirits consciousness of earthly affairs. "Looking off unto Jesus (*aphorōntes*, with eye fixed on the distant goal) the *Prince-leader* and *Finisher* (the Starting point and the Goal, as in the *dialous* race, wherein they doubled back to the starting point) of our faith" (2 Tim. iii. 7).

Gammadims. Ezek. xxvii. 11. Rather, from a Syriac root (for the Tyrians were Syro-Phœnicians), "men of daring." Foreigners would hardly be entrusted to watch "in the Tyrian towers." Others from Heb. *gomed*, a *cubit*, "short swordmen"; Ehud carried a sword a cubit long (Jud. iii. 16). Or else an *arm*, "men strong of arm."

Gamul. 1 Chron. xxiv. 17.
Garden. An enclosure in the suburbs, fenced with a hedge or wall (Isa. v. 5, Prov. xxiv. 31), planted with flowers, shrubs, and trees, *guarded* (whence comes "garden") by watchmen in a lodge or tower (Isa. i. 8 [when the lodge is forsaken by the keeper, the bare poles leaning every way and the green boughs of the roof scattered, there could scarcely be a more vivid picture of Zion's desolation], Mark xii. 1) to drive away wild beasts and robbers (Job xxvii. 18). The quince, citron, almond, and other fruits, also herbs (1 Kings xxi. 2), cucumbers, lettuce, mustard, are mentioned as



PLANTING AND WATERING.

in gardens. The balsam, according to Pliny, grew only in two royal gardens of Judæa, not elsewhere. Syria

was so famed for gardens that the Greeks had a proverb, "the many garden herbs of the Syrians." The rose garden W. of the temple was peculiar in being within the walls; the smell from weeds and manure was the cause of gardens being usually forbidden within the walls. A reservoir cistern, or still better a fountain of water, was essential to a good garden. Comp. S. of Sol. iv. 15, "a fountain of gardens," *ain-gannim* [see EN-GANNIM, *Jenin* now], i. e. a fountain sufficient to water many "gardens," "a well of living waters." Spiritually the believer is the garden, the Holy Spirit the living water (Jer. ii. 13, xvii. 8; John iv. 13, 14, vii. 37-39). "A well watered garden" expresses abundant happiness and prosperity (Isa. lviii. 11, Jer. xvii. 8, xxxi. 12), as "a garden that hath no water" (Isa. i. 30) expresses spiritual, national, and individual barrenness and misery. Ps. i. 3, the righteous "shall be like a tree planted by the rivers of waters (lit. the divisions of waters, the water being divided into rivulets to run along the rows of trees for irrigation) that bringeth forth his fruit in his season." Not only are his fruits (the tree's proper fruit, Rev. xxii. 2) good in themselves, but are in season (Eccles. iii. 1-11; contrast Matt. xxi. 19). "His leaf" "also has its beauty and use and is "unwithering" (Ezek. xlvii. 12); even his *minor traits* of character are good after their kind, and his *smallest undertakings* blessed because done unto the Lord, and so shall abide.

The law against mixing diverse seeds was observed by separating the various productions by light fences of reed. The "orchards" (Heb. *paradises*) were especially for fruit trees, dates, figs, sycamores, etc. The occurrence of no less than 250 botanical terms in O. T. shows the Israelite predilection for flowers, fruits, and pleasure grounds. The vine wound round the trellis or outer staircase, the emblem of the loving and fruitful wife and the happy home (Ps. cxxviii. 3). The house court or area generally had its shady terebinth. Under the shadowing figleaves Nathanael communed with his God (John i. 48). The ripe grain in harvest joy was decorated with lilies; S. of Sol. vii. 2, "thy *bodice* (of amber colour) is a heap of wheat set about with lilies" (white or scarlet, answering to her *scarf* round her person).

The Hebrews used gardens also as burial places (John xix. 41). Here Jesus' sacred body was entombed in Joseph's new sepulchre. Manasseh and Amon were buried in Uzza's garden (2 Kings xxi. 18, 26). Machpelah's field, Abraham's burial ground, was a garden with "trees in it, and in all the borders round about it" (Gen. xxiii. 17). The garden of Gethsemane was Jesus' favourite resort for devotion (Matt. xxvi. 36, John xviii. 1). Gardens were in idolatrous periods made the scene of superstition and image worship, the awful counterpart of the primitive Eden (Isa. i. 29, lxx. 3, lxxi. 17).

Solomon's gardens and orchards with all kinds of fruits and pools of water

for irrigation (Eccles. ii. 4-6) doubtless suggested the imagery S. of Sol. iv. 12-15. It was in a garden of light Adam fell; in a garden of darkness, Gethsemane, the Second Adam overcame the tempter and retrieved us. The "streams from Lebanon" imply that the *fountain* is lowly, the *source* lofty. Christ (and so Christ's church) springs up on the earth, but has His source in heaven; no longer "sealed" but "open" streams (Rev. xxii. 10, 17). The site near Bethlehem assigned to Solomon's garden is probably correct. It is a suitable retreat near the capital, and the names of localities about confirm the tradition: *wady Urtas*, "the valley of the garden"; *geb-el-Fureidis*, "the hill of the little paradise"; "fig vale"; "peach hill"; "walnut walk"; "garden of nuts." The "king's garden" (2 Kings xxv. 4; Neh. iii. 15; Jer. xxxix. 4, lii. 7) was near the pool of Siloam, at the Tyropoeon valley, where the valleys of Jehoshaphat and Hinnom met.

Gareb. 1. 2 Sam. xxiii. 38, 1 Chron. ii. 53. 2. The hill near Jerusalem (Jer. xxxi. 39). From Heb. *garab* "to scrape," Syr. *leprosy*, the locality outside the city to which lepers were removed, on the N.W. side of the city, W. of the valley of Gihon. Even the localities whose name implies they are now outside shall at last be taken within the new Jerusalem (Matt. viii. 1-4, Luke xvii. 11-19).

Garlick. Num. xi. 5. Abounding in Egypt. The *Allium sativum* (Linnaeus). A fixed allowance of it and other vegetables was appointed to the workmen on the pyramids and publicly inscribed (Herod., ii. 125). It stimulates the circulation and the system generally.

Garmite. Descended from GEREEM (1 Chron. iv. 19).

Garrison. Put in military posts to keep possession of a conquered country, as the Philistines held the land of Israel at the beginning of Saul's reign (1 Sam. x. 5, xiii. 3); David, Syria (2 Sam. vii. 6, 14). In Ezek. xvii. 11, "thy strong garrisons" (*matzseboth 'uzzeek*) lit. the *statues of thy strength*, i. e. the *forts*. Or rather (Maurer), the *obelisks* in honour of the tutelary gods of Tyre (as Melecarte, the Tyrian Hercules whose temple stood in Old Tyre) shall go down to the ground before Nebuchadnezzar, the conqueror, just as he treated Egypt's idol statues (Jer. xliii. 11).

Gashmu=Geshem. Neh. vi. 1, 2, 6. **Gatam.** Gen. xxxvi. 11, 16; 1 Chron. i. 36.

Gate. The oriental resort for business, converse, bargaining, and news (Gen. xix. 1, xxiii. 10; Ps. lxxix. 12), for addresses and reading the law (2 Chron. xxxii. 6, Neh. viii. 1, 3, Prov. i. 21, Jer. xvii. 19), or administering justice (Josh. xx. 4, Ruth iv. 1, Deut. xvi. 18, xxi. 19). Prov. xxii. 22, "neither oppress the afflicted in the gate," i. e. in the place of justice, in lawsuits. Ps. lxxix. 12, "they that sit in the gate speak against Me (Messiah), and I was the song of the drunkards," i. e., not only among drunken revellers, but in the grave

deliberations of the judges in the place of justice I was an object of obloquy. Amos v. 12, "they turn aside the poor in the gate," i. e. they refuse them their right in the place of justice; (10) "they hate him that rebuketh in the gate," viz. the judge who condemns them (Zech. viii. 16). Isa. xxix. 21, "they lay a snare for him that reproveth in the gate," i. e., they try by bribes and misrepresentations to ensnare into a false decision the judge who would in public court reprove them for their iniquity, or to ensnare the prophet who publicly reproveth them (Jer. vii. 2). "The Sublime Porte," the title for the Sultan of Turkey, is derived from the eastern usage of dispensing law in the *gateway*. The king's or chief's place of audience (1 Kings xxii. 10, 2 Sam. xix. 8, Job xxix. 7, Lam. v. 14). The object of a foe's attack and therefore strengthened especially (Jud. v. 8, Ps. cxlvii. 18), shut at nightfall (Deut. iii. 5, Josh. ii. 5, 7, 1 Sam. xxiii. 7). The market place for country produce (2 Kings vii. 1, Neh. xiii. 16-19). The open spaces near the gates were used for heathen sacrifices (Acts xiv. 13, 2 Kings xxiii. 8). Josiah defiled "the high places of the gates . . . in the entering in of the gate."

The larger gates had two valves, and were plated with metal and secured with locks and bars. Those without iron plating were easily set on fire (Jud. ix. 52). Sentences of the law were inscribed on and above them, to which allusion occurs Deut. vi. 9; an usage followed by Mahometans in modern times. Some gates were of solid stones (Rev. xxi. 21, Isa. liv. 12). Massive stone doors are found in ancient houses of Syria, single



ASSYRIAN GATE.

slabs, several inches thick, 10 ft. high, turning on stone pivots above and below. The king's principal gate at Ispahan afforded sanctuary to criminals (Chardin, vii. 368). In Esther's time "none might enter into the king's gate clothed with sackcloth" (Esth. iv. 2).

"The Beautiful Gate" of Herod's temple (Acts iii. 2) was the outer one, made of Corinthian brass, surpassing in coolness even nine others of the outer court, which were covered with gold and silver. It was so heavy that twenty men were required to close it, but it was found open unexpectedly shortly before the overthrow of Jerusalem (Josephus, B. J., v. 5, § 3; vi. 5, § 3; c. Ap., ii. 9). The doorway consisted of lintel, threshold, and sideposts (Exod. xii. 7, 22).

In Gen. xxii. 17, "thy seed shall possess the gate of his enemies," the sense is, shall sit in judgment on them, as in the Assyrian sculptures the king is represented sitting in judgment upon prisoners. Thus the Persian satrap in the Lycian Xanthus monument sits at the gate dictating terms to the Greek ambassadors, and Sennacherib, at his tent door, gives

judgment on the Jews taken at Lachish (British Museum, 59). In front of the larger edifices in the remains at Persepolis and Nineveh (Khorsabad) are propylæa, or "porches," like that "for Solomon's throne where he might judge, even the porch of judgment, covered with cedar from one side of the floor to the other" (1 Kings vii. 7). The threshold in the Assyrian palaces is one slab of gypsum with cuneatic inscriptions; human-headed bulls with eagles' wings guard the portals, like and probably borrowed from the cherubim which guarded the gate of Eden; besides there are holes 12 in. square, lined round with tiles, with a brick to cover them above and containing small baked clay idols with lynx head and human body, or human head and lion's body, probably like the TERAPHIM [see], from Arabic *tarf* "a boundary," and akin to the Persian "*terāshn*" talismans. Thus the place of going out and coming in was guarded, as especially sacred, from all evil by the inscriptions, the compound figured gods outside, and the hidden teraphim. Daniel "sat in" such a "gate" before the palace of Babylon as "ruler over the whole province of Babylon" (Dan. ii. 48, 49). The courtiers of Ahasuerus attended him "in the gate" similarly (Esth. iii. 2).



SENACHERIB ON HIS THRONE.

Gath = a winepress, G. being in a vine-abounding country. One of the five great Philistine cities (Josh. xiii. 3, 1 Sam. vi. 17). Goliath's abode (1 Sam. xvii.). Its people were the "Gittites," of whom was David's devotedly loyal friend Ittai (2 Sam. xv. 19-22). In undesigned coincidence with the presence of giants in G., according to 1 Sam. xvii., 2 Sam. xxi. 19-22, is Josh. xi. 22: "only in Gaza, in G., and in Ashdod there remained Anakims." G. was one of the five cities to which the Philistines carried about the ark of God (the five formed one political unity), and thereby brought on the people God's heavy visitation with emerods. It was represented by one of the five golden emerods and five golden mice sent to propitiate Jehovah (1 Sam. v. 9; vi. 4, 5, 10-18). David there feigned madness to save his life; a second time he visited king Achish, and had Ziklag assigned to him as a residence (1 Sam. xxi. 10-15, xvii. 28). Hence he attached and drew after him 600 Gittite followers, with Ittai their chief (2 Sam. xv. 18); probably some at the time of his sojourn in G., and most when he smote and subdued the Philistines (2 Sam. viii. 1). Though tributary to Israel, G. still retained its own king (1 Kings ii. 39). Hazael fought

against it and took it (2 Kings xii. 17). Uzziah gave a heavy blow to G., breaking down its wall (2 Chron. xxvi. 6, Amos vi. 2). "Hamath . . . Gath, . . . be they better than these kingdoms?" G., once "better (stronger) than" Israel and Judah, fell; how vain then is your confidence in the strength of mounts Zion and Samaria! In Amos i. 6, etc., Zeph. ii. 4, 5, Zech. ix. 5, 6, G. is omitted; probably it had lost by that time its place among the five primary cities. Hezekiah, after Uzziah, conquered Philistia (2 Kings xviii. 8, Isa. xiv. 29-31).

Tell es Safieh occupies the site of G., which lay on the border between Judah and Philistia, between Shocoh and Ekron (1 Sam. xvii. 1, 52). Saul came down from the hills by the road from Jerusalem to Gaza, which passes near Shocoh, and encountered the Philistines near the bend in the valley. Saul was on the E. of the valley, the Philistines on the W., as they came from the W. G. was from its strength often alternately in the hands of Judah and of Philistia (2 Chron. xi. 8). It lay on a hill at the foot of Judah's mountains, ten miles E. of Ashdod, and ten S.E. of Ekron.

Gath-hepher = the winepress of the well. Josh. xix. 12, 13. On Zebulun's border, near Japhia (Ya'fa). Jonah's birthplace (2 Kings xiv. 25). Now *El Meshhad*, where his tomb is still shown, two miles E. of *Sefurieh* (Sepphoris).

Gath-rimmon = winepress of the pomegranates. 1. A city of Dan, given to the Levites (Josh. xix. 45, xxi. 24; 1 Chron. vi. 69). On the Philistine plain. 2. A town of Manasseh, W. of Jordan, assigned to the Levites (Josh. xxi. 25). But *Bileam* (i.e. *Ibleam*, xvii. 11) in 1 Chron. vi. 70, which is probably the true reading in Joshua, the copyist's eye catching "Gath-rimmon" in the previous verse.

Gaza = fortified. One of the five Philistine cities. Mentioned in the first and latest books of Scripture, and even now exceeding Jerusalem in size. It is the most southwesterly town towards Egypt, and lay on the great route between Syria and that country, being in position and strength (as its name means) the key of the line of communication. It withstood Alexander's siege with all his resources for five months. It is called *Azrah* Gen. x. 19 marg., Deut. ii. 23, Jer. xxv. 20. G. was assigned by Joshua to Judah (Josh. xv. 47), but not occupied till afterwards (Jud. i. 18; comp. Josh. x. 41), the Anakims occupying it still (xi. 22, xiii. 3). The Philistines soon recovered it (Jud. xiii. 1, xvi. 1, 21), and there Samson perished whilst destroying his captors. Solomon ruled over it. (1 Kings iv. 24). Hezekiah gave the decisive blow to the Philistines, "even unto G. and the borders thereof, from the tower of the watchmen to the fenced city" (2 Kings xviii. 8). Amos (i. 6) threatened from God, "for three transgressions of G. and for four (i.e. for *sin multiplied on sin*, Exod. xx. 5, Prov. xxx. 15. *Three and four* make seven, the number implying completion of the measure of guilt) I

will not turn away the punishment thereof, because they carried away captive the whole captivity (i.e. they carried all away and left none; see 2 Chron. xxi. 17, xxviii. 18) to deliver them up to Edom (the Philistines of G., instead of hospitably sheltering the Jewish refugees fleeing before Sennacherib and other Assyrian invaders, sold them as captives to their bitter foes, the Edomites; comp. Isa. xvi. 4). But I will send a fire on the wall of G., which shall devour the palaces thereof." "Pharaoh" *Necho* fulfilled the prophecy on returning from slaying Josiah at Megiddo (2 Chron. xxxv. 20) (Grot.). Or "Pharaoh" *Hophra*, on his return from the unavailing attempt to save Jerusalem from Nebuchadnezzar (Jer. xxxvii. 5, 7, xlvi. 1). (Calvin.)

In Zeph. ii. 4 there is a play on like sounds; *Gath gazvabah*, "G. shall be forsaken." In Zech. ix. 5 "the king shall perish from G.," i.e., its Persian satrap, or petty "king," subordinate to the great king of Persia, shall perish, and it shall cease to have one. Alexander having taken the city, and slain 10,000 of its inhabitants, and sold the rest as slaves, bound Betis the satrap to a chariot by thongs thrust through his soles, and dragged him round the city, as Achilles did to Hector.

In Acts viii. 26, "go toward the S. unto the way that goeth down from Jerusalem unto G. which (not G., but which way) is desert," refers to the portion of the road between Eleutheropolis and G., which is without villages and exposed to Bedouin marauders of the desert. The words "which is desert" are the angel's (not Luke's), to inform Philip, then in Samaria, on what route he would find the eunuch, viz. on the S. route, thinly peopled, but favourable for chariots. Robinson (ii. 748) found an ancient road direct from Jerusalem to G. through the wady *Musurr*, now certainly without villages. The water in *wady el Hasy* was probably the scene of the eunuch's baptism.

Once G. was the seat of a Christian church and bishop; but now of its 15,000 inhabitants only a few hundreds are Christians, the rest Mahometans. The great mosque was formerly the church of St. John when Gaza was a Christian city.

An extensive olive grove lies N. of the modern *Ghuzzeh*, whence arises its manufacture and export of soap. Its trade in corn is considerable, and still is heard the "grinding" of corn with millstones such as Samson was forced to work with in his prison house at G. The *Tel el Muntar* or "hill of the watchman," east of G., is the hill to which Samson carried up the gates. It commands a lovely and striking view on every side.

Gazer. [See *GEZEA*.] 2 Sam. v. 25. **Gazez**. 1. 1 Chron. ii. 46. 2. Son of Haran, Ephah's son.

Gazzam, children of. Ezra ii. 48.

Geba = the hill. A town of Benjamin, on its northern boundary, whence "from G. to Beersheba," expresses all Judah from N. to S. as "from Dan to Beersheba" expresses all

Israel and Judah from N. to S. (2 Kings xiii. 8.) Close to Ramah (Neh. vii. 30). As an eastern limit it stands opposed to Gaser (2 Sam. v. 25); *Gibeon* in 1 Chron. xiv. 16. G. was garrisoned by the Philistines at the beginning of Saul's reign (1 Sam. xiii. 3). Jonathan dislodged them in a gallant assault with his armour-bearer alone (xiv.). G. was on the S. and Michmash on the N. of the ravine. Now the village *Jeba*, crowning the steep hill on the edge of the *wady Suweinit*, facing *Mukmas* on the N. side. So in Isa. x. 28-32, "he (Sennacherib) hath laid up his carriages at Michmash," i.e., the "carriages" (i.e. heavy baggages) could not be got across the *wady* at Michmash. Then "they are gone over the passage," i.e., the lighter part of the army pass the ravine which might have been easily guarded against them, and "lodge" (*malon*, "rest for the night," bivouac) at G. on the S. side. *Asa* fortified it, as commanding the pass (1 Kings xv. 22, 2 Chron. xvi. 6). A. V. has rendered "G." into "Gibeah," rightly Jud. xx. 10, 33, 1 Sam. xiii. 16.

Gebal [see SEIB, MOUNT]=*a line*, viz. of mountain boundary (Ps. lxxxiii. 7). An Idumean clan, on the right of Ammon, as Amalek was on the left; for in the psalm it is coupled with Moab, Ammon, Amalek, and Edom. Probably the modern *Djebal*, mountainous region S. of the Dead Sea; the *Gebalene* of the Romans, the *Gobolitis* of Josephus. A portion of the range of Edom. The psalm, probably by Jahaziel of the sons of Aasaph, is a thanksgiving for the victory anticipated by faith over the hordes of invaders who sought to root Israel out of his inheritance, and who, marching S. round the Dead Sea, let no tidings reach Jehoshaphat till he heard that a great multitude was within his territory at Engedi (2 Chron. xx. 2, 7-11, 14, 18, 19). Smith's Bible Dict. identifies the G. of Ps. lxxxiii. with G. in Ezek. xxvii. 9, "the ancients of G. and the wise men thereof were in thee thy calkers" (stoppers of chinks in ships), evidently the *Phœnician* city and region between Beyrût and Tripoli, famed for skilled workmen, "the Giblites" (*stone carvers*) (1 Kings v. 18 marg.). So "the inhabitants of *Phœnician Tyre*" are numbered with the invaders (Ps. lxxxiii. 7). But the collocation of G. between the "Hagarenes" and "Ammon" favours the men of G. being *Idumeans*. "The Giblites" in Josh. xiii. 5 were from the region of Lebanon; the LXX. term them *Biblans*, viz. of *Biblus*, on the Phœnician borders, N. of the river Adonis, afterwards a Christian sea.

Geber, son of. 1. 1 Kings iv. 13. 2. 1 Kings iv. 19. Having as his commissariat district the part of Gilead forming Sihon's and Og's kingdom, now *Belka*, the great pasture E. of Jordan. Transl. not "he was the only officer in the land," for there were two others (13, 14), but "and one (superior) officer (*netrib achad*) who was in the land," viz. to superintend the three subordinate officers (comp. Heb. 2 Chron. viii. 10).

Gebim=*the ditches*. Isa. x. 31. Between Anathoth and Nob.

Gedaliah. 1. Son of Ahikam, who saved Jeremiah from death (Jer. xxvi. 24); grandson of Shaphan, Josiah's secretary, whom the king sent to inquire concerning the book of Jehovah's law recently found (2 Kings xxii. 12, 14). G. thus inherited from father and grandfather a legacy of the fear of God. Left by Nebuchadnezzar, after the destruction of the temple (586 B.C.), to govern the cities of Judah and the husbandmen and vinedressers, who were allowed to remain in the land (Jer. xxxix. 10, 14; xl. 5, 6, 11; lii. 16). He was stationed at the stronghold Mispah, six miles N. of Jerusalem, with a Chaldean guard (xli.). Jeremiah, when given his choice by Nebuzaradan where he should dwell, attached himself to G., who was joined also by a promiscuous multitude of "men, women, and children, and of the poor of the land"; also by Ishmael of the blood royal, Johanan and Jonathan, Seraiah, the sons of Ephai, Jezaniah, and their men; also by the Jews who had been driven to Moab, Ammon, and Edom, but who now with reassured confidence began to gather, as formerly, "wine and summer fruits." This indicates his deserved popularity, whilst his words imply his loyalty to the supreme monarch to whom God by express prophecy had assigned the world kingdoms, and at the same time his gentleness as a ruler. "Fear not to be servants of the Chaldees; dwell in the land, and serve the king of Babylon, and it shall be well with you." Even reverence for the temple, though in ruins, revived under him; and men from Shechem, Shiloh, and Samaria came with their offerings and badges of mourning for the destruction of the Lord's house and the holy city (Jer. xli. 5). Johanan warned G. that Baalis (called from the idol Baal) king of Ammon had sent Ishmael to assassinate him and his retinue. With unsuspecting generosity G. refused to credit it. So Ishmael, in violation of the sacred rights of hospitality and taking advantage of the opportunity, whilst eating G.'s "bread" at Mispah, smote him two months after his appointment (comp. Ps. xli. 9). Jealousy of G.'s presidency was Ishmael's motive; his royal descent leading him to regard himself as the rightful ruler. Ammon, Israel's ancient foe, gladly used such a tool. A mystery of providence that God should permit the righteous, in spite of warning, to rush in unsuspecting honesty of purpose into the trap laid for them; Isa. lvii. 1 suggests a solution. An enemy's presence appears in such anomalies. Faith, in spite of them, believes God is ordering all things for the ultimate good of His people, and at the judgment will vindicate His ways and clear up all that is now dark. All suffering nature and disorganized society as well as believers yearn for the advent of Him who shall reign in righteousness (Isa. xi., Ezek. xxi. 27). His death is commemorated in the Jewish calendar as a national calamity; and many Jews under Johanan, fearing Babylon's vengeance,

fled to Egypt, forcing Jeremiah with them (xli. 18).

2. 1 Chron. xxv. 8, 9. 3. Ezra x. 18. 4. Zeph. i. 1. 5. Son of Pashur; one of the princes who caused Jeremiah's imprisonment (Jer. xxxviii. 1, etc.).

Geder. One of the 81 kings defeated by Joshua W. of Jordan (Josh. xiii. 13). In the extreme S. Possibly the Simeonite GEDUR (1 Chron. iv. 39).

Gederah=*the sheepcote*. A town of Judah in the shephelah, or hills between the mountains and plain (Josh. xv. 36). Near the "valley of the terebinth" [ELAH, see], near Aseklah and Socoh. GEDEROTH=*sheepcotes*, and GEDEROTHAIM=*two sheepcotes*, were in the same region (41).

Gedor. 1. Josh. xv. 68. A few miles N. of Hebron. Perhaps now *Jedur* between Bethlehem and Hebron, two miles W. of the road. 2. A town of Benjamin, to which belonged Jeroham, father of Joelah and Zebadiah, who "of Saul's brethren of Benjamin" joined David at Ziklag (1 Chron. xii. 7). 3. Ancestor of Saul (viii. 31, ix. 37). 4. Among Judah's posterity (1 Chron. iv. 4, 13). 5. See GEDER. (1 Chron. iv. 39.) Simeonite chiefs in Hezekiah's reign "went to the entrance of (rather as Keil, 'westward from') G. unto the eastern side of the valley to seek pasture for their flocks," and they dislodged the Hamites "dwelling there of old, and dwelt in their room." On the way between southern Judah and mount Seir. LXX. read "Gerar" (but Simeon's dwellings did not extend westward from Gerar, but were all E. of Gerar).

Gehazi. Elisha's servant. His messenger to the Shunammite woman (2 Kings iv.); suggested the obtaining of a son from the Lord for her, as a merit reward for her kindness to the prophet. Trusted by Elisha with his staff to lay on the face of the lifeless youth. But reanimation was not effected till Elisha himself came: typifying that Moses the messenger, with his rod and the law, could not quicken dead souls, that is reserved for Jesus with His gospel. G. proved himself lying and greedy of filthy lucre, and with his great spiritual privileges a sad contrast to Naaman's servants, who had none (2 Kings v.). They by wise counsel induced their master to subdue pride, and humbly to wash in the Jordan, according to the prophet's word. G. presumptuously stifled conscience with the plea that a "Syrian" heathen ought not to have been "spared," as his master had "spared this Naaman," and even dared to invoke Jehovah's name, as though his obtaining money by false pretences from him would be a meritorious act: "as the Lord liveth, I will take somewhat of him." In his master's name, under pretence of charity (!), as if wanting presents for "two sons of the prophets from mount Ephraim," he obtained from Naaman two talents of silver and two changes of raiment. Coveting, lying, taking, and hiding, followed in the order of sin's normal and awful development; as in Adam's and Achan's cases (Gen. iii., Josh. vii.). Then God's detection: Elisha said,

"Whence comest thou?" The liar was at no loss for a reply: "Thy servant went no whither." Elisha sternly answered, "Went not mine heart with thee, when the man turned again, . . . (comp. Ps. cxxxix.)? Is it a time to receive money," etc.? Comp. as to our times 1 Pet. iv. 3. Naaman from being a leper became newborn as "a little child" by believing obedience; G. from being clean, by unbelieving disobedience, became a leper: if he must have Naaman's lucre, he must have Naaman's leprosy: "the leprosy of Naaman shall cleave unto thee for ever." Still in 2 Kings viii. 4 G. appears as "servant of the man of God," narrating to king Joram the great acts of Elisha and the restoration to life of the Shunammite's son, when lo! she herself appeared. Doubtless affliction brought G. to sincere repentance, and repentance brought removal of the leprosy, which otherwise would have been "for ever." Comp. Hezekiah's divinely foretold death averted by penitent prayer (xx. 1-5). This seems a more likely solution than supposing that this incident occurred before G.'s leprosy and has been transposed.

Geliloth. Josh. xviii. 17. One of the southern bounds of Benjamin, "over against the going up (ascent) of Adummim." *Gilgal* occupied the same position "before the going up of Adummim" (xv. 7) on the northern bound of Judah, which is the southern bound of Benjamin; therefore Grove would substitute "Gilgal" for "Geliloth." Its derivation is *galal* "to roll"; like the Scotch "links," meaning both the windings of the stream (G. is near the Jordan) and the coasts; whereas *Ciccar* is the circle of vegetation or dwellings round the bends of the water. Conder connects G. with the "tells" or mounds of Palestine, which he thinks to be the accumulated refuse of sun-dried bricks, which served as a platform on which others were baked, as at the present day in India and Egypt. They are found in the Jordan valley, and in the plain of Esdraelon. They always occur near water, and in alluvial clay plains, as in the clay lands between Succoth and Zarthan, where Solomon cast his temple brass-work.

Gemalli. Num. xiii. 12.

Gemariah. I. Shaphan the scribe's son, Michaiiah's father. From his chamber in the Lord's house Baruch read Jeremiah's threatening prophecy in the people's hearing (Jer. xxxvi.). Michaiiah reported it, and Baruch being summoned read it again before the princes seated in council in the scribe's chamber in the king's house. G., as the other princes, was "afraid" thereof, and said, "We will surely tell the king of all these words" (not a threat, but implying that so momentous a prophecy ought to be told the king). G. had some fear of God and moral courage, for he, with Elnathan and Delaiah, interceded with king Jehoiakim not to burn the roll; but he would not hear them. 2. Son of Hilkiah, the highpriest who found

the book of the law in the Lord's house, and showed it to Shaphan (2 Kings xxii. 8); sent by king Zedekiah on an embassy to Nebuchadnezzar; entrusted by Jeremiah with a letter to the captives in Babylon. Inheriting from his father, like the former G., some regard for sacred things (Jer. xxix. 1-3).

Genealogy. Heb. "the book of the GENERATIONS," *sepher toledoth* [see ADOPTION and GENERATION]. Fuller (Piagah Sight of Palestine, 1650) says on Acts xvii. 26: "we may see Divinity, the queen, waited on by three of her principal ladies of honour, namely (1) skill in GENEALOGIES, 'of one blood all nations,' (2) CHRONOLOGY, in the exact computation of 'the times appointed,' (3) GEOGRAPHY, measuring out to the nations 'the bounds of their habitation.'" History anciently being based on genealogies, the phrase became a title for a history; so Gen. ii. 4, "these are the generations of the heavens and of the earth"; as the history of a man's family is "the book of his generations," so that of the world's productions is "the generations (not the creation, which had been previously described) of the heavens and the earth." "Generations" is the heading of every chief section of Genesis (probably they were original family memoirs preserved and used by Moses under inspiration in writing Genesis). So v. 1, "the book of the generations of Adam," wherein his descendants are traced down to Noah; vi. 9, "the generations of Noah," the history of Noah and his sons; x. 1, "the generations of the sons of Noah," Shem, Ham, and Japhet, the oldest and most precious existing ethnological record; xi. 10-26 "the generations of Shem," 27 "the generations of Terah," Abram's father; xv. 12 "the generations of Ishmael," 19 "the generations of Isaac"; xxxvi. 1, "the generations of Esau"; xxxvii. 2, "the generations of Jacob"; xxxv. 22-26, "the sons of Jacob," etc., repeated Exod. i. 1-5; also xvi. 8, a genealogical census of Israel when Jacob came down to Egypt; repeated in Exod. vi. 16, etc., probably transcribed from a document, for the first part concerning Reuben and Simeon is quoted though Levi is the only tribe in question. The promise of Canaan, Israel's separation from the Gentiles, the prophecy of Messiah's descent from Judah, the hereditary priesthood in Aaron's family, and the limitation of ministerial offices to Levi, the promises to David's seed, and the division of Canaan by tribes and families, all combined to make Israel more careful of genealogies than any other nation. Israel's census was taken early in the wilderness 40 years sojourn, the second month of the second year, "by their generations, after their families, by the house of their fathers" (Num. i. 2, 20, etc., ii., iii.). Again, 38 years later, in the plains of Moab, the names of the families being added (xxvi.). According to their genealogical divisions they encamped,

marched, made offerings, and selected the spies; hereby Achan was detected, and Saul chosen as king; hereby Canaan was allotted.

At the same time we must remember many became incorporated in a tribe or family by marriage, service, or friendship, besides those belonging to it by birth. See BECHER, CALES, and 1 Chron. iii. 21, for instances. The genealogies refer often to political and territorial divisions, and not strictly to natural descent, so that "sons" of a patriarch are not necessarily restricted to those so by birth. So Manasseh and Ephraim were numbered among Jacob's "sons," though only grandsons (Gen. xlviii. 5). See BELA (whose two sons Naaman and Ard are called "sons of Benjamin," Num. xxvi. 40, 41) and BENJAMIN respecting Gen. xvi. Num. xxvi.; Exod. vi. 24 enumerates Assir's son and grandson as heads, with their father, of the Korrites. In the list (Gen. xlv.) grandsons (e.g. all Benjamin's ten sons) and great grandsons of Jacob (Hebron and Hamul, grandsons of Judah) are named, born afterwards in Egypt and who came into that country in the loins of their fathers, and who there became founders of *mishpachoth*, i.e. independent families, and were therefore counted grandsons of Jacob as regards the national organization. By comprising Jacob himself with all the founders of tribes and families, the significant number 70 results; seven (expressing God's covenant relation to Israel, made up of three the Divine number and four the worldwide extension number) multiplied by ten the seal of completeness; implying that these 70 comprised the whole nation of God (Exod. i. 5, Deut. x. 22). Levi alone was free from foreign admixture. Iddo the seer wrote a book "concerning genealogies" (2 Chron. xii. 15). Hezekiah took a census of priests and Levites according to genealogies, and apparently from 1 Chron. iv. 41, ix. 1, a census also of the nation by genealogies; he had a staff of scribes for such purposes (Prov. xxv. 1). Genealogies were used in reckoning Reuben and Gad, "in the days of Jotham king of Judah [perhaps in connection with his wars against Ammon, 2 Chron. xxvii. 5], and of Jeroboam king of Israel" (1 Chron. v. 17). Zerubbabel, on the return from Babylon, made it a first care to settle the people according to genealogy. Nehemiah did the same as an essential to his great work, the restoration of the national polity (1 Chron. iii. 19, 21-24, ix.; comp. Neh. vii. 5, xi., xii. 1-26), which shows that the genealogical system was continued afterwards. Ezr. ii. contains an abstract of the post-captivity census.

In N. T. times, when Augustus ordered the registration for taxing, the Jews went severally to the town of their tribe, family, and father; and so Joseph and Mary to Bethlehem, the town of their forefather David (Luke ii.). Further traces of genealogies being preserved still appear in the mention of Zacharias as of "the course of Abia," Elizabeth as of "of

the daughters of Aaron," Anna, daughter of Phannel, as "of the tribe of Aser." Josephus traces his own descent to the first of the 24 courses of priests, adding "as I have found it recorded in the public tables." He says (c. Apion, i. 7) the priests had to verify the descent of their intended wives from the archives at Jerusalem, and to make new genealogical tables after every war, in order to ascertain what women had been made captives, as such were excluded from marrying priests; the list of highpriests for 2000 years backward was preserved in the archives in his day. The destruction of Jerusalem by Rome must have involved the loss of these registers, except such partial records of genealogy as remained in a few of the priestly families after the last dispersion. Benjamin of Tudela says that the princes still professed to trace their descent up to David. The present impossibility of verifying the genealogies of the Jews' tribes and families is a Divine indication that Christ the atypical High-priest and the Heir of David's throne having come superseded the polity of typical priests and kings, which anciently required the careful preservation of pedigrees. Paul therefore condemns the study of "endless genealogies" (1 Tim. i. 4), though probably he aims also at gnostic genealogies of spirits.

In interpreting a genealogy it is to be remembered that the list may represent the succession to an inheritance or headship of tribe or family, rather than natural descent. In an Assyrian inscription similarly "Jehu," successor of Omri's race, is called "son of Omri." Again pedigrees are abbreviated so as to specify the generations alone which show from what leading houses the person sprang. The register of Levi in Exod. vi. 16-20 gives only two links between Levi and Moses, viz. Kohath and Amram; which has been made an argument for Israel's sojourn in Egypt only half the 430 years specified (Exod. xii. 40). But the Kohathites (Num. iii. 27) in Moses' time were divided into four families, Amramites, Jehozarites, Hebronites, and Ussielites, 8600 men and boys independent of women; the fourth would be Amramites. Now Moses had only two sons; therefore if Amram his father were the Amram Kohath's father, Moses must have had 2147 brothers and brothers' sons, which is impossible; therefore between the two Amrams a number of generations must have dropped out. So in Ezra's genealogy (Ezra vii. 1-5, comp. 1 Chron. vi. 4-15) five descents are omitted between Azariah Meraioth's son and Azariah Johanan's son; and several between Ezra himself and Seraiah, put to death 150 years before Ezra by Nebuchadnezzar. In Exod. vi. the sons of three of Kohath's sons are given, but not of Hebron (though in 2 Chron. xxiii. four sons are assigned to him), probably because no family sprang from him as the head. The object of genealogies was not chronology, but to mark ramifications of

tribal and family relationship. Thus the genealogy of Ruth iv. 18-22 makes but four intervening links between Nahshon at the exodus (Num. i. 7) and David, viz. Salmon, Boaz, Obed, Jesse; whereas the genealogy of Levi has double that number in the same period, seven between Phinchas and Zadok, and more in Gershon's line (1 Chron. vi.). Therefore some names must have been omitted of David's genealogy. Genealogies are clear measures of time only when complete; and the marks of completeness are, when the mother as well as the father is named, or when historical facts define the relationship, or when a genealogy is confirmed by one or more besides, giving the same number of generations within the same bounds. Early marriage will in the case of some, as princes, make 30 years too long for a generation. In the descending form of genealogy, when direct heirs failed collateral ones were inserted, and the heir would put his name next after his predecessor though not his father (Ruth iv. 18, 1 Chron. iii.). The ascending form appears 1 Chron. vi. 33-43, Ezra vii. 1-5. Females were reckoned when rights or possessions were transmitted through them. Corruptions of the text are frequent in genealogies. Christ's descent through David, from Abraham and Adam, is given in an unbroken line of genealogy.

Genealogy of Jesus Christ. Needed, to show that redemption was no afterthought, but designed from the first. Abraham and David in Matthew's Gospel are singled out to prove the fulfilment in Christ of the promises made to Abraham 2000 years previously, and to David 1000. The O. T. begins with "Genesis" (generation); so also the N. T. begins with the genesis ("generation," Matt. i. 1) of Jesus Christ. Matthew's Gospel contains, not Joseph's direct ancestors, but the succession of heirs to David's and Solomon's throne. The tracing of Christ's descent through Judah's royal line harmonizes with the kingly aspect of Jesus Christ in Matthew's Gospel. The steps of Joseph's direct parentage did not coincide with those of the succession to the throne. Solomon's line failed, and Nathan's and Neri's succeeded as legal heirs. Hence the need of two genealogies, one (Matthew) of the succession, the other (Luke) of the parentage. Jeremiah (xxix. 30) declares Jehoniah, Coniah, or Jehoiachin was to be childless. He cannot therefore have been lineal progenitor of Jesus Christ. It is at this point in the genealogy, i.e. after Jehoiachin, the same names occur in both lists, Salathiel and Zerubbabel taken (in Matthew) from the line of Nathan (Luke) to supply the failure of Jehoiachin's issue. The promise was, Messiah was to be "of the fruit of the loins of David" (Acts ii. 30), but to Solomon only that "his throne should be established evermore" (1 Chron. xvii. 14). So a double genealogy of Jair is given, one of the inheritance, the other of birth (1 Chron. ii. 4, 5, 21,

22; Num. xxxii. 41). Matthew appropriately, as writing for Jews, gives Christ's legal descent; Luke, for Gentiles, the natural descent. Matthew downwards, from Abraham the father of the Jews (naturally, but of the Gentiles also spiritually: Gen. xvii. 5, Rom. iv. 16, 17); Luke upwards, to Adam, "who was the son of God" and the father of Gentiles and Jews alike.

The words "as was supposed" (Luke iii. 23) imply that Christ's sonship to Joseph was only a reputed not a real one. Yet He was God's extraordinary gift to Joseph through his proper wife Mary, and the fruit of his marriage to her, not as natural offspring of his body but as supernatural fruit. Hence attention is drawn to Joseph's being "son of David" (Matt. i. 20), "of the house and lineage of David" (Luke ii. 4, comp. i. 32).

Matthew omits three links of the pedigree. "Joram begat Ozias," i.e. Uzziah. But Joram really begat Ahaziah, Ahaziah Jehoash, Jehoash Uzziah. If the two genealogies contained anything false or mutually contradictory, Christ's enemies would have convicted them from the public documents. Clearly men in that day saw nothing irreconcilable in them. From Abraham to David both agree, thenceforward the names differ. Luke has 42 from David, Matthew only 27. The less number in Matthew is intelligible, if he be only tracing the heirs to the throne; for "the heir of my heir is my heir." So intermediate heirs are omitted without risk of misconception, for spiritual reasons; e.g., Simeon is omitted in Moses' blessing (Deut. xxxiii.) on account of his cruelty, Dan in Rev. vii. for his idolatry. The full number is given in Luke, as naming the natural line.

Mary must have been of the same tribe and family as Joseph, according to the law (Num. xxxvi. 8). Isa. xi. 1 implies that Messiah was the seed of David by natural as well as legal descent. Probably Matthew of Matthew is the Matthat of Luke, and Jacob and Heli were brothers; and Heli's son Joseph, and Jacob's daughter Mary, first cousins. Joseph, as sole heir of his uncle Jacob, who had only one child, Mary, would marry her according to the law (Num. xxxvi. 8). Thus the genealogy of the inheritance (Matthew's) and that of natural descent (Luke's) would be primarily Joseph's, then Mary's also. The number 14 has some mystic significance (comp. Num. xxix. 13, 1 Kings viii. 65). It is the double of seven, the number for completeness; the periods of 14 in Matthew are the sacred three. The period from Abraham to David is that of patriarchs; from David to the Babylonian captivity that of kings; from the captivity to Christ private individuals. The first and second tes-aradecade have an illustrious beginning; the third not so, that its ending in Messiah might stand forth pre-eminent above all that went before. The first is that of promise, beginning with Abraham and ending with David, the receivers of the promise; the second adumbrates Christ's eternal

kingdom through the temporary kingdom of David's line; the third period is that of *expectation*.

[On CAINAN, in Luke's Gospel, see.] The name Jehoiaqim seemingly has dropped out, Josiah's son and Jecooniah's father; otherwise David would have to be counted twice to make up the second 14. Five females are in Matthew's Gospel: incestuous Tamar, Rahab the Moabitess and a harlot, Ruth, Uriah's wife Bathsheba the object of David's adulterous love, and above all Mary; all extraordinary monuments of God's grace, that chooses out of the vilest to make vessels unto honour, for the bringing forth of the promised Seed, who was to save sinners of every type and race.

Generation. Heb. *dor*, "revolution," period of time; 100 years in the patriarchal age (Gen. xv. 13, 16; Exod. xii. 40), afterwards 30 or 40 years (Job xlii. 16, Luke i. 50). On the plural GENERATIONS, Heb. *toloth*, see GENEALOGY. Mankind is ethnologically ranged under three heads in Gen. x. 3, 6, 22, "the sons of Japheth, Ham, Shem." Modern science by independent research arrives at a similar threefold division into Semitic, Aryan, and Turanian (Allophylan). Genesis, in accordance with modern ethnology, classifies together the Cymry or Celts (Gomer), the Medes (Madai), and the Ionians or Greeks (Javan); thus anticipating the Indo-European theory, which makes the European races (represented by the Celts and the Ionians) akin to the Aryans (represented by the Asiatic Madai or Medes). Also Scripture, in agreement with ethnology, groups together as "children of Shem" (i.e. Semitics) Asshur (Assyrians), Aram (Syrians), Eber (Hebrews), and Joktan (the Joktanian Arabs). Also it rightly classifies under the "sons of Ham" Cush (Ethiopians), Mizraim (Egyptians), Sheba and Dedan (certain southern Arabs), and Nimrod (i.e. the oldest Babylonians). [See BABEL.] Sir H. Rawlinson truly terms "the generations (genealogy) of the sons of Noah" "the most authentic record we possess for the affiliation of nations" (Journ. Asiat. Soc., xv. 230).

Generation means also the *men of an age*: as Isa. liii. 8, "who shall declare His generation?" i.e. their *wickedness*, in parallelism to their oppressive "judgment." In Jer. vii. 29, "generation of His wrath," i.e. with whom He is wroth. Also generation is used with reference to the *characteristic disposition of the age*, "adulterous," "unbelieving," "untoward" (Matt. xi. 16, xii. 39, xvii. 17; Acts ii. 40). In Luke xvi. 8, "the children of this world are in respect to *their own* (so the Gr.) generation (i.e. in relation to *men of their own kind*, men of this world) *wiser than the children of light*," are in respect to *their generation* (men of their kind, godly, men of the world to come). In Matt. iii. 7 generation means "brood of vipers."

In Matt. xxiv. 34 "this generation shall not pass (viz. the Jewish race, of which the generation in Christ's days was a sample in character; comp. Christ's address to the generation, xxiii. 35, 36, in proof that generation means

at times *the whole Jewish race*) till all these things be fulfilled," a prophecy that the Jews shall be a distinct people still when He shall come again.

Genesis. The Heb. name is *Bereeshith*, from its opening word "in the beginning." LXX. *Genesis* means *generation*, i.e. creation and birth of the universe, man, and history. It is a *religious* history, therefore it omits accounts in detail of other nations, and concentrates attention on the origin of that one from whom the promised Redeemer of man from the deadly consequences of the fall (which is detailed at the beginning) sprang. Whilst a bare catalogue is given of whole genealogies of nations, minute details are given of the godly patriarchs in the line of the promised Saviour, for these details are of more everlasting moment to us than the rise and fall of the mightiest empires. Again, the details in the patriarchs' history selected for narration are not the merely personal facts, but those illustrating religious principles and furthering God's gracious purpose of redemption. Thus Adam's history before and in the fall is minutely given, as affecting the whole race whom he represented; but after the fall only a few brief notices, but these of important bearing on mankind's spiritual prospects (Gen. iii. 20-24, iv. 1, v. 1-5). So the early development of the enmity between the serpent's seed and the seed of the woman, and the separation of the church from the world (iv. 1-16, 25, 26). The Divine prophetic germs in G. are the foundation of all the subsequent prophecies throughout the Bible, and receive their consummation in the restored tree of life, waters of life, communion with God face to face in the world delivered from the curse, at the close of Revelation.

Astruc, a Belgian physician (A.D. 1753), inferred from the varying use of the names of God, Elohim and Jehovah, the existence of 12 documents or memoirs used by Moses in compiling G. Probably Moses under inspiration used such ancient memoirs, e.g. genealogies; but he certainly has composed no loosely joined chronicle, but a history with unity of plan throughout, and using the names of God not arbitrarily but with the most accurate propriety.

The oldest part of the Hindoo Vedas is hardly as old as the time of Moses, and his work embodies genealogical and other memoirs, probably handed down from the earliest period of man's history. G. is the first of the five parts of the pentateuch, the grand subject of which is the setting up of the theocratic kingdom, Israel, amidst the nations as the repository of the Divine promise until its fulfilment in Messiah, who should be a "light to lighten the Gentiles, and the glory of His people Israel." G. begins with creation, then proceeds to show that the Elohim of creation is the Jehovah in covenant with His people in redemption. So in Col. i. 16, 17, Christ the Head of creation, by whom and in whom as the Divine Word carrying in Himself the arche-

type of all existences, and **FOR** whom the universe of things have their being, is also the Head and Originator of the new creation. Appropriately therefore ELOHIM (the name for *Divine might*, from *alah* "mighty") occurs throughout the first general account of creation (i. 1-ii. 3); but Jehovah, the faithful covenant keeper I AM, in the special account of creation affecting His covenant with man. The organic unity of G. appears from its structure: (1) introduction (i. 1-ii. 3), wherein the moral superiority of the Bible cosmogony stands pre-eminent. Heathen cosmogonies abound in crude poetical and philosophical speculations, either representing God and matter as co-eternal, or pantheistically confounding God and matter, making Him its pervading spirit. G. alone recognises God's personality and God's unity.

Another marked distinction between the oldest heathen compositions and G. is they are palpably mythical in substance and *poetical* in form, *history* not arising till a later stage of national development. But G. is thoroughly historical in matter and prose in its form; Hebrew developed poetry not appearing until a later age, when the mythical element could have no place; a powerful confirmation of the historical trustworthiness of Scripture. Its sublime simplicity stamps G. as history, not poetical myth or subtle speculation.

G. moreover alone describes *creation out of nothing*, as distinguished from creation out of preexisting materials. G. alone recognises the law of progress in creation: first light, then order, then life, vegetable, grass, herb, fruit tree; then animal life. Again (1) the waters, (2) the dry land, (3) the heavenly bodies. Also progressive advance in life: (1) aquatic animals and fishes; (2) fowl; (3) terrestrial animals; (4) man, the apex of creation. The advance is orderly, from the lower to the higher organizations. G. is distinguished from the world's cosmogonies in connecting the Creator with His work in a relation of love; God contemplating "everything that He had made, and behold it was very good" (i. 31).

Traditions of widely separated nations over the earth retain fragments of the account of the fall, the tree, the serpent, the first pair, the flood. The Bible version of the story is simplest, purest, and the one that presents the only common ground from which all the others are likely to have emanated; it represents the facts in a universal worldwide aspect, and the groans of suffering creation and the sighing of every heart confirm its literal truth. The universality of the deluge over the area then occupied by man is attested by the traditions of widely scattered nations, preserved from the times when as yet the forefathers of mankind were undispersed. Philology and ethnology remarkably confirm the oldest extant genealogy of races in Gen. x. Egyptology similarly confirms the abundant notices of Egypt in G. and Exodus.

After the introduction, G. consists of successive genealogical histories (to-

ledoth) [see GENEALOGY]. The larger sections have subdivisions carefully marked (the Jewish *parashim* or sections of the pentateuch, as our chapters, often obscure the true divisions). In each successive genealogical portion the history is carried down to the close of the period, and generally at the commencement of the succeeding one the previous account is, so far as necessary, summarily repeated with a note of time. Thus ii. 4 refers back summarily to the previous record of creation: so v. 1; vi. 9; xi. 10, 27; xv. 12, 19; xxxvi. 1; xxxvii. 1, 2, 3, where Jacob's position is stated and we are taken back to the time, 12 years before Isaac's death previously recorded, when Joseph was 17 years old, that so a new starting point for the history might be presented.

The names of God occurring are EL, the shortened form of ELOHIM; ELION, "Most High" (in G. only in xiv. 18 EL ELION, but in Psalms found alone, and with ELOHIM and JEHOVAH); and SHADDAI, "Almighty," in the pentateuch generally with EL. The plural is that of excellence and majesty; Elohim combining in Himself the several attributes assigned to distinct gods by the heathen. Hence Elohim is applied to false gods as well as to the true God; and is the word used where heathen people, as the Egyptians, or foreigners, as Hagar, Eliezer of Damascus, the Egyptians, etc., are introduced. But Jehovah is a proper name restricted to the one God in covenant with His people, and therefore is the predominant name in those sections which concern them.

From Exod. vi. 2, 3, "I am JEHOVAH; I appeared unto Abraham, . . . by the name of God Almighty (El Shaddai), but by My name Jehovah was I not known to them," rationalists infer that the passages in G. (e.g. chap. ii.) containing "JEHOVAH" were a later insertion. But the JAH occurs in the composition of "Jochabed," "Joshua," "Moriah." Moreover JEHOVAH is from *hawah*, the form of "to be" existing only in the oldest Heb. previous to its separation from Syriac and Chaldee; for after the separation these two dialects have it, but the Heb. has *hayah* not *hawah*. The sense of Exod. vi. 2, 3 must be, "I was manifested to Abraham . . . as the almighty One, able to do all I promised; but in My character of *Jehovah*, the unchanging I AM (Exod. iii. 14), the fulfiller of My covenanted promises, I was not in act made known, as I am now about to make Myself known to My people." In Gen. ii. 4 to the end of iii JEHOVAH ELOHIM are combined, marking that the mighty Creator is the same JEHOVAH who revealed Himself to Adam as subsequently to Moses. The tone of deliberation, "Let us make man" (i. 26, in the so called Elohistic portion) accords with that of iii. 22, "behold the man is become as one of us" (in the so called Jehovistic portion); also xi. 6. Eve's exclamation (iv. 1), "I have gotten a man by the help of (Geseuius) JEHOVAH," marks her hope of her first-born proving one link towards the

birth of the Messiah covenanted by God to His people. Again, in v. 29, a so called Elohistic portion, JEHOVAH occurs in connection with Noah, marking him as a second depository of the covenanted promise. Again, in xiv. Melchizedek, the king-priest of the Canaanite Salem, worships EL ELION, "God most high," and Abram identifies Him with JEHOVAH the Hebrews' God of the covenant, "I have lift up my hand to JEHOVAH, EL ELION, possessor of heaven and earth." Bp. H. Browne truly says, "it is doubtful whether an author in the time of Samuel could have written the history of the forefathers of his race with all the truthfulness, simplicity, and accuracy of detail to be found in the book called the first book of Moses."

The objections drawn from man's antiquity are met by the consideration that G. gives no sure data for fixing the time of his first appearance. The genealogies probably present us only with the names of representative men; links probably have been omitted; and the text in respect to numbers and genealogies was open to transcribers' errors in the transmission. Moreover the conclusions of science are hardly yet fixed. We can afford to wait in faith; God in His own time will show the perfect harmony between true science and revelation.

Gennesaret, Sea of. [See CIN-NEBOTH and GALILEE, SEA OF.] At the N. W. angle was the fertile plain "Gennesaret." Crescent in shape, extending from Khan Minyeh on the N. to the steep hill behind Mejdil on the S., called *el Ghuweir*, "the little ghor," watered by the spring Capharnaum (B. J. iii. 10, § 8). It is also called "the Sea of Tiberias." All its names are drawn from places on the W. side. "The land of Gennesaret" was close to CAPERNAUM [see] on the opposite side to the N. E. of the lake, where the feeding of the 5000 took place (John vi. 1, 17, 24, 25). In the land of Gennesaret was spoken the parable of the sower. There was the cornfield descending to the water's edge, the trodden path through its midst, without fence to prevent the seed from falling on either side or on it, itself hardened with treading; there was the rich soil of the plain, the rocky hillside protruding here and there, the stony soil, and the thorn bushes springing up in the midst of the grain.

Gentiles. Heb. *Goï*, "the nations" (or "heathen," derived from the Gr. *ethnè*), as opposed to Israel (Neh. v. 8). In Gen. x. 5, "isles of the Gentiles," the term is used geographically in no invidious sense. In xiv. 1, Tidal "king of nations" was probably chief of several nomad wandering tribes of western Asia. In Josh. xii. 23 we read, "the king of the nations (the gentile foreigners) of

Gilgal," the modern Moslem village *Jilgule*, six Roman miles N. of Antipatris. *Goyim* is peculiarly used of GALILEE [see], bordering on and, even in Israelite times, much peopled with the G. (Jud. iv. 2, Isa. ix. 1.)

"Greeks" in N. T. is used for G. (Acts xiv. 1, xvii. 4; Rom. i. 16, x. 12, ii. 9, 10; 1 Cor. x. 32 marg.) With all the superiority of the gentile great world kingdoms, in military prowess, commerce, luxury, and the fine arts, Israel stood on an immense moral elevation above them, in the one point, *nearness to God*, and possession of His revealed will and word (Exod. xix. 5, 6; Ps. cxlvii. 19, 20, cxlviii. 14; Rom. iii. 1, 2). But this superiority was in order that Israel, as priests unto God, might be mediator of blessings unto all nations (Isa. lxi. 6). The covenant from the first with Abraham contemplated that "in his seed all the nations of the earth should be blessed" (Gen. xxii. 18). The Jews in national pride failed to see this, and despised the G. Rejecting Messiah, they were "broken off" from the olive, that the G. might be "grafted in" (Rom. xi. 11-35). "The times of the G." began with Judah's depression and captivity under Nebuchadnessar, to whom God delegated the world empire (Jer. xxvii. 6, 7), whence Jeremiah's counsel to the Jews to submit to him was true patriotism, not cowardice. Jerusalem has more or less been ever since "trodden down of the G.," and shall be so "until the times of the G. be fulfilled" (Luke xxi. 24). Then shall the times of Israel begin with a glory eclipsing her past glory. "All Israel shall be saved." "The receiving of them shall be life from the dead" to the whole world (Mic. v. 7; Isa. ii. 2-4; Rev. xi. 2-15). The theocracy shall be restored with unparalleled splendour at the coming of Him "whose right it is" (Ezek. xxi. 27). The times of the gentile monarchies answer to Israel's seven times punishment (Lev. xxvi. 18, 21, 24).

Genubath. Son of Hadad, an Edomite of the king's seed, by an Egyptian princess, sister of Tahpenes, queen of the Pharaoh who ruled Egypt in David's reign (1 Kings xi. 14-20). Born and weaned by the queen in the palace, and reckoned in the household among Pharaoh's sons.

Gera. Son, i.e. descendant, of Benjamin; enumerated in the list when Jacob went into Egypt (Gen. xli. 21); son of Bela (1 Chron. viii. 3, where probably but not G. is genuine); in the loins of his grandfather Benjamin then, but not actually born until after the going to Egypt and before Jacob's death. Num. xxvi. omits G. as not being head of a family but being one of the Belaites; his mention in Genesis implies that ultimately he became head of a family. G., Ehud's ancestor, and G., Shimei's ancestor, is the same person (Jud. iii. 15, 2 Sam. xvi. 5).

Gerar. Chief city of the Philistines in Abraham's and Isaac's time; now *Khirbet el Gerar*. The fertile region between the two deserts of Kadesh and Shur; resorted to therefore by Abraham and Isaac in time of famine. On the southern border of



LAKE OF GENNESARET.

Canaan, near Gaza and Beersheba (Gen. x. 19, xx. 1, xxvi. 1, 26). Near the deep wady *Jurf el Gerar*, "the rapid of G." (2 Chron. xiv. 13, 14.) The people were pastoral in the times of Abraham, but warlike, with a regular "chief captain of the army," Phichol ("the mouth of all," implying a commanding voice as commander-in-chief). Abimelech ("father of kings," implying an hereditary not an elective monarchy) was the common royal title (Ps. xxiv. title, comp. marg.). Conder (Pal. Exp., Aug. 1875) identifies it rather with Tel-Jema, an enormous mound covered with broken pottery, immediately S. of Khirbet of Gerar. The name, lost to this the proper site, lingers in the neighbouring Khirbet el Gerar.

Gerasa. "Gerasenes" is read in Mark v. 1 by Vat. and Sin. MSS.; also in Luke viii. 26 by Vat. A city on the eastern border of Peræa amid the Gilead mountains, 20 miles E. of Jordan, 25 N. of Rabbath Ammon, now Philadelphia. If G. be read for Gadara, "the region of G." must include Gadara and the coasts of the sea of Tiberias which lay far W. of G. The ruins are the finest on the E. of Jordan. However Dr. Thomson identifies G. with the Arab *Gersa*, close to the shore, with a mountain rising at the back, down which the swine might rush and be unable to stop themselves from rushing into the water. In the mountain are ancient tombs which may have been the demoniac's dwelling.

Gerizim. [See EBAL.] The mount of the G., i. e. the dwellers in a shorn (desert) land; subdued by David. 1 Sam. xxvii. 8, "Gezrites" or "Gerzites." Smith's Bible Dict. identifies G. with the mount on which Abraham offered Isaac, MORIAH [see]; it is objected to the temple mount being the site of Isaac's offering that "Abraham lifted up his eyes, and



MOUNT GERIZIM.

saw the place afar off," whereas the temple mount is not conspicuous from afar; also the Samaritans identify the site of the sacrifice with the natural altar on G. But Gen. xxii. 4 means simply that Abraham saw the spot at such a distance as the place admitted. Abraham had uttered an unconscious prophecy, ver. 8, "God will provide (or 'see') a lamb." Now in ver. 14 he sees that "God" (the ELOHIM whose resources he knew to be infinite) proves Himself to be JEHOVAH the Provider for the people in covenant with Him, "Jehovah-jireh." The meaning of "Moriah" = what Jehovah has made one see, alluding to "the mount of the vision of Jehovah" (ver. 14), favours the view that the name "Moriah" in ver. 2 is used by anticipation, and originated in Abraham's words, ver. 14. The identity of name favours

the temple mount being the site (2 Chron. iii. 1). The distance, two days journey from Beersheba, which would bring him in sight of the temple mount at Jerusalem on the third day whereas G. could not be reached on the third day from Beersheba, favours the same view.

G. commands one of the finest views in Palestine, being 2500 ft. above the Mediterranean on the W. Hermon's snowclad heights lie on the N., and the transjordanic mountains, cleft by the Jabkok, on the E. Manasseh, brother of Jaddua the high-priest, married the daughter of Sannaball the Cuthæan (2 Kings xvii. 24), who in order to reconcile his son-in-law to this forbidden affinity obtained leave from Alexander the Great to build a temple on G. (Josephus, Ant. xi. 8, § 2-4.) Henceforward the Samaritans and Jews assumed mutual antagonism; but whereas the Jerusalem temple and worship were overthrown soon after our Lord's crucifixion, the Samaritan on G. have continued from age to age, and the paschal lamb has been yearly offered by this interesting community; they possess a copy of the law, attributed to Manasseh, and known to the Christian fathers of the second and third centuries. To G. our Lord alludes: "Woman, believe Me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem (exclusively) worship the Father" (John iv. 21). Lieut. Anderson within the ruin called "the castle" excavated the foundations and piers of an octagonal church, probably that built by Justinian. The church and castle were built on a rough platform of stones without mortar, including the so called "twelve stones." On this platform perhaps the Samaritan temple stood.

Gershon: Gershon. 1 Chron. vi. 1, 16. Firstborn of Moses and Zipporah = "a sojourner in a foreign land" (*ger*, "sojourner," is common to Heb. and Egyptian; *shom* is not from Heb. *sham* "there," as marg., but *shom*, Coptic, "a strange land"); alluding to Moses' sojourn in Midian, "for, he said, I have been a stranger in a strange land" (Exod. ii. 22, xviii. 3). [See CIRCUMCISION and Exod. iv. 25.] G. was founder of a family, of which was "Jonathan, son (descendant) of G.," the "young man the Levite," who became Micah's priest to the image (Jud. xvii. 7, xviii. 18-30), and subsequently the Danites' priest. His descendants held this priesthood till the taking of the ark by the Philistines, which is called "the day of the captivity of the land." G. in the Heb. text (*ketib*) is called "son of Moses." The name is altered into *Manasseh* with a hanging *n* (raised above the line to show it might either be inserted or omitted) in the Masoretic *keri*, or marg. Heb. "He did the deeds of idolatrous Manasseh," says the Talmud (Baba bathr., 109 b.), "therefore Scripture assigns him to the family of Manasseh." Rabbabar bar Channa says "it would have been ignominious to Moses to have had an ungodly son; he was the son of Manasseh in impiety, of Moses in descent." But other of Moses'

descendants through G. reflected the piety of "the man of God." Shebuel G.'s descendant was "ruler of the treasures" dedicated in the sanctuary under David (1 Chron. xxiii. 15-17, xxvi. 24-28). One accompanied Esau from Babylon (viii. 2).

Gerahon. Eldest of Levi's three sons, born apparently before Jacob's going down to Egypt (Gen. xli. 11). Kohath and his descendants Moses and Aaron's priestly line eclipsed G.'s line. G.'s sons were Libni and Shimei (1 Chron. vi. 17, 20, 21, 39-43). Some of his descendants took part in the service of the sanctuary (xxiii. 7-11). Assaph, the famous sacred singer and seer, was one of them. Comp. also under Hesehiah (2 Chron. xxix. 12). At the Sinai census the males of the sons of G. were 7500 (Num. iii. 21, 22). The serving men were 2630 (iv. 38-41). They had charge of the tabernacle, tent, covering, hangings, curtain of the door, and cords (iii. 25, 26; iv. 25, 26). They had two covered wagons and four oxen for the service (Num. vii. 3, 7, 8). The Merarites had twice as many wagons and oxen. The reason for this unequal division is not expressed; but on turning to chap. iv. the reason *undesignedly* appears (an unstudied propriety attesting the truth of the narrative); the Gershonites had the lighter parts to bear, the "curtains," "tabernacle," i. e. the *mishkan* or great woven cloth consisting of ten breadths, the "tent" of goats' hair cloth, and the "covering" of rams' skins, and BADGERS' [see (*tachash*)] skins, the hangings and their cords. But the Merarites had the heavier and more solid framework to bear, the boards, bars, pillars, sockets, pins, their cords and instruments. Their station was "behind the tabernacle westward" (iii. 23); on march they were in the rear of the first three tribes. Thirteen of the Levitical cities were allotted to them; all in the northern tribes, two of them cities of refuge (Josh. xxi. 27-33; 1 Chron. vi. 62, 71-76).

Gerzites, Gisrites, or Gerizites. A Bedouin tribe once dwelling in central Palestine, from whom mount Gerizim took its name, as another mount was named from the Amalekites when dwelling anciently in Ephraim (Jud. xii. 15). Afterwards driven to the southern border of Palestine, where with the Geshurites and Amalekites they were found by David in Saul's days (1 Sam. xxvii. 8), rich in "sheep, oxen, asses, camels, and apparel." Read "Gerizites."

Gesham. 1 Chron. ii. 47.

Geshom. An Arab who, with Sannaball of Horonaim, and Tobiah the servant, the Ammonite, opposed Nehemiah in repairing Jerusalem. (Neh. ii. 19, vi. 1, etc.) Frustrated in this as well as in the plot against Nehemiah's life. It was for the interest of the wandering marauders of the frontier of Palestine to prevent its restoration as a kingdom.

Geshur = bridge. A region N.E. of Basban, adjoining Argob and Aram, conquered by Jair of Manasseh, but left in the hands of the original inhabitants (Josh. xiii. 13; Deut. iii. 14; 2 Sam. xv. 8). "Geshur at

Aram" (Heb.), i.e. bordering on Syria of Damascus (1 Chron. ii. 23). The Geshuri bordering on the Philistines (Josh. xiii. 2), and invaded by David (1 Sam. xvii. 8), were distinct from those N.E. of Gilead. Yet there may have been some connection, a portion of the Geshurites possibly passing southwards. At least David in his wandering life formed an alliance with Talmai king of G. by marrying Manabiah his daughter, by whom he had his handsome but worthless son Absalom and his daughter Tamar. David's attack on the southern Geshurites, or else his stay near Moab (xxii.), may have first brought him into connection with Talmai king of the northeastern G. (2 Sam. iii. 3, xiii. 37.) The wild nature of Absalom accords with the wild home and stock whence he sprang; thither he fled after murdering Amnon. G. was probably part of the rugged ARGON [see], now *Lejah*, where amidst those basaltic fastnesses the Geshurites would be secure from the Israelites in the plains.

Gether. Third of Aram's sons (Gen. x. 23).

Gethsamane = oil-press. Beyond the brook Kedron at the foot of the mount of Olives; where probably oil was made from the olives of the adjoining hill (Luke xxii. 39, John xviii. 1). Called a "place" or farm (*chorion*), Matt. xxvi. 36, to which probably the "garden" was attached. E. of Jerusalem, from the walls of which it was half a mile distant. It was the favourite resort of our Lord with His disciples



GETHSAMANE.

(John xviii. 2), the shade of its trees affording shelter from the heat and the privacy congenial to Him. Bethany lay on the E. of Jerusalem, and towards it our Lord led His disciples before the ascension. In Luke xxiv. 50 the sense is, He led them to the side of the hill where the road strikes downward to Bethany; for Acts i. 12 shows He ascended from the mount of Olives. "Bethany" probably includes not only the village but the district and side of the mount adjoining it; even still the adjoining mountain side is called by the same name as the village, *el-Azariyeh*. This reconciles Luke xxiv. 50 with Acts i. 12. Gardens and pleasure grounds abounded then in the suburbs (Josephus, B. J., vi. 1, § 1, v. 3, § 32), where now scarcely one is to be seen. In G. "without the city" Christ "trod the winepress alone" (Isa. lxiii. 3, Rev. xiv. 20). In these passages, however, He is the inflicter, not the sufferer, of vengeance; but in righteous retribution the scene of bloodshedding of Christ and His people shall be also the scene of God's avenging His and their blood on the anticristian foe (xix. 14). The time of the agony was between 11 and 12 o'clock Thursday night (Friday morning in the Jews reckoning), two days before

the full moon, about the vernal equinox. The sites assigned by the Latins and Armenians and Greeks respectively are too near the thoroughfare to the city to be probable. Some hundreds of yards farther up the vale and N.E. of St. Mary's church may be the true site. The fact that Titus cut down all the trees round about Jerusalem (Josephus, B. J., vi. 1, § 1) is against the contemporary ancientness of the eight venerable olive trees now pointed out. The tenth legion, moreover, was posted about the mount of Olives (v. 2, § 3, vi. 2, § 8); and in the siege a wall was carried along the valley of Kedron to the Siloam fountain (v. 10, § 2). The olives of Christ's time may have reproduced themselves.

Geuel. Num. xiii. 15.

Gezer = cut off, i.e. isolated. An old Canaanite city, whose king, Horam or Elam, helping Lachish, was slain with his people by Joshua (x. 33, xii. 12). A landmark of Ephraim, between lower Bethhoron and the Mediterranean (xvi. 3), on the S.W. border (1 Chron. vii. 28). Now *Tell el Djezir* near *Abou Shushkeh* (Ganneau). Allotted to the Kohathite Levites (Josh. xxi. 21; 1 Chron. vi. 67). At a short distance from *Tel el Djezir*, on the E. side, engraved on a horizontal rock, is a bilingual Greek and Hebrew inscription marking the limit of G. (Num. xxxv. 5) as a Levitical city with its portion without the city. The inscription is at least as old as one century B.C.; also a second similar inscription exists on the N.W. Thus the sacred boundary was a square, having its four angles at the four cardinal points (Ganneau). The original inhabitants remained and paid tribute to Israel (Jud. i. 29; 1 Kings ix. 16, 17). It must have been independent when Pharaoh slew the Canaanite inhabitants, burnt the city, and gave it a present to his daughter, Solomon's wife. Solomon rebuilt it. Gob is identified with it (1 Chron. xx. 4; comp. 2 Sam. xxi. 18). It lay in the maritime plain, on the coast road to Egypt, an important post to fortify as it lay between Egypt and Jerusalem. It is the last point to which David pursued the Philistines (2 Sam. v. 25, 1 Chron. xiv. 16). Being 50 miles distant from "the S. of Judah . . . and the Kenites," it cannot be meant in 1 Sam. xvii. 8. [See **GERZITES**.] The inscription in the rock discovered by Ganneau, "the boundary of Gezer," verifies the conjecture that *Abou Shushkeh* on the plain between Jaffa and Jerusalem is the site of G. The discovery of the limit outside the city probably defines "a sabbath day's journey."

Giah = valley. 2 Sam. ii. 24. Facing Ammah, "by the way of the wilderness of Gibeon."

Giants. Two Heb. terms. I. *Nephilim*; Heb. "those who fall on" men; men of violence, robbers, tyrants; comp. Gen. vi. 13, "the earth is filled with violence through them." Applied to antediluvians (Gen. vi. 4). Distinct from the *gibborim*, "mighty men of old, men of renown," the offspring of the intermarriage of the

"sons of God" (the Sethites, iv. 26 marg. "then men began to call themselves by the name of the Lord"; Deut. xiv. 1, 2; Ps. lxxiii. 15; Prov. xiv. 26; Hos. i. 10; Rom. viii. 14) and the "daughters of men." The Sethites, the church separated from the surrounding world lying in the wicked one, had been the salt of the earth; but when even they intermarried with the corrupted races around the salt lost its savour, there was no seasoning of the universal corruption; (comp. Exod. xxxiv. 16, Ezra. x. 3-19, Neh. xiii. 23-28, Deut. vii. 3, 1 Kings xi. 1-4;) a flood alone could sweep away the festering mass, out of which one godly seed alone, Noah, was saved. Hence our Lord dwells on the "marrying" in the list of the things lawful, but then unlawfully absorbing men wholly, as characteristic of the age just before the flood, as it shall be of the age when the Son of man shall appear (Luke xvii. 27). The Hindoo tradition of two races, Suras and Asuras, and the Greek legend that the demigods were sons of the gods and that the Titan giants sprang from the union of heaven and earth, flow from the history of Gen. vi. corrupted. Moreover *nephilim* is applied to the giant ANAKIM [see] in the report of the spies (Num. xiii. 33); comp. on the Anakim (= long-necked) about Hebron, Debir, Anab, and the mountains of Judah and Israel, Deut. ii. 10, 21, ix. 2.

II. *Rephaim*: a people defeated by Chedorloamer at Ashteroth Karnaim (Gen. xiv. 5), occupying the N.E. of the Jordan valley (Peraea) before the Canaanites came. Og, the giant king of Bashan, was the last of them (Deut. iii. 11). They once extended to the S.W., for the valley of "Rephaim" was near the valley of Hinnom and Bethlehem, S. of Jerusalem, "the valley of the giants" (Josh. xv. 8, xviii. 16; 2 Sam. v. 18, 22, xxiii. 13). *Rephaim* was used for "the dead," or their "ghosts" (Job xvi. 5, transl. "the souls of the dead tremble; (the places) under the waters, and their inhabitants (tremble)"; Ps. lxxxviii. 11; Prov. ii. 18, xxi. 16; Isa. xiv. 9, xvi. 14, 19) perhaps because school or hades was thought the abode of the buried giants. *Raphah* "the weak," or "resolved into their first elements," expresses the state of the deceased. Whether it has any connection with the tribe Rephaim is doubtful. Possibly "tall" was the primary sense (Gesenius); then the tall national Rephaim; then giants in guilt, as in might; these being doomed to gehenna, the term became the general one for "ghosts." Or else from ghosts being magnified by fear to more than human size.

EMIM = terrors; so called from their terrible stature by the Moabites, who succeeded them in the region E. of Jordan (Deut. ii. 10). Or rather the word = the Egyptian term *Amu*, i.e. nomad Shemites. Smitten by Chedorloamer at Shaveh Kiriathaim (Gen. xiv. 5). [See ANAKIM also.] The **ZUZIM** of Ham were a northern tribe of Rephaim between the Arnon and Jabbok, smitten by Chedor-

laomer. The Ammonites who supplanted them called them Zamsumim (Deut. ii. 20, Gen. xiv. 5). Connected with the Horim. Le Clerc explains the name "wanderers" from *suz* "to wander." Ham may be the original of Rabbath Ammon. The ruined cities of Bashan are thought by many to evidence their possession formerly by giant races. The success of David and his heroes against Goliath and the giants of Philistia (a remnant of the old giant races) illustrates the Divine principle that physical might and size are nothing worth, may are but *beast-strength*, when severed from God and arrayed against the people of God. Samson was but of average height (Jud. xvi. 17), yet was irresistible by the Philistines so long as he was faithful to God. David was chosen above his brothers in spite of their "height of stature" (1 Sam. xvi. 7, xvii. 36, 37, 45-47; 2 Sam. xii. 15-22).

Gibbar, children of. "Gibeon" in Neb. vii. 25.

Gibbethon = lofty place. A town allotted to Dan (Josh. xix. 44), afterwards to the Kohathite Levites (xii. 23). As bordering on the Philistines, it was soon seized by them, probably when Jeroboam drove all the Levites from northern Israel to Judah. Nadab with all Israel, and afterwards Omri, besieged it (1 Kings xv. 27, xvi. 17). Baasha smote Nadab there.

Gibea. 1 Chron. ii. 49.

Gibeah. From a root *gabah*, round, gibbous; a hill, less than a "mountain," *har*. Applied to the bare rounded hills of central Palestine. 1. A city in the mountain region of Judah, S.E. of Hebron, named with Maon and southern Carmel (Josh. xv. 53, 57; 1 Chron. ii. 49).

2. **GIBEATH**, a town of Benjamin, among the last next Jerusalem (Josh. xviii. 28), possibly the "G. of Saul," only that the latter was close to Gibeon and Ramah, five miles N. of Jerusalem, and if Saul's G. were meant we should expect it mentioned with those two towns in ver. 25. "G. of Saul" occurs 1 Sam. x. 26, xi. 4, xv. 34; 2 Sam. xxi. 6; Isa. x. 29. Now *Tuleil el ful*, "the hill of the beans" (a conical peak commanding an extensive view, about an hour from Jerusalem, on the road to Er-Ram, with a large heap of stones on the top, the ruins of a town built of unhewn stones), called by Josephus (B. J., v. 2, § 1) *Gabath saoule*, 30 stadia from Jerusalem, chosen retributively, as being Saul's residence, for the hanging of his seven sons "before the Lord" (i.e. as in the presence of Him the righteous Judge who appointed the retributive justice, 2 Sam. xxi. 14 end, 9), by the Gibeonites in revenge for his attempt to slay them in violation of the covenant. It is the G. of Benjamin destroyed by the other tribes under the Judges (xix., xx.) for the flagrant abomination perpetrated there. It was then a "city" with the usual open "street" or square, having its "700 chosen men," probably the same as the "left handed men who could sling stones at an hair breadth and not miss"

(xx. 15, 16). The Levite left Beth-lehem at "the tent pitching time of day" (xix. 9 marg.), about three in the afternoon. At five he would "come over against Jebus," and at seven would be four miles N. of Jerusalem on the Shechem (*Nablus*) road towards mount Ephraim. Ramah and G. were now near; G. nearest. The suddenness of sunset in that region made him "turn aside" hither for the night, where the tragedy of the concubine ensued. The track N. of G. branches into two, one leading to Bethel the "house of God," the other to "G. (=Geba) in the field" (*sadeh*, "cultivated ground"), now *Jeba*, below which at the base of the hill whence G. is named was the *cave* (Syriac, the Heb. "treeless meadows" will mean not their place of ambush but the *open ground* across which they advanced to the town) of G. "where the liers in wait hid" (xx. marg. 31-33).

"G. of Benjamin" was occupied by Jonathan with 1000 chosen men, three miles in the S. rear of the Philistine camp at Geba on the S. side of the *wady Suweinat* (1 Sam. xiii. 2). Saul was in their front at Michmash, holding also mount Bethel on the N. side of the *wady Suweinit*. Jonathan smote the garrison at Geba, and the Philistines in consequence gathering a vast host drove Saul's little army before them out of Bethel and Michmash down the eastern passes to Gilgal near Jericho, in the Jordan valley; took Michmash, Saul's former quarters, and sent out plunderers N., W., and E. Jonathan however held a force in G. (xiv. 2) where Saul, Samuel, and Ahiah the priest with the ephod joined him from Gilgal (xiii. 7). Then followed the gallant stealthy assault of the Philistine garrison by Jonathan and his armourbearer, the first knowledge of which was conveyed to Saul by his watchmen in G., who at dawn saw "the multitude melting away and beating down one another." Saul first called the muster roll to discover the absentees; next he consulted the oracle of God; but when the noise in the Philistine host increased, with irreverent impatience (Isa. xxviii. 16) he desired the priest to stop the consultation, and put himself at the head of the people who, now that the Philistines fled, flocked to him from all their hiding places in mount Ephraim.

Gibeon. Chief of the four Hivite (in 2 Sam. xxi. called by the general name "Amorite") cities which obtained a league from Joshua by guile (ix.). "A great city like one of the royal cities, greater than Ai" (x. 2); "all its men were mighty." Within Benjamin; by the main road six and a half miles from Jerusalem; allotted to the priests (xxi. 17). Ninety-five men of G. returned with Zerubbabel, and helped in repairing the wall of Jerusalem under Nehemiah (iii. 7, vii. 25). Here the Jews defeated Cestius Gallus and the Romans. Now *el Jib*, on a rounded chalk hill the limestone strata of which lie horizontally, forming terraces along which olives and vines abound, with a basin of broad valleys and plains below. E. of the hill is a

spring and reservoir. The remains of a tank 120 ft. by 100 ft. are visible still amidst the trees lower down; this was "the pool of G." where Abner's and Joab's men had the encounter ending in Asahel's death and issuing in Abner's own murder. At the "great waters of G." Johanan son of Kareah found the treacherous Ishmael (Jer. xii. 12). Here were encamped the five kings of the Amorites when Joshua came down on them from Gilgal (Josephus, Ant. v. 1, § 17). The "wilderness (*midbar*, pasture ground) of G." lay to the E. (2 Sam. ii. 24.) Here immediately at "the great stone in G.," some old landmark, Joab pursuing the Benjamite rebel Sheba among the towns of his tribe met and treacherously murdered Amasa (2 Sam. xx. 5-10). Retributively it was here also that Joab met his doom from Beniahah while clinging to the brazen altar of the tabernacle at G. (1 Kings ii. 28-34, 1 Chron. xvi. 39-41.) To "the great high place" (whether *Neby Samuil*, the highest eminence about, at a mile's distance, or the twin mount on the S. and close to *el Jib*) the tabernacle was removed from Nob after Saul's slaughter of the priests there. David put the brazen altar before the tabernacle (2 Chron. i. 6) probably at the same time he removed the ark to Zion and appointed the priests under Zadok to offer the daily sacrifices, and Heman and Jeduthun to direct the music (2 Chron. i. 8). Here Solomon offered a thousand burnt offerings, and God appeared in a dream by night and gave him all and more than he asked (1 Kings iii.). Then in a few years the tabernacle was taken down and the holy vessels removed to the temple (1 Kings viii. 3).

Gibeonites. Their safety was covenanted by Israel (Josh. ix.), even though obtained by a deceit, their ambassadors having taken old socks and mended wineskins (the rent being tied up like a bag) and old mended sandals ("clouted," i.e. mended coarsely); but they were made "hewers of wood and drawers of water." Israel's error was in making the treaty *without inquiring of the Lord*; a warning to the church of all ages against the dissimulation of the world, which seeks admission and union with the kingdom of God without real conversion, faith, and sanctification, when it suits its own carnal advantage. Saul in his zeal for Israel where God sanctioned it not, though wanting in zeal against Israel's foe Amalek (1 Sam. xv. 18-20) where God commanded it, sought to slay them, probably (2 Sam. xxi.) in the dark closing period of his reign seeking to atone for his deficiency as to Amalek and to win the Divine favour and popularity with his people by this mistimed and misplaced zeal. God remembers the sins of the fathers upon the children, and vindicates His righteousness as Ruler of the nations by making an entail of curse go down from one generation to another for the unexpiated guilt of bloodshed and violation of covenants. The three years' famine, the Lord's answer when consulted as to the cause, that it was "for Saul and his bloody

house because he slew the G.," and after the execution of Saul's seven (seven, the sacred number, denotes the performance of a work of God) sons "the Lord being entreated for the land," prove that David did not contrive or eagerly fall in with this device for ridding himself of the remainder of Saul's royal line. Nay, he showed by the honourable burial he gave their remains, and by sparing Mephibosheth, that he entertained no such feeling, nor had he by this time anything to fear from Saul's family. The whole matter was divinely ordered to teach solemn moral lessons of God's government to the king and the nation (Exod. xx. 5, xxiv. 7; Lev. xxvi. 34-40; Num. xiv. 18-34, especially xxv. 33, "blood it 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"; Isa. xiv. 20, 21, lxx. 6, 7; Jer. ii. 9, xxxii. 18). The "water dropping upon them (the hanged or crucified seven) out of heaven" marked the cessation of the heaven sent drought and the point of time when the bodies might be taken down from the stakes and buried. Ordinary bodies were taken down for burial before night (Deut. xxi. 22, 23); but in this case guilt rested on the whole land, and therefore the expiatory sacrifice was to remain exposed to birds of prey (the greatest ignominy, 1 Sam. xvii. 44) before Jehovah, till the cessation of the drought showed that His wrath was appeased.

Giblites. Josh. xiii. 5, which shows how wide were the limits designed for Israel which as yet it has not inherited. Of Gebal on the sea coast, at the foot of the northern slopes of Lebanon (marg. 1 Kings v. 18, Ps. lxxxiii. 7, Ezek. xxvii. 9). [But see GEBAL.] Biblus was the seat of worship of the Syrian Adonis, Tammuz, which the Jews were seduced to worship (Ezek. viii. 14).

Giddalti. 1 Chron. xxv. 4, vi. 33.

Giddel, children of. 1. Ezra ii. 47, Neh. vii. 49. 2. Ezra ii. 56, Neh. vii. 58.

Gideon = a hewer, i.e. warrior, or the hewer down of Baal (Isa. x. 33). Of Manasseh; youngest son of Joash, of the Abiezrite family at Ophrah (Jud. vi. 11, 15). Fifth of the judges of Israel, called by the angel of the Lord to deliver Israel from the seven years' yoke of the Midianite hosts, which like swarming locusts consumed all their produce except what they could hide in caves and holes (ver. 2, 5, 6, 11). Thither they fled, and "made" artificial caves besides enlarging natural caves for their purpose, God permitting them to be brought so low that their extremity might be His opportunity. Midian had long before with Moab besought Balaam to curse Israel, and through his counsel, by tempting Israel to whoredom with their and the Moabite women, had brought a plague on Israel, and had then by God's command been smitten sorely by Israel (Num. xxv. 17, 18; xxxi. 1-16, etc.). But now after 200 years, in renewed strength, with the Amalekite and other plundering children of the E.

they were used as God's instrument to chastise His apostate people. Crossing Jordan from the E. they spread themselves from the plain of Jezreel to the sea coast of Gaza. Affliction led Israel to crying in prayer. Prayer brought first a prophet from Jehovah to awaken them to a sense of God's grace in their former deliverances and of their own apostasy. Next the Angel of Jehovah came, i.e. Jehovah the Second Person Himself. Former judges, Othniel, Ehud, Barak, had been moved by the Spirit of God to their work; but to G. alone under a terebinth in Ophrah, a town belonging to Joash, Jehovah appeared in person to show that the God who had made theophanies to the patriarchs was the same Jehovah, ready to save their descendants if they would return to the covenants. His second revelation was in a dream, commanding him to overthrow his father's altar to Baal and to erect an altar to Jehovah and offer a burnt sacrifice with the wood of the Asherah ("grove") or idol goddess of nature, probably a wooden pillar (Deut. xvi. 21). [See АСПТОРЕН.] In the first revelation Jehovah acknowledged G., in the second He commanded G. to acknowledge Him. As God alone, Jehovah will not be worshipped along with Baal (1 Kings xviii. 21, Ezek. xx. 39). G. at the first revelation was knocking out (*hhabat*) with a stick wheat in the winepress, sunk in the ground or hewn in the rock to make it safe from the Midianites; for he did not dare to thresh upon an open floor or hardened area in the open field, but like poor gleaners (Ruth ii. 17) knocked out the little corn with a stick. The address, "Jehovah is with thee thou mighty man," seemed to G., ruminating on the Midianite oppression which his occupation was a proof of, in ironical and sad contrast with facts. "If Jehovah be with us why is all this befallen us?" alluding to Deut. xxxi. 17. But God's words guarantee their own accomplishment. JEROVAH (no longer under His character, "Angel of Jehovah," but manifested as JEROVAH) replied, "Go in this thy might (the might now given thee by ME, Isa. xl. 29), and thou shalt save Israel from the hand of the Midianites; have not I sent thee?" Then followed the requested "sign," the Angel of the Lord with the end of the staff in His hand consuming with fire G.'s "offering" (*minchah*, not a strict sacrifice but a sacrificial gift), the kid and unleavened cakes (comp. Gen. xviii., the theophany to Abraham very similar). Comp. and contrast the conduct of the angel and the acceptance of Manoah's sacrifice in chap. xiii. 20. G. in gratitude built an altar and called it "Jehovah Shalom," a pledge of "Jehovah" being now at "peace" with Israel again (Jer. xxix. 11, xxxiii. 16). The "second" in age of Joash's bullocks, "seven years old," was appointed in the dream for an offering to Jehovah, to correspond to Midian's seven years' oppression because of Israel's apostasy. G. with ten servants overthrew Baal's altar and Asherah in the night.

for he durst not do it in the day through fear of his family and townsmen. Joash, when required to bring out his son to die for the sacrifice, replied, "Will ye plead for Baal? . . . he that will plead for him shall be put to death himself, let us wait till the morning (not 'shall be put to death whilst it is yet morning') and see whether Baal, if he be a god, will plead for himself." So G. got the surname "Jerubbaal," "Let Baal fight," i.e. vindicate his own cause on the destroyer of his altar; and as the Jews in contempt changed Baal in compounds to *beseth*, "Jerubbeseth," "Let the shameful idol fight." Then the Spirit of God "clothed" G. as his coat of mail (1 Chron. xii. 18, 2 Chron. xxiv. 20, Luke xiv. 49, Isa. lxi. 10). His own clan the Abiezrites, Manasseh W. of Jordan, Zebulun, and Naphtali followed him. At his prayer the sign followed, the woollen fleece becoming saturated with dew whilst the earth around was dry, then the ground around being wet whilst the fleece was dry. Dew symbolises God's *reviving grace*: Israel was heretofore the dry fleece, whilst the nations around were flourishing; now she is to become filled with the Lord's vigour, whilst the nations around lose it. The fleece becoming afterwards dry whilst the ground around was wet symbolises Israel's rejection of the gospel whilst the Gentile world is receiving the gracious dew. Afterwards Israel in its turn shall be the dew to the Gentile world (Mic. v. 7). G. pitched on a height at the foot of which the fountain Harod ("the spring of trembling," now perhaps *Ain Jahlood*) sprang (2 Sam. xxiii. 25). Midian pitched in the valley of Jezreel (Jud. vi. 83). The timid were first thinned out of G.'s army (Deut. xx. 8). In Jud. vii. 3, "who-soever is fearful let him return from mount Gilead," as they were then W. of Jordan, the mount in eastern Palestine cannot be meant; but the phrase was a familiar designation of the *Manassites*. To take away still further all attribution of the victory to man not God, the army was reduced to 300 by retaining those alone whose energy was shown by their drinking what water they lifted with their hands, not delaying to kneel and drink (comp. as to Messiah Ps. cx. 7). Then followed G.'s going with Phurah his servant into the Midianite host, and hearing the Midianite's dream of a barley cake overturning the tent, that being *poor men's* food, so symbolising *despised Israel*, the "tent" symbolising *Midian's nomad life of freedom and power*. The Moabite stone shows how similar to Hebrew was the language of Moab, and the same similarity to the Midianite tongue appears from G. understanding them. Dividing his 300 into three attacking columns, G. desired them in the beginning of the middle watch, i.e. at midnight (this and the morning watch dividing the night into three watches in the O. T.), after him to blow the trumpets, break the pitchers, and let the lamps in their left hand previously covered with the pitchers (a type of

the gospel light in earthen vessels, 2 Cor. iv. 6, 7), suddenly flash on the foe, and to cry "the sword of Jehovah and of G.," and to stand without moving round about the Midianite camp. A mutual slaughter arose from panic among the Midianites (a type of Christ's final overthrow of antichrist, Isa. ix. 4-7), each trumpet holder seeming to have a *company* at his back. The remnant fled to the bank of the Jordan at ABELMEROHAR [see], etc. Then the men of Asher, Naphtali, and all Manasseh, who had been dismissed, returned to join in the pursuit. G. requested Ephraim to intercept the fleeing Midianites at the waters of Bethbarah and Jordan, viz. at the tributary streams which they would have to cross to reach the Jordan. A second fight ensued there, and they slew Oreb (the raven) and Zeeb (the wolf). Conder (Pal. Expl., July 1874, p. 182) observes that the nomadic hordes of Midian, like the modern Beni Suggar and Ghasawiyeh Arabs, come up the broad and fertile valley of Jezreel; their encampment lay, as the black Arab tents do now in spring, at the foot of the hill Moreh (*Nei Dahi*) opposite to the limestone knoll on which Jezreel (*Zer'ain*) stands. The well Harod, where occurred the trial which separated 300 men of endurance from the worthless rabble, was the *Ain Jalud*, a fine spring at the foot of mount Gilboa, issuing blue and clear from a cavern, and forming a pool with rushy banks and a pebbly bottom, 100 yards long. The water is sweet, though slightly tasting of sulphur, and there is ample space for gathering a great number of men. Concealed by the folds of the rolling ground the 300 crept down to Midian's camp in the valley. The Midianite host fled to Bethshittah (the modern village *Shatta*), in Zererath (a district connected with Zerthan or Zeretan, a name still appearing in *Ain Zahrah*, three miles W. of Beisan), and to the border of Beth Meholah (*wady Maleh*), a course directly down the main road to Jordan and Beisan. Thus Midian fled ten or fifteen miles towards the Jordan. A systematic advance followed. Messengers went S. two days' journey to Ephraim; the lower fords of Jordan at Bethbarah were taken (Bethbarah of the N. T.). Meantime G., having cleared the Bethshan valley of Midianites, crossed at the southern end of Succoth (now *Makhathet Abu Sus*), and continued the pursuit along the eastern bank. The Midianites followed the right bank S. towards Midian, intending to cross near Jericho. Here the men of Ephraim met them and executed Oreb and Zeeb, and sent their heads to G. "on the other side." Thus "the Raven's Peak" and "the Wolf's Den" seem identical with *Ash el Ghorab* and *Tuweil el Dhah*. G.'s victory over self was still greater than that over Midian; by a soft answer he turned aside Ephraim's proud and unreasonable wrath at his not summoning them at the first: "is not the gleanings of grapes of Ephraim (their subsequent victory over the fleeing Midianites) better

than the vintage of Abieser?" than my first victory over them (Isa. x. 26; Prov. xv. 1, xvi. 32). Contrast the unyielding temper of Jephthah (Jud. xii. 1, etc.). Then followed the churlish unpatriotic cowardice of Succoth and Penuel, in answer to his request for provisions, through fear of Midian and disbelief of God's power to make victorious so small and so "faint" a force as G.'s 300. Coming unexpectedly on the host which thought itself "secure" amidst their Bedouin countrymen at Karkor, in a third battle he discomfited them and slew Zebah and Zalmunnah the two kings (emirs) after battle, in just retribution for their having slain his kingly brothers in cold blood at Tabor; then he taught by corporal punishment with thorns the elders of Succoth to know their error, and beat down the tower of Penuel. Of 120,000 Midianites only 15,000 survived.

Declining the proffered kingdom because Jehovah was their king, G. yet made a gorgeous jewelled ephod with the golden rings the Israelites had got as booty, besides the ornaments (ver. 21, golden crescents or little moons), and collars (ear pendants), and purple raiment, and collars about their camels' necks. The ephod had the breastplate (*choshen*) and Urim and Thummim. G. "kept" it in his city Ophrah; wearing the breastplate, he made it and the holy lot his means of obtaining revelations from Jehovah whom he worshipped at the altar. His sin which became a "snare" (means of ruin) to him and his house was his usurping the Aaronic priesthood, and drawing off the people from the one lawful sanctuary, the centre of theocratic unity, and so preparing the way for the relapse to Baal worship at his death. But his unambitious spirit is praiseworthy; he, the great Baal fighter, "Jerubbaal," instead of ambitiously accepting the crown, "went and dwelt in his own house" quietly, and died "in a good old age," having secured for his country "quietness" for 40 years, leaving, besides 70 sons by wives, a son by a concubine, Abimelech, doomed to be by ambition as great a curse to his country as his father was in the main a blessing.

Gideon. Num. i. 11, ii. 22; vii. 60, 65; -x. 24.

Gidom. Jud. xx. 45; between Gibeah and the cliff Rimmon (Rimmon, three miles E. of Bethel).

Gier eagle: *racham* = unclean (Lev. xi. 18, Dent. xiv. 17). The Egyptian vulture (Bruce), *Neophron percnopterus*; "Pharaoh's chicken," sacred



GIER EAGLE.

to Isis, and noted for parental affection, which the Heb. name, still applied commonly, *ra chamah*, means.

Its usefulness as the scavenger of cities has secured for it legal protection, so that it is penal to kill it. It feeds on carrion, lizards, etc. Unprepossessing in look, disgusting in habits.

Gifts. So common in the East that there are 15 distinct Heb. words for them. *Minchah*, from an inferior to a superior (Jud. iii. 15). *Masseh*, *vice versa* (Esth. ii. 18). *Berakah*, "a blessing," i.e. complimentary (2 Kings v. 15). *Shochad*, a bribe (Exod. xxiii. 8, 2 Kings xvi. 8). Many were not voluntary, but a compulsory exaction: *tribute* (2 Kings xvii. 3). "To bring presents" is to own submission (Ps. lxxviii. 29). That to a prophet was his consulting fee (1 Sam. ix. 7), not a bribe (xii. 3). To refuse a present was an insult; the wedding robe offered and slighted was the condemnation of the unrobed guest (Matt. xxii. 11).

Gihon. 1. Gen. ii. 13. [See EDEN.] The LXX., Jer. ii. 18, identify it with the Nile; but the writer of Genesis, so well acquainted with Egypt, would never have connected the Nile with the Euphrates. The Cush which the Gihon "compassed" was the Asiatic not the African Cush (Gen. x. 7-10); The LXX. being Alexandrian Jews, to glorify their adopted country, made the Nile one of the rivers of paradise. 2. A fountain near Jerusalem, where Solomon was anointed king (1 Kings i. 33, 38, 46). The "down" in going and "up" in returning show it was below the city. Manasseh built a wall outside the city of David from the W. of G. in the valley (*nachal*, wady, or torrent, the word employed for the valley of Kedron or Jehoshaphat E. of Jerusalem; *ge* being employed for the valley of Hinnom S.W. of Jerusalem) to the entrance of the fishgate." Heseekiah stopped its upper source, at some distance off, at a higher level (2 Chron. xxxiii. 80), and "brought it straight down to the W. side of the city of David" (2 Chron. xxxiii. 14). The Targum of Jonathan, Arabic and Syriac, has *Siloam* for G. in 1 Kings i. A wall from W. of G. to the fishgate (near the Jaffa gate, Jerome) would be the course of a wall enclosing the city of David (2 Chron. xxxiii. 14). An aqueduct discovered lately (1872) runs from near the Damascus gate, on the Bezetha hill, to the southern part of the convent of the Sisters of Zion. It probably brought the water from the pool N. of the tombs of the kings (probably the "upper pool," 2 Kings xviii. 17, Isa. vii. 3, xxxvi. 2, and "upper watercourse of G." stopped by Heseekiah) to the pool of Bethesda. Siloam was the lower G. It is suggested that the city of David was on the eastern hill, so Heseekiah by bringing it W. of the city of David brought it within the city, and so out of the enemy's reach. Ps. xlviii. 2 confirms the view that mount Zion was to the N. of Moriah, the temple hill: "the joy of the whole earth is mount Zion, on the sides of the N. the city of the great King."

Gilgal. Neh. xii. 86.

Gilboa = bubbling fountain, viz. of Jezreel; see below. The mountain

range N.E. of the plain, and over the city, of Jezreel, extending ten miles



MOUNT GILBOA AND RUINS OF JEZREEL.

from W. to E. (1 Sam. xxviii. 4, xxix. 1.) The scene of the death of Saul and Jonathan (xxi. 1; 2 Sam. i. 6, 21: "ye mountains (for there is not merely one mountain) of G., let there be no dew, neither rain upon you, nor fields of firstfruit offerings," i.e. producing fruit from which firstfruits are offered; xxi. 12; 1 Chron. x. 1, 8). The Philistines encamped on the N. side of the plain at Shunem; Saul on the S. side, round the fount of Jezreel (Harod, Jud. vii. 1) at the foot of G. The fountain is still to be seen half a mile from Jezreel's ruins. The village *Jelbou* is on the mountain top. The height of the hill is about 500 ft. above the plain; the sides are as bare and barren as David's poetical elegy desired them to be (excepting one green table land where perhaps the last struggle took place), and contrast strongly with the fertile plain beneath.

Gilead = a hard rocky region. The mountainous range and the region E. of Jordan are meant by "mount G.," not some one mountain. Bashan ("soft level soil"), a fertile plateau, bounds it on the N.; the Arabian table land on the E.; Moab and Ammon on the S. (Deut. iii. 12-17; Jordan on the W.; Hieromax river (now *Sheriat el Mandhur*) divides it from Bashan. The Jabkok divided Og's northern half of G. (now *Jebel Ajlun*) from Sihon's southern half (now *Belka*). The valley of Heshbon was probably G.'s southern bound. *Mishor*, "a table land," is used to denote the plateau S. and E. of G. This Bezer was in the country of the *Mishor* ("plain country," A. V. Deut. iv. 43), the smooth downs of Moab contrasting with the higher districts of Bashan northwards and the rugged country W. of the Jordan. One prominent peak is still called *Jebel Jil'ad*, "mount G.," the probable site of *Ramath Mispah* (Josh. xiii. 26), and the "Mispah of G.," whence Jephthah passed over to Ammon (Jud. xi. 29), an admirable place for assembling forces for war. *Es-Salt*, a town close by, is on the site of "Ramoth Gilead," the city of refuge in Gad. The mountains of G., 2000 or 3000 ft. high, appear still more elevated from the W. owing to the depression of the Jordan valley 1000 ft., and resemble a massive wall along the horizon; but when ascended they present a "wide table land tossed about in wild confusion of undulating downs, clothed with rich grass and magnificent forests, and broken by three deep defiles, those of the Jarmuk, Jabkok, and Arnon" (Stanley, Sinai and Pal.). The high Arabian plateau makes them look low from the E. Pasturage abounds in G.

more than in western Palestine, whence Reuben and Gad chose it for their numerous flocks and herds (Num. xxxii.). The physical nature of the country affected the character of its people, who ever retained nomad pastoral habits. [See GAD, which lay S. and W. by Jordan, stretching N. as far as the sea of Galilee.] Manasseh lay N. and E., and stretched S. to Mahanaim. G.'s isolation kept its people in the background in Israel's history. Its aromatic spices and balm were exported to Egypt (Gen. xxxvii. 25, Jer. viii. 22).

Chedorlaomer attacked the giant Zuzim in Ham, i.e. probably G.; having first attacked the Rephaim in Ashereth Karnaim, now the *Hauran*, afterwards the Emim in Shaveh Kirathaim, the country subsequently of Moab. In G. Saul's son at Mahanaim tried to gain his father's throne (2 Sam. ii. 8, 9). Here David found shelter and hospitality whilst fleeing from Absalom (2 Sam. xvii. 22, 27-29). Elihan the Tishbite was of G., and in garb, abruptness, and active energy reflected his country's characteristics. Being a border land, it was exposed to the marauding tribes of the desert (Josh. xvii. 1), and RAMOTH GILEAD [see] was thought the eastern key of Palestine (1 Kings xxii. 3-6). Twice our Lord withdrew to the transjordanic hills: after His baptism; again just before His last stay at Jerusalem (John x. 39, 40). At Pella in the same region the disciples found the refuge from the siege of Jerusalem which their Lord had told them of beforehand; Cestius Gallus having providentially retired, and so given them the opportunity of fleeing (Matt. xxiv. 15, 16).

Gilgal. 1. Heb. "the G.," i.e. rolling. Israel's first encampment W. of Jordan (five miles) where they passed their first night after crossing, and set up the twelve stones taken from the river bed (Josh. iv. 3, 19, 20). Here they kept the first passover in Canaan (v. 10). On a rising ground ("hill," v. 3, 9) in the hot sunken Ghor between Jericho and the Jordan, one mile and a half E. of Jericho, five miles and a half W. of Jordan (Josephus, Ant. v. 1, 4, 11). On the N. side of wady Kelt, one mile and a third from the tower of modern Jericho (Eriha); toward the E. is a tamarisk, "Shejaret el Ithleh," which tradition makes the site of "the city of brass," whose walls fell on their besiegers marching round them. A pool is 150 yards S.E. of the tree, such as Israel would need in their long encampment at G.; it is built with well packed pebbles without cement. S.E. of this are twelve or more small mounds, *Tell aylat Jihulieh*, eight or ten ft. diameter, and three or four high, possibly remains of Israel's camp (Conder, Pal. Expl.). The distances stated by Josephus accord with this site.

The Israelites born in the wilderness were here circumcised with stone knives (v. 2 marg.; Exod. iv. 25), which "rolling" away of the reproach of uncircumcision gave the name. The sons under 20 years, when at Kadesh in the second year of the wilderness journey the murmuring

nation was rejected (Num. xiv.), had been already circumcised; those born subsequently needed circumcision. As God abrogated at Kadesh the covenant, the sons of the rejected generation were not to receive the covenant rite. The manna and pillar of cloud were not withdrawn, because God would sustain the rising generation with the prospect of the ban being removed, and of the covenant temporarily suspended being renewed. The sentence was exhausted when they crossed the Zered and entered the Amorite's land (Deut. ii. 14; Num. xxi. 12, 13), when all the sentenced generation was dead (xxvi. 63-65). Moses, himself under sentence to die, did not venture on the steppes of Moab to direct the circumcision of the younger generation without Jehovah's command. And the rule of Divine grace is first to give, then to require; so first He showed His grace to Abraham by leading him to Canaan and giving the promises, then enjoined circumcision; also He did not give the law to Israel at Sinai till first He had redeemed them from Egypt, and thereby made them willing to promise obedience. So now He did not require the renewal of circumcision, the covenant sign of subjection to the law (Gal. v. 3), till He had first showed His grace in giving them victory over Og and Sihon, and in making a way through Jordan, a pledge that He would fulfil all His promises and finally give them the whole land. The circumcision was performed the day after crossing Jordan, i.e. the 11th day of the first month (iv. 19). The passover was kept on the 14th (ver. 10). The objection that all could not have been circumcised in one day is futile. For the males in Israel at the census in Moab shortly before were 601,730 upwards of 20 years old, besides 23,000 Levites of a month old and upwards; at the outside all the males would be less than one million. Of these about 300,000 were 38 years old, therefore born before the census at Kadesh and circumcised already; so that only 600,000 would remain to be circumcised. The uncircumcised could easily be circumcised in one day with the help of the circumcised; the latter would prepare and kill the passover lamb for their brethren whose soreness (Gen. xxxiv. 25) would be no bar to their joining in the feast. The "reproach of Egypt rolled off" is (like "the reproach of Moab" Zeph. ii. 8, and "Syria" Ezek. xvi. 57) that heaped on Israel by Egypt, viz. that Jehovah had brought them into the wilderness to slay them (Exod. xxxii. 12, Num. xiv. 18-16, Deut. ix. 28). This "reproach of Egypt" rested on them so long as they were under the sentence of wandering and dying in the desert. The circumcision at G. was a practical restoration of the covenant, and a pledge of their now receiving Canaan. No village was, or is, at G.

In Mic. vi. 5, "O My people, remember . . . what Balak . . . consulted, and what Balaam . . . answered . . . from Shittim unto G.," the sense is, Remember My kindness from Shittim, the scene of Balaam's wicked counsel

taking effect in Israel's sin, from the fatal effects of which I saved thee, all along to G. where I renewed the covenant with Israel by circumcision (2 Sam. xix. 15).

G. From which Elijah and Elisha went down to Bethel (2 Kings ii. 1, 2). Clearly distinct from L. G., which is *below* in the Ghor along Jordan, not *above* Bethel, which is 1000 ft. above Jordan. Now perhaps the ruins *Jiljilieh*, a few miles N. of Bethel. Another G. has been found four miles from Shiloh, and five from Bethel, which is 500 ft. lower; this may be the G. of 2 Kings ii. 3. G. not far from Shechem, beside the plains of Moreh (Deut. xi. 80). Josh. xii. 23, "king of the nations (*goim*) of G.," i.e. of the nomad tribes, the aboriginal inhabitants of the country whose centre was G. 4. To the N. of Judah (Josh. xv. 7). [See GILLOH.]

Giloh. A town in the hills of Judah (Josh. xv. 51); the native place of Abithophel (2 Sam. xv. 12, xvii. 23).

Gimso. Taken with its dependent villages by the Philistines under Ahas (2 Chron. xxviii. 18). N.W. of Judah, or in Dan; now *Jimsu*, a large village on a height surrounded by trees, S. of the road between Jerusalem and Jaffa, where the highlands sink down into the maritime plain.

Gin. A trap for birds or beasts, consisting of a net and a stick acting as a spring (Isa. viii. 41).

Ginath. 1 Kings xvi. 21, 22.

Ginnethon. Neh. x. 6, xii. 16. The same as GINETHO (xii. 4).

Girdle. Worn both by men and women. The *mesach* was worn by men alone (Job xii. 21 marg.). The common girdle was of leather, as the Bedouins now wear a red leather girdle with a long crooked knife and a pistol stuck in. The finer girdle was of linen (Jer. xiii. 1), often embroidered with gold (Dan. x. 5, Rev. i. 13). Girded up, so as to confine the otherwise flowing robes, when active exertion was needed; whence "gird up the loins" means "be in readiness for action" (Luke xii. 35, 1 Pet. i. 13, Eph. vi. 14). Fastened by a clasp, or tied in a knot, so that the ends hung in front. A costly present (1 Sam. xviii. 4). One end being folded back made a *purse* (Matt. x. 9). The *abneeth* was the priest's girdle of linen embroidered with wool; the highpriest's girdle on the day of atonement was of white linen only. The "needlework" on it was figuring on one side only, "cunning work" on two sides (Exod. xxviii. 39; the Mishna); or the "needlework" had the figures on both sides the same girdle, the "cunning work" different (Jarchi). Exod. xxvi. 31, "needlework" was of the embroiderer, "cunning work" of the skilled weaver. The "curious girdle" was made, as the ephod, of "gold, blue, purple, scarlet, and fine twined linen" (Exod. xxviii. 8), it was the band for fastening the ephod, which is upon it, and of the same work, of one piece with it.



EGYPTIAN GIRDLE.

Girgashites. [See CANAAN.] Josh. xxiv. 11. W. of Jordan. Sprung from the fifth son of Canaan (Gen. x. 16).

Gispa. Neh. xi. 21.

Gittaim = two *winepresses*. The dual of Gath (2 Sam. iv. 3). The men of Beeroth, one of the Gibeonite towns (Josh. ix. 17), took refuge, probably when persecuted by Saul (2 Sam. xxi. 2), in G. Benjamites occupied G. with other towns N.W. of Jerusalem, on the return from Babylon (Neh. xi. 33).

Gittites. [See GATH.] The 600 who followed David from Gath under "Ittai the G.," "a stranger and an exile" (2 Sam. xv. 18-20). Obed Edom, being a Levite, must have derived his title "the Gittite" from some incidental connection with Gath; others derive his name from the Levitical city of Gathrimmon (2 Sam. vi. 10); but it seems strange if "Gittite" be used in one sense of Ittai of Gath, and in a different sense of Obed Edom (1 Chron. xxvi. 4).

Gittith. Title Ps. viii. lxxxi., lxxxiv. An instrument, or else tune, invented in Gath, whence David brought it after his sojourn there with Achish (1 Sam. xxvii. 2). Others take it from *gath*, "a winepress," being used on occasions of joy like the vintage; all three psalms having a joyous character. There may be an enigmatical reference to Messiah treading the *winepress* (Isa. lxiii. 3, Rev. xix. 15).

Gisonite, Hashem the. 1 Chron. xi. 34. Omitted in the parallel 2 Sam. xxiii. 32, 33. Kennicott would read the proper name *Gount*.

Glass. Job xxviii. 17, "crystal" or *glass*, the only allusion to glass in O. T. The paintings at Bemhassan and in tombs show that it was known in the reign of Osirtasin I., 1600 B.C. Egypt was probably the land of its



EGYPTIAN GLASS BLOWING.

discovery. A bead of 1500 B.C. was found at Thebes, of the same specific gravity as crown glass in England. Relics of the Phœnician trade in the shape of glass beads have been found in Cornwall and Ireland. A glass bottle with Sargon's name was found in the N.W. Nimrud palace, the oldest specimen of transparent glass, older than 700 B.C. Pliny attributes the discovery to Phœnician sailors using natron to support saucapans (H. N., xxxvi. 65). Probably vitreous matter was formed in lighting fires on the sand in a country producing natron or subcarbonate of soda. Pliny's story may have originated in the suitability of the sand at the mouth of the Syrian river Belus for making glass, for which accordingly it was exported to Sidon and Alexandria, the centres of that manufacture. In Deut. xxxiii. 19 there seems allusion to the same: "they (of Zebulun on the N.W. seacoast) shall suck of the abundance of the seas, and of treasures hid in the

sand"; glass being a precious "treasure" anciently, and the sand of that coast being specially prized for its manufacture. The Egyptians could inlay it with gold and enamel, and permeate opaque glass with variously coloured designs, and make the same hue and devices pass in right lines directly through the substance; and imitate precious stones. Glass is an emblem of brightness and coloured glitter, rather than *transparency*, which "crystal" represents (Rev. iv. 6). Hence it was not used for windows, which were simply openings furnished with shutters.

LOOKING GLASSES were made of polished metal, generally tin and copper mixed, not glass (Exod. xxxviii. 8 marg.). Job xxxvii. 18, "the sky . . . as a molten looking glass"; the polish of the metal representing the bright sky. In 1 Cor. xiii. 12 the sense is: "now (in our present state) we see in a mirror (the reflection seeming behind, so that we see it through the mirror) darkly (in enigma)"; the ancient mirrors being at best unequal to ours, and often being tarnished and dim. The inadequate knowledge of an object gained by seeing it reflected in the ancient mirror, compared with the perfect idea formed by seeing itself directly, happily represents the contrast between the saint's present reflected and his future direct, immediate, and intuitive knowledge. Comp. 2 Cor. iii. 18, Jas. i. 23. The word of God is a perfect mirror; but our minds imperfectly apprehend it, and at best see but the image indirectly, not the reality face to face. The lustre of some mirrors found at Thebes, though buried for centuries, has been partially restored.

Gleaning. The right was secured to the poor in harvest and vintage (Lev. xix. 9, 10; Ruth ii. 6, 8, 9).

Glede. The kite (Deut. xiv. 13). *Raah*, so called from its acute vision.

Glory. Heb. *kabod*, "weight," alluded to 2 Cor. iv. 17; "our *lightness* of affliction worketh out for us a *weight* of glory," exceeding beyond all measure the affliction. "My glory" is *my soul*, man's noblest part; rather *my tongue*, as explained in Acts ii. 26. So Ps. xxx. 12 marg., lvii. 8, cviii. 1. The tongue, as the soul's interpreter, is the glory of man above the brute, and the instrument of glorifying God, man's highest glory. David not only exults inwardly, but makes his "tongue" and "flesh" sharers of his joy. As God is the saints' glory (Jer. ii. 11), so they are His glory (xiii. 11, Isa. lxii. 3).

Gnat. Matt. xxiii. 24 transl., "ye strain out a gnat," viz. in filtering liquors. Figuratively for "ye are punctilious about trifles" whilst reckless of enormities.

Goad. A pointed instrument, eight ft. long, often headed with iron (1 Sam.



GOAD.

xiii. 21, Eccles. xii. 11). To "kick against the pricks" expresses *un-availing resistance*, as if cattle were to kick against the goads of their driver who has them wholly in his

power, as God has the recalcitrant sinner (Acts ix. 5).

Goat. 1. *Wild goat, ye'eelim, the ibex* of ancient Moab. 2. *The goat deer, or else gazelle, aquo.* 3. *The attud, he goat, the leader of the flock; hence the chief ones of the earth, leaders in mighty wickedness; the ram represents headstrong wantonness and offensive lust (Isa. xiv. 9, Zech. x. 3; comp. Matt. xxv. 32, 33; Ezek. xxxiv. 17).* As the word "shepherds" describes what they ought to have been, so "he goats" what they were; heading the flock, they were foremost in sin, so they shall be foremost in punishment. In S. of Sol. iv. 1 the hair of the bride is said to be "as a flock of goats that appear from mount Gilead," alluding to the fine silky hair of some breeds of goat, the angora and others. Amos (iii. 12) speaks of a shepherd "taking out of the mouth of the lion a piece of an ear," alluding to the long pendulous ears of the Syrian breed. In Prov. xxx. 31 a he goat is mentioned as one of the "four things comely in going," in allusion to the stately march of the leader of the flock. 4. *Sa'ir, the goat of the sinoffering (Lev. ix. 3), "the rough hairy goat" (Dan. vii. 21). Sa'ir is used of devils (Lev. xvii. 7), "the evil spirits of the desert" (Isa. xiii. 21, xxxiv. 14).* 5. *Azazel, "the scapegoat" (Lev. xvi. 8, 10, 26 marg.) [see ATONEMENT, DAY OF].* The "he goat" represented Græco-Macedonia; Caranus, the first king of Macedonia, was in legend led by goats to Edessa, his capital, which he named "the goat city." The one-horned goat is on coins of Archelaus king of Macedon, and a pilastr of Persepolis. So Dan. viii. 5.



GOAT.

Goth. Jer. xxxi. 39. Named with the hill Gareb. From *gavah* "to low" as a cow, "the heifer's pool" (Targum). But Syriac version, "to the eminence," from *gavah* "to lose one's breath," viz. with ascending. S.W. outside the city of David, as Gareb was N.W. (Junius, in Poli Synopsis). Rather N.W. (Fergusson) [see JERUSALEM.]

Gob = a pit. The scene of encounter between David's heroes and the Philistines (2 Sam. xxi. 18, 19). "Gezer" in 1 Chron. xx. 4. In LXX. and Syriac "Gath"; comp. 2 Sam. xxi. 20, 1 Chron. xx. 6.

God. [See GENESIS, on ELOHIM and Jehovah.] ELOHIM expresses the might of the Creator and Sustainer of the universe. ELYON, His sublimity (Gen. xiv. 22), "the Most High." SHADDAI, the "Almighty," His all sufficiency (Gen. xvii. 1; Phil. iv. 19; 2 Cor. iii. 5, xii. 9). JEHOVAH, His unchangeable faithfulness to His covenanted promises to His people. ADONAI, His lordship, which being delegated to others as also is His might as ELOHIM, ADONAI and ELOHIM are used occasionally of His creatures, angels and men in authority, judges, etc. (Ps. viii. 5,

xvii. 7 [Heb.], lxxxii. 1, 6, 7.) "Lord" in small letters stands for Heb. ADONAI in A.V., but in capitals ("LORD") for JEHOVAH. ELYON, SHADDAI, and JEHOVAH are never used but of God; Jehovah the personal God of the Jews, and of the church in particular. ELOAH, the singular, is used only in poetry. The derivation is *alah* "to fear," as Gen. xxxi. 42, 53, "the fear of Isaac," or *alah* "to be mighty." The plural ELOHIM is the common form in prose and poetry, expressing that He combines in Himself all the fulness of Divine perfections in their manifold powers and operations; these the heathen divided among a variety of gods. ELOHIM concentrates all the Divine attributes assigned to the idols severally, and, besides those, others which corrupt man never of himself imagined, infinite love, goodness, justice, wisdom, creative power, inexhaustible riches of excellence; unity, self existence, grace, and providence are especially dwelt on, Exod. iii. 13-15, xv. 11, xxxiv. 6, 7. The plural form hints at the plurality of Persons, the singular verb implies the unity of Godhead. The personal acts attributed to the Son (John i. 3; Ps. xxxiii. 6; Prov. viii. 22-32, xxx. 4; Mal. iii. 1, the Lord the Sender being distinct from the Lord the Sent, who "suddenly comes") and to the Holy Ghost respectively (Gen. i. 2, Ps. civ. 30) prove the distinctness of the Persons. The thrice repeated "LORD" (Num. vi. 25-27) and "Holy" (Isa. vi. 3) imply the same. But reserve was maintained whilst the tendency to polytheism prevailed, and as yet the redeeming and sanctifying work of the Son and the blessed Spirit was unaccomplished; when once these had been manifested the doctrine of the Trinity in Unity was fully revealed in N. T.

The sanctions of the law are temporal rather than spiritual, because a specimen was to be given in Israel of God's present moral government. So long as they obeyed, Providence engaged national prosperity; dependent not on political rules or military spirit, as in worldly nations, but on religious faithfulness. Their sabbatical year, in which they neither tilled nor gathered, is a sample of the continued interposition of a special providence. No legislator without a real call from God would have promulgated a code which leans on the sanction of immediate and temporal Divine interpositions, besides the spiritual sanctions and future retributions.

Gog. 1. 1 Chron. v. 4. 2. G. AND MAGOG. Magog was second son of Japhet, connected with Gomer (the Cimmerians) and Madai (Medes). In Ezek. xxxviii., xxxix., these two appear in the N. country, their weapon the bow, their warriors horsemen and notorious for cruel rapacity; probably the Scythians, the dominant Japhetic race between the Caucasus (*Ghogh* and *Moghef* are names still applied to its heights) and Mesopotamia from 630 to 600 B.C., who invaded Palestine and besieged Ascalon under Psammeticus. G. is the ideal head of Magog the land and people; also prince of Rosh

(Roxolani), Mesech (Moschi), and Tubal (Tibareni); Ezek. xxxviii. 2, "the chief prince," rather "prince of Rosh" (the Scythian Tauri). Hengstenberg supports A. V. The names resemble *Russia* and *Moscor*, but *Slavi* and *Wends* were the ancient name of the Russians. In Rev. xx. 8 G. and Magog are both peoples. The Scythians were expelled 596 B.C., just before Ezekiel wrote, after making their name a terror to Asia. The prophet naturally uses their name taken from familiar history to represent the antichristian confederacy about to assail the Jews in the Holy Land before the millennium; Rev. xx. 7-9, to represent the confederacy headed by Satan, and about to assail the beloved city after the millennium. Antiochus Epiphanes, the O. T. antichrist, the "little horn" of the third world empire, who defiled Jehovah's temple and altar with swine sacrifices and set up Jupiter's altar there, prefigures the "king of fierce countenance" who, "when the transgressors shall come to the full, shall destroy the holy people" (Dan. viii. 10-26); "the king of the N." (comp. Ezek. xxxix. 2), who "shall do according to his will, and exalt and magnify himself above every god, and speak marvellous things against the God of gods, and shall enter also into the glorious land and plant the tabernacles of his palaces between the seas in the glorious holy mountain, and shall come to his end," through Michael's interposition, after a "time of trouble such as never was since there was a nation" (Dan. xi. 21-45, xii. 1; Zech. xiii. 9, xiv. 2, 3). G. represents antichrist the beast; Magog the ten kingdoms leagued under him (Rev. xvi., xvii.). Haughty, blasphemous self confidence is his characteristic (2 Thess. ii.). Sheba, Dedan, Tarshish, mercantile peoples, though not openly joining his invasion of Israel, yet from selfish love of gain, sympathise with it secretly (Ezek. xxxviii. 13, xxxix. 6, "the isles"); they shall therefore share antichrist's doom, the robber shall be robbed in righteous retribution, the spoiler spoiled, and the slayer slain. Where antichrist thought to find an inheritance he shall only find a grave, and that near his prototypes, the fire blasted cities of the Dead Sea. No weapon formed against God's people shall prosper (Isa. liv. 17); not a fragment shall be left to defile the Holy Land.

Golan. A city of Bashan (Deut. iv. 43), allotted out of Manasseh to the Levites; one of the three cities of refuge E. of Jordan (Josh. xx. 8, xxi. 27). Gaulanitis the province was named from it; E. of Galilee, N. of Hieromax separating it from Gadarithis. Jordan, from the sea of Galilee to its source at Dan and Cesarea Philippi, was its western boundary. Now *Jaulan*, bounded on N. by *Jedur* (*Huraa*) and on E. by *Hauran*. It is a well watered, grassy table land, once densely peopled, having numerous towns and villages, of which 11 are now inhabited. The western side, the supporting wall of the plateau, along the sea of Galilee, is steep and rugged. Og or his predecessors united

principalities that were before distinct; after the Babylonish captivity the four provinces of Bashan became distinct; Gaulanitis, Trachonitis, Auranitis, and Batanæa.

Gold. Emblem of purity (Job xxiii. 10), of nobility (Lam. iv. 1). *Zahab*, "yellow gold," as *geld* from *gel*, yellow. *Sagur*, "treasured gold" (1 Kings vi. 20). *Paz*, "native gold" (Job xxviii. 17, S. of Sol. v. 15). *Betzor*, "gold earth," i.e. raw ore (Job xxii. 24). *Kethem*, figuratively (Job xxxvii. 22 marg.) "golden splendour"; but Maurer lit. "gold is to be found in northern regions, but God cannot be found out because of His majesty" (comp. xxviii.). *Charuls*, "dug out gold" (Prov. iii. 10). It was not coined anciently, but is represented on Egyptian tombs as weighed out in the form of rings of fixed weight (Gen. xliii. 21). Simon Maccabeus (1 Macc. xv.) was the first who coined Jewish money. Arabia, Sheba, and Ophir, Uphas, and Parvaim (used for "gold" in Job xxii. 24), were the gold producing coun-



GOLDEN ORNAMENT.

tries. It is no longer found in Arabia. The Asiatics have always possessed more gold in ornaments than in money.

Golgotha. Chald. *Gulgaltha*, Heb. *Gulgoleth*. [See CALVARY, Lat.] Gr. (Luke xxiii. 33) *Cranion*, "a skull"; "Calvary" is from Vulg. The "place" of our Lord's crucifixion and burial, not called in the Gospels a *mount*, as it is now commonly. "In the place where He was crucified was a garden, and in the garden a new sepulchre, . . . hewn in stone wherein never man before was laid" (Luke xxiii. 53, John xix. 41). The stone or rock perhaps suggested the notion of a *hill*. Moreover the derivation of G. (not "a place of skulls," but "of a skull," Matt. xxvii. 33) implies a bald, round, *skull-like mound* or hillock, not a *mount* literally, but spiritually entitled to the name as being that sacred elevation to which our lifted up Lord would draw all hearts (John xii. 32). "Without the gate" (Heb. xiii. 12); "nigh to the city" (John xix. 20); near a thoroughfare where "they that passed by reviled Him" (Matt. xxvii. 39), and where "Simon a Cyrenian who passed by, coming out of the country," was compelled to bear His cross (Mark xv. 21). Ellicott thinks the arguments in favour of its proximity to the present traditional site preponderate; the nearness of the assumed site to that of Herod's palace is important. [But see JERUSALEM.] The explorations of Capt. Warren favour a site N. of Jerusalem.

Goliath. Perhaps a descendant of

the old Rephaim, a remnant of whom, when dispersed by Ammon, took refuge with the Philistines (Deut. ii. 20, 21; 2 Sam. xxi. 22). Heb. *golleth* means an *exile*. Simonis derives it from an Arabic root, "stout." *Gath* is incidentally mentioned in *Samuel* as G.'s city. Now *Moses* records the spies' report (Num. xiii. 32, 33) of Canaan, "there we saw the giants, the sons of Anak, which came of the giants; and we were in our own sight as grasshoppers." Again in *Josh.* xi. 21, 22 it is written, "Joshua cut off the Anakims from the mountains, from Hebron, . . . there was none of the Anakims left in the land of Israel, only in *Gath* and in *Ashdod* there remained." Thus three independent witnesses, *Moses*, *Joshua*, and *Samuel*, in the most undesigned way confirm the fact that G. was a *giant of Gath*. His height, six cubits and a span, would make 9 ft. 2 in. Parisian measure, a height not unparalleled. But LXX and *Josephus* read four cubits and a span. His coat of mail, covering chest, back, and lower parts of the body, was "scale armour," *quasqueseth* (comp. Lev. xi. 9, 10). Keil and Delitzsch for "target of brass" transl. (*kidon*) "a brazen lance." G. needed



SCALE ARMOUR.

no target to cover his back, as this was protected by the coat of mail. [On the scene of battle see ELAH; on the battle, etc., DAVID and ELHANAN.]

Gomer. 1. Japhet's eldest son; father of Ashkenaz, Riphath, and Togarmah (Gen. x. 2, 3). A warlike ally of Magog (Scythia) Gog (Ezek. xxxviii. 6), coming from the N. The Cimmericians warred in northwestern Asia from 670 to 570 B.C. Originally dwelling in what is now southern Russia, the Ukraine (the *Crimea* betrays their name, the Cimmerician Bosphorus); then being dispossessed by the Scythians, they fled across the Caucasus into Armenia and Asia Minor; they warred with Lydia, and burnt the temple of Diana of Ephesus. They are the stock of the Cymry (as the Welsh call themselves; the English gave them the name "Welsh," i.e. foreigners, though originally they occupied the whole of the British isles but were driven back by succeeding invaders to the northwestern extremities, which their two divisions, the Gael of Ireland and Scotland and the Cymry of Wales, occupy), and gave their name to *Cumber-land*. They once occupied the Cimbric Chersonese (*Denmark*). The Galatians were Celts, and so sprung from G. 2. Daughter of Diblaim. G. = completion or ripeness, viz. of consummate wickedness; daughter of *doubled layers of grape-cake* (Hos. i. 3). One completely given up to sensuality. Hosea in vision (not in external act, which would be revolting to purity) takes by God's command G. to wife, though a woman "of whoredoms"; symbolically teaching that out of this world, which whorishly has departed from the Lord, God takes a church to be

sanctified by communion with Himself in Christ, as G. was sanctified by communion with the prophet (1 Cor. vii. 14). The Saviour whites to Himself the unholy, to make it holy. [But see HOSEA.]

Gomorrhah. Traces of the catastrophe recorded in Gen. xix. are visible in the whole region about the Dead, or as Scripture calls it, the SALT SEA [see]. Volcanic agency and earthquake, accompanying the fire shower, may have produced the deep depression of the sea, and so arrested the Jordan's original onward course through the Arabah into the gulf of Akabah. The northern end of the lake is 1300 ft. deep, the southern only 13 ft. below the surface. The southern division or bay of the sea most probably was formed at a late date. It abounds with salt, throws up bitumen, sulphur, and nitre on its shores. This answers to the vale of Siddim, "full of slime pits" (Gen. xiv. 10); and it accords with the destruction of the four cities of the plain by fire and brimstone, and with the turning of Lot's wife into a pillar of salt. Scripture does not say the cities were immersed in the sea, but that they were destroyed by fire from heaven (Deut. xix. 23; Jer. xlix. 18, l. 40; Zeph. ii. 9; 2 Pet. ii. 6; Jude 4-7, "an ensample unto those that after should live ungodly"; Amos iv. 11). So *Josephus*, B. J., iv. 8, § 4. The traditional names of Usdum, and site of Zoar, the hill of salt said to have been Lot's wife, favour the view that the cities lay either in or around the present southern bay. Grove argues for the northern site that Abram and Lot near Bethel could not have seen the southern valleys (Gen. xiii. 10) but could see the northern, and that what they saw was "the Ciccar of the *Jordan*," whereas Jordan flowed into the northern end of the Dead Sea but not into the southern. But Gen. xiii. probably means only that Lot, seeing the Jordan N. of the Dead Sea, and knowing the whole valley N. and S. to be well watered, chose it. Moreover, the catastrophes palpable to sight all round the southern end imply that the Jordan once flowed to the S. of that sea. G. means *submersion*; Arabic *ghamara*, to "overwhelm with water." G. was one of the five cities of the vale of Siddim whose forces were routed by Chedorlaomer, till Abram helped them. Zoar or Bela alone of the five, at Lot's request, escaped destruction by the fire from the Lord.

Jerusalem when corrupted (for "the corruption of the best is the worst of all corruptions") is termed Sodom and her people G. (Isa. i. 9, 10); as the church apostate corrupted is termed "Babylon" (Rev. xvii.). Worse still are they who see Christ's "mighty works" yet "repent not," and who receive not the apostles' teaching (Matt. x. 15, Mark vi. 11). The profound depression of the plain of G., the deepest on the earth, and its stagnant tropical air, answered to its sunken morals. De Sauley thinks that in Usdum and Um Zoghah traces of Sodom exist; and in Ain Feshkha

(Goumran, Arabic) on the N.W. traces of G. Rather in wady Amrah is to be sought a connection with G. Tristram objects to the southern site for Sodom and G. that Chedorlaomer marching from mount Seir to Hasezon Tamar (Engedi) afterwards meets the king of Sodom in the vale of Siddim, which therefore in the order ought to be rather at the northern end of the Dead Sea. Also Moses saw Zoar from mount Nebo (Deut. xxxiv. 3), which he could not had it been at the S.E. of Dead Sea. He thinks that the southern bed of the sea was formerly deeper than now, and that it was raised by deposits brought from the Arabah. Lighting probably kindled the masses of sulphurous bitumen abounding around. Combining with an earthquake, the storm cast showers of ignited bitumen on the cities, so that "the smoke of the country" was "as the smoke of a furnace," as beheld by Abraham. God often uses natural means in His most supernatural interventions.

Gopher wood. Gen. vi. 14. Perhappes cypress, *kupar* resembling gopher; suitable for shipbuilding; abounding in Babylonia and Adiabene, the region which may have been that of Noah's building. It was here Alexander obtained timber for building his fleet.

Goshen. 1. Three Egyptian nomes in the Delta, and extending over part of G., bore a name beginning with *ka* or *ga*, "a bull," viz. Mnevis, worshipped at On, representing Tum the unknown source of all existence. N.E. of Lower Egypt, having the Mediterranean on N., the desert on E., the Delta and the Tanitic branch of the Nile on W. (hence called the field of Zoan or Tanis, Ps. lxxviii. 12, 43), extending S. to the head of the Red Sea and nearly to Memphis. Called also the land of Ramees, in which Israel built (i.e. fortified anew) for Pharaoh Raames and Pitbom as treasure cities (Gen. xlvii. 11, Exod. i. 11). Joseph naturally placed his family on the border land between Egypt and Palestine, the promised land, and at the same time near himself at Tanis or else Memphis the capital of Egypt. G. corresponded to *Wady't-Tumeylat*. The fresh water canal runs through it from the Nile to Ismailia. From El Wady to the head of the gulf of Suez is three days' journey, the distance assigned in Exodus. The answer of Joseph's brethren to Pharaoh (Gen. xli. 28, 34), "thy servants have been herdsmen from our youth," (Joseph so instructing them "that ye may dwell in . . . G., for every shepherd is an abomination to the Egyptians,") proves that G. was regarded by Egyptians as scarcely Egypt proper, though having many Egyptians in it, as is recorded during the ten plagues; also foreigners. [See BERIAH.] The names of some places in G. are Semitic, as Migdol and Baalzepon. Joseph lived under the 12th or 18th dynasty, a native not a shepherd dynasty (as Gen. xli. 34 proves). Pharaoh calls G. "the best of the land" (xlvii. 5-11), viz. for a pastoral people as Israel; for in tillage the

parts of Egypt next the Nile are more fertile than G. In G. Pharaoh implies he kept some of his cattle, over which he proposed to set Israelites as rulers of herdsmen. The separation of Israel from the plagues marks the distinctness of the land. Israel setting out from Ramees in G. in two days reached the edge of the wilderness, and in one day more the Red Sea, i.e. from Ramees (on the old canal from the Tanitic arm of the Nile to lake Timsah) 30 miles direct to the ancient western shore. The LXX. call G. "Gesen of Arabia," and Pliny "the Arabic nome" from its bordering on Arabia. Now *Esh-Shurkiyah*, well intersected by canals; Egypt's best province, yielding the largest revenue. 2. A district in S. Palestine, between Gaza and Gibeon (Josh. x. 41, xi. 16), and a city (xv. 51); between the S. country (the Negeb) and the shephelah (the low hills between the mountain and plain, not as A.V. "the valley") of Judah. Doubtless named in remembrance of Israel's original place of sojourn in Egypt.

Gospels. From *god spel*, "good news." The providential preparations for the gospel attest its Divine origin. (1) The translation at Alexandria of the O. T. into Greek (by the LXX.), rendering the Jewish Scriptures accessible through that then universal language of the refined and polite to the literary of all nations. All possibility of questioning the existence or falsifying the contents of O. T. prophecy was precluded thereby, however much the Jews who rejected Jesus would have wished to alter the prophecies which plainly identified Him as the foretold Messiah. The canon of the O. T. having been completed, and prophecy having ceased before the Sept. translation, they could not deny that the Divine knowledge derivable from it was complete. (2) Greek and oriental philosophy had drawn attention to religious and moral speculations, which at once exposed and undermined paganism, and yet with all its endless labours gave no satisfactory answer to the questionings and cravings of man's spiritual being. (3) The Roman empire had broken down the barriers between E. and W. and united almost the whole world, Asia, Africa, and Europe, in one, and established peace and good order, making possible the rapid transmission of the glad tidings from country to country; comp. Luke ii. 1, Matt. xxii. 21. (4) The universal expectation in the East of a great king to arise in Judaea, probably due to fragments of revelation (as the prophecy of Balaam, Num. xxiv. 17) such as led the wise men of the East to come seeking "the king of the Jews." (5) The settling of the Jews, and the consequent erection of synagogues, throughout all the towns of Asia, Greece, Italy, Africa, and western Europe. Hence by the reading of the law and the prophets in the synagogues everywhere each sabbath proselytes of righteousness were gathered from the Gentiles, such as the eunuch or chamberlain of Candace, queen of

the Ethiopians, a student of Scripture, Cornelius the centurion who "feared God with all his house, and gave much alms to the people, and prayed to God alway." These not being bound under the ceremonial yoke, as the original Jews, formed a connecting link with the Gentiles; and hence at Antioch in Pisidia, when the Jews rejected the preaching of Paul and Barnabas, these proselytes, with the Gentiles, "besought that these words might be preached to them the next sabbath, . . . and on that day came almost the whole city together to hear the word of God" (Acts xiii. 15-44). So at Iconium (xiv. 1), and at Thessalonica (xvii. 1-4). Such were the "devout men, out of every nation under heaven," the collected representatives of the world, to whom Peter preached with such success (ii. 4-11). The 3000 converts of that day and the 5000 of a few days after (iv. 4) would act as missionaries on their return to their several nations. To the Jews first in each synagogue abroad the apostles preached, and gathered many converts from among them; and then to the Gentiles. The Jews' national rejection of Jesus is no valid objection to the gospel, since He foretold it Himself (Matt. xvi. 21, xxvi. 2), and the O. T. prophets did so too (Isa. xlix. 16, 21, lii., liii.; Ps. xxii.); so that, fixing their eyes on the prophecies of Messiah's glory and kingdom which they wrested to mean His setting up a temporal kingdom at Jerusalem and overthrowing the Roman existing dominion, and shutting their eyes to the prophecies of His humiliation, "they know Him not, nor yet the voices of the prophets which are read every sabbath," and yet in spite of themselves, like their types Joseph's brethren (Gen. i. 20), "they have fulfilled them in condemning Him" (Acts xiii. 27, iii. 18). The harmony in Christ of prophecies seemingly so opposite, His temporal and temporary humiliation, and yet His spiritual dominion now and His final visible and everlasting kingdom, furnish conclusive proof of the Divinity of prophecies which no human sagacity could have anticipated or human agency fulfilled. The correspondence of the gospel event to the predictions of the O. T. is thus established by the Jews, unwilling witnesses and therefore beyond suspicion. Graves (Pentateuch, ii. 3, 6) well says, had they universally embraced the gospel at its first publication, the sceptic might allege the prophecies to have been fabricated or altered to fit them to the events; *the contrary is now certain*. This is one great cause why the national conversion of the Jews is delayed "until the fulness of the Gentiles shall come in" (Rom. xi. 35). They continue guardians of the prophetic records till these shall have had their contents examined, and their application ascertained, by every other nation in the world.

Genuineness and inspiration of the four Gospels. The "prophets" in the Christian church who had the spiritual gift of "discerning spirits"

were an effectual check on the introduction of a pseudo inspired writing. Paul appeals to them on the inspiration of his epistles (1 Cor. xiv. 37, xii. 10; comp. 1 John iv. 1). Thus by the twofold inspiration, that of the authors and that of the judges, the canonicity of the four Gospels, as of the other books of N. T., is established. The anonymous fragment of the canon of the N. T. attributed to Caius a presbyter of Rome (published by Muratori, *Antiq. Ital.*, iii. 854, and known as the Muratorian Fragment), recognises the Gospels (Luke and John, the sentences as to Matthew and Mark are obliterated) as inspired, and condemns as uninspired the Shepherd by Hermas, "written very recently in our own times," i.e. in the first part of the second century, the age in which John the last apostle died. Theophilus (*Ad Antol.*, iii. 11), bishop of Antioch A.D. 168, refers to "the evangelists" and "the Holy Scriptures" of the N. T. Clement of Alexandria in the latter part of the second century refers to the collection of Gospels as one whole, "the gospel" (*Quis Dives Salvus?*). The anonymous epistle to Diognetus (§ 11 ed. Hefele) attributed to Justin Martyr refers to "the Gospels and the Apostles" (i.e. the epistles). Ignatius of Antioch, a hearer of St. John (*Ep. ad Philad.*, § 5), calls "the (written) Gospel the flesh of Jesus," and classes it with the O. T. prophets. Tertullian (*Adv. Marc.*, iv. 2), mentioning the four Gospels two as the work of apostles and two as that of apostolic men (A.D. 208); Irenæus (*Adv. Hær.*, ii. 37, iii. 11, § 7), martyred A.D. 202; Origen, speaking of the four Gospels as "the elements of the church's faith"; Eusebius; and not only these orthodox writers but heretics, Marcion and others, appeal to the Gospels as the inspired standard [see CANON]. They were translated into Syriac in the second century, and into Latin and the two Egyptian dialects by the fourth century. We have better evidence for their genuineness than for any other ancient writing. Theophilus arranged the four Gospels so as to form one work (*Jerome, Ep. ad Algas.*, iv. 197). Tatian, who died A.D. 170, formed a Diatessaron or harmony of the four. Barnabas (Paul's companion), Clement of Rome (Phil. iv. 3), and Polycarp quote the Gospels, though not with verbal exactness. Justin Martyr quotes Matthew, Luke, and John largely and exactly. As the heretic gnostics and Marcion arose early in the second century their acceptance of the Gospels proves that these had been promulgated some time before (i.e. in the apostolic age itself), for after the dissensions between the orthodox and heretics had arisen the Gospels would never have been accepted by mutually hostile parties. A distinct line was drawn between the apocryphal and the genuine Gospels. Unbelievers, as Celsus in controversy with Origen, could not deny the genuineness of the four even whilst rejecting their contents. The fathers' large quotations (Origen's especially) prove our Gospels were the same as theirs.

Our Saviour wrote nothing Himself, the alleged letter to Abgarus, king of Edessa, being probably spurious. Had He, like Mahomet, recorded His own miracles and teachings, internal consistency would have been nothing marvellous. Men would have deified the form, whilst failing to discern the inner essence. "If I bear witness of Myself My witness is not true" (*John v. 31*). There would be lost the powerful proof we now have, from the mutual coherency of writings not composed by the Founder of Christianity nor in His lifetime, but by Jews, unlearned mostly, giving independent yet marvellously agreeing accounts of miraculous works, and a spiritual system of doctrine unheard before, themselves willing to lay down their lives for the truths they witnessed to; these writings received and accepted too by numerous congregations, living at the time and in the very places where the miracles alleged in proof of their inspiration were wrought, and producing worldwide effects now for ages. The reality of their inspiration alone can account for all this. The Jews and Gentiles had attained high civilization when Christ came; it is not in such an age that myths spring up and are accepted, but in a people's infancy (*2 Pet. i. 16*).

Mutual relation of the four.—They differ in language and details, so that the later cannot have been mere copyists of their predecessors. Their accordance in *unusual expressions* and in choice of incidents implies at the same time that the later evangelists were acquainted with the Gospels that preceded. The four have by the Holy Spirit's design, if not by that of the writers, a supplementary relation to each other. Each later evangelist has a twofold aim: (1) to confirm by his own independent witness the facts recorded in the preceding Gospel; (2) to give new facts, and to place those already recorded in a new light. The former aim accounts for the agreements, the latter for the variations. In the first three, called the synoptical Gospels, from the main outline being the same and the scene of Christ's ministry mainly Galilee, the first aim is prominent. In the fourth, written long after, all is new except the events of passion week and the feeding of the 5000 (and the storm at sea) recorded to introduce the discourse in Galilean Capernaum (*John vi.*); and the scene is mainly not in Galilee but Judæa. But they hint also at Christ's ministry in Judæa (*Matt. xxiii. 37, Luke xiii. 34*); John too occasionally describes His Galilean ministry (ii., vi., vii., xxi.). Of 96 portions in Matthew and 93 in Mark, 78 are common to both; also of 65 particulars in Mark 54 appear in Matthew in the same relative order. Yet that Mark does not copy Matthew appears from his restoring the true order of events before the Baptist's death, from which Matthew had departed to give prominence to the sermon on the mount and the apostolic commission, and to make less prominent the narrative, which is but one third of the whole. Mark too,

of all four, abounds in the most minute graphic touches as an eyewitness of the scenes, though his Gospel is the shortest. In 42 sections the three synoptists coincide, 12 more are given by Matthew and Mark alone, five by Mark and Luke alone, 14 by Matthew and Luke. Besides, five are peculiar to Matthew, two to Mark, nine to Luke. The verbal coincidences are chiefly in reciting the words of Jesus or of others in connection with Him, seldom in the narrative of the evangelists themselves. In Matthew the proportion is as one to more than two, in Mark one to four, in Luke one to ten (Norton, *Genuineness*, i. 240). Stroud thus tabulates the four, taking 100 as the sum:

	Portions peculiar to each.	Coincidences.	Total.
Mark	7	93	100
Matthew	4	58	100
Luke	59	41	100
John	93	8	100

John's narrative of Mary's anointing of Jesus' feet combines her actions drawn from Luke, the ointment and its value from Mark, and the admonition to Judas from Matthew. His chief aim is to set forth Jesus as the incarnate Word, the everlasting Son of God, a truth which some gnostics preceding Cerinthus even already began to impugn. Yet he omits facts recorded by the synoptists which would have suited his purpose, just because he knew they had sufficiently recorded them already.

That Luke wrote chronologically in his general facts is probable from his phrase "in order" (i. 1; peculiar to him, expressing *succession* viii. 1, "afterward," Gr. "in order," *Acts xviii. 23*). His "Acts" are in chronological order. Notes of time occur in his Gospel (i. 26, 56; iii. 1, 23; vi. 1). Of 44 particulars in Mark and 43 in Luke, (forming the latter's main part ending with ix. 50.) 32 are common to both, and with one exception in the same order; the more remarkable as ten new particulars are inserted in Luke, 12 in Mark; the true succession alone would admit of such insertions without irregularity ensuing. At xviii. 15, the blessing of the children, Luke's narrative rejoins Matthew and Mark. The middle portion relates to the last half year of Jesus' ministry, ix. 51 refers to His last journey to Jerusalem. His mission of the 70 before Him (x.), also xiii. 22, 23, xvii. 11, xxiii. 5 confirm this. His route was through Samaria into Galilee from Ephraim (*Luke ix. 51, John xi. 54*) as the starting point, then along the border between Galilee and Samaria into Perea (*Luke xvii. 11, xiii. 31*), so by Jericho to Bethany and Jerusalem (*Birks' Home Evangel.* and *Greswell*; but see *JESUS CHRIST*).

Mark wrote before Luke, for except 24 verses all his Gospel is in one of the two other synoptists; he never, if he was after Luke, would for the sake of 24 verses of original matter have published a distinct Gospel. His graphic vividness indicates an eyewitness not a compiler. Matthew, the earlier, omits the ascen-

sion as involved in the resurrection. Luke, the later writer, supplies the omission. Matthew, writing for Judæa, dwells on facts less known there, Christ's appearing in Galilee, omitting the ascension as known to most of his readers. Luke, writing for Gentile converts, describes facts less familiar to them which occurred after the resurrection in and about Jerusalem. Matthew selects facts suitable for Jews, the fulfilment of O. T. prophecy in Jesus' descent from Abraham and David and His legal title to Solomon's throne. Luke shows the Gentiles that He was sprung from Adam, the common father of Gentiles and Jews. Matthew is more copious in discourses, the facts being taken for granted as notorious to his readers, the first thing needed being to show the Jews in what relation Christ's teaching stood to the law. Luke is copious in facts less known to the Gentiles and on Christ's later ministry; Matthew having already dwelt more on His earlier ministry. Mark uses "gospel" for Christ's doctrine; a later usage, not in Matthew (see MATTHEW and MARK). Matthew in naming the twelve (x. 3) modestly places himself after Thomas as "Matthew the publican." Mark and Luke place him before Thomas, and omit the humiliating epithet; also they do not join his former profession with the apostolic name Matthew, but hide it under his less known name Levi (Matt. ix. 9, Mark ii. 14, Luke v. 27). This is an undesignated propriety and mark of truth. John by his greater fullness on Jesus' Godhead composed a doctrinal supplement to the synoptists, who dwell more on His ministry as the "Son of man" (though they too declare plainly His Godhead: Matt. xvi. 16, 17; Luke i. 32, etc.). John marks Christ's going up to the feasts at Jerusalem, which they do not. He also supplies the interval, omitted in them, from the temptation to Jesus' second return to Galilee when His public ministry began, after John was cast into prison. He inserts in this interval Jesus' "earlier" return to Galilee (John i. 43) and visit to Jerusalem (ii. 13) and Judæa (iii. 22, 24), before the Baptist's imprisonment. Then at iv. 3, 43 his Gospel coincides with the synoptists at Christ's second visit to Galilee (Matt. iv. 12, Luke iv. 14). In John vii. 1 he alludes to His 18 months' ministry in Galilee, recorded by them and therefore omitted by him, between the visit to Jerusalem at the feast of tabernacles (vii. 2, 10) and the former visit (v. 1), for vi. 4 compared with vii. 1 implies Christ omitted attending the pass-over occurring in that interval lest the Jews should kill Him before the time. John xxi. 1 evidently supplements Matt. xxviii. 16, which it precedes in time. John xxi. 6, 7 supplements Luke v. 6, 8, the corresponding miracle before His resurrection. There are three periods marked in Acts: (1) From the ascension to the rise of the first purely Gentile church at Antioch where the disciples were first called Christians (Acts xi. 26); the first Gospel, Matthew, answers to this first and Jewish period, be-

tween A. D. 30 and A. D. 41. The second period is from the rise of the Gentile church at Antioch to Paul's passing over to Europe in obedience to the vision at Troas; the second Gospel, Mark, answers to this Judæo-Gentile transition period, A. D. 41 or 44—A. D. 50; hence there occur (Mark vii.) adaptations to Gentile converts by explanations of Jewish usages. The third period extends from Paul's first entering Europe down to his reaching Rome; the third Gospel, Luke, answers to this third period, A. D. 50-63, being suited to Greeks not familiar with the geography of Judæa; it must have been written before Acts i. 1 which refers to it (Acts being written probably soon after A. D. 63, the date of the close of Paul's imprisonment with which it abruptly breaks off). Theophilus probably lived at Antioch (Birks' *Hor. Evang.*, 192), and Luke perhaps published his Gospel at the close of his first connection with Paul, whom he joined at Troas A. D. 53, and who seems to have helped him as Peter did Mark. Philippi, where Luke was left behind, was perhaps the centre from which he circulated it among the Greek churches. Comp. 2 Cor. viii. 18, "the brother whose praise is in the Gospel throughout all the churches."

Mark probably wrote whilst having the opportunity of Peter's guidance in Palestine, between his return from Perga and his second journey with Barabas in or for Cæsarea, the second centre of gospel preaching as Jerusalem was the first and Antioch the third, the scene of Cornelius' conversion by Peter, Mark's father in the faith, the head quarters of the Roman forces in Palestine, where Philip the evangelist resided. Latin idioms and Roman energy are characteristic of Mark, whose very name is Roman. Many centurions are honourably noticed in the Gospels and Acts, so that it is likely the gospel made much way among the Romans at Cæsarea. In Col. iv. 10 he is identified with John (Heb.) Mark (Latin) by the addition "sister's son to Barnabas." He was with Peter in Mesopotamian Babylon (A. D. 58) when Peter (1 Pet. v. 13) calls him "Mark (Marcus) my son." Peter, after escaping from Herod's prison, went to the house of John Mark's mother first (Acts xii. 12). Eusebius, from Papias or John Presb., (*H. Eccles.*, iii. 39, v. 8) calls Mark "Peter's interpreter," "handing down in writing what Peter preached." Justin Martyr, *Dial. Tryph.*, 106, quotes Mark's Gospel as "Records (or Memorials, *apomnemonemata*) of Peter." Tertullian (*Marc.*, iv. 5) and Jerome (*Ad Ekdib.*) say, "Peter narrated, Mark wrote." Internal evidence favours this tradition. Mark's Gospel, except a few verses, is limited to the time of Peter's attendance on our Lord. The blessing pronounced on him after his confession of Christ is omitted, whilst the ensuing reproof is retained; his fall is recorded, but not his bitter tears of repentance. For other instances of omitting what tends to Peter's honour comp. Matt. xiv. 29, xvii. 24-27; Mark ix. 30-33,

xiv. 47; John xviii. 10; Luke v. 10, xxiv. 34. The angel's words addressed to Mary Magdalene after Christ's resurrection, "Go, tell His disciples and Peter," are recorded owing to Peter's deep sense of Christ's pardoning grace after his grievous fall; delicacy forbade his recording his own repentance, gratitude can never forget that Jesus' first words of special comfort were sent to him, "tell Peter" specially; for his Saviour has risen even for his justification (Mark xvi. 7). Mark's Gospel, brief, vivid, and abounding in acts rather than discourses, was best suited to the Roman character, with fewer O. T. quotations than Matthew who wrote for the Jews. The tradition of its being written in Rome arose probably from its Roman character; from Cæsarea it would soon pass to Rome through Romans sailing from Cæsarea thither. Mark's shortcoming was that of his spiritual father, Peter, slowness to permit uncircumcised Gentile Christians to the privileges of full fellowship (Acts xiii. 13, xv. 38; comp. x. 14, Gal. ii. 11-14). Mark, from love of ease and home, as well as Jewish prejudice, shrank from carrying the gospel to the heathen of Pamphylia; but by subsequent zeal he so regained Paul's favour that the apostle desired Luke to bring him, saying "he is profitable to me for the ministry" (2 Tim. iv. 11).

Matthew presumes his readers are familiar with Jewish usages and localities, and appeals to their prophets continually. This accords with the earliest period of church history. The closing charge "Go ye, teach all nations," accords with the church's circumstances at its opening the door to Cornelius and Gentile proselytes, A. D. 41. Eusebius' Chronicle in some MSS. gives this date. A writer Gospel was not needed when all the apostles were in Jerusalem; but just when they were going abroad a record such as Matthew's was needed. Isidore and Nicephorus (*H. Eccl.*, ii. 15) fix on 15 years after the ascension as the date.

Thus in the Jewish aspect of Matthew's Gospel, the Roman of Mark's, and the Greek of Luke's, we observe the conflux of the three chief human civilizations, the Hebrew theocracy, the Roman polity, and the Greek literary and artistic refinement; whilst in John's the spiritual verities of the Son of God predominate. The same significant union appears in the Heb., Gr., and Latin inscription on the cross.

Gospel harmonies: spiritual relations. Discrepancies have been alleged in the Gospels. But they are not irreconcilable; granting that the ways of harmonizing proposed are not always the true ways, the very variations disprove collusion. *Reconcilable diversity* is a confirmation of the truth, as alleged by mutually independent witnesses. Entire sameness in all four would make all but the first mere copies. *Contradictions* would prove one or other inaccurate. *Substantial unity*, with circumstantial diversity, partial and reconcilable, is the highest kind of internal

evidence. As in architecture a front and a side view, a ground plan and an elevation, are different, yet harmonize in viewing the connected whole, so the four, though not *fac similes*, have an inner harmony when one first looks to the purpose and the individual spiritual character of each, and then to the mutually connected whole in its fourfold aspect. The variation in the order of the same events as recorded in different Gospels (Matt. viii. 28 comp. Mark v. 1, Luke viii. 26; Matt. viii. 19-22 comp. Luke ix. 57-61) does not imply discrepancy unless it could be shown that all the evangelists designed throughout a chronological record. The *spiritual sequence and connection* is the essential thing in a revelation, and is as true in those Gospel passages which do not observe the chronological order as in those which do; for the same truth is manifold in its spiritual bearings, and is therefore put in various connections, under the Spirit's guidance, for the church's edification. Fuller information as to all the facts of the case would clear away seeming discrepancies. It is enough for the harmonist to show a possible reconciliation (in the absence of fuller knowledge); this is sufficient even to meet *a priori* objections against the accurate truth of details, and such objections have no force against the gospel as a whole. "Substantial truth under circumstantial variety" is the most conclusive testimony, as proving the mutual independence of the witnesses, for had all four been alike their testimony would have been that of but one witness. At the same time all four, being supervised by the Spirit of God, are true in their order of events spiritually, though but one order is true chronologically. Mechanical uniformity is no necessary result of inspiration. The four are not mere *annals* or *biographies*, but spiritual records, "memoirs" adapted to various wants of the Christian life. A diateasarou, or continuous record compiled chronologically out of the four, fails in this, viz. the setting forth of the events under their mutual, manifold, spiritual relations. Christ's life, death and resurrection are represented from four different aspects to complete the view. Each Gospel has its distinctive character; the progression of the four reaches its climax in John, who portrays the Divinity of the Son of God, as the former three portray His humanity. They are not four different Gospels, but one fourfold Gospel from the Holy Ghost, through four intelligent agents, each giving that view of the Lord Jesus which belonged to his own character and circumstances, and those of his immediate readers, and so by Divine providence meeting severally the church's wants in all ages. Seeming discrepancies are a test of faith, whether in spite of difficulties we will, because of the preponderating probabilities, believe all God's word. They are incentives for us more diligently to "search the Scriptures," which contain within themselves their own best vindication and harmony.

The Gospels are fragmentary, complete spiritually but not historically; hence the seeming discrepancies. Those early churches which collected the canon saw the alleged discrepancies, but saw nothing in them incompatible with inspiration and truth; otherwise they would not have transmitted them: as in nature the seeming variations in the orbits of some planets are found, on fuller knowledge, to be in harmony with the general law.

FOURFOLD GOSPEL.—Irenæus (iii. 11), Athanasius (Syn. Scr., p. 55), Jerome (Matt., *proem.*) regarded the four living **CHERUBIM** [see] united in one as representing the fourfold gospel. Both are the chariot of God bearing Him into all lands (Ps. xcix. 1, xix. 4), guided by the Spirit, intertwined with wheels in wheels of coincidences and variations, full of eyes, discerning the thoughts. The four in their spiritual ideal reveal the Saviour under a fourfold aspect. (1.) The lion denotes Christ's kingship, as "lion of the tribe of Judah." Matthew traces His line of succession to the throne from "David the king." The wise men (ii.), according to Balaam's prophecy of the "sceptre to arise out of Israel," sought "the king of the Jews." The climax of the three temptations (iv.) is Satan's offer of the kingdom. The sermon on the mount has the sententious tone of an authoritative king. Seven parables illustrate the true nature of the kingdom, for the Jews for whom Matthew writes looked for Messiah's kingdom. His claim of exemption from tribute, recorded in Matthew alone (xvii. 24), marks Him Son and Heir of the kingdom. Matthew closes with His universal dominion (xxviii. 18-20). (2.) The ox or calf typifies patient toil (1 Cor. ix. 9, 10). Mark's representation of Christ corresponds; homely, earnest, minutely graphic, full of action rather than discourse, suited to the Roman practical character, it abruptly carries us at once into Christ's ministry of unceasing toil (i.). The word variously translated "straightway," "immediately," "forthwith," "anon," "as soon as," "by and by" (*euthês*) occurs 27 times, though in Matthew but eight times, in Luke twice; an illustration of its energetic tone. Minute details are peculiar to his vivid style: "Jesus was with the wild beasts" (i. 18); "Zebedee with the hired servants" (i. 20); Boanerges (iii. 17); Jesus' gestures (iii. 5); His successive acts in curing the deaf (vii. 33, 34); the lingering glory on His countenance, and the people's amazement (ix. 15). It presents the best picture of Jesus' daily outward life. (3.) A man's face denotes human sympathy. Luke's Gospel presents the lowly humanity of the Son of man's conception, birth, and childhood; it traces Him up to Adam, the common father of all men. The parables and miracles peculiar to Luke exhibit Christ's human tenderness; the prodigal son, the good Samaritan, the grateful Samaritan leper, the publican's prayer, Zaccheus, the rais-

ing of the Nain widow's son. (4.) The eagle denotes high soaring heavenliness. John's Gospel, say the fathers, is "the Gospel after the Spirit," as the others are "after the flesh." John supplies details of Andrew, Philip, Nathanael, Thomas, and Judas, unmentioned by the others; also details of time, place, and numbers; also supplemental matter (ii. 19), "destroy this temple," accounting for the charge of the false witnesses unexplained in Matt. xxvi. 61. In the prologue and elsewhere Christ's characteristic aspect is His Divine glory breaking forth the brighter amidst the darkness of the Jews' opposition. Each of the four, whilst recognising the Lord's other aspects, has one aspect prominent; and the four combine in one harmonious whole, joined by a spiritual not a mechanical unity. "Mutual intertexture is characteristic of Scripture. The second and third evangelists warranted the genuineness of each former Gospel with all the authority of the latter, by quoting its words. Thus they became joint vouchers for the genuine Gospels and joint opposers of the spurious. John authenticates the foregoing ones not by adopting but by omitting what they had related, and supplying what they omitted." (Bishop Wordsworth.)

Gourd. 1. Jonah iv. 6-10. So Augustine, LXX., and Syr. explain the Heb. *quiquaion*; so modern Jews and Christians at Mosul (Nineveh). In gardens the arbour is often shaded with leaves of the *bottle gourd*; but the tree-like sudden growth of the *Ricinus*, *Palma Christi*, or *castor oil plant* make it the more likely; so Jerome describes it, "within a few days you see the plant grown into a little tree"; and Celsius identifies it with the Punic and Syriac *el keroa*, or *Ricinus*, and the Heb. is evidently from the Egyptian *kiki*, the same plant. The leaves are large and palmate, like a hand with outspread fingers (whence comes the name, *Palma Christi*), with serrated lobes. Castor oil is made from the seeds. 2. Wild gourds (2 Kings iv. 38-41), *paquoth*. It resembles the vine; and as several of the *Cucurbitaceæ*, melons, pumpkins, etc., from their juiciness, in a hot climate are favourite articles of food, a noxious sort might easily be mistaken for a wholesome kind. The *squirting* or *wild cucumber* (*Ecbalium elaterium*; the fruit opening, from *paquah* "to open," and scattering its seeds when touched) and the *colocynth* (about the size of an orange) are such. The



WILD GOURD.

latter is favoured by the old versions, and its derivation also suits the dry gourds, when crushed, bursting or opening with a crashing noise.

GOZAN. A river (1 Chron. v. 26; 2 Kings xvii. 6. xviii. 11). Thither the captive

Israelites were transported by Shalmaneser and Esarhaddon. Now the *Kasir Oan*, the golden river of Media, which rises in Kurdistan and ultimately falls into the White River, and so into the Caspian Sea. A country also bore the name of the river, *Gausanitis* (Ptolemy, Geog., v. 18); *My-gdonia* is the same name with *M* prefixed. So *Habor* was a region and a river (the *Khabour*, the affluent of the Euphrates). The region is one of great fertility (Layard, Nineveh and Babylon). G. in G. Rawlinson's view was the district on the river *Habor* or *Khabour*.

Grass. Its rapid fading in the heat of Palestine is a frequent image of man's frailty (Pa. ciii. 14, 15, x. 5, 6; Isa. xl. 6, 7). In Jer. i. 11 for "the heifer at grass" (fat and frisky), since the gender of "at grass" (*dasha*, confounded with *dasha* "grass") does not agree with *eglah* "a heifer," transl. "a heifer *threshing* (treading out) *corn*." The strongest were used for threshing, and as the law did not allow their mouth to be muzzled in threshing (Deut. xxv. 4) they waxed *wanton* with superabundant food, an image of Judaea's insolent destroyers.

It is a coincidence undesigned, and therefore a mark of genuineness, that by three evangelists the "grass" is noticed in the miraculous feeding of the 5000; John (vi. 10) saying; "there was *much* grass in the place" (a notable circumstance in Palestine, where grass is neither perennial nor universal; the latter rain and sunshine stimulate its rapid growth, but the scorching summer soon withers it and leaves the hills bare); Mark (vi. 29), with his usual graphic vividness, mentioning "the *green* grass"; Matthew (xiv. 19) simply stating Christ's command to "sit down on the grass." But in the feeding of the 4000 the multitude in both Gospels (Matt. xv. 35, Mark viii. 6) are commanded to "sit down on the *ground*." This delicate distinction disproves the notion that the two miracles are really different versions of the same miracle, as also that of the 12 (small) baskets (*kophinai*) in the miracle of the 5000, and the seven (larger) baskets (*spurides*) in that of the 4000. Comp. Matt. xvi. 9, 10 with xiv. 20, Luke ix. 17; *kophinai* being uniformly applied to the former miracle, *spurides* to the latter (Blunt, Undesigned Coinc.). In Matt. vi. 30 "the lily" is classed with "the grass of the field." "Grass" must here be used for all that grows in the field, wild flowers as well as grasses, *herbage*.

Grasshopper. [See LOCUST.]

Grecians, Greeks, Greece. Called "Javan" Gen. x. 2. The *Ionians* on the W. of Asia Minor, whence perhaps emigrants originally passed to Attica and the Peloponnese. The Ionians of secular history however were a colony from Attica. Being the most eastern of the Greeks they were the first known to the *Asiaties*. Joel (iii. 6) mentions the *Grecians* as the purchasers to whom the Tyrian slave merchants sold the children of Judah (800 B.C.). Ezekiel (xvii. 18) mentions Javan (Greece)

and Tyre as "trading in the persons of men." Daniel (viii. 5, 21, xi. 3) foretold the rise of Alexander the Great, "the great horn between the eyes of the rough goat" which "came from the W. on the face of the whole earth, and touched not the ground (overrunning the earth with incredible swiftness, the 'leopard' vii. 6), and smote the ram" (Medo-Persia). Zechariah (ix. 18) represents Judah and Ephraim as the arrows filling God's bow, "when I have raised up thy son, O Zion, against thy sons, O Greece" (Javan) thus foretelling that the Jewish Maccabees would punish Greece in the person of Antiochus Epiphanes, one of Alexander's successors, in just retribution for her purchasing from Tyre as slaves "the children of Judah and Jerusalem." Isaiah (lxvi. 19) foretells that the Jews who survive His judgments He will send as missionaries to Javan to "declare My glory among the Gentiles."

The most important function Greece performed in the gospel scheme was that it furnished the language adapted by its wide use among the refined of all nations, as also by its marvellous flexibility, capability of forming new theological terms, and power of expressing the most delicate shades of meaning, for conveying to the world the glad tidings of salvation through Christ. Orally it was generally used by the apostles in preaching, being then widely spoken; and it is the sole medium of the N. T. written word. The Gr. of N. T. and of the Grecians or Hellenist Jews was not classical Gr., but Hebrew modes of thought and idiom clothed with Gr. words. The LXX. and the Heb. are a necessary key to this N. T. Hellenistic Gr. The Grecians or Greek speaking Jews were at once Jewish missionaries to the heathen, witnessing everywhere against the prevalent polytheism, and pioneers to prepare unconsciously the way for the gospel missionary. They formed the connecting link between the Hebrew Jews and the Gentiles.

In Acts xx. 2 "Greece" (*Hellas*) means *Greece Proper*, or "Achaia," i.e. southern Greece including the Peloponnese, as opposed to Macedonia on the N.

In N. T. "Greek" (*Hellen*) is distinguished from "Grecian" (Hellenist). "Greek" means either a native of Greece or else a Gentile in general (Rom. x. 12, ii. 9, 10 marg.) "Grecian" is a *foreign Jew*, lit. one who speaks Gr., as contrasted with a *home Jew*, a "Hebrew," dwelling in Palestine, or rather one *speaking the sacred tongue*, Heb., whether dwelling in Palestine or elsewhere. So Paul, though of the Greek city Tarsus, calls himself a "Hebrew" and "of the Hebrews," i.e. having neither parent Gentile (Phil. iii. 5, 2 Cor. xi. 22). The first church at Jerusalem was composed of these two classes, the "Hebrew" and the "Grecian" Jews; whence, when the Grecian widows complained of being "neglected in the daily ministrations" of alms, the seven chosen to rectify matters were all "Grecians," judging from their Gr. names, Stephen, Prochorus, etc.

"Greeks" in the strict sense, whether native Greeks or Gentiles in general, were not admitted to the Christian church until later. Acts xi. 20, "Greeks" is the reading of the Alex. MS. rightly for "Grecians," for the "Grecians" were long before a recognized portion of the church (vi. 1), and some of those "scattered abroad" were among them (for none of the seven "Grecian" demons, except Stephen, was as yet martyred) [see CHRISTIAN]; the *new name* marking the *new epoch* in the church. At first those scattered abroad "preached to the Jews only" (the word is not "Hebrews" but "Jews," including "Grecians"); afterwards some of them preached to heathen "Greeks." Their conversion was a *new thing*, a special "grace of God," tidings of which reaching the Jerusalem church constrained them to send Barnabas as far as Antioch, who "when he had seen the GRACE of God was glad" and enlisted the co-operation of Paul who had been in vision already called to "bear Christ's name unto the *Gentiles*" (ix. 15). "Spake also unto" is the true reading (xi. 20, Alex., Vat., Sin. MSS., Vulg. version). The "also" marks a *further step* than their "preaching unto the Jews (including 'Grecians') only." It was with the Grecians (Hellenists) that Paul came into controversy at his first visit to Jerusalem (Acts ix. 29). Their Grecian or foreign culture and education made them clever disputants; hence their keenness in controverting the new convert who had before sided with them against Stephen; the latter also was once a Grecian (Hellenist) Jew before his conversion to Christianity (vii. 58, vi. 9-14).

Greyhound. Prov. xxx. 31 marg. "girt in the loins," referring to the *slenderness of its body at the loins*, as if tightly girt for grace and swiftness in running, so that it is classed among the "things which go well." The ancient Egyptian paintings represent such close girt hounds used in coursing. Gesenius understands Prov. xxx. 31 "a war horse with ornamental trappings girt on its loins." Maurer, "a wrestler with loins girt for the struggle."

Grove. [See ASHTORETH.] Transl. rather "Asherah" the *image of the goddess*. So 2 Kings xxiii. 6, where it is nonsense "Josiah brought out the *grove* (*Asherah*) from the house of the Lord"; Manasseh had "set this graven image of Asherah in the house" (2 Kings xxi. 7, xxii. 7; comp. Jud. iii. 7). Also a "grove" could not be "set up under every green tree" (2 Kings xvii. 10; 1 Kings xiv. 23, xviii. 19; Exod. xxxiv. 13). In Gen. xxi. 33 it is a different word, "Abraham planted a grove (*eshol*) in Beer-sheba," rather "a tamarisk tree," a hardy evergreen fitted to be a memorial to his posterity that the well was theirs. The *Asherah* was upright, fixed or planted in the ground; of wood, so that it was capable of being "cut down and burned" (Jud. vi. 25, 26; transl. 1 Kings xv. 18). "Maabab had made an idol Asherah" (not "in a grove"). The worship of *Asherah*.

like that of Astarte or Ashtoreth, was associated with Baal worship. Astarte is the personal goddess, *Asherah* her conventional symbol in some one of her attributes. The sacred tree in Assyrian sculptures is similar, a symbol of the goddess of nature. The stone "pillar" (as the Heb. for "image", ought to be transl. Exod. xxxiv. 13) was Baal's symbol; as the wooden pillar or tree was Astarte's (2 Kings xviii. 4). The attempt to combine this with Jehovah worship is the subject of the prohibition Exod. xxxiv. 13.

The Heb. word transl. "plain" (*ston*) signifies a *grove* or *plantation*; that of Mamre (Gen. xiii. 18), of Moreh (xii. 6), of Zaansaim (Jud. iv. 11), of the pillar in Shechem (Jud. ix. 6), of Meonenim (37), of Tabor (1 Sam. x. 3). Groves were associated with worship from ancient times, as the passages just quoted show. Pliny states that trees were the first temples. Their shade, solitude, and solemn stillness suggested this use. The superstitious abuse of them to idolatry and licentious rites caused the Divine prohibition of them for religious purposes; which prohibition Israel disregarded (Jer. xvii. 2, Ezek. xx. 28). Trees were also used for national assemblies (Jud. ix. 6, 37), for burying the dead (Gen. xxv. 8, 1 Sam. xxii. 14). Some trees are specially noted: the tamarisk (*eslial*) under which Saul abode in Gibeah (1 Sam. xxii. 6); the terebinth in Shechem under which Joshua, after writing the law of God, set up (Josh. xxiv. 26) a great stone as a witness; the palm-tree of Deborah (Jud. iv. 5); the terebinth of enochmentments (ix. 37 marg., see MEONENIM); of wanderers (iv. 11, see ZAANAIM); 1 Sam. xv. 2, "a pomegranate tree in Migron" (x. 3). Tree worship, perhaps a distortion of the tradition of the tree of life and the tree of knowledge (Gen. iii.), may be traced in Egypt, Arabia, Syria, Assyria, Persia, India, Thibet, Siam, China, Japan, Ceylon, the Philippine isles. The Druids venerated oak groves (Pliny H. N., xvi. 44; Tacitus Ann., xiv. 30). The negro priests in Africa alone may enter the sacred groves. The Etrurians worshipped a palm-tree.

Guard: *tabbach*. The king's executioner, lit. cook (Gen. xxxvii. 36 marg.; 2 Kings xv. 8; Dan. ii. 14). *Rats* = "the runner" who carried despatches (2 Chron. xxx. 6), and also acted as military guard to the Jewish kings (2 Sam. xv. 1). *Mishmereth* = "watchmen" (Neh. iv. 9, 22). **Gudgodah:** HOR HAGIDGAD [see]. Deut. x. 7.

Guni. 1. Gen. xlv. 24; 1 Chron. vii. 13; Num. xxvi. 48. A patronymic, the plural name implying a family as well as an individual. 2. 1 Chron. v. 15.

Gur, the going up to: i.e., ascent to G. or the lion's whelp, where Ahasiah was killed whilst fleeing from Jehu (2 Kings ix. 27). It was "by Ibleam" (now *Bel'amek*), between Jezreel and "the garden house" (Beth-hag-gan, now *Jertn*). Now *Ker Kud*. The similarity of *g* and *r* in Hebrew led to their frequent interchange.

Gur-Baal. Where Arabians dwell (3 Chron. xxvi. 7). Between Palestine and Arabia.

H

Haahtari. 1 Chron. iv. 6.
Habaiah. Ezra ii. 61, Neh. vii. 68.
Habakkuk. *The cordially embraced one* (favourite of God), or *the cordial embracer*. "A man of heart, hearty toward another, taking him into his arms. This H. does in his prophecy; he comforts and lifts up his people, as one would do with a weeping child, bidding him be quiet, because, please God, it would yet be better with him" (Luther). The psalm (chap. iii.) and title "H. the prophet" favour the opinion that H. was a Levite. The closing words, "to the chief singer on my stringed instruments," imply that H. with his own instruments would accompany the song he wrote under the Spirit; like the Levite seers and singers, Asaph, Heman, and Jeduthun (1 Chron. xxv. 1-5). A lyrical tone pervades his prophecies, so that he most approaches David in his psalms. The opening phrase (i. 1) describes his prophecy as "the burden which," etc., i.e. *the weighty, solemn announcement*. H. "saw" it with the inner eye opened by the Spirit. He probably prophesied in the 12th or 13th year of Josiah (630 or 629 B.C.), for the words "in your days" (i. 5) imply that the prophecy would come to pass in the lifetime of the persons addressed. In Jer. xvi. 9 the same phrase comprises 20 years, in Ezek. xii. 25 six years. Zeph. i. 7 is an imitation of Hab. ii. 20; now Zephaniah (i. 1) lived under Josiah, and prophesied (comp. iii. 5, 15) after the restoration of Jehovah's worship, i.e. after the 18th year of Josiah's reign, about 624 B.C. So H. must have been before this. Jeremiah moreover began prophesying in Josiah's 13th year; now Jeremiah borrows from H. (comp. Hab. ii. 18 with Jer. li. 58); thus it follows that 630 or 629 B.C. is H.'s date of prophesying. (Delitzsch.)

Contents.—H. complains of the moral disorganization around, and cries to Jehovah for help (i. 2-4); Jehovah in reply denounces swift vengeance (i. 5-11) by the Chaldeans. H. complains that the Chaldees are worse than the Jews whom they are to be the instruments of chastising; they deal treacherously, sweep all into their net, and then "they sacrifice unto their net and burn incense unto their drag," i.e. idolise their own might and military skill, instead of giving the glory to God (Deut. viii. 17; Isa. x. 18, xxvii. 24, 25). H. therefore, confident that God is of purer eyes than to behold evil (i. 13), sets himself in an attitude of waiting for the Lord's own solution of this perplexing apparent anomaly (ii. 1); Jehovah deems him accordingly, "write the vision" of God's retributive justice plainly, so "that he may run that readeth it," vis. "run" to tell to all the good news of the foe's doom and Judah's

deliverance, or, as Grotius *runs through it*, i.e. run through the reading without difficulty. The issue must be awaited with patience, for it shall not disappoint; the lifted up soul, as that of the Chaldean foe and the unbelieving apostatizing Jew, is not accounted upright before God and therefore shall perish, but the just shall be accounted just by his faith and so shall live. The Chaldeans' doom is announced on the ground of this eternal principle of God's moral government. The oppressed nations "shall take up a parable," i.e. a *derivative song* (comp. Isa. xiv. 4, Mic. ii. 4), whom H. copies, against their oppressor. It is a symmetrical whole, five stanzas; three of three verses each, the fourth of four, and the last of two verses. Each stanza, except the last, begins with "woe." All have a closing verse introduced with "for," "but," or "because." Each strophe begins with the character of the *sin*, then states the woe, lastly confirms the woe (ii. 2-20). The prayer-song (iii.) is the spiritual echo, resuming the previous parts of the prophecy, for the enlightenment of God's people. Prayer, thanksgiving, and trust, are the spiritual key to unlock the mysteries of God's present government of the earth. The spirit appears tumultuously to waver (whence the title "Shigionoth" from *shagah* to wander) between fear and hope; but faith at the end triumphs joyfully over present trials (17-19). Upon God's past manifestations for His people, at Paran, Teman, and the Red Sea, H. grounds the anticipated deliverance of his people from the foe, through Jehovah's interposition in sublime majesty; so that the believer can always rejoice in the God of his salvation and his strength. The interests of God's righteous character, seemingly compromised in the Chaldees' successful violence, are what H. has most at heart throughout; to solve this problem is his one grand theme. Paul quotes i. 5 in his warning to the unbelieving Jews at Antioch in Pisidia. Thrice he quotes ii. 4 "the just shall live by his faith" (one fundamental truth throughout the Bible, beginning with Abram in Gen. xv. 6); first in Rom. i. 17, where the emphasis rests on "just," God's righteousness and the nature of justification being the prominent thought; secondly in Gal. iii. 11, where the emphasis is on "faith," the instrument of justification being prominent; thirdly in Heb. x. 38, where the emphasis is on "live," the continued life that flows from justification being prominent.

Habasiniah. Head of the Rechabites (Jer. xxxv. 3).

Habergeon. Coat of mail, covering the neck and chest. Exod. xxviii. 32: "as the hole of an habergeon," vis. for the head and neck to go through; the sacerdotal *meil* or robe of the ephod resembling it in form, but of linen. Job xli. 26 marg. "breastplate."



HABERGEON.