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Gaab Johann Friedrich,

a German theologian, was born at Gdppingeme, in Wartemberg, October 10, 1761. In 1792 he became professor extraordinarius, in 1798 professor ordinarius of philosophy at Tubingen; in 1814, librarian of the university; in 1822, general superiatendent, in which office he remained till his death, March 2, 1832. He was a voluminous writer, chiefly in Biblical literature. Among his works are *Observationes ad historiam Judaicam* (Tub. 1787, 8vo): — *Beitrage z. Erklarung des 1, 2, 3 buchen Mosis* (Tub. 1776, 8vo): — *Das Buch Hiob* (Trib. 1809, 8vo): — *Erklarung schwerer Stellen Jeremias* (Tub. 1824, 8vo): — *Handbuch sum philolog. Verstehen der Apocryph. Schriften des A.T.* (1818-19, 5 parts): — *Dogmengeschichte der alt. Griech. Kirche* (Jena, 1790, 8vo): — *Programma de Judaeo Immortali* (Tub; 1815). — Migne, *Biog. Chretienne*, s.v.

Ga'al

(Heb. id. | [Gj] *loathing*; Sept. Γαάλ, Josephus Γαάλης), son of Ebed (^{<00B5>}Judges 9:26 sq.). He went to Shechem with his brothers when the inhabitants became discontented with Abimelech, and so engaged their confidence that they placed him at their head. He does not seem to have been a native of Shechem nor specially interested in the revolution, but rather one of a class of *condottieri*, who at such a period of anarchy would be willing to sell their services to the highest bidder (compare Josephus, *Ant.* 5:7, 3 and 4). At the festival at which the Shechemites offered the first-fruits of their vintage in the temple of Baal, Gaal, by apparently drunken bravadoes, roused the valor of the people, and strove yet more to kindle their wrath against the absent Abimelech. It would seem as if the natives had been in some way intimately connected with, or descended from the original inhabitants; for Gaal endeavored to awaken their attachment to the ancient family of Hamor, the father of Shechem, which ruled the place in the time of Abraham (^{<0034>}Genesis 34:2, 6), and which seems to have been at this time represented by Gaal and his brothers. This appeal to anteIsraelitish traditions (^{<00B5>}Judges 9:28), together with the re-establishment of

idolatry at Shechem, shows that the movement in which he took part was a reactionary one, and proceeded upon the principle of a combination of the aborigines with the idolatrous Israelites against the iconoclastic family of Gideon as represented by Abimelech. Although deprived of Shechem the family appears to have maintained itself in some power in the neighborhood which induced the Shechemites to look to Gaal when they became tired of Abimelech. Whether he succeeded in awakening among them a kind feeling towards the descendants of the ancient masters of the place does not appear; but eventually they went out under his command, and assisted doubtless by his men, to intercept and give battle to Abimelech when he appeared before the town. He, however, fled before Abimelech, and his retreat into Shechem being cut off by Zebuni, the commandant of that place, he went to his home, and we hear of him no more. The account of this attempt is interesting, chiefly from the slight glimpse it affords of the position, at this period, of what had been one of the reigning families of the Eland before its invasion by the Israelites. B.C. 1319.

SEE ABIMELECH.

Ga'ash

(Heb. *id.* $\sqrt{[i]G}$, a shaking or earthquake; Sept. $\Gamma\alpha\alpha\rho \Gamma\acute{\alpha}$), a "bill" (rather mount μr -h) among the mountains of Ephraim, near Timnath-serah, on the north side of which Joshua was buried (^{<1030>}Joshua 24:30; Sept. $\Gamma\alpha\lambda\alpha$; ^{<1031>}Judges 2:9). Hence "the brooks of Gaash," i.e., the valleys or watercourses ($\mu\upsilon\lambda\ \beta\acute{\epsilon}\nu$, wadys, Sept. $\text{Ναχα} \dots \rho \text{Ναχα}$) around the mountain, which were the native place of Hiddai or Hurai, one of David's warriors (^{<1032>}2 Samuel 23:30; ^{<1033>}1 Chronicles 11:32). Eusebius and Jerome merely state that Joshua's tomb was still a remarkable monument near Timnah in their day (*Onomast.* s.v. $\Gamma\alpha\alpha\sigma$, Gaas). *SEE JOSHUA.* If Timnath (q.v.) be the modern Tibnah, then Matthew Gaash is probably the hill full of sepulchral caverns now facing it on the south. *SEE EPHIAIM, MT.*

Ga'ba

a less correct mode of Anglicizing (^{<1034>}Joshua 18:24; ^{<1035>}Ezra 2:26; ^{<1036>}Nehemiah 7:30) the name GEBA *SEE GEBA* (q.v.).

Gaba

(evidently a form of the Heb. **h[בגא]**, i.e., *hill*; **SEE GIBEAH**), a town mentioned by Josephus, and always in connection with Ptolemais: it was destroyed by the insurgent Jews in the time of Florus (*War*, 2:10-3:1, **Γάβα** v.r. **Γάμαλα** and **Γάβαλα**); it adjoined Matthew Carmel, and was called "the city of horsemen" (**πόλις ἰππέων**), because those horsemen that were dismissed by Herod dwelt there (*War*, 3:3, I, **Γαβά** v.r. **Γάμαλα**, **Γάβαλα**, **Γάβλα**, **Γαβλαά**); but it was different from the *Gibea* (**Γαβά**) that lay about 20 stadia from Ptolemais (*Life*, 23), as this was apparently the Gibeah of Benjamin. Reland, who notices several ancient allusions to places of a similar name (*Palest.* page 269), thinks that the town in question was the modern *Haffci*, on the shore near Carmel (q.d. **αργι**), the *Sycaminus* of later writers (see Robinson, *Researches*, 3:194, note), a conclusion in which Schwarz coincides (*Palest.* page 69, note). **SEE GABALA**.

Gab'ael

(**Γαβαήλ** v.r. **Γαμαήλ**; Vulg. *Gabelus*), the name of two persons in the Apocrypha.

1. An ancestor of Tobit (Tobit 1:1). **2.** A poor Jew (Tobit 1:17, Vulg.) of "Rages in Media," to whom Tobias lent (Vulg. *sub chirographo dedit*) ten talents of silver, which Gabael afterwards faithfully restored to Tobias in the time of Tobit's distress (Tobit 1:14; 4:1, 20; 5:6, 9; 10:2). — Smith, s.v. **SEE GABRIAS**.

Gabala

Picture for Gabala

(**Γαβάλα**), a place located by Ptolemy in Phoenicia (Reland, *Palest.* page 458), and the seat of one of the Palestinian bishoprics (*ibid.* page 220). Schwarz (*Palest.* page 170) refers to Josephus' mention of a Galilaean village by this name built by Herod (*Ant.* 15:8, 5, where, however, the text has **Γάβα** v.r. **Γάβαλα** and **Γάμαλα**, evidently the GABA **SEE GABA** [q.v.] of other passages), and to the Talmudical notices of a *Gebul* (**יבול** *border*); finding both in "the village *Jebul*, three Eng. miles N.E. of Beth-Shean," doubtless the ruins by that name marked on Van de Velde's *Map* five miles N. of Beisan. **SEE GAMALA**.

Gabara

(τὰ Γάβαρα), a place several times mentioned by Josephus as one of the principal cities of Galilee (*Life*, § 25, 61; comp. 10), thought by Reland (*Palaest.* page 771) to be also the *Gabarothe* (Γαβαρώθ) of Josephus (*Life*, § 45, 47). and to have sometimes been supplanted by *Gadara* (q.v.) in that historian's text (*War*, 3:7, 1). It was situated twenty stadia from Sogane (Josephus, *Life*, § 51), and was discovered by Schulz in the ruins still called *Kubareh*, in the specified locality (Ritter, *Erdk.* 16:769). They are situated on the northern brow of the table-land looking down upon the plain of Rameh, and consist of the remains of a large ancient building, with four cisterns, still unbroken, adjoining, and hewn stones strewn around over the space of an acre or more (Robinson, *Later Bib. Res.* page 86 sq.).

Gab'atha

(Γαβαθά), one of the eunuchs of king Xerxes, the exposure of whose plots by Mardochaeus led to their execution (*Esth.* 12:1, Apocr.); evidently the BIGTHAN *SEE BIGHAN* (q.v.) of the Heb. text (*Esth.* 2:21).

Gabatha

(Γαβαθά), a village (κώμη) mentioned only by Eusebius and Jerome (*Ononzast.* s.v. Γαβαθών, Gabathon) as lying on the eastern part of the great plain Daroma (Esdraelon), near Diocaesarea; a position corresponding with that of the modern village *Jebata*, north of the Kishon (Ritter, *Erdk.* 16:748), seen but not visited by Robinson (*Researches*, 3:201). Euseb. and Jerome elsewhere (*ib.* s.v. Γαβαάς, Gabaath) mention a place of the same name as being twelve miles from Eleutheropolis, and containing the tomb of the prophet Habakkuk (a statement which Reland, *Palaest.* page 772, reconciles with their location of the same prophet's tomb at Keilah); but this seems to have been the Benjamite Gibeah (q.v.). For the *Gabatha* (Γαβαθά) of Josephus (*Ant.* 13:1, 4; comp. Reland, *Palast.* page 772), see the NADABATHA (Ναδαβάθ) of the Apocrypha (1 Macc. 4:37).

Gab'bai

(Heb. *Gabbay'*, יבגי *tax-gatherer*; Sept. Γηβεί v.r. Γηβέ), a chief of the tribe of Benjamin, who settled in Jerusalem after the captivity (¹⁴¹⁸Nehemiah 11:8). B.C. ante 536.

Gab'batha

(Γαββαθᾶ, in some MSS. Γαβαθᾶ) occurs ^{<B913>}John 19:13, where the evangelist states that Pontius Pilate, alarmed at last in his attempts to save Jesus by the artful insinuation of the Jews, "If thou let this man go thou art not Caesar's friend," went into the praetorium again, and brought Jesus cut to them, and sat down once more upon the βῆμα or tribunal, in a place called λιθόστρωτον, but in the Heb. Gabbatha. The Greek word, signifying literally *stone-paved*, is an adjective, and is generally used as such by the Greek writers; but they also sometimes use it substantively for a stone pavement, when ἕδαφος may be understood. In the Sept. it answers to ἡΡΧῙᾶ ^{<4018>}2 Chronicles 7:3; ^{<7006>}Esther 1:6). Jerome reads, "Sedit pro tribunali in loco qui dicitur Lithostrotos." The Greek word, as well as the Latin, is frequently used to denote a pavement formed of ornamental stones of various colors, commonly called a *tesselated* or *mosaic pavement*. The partiality of the Romans for this kind of pavement is well known. It is stated by Pliny (*Hist. Nat.* 36:64) that, after the time of Sylla, the Romans decorated their houses with such pavements. They also introduced them into the provinces. Suetonius relates (*Caesar*, 46) that Julius Caesar, in his military expeditions, took with him the materials of tessellated pavements, ready prepared, that wherever he encamped they might be laid down in the praetorium (Casaubon, *ad Sueton.* page 38, etc., edition 1605). From these facts it has been inferred by many eminent writers that the τὸπος λιθόστρωτος, or place where Pilate's tribunal was set on this occasion, was covered by a tessellated pavement, which, as a piece of Roman magnificence, was appended to the praetorium at Jerusalem. The emphatic manner in which John speaks of it agrees with this conjecture. It further appears from his narrative that it was outside the praetorium; for Pilate is said to have "come out" to the Jews, who, for ceremonial reasons, did not go into it, on this as well as on other occasions (^{<B183>}John 18:28, 29, 38; 19L4, 13). Besides, the Roman governors, although they tried causes, and conferred with their council (^{<4212>}Acts 25:12) within the praetorium, always pronounced sentence in the open air. May not, then, this tessellated pavement, on which the tribunal was now placed, have been inlaid on some part of the terrace, etc., running along one side of the praetorium, and overlooking the area where the Jews were assembled, or upon a landing-place of the stairs, immediately before the grand entrance?

It has been conjectured that the pavement in question was no other than the one referred to in ^{<447B>}2 Chronicles 7:3, and by Josephus (*War*, 6:1, 8), as in *the outer court of the Temple*; but though it appears that Pilate sometimes sat upon his tribunal in different places, as, for instance, in the open market-place (*War*, 2:9, 3), yet the supposition that he would on this occasion, when the Jews were pressing for a speedy judgment, and when he was overcome with alarm, adjourn the whole assembly, consisting of rulers of every grade, as well as the populace, to any other place, is very unlikely; and the supposition that such place was any part of the Temple is encumbered with additional difficulties. It is suggested by Lightfoot (*Exerc. on John*, ad loc.) that the word is derived from **בִּגְי** *a surface*, in which case Gabbatha would be a mere translation of **λιθόστρωτον**. There was a room in the Temple in which the Sanhedrim sat, and which was called Gazith (**tyzḡ**) because it was paved with smooth and square flags; and Lightfoot conjectures that Pilate may on this occasion have delivered his judgment in that room. But this is not consistent with the practice of John, who in other instances gives the Hebrew name as that properly belonging to the place, not as a mere translation of a Greek one (compare ^{<6197>}John 19:17). Besides, Pilate evidently spoke from the bema — the regular seat of justice — and this, in an important place like Jerusalem, would be in a fixed spot. Nor in any case could the praetorium, a Roman residence with the idolatrous emblems, have been within the Temple. Yet it may be said that the names **Ἰδβα** and **Ἀπολλύων**, which John introduces in a similar way (^{<6011>}Revelation 9:11), are synonymous; and if the word Gabbatha be derived, as is usual, from **Ἠβῆ**; "to be high or elevated," it may refer chiefly to the *terrace*, or uppermost landing of the stairs, etc., which might have been inlaid with a tessellated pavement. Schleusner understands an elevated mosaic pavement, on which the **βῆμα** was placed, before the praetorium. The most natural inference from John's statement is that the word Gabbatha is "Hebrew;" but it has been contended that the writers of the New Testament used this word by way of accommodation to denote the language (*Syriac*, or *Syro-Chaldee*, it is said) which was commonly spoken in Judaea in their time, and that when John says **Ἑβραστὶ**, he *means* in the Syro-Chaldaic; but into the extensive controversy respecting the vernacular language of the Jews at Jerusalem in the time of our Savior, this is not the place to enter. It may suffice for the present purpose to remark that the ancient Syriac *version*, instead of *Gabbatha*, reads *Gepiptha*. See Iken, *De Λιθοστρώτῳ* (Bremme, 1725);

Lightfoot's *Works*. 2:614, 615 (London, 1684); Hamesveld, *Bibl. Geogr.* 2:129; Seelen, *Medit. Exeg.* 1:643. **SEE PAVEMENT.**

Gab'des

(Γαββῆς, Vulg. *Gabea*), a man whose descendants (or rather a place whose natives) returned from the captivity (1 Esdr. 5:20); evidently the GEBA **SEE GEBA** (q.v.) of the Heb. text (^{<8026>}Ezra 2:26).

Gabe

(Γαβέ), a considerable place (πολίχνη, *oppidum*) mentioned by Eusebius and Jerome (*Ononmast.* s.v. Γαβαθών, Gabbathon) as lying 16 R. miles from Csesarea, in the edge of the plain of Esdraelon; thought by Robinson to be the modern *Jeba* (i.e., Gibeah), a large village on the slope of the range of hills N. of Nablus, containing an ancient town (*Researches*, 3:151). It can hardly have been of sufficient importance to be commemorated by the coins found with the inscription "of the Gabinians" (Γαβηνῶν, Reland, *Palest.* page 769).

Gabinus

(Graecized Γαβίνιος), AULUS, of unknown parentage, from a noted but plebeian family of Rome; one of Pompey's generals, who was sent into Judaea against Alexander (q.v.) and Antigonus (q.v.) with proconsular authority, B.C. cir. 64 (Josephus, *Ant.* 14:2, 3, 4). He was profligate in his youth (Cicero, *pro Sext.* 8, 9, etc.), and was made tribune of the people in B.C. 66, praetor in B.C. 61, and consul in B.C. 59; in all which offices he was active in political intrigues and party measures. On arriving in Syria, he made important changes there (Josephus, *Ant.* 14:10; *War*, 1:6). He restored Hyrcanus at Jerusalem, confirmed him in the high-priesthood, and settled governors and judges in the provinces, so that Judaea from a monarchy became an aristocracy. He established courts of justice at Jerusalem, Gadara (or at Dora), Amatha, Jericho, and Sepphoris, that the people, finding judges in all parts of the country, might not be obliged to go far from their habitations. On returning to Rome, Gabinus was prosecuted by the Syrians and exiled, B.C. 54. He was recalled by Julius Caesar, B.C. 49, and fell in the civil war between the triumvirs (Appian, *Illyr.* 12 and 27; *Bell. Civ.* 2:59; Dion Cass. 42:11, 12). Rachenstein has written a monograph entitled *Ueber A. Gabinus* (Aarau, 1826). See Smith, *Diet. of Class. Biog.* s.v.

Gabirol

SEE GEBIROL.

Gabish

SEE PEARL.

Gabler

Georg Andreas, son of Johann Philipp, was born in Altorf in 1786. He was for several years (from 1807) tutor in the family of Schiller at Weimar, became in 1811 teacher of the gymnasium of Ansbach, in 1817 professor, and in 1821 rector of the gymnasium in Bayreuth, in 1824 professor of classical literature at the lyceum in the same city, and, after the death of Hegel, professor of philosophy at the University of Berlin.' He died in 1853 at Teplitz. He wrote *Lehrbuch der philosoph. Propädeutik* (Erlangen, 1827, 1 vol.): — *De vere philosophiae erga religionem Christianam pietate* (trying to establish the harmony between the Christian religion and the Hegelian philosophy, Berlin, 1836); *Beitrage zur richtiger Beurtheilung d. Hegelschen Philosophie* (Berlin, 1843). (A.J.S.)

Gabler Johann Philipp,

a German theologian, was born June 4, 1753, at Frankfort on the Maine. He studied at the gymnasium of his native city for ten years; then at the University of Jena from 1772 to 1778, under Griesbach and Eichhorn, from whom he received his theological and literary bias. In 1785 he was made professor of theology at Altdorf, and in 1804 he was called to Jena as second to Griesbach, whose place he filled after Griesbach's death in 1812. Here he achieved great distinction, both as teacher and writer, and he was five times chosen prorector of the university. In theology he was an extreme Rationalist. He died February 17, 1827. He wrote *Entwurf einer Hermeneutik des N.T.* (Altdorf, 1788): — *Hist.-krit. Einleitung ins N.T.* (Altdorf, 1789). He is known chiefly by his edition of Eichhorn's *Urgeschichte* (Altdorf, 1790-93, 2 volumes), and the appendix he wrote to it (*Versuch fiber d. Mosaische Schopfungsgeschichte*, Altdorf, 1795). From 1791 to 1800 he edited the *Neuestes theologisches Journal* (begun by Ammon, Hiinlein, and Paulus); from 1800 to 1804 the *Journal f. theol. Literatur*; 1805 to 1811, the *Journal f. auserlesene theol. Literatur*. A collection of his essays was published by his sons in 1831 (Ulm, 2 vols.).-

Saintes, *Hist. of Rationalism*, book 1, chapter 11; Herzog, *Real-Encyklop.* 4:632; W. Schroter, *Erwin nerungen an J.P. Gabler* (Jena, 1827).

Ga'brias

(Γαβρίας v.r. Γαβρεί, i.e., **hYrbai**, *hero of Jehovah*), according to the present text of the Sept. the brother of Gabael, to whom Tobit intrusted (παρέθετο) ten talents of silver (Tob. 1:14), though in *another* place (Tob. 4:20, τῷ τοῦ Γαβρία; compare Fritzsche, *Exeg. Handb.* ad loc.) he is described as his father. The readings throughout are very uncertain, and in the versions the names are strangely confused. It is an obvious correction to suppose that Γαβαήλω τῷ ἀδελφῷ τῷ Γαβρία should be read in 1:14, as is in fact suggested by Cod. F.A., Γαβήλω ... τῷ ἀδ. τῷ Γαβρεί. The misunderstanding of τω αδεγφω (comp. Tob. 1:10, 16, etc.) naturally occasioned the omission of the article. The old Latin has *Gabelo fratri meo filio Gabahel*; and so also 4:20.

Ga'briel

(Heb. Gabriel', **I ayrbai** *champion of God*; Sept. and N.T. Γαβριήλ), a word which is not itself distinctive, but merely a description of the angelic offices used as a proper name or title to designate the heavenly messenger who was sent to Daniel to explain the vision of the ram and the he-goat (Daniel 7), and to communicate the prediction of the Seventy Weeks (^{<202>}Daniel 9:21-27). Under the new dispensation he was employed to announce the birth of John the Baptist to his father Zechariah (^{<201>}Luke 1:11), and that of the Messiah to the VirgiuiAlary (^{<203>}Luke 1:26). **SEE ANNUNCIATION**. (It is also added in the Targums as a gloss on some other passages of the O.T.) In the ordinary traditions, Jewish and Christian, Gabriel is spoken of as one of the archangels (q.v.). In Scripture he is set forth only as the representative of the angelic nature, not in its dignity or power of contending against evil, **SEE MICHAEL**, but in its ministration of concert and sympathy to man. His promiumemut character, therefore, is that of a "fellow-servant" of the saints on earth; and there is a corresponding simplicity, and absence of all terror and msstery, in lim communications to men; his own words, "I am Gabriel, that stand in the presence of God" (^{<205>}Luke 1:19), are rather in favor of time notion of his superior dignity. **SEE ANGEL**.

In the Book of Enoch, "the four great archangels, Michael, Raphael, Gabriel, and Uriel," are described as reporting the corrupt state of mankind to the Creator, and receiving their several commissions. To Gabriel he says, "Go, Gabriel, against the giants, the spurious ones, the sons of fornication, and destroy the sons of the watchers from among the sons of men" (*Greek Fragment of the Book of Enach*, preserved by Syncellus in Scaliger's notes as the *Chronicon* of Eusebius, Amstel. 1658, page 404). In the Rabbinical writings Gabriel is represented as standing in front of the divine throne, bear the standard of the tribe of Judah (Buxtorf, *Lex. Talmud.* col. 46). The Rabbins also say that he is the Prince of Fire, and appointed to preside over the ripening of fruit; that he was the only one of the angels who understood Chaldee and Syriac, and taught Joseph the seventy languages spoken at the dispersion of Babel; that he and Michael destroyed the host of Sennacherib, and set fire to the Temple at Jerusalem (Eisenmenger's *Entd. Judenthums*, 2:365, 379, 380, 383). By the Mohammedans Gabriel is regarded with profound veneration. To him, it is affirmed, a copy of the whole Koran was committed, which he imparted in successive portions to Mohammed. He is styled in the Koran the Spirit of Truth and the Holy Spirit. In his hands will be placed the scales in which the actions of men will be weighed at the last day (D'Herbelot, *Bibliothèque Orientale*, s.v. Gebrail).

Gabriel de Chinon

a French Roman Catholic missionary, was born towards the beginning of the 17th century. He became a Capuchin, and was sent as missionary to Persia about 1640. He settled at Ispahans and learned most of the Oriental languages, which enabled him to make a great number of proselytes. The favor he enjoyed at the court of Shah Abbas II excited the envy of the Armenian priests, who caused him great annoyance. Gabriel withdrew about 1660 to Tabriz (Tauris or Tebreez, the capital of the province of Azerbijan, in North Persia), where he founded a convent of Capuchins, and established missions in Kurdistan and at Tiflis. About 1670 he went on a mission to Malabar, where he died (at Tellicherrm) June 27, 1670. He wrote observations on the countries he had resided in, which were afterwards published by Morari, with a life of Gabriel, under the title *Relations nouvelles du Levant, ou traite de la religion, du gouvernement, et des costumes des Perases, des Armeniens et des Gasres* (Lyon, 1671, 12mo). They contain some curious details on Persiaem customs and manners, but the greater part of the work is taken up with details

concerning religious questions, Gabriel's order, and himself. See Niceron, *Memoires pour Servir a l'histoire des hommes illustres*, 27:311; Hoefer, *Nouv. Biog. Generale*, 19:109.

Gabriel Sionita

a learned Maronite, was born at Edden, on Mount Libanus, 1574. He came to Rome when seven years old, and studied at the Maronite College there. He was made professor of Oriental languages at Rome. In 1614 he accompanied the French ambassador (at Rome) to Paris, and was made professor of Arabic at the College de France. In 1620 he became doctor of theology. In 1630 he began to work on Le Jay's Polyglot Bible, for which he furnished the Syriac and Arabic versions. He died at Paris in 1648. Of his writings, we name *Liber Psalmorum ex Arab. in Lat. translatus* (Rome, 1614, 4to): — *Grammatica Arabica Maronitarum in libros v. divisa* (Paris, 1616, 4to). — Hoefer, *Nouv. Biog.* ^{<1910>}Genesis 19:106.

Gabriel, St., Congregation of

the name of two monastic congregations in the Roman Catholic Church. 1. The first Congregation of St. Gabriel was established at Bologna by Cesar Bianchetti, a senator of Bologna, who was born May 8, 1585, and after the death of his wife in 1638, devoted himself with great zeal to giving religious instruction to the youth and the ignorant. In order to obtain aid in his work he established a congregation of lay gentlemen, who, without living in common, pledged themselves to promote the cause of Christian instruction, and assembled on certain days for devotional exercises and for deliberation on their work. Subsequently a second congregation was organized of such laymen as preferred to live in common, and to devote their whole lives to the cause. The latter were called *Convivensti*, the former *Confientsi*. The founder died in 1655. The congregation does not appear to have spread beyond Bologna. Members can be received from the eighteenth to the fiftieth year of age. The novitiate lasts three years, after which the novices may be received into the congregation by a two-thirds vote. They have to wait three years more before they have the right to vote. The officers are elected annually. See Delprat, *Vita del Venerab. Servo di Dio Cesare Bianchetti* (Bologusa, 1704). Helyot, *Dictionnaire des Ordres Religieux*, s.v. 2. Another "Congregation of the Brothers of St. Gabriel" has been established in the present century by abbé Deshayes in France. The object of the congregation is to instruct the children,

especially those of the country, in the Christian doctrine. Abbe Deshayes at first acted in concert with abbe Jean Marie Robert de Lamennais (q.v.), but subsequently they separated, Lamennais organizing the congregation of the "Brothers of the Christian Instruction" (q.v.). The congregation of which Deshayes remained the superior assumed in 1835 the name of "Congregation of Brothers of St. Gabriel," after the patron saint of the founder. Abbé Deshayes died in 1841. In 1858 the congregations had 73 establishments and about 400 members. Every fifth year the congregation elects a superior general, who may be re-elected after the expiration of his term. The head establishment of the congregation is at St. Laurent de Sevre. See Migne, *Dict. des Ordres Relig.* volume 4, s.v.

Gabrielites

SEE ANABAPTISTS.

Gaches Raymond,

a French Protestant divine, was born at Castres towards 1615. In 1649 he was appointed pastor of his native city, where he soon became distinguished as a preacher. In 1654 he was called to Paris to supply the Protestant church of Charenton. He died at Paris in December, 1668. During his sojourn at Castres he contributed to the formation of an academy, which did not last long, but counted among its members many distinguished men. He published a number of separate sermons, sixteen of which have been collected under the title *Seize Sermons sur differents sujets* (Geneva, 1660, 8vo). See Hahag, *La France Protestante*, s.v.; hoefer, *Nouv. Biog. Gener.* 19:120; Vinet, *Hist. de la Predication* (Paris, 1860, 8vo, § 7, pages 286-302).

Gad

(Heb. id. גַּד *fortune*, ^{<Q301>}Genesis 30:11, although another signification is alluded to in Gaen. 49:19 Sept. and N.T. Γάδ), the name of two men, and of the descendants of one of them; also of a heathen deity and of a plant.

SEE BAAL-GAD; SEE MIGDAL-GAD.

1. (Josephus Γάδας.) Jacob's seventh son, the first-born of Zilpah, Leah's maid, and whole-brother to Asher (^{<Q301>}Genesis 30:11-13; 46:16, 18), born autumn B.C. 1915. The following is a copious account of him and his posterity. *SEE JACOB.*

1. As to the name, there are several interpretations:

(a.) The passage in which the bestowal of the name of Gad is preserved — like the others, an exclamation on his birth — is more than usually obscure: "And Leah said, 'In fortune (be-gad, **dgB**), and she called his name Gad" (^{<QEB>}Genesis 30:11). Such is supposed to be the meaning of the old text of the passage (the *Kethib*); so it stood at the time of the Sept., which renders the key word by **ἐν τύχη**, in which it is followed by Jerome in the Vulg. Feliciter. In his Quaest. in Genesim, Jerome has infortuna. Josephus (*Ant.* 1:19, 8) gives it still a different turn-**τυχαῖος**= *fortuitous*. But in the Marginal emendations of the Masoretes (the Keri) the word is given **dg; aB**; "Gad has come." This construction is adopted by the ancient versions of Onkelos, Aquila (**ἡλθεν ἡ ζῶσις**), and Synemachus (**ἡλθεν Γάδ**).

(b.) In the blessing of Jacob, however, we find the name played upon in a different manner: "Gad" is here taken as meaning a piratical band or troop (the term constantly used for which is *gedud'*, **dWdG**), and the, allusion — the turns of which it is impossible adequately to convey in English — would seem to be to the irregular life of predatory warfare which should be pursued by the tribe after their settlement on the borders of the Promised Land. "Gad, a plundering troop (*gedud'*) shall plunder him (*ye-gud-en'nu*), but he will plunder (*ya-gud'*) [at the] heel" (^{<QEB>}Genesis 49:19). Jerome (*De Benedict. Jacobi*) interprets this of the revenge taken by the warriors of the tribe on their return from the conquest of Western Palestine for the incursions of the desert tribes during their absence.

(c.) The force here lent to the name has been by some partially transferred to the narrative of Genesis 30, e.g. time Samaritan version, the Veneto-Greek, and our own A.V. (uniting this with the preceding) — "a troop (of children) cometh." But it must not be overlooked that the word *gedud* by which it is here sought to interpret the gad of ^{<QEB>}Genesis 30:11 — possessed its own special signification of turbulence and fierceness, which makes it hardly applicable to children in the sense of a number or crowd, the image suggested by the A.V. Exactly as the turns of Jacob's language apply to the characteristics of the tribe, it does not appear that there is any connection between his allusions and those in the exclamation of Leah. The key to the latter is probably lost. To suppose that Leah was invoking some ancient divinity, the god Fortune, who is conjectured to be once alluded to — and once only — in the latter part of the book of Isaiah, under the title

of *Gad* (⁻²³⁶¹Isaiah 65:11; A.V. "that troop;" Gesenius, "dem Gluck"), is surely a poor explanation. See below, 3.

2. Of the childhood and life of the individual GAD nothing is preserved. At the time of the descent into Egypt seven sons are ascribed to him, remarkable from the fact that a majority of their meaeuses have plural terminations, as if those of families rather than persons (⁻⁰⁴³⁶Genesis 46:16). The list, with a slight variation, is again given on the occasion of the census in the wilderness of Sinai (⁻⁰²⁶⁵Numbers 26:15-18). *SEE AROD EZBON; SEE OZNI.*

TRIBE OF GAD. — The position of Gad during the march to the Promised Land was on the south side of the tabernacle (⁻⁰²¹⁴Numbers 2:14). The leader of the tribe at the time of the start from Sinai was Eliasaph, son of Renel or Des-el (⁻⁰²¹⁴Numbers 2:14; 10:20). Gad is regularly named in the various enumerations of the tribes through the wanderings—at the dispatching of the spies (⁻⁰³¹⁵Numbers 13:15), the numbering in the plains of Moab (⁻⁰²⁶⁸Numbers 26:3, 15) — but the only inference we can draw is an indication of a commencing alliance with the tribe which was subsequently to be his next neighbor. He has left the more closely-related tribe of Asher to take up his position next to Reuben. These two tribes also preserve a near equality in their numbers, not suffering from the fluctuations which were endured by the others. At the first census Gad had 45,650, and Reuben 46,500; at the last Gad had 40,500, and Reuben 43,330. This alliance was doubtless induced by the similarity of their pursuits. Of all the sons of Jacob, these two tribes alone returned to the land which their forefathers had left five hundred years before with their occupations unchanged. "The trade of thy slaves hath been about cattle from our youth even till now — "we are shepherds, baothe cee and our fathers" (⁻⁰⁴³⁴Genesis 46:34; 47:4) — such was the account which the patriarchs gave of themselves to Pharaoh. The civilization and the persecutions of Egypt had worked a change in the habits of most of the tribes but Reuben and Gad remained faithful to the pastoral pursuits of Abraham, Isaac, and Jacob; and at the halt on the east of Jordan we find them coming forward to Moses with the representation that they "have cattle" — "a great multitude of cattle," and the land where they now are is a "place for cattle." What should they do in the close precincts of the contatry west of Jordan with all their flocks and herds? Wherefore let this land, they pray, be given them for a possession, and let them not be brought over Jordan (⁻⁰³¹⁰Numbers 32:1-5). They did not, however, attempt to evade taking

their proper share of the difficulties of subduing the land of Canaan, and after that task had been effected, and the apportionment amongst the nine and a half tribes completed "at the doorway of the tabernacle of the congregation in Sheil before Jehovah," they were dismissed by Joshua "to their tents," to their "wives, their little ones, and their cattle," which they had left behind them in Gilead. To their tents they went — to the dangers and delights of the free Bedouin life in which they had elected to remain, and in which — a few partial glimpses excepted — the later history allows them to remain hidden from view.

The country allotted to Gad appears, speaking roughly, to have lain chiefly about the center of the land east of Jordan. The south of that district — from the Arnon (wady Mojeb), about half way down the Dead Sea, to Heshbon, nearly due east of Jerusalem — was occupied by Reuben, and at or about Heshbon the possessions of Gad commenced. They embraced half Gilead, as the oldest record specially states (^{<RB12>}Deuteronomy 3:12), or half the land of the children of Ammon (^{<RB25>}Joshua 13:25), probably the mountainous district which is intersected by the torrent Jabbok — if the wady Zurka be the Jabbok — including as its most northern town the ancient sanctuary of Mahanaim. On the east the furthest landmark given is "Aroer, that faces Rabbah," the present Amman (^{<RB25>}Joshua 13:25). The Arabian desert thus appears to have been the eastern boundary. West was the Jordan (^{<RB27>}Joshua 13:27). The northern boundary is somewhat more difficult to define. Gad possessed the whole Jordan valley as far as the Sea of Galilee (13:27), but among the mountains eastward the territory extended no farther north than the river Jabbok. The border seems to have run diagonally from that point across the mountains by Mahanaim to the southern extremity of the Sea of Galilee (^{<RB12>}Joshua 12:1-6; 13:26, 30, 31; ^{<RB12>}Deuteronomy 3:12, 13; see Porter's *Damascus*, 2:252). The territory thus consisted of two comparatively separate and independent parts, (1) the high land on the general level of the country east of Jordan, and (2) the sunk valley of the Jordan itself; the former diminishing at the Jabbok, the latter occupying the whole of the great valley on the east side of the river, and extending up to the very Sea of Cinnereth or Gennesaret itself.

Picture for Gad 1

Of the structure and character of the land which thus belonged to the tribe — "the land of Gad and Gilead" — we have only vague information. From the western part of Palestine its aspect is that of a wall of purple mountain,

with a singularly horizontal outline; here and there the surface is seamed by the ravines, through which the torrents find their way to the Jordan, but this does not much affect the vertical walllike look of the range. But on a nearer approach in the Jordan valley, the horizontal outline becomes broken and when the summits are attained a new scene is said to burst on the view. "A wide table-land appears, tossed about in wild confusion of undulating downs, clothed with rich grass throughout; in the southern parts trees are thinly scattered here and there, aged trees covered with lichen, as if the relics of a primeval forest long since cleared away; the northern parts still abound in magnificent woods of sycamore, beech, terebinth, ilex, and enormous figtrees. These downs are broken by three deep defiles, through which the three rivers of the Yarmuk, the Jabbok, and the Arnon fall into the valley of the Jordan and the Dead Sea. On the east they melt away into the vast red plain, which by a gradual descent joins the level of the plain of the Hauran, and of the Assyrian desert" (Stanley, *Palestine*, page 320). It is a very picturesque country-not the "flat, open downs of smooth and even turf" of the country round Heshbon (Irby, page 142), the sheep-walks of Reuben and of the Moabites, but "most beautifully varied with hanging woods, mostly of the vallon oak, laurestinus, cedar, arbutus, arbutus andrachne, etc. At times the country had all the appearance of a noble park" (*ib.* page 147), "graceful hills, rich vales, luxuriant herbage" (Porter, *Handb.* page 310). *SEE GILEAD.*

Such was the territory allotted to the Gadites; but there is no doubt that they soon extended themselves beyond these limits. The official records of the reign of Jotham of Judah (^{<1351>}1 Chronicles 5:11, 16) show them to have been at that time established over the whole of Gilead, and in possession of Bashan as far as Salcah the modern Sulkhad, a town at the eastern extremity of the noble plain of the Hauramn and very far both to the north and the east of the border given them originally, while the Manassites were pushed still further northwards to Mount Hermon (^{<1352>}1 Chronicles 5:23). They soon became identified with Gilead, that name so memorable in the earliest history of the nation; and in many of the earlier records it supersedes the name of Gad, as we have already remarked it did that of Bashan. In the song of Deborah, "Gilead" is said to have "abode beyond Jordan" (^{<1057>}Judges 5:17). Jephthah appears to have been a Gadite, a native of Mizpeh (^{<10134>}Judges 11:34; compare 31, and ^{<1633>}Joshua 13:26), and yet he is always designated "the Gileadite;" and so also with Barzillai of Mahanaim (^{<1072>}2 Samuel 17:27; ^{<13151>}Ezra 2:61; comp. ^{<1633>}Joshua 13:26).

The following is a list of all the Biblical localities in this tribe, with their probable identifications:

Picture for Gad 2

The character of the tribe is throughout strongly marked — fierce and warlike — "strong men of might, men of war for the battle, that could handle shield and buckler, their faces the faces of lions; and like roes upon the mountains for swiftness." Such is the graphic description given of those eleven heroes of Gad — "the least of them more than equal to a hundred, and the greatest to a thousand" — who joined their fortunes to David at the time of his greatest discredit and embarrassment (^{<3128>}1 Chronicles 12:8), undeterred by the natural difficulties of "floods and field" which stood in their way. Surrounded as they were by Ammonites, Midianites, Hagarites, "Children of the East," and all the other countless tribes, animated by a common hostility to the strangers whose coming had dispossessed them of their fairest districts, the warlike propensities of the tribe must have had many opportunities of exercise. One of its greatest engagements is related in ^{<3159>}1 Chronicles 5:19-22. Here their opponents were the wandering Ishmaelitish tribes of Jetur, Nephish, and Nodab (comp. ^{<0255>}Genesis 25:15), nomad people, possessed of an enormous wealth in camels, sheep, and asses, to this day the characteristic possessions of their Bedouin successors. This immense booty came into the hands of the conquerors, who seem to have entered with it on the former mode of life of their victims: probably pushed their way further into the Eastern wilderness in the "steads" of these Hagarites. Another of these encounters is contained in the history of Jephthah, but this latter story develops elements of a different nature and a higher order than the mere fierceness necessary to repel the attacks of the plunderers of the desert. In the behavior of Jephthah throughout that affecting history there are traces of a spirit which we may almost call chivaleresque; the high tone taken with the elders of Gilead, the noble but fruitless expostulation with the king of Ammon before the attack, the hasty vow, the overwhelming grief, and yet the persistent devotion of purpose, survive in all these there are marks of a great nobility of disposition, which must have been more or less characteristic of the Gadites in general. If to this we add the loyalty, the generosity, and the delicacy of Barzillai (^{<3082>}2 Samuel 19:32-39), we obtain a very high idea of the tribe at whose head were such men as these. Nor must we, while enumerating the worthies of Gad, forget that in all

probability Elijah the Tishebite, "who was of the inhabitants of Gilead," was one of them.

But, while exhibiting these high personal qualities, Gad appears to have been wanting in the powers necessary to enable him to take any active or leading part in the confederacy of the nation. The warriors, who rendered such assistance to David, might, when Ishbosheth set up his court at Mahanaim as king of Israel, have done much towards affirming his rights. Had Abner made choice of Shechem or Shiloh instead of Mahanaim — the quick, explosive Ephraim instead of the unready Gad — who can doubt that the troubles of David's reign would have been immensely increased, perhaps the establishment of the northern kingdoms antedated by nearly a century? David's presence at the same city during his flight from Absahelm produced no effect on the tribe, and they are not mentioned as having taken any part in the quarrels between Ephraim and Judah.

Cut off as Gad was by position and circumstances from its brethren on the west of Jordan, it still retained some connection with them. We may infer that it was considered as belonging to the northern kingdom. "Know ye not," says Ahab in Samaria, "know ye not that Raroth in Gilead is ours, and we be still, and take it not out of the band of the king of Syria?" (1 Kings 22:3). The territory of Gad was the battlefield as which the long and fierce struggles of Syria and Israel were fought out, and, as an agricultural pastoral country, it must have suffered severely in consequence (^{<1218>}2 Kings 20:33).

Gad was carried into captivity by Tiglath Pileser (^{<1356>}1 Chronicles 5:26), and in the time of Jeremiah the cities of the tribe seem to have been inhabited by the Ammonites. "Hath Israel no sons? hath he no heir? why doth Malcham (i.e. Moloch) inherit Gad, and his people dwell in his cities?" (49:1). See Relamed, *Palaest.* page 162 sq.; Burckhardt, *Trav. in Syria*, page 345 sq.

2. (Josephus **Γάδος**, *Anmt.* 7:13, 4.) "The seer" **hzi bi** or "the king's seer," i.e., David's — such appears to have been his official title (^{<1329>}1 Chronicles 29:29; ^{<1425>}2 Chronicles 29:25; 2 Same. 24:11; ^{<1209>}1 Chronicles 21:9) was a "prophet" (**ayba**), who appears to have joined David when in "the hold," and at whose advice he quitted it for the forest of Hareth (^{<9215>}1 Samuel 22:55), B.C. 1061. Whether he remained with David during his wanderings is not to be ascertained: we do not again encounter him till late in the life of

the king, when he reappears in connection with the punishment inflicted for the numbering of the people (^{<1041>}2 Samuel 24:11-19; ^{<1320>}1 Chronicles 21:9-19), B.C. cir. 1016. But he was evidently attached to the royal establishment at Jerusalem, for he wrote a book (*SEE CHRONICLES, BOOK OF*) of the Acts of David (^{<1329>}1 Chronicles 29:29), and also assisted in settling the arrangements for the musical service of the "house of God," by which his name was handed down to times long after his own (^{<1425>}2 Chronicles 29:25). In the abruptness of his introduction Gad has been compared with Elijah (Jerome, *Qu. Hebr.* on ^{<1925>}1 Samuel 22:5), with whom he may have been of the same tribe, if his name can be taken as denoting his parentage, but this is unsupported by any evidence. Nor is there any apparent ground for Ewald's suggestion (*Gesch.* 3:116) that he was of the school of Samuel. If this could be made out it would afford a natural reason for his joining David. *SEE DAVID.*

3. The name GAD (with the art. *dġhi* Sept. *δαίμόνιον* v.r. *δαίμιον*, or, according to the reading of Jerome and of some MSS., *τύχη*) is mentioned in ^{<251>}Isaiah 65:11 (A.V. "troop"). The word, by a combination with the Arabic, may be legitimately taken to denote fortune (see Pococke, *Spec. Hist. Arab.* page 140). So Gesenius, Hitzig, and Ewald have taken Gad in their respective versions of Isaiah, rendering the clause, "who spread a table to fortune." This view, which is the general one, makes fortune in this passage to be an object of idolatrous worship. There is great disagreement, however, as to the power of nature which this name was intended to denote, and, from the scanty data, there is little else than mere opinion on the subject. The majority, among whom are some of the chief rabbinical commentators (see Buxtorf, *Lex. Talm.* col. 1034), as well as Gesenius, Munter, and Ewald, consider Gad to be the form under which the planet *Jupiter* was worshipped as the greater star of good fortune (see especially Gesenius, *Comm. uber Jesaia*, ad loc.). Others, among whom is Vitringa, suppose Gad to have represented the Sun, while Huetius regards it as a representative of the moon, and Movers, the latest writer of any eminence on Syro-Arabian idolatry, takes it to have been the planet *Venus* (*Die Phinicier*, 1:650). *SEE BEL.* On the other hand, if *Gad* be derived from *ddġ*; in the sense of *to press, to crowd*, it may mean *a troop, a heap* (to which sense there is an allusion in ^{<1449>}Genesis 49:19); and Hoheisel, as cited in Rosenmuller's *Scholia*, ad loc., as well as Deyling, in his *Observat. Miscell.* page 673, have each attempted a mode by which the passage might be explained if *Gad* and *Meni* were taken in the sense of *troop* and

number (see further Dav. Mill's diss. ad.loc. in his *Diss. Selecte*, pages 81-132). *SEE MENI*.

Some have supposed that a trace of the Syrian worship of Gad is to be found in the exclamation of Leah, when Zilpah bare a son (^{<0E301>}Genesis 30:11), *dGB*; *ba-gad*, or, as the *Keri* has it, *rg; aB*; "Gad, or good fortune cometh." The Targum of Pseudo-Jonathan and the Jerusalem Targum both give "a lucky planet cometh," but it is most probable that this is an interpretation which grew out of the astrological beliefs of a later time, and we can infer nothing from it with respect to the idolatry of the inhabitants of Padan Aram in the age of Jacob. That this later belief in a deity Fortune existed, there are many things to prove. Buxtorf (*Lex. Talm.* s.v.) says that anciently it was a custom for each man to have in his house a splendid couch, which was not used, but was set apart for "the prince of the house," that is, for the star or constellation Fortune, to render it more propitious. This couch was called the couch of Gada, or good-luck (Talm. Babl. *Sanhed. f. 20 a*; *Nedarim*, f. 56 a). Again, in *Bereshith Rabba*, § 65, the words *ybaemllqy*; in ^{<0E731>}Genesis 27:31, are explained as an invocation to Gada or Fortune. Rabbi Moses the Priest, quoted by Aben-Ezra (on ^{<0E301>}Genesis 30:11), says "that *dgl* (^{<2F511>}Isaiah 65:11) signifies the star of luck, which points to everything that is good, for thus is the language of Kedar (Arabic); but he says that *dg ab* (^{<0E301>}Genesis 30:11) is not used in the same sense." Illustrations of the ancient custom of placing a banqueting table in honor of idols will be found in the table spread for the sun among the Ethiopians (Herod. 3:17, 18), and in the feast made by the Babylonians for their god Bel, which is described in the apocryphal history of Bel and the Dragon (comp. also Herod. 1:181, etc.). The table in the temple of Belus is described by Diodorus Siculus (2:9) as being of beaten gold, 40 feet long, 15 wide, and weighing 500 talents. On it were placed two drinking-cups (*καρχήσια*) weighing 30 talents, two censers of 300 talents each, and three golden goblets, that of Jupiter or Bel weighing 1200 Babylonian talents. The couch and table of the god in the temple of Zeus Tryphilius at Patara, in the island of Panchea, are mentioned by Diodorus (5:46; comp. also Virgil, *AEn.* 2:763). In addition to the opinions which have been referred to above, may be quoted that of Stephen le *Moyne* (*Var. Sacror.* page 363), who says that Gad is the goat of Mendes, worshipped by the Egyptians as an embellem of the sun; and of Le Clerc (*Comm. in Isa.*) and Lakemacher (*Obs.* ^{<30418>}*Philippians* 4:18, etc.), who identify Gad with Hecate. Macrobius (*Sat.* 1:19) tells us that in the later

Egyptian mythology **Τύχη** was worshipped as one of the four deities who presided over birth, and was represented by the moon. This will perhaps throw some light upon the rendering of the Sept. as given by Jerome.

Traces of the worship of Gad remain in the proper names Baal Gad and Giddeneme (Plaut. *Poen.* 5:3), the latter of which Gesenius' (*Mon. Phan.* page 407) renders **hm[n rg]**, "favoring fortune" (comp. Wirth, *De Gad et Meni Judaeorum hodieanorum diis*, Altorf, 1725). **SEE BAAL.**

4. For the plant *gad*, **SEE CORIANDER.** Gadara (**τὰ Γάδαρα** in Josephus, prob. from **gcdg**, a wall **SEE GEDERAH**; only in N.T. in the Gentile **Γαδαρηνός**), a strong city (Josephus, *Ant.* 13:13, 3), situated near the river Hieromax (Pliny, *H.N.* 5:16), east of the Sea of Galilee, over against Scythopolis anti Tiberias (Eusebius, *Onomasticon*, s.v.), and 16 Roman miles distant from each of those places (*Itin. Anton.* ed. Wess. pages 196, 198; *Tab. Peut.*), or 60 stadia from the latter (Joseph. *Life*, § 65). It stood on the top of a hill, at the foot of which, upon the banks of the Hieromax, three miles distant, were warm springs and baths called Amatha (*Onom.* s.v. Aetham and Gadara; *Itin. Ant. Martyr.*). Josephus calls it the *capital* of Peraea (*War*, 4:3), and Polybius says it was one of the most strongly fortified cities in the country (5:71, 3). A large district was attached to it, called by Josephus *Gadaritis* (**Γαδαρῆτις**, *War*, 3:10, 10); Strabo also informs us that the warm healing springs were "in the territory of Gadara" (**ἐν τῇ Γαδαρίδι**, *Geog.* 16 They were termed Thermae Heliae, and were reckoned inferior only to those of Baite (Easel). *Onomast.*). According to Epiphanius (*adv. Heares.* 1:131), a yearly festival was held at these baths (Reland, page 775). The caverns in the rocks are also mentioned by Epiphanius (*l.c.*) in terms which seem to show that they were in his day used for dwellings as well as for tombs. Gadara itself is not mentioned in the Bible, but it is evidently identical with the "country of the Gadarenes" (**χώρα** or **περίχωρος τῶν Γαδαρηνῶν**, ~~MARK~~ *Mark* 5:1; ~~LUKE~~ *Luke* 8:26, 37).

Gadara seems to have been founded and chiefly inhabited by Gentiles, for Josephus says of it, in conjunction with Gaza and Hippos, "they were Grecian cities" (*Ant.* 17:11, 4). The first historical notice of Gadara is its capture, along with Pella and other cities, by Antiochus the Great, in the year B.C. 218 (Joseph. *Ant.* 12:3, 3). About twenty years afterwards it was taken from the Syrians by Alex. Jannaus, after a siege of ten months (*Ant.* 13:13, 3; *War*, 1:4, 2). The Jews retained possession of it for some time; but the place having been destroyed during their civil wars, it was rebuilt

by Pompey to gratify his freedman Demetrius, who was a Gadarene (*War*, 1:7, 7). When Gabinius, the proconsul of Syria, changed the government of Judaea by dividing the country into five districts, and placing each under the authority of a council, Gadara was made the capital of one of these districts (*War*, 1:8, 5). The territory of Gadara, with the adjoining one of Hippos, was added by Augustus to the kingdom of Herod the Great (*Ant.* 15:7, 3); from which, on the death of the latter, it was, sundered, and joined to the province of Syria (Joseph. *War*, 2:6, 3). According to the present text of the Jewish historian, Gadara was captured by Vespasian on the first outbreak of the war with the Jews, all its inhabitants massacred, and the town itself, with the surrounding villages, reduced to ashes (Joseph. *War*, 3:7, 1); but there is good reason to believe (see Robinson, *Later Bib. Res.* p. 87, note) that the place there referred to is GABARA **SEE GABARA** (q.v.). However that may have been, Gadara was at this time one of the most important cities east of the Jordan (Joseph. *War*, 4:8, 3). Stephen of Byzantium (page 254) reckoned it a part of Coele-Syria, and Pliny (*Hist. Nat.* 5:16) a part of the Decapolis (comp. William of Tyre, 17:13). At a later period it was the seat of an episcopal see in Palaestina Secunda, whose bishops are named in the councils of Nice and Ephesus (Reland, *Palaest.* pages 176, 215, 223, 226). It is also mentioned in the Talmud (Reland, page 775; Ritter, *Erdk.* 17:318). For coins, see Eckhel (*Doctr. Num.* 3:348). It fell to ruins soon after the Mohammedan conquest, and has now been; deserted for centuries, with the exception of a few families of shepherds, who occasionally find a home in its rock-hewn tombs.

Most modern authorities (Raumlér, in his *Palastina*, Burckhardt, Seetzen) find Gadara in the present village of *Um-keis*. Buckingham, however, identifies this with Gamala (*Trav. in Palest.* 2:252 sq.); though it may be added that his facts, if not his reasonings, lead to a conclusion in favor of the general opinion. On a partially isolated hill at the north-western extremity of the mountains of Gilead, about sixteen miles from Tiberias, lie the extensive and remarkable ruins of *Um-Keis*. Three miles northward, at the foot of the hill, is the deep bed of the Sheriat el Mandhfir, the ancient Hieromax; and here are still the warm springs of Amatha (see Irby and Mangles, page 298; Lindsay, 2:97, 98). On the west is the Jordan valley; and on the south is wady el 'Arab, running parallel to the Mandhur. *Um-Keis* occupies the crest of the ridge between the two latter wadys; and as this crest declines in elevation towards the east as well as the west, the

situation is strong and commanding. The city formed nearly a square. The upper part of it stood on a level spot, and appears to have been walled all round, the activities of the hill being on all sides exceedingly steep. The eastern gate of entrance has its portals still remaining. The prevalent orders of architecture are the Ionic and the Corinthian. The whole space occupied by the ruins is about two miles in circumference, and there are traces of fortifications all round, though now almost completely prostrate. These ruins bear testimony to the splendor of ancient Gadara. On the northern side of the hill is a theatre, and not far from it are the remains of one of the city gates. At the latter a street commences — the *via recta* of Gadara — which ran through the city in a straight line, having a colonnade on each side. The columns are all prostrate. On the west side of the hill is another larger theatre in better preservation. The principal part of the city lay to the west of these two theatres, on a level piece of ground. Now not a house, not a column, not a wall remains standing; yet the old pavement of the main street is nearly perfect, and here and there the traces of the chariot-wheels are visible on the stones, reminding one of the thoroughfares of Pompeii. Buckingham speaks of several grottoes, which formed the necropolis of the city, on the eastern brow of the hill. The first two examined by him were plain chambers hewn down so as to present a perpendicular front. The third tomb had a stone door, as perfect as on the day of its being first hung. The last was an excavated chamber, seven feet in height, twelve paces long, and ten broad; within it was a smaller room. Other tombs were discovered by Buckingham as he ascended the hill. He entered one in which were ten sepulchres, ranged along the inner wall of the chamber in a line, being pierced inward for their greatest length, and divided by a thin partition left in the rock, in each of which was cut a small niche for a lamp. Still more tombs were found, some containing sarcophagi, some without them; all, however, displaying more or less of architectural ornament. One of the ancient tombs was, when our traveler saw it, used as a carpenter's shop, the occupier of it being employed in constructing a rude plow. A perfect sarcophagus remained within, which was used by the family as a provision-chest. See Burckhardt, *Syria*. Page 270 sq.; Porter, in *Journal of Sac. Lit.* 6:281 sq.; Hackett, *Illustr. of Script.* page 190; Traill's *Josephus*, 1:145.

Gadara derives its greatest interest from having been the scene of our Lord's miracle in healing the daemioniacs (~~408B~~ Matthew 8:28-34; ~~408D~~ Mark 5:1-21; ~~408E~~ Luke 8:26-40). "They ware no clothes, neither abode in any

house, but in the tombs." Christ came across the lake from Capernaum, and landed at the southeastern corner, where the steep, lofty bank of the eastern plateau breaks down into the plain of the Jordan. The daemioniacs met him a short distance from the shore; on the side of the adjoining declivity the "great herd of swine" were feeding; when the daemons went among them the whole herd rushed down that "steep place" into the lake and perished; the keepers ran up to the city and told the news, and the excited population came down in haste, and "besought Jesus that he would depart out of their coasts." The whole circumstances of the narrative are thus strikingly illustrated by the features of the country. Another thing is worthy of notice. The most interesting remains of Gadara are its *tombs*, which dot the cliffs for a considerable distance round the city, chiefly on the north-east declivity, but many beautifully-sculptured sarcophagi are scattered over the surrounding heights. They are excavated in the limestone rock, and consist of chambers of various dimensions, some more than 20 feet square, with recesses in the sides for bodies. The doors are slabs of stone, a few being ornamented with panels; some of them still remain in their places (Porter, *Damascus*, 2:54). The present inhabitants of Um-Keis are all troglodytes, "dwelling in tombs," like the poor maniacs of old, and occasionally they are almost as dangerous to the unprotected traveler. — In the above account, in the Gospel of Matthew (8:28), we have the word *Gergesenes* (Γεργεσηνῶν, instead of Γαδαρηνῶν), which seems to be the same as the Hebrew גַּרְגַּשִׁי (Sept. Γεργεσαῖος) in ^{<0152>}Genesis 15:21, and ^{<0100>}Deuteronomy 7:1, the name of an old Canaanitish tribe **SEE GIRGASHITES**, which Jerome (*in Comm. ad Genesis 15*) locates on the shore of the Sea of Tiberias. Origen also says (*Opp.* 4:140) that a city called *Gergesa* anciently stood on the eastern side of the lake. Even were this true, still the other Gospels would be strictly accurate. Gadara was a large city, and its district would include Gergesa. But it must be remembered that the most ancient MSS. give the word Γεραρηνῶν, while others have Γαδαρηνῶν — the former reading is adopted by Griesbach and Lachmann, while Scholz prefers the latter; and either one or other of these seems preferable to Γεργεσηνῶν. **SEE GERASA**.

Gadarene (Γαδαρηνός), an inhabitant of GADARA **SEE GADARA** (q.v.), occurring only in the account of the daemioniacs cured by Christ (^{<0100>}Mark 5:1; ^{<0100>}Luke 8:26, 37), and perhaps to be read in the third Evangelist (^{<0100>}Matthew 8:28) instead of GERGESENE **SEE GERGESENE** (q.v.).

Gaddah

SEE HAZAR-GADDAH.

Gad'di

(Heb. *Gaddi'*, **גַּדַּי**, *fortunate*; Sept. **Γαδδί**), son of Susi, of the tribe of Manasseh, sent by Moses as the representative of that tribe among the twelve "spies," on their exploring tour through Canaan (^{<0431>}Numbers 13:11), B.C. 1657.

Gad'diel

(Heb. *Gaddil'*, **גַּדַּיִל**, *fortune* [i.e., *sent*] *of God*; Sept. **Γαδδιήλ** v.r. **Γουδιήλ**), son of Sodi, of the tribe of Zebulun. He represented that tribe among the twelve "spies" sent by Moses to explore Canaan (^{<0430>}Numbers 13:10), B.C. 1657.

Gader

SEE BETH-GADER.

Ga'di

(Heb. *Gadi'*, **גַּדִּי**, a *Gadite*; Sept. **Γαδί** v.r. **Γαδδί** and **Γεδδει**), the father of the usurper Melnaheni, who slew Shallum, king of Israel (^{<2154>}2 Kings 15:14, 17), B.C. ante 769.

Gad'ite

(Heb. *Gadi'*, **גַּדִּי**, *mostly collect. and with the art.*; Sept. **Γάδ**, **Γαδδί**, **υἱὸς Γάδ**, etc.), the descendants of GAD (q.v.), the son of Jacob (^{<0444>}Numbers 34:14; ^{<0432>}Deuteronomy 3:12, 16; 4:43; 29:8; ^{<0412>}Joshua 1:12; 12:6; 13:8; 22:1; ^{<0236>}2 Samuel 23:36; ^{<2103>}2 Kings 10:33; ^{<0358>}1 Chronicles 5:18, 26; 12:8, 37; 26:32).

Gadsden Chrstophor Edwards, D.D.,

Protestant Episcopal bishop of South Carolina, was born in Charleston, November 25. 1785. His early training was partly Episcopal and partly Congregational. In 1840 he passed A.B. of Yale College, where he formed a lasting friendship with John C. Calhoun. He was ordained deacon in 1807, and priest in 1810. In 1808 he took charge of St. John's, Berkley,

and soon after became assistant minister of St. Philip's, Charleston, of which he became rector in 1814, and in connection with which he spent the residue of his life. In 1810 he founded the Protestant Episcopal Society in South Carolina, which has proved an important auxiliary to clerical education and missionary effort. In 1814 he became rector of St. Philip's, Charleston, and the following year was made D.D. by the College of South Carolina. He was elected bishop in 1840, and in the earnest discharge of his duties gave particular attention to the spiritual interests of the colored people. He was distinguished for thorough learning and deep piety. He died in Charilestoh, June 24, 1852. He published *The Prayer-book as it is*; three charges to his clergy, entitled *The Times morally considered*, *The Times ecclesiastically considered*, and *The Times theologically considered*; and some Sermons. — Sprague, *Annals*, 5:510.

Gaetanus

SEE CAJETAN.

Gaffarel Jacques,

a French mystic, was born at Mannes, in Provence, in 1601, and studied at Valence. He showed special aptitude for Oriental and cabalistic studies, and was made librarian at Paris to cardinal Richelieu. In 1625 he published *Abdita divine Cabale Mysteria* (4to); and got into trouble by *Curiositez inouyez sur la sculpture talismanique des Persans* (Paris, 1629-30, also 1631, 1637, and in Latin, *Curiositates Inauditae* [Hamsburg, 1706, 8vo]), which was condemned by the Sorbonne. In 1632 he went to Rome, and became intimate with Leo Allatius. He traveled in Italy, Greece, and Asia; and on his return to Paris received several valuable Churchl preferments. He devoted himself to reclaiming Protestants, but was himself charged with preaching against purgatory. Bayle hints that he did this by order, in order to seduce Protestants. He died in 1681. Among his writings, other than those mentioned, are *Dies Domini, sive de fine mundi*, etc. (Paris, 1629, 12mo): — *Index Codicum cabalisticorum quibus usus est Joannes Mirandulanus* (Paris, 1651): — *Histoire universelle de monde souterrain* (1666, fol.). — Bayle, *Dictionary*, s.v; Hoefler, *Nouv. Biog. Generale*, 19:146.

Gage, Thomas

an English divine, noted especially for his conversion from Roman Catholicism, was born in Haling, in Surrey, about 1597. He entered into the Dominican order in Spain, after which he was sent as a missionary to the Philippine Islands; but instead of going thither, he went to Mexico, and then to Guatemala, where he spent ten years in missionary labors among the Indians. He returned to England in 1637, after an absence of twenty-four years, during which he had forgotten his native language. On examining into his domestic affairs, he found himself unnoticed in his father's will, forgotten by some of his relations, and with difficulty acknowledged by others. While abroad he had imbibed doubts of Romanism, and now he resolved to take another journey to Italy, to "try what better satisfaction he could find for his conscience at Rome in that religion." At Loretto his conversion from Popery was completed by his observation of the false miracles attributed to the picture of the Virgin there, and on his return home he preached a recantation sermon at St. Paul's, by order of the bishop of London. He continued above a year in London, but soon received from the parliamentary party the living of Deal, in Kent. His accounts of the West Indies and Spanish America gave rise to the expedition of admiral Penn against Jamaica in 1655. Paige accompanied the fleet, and died of dysentery at Jamaica (1655). He published his *Recantation Sermon* (1642); a piece entitled *A Duel fought between a Jesuit and a Dominican* (4to); and *Survey of the West Indies* (1648, and again in 1655, fol.). This work was greatly admired, and was soon translated into most European languages. See Hook, *Eccles. Biogr.* 5:243; Echard, *Script. Ord. Praedicatorum*, volume 2; Hoefer, *Nouv. Biog Generale*, 19:151.

Gage, William

a Presbyterian minister, was born in Salem, Massachusetts, November 16, 1797. He graduated at Amherst College in 1828, then entered Andover Theological Seminary, where he graduated in 1831. He was licensed to preach the same year, and was settled in 1832 pastor over the churches of Concord and Pisgah, Ohio, where he remained until his death. He early espoused the anti-slavery views for which the presbytery of Chillicothe has been so long distinguished. Upon one occasion his house was pelted with eggs and stones, and he himself was threatened with tar and feathers if he would not desist from preaching and praying on the subject. He kept on

in his course, however. He died July 9, 1863. — Wilson, *Presbyterian Almanac*, 6:150.

Gagelin Francois Isidore,

a French missionary and martyr, was born at Mont-Pereux (Doubs), May 5, 1799 and educated at Besancon, and at the seminary of Foreign Missions at Paris. Having been appointed subdeacon, he embarked at Bordeaux in December 1820, for Cochin China, and in 1822 was consecrated priest by bishop Labsarthe. The Christian religion had been tolerated in Cochin China since April 22, 1774, but the example of Tonquin, where it was strictly prohibited, was not without influence. In 1820 Minh-Mehn ascended the throne, and soon gave evidences of his dislike towards the new religion, yet did not begin persecuting the Christians until 1826. At that time the bonzes and mandarins addressed a petition to the emperor, asking for the expulsion of the missionaries. The Jesuits, becoming alarmed, fled; but Gagelin, less fortunate than his colleagues, was arrested and brought back to Hue-Fo. He was, however permitted to continue his missionary efforts, and in 1828 was allowed to settle in the province of Dong Nai; but a strife between the different sects led to a general edict against the Christians, January 6, 1833. Gagelin was again taken to Hue, and hung, October 11, 1833. — Francois Perennes, *Vie de l'abbé Gagelin* (Besancon, 1836, 12mo); Hoefer, *Nouv. Biog. Generale*, 19:154 sq. (J.N.P.)

Gagnier Jean,

a French divine and Orientalist, was born in Paris about 1670. He was bred a Roman Catholic, entered into holy orders, and became a canon in the abbey of St. Genevieve, but became a Protestant and settled in England. He was patronized by archbishop Sharp and other eminent persons, and received the degree of M.A. at Cambridge and Oxford. He obtained the Arabic professorship at Oxford in 1715, and died in 1740. He published an edition of Ben Gorion's "History of the Jews," in Hebrew, with a Latin translation and notes (Oxf. 1706, 4to): — *Vindiciae Kircherianae* (Oxf. 1718, fol.): — *L'église Romaine convaincue d'idolatrie* (La Haye, 1706, 8vo): — *Vie de Mahomet, traduite et compilée de l'Alcoran* (Amst. 1732, 2 volumes). — Hoefer, *Nouv. Biogr. Gener.* 19:166.

Ga'ham

(Heb. *Gach'am*, **μj 6j** "in pause" Ga'cham, **μj 6j**; perhaps, *havnig flaming eyes*; otherwise, *swarthy*; Sept. **Γάάμ** v.r. **Τάάμ**), one of the sons of Nahor by his concubine Raeumah (^{<0224>}Genesis 22:24), B.C. cir. 2200.

Ga'har

(Heb. *Gach'ar*, **dj 6j** "in pause" Ga'chaar, **dj 6j**; a *lurking-place*; Sept. **Γάάρ**), one of the chief Naethinim whose descendants returned with Zerubbabel from the captivity to Jerusalem (^{<1017>}Ezra 2:47; ^{<1074>}Nehemiah 7:49), B.C. ante 536.

Gaianitae

A Monophysite sect of the 6th century, which derived its name from Gaiancus, bishop of Alexandria, who denied that Jesus Christ, after the hypostatical union, was, subject to any of the infirmities of human nature.
SEE EUTYCHIANISM.

Gailer of Kaisersburg

SEE GEILER.

Gaillard Jacques,

a French Protestant theologian, was born at Montauban towards 1620. He became professor of philosophy in the Protestant academy of that city, but in 1659, certain disorders arising in the schools, he was expelled from Montauban, and resolved to quit the country. He went to Holland, and in 1662 became pastor of the Walloon church of Bois-le-Duc. He was subsequently director of the College of Leyden, and afterwards professor of theology in the university. He wrote *Genealogia Christi, cum enodatione difficultatum quae occurrunt in evangeliis Matthaei et Lucae* (Leyden, 1683, 8vo): — *Melchisedecus Christus, unus rex justitiae et rex pacis, seu exercitationes xii de Melchisedeco* (Leyd. 1686, 8vo). See E. Benoit, *Hist. de l'edit de Nantes* (3, pages 320-322; Bayle, *Nouv. de la Republique des Lettres* (1684); Haag, *La France Protestante*, s.v.

Gaisford Thomas, D.D.,

an English divine and eminent classical scholar, was born in Wiltshire, December 22, 1779. He was educated at Winchester school, where he was noted for his proficiency in Greek. He entered Christ Church, Oxford, in 1797, and was elected a student in 1800 by the unanimous suffrage of the chapter. He proceeded B.A. June 3, 1801, and M.A. April 11, 1804. He acted for several years as tutor in his college. His edition of the *Enchiridion of Hephæstion*, published in 1810, established his reputation as an accurate and profound scholar. In 1811 he was made regius professor of Greek, and, after a number of valuable preferments, in 1831 he was made dean of Christ Church, which office he filled most ably till his death, June 2, 1855. So high was his reputation as a classical scholar that he was elected a member of the Institute of France and of the Royal Academy of Munich. In private life he "did justly, loved mercy, and walked humbly before God." The list of his classical publications is too great to be published here; among them were editions, in whole or in part, of Euripides, Plato, Aristotle, Herodotus, Sophocles. In theological literature he edited, besides other works, the following: *Chaerobosci Dictata in Theodosii Canones, necnon Epimerismi in Psalmos* (3 volumes, 1842): — *Eusebii Ecloga Propheticae* (1842): — *Eusebii Preparatio Evangelica* (1843): — *Pearsoni Adversaria Hesychiana* (2 volumes, 1844): — *Etymologicon Magnum* (fol. 1848): — *Vetus Testamentus ex Versione LXX Interp.* (3 volumes, 12mo, 1848): — *Stobaei Eclogae Physicae et Ethicae* (2 volumes, 1850): — *Eusebius contra Hieroclem et Marcellum* (1852): — *Eusebii Demonstratio Evangelica* (2 volumes, 8vo, 1852): — *Theodoreti Historia Ecclesiastica* (1854). — Hardwick, *Annual Biogr.* (Lond. 1850, 12mo).

Gaius

(Γάϊος, for Lat. Caius, a common Roman name), the name of three or four men in the N.T.

1. A Macedonian, and fellow-traveler of Paul, who was seized by the populace at Ephesus (~~4482~~ Acts 19:29), A.D. 54.
2. A man of Derbe (an epithet which some have very unnaturally transferred to Timothy) who accompanied Paul in his last journey to Jerusalem (~~4404~~ Acts 20:4), AD. 55.

3. An inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble (~~<61623>~~Romans 16:23; ~~<6014>~~1 Corinthians 1:14), A.D. 55. He was perhaps the same with one of the preceding.

4. A Christian (probably of Asia Minor) to whom John addressed his third epistle (3 John 1), A.D. cir. 92. *SEE JOHN, EPISTLES OF*. There is no good reason for regarding him as identical with either of the foregoing (Wolf, *Curae*, ad loc.).

Gaius DR.

SEE CAIUS.

Gal Saint.

SEE GALL.

Gal'aad

(Γαλαάδ, 1 Macc. 5:9, 55; Jud. 1:8; 15:5) and THE COUNTRY OF GALAAD (ἡ Γαλααδιτις, *Galaaditis*, 1 Macc. 5:17, 20, 25, 27, 36, 45; 13:22), a Graecized form of the word GILEAD *SEE GILEAD* (q.v.). *Ga'lal* (Heb. *Galal'*, ללל; perhaps *weighty*; Sept. Γωλήλ, Γαλέλ, Γαλαάλ), the name of two Levites after the exile.

1. A descendant of Jeduthun, and father of Shemaiah or Shammua (~~<13916>~~1 Chronicles 9:16; ~~<16117>~~Nehemiah 11:17), B.C. ante 536.

2. One of those who dwelt in the villages of the Netophathites and served at Jerusalem (~~<13915>~~1 Chronicles 9:15), A.D. 536.

Galanos Demetrios,

a Greek scholar, was born in Athens in 1760. He studied at Minsolonghi, and subsequently at Patmos, where he remained six years perfecting himself in Greek learning. At the end of this time he was sent for by his uncle, Gregoay, bishop of Caesarea, who desired him to enter the priesthood. But Demetrios was resolved to devote himself to letters, and went to Calcutta as tutor in the family of a wealthy Greek in 1786. "After remaining six years in Calcutta, pursuing the study of the English, and also of the Sanscrit, Persian, and other Oriental languages, in addition to his duties as an instructor, he resolved to devote himself henceforth wholly to

philosophy. Investing the property which he had acquired while there in a commercial establishment, he removed to Benares. Here he assumed the dress of a Brahmin, and lived in this way for forty years, respected alike by the native population and by European residents. He undertook the task of translating the most important portions of the Brahminical literature relating to philosophy into Greek. When he was seventy years old he began to think of returning to his native land, but he died with this wish unfulfilled, May 3, 1833. He bequeathed to the University of Otho, at Athens, all his library, consisting of Sanscrit books and MS. translations from them into Greek. Six or eight volumes of these translations have been published by the librarian of the university and are found in the collection of modern Greek literature in the library of Harvard University. In this selection are included translations of the Vhagavata Purana, the Gita, the Dourga, and a portion, or, rather, an epitome of the Mahabharata, the most extensive and the most celebrated of all the works of Indian literature." — *Watchman and Reflector*, November 7, 1861.

Galante Abraham ben-Mordecai

a Cabalist and Jewish commentator of the 16th century. He was a disciple of the new-school Cabalist, Moses Cordovero, and is best known by his mystical commentary on the Lamentations (מכתב אהבה) published, with additions, by Ibn-Shoeb under the title *מכתב אהבה* (Venice, 1589; 2d ed. Prague, 1621). Galante wrote also a commentary on the Sohar (or Zohar) (q.v.), entitled *מכתב אהבה* extending over the Pentateuch, but of which only the first part, on Genesis, was printed under the title *מכתב אהבה* (Venice, 1655). The MS. of the unpublished parts of this work remain unedited in the Oppenheine Library. Jost (page 237) says that the name of Galante's father was originally Mordecai Angelo, but that he, on account of his beauty, was called Galante, or, rather, Galant'uomo, in Rome, where he lived. When his sons, Abraham and Moses, afterwards emigrated to Palestine, they retained the new name of their father. — Jost, *Gesch. d. Judenthums u. s. Sekten*, 3:150; Etheridge, *Introd. to Hebr. Lit.* page 360, 418; First, *Bibl. Jud.* 1:313. (J.H.W.)

Galante, Moses ben-Mordecai

brother of Abraham (see above), was president of the celebrated Jewish college for rabbins at Safed. His *מכתב אהבה* *Index to Sohar* (Zohar)

(Venice, 1666; 2d ed. Frankf. a.M. 1681), explains all the passages of the O.T. occurring in the Zohar (q.v.). This book exhibits the manner in which the Messianic passages of the Old Testament are treated in the Talmud and Cabbala. We have also from him a commentary on Ecclesiastes **בְּקִי לְחַפְּזֵי** Safed, 1578), which is illustrated throughout with extracts from the Sohar. The time of his death is a matter of much dispute. Robinson (*Biblical Researches in Palestine*, 2:430) and Furst give it 1618; Steinschneider (*Catal. lit. hebr. in Biblioth. Bodleiana*) places it much earlier, but Jost says that he was sixty-eight years old at the time of his death (1689), which would be impossible, as Abraham Galante is said to have died about 1600. — Kitto, *Encyclop. of Bib. Lit.* 2:52; Jost, *Gesch. d. Judenthums u. s. Sekten*, 3:237; Furst, *Bibl. Jud.* 1:313. (J.H.W.)

Gala'tia

Picture for Gala'tia

(**Γαλατία**, also [⁴⁴⁶⁶Acts 16:6; 18:23 ἡ Γαλατικὴ χώρα]), an important central district of Asia Minor (q.v.).

Galatia is literally the "Gallia" of the East. Roman writers call its inhabitants *Galli*, just as Greek writers call the inhabitants of ancient France **Γάλαται** (see Pritchard, *Nat. Hist. of Man*, 3:95). From the intermixture of Gauls and Greeks (Pausan. 1:4), Galatia was also called *Gallo-Graecia* (**Γαλλογραϊκία**, Strabo, 12:5), and its inhabitants Gallo-Graeci. But even in Jerome's time they had not lost their native language (*Pol. ad Comment. in Ep. ad Gal.*; De Wette's *Lehrbuch*, page 231). In ⁵⁴¹⁰2 Timothy 4:10, some commentators suppose Western Gaul to be meant, and several MSS. have **Γαλλίαν** instead of **Γαλατίαν**. In 1 Macc. 8:2, where Judas Maccabaeus is hearing the story of the prowess of the Romans in conquering the **Γάλαται**, it is possible to interpret the passage either of the Eastern or Western Gauls; for the subjugation of Spain by the Romans, and the defeat of Antiochus, king of Asia, are mentioned in the same context. Again, **Γάλαται** is the same word with **Κέλται**; and the Galatians were in their origin a stream of that great Celtic torrent (apparently Kymry, and not Gael) which poured into Macedonia about B.C. 280 (Strabo, 4:187; 12:566; Livy, 38:16; Flor. 2:11; Justin, 25:2; Appian, *Syr.* 32:42). Some of these invaders moved on into Thrace, and appeared on the shores of the Hellespont and Bosphorus, when Nicomedes I, king of Bithynia, being then engaged in a civil war, invited them across

into Asia Minor to assist him against his brother, Zyboetas (Memnon, *ap. Phot. Cod.* 224, page 374), B.C. cir. 270. Having accomplished this object, they were unwilling to retrace their steps; and, strengthened by the accession of fresh hordes from Europe, they overran Bithynia and the neighboring countries, and supported themselves by predatory excursions, or by imposts exacted from the native chiefs. Antiochus I, king of Syria, took his title of Soter in consequence of his victory over them. After the lapse of forty years, Attalus I, king of Pergamus, succeeded in checking their nomadic habits, and confined them to a fixed territory within the general geographical limits, to which the name of Galatia was permanently given. The Galatians still found vent for their restlessness and love of war by hiring themselves out as mercenary soldiers. This is doubtless the explanation -of 2 Macc. 8:20, which refers to some struggle of the Seleucid princes in which both Jews and Galatians were engaged. In Josephus (*War*, 1:20, 3) we find some of the latter, who had been in Cleopatra's body-guard, acting in the same character for Herod the Great. Meanwhile the wars had been taking place which brought all the countries round the east of the Mediterranean within the range of the Raman power. The Galatians fought on the side of Antiochus at Magnesia. In the Mithridatic war they fought on both sides. Of the three principal tribes (Strabo, 13:429), the Trocmi (Τρόκμοι) settled in the eastern part of Galatia, near the banks of the Halys; the Tectosages (Τεκτόσαγες) in the country round Ancyra; and the Tolistobogii (Τολιστοβόγιοι) in the south-western parts near Pessinus. They retained their independence till the year B.C. 189, when they were brought under the power of Rome by the proconsul Cn. Manlius (Livy, 38: Polyb. 22:24); though still governed by their own princes. Their government was originally republican (Pliny, 5:42), but at length regal (Strabo, 12:390), Deiotarus being their first king (Cicero, *pro Deiot.* 13), and the last Amyntas (Dio Cass. 49:32), at whose death, in the year B.C. 25, Galatia became a province under the empire (see Ritter, *Erkunde*, 18:597-610).

The Roman province of Galatia may be roughly described as the central region of the peninsula of Asia Minor, with: the provinces of Asia on the west, Cappadocia on the east, Pamphylia and Cilicia on the south, and Bithynia and Pontus on the north (Strabo, 12:566; Pliny, 5:42; Ammian. Marcell. 25:10). It would be difficult to define the exact limits. In fact, they were frequently changing. (See Smith's *Dict. of Class. Geogr.* s.v.) Under the successors of Augustus, the boundaries of Galatia were so much

enlarged that it reached from the shores of the Euxine to the Pisidian Taurus. In the time of Constantine a new division was made, which reduced it to its ancient limits; and by Theodosius I, or Valens, it was separated into *Galatia Prima*, the northern part, occupied by the Trocmi and Tectosages, and *Galatia Secunda*, or *Salutaris*: Ancyra was the capital of the former, and Pessinus of the latter. Thus at one time there is no doubt that this province contained Pisidia and Lycaonia, and therefore those towns of Antioch, Iconium, Lystra, and Derbe, which are conspicuous in the narrative of Paul's travels. But the characteristic part of Galatia lay northward from those districts. On the mountainous (Flor. 2:12), but fruitful (Strabo, 12:567) table-land between the Sangarius and the Halys, the Galatians were still settled in their three tribes, the Tectosages, the Tolistobogii, and the Trocmi, the first of which is identical in name with a tribe familiar to us in the history of Gaul, as distributed over the Cevennes near Toulouse (Caesar, *Bell. Gall.* 4:24; comp. Jablonsky, *De lingua Lycaonica*, page 23 sq.). The three capitals were respectively Tavium, Pessinus, and Ancyra. The last of these (the modern Angora) was the centre of the roads of the district, and may be regarded as the metropolis of the Galatians. These Eastern Gauls preserved much of their ancient character, and something of their ancient language. At least Jerome says that in his day the same language might be heard at Ancyra as at Treves: and he is a good witness, for he himself had been at Treves. The prevailing speech, however, of the district was Greek (Livy, 37:8; 38:12; Flor. 2:11; see Spanheim, *ad Callim. Del.* 184). Hence the Galatians were called Gallograeci (Manlius in Livy, 38:17). The inscriptions found at Ancyra are Greek, and Paul wrote his epistle in Greek. (See *Penny Cyclopepdia*, s.v. Celtse, Galatia; Mannert's *Geographie der Griechen und Romer*, 6:3, ch. 4; Merleker's *Lehrbuch der Historischcomparativen Geographie*, 4:1, page 284.)

It is difficult, at first sight, to determine in what sense the word Galatia is used by the writers of the N.T., or whether always in the same sense. In the Acts of the Apostles the journeys of Paul through the district are mentioned in very general terms. We are simply told (~~4:16~~ Acts 16:6) that on his second missionary circuit he went with Silas and Timotheus "through Phrygia and the region of Galatia" (διὰ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν). From the Epistle, indeed, we have this supplementary information, that an attack of sickness (δι' ἀσθένειαν τῆς σακρός, ~~4:13~~ Galatians 4:13) detained him among the Galatians, and gave

him the opportunity of preaching the Gospel to them, and also that he was received by them with extraordinary fervor (2:14,15); but this does not inform us of the route which he took. So on the third circuit he is described (~~Acts~~ Acts 18:23) as "going over all the country of Galatia and Phrygia in order" (*διερχόμενος καθεξῆς τῆς Γαλατικῆν χώραν καὶ Φρυγίαν*). We know from the first Epistle to the Corinthians that on this journey Paul was occupied with the collection for the poor Christians of Judaea, and that he gave instructions in Galatia on the subject (*σπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας*, ~~1 Cor~~ 1 Corinthians 16:1); but here again we are in doubt as to the places which he had visited. We observe that the "churches" of Galatia are mentioned here in the plural, as in the opening of the Epistle to the Galatians themselves (~~Gal~~ Galatians 1:2). From this we should be inclined to infer that he visited several parts of the district, instead of residing a long time in one place, so as to form a great central church, as at Ephesus and Corinth. This is in harmony with the phrase *ἡ Γαλατικὴ χώρα*, used in both instances. Since Phrygia is mentioned first in one case, and second in the other, we should suppose that the order of the journey was different on the two occasions. Phrygia also being not the name of a Roman province, but simply an ethnographical term, it is natural to conclude that Galatia is used here by Luke in the same general way. In confirmation of his view, it is worth while to notice that in ~~Acts~~ Acts 2:9, 10, where the enumeration is ethnographical rather than political, Phrygia is mentioned, and not Galatia, while the exact contrary is the case in ~~1 Peter~~ 1 Peter 1:1, 2, where each geographical term is the name of a province (see Conybeare and Howson, *Life and Epistles of St. Paul*, 1:243).

The Epistle to the Galatians was probably written very soon after Paul's second visit to them. Its abruptness and severity, and the sadness of its tone, are caused by their sudden perversion from the doctrine which the apostle had taught them, and which at first they had received so willingly. It is no fancy if we see in this fickleness a specimen of that "impetuous, mobile, impressible spirit" which Thierry marks as characteristic of the Gaulish race (*Hist. des Gaulois*, Introd. 4, 5). From Josephus (*Ant.* 16:6, 2) we know that many Jews were settled in Galatia, but ~~Gal~~ Galatians 4:8 would lead us to suppose that Paul's converts were mostly Gentiles. The view advocated by Bottger (*Schauplatz der Wirksamkeit des Apostels Paulus*, pages 28-30, and the third of his *Beitribe*, pages 1-5) is that the Galatia of the Epistle is entirely limited to the district between Derbe and Colossae, i.e. the extreme southern frontier of the Roman province. On this

view the visit alluded to by the apostle took place on his first missionary circuit, and the ἀσθένεια of ^{<4013>}Galatians 4:13 is identified with the effects of the stoning at Lystra (^{<4449>}Acts 14:19). Geographically this is not impossible, though it seems unlikely that regions called Pisidia and Lycaonia in one place should be called Galatia in another. Bottger's geography, however, is connected with a theory concerning the date of the Epistle (see Rückert, in his [*Magaz. für Exegese*, 1:98 sq.], and for the determination of this point we must refer to the article on the **SEE GALATIANS, THE EPISTLE TO THE**. (See Schmidt, *De Galatis* [Ilfeld. 1748, 1784]; Mynster, *Kleine theol Schrfft.* page 60 sq.; Cellarii *Notit.* 2:173 sq.; Forbiger, *Alte Geoq.* 2:361 sq.; Hofmann, *De Galatia Antiqua* [Lips. 1726]; Wernsdorf, *De republ. Galatar.* [Norimb. 1743]; Hamilton, *Asia Minor*, 1:379).

Gala'tian

(Γαλάτης), the patrial designation (1 Macc. 8:2; 2 Mace. 8:20; ^{<4801>}Galatians 3:1) of an inhabitant of GALATIA **SEE GALATIA** (q.v.).

Galatians, Epistle To The,

the fourth in order of the Pauline epistles of the N.T., entitled simply, according to the best MSS. (see Tischendorf, *N.T.* ad loc.), **πρός Γαλάτας**. (See the *Mercersburg Review*, January 1861.)

1. Authorship. — With regard to the genuineness and authenticity of this epistle, no writer of any credit or respectability has expressed any doubts. Its Pauline origin is attested not only by the superscription which it bears (^{<4800>}Galatians 1:1), if this be genuine, but also by frequent allusions in the course of it to the great apostle of the Gentiles (^{<4013>}Galatians 1:13-23; 2:1-14). It is corroborated also by the style, tone, and contents of the epistle, which are perfectly in keeping with those of the apostle's other writings. The testimony of the early Church on this subject is most decided and unanimous (see Lardner, *Works*, volume 2). Besides express references to the epistle (Irenaeus, *Haer.* 3:7, 2; 5:21,1; Tertullian, *De Praescr.* ch. 60, *al.*), we have one or two direct citations found as early as the time of the apostolic fathers (Polyc. *ad Philippians* chapter 3), and several apparent allusions (see Davidson, *Introd.* 2:318 sq.). The attempt of Bruno Bauer (*Kritik der Paulin. Briefe*, Berlin, 1850) to demonstrate that this epistle is a compilation of later times, out of those to the Romans and to the Corinthians, has been treated by Meyer with a contempt and a severity

(*Vorrede*, page 7; *Einleit.* page 8) which, it does not seem too much to say, are completely deserved.

2. Occasion, etc. — The parties to whom this characteristic letter was addressed are described in the epistle itself as "the churches of Galatia" (^{<K00E>}Galatians 1:2; comp. ^{<K00E>}Galatians 3:1) in Asia Minor, otherwise called Gallogriecia (Strabo, 12:566) — a province that bore in its name its well-founded claim to a Gallic or Celtic origin (Pausanias, 1:4), and that now, after an establishment, first by predatory conquest, and subsequently by recognition but limitation at the hands of neighboring rulers (Strabo, *l.c.*; Pausanias, 4:5), could date an occupancy, though not an independence, extending to more than three hundred years; the first subjection of Galatia to the Romans having taken place in B.C. 189 (Livy, 38:16 sq.), and its formal reduction (with territorial additions) to a regular Roman province in A.D. 26. **SEE GALATIA.** Into this district the Gospel was first introduced by Paul himself (^{<H00E>}Acts 16:6; ^{<K00E>}Galatians 1:8; 4:13, 19). Churches were then also probably formed, for on revisiting this district some time after his first visit it is mentioned that he "strengthened the disciples" (^{<H00E>}Acts 18:23). These churches seem to have been composed principally of converts directly from heathenism (^{<K00E>}Galatians 4:8), but partly, also, of Jewish converts, both pure Jews and proselytes. Unhappily, the latter, not thoroughly emancipated from early opinions and prepossessions, or probably influenced by Judaizing teachers who had visited these churches, had been seized with a zealous desire to incorporate the rites and ceremonies of Judaism (especially circumcision, ^{<K00E>}Galatians 5:2, 11, 12; 6:12 sq.) with the spiritual truths and simple ordinances of Christianity. (See Cruse, *De statu Galatarum*, etc., Hafn. 1722.) So active had this party been in disseminating their views on this head through the churches of Galatia, that the majority at least of the members had been seduced to adopt them (^{<K00E>}Galatians 1:6; 3:1, etc.). To this result it is probable that the previous religious conceptions of the Galatians contributed; for, accustomed to the worship of Cybele, which they had learned from their neighbors the Phrygians, and to theosophic doctrines with which that worship was associated, they would be the more readily induced to believe that the fullness of Christianity could alone be developed through the symbolical adumbrations of an elaborate ceremonial (Neander, *Apostolisches Zeitalter*, 2d edit. page 400). It would seem that on his last visit to this region, Paul found the leaven of Judaism beginning to work in the churches of Galatia, and that he then warned them against it in

language of the most decided character (~~800~~Galatians 1:9; 5:3). From some passages in this epistle (e.g., ~~800~~Galatians 1:11-24; 2:1-21) it would appear also that insinuations had been disseminated among the Galatian churches to the effect that Paul was not a divinely-commissioned apostle, but only a messenger of the church at Jerusalem; that Peter and he were at variance upon the subject of the relation of the Jewish rites to Christianity; and that Paul himself was not at all times so strenuously opposed to those rites as he had chosen to be among the Galatians. Of this state of things intelligence having been conveyed to the apostle, he wrote this epistle for the purpose of vindicating his own pretensions and conduct, of counteracting the influence of these false views, and of recalling the Galatians to the simplicity of the Gospel which they had received. The importance of the case was probably the reason why the apostle put himself to the great labor of writing this epistle with his own hand (~~800~~Galatians 6:11).

3. Time and Place of Writing. — On the date of this epistle great diversity of opinion prevails. (See Fischem, *De tempore quo ep. ad G. scripta fuersit*, s. Longos. 1808; Keil, *De tempore*, etc., in his *Opusc. acad.* page 351 sq.; also *Ueb. d. Zeit.* etc., in Tzschirner's *Asalekten*, 3:2, 55 sq., Niemeyer, *De tempore*, etc., Gott. 1827; Ulrich, *Ueb. d. Abfassungzeit*, etc., in the *Theol. Stud. n. Krit.* 1836, 2:448 sq.). Marcion held this to be the earliest of Paul's letters (Epiphanius, *adv. Hares.* 42:9); and Tertullian is generally supposed to favor the same opinion, from his speaking of Paul's zeal against Judaism displayed in this epistle as characteristic of his being yet a neophyte (*adv. Marc.* 1:20); though to us it does not appear that in this passage Tertullian is referring at all to the writing of this epistle, but only to Paul's personal intercourse with Peter and other of the apostles mentioned by him in the epistle (~~800~~Galatians 2:9-14). Michaelis also has given his suffrage in favor of a date earlier than that of the apostle's second visit to Galatia, and very shortly after that of his first. Koppe's view (*Nov. Test.* 6:7) is the same, though he supposes the apostle to have preached in Galatia before the visit mentioned by Luke is ~~800~~Acts 16:6, and which is usually reckoned his first visit to that district. Others, again, such as Mill (*Proleg. in Nov. Test.* page 4), Calovius (*Biblia Illust.* 4:529), and, more recently, Schrader (*Der Ap. Paulus*, 1:226), place the date of this epistle at a late period of the apostle's life: the last, indeed, advocates he date assigned in the Greek MSS., and in the Syrian and Arabic versions, which announce that it was "written from Rome" during the apostle's

imprisonment there. But this subscription in of vary little critical authority, and seems in every way improbable; it was not unlikely suggested by a mistaken reference of the expressions in ^{<4017>}Galatians 6:17 to the sufferings of imprisonment. See Alford, Prolegomena, page 459. Lightfoot (*Journal of Sacred and Class. Philo.* January 1857) urges the probability of its having been written at about the same time as the Epistle to the Romans, and finds it very unlikely that two epistles so nearly allied in subject and line of argument should have been separated in order of composition by the two epistles to the Corinthians. He would therefore assign Corinth as the place where the epistle was written, and the three months that the apostle staid there (^{<4018>}Acts 20:2, 3) as the exact period. But when the language of the epistle to the Galatians is compared with that to the Romans, the similarity between the two is such as rather to suggest that the latter is a development at a later period, and in a more systematic form, of thoughts more hastily thrown out to meet a pressing emergency in the former. The majority of interpreters, however, concur in a medium view between these extremes, and fix the date of this epistle at some time shortly after the apostle's second visit to Galatia. From the apostle's abrupt exclamation in ^{<4019>}Galatians 1:6, "I marvel that ye are so soon removed from him that called you," etc., it seems just to infer that he wrote this epistle not very long after he had left Galatia. It is true, as has been urged (see especially Conybeare and Howson's *Like al Epistles of St. Paul* 2:132), that οὕτω ταχέως in this verse may mean "so quickly" as well as "so soon;" but the abruptness of the apostle's statement appears to us rather to favor the latter rendering; for, as a complaint of the *quickness* of their change respected the manner in which it had been made, and as the apostle could be aware of that only by report, and as it was a matter on which there might be a difference of opinion between him and them, it would seem necessary that the grounds of such a charge should be stated; whereas if the complaint merely related to the shortness of time during which, after the apostle had been among them, they had remained steadfast in the faith, a mere allusion to it was sufficient, as it was a matter not admitting of any diversity of opinion. We should consider, also, the obvious fervor and freshness of interest that seems to breathe through the whole epistle as an evidence that he had but lately left them.

The question, however, still remains, which of the two visits of Paul to Galatia mentioned in the Acts was it after which this epistle was written? In reply to this, Michaelis and some others maintain that it was the first, but in

coming to this conclusion they appear to have unaccountably overlooked the apostle's phraseology (4:13), where he speaks of circumstances connected with his preaching the Gospel among the Galatians, τὸ πρότερον, *the former time*, an expression which clearly indicates that at the period this epistle was written Paul had been at least twice in Galatia. On these grounds it is probable that the apostle wrote and dispatched this epistle not long after he had left Galatia for the second time, and perhaps whilst he was residing at Ephesus (comp. ^{<4182>}Acts 18:23; 19:1 sq.), i.e., A.D. 51. The apostle would in that city have been easily able to receive tidings of his Galatian converts; the dangers of Judaism, against which he personally warned them, would have been fresh in his thoughts; and when he found that these warnings were proving unavailing, and that even his apostolic authority was becoming undermined by a fresh arrival of Judaizing teachers, it is then that he would have written, as it were on the spur of the moment, in those terms of earnest and almost impassioned warning that so noticeably mark this epistle. The reasons which Michaelis urges for an earlier date are of no weight. He appeals, in the first place, to ^{<4183>}Galatians 1:2, and asks whether Paul would have used the vague expression, "all the brethren," without naming them, had it not been that the parties in question were those by whose he had been accompanied on his first visit to Galatia, viz. Silas and Timothy, and, "perhaps, some others." The answer to this obviously is that had Paul referred in this expression to these individuals, who were known to the Galatians, he was much more likely, on that very account, to have named them than otherwise; and besides, the expressions "all the brethren that are with me" is much more naturally understood of a considerable number of persons, such as the elders of the church at Ephesus, than of two persons, and "perhaps some others." Again, he urges the fact that, about the time of Paul's first visit to Galatia, Asia Minor was full of zealots for the law, and that consequently it is easier to account for the seduction of the Galatians at this period than at a later. But the passage to which Michaelis refers in support of this assertion (^{<4184>}Acts 15:1) simply informs us that certain Judaizing teachers visited Antioch, and gives us no information whatever as to the time when such zealots entered Asia Minor. In fine, he lays great stress on the circumstance that Paul, in recapitulating the history of his own life in the first and second chapters, brings the narrative down only to the period of the conference at Jerusalem, the reason of which is to be found, he thinks, in the fact that this epistle was written so soon after that event that nothing of moment had subsequently occurred in the apostle's history.

But, even admitting that the period referred to in this second chapter was that of the conference mentioned Acts 15 (though this is much doubted by many writers of note), the reason assigned by Michaelis for Paul's carrying the narrative of his life no further than this cannot be admitted; for it overlooks the design of the apostle in furnishing that narrative, which was certainly not to deliver himself of a piece of mere autobiographical detail, but to show from certain leading incidents in his early apostolic life how from the first he had claimed and exercised an independent apostolic authority, and how his rights in this respect had been admitted by the pillars of the Church, Peter, James, and John. For this purpose it was not necessary that the narrative should be brought down to a lower date than the period when Paul went forth as the apostle of the Gentiles, formally recognized as such by the other apostles of Christ.

Some of the advocates of a date earlier than A.D. 50 suppose that the persons addressed under the name of Galatians were not the inhabitants of Galatia proper, but of Lystra and Derbe (^{<4406>}Acts 14:6), since among the seven districts into which Asia Minor was divided by the Romans the name of Lycaonia does not occur; the latter therefore, with its cities of Darbe and Lystra, must have been included in the province of Galatia, as indeed Pliny, (*ist. Nat.* 5:27) makes it a part thereof. (See Schmidt, *De Galatas*, etc., Hefeld. 1748.) It is urged, in addition, that, while copious details are given in Acts 14 respecting the founding of the Lycaonian churches, the first mention of Galatia (^{<4406>}Acts 16:6) is merely to the effect that Paul passed through that country. On these grounds Pasilus, Ulrich (*Stud. und Ksrit.* 1836), Böttger, and others hold that under the term **περίχωρον**, "the region round about" (^{<4406>}Acts 14:6), Galatia must be included; and therefore they put back the composition of the epistle to a date anterior to the apostolic council (Acts 15). It is certain, however, that Luke did not follow the Roman division into provinces (which, moreover, was frequently changed), because he specially mentions Lycaonia, which was no province, and distinguishes it from Galatia. As to the latter point, no valid inferences can be drawn from the comparative silence of the inspired history upon the details of Paul's labors in particular places, provided his presence there is clearly recorded, although in brief terms. There seems, therefore, no reason to depart from the common opinion that the apostle's first visit is recorded in ^{<4406>}Acts 16:6; and consequently the epistle must have been written subsequently to the council (Acts 15). With this, too, the references in the epistle itself best agree. The visit to Jerusalem

alluded to in ^{<R01>}Galatians 2:1-10, is, on the best grounds, supposed to be identical with that of Acts 15 (A.D. 47); and the apostle speaks of it as a thing of the past. *SEE PAUL.*

4. Contests. — The epistle consists of three parts. In the first part (1, 2), which is apologetic, Paul vindicates his own apostolic authority and independence as a directly-commissioned ambassador of Christ to men and especially to the Gentile portion of the race. After an address and salvation, in which his direct appointment by heaven is distinctly asserted (^{<R01>}Galatians 1:1), and a brief doxology (^{<R01>}Galatians 1:5), the apostle expresses his astonishment at the speedy lapse of his converts, and reminds them how he had forewarned them that even if an angel preached to them another gospel he was to be anathema (^{<R01>}Galatians 1:6-10). The gospel he preached was not of men, as his former course of life (^{<R01>}Galatians 1:11-14), and as his actual history subsequent to his conversion (^{<R01>}Galatians 1:15-24), convincingly proved. When he went up to Jerusalem it was not to be instructed by the apostles, but on a special mission, which resulted in his being formally accredited by them. (^{<R01>}Galatians 2:1-10); nay, more, when Peter dissembled in his communion with Gentiles, he rebuked him, and demonstrated the danger of such inconsistency (^{<R01>}Galatians 2:11-21). In the second part (3, 4), which is polemical, having been led to refer to his zeal for the great doctrine of salvation by the grace of God through faith in Christ, the apostle now enters at large upon the illustration and defense of this cardinal truth of Christianity. He appeals to the former experience of the Galatians, and urges specially the doctrine of justification, as evinced by the gift of the Spirit (^{<R01>}Galatians 3:1-5), the case of Abraham (^{<R01>}Galatians 3:6-9), the fact of the law involving a curse, from which Christ has freed us (^{<R01>}Galatians 3:10-14), and, lastly, the prior validity of the promise (^{<R01>}Galatians 3:16-18), and that preparatory character of the law (^{<R01>}Galatians 3:19-24) which ceased when faith in Christ and baptism into him had fully come (^{<R01>}Galatians 3:25-29). All this the apostle illustrates by a comparison of the nonage of an heir with that of bondage under the law: they were now sons and inheritors (^{<R01>}Galatians 4:1-7); why, then, were they now turning back to bondage (^{<R01>}Galatians 4:8-11)? They once treated the apostle very differently (^{<R01>}Galatians 4:12-16); now they pay court to others, and awaken feelings of serious mistrust (^{<R01>}Galatians 4:17-20); and yet, with all their approval of the law, they show that they do not understand its deeper and more allegorical meanings (^{<R01>}Galatians 4:21-

31). In the third part (5, 6), which is hortatory and admonitory, the Galatians are exhorted to stand fast in their freedom, and beware that they make not void their union with Christ (v5:1-6): their perverters, at any rate, shall be punished (^{<RB17>}Galatians 5:7-12). The real fulfilment of the law is love (^{<RB13>}Galatians 5:13-15): the works of the Spirit are what no law condemns, the works of the flesh are what exclude from the kingdom of God (^{<RB16>}Galatians 5:16-26). The apostle further exhorts the spiritual to be forbearing (^{<RB11>}Galatians 6:1-5), the taught to be liberal to their teachers, and to remember that as they sowed so would they reap (^{<RB16>}Galatians 6:6-10). Then, after a noticeable recapitulation, and a contrast between his own conduct and that of the false teachers (^{<RB11>}Galatians 6:11-16), and an affecting entreaty that they would trouble him no more (^{<RB17>}Galatians 6:17), the apostle coaseludes with his usual benediction (^{<RB18>}Galatians 6:18).

5. Commentaries. — The following are special exegetical helps on the whole of this epistle, the most important being designated by an asterisk [*] prefixed: Victorinus, *Commentarii* (in Mai, *Script. Vet.* III, 2:1); Jerome, *Comasentarii* (in *Opp.* 7:367; *Opp. Suppos.* 11:97, 9); Augustine, *Expositio* (in *Opp.* 4:1248); Chrysostom, *Commentarius* (in *Opp.* 10:779; also Erasmii, *Opp.* 8:267, tr. in *Lib. of Fathers*, Oxf. 1840, volume 6, 8vo); Cramer, *Catena* (volume 6); Claudius Taur., *Commentarius* (in *Bibl. Max. Patr.* 14:139); Aquinas, *Expositio* (in *Opp.* 7); *Luther, *Commentarius* (Lips. 1519, 4to, and often since; also in *Opp.* 3:1, etc.; tr. London, 1807, 1835, 8vo); also his fuller *Commentarius* (Vitemb. and Hag. 1535, 8vo, and later; both works also in Germ. often); Bugenhagen, *Adnotationes* (Basil. 1525, 8vo); Megander, *Commentarius* (Tigur. 1:533, 8vo); Seripandus, *Commenataria* (in his work on Romans, Lugd. 1541, 8vo; also separately, Antw. 1565, 8vo, and later); Calvin, *Commentaries et lemons* (both in *Opp.*; the former tr. Edinb. 1854, 8vo; the latter, Lond. 1574, 4to); Meyer, *Adnotationes*, (Berne, 1546, Hanosa. 1602, 8vo); Sarcer, *Adnotationes* (Frankfort, 1542, 8vo); Salmeron, *Disputationes* (in *Opp.* 15); Major, *Enarratio* (Vitemb. 1560, 8mo; also in German ib. eod.); Musculus, *Commentarius* (Basil. 1561, 1569, fol.); Cogelerus, *Solationes* (Vitemb. 1564, 8vo); Chytraeus, *Enarratio* (Franc. 1569, 8vo); Heshusins, *Commentarius* (Helmst. 1579, 8vo); Wigand, *Adnotatioae* (Vitemb. 1580; Lips. 1596, 8vo); Grynous, *Asnalysis* (Basil. 1583, 4to); Cornesus, *Commentarius* [after Luther] (Heidelb. 1583, 8vo); Prime, *Exposition* (Oxford, 1587, 8mo); Heilbrunner, *Commentarius* (Lansug. 1591, 8vo);

Perkins, *Commentary* (in *Works*, 2:153; Cambr. 1601, Lond. 1603; in Latin, Genev. 1611, 2 volumes, fol.); Rollock, *Analysis* (London, 1602, Geneva, 1603, 8vo); Hoe, *Commentarius* (Lips. 1605, 4to); Winckelmann, *Commentarius* (Giess. 1608, 8vo) Weinrich, *Exposi* (Lips. 1610, 4to); Betuleius: *Paraphrasis* (Halle, 1612, 1617, 8vo); Battus, *Commentarii* (Gryphisen. 1613, 4to); Lyser, *Analysis* (Lips. 1616, 4to); Pareus, *Commentarius* (Heidelb. 1621, 4to; also in *Opp.* 3); Crell, *Commentarius* (Raconigi. 1628, 8vo; also in *Opp.* 1:373); Coutzen, *Commentarius* (Colossians and Mog. 1631, folio); Himmel, *Commentarius* (Jena, 1641, 4to); Lithmann, *Συζήτησις* (Upsal. 1641, 4to); Weinmann, *Exercitationes* (Altorf. 1647, 4to); Terser, *Analysis* (Upsal. 1649, 4to); Lushington, *Commentary* (Lond. 1650, fol.); Cocceius, *Commentarius* (*Opp.* 5.); also *Explicatio* (*ib.* 12:199); Feurborn, *Expositio* (Giess. 1653, 1669, 4to); Chemnitz, *Collegium* (Jen. 1656, 1663, 4to); *Kunadus, *Disputationes* (Vitemb. 1658, 4to); Ferguson, *Exposition* (Edinb. 1657, Lond. 1841, 8vo); Lagus, *Commentatio* (Gryph. 1664, 4to); *Stolberg, *Lectiones* (Vitemb. 1667, 4to); Kronnayer, *Commentarius* (Lips. 1670, 4to); Moommas, *Meditationes* (Hag. 1678, 8vo); Van der Waeyen, *Verklaaring* (Lebard. 1682, 8vo; also in Latin, Franeker, 1681, 4to); *Steenracht, *Vitlegging* (Ench. 1688, 4to); *Schmid, *Commentatio* (Kilon. 1690, Hamb. 1696, 1704, 4to); Leydekker, *in ep. ad Galatians* (Tr. ad Rh. 1694, 8vo); *Akersloot, *an de Galatians* (Leyd. 1695, 4to; in German, Brem. 1699, 4to); *Spener, *Erklärung* (F.a.M. 1677, 1714, 4to); Aurivilius, *Animadversiones* (Halle, 1702, 4to); Locke, *Paraphrase* (Lond. 1705, 1733, 4to); Weisius, *Commentarius* (Helmst. 1705, 4to); Mayer, *Dissertationes* (Grypl. 1709, 8vo); Van Dyck, *Anmerking* (Amst. 1710, 8vo); Boston, *Paraphrase* (in *Works*, 6:240); Hazevoet, *Verklaaring* (Leyd. 1720, 4to); Vitringa, *De br. an d. Galatians* (Franq. 1728, 4to); *Plevier, *Verklaaring* (Leyden, 1738, 4to); Rambach, *Erklärung* (Giess. 1739, 4to); Murray, *Erklärung* (Lips. 1739, 8vo); Wessel, *Commentarius* (L. Bat. 1750, 4to); Hoffmann, *Introductio* (Lips. 1750, 4to); *Struensee, *Erklärung* (Flensb. 1764, 4to); Baumgarten, *Auslegung* (Hal. 1767, 4to); Michaelis, *Anmerk.* (2d ed. Gotting. 1769, 4to); Zacharia, *Erklar.* (Gotting. 1770, 8vo); Moldenhauer, *Erklärung* (Hamb. 1773, 8vo); Cramer, *Versuch* (in the *Beitrdge zu Beford.* 1:112 sq.); Chandler, *Parcapthrase* (London, 1777, 4to); Weber, *Anmerkungen* (Lpz. 1778, 8vo); Semler, *Paraphrasis* (Hal. 1779, 8vo); Lavater, *Ueuzschreibung* (in Pfenniger's *Magaz.* 1:33-72); Riccaltoun, *Notes* (in *Works*, 3); Anon. *Erklar.* (in the *Beitrag zu Beford.* 5:126 sq.); Esmarch, *Uebersetzung*

(Flensburg, 1784); Schutze, *Scholia* (Ger. 1784, 4to); Roos, *Auslegueng* (Tub. 1784, 1786, 8vo); Mayer, *Anmerk.* (Wien, 1788, 8vo); Krause, *Anmerkungen* (Frkf. 1788, 8vo); Stroth, *Erklar.* (in Eichhorn's *Report.* 4:41 sq.); Schilling, *Anmerkungen* (Leipzig, 1792, 8vo); Carpzov, *Uebersetzung* (Helmstadt, 1794, 8vo); Morus, *Acroases* (Lips. 1795, 8vo); also *Erklar.* (Gorl. 1798, 8vo); Anonym. *Anmerl.* (in Henke's *Magaz.* 2:22); Bair, *Explicatio* (Frcft. 1798, 8vo); Hensler, *Anmerk.* (Lpz. 1805); Borger, *Interpretatio* (L. Bat. 1807, 8vo); *Winer, *Commentarius* (Lips. 1821, 1828, 1829, 1859, 8vo); Anon. *Uebers.* (Neust. 1827, 8vo); Flatt, *Vorles.* (Tub. 1828, 8vo); Paulus, *Erlauterung* (Heidelb. 1831, 8vo); Hermann, *In primis 3 cap.* (Lips. 1832,4to); *Usteri, *Commentar* (Zur. 1833, 8vo); *Matthies, *Erklärung* (Oreifs. 1833, 8vo); *Ruckert, *Commentar.* (Lpz. 1833, 8vo); Fritzsche, *De nonnullis locis,* etc. (Rostock, 1833-4, 4to); Zschocke, *Erklärung* (Halle, 1834, 8vo); Schott, *Erklar.* (Lpz. 1834, 8vo); Sardinoux, *Commentaire* (Valence, 1837, 8vo) Windischmann, *Erklärung* (Mainz, 1843, 8vo); Barnes, *Notes* (N.Y. 1844, 12mo); Baumgarten-Crusius, *Galaterbrief* (in *Exeg. Schriften*, II, 2), Haldane, *Exposition* (London, 1848, 8vo); Olshausen, *Commentary* (tr. Edinb. 1851, 8vo); *Hilgenfeld, *Erklärung* (Halle, 1852, 8vo); Brown, *Exposition* (Edinb. 1853, 8vo); Muller, *Erklärung* (Hamb. 1853, 8vo); *Ellicott, *Commentary* (Lond. 1854,1859, Andov. 1864, 8vo); *Turner, *Commentary* (N.Y. 1855, 8vo); Jatho, *Erlauterung* (Hildesheim, 1856, 8vo); Anasker, *Auslegung* (Lpz. 1856, 8vo); Meyer, *Galaterbrief* (in *Commentar*, 7, Gotting. 1857, 8vo); Bagge, *Commentary* (London, 1857, 8vo); Frana, *Commentarius* (Goth. 1857, 8vo); Twele, *Predigten* (Hann. 1858, 8vo) * Wieseler, *Commentar* (Gotting. 1859, 8vo); Jowett, *Notes* (in *Epistle*, 1, London, 1859, 8vo); Gwinne, *Commentary* (Dubl. 1863, 8vo); Lightfoot, *Notes* (Lond. 1855, 8vo); Reithmayer, *Commentar* (Munch. 1865, 8vo); Vomel; *Anmerk.* (Fref. a.M. 1865, 8vo); Matthias, *Erkl'drunag* (Cassel, 1865, 8vo); *Eadie, *Commentary* (Glasg. 1869, 8vo); Brandes, *Freiheitsbrief* (Wiesb. 1869, 8vo). **SEE EPISTLE.**

Gal'banum

(**hnB| j** , *chelbenlah'*, according to Furst, *Hebr. Handwb.* s.v., from **bl j e** *fat, i.e. resin, gum*; Sept. and Vulg. merely Graecize and Latinize, **χαλβάνη**, *galbanum*) is mentioned in ^{<12134>}Exodus 30:34 as one of the substances from which the incense for the sanctuary was to be prepared: "Take unto thee sweet spices, stacte, and onycha, and *galbanum.*" The

Hebrew word is so very similar to the Greek *χαλβάνη*, which occurs as early as the time of Hippocrates, that they may be presumed to have a common origin. The substance is more particularly described by Dioscorides (3:8; comp. 1:71), who gives *μετώπιον* as an additional name, and states that it is an exudation produced by a ferula in Syria. So Pliny (12:25): "Moreover, we have from Syria out of the same mountain, Amanus, another kind of gum, called galbanum, issuing out of an herb-like fennelgeant, which some call by the name of the said resin, others *stagonotis*. The best galbanum, and which is most set by; is grisly and clear, withal resembling hammoniacum." On the other hand, he describes the *metopion* as the product of a tree near the oracle of Ammon (12:49). Theophrastus had long previously (*Hist. Pl.* 9:7) said that galbanum flows from a *Panax* of Syria. In both cases it is satisfactory to find a plant of the same natural family of Umbelliferae pointed out as yielding this drug, because the plant has not yet been clearly ascertained. The Arabs, however, seem to have been acquainted with it, as they give its names. Thus "galbanum" in Persian works has *barzu* assigned to it as the Arabic, *bireeja* as the Hindostani, with *khulyan* and *metonion* as the Greek names (evident corruptions of *χαλβάνη* and *μετώπιον*, arising from errors in the reading of the diacritical points): *Kinneh* and *nafil* are stated to be the names of the plant, which is described as being jointed, thorny, and fragrant (Royle, *Illust. Himal. Bot.* page 23). Lobel made an attempt to ascertain the plant by sowing some seeds which he found attached to the gum of commerce (*Obs.* p. 431). The plant which was thus obtained is *the Ferula ferulago* (see Kihn, *On Dioscor.* 2:532) of Linnaeus (*System*, 6:130 sq.), a native of North Africa, Crete, and Asia Minor (see Jacquin, *Hort. Vindob.* 3, pl. 36). It has been objected, however, that it does not yield galbanum in any of these situations; but the same objection might be made, though erroneously, to the mastich-tree, as not yielding mastich, because it does not do so except in a soil and climate suitable to it. Other plants, as the *Bubon galbanum* and *gummiferum*, have in consequence been selected, but with less claim, as they are natives of the Cape of Good Hope. The late professor Don, having found some seeds of an umbelliferous plant sticking to the galbanum of commerce, has named the plant, though yet unknown, *Galbanum officinale*. These seeds, however, may or may not have belonged to the galbanum plant (see Froriep, *Notizen*, 29:12). Dr. Lindley has suggested another plant, which he has named *Opoidia galbanifera*, and which grows in Khorassan, in Durrud, whence specimens were sent to England by Sir John M'Niell, as yielding an inferior sort of ammoniacum.

This plant has been adopted by the Dublin College in their Pharmacopoeia as that which yields the galbanum (Pereira, *Matthew Med.* 2, part 2, page 188). M. Bushe, in his Persian travels (quoted in Royle, *Mat. Medica*, pages 471, 472), identified the plant producing galbanum with one which he found on the Demawend mountains. It was called by the natives *Khassuch*, and bore a very close resemblance to the *Ferula erubescens*, but belonged neither to the genus Galbanum nor to Opoidea. It is believed that the Persian galbanum and that brought from the Levant are the produce of different plants. *SEE AROMATICS.*

Galbanum is in the present day imported into Europe both from the Levant and from India. That from the latter country is exported from Bombay, having first been imported thither, probably from the Persian Gulf. It is therefore probable that it may be produced in the countries at the head of that gulf, that is, in the northern parts of Arabia, or in Persia (portions of which, as is well known, were included in the Syria of the ancients); perhaps in Kurdistan, which nearly corresponds with ancient Assyria. Galbanum, then, is either a natural exudation, or obtained by incisions from some umbelliferous plant. It occurs in commerce in the form either of tears or masses, commonly called *lump galbanum*. The latter is of the consistence of wax, tenacious, of a brownish or brownish-yellow color, with white spots in the interior, which are the agglutinated tears. Its odor is strong and balsamic, but disagreeable, and its taste warm and bitter. It is composed of 66 percent of resin and 6 of volatile oil, with gum, etc., and impurities. It was formerly held in high esteem as a stimulant and antispasmodic medicine, and is still employed as such, and for external application to discuss indolent tumors. The ancients believed that when burnt the smoke of it was efficacious in driving away serpents and gnats (Pliny, 12:56; 19:58; 24:13; Virgil, *Georg.* 3:415; Calpurn. 5:90; Lucan, 9:916). Galbanum was also employed in adulterating the opobalsamum, or gum of the balsam plant (Pliny, 12:54). It is still more to our purpose that we learn from Dioscorides that, in preparing a fragrant ointment, galbanum was mixed with other aromatic substances (compare Pliny, 13:2). The effect of such mixture must depend upon the proportion in which it or any other strong-smelling substance is intermixed, more than upon what is its peculiar odor when in a concentrated state. We need not, therefore, inquire into the reasons which have been assigned to account for galbanum being intermixed with stacte and onycha as sweet spices (see Kalisch, ad loc.). We see that the same practice existed among the Greeks

and Egyptians (Virgil, *Georgics*, 4:264; Colum. 9:15, etc.). See *Penny Cyclopaedia*, s.v.; Celsius, *Hierob.* 1:267 sq.; Michaelis, *Suppl.* 3:753 sq.; Hiller, *Hierophyt.* 1:450. **SEE ANOINTING OIL.**

Gale, John

a Baptist divine and learned controvertist, was born at London in 1680. He studied at the University of Leyden, and at the age of nineteen graduated M.A. and doctor of philosophy. He studied also at Amsterdam under Limborch, and was intimate with Le Clerc. The University of Leyden in 1703 offered him the degree of doctor of divinity if he would assent to the articles of the Synod of Dort. He became, in 1718, minister of the chapel in St. Paul's Alley, Barbican. But his ministry was of short duration. He died in 1721, at the age of 41. In 1711 he published his *Reflections on Wall's Defence of Infant Baptism*, and in 1719 held a dispute with the author. He was also the author of *Sermons on several Occasions* (2d ed. 1726, 4 volumes). He was an able preacher, highly appreciated by the respectable congregation to which he ministered, and brought to the discussion of matters in controversy large, exact, and well-digested learning, with no small dialectical skill. (L.E.S.).

Gale, Theophilus

a learned nonconformist divine, was born in 1628, at King's Teington, in Devonshire, He entered Magdalen College, Oxford, in 1647, and became fellow in 1650. In 1652 he passed A.M., and soon became an eminent tutor and a distinguished preacher in the university. In 1657 he was invited to Winchester, and became a stated preacher there, in which station he continued for several years. Having imbibed the principles of the nonconformists, on the re-establishment of episcopacy, at the restoration of Charles the Second, he refused to comply with the Act of Uniformity which passed in 1661. Deprived of his fellowship at Oxford, he was taken into the family of Philip, lord Wharton, in the capacity of tutor to his two sons. He was a diligent and multifarious student. In 1669 he published the first part of *The Court of the Gentiles; or, a Discourse touching the Original of human Literature, both Philology and Philosophy, from the Scriptures and Jewish Church* (Oxford and London 5 volumes, 4to). It was received with great applause, and was reprinted in 1672-1682. "In the first part of this learned work, Mr. Gale endeavors to prove that all languages have their origin and rise from the Hebrew. To this he adds a

deduction, importing that the pagan theology, physic, politics; poetry, history, rhetoric, are deduced from sacred names, persons, rites, and records; and showing, withal, how the Jewish traditions came to be corrupted and mistaken by pagans. In the second part he tries to prove that philosophy also has its origin from the Jewish Church. In the third part, the vanity of pagan philosophy is demonstrated from its causes, parts, properties, and effects; namely, pagan idolatry, Judaic apostasy, Gnostic infusions, errors among the Greek fathers, especially Origenism, Arianism, Pelagianism, and the whole system of popery, or anti-Christianism, distributed into three parts, mystic, scholastic, and canonic theology. In the fourth part he treats of reformed philosophy, wherein Plato's moral or metaphysic, or prime philosophy, is reduced to a useful form or method. He divides this, which is larger than any of the former parts, into three books, discoursing in the first of moral philosophy; in the second, of metaphysics; and in the third, of divine predetermination." In 1677 he was chosen to succeed Mr. Rowe as pastor. He died at Newington, 1678. Besides *The Court of the Gentiles*, he published in Latin an abridgment of it for the use of students, under the title of *Philosophia Generalis*, etc. (Lond. 1676, 8vo) *Theophily*; or, *a Discourse of the Saints' Amity with God in Christ* (Lond. 1671, 8vo): — *The true Idea of Jansenism, both historic and dogmatic* (1669, 8vo): — *The Anatomy of Infidelity* (1672, 8vo): — *A Discourse on the coming of Christ* (1673, 8vo): — *Idea Theologiae*, etc. (12mo): — and *The Life and Death of Thomas Tregasse* (1671, 8vo). — Jones, *Christ. Biog.*; Shedd, *Hist. of Doct.* 1:205.

Gale, Thomas

D.D., a learned English divine and antiquarian, was born in 1636 at Scruton, in Yorkshire. He became fellow of Trinity, and was elected regius professor of Greek in 1666; was, made prebendary of St. Paul's in 1676, and dean of York in 1697. He died April 8, 1702. He published *Opuscula Mythologica*, etc., Gr. and Lat. (Camb. 1671, 8vo): — *Histori-Poeticae antiqui Scriptores, Graece et Latine*: — *Herodoti Halicarnassensis Historiarum*, lib. 9: — *Historiae Britanniae, Saxonicae, Anglo-Danicae Scriptores* 15, *ex vetust. codd.* MS. (Oxon. 1691, fol.). This work contains nearly all the original writers of English history.

Ga'leed

Picture for Ga'leed

(Heb. *Galed'*, גִּלְגָּל the *heap of the witness*;

Sept. βουνὸς μάρτυς and βουνὸς μαρτυρεῖ; Vulg. *Acervus testimonii* and *Galaad*), the name given by Jacob to the pile of stones *SEE GILGAL* erected by him and Laban to attest their league of friendship *SEE GILEAD*, but called by Laban (⁽⁻⁰³¹⁴⁷⁾Genesis 31:47, 48) by the synonymous Syriac title of JEGAR-SAHADUTHA *SEE JEGAR-SAHADUTHA* (q.v.). Traces of a similar custom appear in the consecrated mounds of the Druids and of the North-American aborigines of the Western States. *SEE ALTAR; SEE STONE*.

Galen or Galenus Mattheus Van, D.D.,

was born about the year 1528, at West-Kapelle, on the island of Walcheren. As his parents were not in such circumstances as would enable them to give their son a liberal education, the expenses of his preparatory course at Ghent were borne by two benevolent gentlemen of his native place. From Ghent he went to Loasvain where he studied philosophy and theology. After taking his bachelor's degree, he gave instructions in this institution in sacred eloquence. Being licensed, he was, on the recommendation of the notorious Ruard Tapper, called to the professorship of theology in the recently founded university of Dillingen. This position he held from 1559 to 1563. His duties were discharged in such a way as to secure for him a high reputation. From Dillingen he was called to occupy the chair of theology at Douay. Here, in 1564, he received his degree of D.D. With zeal and fidelity he labored at this post till his death, which occurred in 1573. He was a man of eminent learning, possessing for the time in which he lived an unusual familiarity with the Latin, Greek, and Hebrew languages. He was a member of the Council of Trent and of the Synod of Combray. He numbered among his friends some of the principal men of his time. Though a man of great learning, he is said to have been deficient in critical acumen. He wrote various works in Latin on practical and polemic theology. The substance of his lectures on pulpit eloquence was given to the public under the title of *Paralpomena*. He also wrote a *Commentarius in Epistolam D. Pauli ad Hebraeos e Syro Sermone in Latinum conversam* (Duaci. 1578; Lovan. 1599). An *Explicatio in Esaiam* is still preserved in manuscript in the University library at Leyden. His

greatest merit consists in the service rendered to Church history by original contributions in this department, and by the publication of medieval writings and documents. His works in this direction are *Vita S.*

Willaebrordi, Frisiorum apostoli: — Oratio in vitam S. Georgii martyris: — Areopagitica seu epuscula quaedam nusquam hactenus excusa divi Chludowici et Hidiwini de sebus gestis ac scriptis B. Macarii Jonici Dionysii Areopagite (Colon. 1563; Paris, 1565): — *Alcuini Rhetorica ad Carolum Magnum* (Duaci. 1563; Colon. 1563): — *De originibus monasticis sen de prima Christianae Monastices origine commentarius* (Dilling. 1564). See B. Glasius, *Godgeleerd Nederland*, D. i, blz. 485 en verv.; also J.N. Paquot, *Memoires pour servir 'a l'histoire litteraire des dixsept provinces des Pays-Bas, de la principaute de Liege et de quelques contres voisines* (Louvain, 1763-1770, 18 volumes, 8vo), 3, page 301 suiv. (J.P.W.)

Galenists

a branch split off, in 1664, from the Waterlandians, who were Mennonites, or Anabaptists. The founder of the Galenists was called Galen Abraham Haan; he was a doctor of physic, and pastor of a Mennonite congregation at Amsterdam. He is celebrated as a man of great penetration and eloquence, and is supposed to have inclined to Socinian views. Assuming that the Christian system laid much more stress on practice than on faith, he was disposed to receive into the Mennonite Church all who acknowledged the divine origin of the books of the Old and New Testaments and led holy and virtuous lives. Such in his judgment, were true Christians, and had an undoubted right to all the privileges that belong to that character. — Mosheim, *Ch. Hist.* cent. 17, section 2, part 2, chapter 5, § 7. *SEE APOSTOOL; SEE MENNONITES.*

Galenus Hans.

SEE GALENISTS.

Galerius Vaierius Maximianus,

Roman emperor, son of a shepherd, was born near Sardica, in Dacia, entered the imperial army, and served in the wars of Aurelius and Probus. Dioclesian (A.D. 292) conferred on him, along with Constantius Chlorus, the title of Caesar; and gave him his daughter Valeria to wife. On the abdication of Dioclesian (A.D. 305), he and Constantius became *augusti*,

or joint rulers of the Roman empire. On the death of Constantius at York (A.D. 306), the troops in Britain and Gaul immediately declared their allegiance to his son, Constantine (afterwards Constantine the Great), much to the chagrin of Galerius, who expected the entire sovereignty of Rome to fall into his hands. He died A.D. 311. Galerius hated the Christians bitterly, and is believed to have been the real author of Dioclesian's persecutions. *SEE DIOCLESIAN*. "Brought to reflection by a terrible disease, he put an end to the slaughter shortly before his death by a remarkable edict of toleration, which he issued from Nicomedia in 311, in connection with Constantine and Licinius. In that document he declared that the purpose of reclaiming the Christians from their willful innovation and the multitude of their sects to the laws and discipline of the Roman state was not accomplished, and that he would now grant them permission to hold their religious assemblies, provided they disturbed not the order of the state. To this he added, in conclusion, the remarkable instruction that the Christians, 'after this manifestation of grace, should pray to their God for the welfare of the emperors, of the state, and of themselves, that the state might prosper in every respect, and that they might live quietly in their homes.' This edict brought the period of persecution in the Roman empire to a close." — Schaff, *History of the Christian Church*, volume 1, § 57.

Galfrid Galfridus.

SEE GEOFFREY OF MONMOUTH.

Gal'gala

(Γάλγαλα; Vulg. Galgala), the ordinary equivalent in the Sept. for GILGAL. In the A.V. it is named only in 1 Macc. 9:2, as designating the direction of the road taken by the army of Demetrius, when they attacked Masaloth in Arbela — "the way to Galgala" (ὁδὸν τὴν εἰς Γάλγαλα). The army, as we learn from the statements of Josephus (Ant. 12:11. 1), was on its way from Antioch, and there is no reason to doubt that by Arbela is meant the place of that name in Galilee now surviving as Irbid. Its ultimate destination was Jerusalem (1 Macc. 9:3), and Galgala may therefore be either the upper Gilgal, near Bethel (Robinson, Researches, 3:8), as Ewald thinks (*Isr. Gesch.* III, 2:370, n.), or the lower one near Jericho, as the route through the center of the country, or (as is preferable) that through the Gbor, is chosen. Josephus omits the name in his version of

the passage. It is a gratuitous supposition of Ewald's that the Galilee which Josephus introduces is a corruption of Galgalaa view, however, which is favored by the reading in the margin of the above text, and which is adopted by Michaelis. *SEE GILGAL 3.*

Galicho Or Galiko Elisha Ben-Gabriel,

a Jewish commentator, was born about the middle of the 16th century (1552?). He was president of the Eabbinic college at Safed, over which Moses Galante (q.v.) at one time presided, and, like all the Safed men, was eminently cabbalistic. He wrote a commentary on Ecclesiastes (**tl hqd [i rWab]** Venice, 1578), which he divided into 27 sections, according to the number of letters in the Hebrew alphabet, including the finale. Ginsburg, in his *Historical and Critical Commentary on Ecclesiastes* (Lond. 1861, page 67, etc.), gives an analysis and specimen of this work. The most cabbalistic work of Galicho's is his commentary on the book of Esther (**rTsa, l [i rWab]** 1583). He wrote also a commentary on the the "Song of Songs" (**ryvæ [ivWryPeyræ]** Venice, 1587), which has the Hebrew text and points, and in which he displays a genius for allegorical exposition. — Etheridge, *Introd. to Hebr. Lit.* page 415; Kitto, *Cyclop. of Bibl. Lit.* 2:55; Fürst, *Bib. Jud.* 1:314. (J.H.W.)

Galilae'an

(**Γαλιλαῖος**), a native or inhabitant (^{<4045>}John 4:45, "of Galilee," ^{<406>}Matthew 26:69; ^{<4011>}Acts 1:11; 5:37) of GALILEE *SEE GALILEE* (q.v.); applied to the disciples of Christ as a term of contempt (^{<4028>}Luke 22:59; ^{<4017>}Acts 2:7). They were easily recognized as such, for the Galileans spoke a dialect of the vernacular Syriac different from that of *Judaea*, and which was of course accounted rude and impure, as all provincial dialects are considered to be, in comparison with that of the metropolis. It was this which occasioned the detection of Peter as one of Christ's disciples (^{<4170>}Mark 14:70). The Galilaeian dialect (as we learn from Buxtorf, *Lex. Talm.* col. 434; Lightfoot, *Cent. chorogr.* in Matt. proem. c. 86, 87; and others) was of a broad and rustic tone, which affected the pronunciation not only of letters, but of words. It partook much of the Samaritan and Syriac idiom; but, in the instance of Peter, it must have been the tone which betrayed him, the words being seemingly *too* few for that effect. (See A. Pfeiffer, *Dissert. de lingua Galilaeor.*; also in his *de Talmude Judaeor.*

page 137 sq.) The Galilaens are imentioned by Josephus (Ant. 17:10, 2; War, 2:10, 6; 3:3, 2) as a tumulent and rebellious people, ready on all occasions to rise against the Roman authority. This character of them explains what is said in ^{<Q31>}Luke 13:1 with regard to "the Galileans whose blood Pilate *had miasgled* with their sacrifices." Josephus, indeed, does not mention any Galileans slain in the Temple by Pilate; but the character which he gives that people sufficiently corroborates the statement. The tumults to which he alludes were, as we know, chiefly raised at the great festivals, when sacrifices were slain in great abundance; and on all such occasions the Galilaeans were much more active than the men of Judaea, and Jerusalem, as is proved by the history of Archelaus (Joseph. Ant. 17:9, 10); which case, indeed, furnishes an answer to those who deny that the Gabibalans attended the feasts with the rest of the Jews. The seditious character of the Galilaeans also explains why Pilate, when sitting in judgment upon Jesus, caught at the word Galilee when used by the chief priests, and asked if he were a Galilaeon (^{<Q316>}Luke 23:6). To be known to belong to that country was of itself sufficient to prejudice Pilate against him, and to give some countenance to the charges, unsupported by impartial evidence, which were preferred against him, and which Pilate himself had, just before, virtually declared to be false. See Otho, *Lex. Rab.* page 254 sq.

Galileans,

one of the names of reproach given to the early Christians. It was the ordinary phrase of Julian the apostate, when he spoke of Christ or Christians. He was accustomed to call Christ "the Galilaeon God." Not only did he use this epithet himself, but made a law, requiring that no one should call the Christians by any other name, thinking thereby to abolish the name of Christians. He died fighting against them; and as he caught the blood in his hand which flowed from a wound in his side, he dashed it towards heaven, saying these memorable words: *Vicisti, O Galilae!* "Thou hast conquered, O Galilaeon!" — Bingham; *Orig. Eccles.* book 1, chapter 2, § 2.

Gal'ilee

Picture for Gal'ilee

(Γαλιλαία, often in the N.T. and Apocrypha, as well as Josephus), the rendering also in a few passages (^{<Q317>}Joshua 20:7; 21:32; ^{<Q318>}1 Kings 9:11;

^{<1366>}1 Chronicles 6:76; ^{<2001>}Isaiah 9:1) of the Heb. *l yl ʿegalil'* (fem. *hl yl ʿegalilah'*, ^{<1259>}2 Kings 15:29), which prop. signifies a *circle* (e.g., a ring, ^{<1006>}Esther 1:6; ^{<2154>}Song of Solomon 5:14), or circuit of country, i.e., one of the little circular plains among the hills of northern Palestine, such as is now seen near edesh. **SEE TOPOGRAPHICAL TERMS**. As a special locality, it is first mentioned by Joshesa, who describes Kedesh as "is Galilee in Mount Naphtahi" (20:7). Its limited extent is indicated in ^{<1259>}2 Kings 15:29, where the historian, detailing the conquests of Tiglath-pileser, states that "he took Ijon, and Abel-Beth-Maachah, and Janaoh, and Kedesh and Hazor and Gilead, and *Galilee, all the land of Naphtalai.*" Galilee, therefore, did not extend beyond the bounds of Naphtali; and a comparison with other passages shows that *it* embraced only the northern section of that tribe, or at least *that* the name was at first confined to that district (^{<1617>}Joshua 20:7; 21:32; Josephus, Ant. 5:1, 18). The region thus lay on the summit of a broad mountain ridge. Here were situated the towns which Solomon offered to Hiram as payment for his services in procuring timber and stones for the Temple. Hiram, however, whose great want was grain for his island city, and who doubtless expected a portion of some of the rich plains of central Palestine, could not conceal his disappointment when he saw the mountain towns and their rugged environs, and declined them as useless (^{<1001>}1 Kings 9:11, and ^{<482>}2 Chronicles 8:2). **SEE CABUL**. At this period, Galilee, though within the allotted territory of Naphtali, does not appear to have been occupied by the Israelites. It was only after Hiram had declined the towns that Solomon rebuilt and colonized them (2 Chronicles *l.c.*). Hazor, the great stronghold and capital of the northern Canaanites, lay within or near Galilee; and, though Joshua had captured and burned it (Joshua 11), yet during the rule of the judges it was possessed by a king, Jabin, whose general, Sisera, dwelt in the neighboring Harosheth of the Gentiles (Judges 4). The presence of these powerful and war-like tribes, and the natural strength of the country, sufficiently account for the continued occupation of the old Gentile inhabitants. David subdued, but did not expel them. Solomon, as has been seen, took some of their towns; but they remained among these rugged mountains in such numbers that in the time of Insaiah the district was definitely known by the name of "Galilee of the Gentiles" (*μυζήθι l yl ʿegalil'* ^{<2300>}Isaiah 9:1: in ^{<1045>}Matthew 4:15, *Γαλιλαία τῶν ἔθνῶν* in Macc. 5:15, *Γαλιλαία ἀλλοφύλων*). It is probable that the strangers increased in number, and became during the captivity the great body of the inhabitants; extending themselves also over the surrounding comsntry, they gave to their new territories the old name,

until at length Galilee became one of the largest provinces of Palestine. In the time of the Maccabees, Galilee contained only a few Jews living in the midst of a large heathen population (1 Macc. 5:20-23); Strabo states that in his day it was chiefly inhabited by Syrians, Phoenicians, and Arabs (16, page 760); and Josephus says Greeks also dwelt in its cities (*Life*, 12). The name also Occurs in Tobit 1:2; Judith 11:8, etc.

In the time of our Lord, all Palestine was divided into three provinces, Judma, Samaria, and Galilee (^{<40B>}Acts 9:31; ^{<271>}Luke 17:11; Josephus, *War*, 3:3). The latter included the whole northern section of the country, comprising the ancient territories of Issachar, Zebulun, Asmer, and Naphtali. Josephus defines its boundaries, and gives a tolerably full description of its scenery, products, and population. He says the soil is rich and well cultivated; fruit and forest trees of all kinds abound; numerous large cities and populous villages, amounting in all to no less than two hundred and forty, thickly stud the whole face of the country; the inhabitants are industrious and warlike, being trained to arms from their infancy (*War*, 3:3, 3; *Life*, 45). On the west it was bounded by the territory of Ptolemais, which probably included the whole plain of Akka to the foot of Carmel. The southern border *ran* along the base of Carmel and of the hills of Samaria to Mount Gilbaoa, and then descended the valley of Jezreel by Scythopolis to the Jordan. (The Talmud, *Gittin*, 7:7, gives a place called *yanty*[*rpk* as the southern limit.) The River Jordan, the Sea of Galilee, and the Upper Jordan to the fountain at Dan formed the eastern border (Reland, *Palaest.* page 181); and the northern ran from Dan westward across the mountain ridge till it touched the territory of the Phoenicians (Josephus, *War*, 3:3, 1; compare ^{<40B>}Luke 8:26). **SEE PALESTINE.**

Galilee was divided into two sections (Cyrill, *c. Jul.* 2), "Lower" (ἡ κατὰ) and "Upper" (ἡ ἄνω Γαλιλαία, Josephus, *War*, 2:20, 6; Ant. 5:1, 22).

The Talmud has; a threefold division, with reference to the Sabbatical year (*Shebiith*, 9:2; "Upper Galilee [wyl [h] embraces all above

Capharananias, and does not produce sycamores; Lower [ʔtj tj], all below C., and bears sycamores; the valley is the territory of Tiberias" [the Ghor]). A single glance at the country shows that the division was natural. Lower Galilee included the great plain of Esdraelon, with its offshoots, which run down to the Jordan and the Lake of Tiberias; and the whole of the hill-country adjoining it on the north to the foot of the mountain range. The words of Josephus are clear and important (*War*, 3:3, 1): "It extends

from Tiberias to Zabuloia, adjacent to which, on the sea-coast, is Ptolemais. In breadth it stretches from a village called Xaloth, laing in the Great Plain, to Bersabe." "The village of Xaloth" is evidently the Chesullotom of ^{<1892>}Joshua 19:12, now called Iksail, and situated at the base of Mount Tabor, on the northern border of the Great Plain (Porter, Handbook, page 359). But a comparison of Josephus, *Ant.* 20:6, 4, with *War* 3:2, 4 proves that Lower Galilee extended as far as the village of Ginea, the modern Jenin, on the extreme southern side of the plain. The site of the northern border town, Bersabe, is not known; but we learn incidentally that both Arbela and Jotopata were in Lower Galilee (Josephus, *Life*, 37; *War*, 2:20, 6); and as the former was situated near the northwest angle of the Lake of Tiberias, and be better about eight miles north of Nazareth (Porter, handbook, pages 432, 377), ewe coucluded timat Lower Galilee included the whole region extending from the plain of Akka, on the west, to the shores of the balke on the east. It was thus one of the richest and most beautiful sections of Palestine. The plain of Esdraelon presents an unbroken surface of fertile soil — soil so good that to enjoy it the tribe of Issachar condescended to a semi-nomadic state, and "became a servant to tribute" (^{<1838>}Deuteronomy 33:18; ^{<1894>}Genesis 49:14, 15). With the exception of a few rocky summits around Nazareth the Dills are all wooded, sand sink down in graceful slopes to broad winding vales of the richest green. The outlines are varied, the colors soft, and the whole landscape is characterized by that picturesque luxuriance which one sees in parts of Tuscany. The blessings promised by Jacob and Moses to Zebulun and Asher seem to be here inscribed on the features of the country. Zebulun, nestling amid these hills, "offers sacrifices of righteousness" of the abundant flocks nourished by their rich panstures; he rejoices "in his goings out" along the fertile plain of Esdraelon; "he sucks of the abundance of the seas" — his possessions skirting the Bay of Haifa at the base of Carmel; and he "sucks of treasures hid in the sand," possibly in allusion to the *glass*, which was first made from the sands of the River Belus (^{<1838>}Deuteronomy 33:18, 19; Pliny, 5:19; Tacitus, *Hist.* 5). Ashera dwelling amid the hills an the north-west of Zebulun, on the borders of Phienicia "dips his feet in oil," the produce of luxuriant olive groves such as still distinguish this region; "his bread," the produce of the plain of Phoenicia, and the fertile upland valleys "is fat;" "he yields royal dainties" — oil and wine from his olives and vineyards, and milk and butter from his pastures (^{<1892>}Genesis 49:20; ^{<1834>}Deuteronomy 33:24, 25). The chief towns of Lower Galilee were Tiberias, Tarichaea, at the southern end of the Sea of Galilee,

and Sepphoris (Josephus, *Life*, 9, 25, 29, 37). The latter played an important part in the last great Jewish emar (Josephus, *Life*, 45; *War*, 2:18, 11). It is now called Sefurieh, and is situated about three miles south of Nazareth (Porter, *Handbook*, page 378). These were, besides, two strong fortresses, Jotapata, now called Jefat, and Mount Tabor (Josephus, *War*, 3:7, 3 sq.; 4:1, 6). The towns most celebrated in N.T. history are Nazareth, Cana, and Tiberias (^{<BIB>}Luke 1:26; ^{<BIB>}John 2:1; 6:1).

Upper Galilee, according to Josephus, extended from Bersabe on the south to the village of Baca, on the borders of the territory of Tyre, and from Meloth as the west to Thella, a city near the Jordan (*War*, 3:3, 1). None of these places are now known, but there is no difficulty in ascertaining the position and approximate extent of the province. It embraced the whole mountain range lying between the upper Jordan and Phoenicia. Its southern border ran along the foot of the Safed range from the northwest angle of the Sea of Galilee to the plain of Akka. To this region the name "Galilee of the Gentiles" is given in the O. and N.T.

(^{<BIB>}Isaiah 9:1; ^{<BIB>}Matthew 4:15). So Eusebius states (Onom. s.v. **Γαλιλαία**). The town of Capernaum, on the north shore of the lake, was in Upper Galilee (Onom. s.v. Capharnaum), and this fact is important, as showing how far the province extended southward, and as proving that it, as well as Lower Galilee, touched the lake. The mountain range of Upper Galilee is a southern prolongation of Lebanon, from which it is separated by the deep ravine of the Leolates. **SEE LEBANON**. The summit of the range is talabe-land, part of which is beautifully wooded with dwarf oak, intermixed with tangled shrubberies of hawthorn and arbutus. The whole is varied lay fertile upland plains, green forest glades, and wild picturesque glens breaking down to the east and west. The population is still numerous and industrious, consisting chiefly of Metawileh, a sect of Mohamedans. Safed is the principal town, and contains about 4000 souls, one third of whom are Jews. It is one of the four holy Jewish cities of Palestine, and has for three centuries or more been celebrated for the sacredness of its tombs and the learning of its rabbins. Safed seems to be the center of an extensive volcanic district. Shocks of earthquake are felt every few years. One occurred in 1837 which killed about 5000 persons (Porter, *Handbook*, page 438). Of the table-land of Upper Galilee lie the ruins of Kedesh-Naphtali (^{<BIB>}Joshua 20:7), and Giscala (now el-Jish), a city fortified by Josephus, and celebrated as the last place in Galilee that held out against the Romans (*War*, 2:22, 6; 4:1, 1; 2, 1-5).

Galilee was the scene of the greater part of our Lord's private life and public acts (see Wichmannshausen, *Dea Galilea*, Vitelb. 1711; Buddeus, *De Galilea rebus gestis Christi clara*, Jen. 1718 [*Miscell. Sacr.* 3:1156 sq.]; Less, *De Galatians Servat. miracc. theatro*, Gott. 1175 [*Opp.* 1781, 2:369 sq.]). His early years were spent at Nazareth, and when he entered on his great work he made Capernaum his home (^{<4013>}Matthew 4:13; 9:1). It is a remarkable fact that the first three Gospels are chiefly taken up with our Lord's ministrations in this province, while the Gospel of John dwells more upon those in Judaea (see Miller, *De ordine rerum Christi in Galilea gestarum*, Hal. 1770). The nature of our Lord's parables and illustrations was greatly influenced by the peculiar features and products of the country. The vineyard, the fig-tree, the shepherd, and the desert in the parable of the Good Samaritan, were all appropriate in Judaea while the corn-fields (^{<4012>}Matthew 4:28), the fisheries (^{<4013>}Matthew 13:47), the merchants (^{<4035>}Matthew 13:45), and the flowers (^{<4028>}Matthew 6:28), are no less appropriate in Galilee. The apostles were all either Galilaeans by birth or residence (^{<4011>}Acts 1:11), and as such they were despised, as their master had been, by the proud Jews (^{<4046>}John 1:46; 7:52; ^{<4017>}Acts 2:7). It appears, also, that the pronunciation of those Jews who resided in Galilee had become peculiar, probably from their contact with their Gentile neighbors (^{<4073>}Matthew 26:73; ^{<4147>}Mark 14:70; see Lightfoot, *Opp.* 2:77). On the death of Herod the Great the province of Galilee was given by Caesar to his son Antipas (Joseph. *War*, 2:6, 3). After the destruction of Jerusalem Galilee became the chief seat of Jewish schools of learning, and the residence of their most celebrated rabbins. The National Council or Sanhedrim was taken for a time to Jabneh in Philistia, but was soon removed to Sepphoris, and afterwards to Tiberias (Lightfoot, *Opp.* 2, page 141). The *Mishna* was here compiled by Rabbi Judah Hakkodesh (cir. A.D. 109220), and a few years afterwards the *Gemara* was added (Buxtorf, *Tiberias*, page 19). Remains of splendid synagogues still exist in many of the old towns and villages, showing that from the 2d to the 7th century the Jews were as prosperous as they were numerous (Porter, *Handbook*, pages 427, 440). *SEE GALILAEAN.*

Galilee, Sea Of

(ἡ θάλασσα ἡῆς Γαλιλαίας, ^{<4018>}Matthew 4:18; 15:29; ^{<4016>}Mark 1:16; 7:31; ^{<4001>}John 6:1), called also the *Sea of Tiberias* (^{<4001>}John 6:1; 21:1; hence its modern name *Bahr el-Tubarigh*), the *Lake* (λίμνη) of *Gennesaret* (^{<4001>}Luke 5:1), or emphatically *the Sea* (ἡ θάλασσα simply,

^{<10415>}Matthew 4:15); in the O.T. rarely alluded to (^{<06411>}Numbers 34:11; ^{<61213>}Joshua 12:3; 13:27) as the *Sea of Cinnereth* or *Cinneroth* (q.v.). It is the second of the three lakes into which the Jordan flows (Tacitus, *Hist.* 5:6). This sheet of water is particularly described by Pliny and Josephus. The former says, "The Jordan discharges itself into a lake, by many writers known as *Genesera*, 16 miles long and 6 wide, which is skirted by the pleasant towns Julias and Hippo on the east, of Tarichene on the south (a name which is by many persons given to the lake itself), and of Tiberias on the west" (5:15). Josephus refers to other features. "The Lake of *Gennesareth* derives its appellation from the adjacent district. It is 40 furlongs (five Roman miles) broad, by 140 (171 miles) long. Its waters are sweet, and extremely pleasant to drink, as they flow in a clearer stream than the muddy collections of marshes, anti they can be drawn free from impurities, beginning throughout confined by abrupt and sandy shores. They are of a muedium temperature, milder than those of the river or the fountain, yet uniformly colder than, might be expected from the expanse of the lake. The kinds of fish found here differ from those elsewhere met with" (*War*, 3:10, 7). Both these are so near the truth that they could scarcely have been mere estimates. Its extreme length is 124 geographical miles, and its breadth 6; equal to about 16 by 74 Roman miles. It is of an oval shape, or rather the form of an egg, with the large end to the north. The Sea of Galilee has none of those picturesque or sublime features for which the lakes of Italy and Switzerland are justly celebrated; it has not even the stern grandeur of the Dead Sea. The shores are singularly uniform. There are no hold cliffs jutting far out into deep water; there are no winding bays running away inland. The bed of the sea is like a huge basin. Along its eastern and western sides the banks rise steep, bare, and rugged, to the height of nearly 2000 feet; and their tops, especially those on the east, are as level as a wall. At the north and south ends, where the Jordan enters and passes out, there are wide openings, through which views are gained up and down the valley. Yet nature has not left this scene altogether destitute of ornament. The scenery is not quite so dreary, nor are the hues of the landscape so dead and sombre as Dr. Traill would have us imagine (Traill's *Josephus*, 2, page 106). True, when the sun is high and the sky cloudless, and when the pilgrim looks down from the top of the mountains, there is a dreariness in the landscape, and a uniformity of cold gray color, which wearies the eye; but let him go down to the shore and wait till the sun declines, and he will be enchanted with the deep ethereal blue of the smooth water, and the tints, "rose-colored, pearl-gray, and

purple, blended together," and thrown in soft shades over the sides of the encircling hills. The pale blue cone of Hermon, with its glittering crown of snow, forms a glorious background (Van de Velde, 2:388; Robinson, 2:380 sq.; Stanley, *Palestine*, page 362; Porter, *Handbook*, page 418). Round the whole shore, with only one or two short interruptions, there is a broad strand of white pebbles, mixed with little shells. The Jordan enters at the extreme northern end of the lake, and leaves again at the southern. In fact, the bed of the lake is just a lower section of the great Jordan valley. The utter loneliness and absolute stillness of the scene are exceedingly impressive. It seems as if all nature had gone to rest, languishing under that scorching heat. How different it was in the days of our Lord! Then all was life and bustle along the shores; the cities and villages that thickly studded them resounded with the hum of a busy population, while from hill-side and cornfield come the cheerfully of shepherd and plowman. The lake, too, was dotted with dark fishing-boats, and spangled with white sails. Now, a mournful and solitary silence reigns alike over sea and shore. The cities are in ruins. Capernaum, Chorazin, the two (?) Bethsaidas, Hippo, Gamala, and Taricheae, are completely deserted. Tiberias and Magdala are the only inhabited spots; and for several miles inland in every direction the country looks waste and desolate. The inhabitants — merchants, fishermen, and peasants — are nearly all gone. The few that remain in the shattered houses of Tiberias, and the mud hovels of Magdala, and the black tents of the wandering Bedouin, seem worn and wasted by poverty and sickness. In 1858 the Sea of Galilee could just boast of one small boat, and it was so rotten and leaky as not to be seaworthy. The fish, however, are as abundant as ever; for though only little handnets are used, a considerable sum is paid to the government for the privilege of fishing (Burckhardt, *Travis in Syria*, page 332; Robinson, 2:386). It was observed by Hasselquist that some of the same species of fish are found in the Sea of Galilee as in the Nile (*Travels*, page 158); the same fact had been noted by Josephus (*War*, 3:10, 8). The kinds referred to are *Cyprinus Benni*, *Silurus*, *Mormyrus*, etc. (See Wilson's *Lands of the Bible*, 2:113; Robinson, 2:386). Two modes are now employed to catch the fish. One is a hand-net, with which a man, usually naked (ⲉⲓⲛⲓⲛ John 21:7), stalks along the shore, and, watching his opportunity, throws it round the game with a jerk. The other mode is still more curious. Bread-crumbs are mixed up with bichlorid of mercury, and sown over the water; the fish swallow the poison and die. The dead bodies float, are picked up, and taken to the market of Tiberias! (Porter, *Handbook*, page 432.) The water of the lake is sweet,

cool, and transparent; and as the beach is everywhere pebbly, it has a beautiful sparkling look. This fact is somewhat strange, when we consider that it is exposed to the powerful rays of the sun, that many warm and brackish springs flow into it, and that it is supplied by the Jordan which rushes into its northern end, a turbid, ruddy torrent.

The most remarkable fact in the physical geography of the Sea of Galilee is its great depression. The results of barometrical observations have varied between 845 feet and 666 feet, but according to the trigonometrical survey of Lieut. Symonds, R.E., in 1841, its depression is only 328 feet. In this Van de Velde thinks there must have been some mistake, and he adheres to the figures of Lieut. Lynch, which give 653 feet, as probably the most accurate (*Memoir*, pages 168, 181). This has a marked effect on the temperature, climate, and natural products. The heat is intense during the summer months. The harvest on the shore is nearly a month earlier than on the neighboring high lands of Galilee and Bashan. Frost is unknown, and snow very rarely falls. The trees, plants, and vegetables are those usually found in Egypt; such as the palm, the lote-tree (*Zizyphus lotus*), the indigo plant, etc. (Robinson, 2:388; Josephus, *War*, 3:10, 7 and 8). The surrounding hills are sometimes described as bare and barren, sometimes as green and fertile. In April the tops of the hills are gray and rocky, and destitute of vegetation. Lower down, the grass, which during the winter rains had flourished, is there withering in the sun (^{413b}Matthew 13:6); but in the valleys and ravines, wherever any of the many fountains and streams gushed forth, there is verdure and cultivation (^{413b}Matthew 13:8). Though the whole basin of the lake, and indeed the Jordan valley, is of volcanic origin, as evidenced by the thermal springs and the frequent earthquakes, yet the main formation of the surrounding wall of mountains is limestone. A large number of black stones and boulders of basaltic tufa are scattered along the slopes and upland plains, and dikes of basalt here and there burst through the limestone strata in the neighborhood of Tiberias and along the northern shore. Although the surface of the lake is usually very placid yet travelers (Thomson, *Land and Book*, 2:332; Hackett, *Illustra. of Scripture*, page 319) testify to the sudden fury of storms bursting down into this sunken basin through the ravined shore as in the days of our Savior (^{413b}Luke 8:23; see Michaelis, *De tempestate*, etc. Hal. 1739; also *De sensu spirituali tempestatis*, etc., ib. eod.; Duthovius, *Divinitas Chr. ex miraculo hoc demonstrata*, in the *Bibl. Brenz.* 1:60-85; 2:484-7). **SEE GENNESARETH; SEE SEA**

Galilee

a porch or chapel, usually at the west end of a church, where the monks collected on returning from processions, and where females were permitted to visit their relatives among the monks; also a portion of the church, usually a step lower than the rest of the church, deemed less sacred than the remainder of the edifice, and beyond which women were not permitted to pass. Three of them remain in England, at Durham, Lincoln, and by cathedrals. The galilee at Durham has five aisles and three altars, and the consistory court is held in it; that of Lincoln is at the south-west corner of the south transept, and is cruciform in shape; while that of Ely differs little from an entrance porch. (G.F.C.)

Galileo Galilei

one of the most celebrated Italian writers on natural sciences, mathematics, and astronomy, was born February 18, 1564. He at first studied medicine, but soon devoted himself wholly to natural and mathematical science. In 1589 he was appointed professor of mathematics at the University of Pisa. In 1592 he was called by the republic of Venetia to the University of Padua. From 1604 Galileo devoted himself chiefly to astronomy, and soon became as celebrated by his astronomical discoveries as he had formerly been by those in mathematics and mechanics. It was especially the introduction of the telescope in 1609 which gave a powerful impulse to his genius. He was the first to notice the mountains of the moon, the satellites of Jupiter, the ring of Saturn, and the spots on the sun; and from the motion of the latter he derived an argument in favor of the motion of the sun. Galileo published his discoveries in his *Sidereus nuncius* (1610). Soon the grandduke of Tuscany called him as first professor of mathematics to Pisa, without obliging him to lecture, in order to give him an opportunity to devote himself wholly to scientific researches. But his reputation awakened against him a great deal of hatred and envy, and finally he was denounced to the Inquisition for defending and developing the Copernican system. The Inquisition found the views of Copernicus and Galileo irreconcilable with the letter of the Scripture. Galileo went himself to Rome to defend himself, but without effect. His astronomical views were examined by the theological qualifiers, and declared to be absurd, false in philosophy, and contrary to the Holy Scriptures. In 1616 and 1620, decrees were issued allowing to set up the system of Copernicus as a hypothesis, but forbidding it to be defended as a thesis. Galileo paid no attention to this

demand, but sixteen years later published his "Dialogues on the two greatest cosmic systems, that of Ptolemy and that of Copernicus," in which the two systems are compared, and, to satisfy the Inquisition, the victory is awarded to the champion of the system of Ptolemy; but, in fact, the arguments used in its behalf are so weak, and so manifestly inferior to those adduced in favor of the Copernican system, as to leave no doubt as to the real opinions of Galileo. His enemies found it easy to cause new measures to be taken against him by the Inquisition. Galileo was in 1633 again summoned to Rome. He was at first allowed to live in the Villa Medici; subsequently he was some time detained as a prisoner in the buildings of the Inquisition; finally he was sent back to the Villa Medici. The result of the investigation was that Galileo was found guilty of having adhered to and of having supported heretical opinions; and he had to abjure his errors in a kneeling posture, and to sign the minutes of the proceedings against him. He was condemned to be imprisoned at the Inquisition during pleasure, and to recite once a week for three years the penitential Psalms. Galileo submitted to the judgment, and, kneeling and in sackcloth, swore upon the Gospels never again to teach the earth's motion and the sun's stability. When rising from the ground, he is reported to have said, in an undertone, *E pur si muove* ("And it does move, for all that"); but the authenticity of this report is doubted. After four days' confinement, he was allowed to remove to the residence of the Tuscan ambassador, but he was kept under surveillance during the whole remainder of his life. In 1634 he asked permission to visit Florence for medical assistance, but the permission was not granted until 1638. The severity of the Inquisition was somewhat relaxed in 1637, when he became almost totally blind. During the latter years of his life he seems to have paid less attention to astronomy, but the works of this period on other subjects show that his genius was as great as ever. He died January 8, 1642. The city of Pisa erected a statue in his honor. The completest edition of the works of Galileo is *Le Opere di Galileo Galilei* (Florence, 1842-56, 15 volumes). The most important of his works is *Discorsi intorno a due nuove scienze* (Leyden, 16038). Biographies of Galileo were written by Gherardini, Viviani (1654), Frisi (Livorno, 1775), Jagemann (Weimar, 1783), Nelli (Lausanne, 1793), Ventari (Milan, 1818-21), Libri (Milan, 1841), Brewster (London, 1841), Cattauo (Milan, 1843), Caspar (Stuttgart, 1854), Chasles (Paris, 1862). On the trial of Galileo by the Inquisition, there are special works and essays by Marini (*Galileo e Inquisizione*, Rome, 1850); Madden (*Galileo and the Inquisition*, London,

1863); Vosen (*G. und die Rom. Verurthilung des copernicanischen System, Frankf. 1865*); *The Catholic World* (January and February 1869). (A.J.S.)

Galitzin

SEE GALLITZIN.

Gall

the representative in the A.V. of two Hebrew words and one Greek.

1. *Mererah'* or *merorah'* (**hrrḥ**] or **hrrḥ**] Sept. **χολή, κακά, δίαίτα;** Vulg. *fel, amaritudo, viscera meaz*) denotes etymologically *bitterness*: see ^{<8135>}Job 13:26, "Thou writest bitter things against me." Hence the term is applied to the "bile" or "gall" from its intense bitterness (^{<8163>}Job 16:13). The metaphors in this verse are taken from the practice of huntsmen, who first surround the beast, then shoot it, and next take out the entrails. The term also stands for the gallbladder or vitals (^{<8125>}Job 20:25). It is also used of the "poison" of serpents (^{<8104>}Job 20:14), which the ancients erroneously believed was their gall: see Pliny, *H.N. 11:37*, "No one should be astonished that it is the gall which constitutes the poison of serpents" (comp. ^{<8125>}Hebrews 12:15, "root of bitterness"). SEE LIVER.

2. *Rosh* (**vaṣ** or **v/r**; Sept. **χολή, πικρία, ἄγρωστις;** Vulg. *fel, amaritudo, caput*), generally translated "gall" by the A.V., but in ^{<8104>}Hosea 10:4 rendered "hemlock:" in ^{<8123>}Deuteronomy 32:33, and ^{<8106>}Job 20:16, it denotes the "poison" or "venom" of serpents. From ^{<8108>}Deuteronomy 29:18, "a root that beareth rosh" (margin "a poisonous herb"), and ^{<8109>}Lamentations 3:19, "the wormwood and the rosh," compared with ^{<8104>}Hosea 10:4, "judgment springeth up as rosh," it is evident that the Heb. term denotes some bitter, and perhaps poisonous plant, though it may also be used, as in ^{<8102>}Psalms 59:21, in the general sense of "something very bitter." Celsius (*Hierob. 2:46-52*) thinks "hemlock" (*Conium maculatum*) is intended, and quotes Jerome on Hosea in support of his opinion, though it seems that this commentator had in view the couch-grass (*Triticum repens*) rather than "hemlock." Rosenmüller (*Bib. Bot. page 118*) is inclined to think that the *Lolaum temulentum* best agrees with the passage in Hosea where the rosh is said to grow "in the furrows of the field." Other waiters have supposed, and with some reason (from ^{<8122>}Deuteronomy 32:32, "their grapes are grapes of rosh"), that some berry-bearing plant

must be intended. Gesenius (Thes. p. 1251) understands "poppies;" Michaelis (Suppl. *Lex. Heb.* page 2220) is of opinion that *rosh* may be either the *Lolium temulentum* or the *Solanum* ("nightshade"). Oedmann (*Verm. Sasmml.* part 4, c. 10) argues in favor of the *Colocynth*. The most probable conjecture, for proof there is none, is that of Gesenius: the capsules of the Papaseraeae may well give the name of resh ("head") to the plant in question, just as we speak of poppy *heads*. The various species of this family spring up quickly in cornfields, and the juice is extremely bitter. A steeped solution of poppy heads may be "the water of gall" of ^{<4184>}Jeremiah 8:14, unless, as Gesenius thinks, the *vargome* may be the poisonous extract, opium. This word is always used figuratively to represent sin, and never designates the animal secretion called gall. **SEE HEMLOCK.**

3. Gr. *χολή*, prop. the bitter secretion gall. In the story of Tobit the gall of a fish is said to have been used to cure his father's blindness (Tobit 6:8; 11:10, 13). Pliny refers to the use of the same substance for diseases of the eye (*Hist. Nat.* 28:10); also speaking of the fish callionymus, he says it has a similar curative virtue (32:4, 7). Galen and other writers praise the use of the liver of the silurus in cases of dimness of sight. **SEE BLINDNESS.**

The passages in the Gospels which relate the circumstance of the Roman soldiers offering our Lord, just before his crucifixion, "vinegar mingled with gall," according to Matthew (^{<41734>}Matthew 27:34), and "wine mingled with myrrh," according to Mark's account (^{<41523>}Mark 15:23), require some consideration. The first-named evangelist uses *χολή*, which is the Sept. rendering of the Heb. *rosh* in the Psalm (^{<41521>}Psalms 69:21) that foretels the Lord's sufferings. Mark explains the bitter ingredient in the sour vinous drink to be "myrrh" (*οἶνος ἐσμυρνισμένος*) for we cannot regard the transactions as different. "Matthew, in his usual way," as Hengstenberg (Comment. in ^{<41521>}Psalms 69:21) remarks, "designates the drink theologically: always keeping his eye on the prophecies of the O.T., he speaks of gall and vinegar 'for the purpose of rendering the fulfillment of the Psalms more manifest.' Mark again (^{<41523>}Mark 15:23), according to *his* way, looks rather at the outward quality of the drink." Bengel takes quite a different view; he thinks both myrrh and gall were added to the sour wine (*Gnom. Nov. Test.* Matthew 1.c.). Hengstenberg's view is far preferable; nor is "gall" (*χολή*) to be understood in any other sense than as expressing the bitter nature of the draught. As to the intent of the proffered drink, it is generally supposed that it was for the purpose of deadening pain. It was

customary to give criminals just before their execution a cup of wine with frankincense in it, to which reference is made, it is believed, by the **οἶνος κατανύξεως** of ^{<BIB>}Psalm 60:3 see also ^{<BIB>}Proverbs 31:6. This the Talmud states was given in order to alleviate the pain. See Busxtorf (*Lex. Talm.* col. 2131), who quotes from the Talmud (*Salmed.* fol. 43, 1) to that effect. Rosenmüller (*Bib. Bot.* page 163) is of opinion that the myrrh was given to our Lord, not for the purpose of alleviating his sufferings, but in order that he might be sustained until the punishment was completed. He quotes from Apuleius (*Metamor.* 8), who relates that a certain priest "disfigured himself with a multitude of blows, having previously strengthened himself by taking myrrh." Hoemfar the frankincense in the cup, as mentioned in the Talmud, was supposed to possess soporific properties, or in any way to induce an alleviation of pain, it is difficult to determine. The same must be said of the **οἶνος ἰσμυρνισμένος** of Mark, for it is quite certain that neither of these two drugs in question, both of which are the produce of the same natural order of plants (*Amyridaceae*), is ranked among the hypnopoiotics by modern physicians. It is true that Dioscorides (1:77) ascribes a soporific property to myrrh, but it does not seem to have been so regarded by any other author. Notwithstanding, therefore, the almost concurrent opinion of ancient and modern commentators, that the "wine mingled with myrrh" was offered to our Lord as an anodyne, we cannot readily come to the same conclusion. Had the soldiers intended a mitigation of suffering, they would doubtless have offered a draught drugged with some substance having narcotic properties. The drink in question was probably a mere ordinary beverage of the Romans, who were in the habit of seasoning their various wines, which, as they contained little alcohol, soon turned sour, with various spices, drugs, and perfumes, such as myrrh, cassia, myrtle, pepper, etc. (Smith, *Dict. of Class. Antiq.* s.v. Vinum). **SEE MYRRH.**

Gall, Nikolaus

SEE GALLUS.

Gall

ST., monastery of, one of the most celebrated monasteries of Europe, at St. Gall, in Switzerland. It was founded in the 7th century. Its wealth and reputation became very great under Othmar, its first abbot (720-760), who founded a hospital for lepers in connection with the monastery. In the 8th

century it became distinguished for learning, especially under abbot Gosbert (815-837). "The abbey of St. Gall gradually became one of the masterpieces of mediaeval architecture; and the genius and skill which were lavished on its construction, and on the decoration of its halls and cloisters, had a large share in developing the Christian art of the period. The monks of St. Gall, too, may be reckoned among the best friends and preservers of ancient literature. They were indefatigable in the collection and transcription of MSS. — Biblical, patristic, sacred and profane history, classical, liturgical, and legendary. Several of the classics, especially Quintilian, Silius Italicus, and Amnemiannus Marcellinus, have been preserved solely through the MSS. of St. Gall. For a time the abbey was subject to the bishop of Constance, and an animated dispute was for a long time maintained between that prelate and the monks as to the right of electing the abbot. It ended, however, in the recognition of the right of free election; and ultimately, from the growth of the monastic possessions, and the important position which the abbot held, the monastic domain, which comprised a great part of northern Switzerland, became a distinct jurisdiction, within which the abbot, like many of his brethren in the great Benedictine monasteries, exercised all the rights of a suzerain. For several centuries the abbey of St. Gall held one of the highest places in the order. Its schools enjoyed wide reputation. Its members held a distinguished place among the scholars of medieval Germany; and many of them, as, for example, Notker, are known to have cultivated not only the ordinary learning of the schools, but also physic, mathematics, and astronomy. The school of St. Gall, too, was one of the most eminent for the cultivation of music, and its MSS., preserved in its library, have been extensively made use of by the restorers of ancient ecclesiastical music. A town of considerable importance grew up around the monastery, and was called by the same name; and as the wealth and influence which attached to the dignity of the abbot began to make it an object of ambition to rich and powerful families, we find the succession of abbots, in the 13th and 14th centuries, sadly degenerated from their pious and learned predecessors in the office. A stringent reform was enforced about the time of the Council of Constance; but the burghers of St. Gall had grown dissatisfied under this rule, and on the outbreak of the Reformation in 1525 they threw off their subjection, and embraced the new doctrines. At the close, however, of the religious war in 1532, the Catholic religion was re-established, and the abbot reinstated, though with diminished authority, in his ancient dignity. At the French Revolution, the abbey of St. Gall was secularized (1798),

and its revenues were soon afterwards sequestrated (1805). By a later ecclesiastical arrangement, the abbacy of St. Gall was raised to the dignity of a bishopric, which in 1823 was united to that of Chur. They were afterwards, however, separated, and in 1847 St. Gall was erected into a bishopric, with a distinct jurisdiction." — Chambers, *Encyclopaedia*, s.v.; Herzog, *Real-Encyklopädie*, 4:643.

Gall, St., Manuscript

(CODEX SANGALLENSIS, usually designated as Δ of the Gospels), one of the most important of the later uncial MSS., containing the four Gospels (with only a single hiatus, ^{<4997>}John 19:17-35) and an interlined Latin version, rudely written on coarse vellum in a very peculiar character. It comprises 197 leaves, 4to, 10 inches by 81 in size, with 20 to 26 (usually 21) lines of text on each page. Before Matthew are placed prologues, Latin verses, the Eusebian canons in Roman letters, tables of the κεφάλαια in Greek and Lat., etc. The text is divided into regular οτίχοι. There are also τίτλοι, and the Ammonian sections. It has so many resemblances to the Codex Boernerianus (G of Paul's epistles), as to show that they both once belonged together. *SEE BOERNER MANUSCRIPT*. The Gospel of Mark seems to represent a text different from that of the other evangelists. It agrees in general with the older MSS. There are scarcely any breathings or accents; the words are often wrongly divided, with dots at the end of almost every *Greek* word, and marks > > > inserted to fill up vacant spaces.

Picture for Gall Manuscript

This MS. is preserved in the monastery of St. Gall, Switzerland, where it was probably transcribed originally. It was first inspected by Gerbert in 1773, was named by Scholz (in his *N.T.* 1830), and has been published in a full lithographic facsimile of every page by Rettig (Zurich, 1836), with Prolegomena. It seems to have been written by Latin (perhaps Irish) monks in the 9th century. — Scrivener, *Introd.* page 122 sq.; Tregelles in Home's *Introduction*, 4:196 sq. *SEE MANUSCRIPTS, BIBLICAL*.

Galland Andrea, Or Gallandius Andreas,

an Italian priest and abbot of the Oratorian congregation, was born at Venice December 6, 1709, and died in the same city January 12, 1779. He rendered great service to literature by his edition of the fathers, entitled

Bibliotheca Veterum Patrum, antiquorum que scriptorums eccl. Gr. et Lat. (Venet. 1765-1781, 14 volumes, fol.). It comprises in all 380 writers, and is considered to be one of the most accurate and useful of all the libraries of the fathers. He left in MSS. *Thesaurus Antiquitatis Ecclesiasticae* (13 volumes, fol.). — Hoefer, *Nouv. Biog. Generale*, 19:291.

Gallas

("invaders"), a race inhabiting the south and east of Abyssinia. "The general name by which the tribes designate themselves is *Oroma* (*orma*, men). Although generally belonging to the negro race; they are not purely negroes, but form with the Fulahs, Mandingoes, and Nubas, as it were, the transition to the Shemitic variety and seem to belong to that great family inhabiting the east of Africa, from the frontiers of the Cape land to Abyssinia, and usually denominated the Kafirs. They are a vigorous, well-formed people of a dark-brown color, with hair frizzled, but not quite woolly, round faces, and small, sharp eyes, and are distinguished not less by their energy and warlike spirit than by their mental capacities. They first appear in history in the 16th century as a barbarous people, extending their conquests from the interior of Africa, laying waste, by constant incursions, the countries of Eastern Africa to the mountains of Abyssinia, gradually subduing or expelling the original inhabitants (hence their name), occupying great part of Abyssinia, and advancing as far as the Red Sea and the Gulf of Aden. It is only of late years that their power in Abyssinia, and their incursions into that country, have been partially checked, chiefly by the vigorous government of the king of Shoa, who has subdued some of the Gallas tribes, and induced them to profess such Christianity as exists in Abyssinia. they still, however, occupy many districts of Abyssinia, and extend their power to an indefinite extent over the countries situated south and southwest of it. Politically, the Gallas do not form a single nation. but are divided into numerous tribes, forming separate kingdoms and states, which are frequently at war with each other. Most of the Gallas follow pastoral avocations. Some, however, through intercourse with the semi-Christian, semi-civilized Abyssinians, have become tillers of the soil. The wandering Gallas are mainly engaged in hunting and the slavetrade. The larger number of the Gallas are still heathens, though Mohammedanism has lately made great progress among them. Their religion bears a resemblance to that of the Kafirs." Compare Jomard, *Notices sur es Gallas* (Paris, 1839); Beke, *On the Origin of the Gallas* (London, 1848); Plowden, *Abyssinia and the Gall is Country* (London, 1868). Behm (*Geograph.*

Jahrbuch, volume 1, Gotha, 1864) assigns to the Gallas a territory of about 280,000 sq. miles and 7,000,000 people. The Roman Catholic Church has a mission among the Gallas, which in 1841 was erected into a vicariate apostolic. The letters of the vicar apostolic, Massaja, in the *Annales de la Propagat. de Foi*, are along the chief sources of our information on the Gallas. Massaja was the founder of the mission, and was in 1869 still at its head. (A.J.S.)

Gallaudet Thomas Hopkins, LL.D.,

an eminent Congregational minister and philanthropist, was born December 10, 1787, in Philadelphia. He graduated at Yale College in 1805, and was chosen tutor in 1808, which office he held two years, after which he was engaged in mercantile business until 1811, when he entered the theological seminary. In 1814 he received his license, and became pastor at Portsmouth. Here he became interested in a little deaf and dumb girl, Alice Cogswell, and instructed her with success. Her father, Dr. Cogswell, became the founder of an association for the aid of deaf mutes; and funds being provided, Mr. Gallaudet resigned his ministry, and went to Europe in 1815 to study the existing deaf and dumb institutions. At the London Deaf and Dumb Asylum he was refused admission except as junior assistant. He then went to Edinburgh, but there the teacher had learnt his system from the Messrs. Braidwood, and had been compelled to sign an engagement not to impart the method to any other person intending to become a teacher. He then betook himself to Paris, and was warmly received by the abbe Sicard. Everything was laid freely open to him. He was able to return to America before the close of 1816, and Sicard allowed Laurent le Clerc, a deaf-mute, who was one of the best teachers of the institution, to accompany him to America. During his absence in Europe the society had been incorporated; Mr. Gallaudet was now appointed its principal, Le Clerc being his head assistant, and on the 15th of April, 1817, *The American Asylum for the Deaf and Dumb*, at Hartford, Connecticut, was formally opened. Mr. Gallaudet remained head of the asylum until 1830, when he resigned from failing health. The system which he established was founded on that of Sicard, with modifications. "It is known as the American system. The main principle with Mr. Gallaudet was to call out the intelligence of the pupil as much as possible, by exercising him in describing things for himself, and to discourage the mere learning by rote; and the result was to stimulate the mind of the teacher, as well as of the pupil, in no ordinary degree. Mr. Gallaudet's exertions were by no means

confined to the deaf and dumb asylum. He took an ardent and active interest in the improvement and extension of common schools, and in the raising up of a superior body of teachers, and wrote several pamphlets on the subject. He also zealously advocated the adoption of means of imparting moral and religious training to prisoners, and was an earnest promoter of the movement for improving the management of the insane. So strongly did he feel on this matter, that, though in but feeble health, he accepted in 1838 the office of chaplain of the state *Retreat for the Insane* at Hartford, where, it is stated, 'the experience' of each successive year furnished accumulating evidence of the usefulness of his labors, and the efficacy of kind moral treatment and a wise religious influence in the melioration and care of the insane.'" He died September 10, 1851. Besides a number of tracts and essays on the education of the deaf and dumb, and on the treatment of the insane, he published *Discourses on various Points of Christian Faith and Practice* (Lond. 1818, 8vo): — *Remarks on Teachers' Seminaries* (1826): — *The Child's Book on the Soul* (1830, often reprinted, and translated into most European languages): — *Scripture Biography* (5 volumes, 1838-1844). See Humphrey, *Life and Labors of Gallaudet* (N.Y. 1857, 12mo); *English Cyclopaedia*; Sprague, *Annals*, 2:609.

Gallery

an architectural term describing the porticoes or verandas which are not uncommon in Eastern houses. **SEE HOUSE**. It is doubtful, however, whether two of the three Hebrew words so translated have any reference to such an object. **SEE ARCHITECTURE**.

1. qyTaj attik' (^{<3415>}Ezekiel 41:15 [where the text has qW̄Taj attuk'], 16; Sept. ἀπόλοιπον; 42:3, 5, Sept. περίστυλον ; according to Gesenius, from q̄t̄h; to *cut off*; according to Fürst, from an obsolete q̄t̄ā; to *set off*), by some thought to mean (as in 42:6) *pillars* or *columns* (so Villalpandus, Cocceius); by others a decrement or *terrace* (so Gesenius, Fürst, Hävernick, Hitzig), as the context requires (Bottcher, *Proben*, page 350). **SEE TEMPLE**. The ancient interpreters are wholly at fault; the Sept. renders ambiguously, the Talmud "corners," the Syr. "balustrade," and the Jewish interpreters confess their ignorance (Kimchi, Jarchi).

2. f̄yj æ rachit' (^{<2017>}Song of Solomon 1:17; either, with Farst, from an obsolete root f̄j ṛ; to *trim*, or, with Gesenius, for f̄yhæ rahit, as in the

margin), prob., panel-work or fretted ceiling (so Sept. ' φατνώματα, Vulg. *laquearia*, A.V. "rafters," marg. "gallery"). **SEE CEILING**. In consequence of the var. read. in the Masoretic text (q.d. *ambulatory* or place of exercise), this term has been confounded with

3. fhrj *ra'hat* (from **fhr**;' *to flow down*; spoken of *watering-troughs*, ⁴¹³⁸Genesis 30:38, 41; ⁴¹²⁶Exodus 2:16), curled locks or *ringlets* of a maiden (²¹⁰⁶Song of Solomon 7:6; Sept. **παραδρομή**, Vulg. *canalis*). **SEE HAIR**.

Gallery

originally a banqueting hall. The word is now applied, in ecclesiastical architecture, to any floor elevated above the floor of a main audience room of a church, and built to contain hearers. Galleries of this kind date from the time of the Reformation, though somewhat similar galleries existed in the Byzantine churches. Narrow covered passage-ways, within or without a church, especially in Romanesque churches, are also termed galleries. (G.F.C.)

Galley

Picture for Galley

is the rendering in the A.V. in one passage (²³⁰¹Isaiah 33:21) of **ynā**} on a ship or fleet, elsewhere rendered "navy." **SEE SHIP**.

Gallican Church

a name often given to the Roman Catholic Church of France. The peculiar spirit of that Church, especially with regard to its relations to Rome, is called GALLICANISM. The term is especially used with reference to the principles of the French Church, in opposition to Ultramontanism (the extreme papal view of Church polity), as embodied in the four articles of 1682 (see below). But it is historically certain that from a very early period the national Church of France had a character and spirit of freedom peculiar to itself, and that the roots of the so-called modern Gallicanism are to be traced far back into antiquity (see Bossuet's sermon at the opening of the Assembly of 1682, and his *Defensio Declarationis*, and our article FRANCE **SEE FRANCE**).

The Frankish Church, in the time of Charlemagne, assumed a form and gave evidence of a spirit marked by the national temper, and obviously different from the Italian ideal of the Church as organized under the pope. In almost every century thereafter the monarchs and bishops of France resisted what they held to be unauthorized claims on the past of Rome. Nevertheless, the Gallican spirit often yielded, and not unfrequently the French bishops were themselves, in part at least, ultramontane. The French Parliaments were generally on the side, naturally, of the Gallican spirit. Hincmar, bishop of Rheims (t 882), manfully stood by his king, Charles the Bald, when pope Adrian II attempted to drive him from the throne. Charles himself, in an epistle to Adrian, "argues respecting the distinction between the temporal and the spiritual power, and also alleges the peculiar supremacy, of the kings of France. To prove these and similar points, he refers not only to the archives of the Roman Church, but to the writings of St. Gelasius, St. Leo, St. Gregory, and even St. Augustine himself. (See *Hist. Litteraire de la France*, Fleury, 1, lii, s. 8, 22.) Hincmar wrote many of that king's letters, and may probably have been the author of this" (Waddington, *History of the Church*, chapter 14). But no formal attempt to fix the position of the Church in France on a basis of independence was made by any of the monarchs of the country before Louis IX (St. Louis, t 1270). His "Pragmatic Sanction" (A.D. 1268) was directed chiefly against the pecuniary claims and extortions of Rome. It is comprised in six articles:

- 1.** The churches, the prelates, the patrons, and the ordinary collators of benefices, shall enjoy their rights to their full extent, and each shall be sustained in his jurisdiction.
- 2.** The cathedral and other churches shall possess the liberties of elections, which shall be carried into complete effect.
- 3.** We will that simony, the pest of the Church, be wholly banished from our kingdom.
- 4.** Promotions, collations, provisions of dispositions of prelatures, dignities, and other ecclesiastical benefices and offices, whatsoever they may be, shall be made according to the institutions of common law, of the councils and of our ancient fathers.
- 5.** We renew and approve of the liberties, franchises, prerogatives, and privileges granted by the kings our predecessors, and by ourselves, to

churches, monasteries, and other places of piety, as well as to ecclesiastical persons.

6. We prohibit any one from in any manner levying and collecting the pecuniary exactions and heavy charges which the court of Rome has imposed, or may hereafter impose, upon the Church of our kingdom, and by which it has been miserably impoverished unless it be for a reasonable and very urgent cause, or by inevitable necessity, and with the free and express consent of the king and of the Church. See *Ordonnances des Roys de France de la troisieme race recueillies par M. de Lasursere* (Paris, 1723, folio), 1:97. In the Latin text, "the chief points are statuimus et ordinamus *primo* ut ecclesiarum regni nostri praeleati, patroni, et beneficiorum collatores ordinarii jus suum plenarium habeant, et unicuique sua jurisdictio debite servetur. II. Item ecclesiae cathedrales et aliae regni nostri liberas electiones et earum effectum integraliter habeant. — V. Item exactiones et onera gravissima pecuniarum per Curiam Romanam ecclesiae regni nostri impositas vel imposita, quibus regnum nostrum miserabiliter depauperatum extitit, sive etiam imponendas vel imponenda, levare aut colligi nullatenus volumus nisi duntaxat pro rationabili, pia et urgentissima causa et inevitabili necessitate, ac de spontaneo et expresso consensu nostro et ipsius ecclesiae regni nostri. The conclusion: Harum tenore universis justitiariis, officariis et subditis nostris — mandamus, quatenus omnia et singula praedicta diligenter et attente servent — atque servari — inviolabiliter faciant: nec aliquid in contrarium quovis modo faciant vel attentent, seu fieri vel attentari permittant: transgressores aut contra facientes — tali poena plectendo, quod caeteris deinceps cedat in exemplum. The genuineness of this document, which is questioned chiefly by P. Daniel, is shown by E. Richer, *Hist. concil. general*, lib. 3, page 189; *Libertés de l'église Gallicane*, edit. ann. 1771, t. 3 pages 633, 667; Velly, *Hist. de France*, t. 3, page 239" (Gieseler, *Church History*, per. 3, § 62).

The "liberties" of the Gallican Church, according to Bossuet, were substantially set forth in these ordinances. The Gallican spirit was also strongly shown in the disputes between Philip le Bel and Boniface VIII towards the end of the 13th century, which disputes culminated in the bull *Unam Sanctam*, and in the abduction and death of the pope, A.D. 1310. **SEE BONIFACE VIII.** The questions involved in these disputes were vital ones: the authority of the pope in temporals, the royal prerogative, and the power of the episcopacy as related to the supremacy of the pope. The

Gallican writers vindicated the rights of the Church and the supremacy of councils over the pope with brilliant talents and solid learning. The Roman writers nevertheless maintained the papal claims unwaveringly, but with little success, in France. In 1455 the bishop of Narbonne undertook to appeal from a royal ordinance to the pope, but the Parliament of Paris decided that he had violated the privileges of the French Church, as well as the fundamental laws of the kingdom. The Pragmatic Sanction of Bourges, called the "great bulwark of the Gallican Church against Rome," was adopted at the Synod of Bourges in 1438, and confirmed by the Parliament July 13, 1439. It involved two great principles:

1. That the pope has no authority in the kingdom of France over anything concerning temporals.
2. That, though the pope is acknowledged as sovereign lord in spirituals, his power even in these is restricted and controlled by the canons and regulations of the ancient councils of the church received in the kingdom. (For details, *SEE BOURGES, PRAGMATIC SANCTION OF.*) Louis XI himself strongly repressed all ultramontane reaction against the decisions of the French assemblies, or against the immunities of the national church. The ultramontanists obtained a temporary success in the revocation of the Pragmatic Sanction of Bourges in 1512 by the Council of Lateran, with the renunciation of it by Francis I (1516), with the understanding that his concordat with Leo X secured to him its substantial benefits. This act was instigated by certain private aims of the king's, and by the hope of his chancellor, Duprat, obtaining the dignity of cardinal. But this revocation gave rise to a long resistance by the Parliament and the Sorbonne, and to great anger and even turbulence of spirit among the French people. The effects of the revocation were practically insignificant, and Gallicanism only showed itself the more energetic and active afterwards. The Pragmatic Sanction of Bourges was, it is true, abrogated, but the fundamental principles established at the councils of Pisa, Constance, and Basle, which inspired that sanction, remained intact as a guide for the opinions of the nation and of the clergy, while the antipathy of the Parliaments against ultramontanism became still more deeply rooted. The decrees of the Council of Trent (1545-1663) were, indeed, intended to supplant and supersede those of the earlier councils, but from among them France admitted only such as agreed with her own policy, with the privileges of the king, and with the customs and usages of her Church. Gallicanism was greatly advanced, in fact, by the issues of the Council of Trent, and by the

discussions to which they gave rise. The numerous writings of Pithou (q.v.; t 1596) on the canon law gave true scientific and ecclesiastical expression to the tenets of Gallicanism. What Pithou advances in behalf of the Gallican Church in his *Corpus Juris Canonici*, in his *Codex Canonum*, and in his *Gallicae Ecclesiae in schismate status*, were by him collected in eighty-three articles, in 1594, in the *Libertes de l'eglise gallicane* (1633, 2 volumes, fol.), by the aid of which it became easy both for the laity and the clergy to see how far the questions involved were questions of order and organization, and how little they applied to religion or dogmas. Pithou himself condensed the eighty-three articles into two:

1. That the pope has no right of interference with the king's prerogative in temporals;
2. That he cannot enforce a decision in spirituals in contradiction with those of the councils received in the kingdom.

Ultramontanism, however, continued to assert its claims with the usual persistence of Rome. Cardinal Duperron, and the two succeeding cardinals and prime ministers of Louis XIII and Louis XIV, Richelieu and Mazarin, maintained the Concordat. But, in spite of the Concordat, the Sorbonne presented the six celebrated *Declarationes* following to the king, May 8, 1663:

1. The pope has no authority over the king's temporal power.
2. In temporals the king has no superior but God.
3. The subjects of the king cannot be released from their fealty and obedience under any pretexts whatsoever.
4. It is inconsistent with the king's prerogative, and with the freedom of the Gallican Church, that the pope should depose bishops contrary to the decrees of councils.
5. It is not the doctrine of the Church that the pope is superior to general councils.
6. It is not matter of dogma that the pope is infallible, apart from the concurrence of the Church.

As Pithou was the legal pillar of Gallicanism, so Bossuet became its ecclesiastical champion. Under his guidance, the *Assemblée du clerge* of

1682 asserted the Gallican liberties, in the celebrated *Declaration du clerge de France*, which was upheld by the monarch and by all the state authorities. It runs as follows:

I. St. Peter and his successors, vicars of Jesus Christ, and the whole Church itself, have received power from God only over things spiritual, and which concern salvation, and not over things temporal and civil; Jesus Christ teaching us himself that his kingdom is not of this world; and in another place, that we must render to Caesar the things of Caesar, and to God the things of God; and thus that precept of St. Paul can in nothing be altered or overthrown. Let every person be subject to the higher powers, for there is no power but comes from God, and it is he who ordains those that are on the earth. He, then, who opposes himself to the powers, resists the order of God. We, in consequence, declare that kings and sovereigns are not subject to any ecclesiastical power by the order of God in temporal matters; that they cannot be deposed, directly or indirectly, by the authority of the keys of the Church; that their subjects cannot be dispensed from the submission and obedience which they owe them, and absolved from the oath of fidelity; and that this doctrine, necessary for the public peace, and not less advantageous to the Church than the state, ought to be inviolably followed, as conformable to the word of God, the tradition of the holy fathers, and the examples of the saints.

II. The plenitude of power which the holy apostolic see and the successors of St. Peter, vicars of Jesus Christ, have over spiritual is such, that nevertheless the decrees of the holy General Council of Constance, contained in the fourth and fifth sessions, approved by the holy apostolic see, confirmed by the practice of all the Church and the Roman pontiffs, and religiously observed at all times by the Gallican Church, remain in all their force and virtue; and that the Church of France does not approve the opinion of those who attack these decrees, or who enfeeble them by saying that their authority is not well established, that they are not approved, or that they are in force only in time of schism.

III. That thus the use of the apostolic power must be regulated in following the canons made by the Spirit of God, and consecrated by the general respect of all the world; that the rules, the manners, and the constitutions received in the kingdom and in the Gallican Church ought to be maintained, and the usages of our fathers remain unassailable; and that the greatness of the holy apostolic see itself requires that the laws and

customs established with the consent of that respectable see and the churches remain invariable.

IV. Although the pope has the chief post in the questions of faith, and his decrees regard all the churches, and each church in particular, yet his judgment is still not unalterable, until the consent of the Church intervene. We have resolved to send to all the churches of France, and to the bishops who preside in them by the authority of the Holy Ghost, these *maxims* which we have received from our fathers, in order that we may all say the same thing, and that we may all be in the same mind, and that we may all follow the same doctrine."

The *Declaration du clerge de France* was sent to the pope, with an address from Bossuet. Alexander VIII annulled the declaration, but the clergy maintained their ground, although Louis XIV himself condescended to a step which was by some considered as a retraction. In consequence of this difficulty with Rome, the French Church found itself in 1691 with thirty-five bishoprics vacant; the king allowed the twelve signers of the declaration, whom he had nominated as bishops, but whom the pope had for ten years refused to recognize as such, to retract all which had displeased the pontiff. The king himself stated that he had given orders so that his edict of March 22, 1682, which had been promulgated in view of the then existing circumstances, should no longer have effect. But that he did not abandon the Gallican maxims is proved in his letter of July 7, 1713, directed to cardinal La Tremouille, and addressed to the See of Rome, wherein he enforced the recognition, as bishop of Beauvais, of the abbot of St. Aignan, who had defended the four propositions in a thesis in 1705. The position of the question was still more clearly defined by the decision of the *Conseil de Regence* of 1718, that the bishops could dispense with the papal inauguration bull, as, "the Sorbonne having so decided, the national churches could again avail themselves of the right suspended by the Concordat."

Gallicanism fell into disgrace through the political events of 1790 to 1800, and particularly through the *Constitution civile du clerge* which was by many considered as a revolutionary triumph of Gallicanism over Ultramontaniam, and which resulted in the synods of 1795 and 1797 submitting themselves to the papal authority. Stanch Gallicians, on the other hand, found that the concordat of 1801 did not do justice to Gallicanism, and they regretted still more the forcible rejection of the

Concordat of 1813, which would have somewhat restored their position. This led to a fierce internal conflict during the following years, in which Joseph de Maistre, Louis de Bonald, and Francois de Lamennais stand forth as the most prominent characters. Yet the four "principles" of 1682 have kept their authority under all the forms of government, republic, empire, and restored monarchy; they are received by the new university as they were by the old, and, whenever occasion demands it, are immediately brought forth. *SEE FRANCE*. They were recognized as law by the imperial ordinance of February 25, 1810, and there is no likelihood of their being ever abrogated. In the present altered state of things there is no occasion for upholding or enforcing them, but should at any day a reactionary tendency be manifested, the state councils would again bring the Gallican doctrine forward as emphatically as did the decree of 1766 (*arrest du conseil d'etat du 24 Mai*), which stated that the rights and privileges enjoyed by the ecclesiastical body in the kingdom "*sont des concessions des souverains dont l'Eglise ne peut faire usage sans leur autorite,*" which is also stated in the *Constitution civile du clerge* (1790).

The principles of 1682 are recognized as fundamental in the present French empire, but the majority of the French bishops are at present ultramontane. Political ultramontanism, however, is extinct, in spite of the reassertion of its antiquated formulas by papal writers. The old system of taxation at the will of the court of Rome cannot be revived. The *hierarchy* is indestructible; for, so long as papacy retains its character, and so long as the French Church remains Roman Catholic, so long must the supremacy of the papal chair be upheld; and the favorite expression "National Church" is only correct in a restricted sense, since, not being independent, it cannot really be altogether national. Only in moments of high excitement did Gallicanism entertain the idea of having a separate, particular, independent patriarch. As to liturgical and even dogmatical ultramontanism, it is complained of in periodicals and pamphlets, and even lay bishops, and the old Gallicanism is appealed to against it, but with the less success, as there is a tendency to agree with Rome in dogmas and liturgies, for fear of her still exorbitant power, and also with the general aim of unity, so dear to the Roman Catholic mind. That the French nation, its episcopate, or its clergy will ever become Italianized, is neither to be hoped by Rome nor feared by France. Bossuet's statement to the cardinal d'Estrees is as correct now as it was when first written by him: "Trois points peuvent blesser les Romains: l'indépendance de la temporalité des rois; la juridiction épiscopale

immédiatement de Jesus-Christ, et l'autorité des conciles. Vous savez bien quo sur ces trois choses on ne biaise point en France." This is the true Gallican doctrine; other issues have arisen only as the effects of the momentary excitement of conflict.

As for the ruling powers of the Church of Rome at present, they hold Gallicanism to be simply the decayed, but not defunct view of a sect within the Church. For the revival of Gallican principles in Germany, *SEE HONTHEIM*. A good exponent of opinion is given by the fact that in Wetzer and Welte's *Kirchen-Lexikon*, the best Roman Catholic Cyclopaedia ever issued, to which the best and most learned German Roman Catholic theologians are contributors, Gallicanism is throughout classed with Jansenism as a pernicious mode of ecclesiastical thought. The reception of the dogma of the Immaculate Conception by the Church of France was a violation of the old Gallican spirit.

Literature. — See, besides the voluminous writings of Pithou and Bossuet on this subject, Maimbourg, *Traite historique de l'église d. Rome* (Paris, 1686, 4to); *Hist. du droit public franc. eccles.* (Lond. 1737); J. de Maistre, *De l'egl. gallic.* (1 volume, 8vo); *Du Pape* (2 volumes, 8mo); Andre Dupin, *Defence de la loi organique d. concordat; Les libert. de l'église Gall.* (Paris, 1824, 12mo); Bordas-Dumoulin, *Les pouvoirs constitutifs de l'église* (Paris, 1855; 8vo); Fr. Huet, *Le Gallic. son pass. s. situation presente dans l'ordre polit. ei relig.* (Paris, 1855); Fleury, *Discours sur les libertes d. l'egl. gallic.*; Gregoire, *Essai hist. sur les libertes d. l'egl. gallic.* (two editions); Frayssinous, *Les vrais psinaipes de l'église gallic.* (three editions); Clausel de Montals (a French bishop of decided Gallican views), *Effets probables d. disputes sur les art. Gall.* (1858); *Portrait fidele de l'egl. gallic.* (1854); *Memoire (anonyme) sur la situation presente d. l'église gallic., et ses maximes vengles contre les attaques de Monsieur le Comte de Montalembert*; Herzog, *Real-Encyklop.* 4:647 sq. (from which much of this article is translated); Guette's, *Histoire de l'église de France* (12 volumes, 8vo); Guetteue's periodical journal *L'Observateur Catholique*; Dupin, *Manuel du droit public ecclesiastique francais* (Paris, 1845); Phillips, *Kirchenrecht*, 3:339-365; Hare, *Contest with Rome* (London, 1852), 209 Eq.; *Westminster Review*, 12:213; *North British Review*, 13:241; Ranke, *History of the Popes* (passim); *Erit. and For. Evang. Review*, October, 1866, art. 3; Gosselin, *Power of the Popes* (London, 1852, 2 volumes, 8mo). *SEE POPE, TEMPORAL POWER OF.*

Gallican Confession

(*Confessio Gallicana*). The *Confession of Faith of the Gallican Churches* was proposed and accepted at the first synod held by the Reformed at Paris in 1559. In 1560 it was presented to Francis II, and in 1561 it was presented to Charles IX, king of France, by Theodore Beza. This confession has been repeatedly printed, and in various forms, both separately and together, with Bibles, Psalters, Catechisms, and other ecclesiastical publications of the Reformed French Church. It is thoroughly Calvinistic in doctrine, and is supposed by many to have been written by Calvin himself, but there is no sufficient ground for the opinion (Niemeyer, *Praef.* 49). It is given in Latin by Niemeyer, *Collectio Confessionum* (Lips. 1840, 311 sq.).

Gallican Liturgy

SEE LITURGY.

Gallienus Publius Licinius,

a Roman emperor, became sole sovereign A.D. 260, and was assassinated at Milan in 268. His reign is memorable in Church History, as he gave peace to the Christians by an edict in which he recognized the Church as a *civil corporation*. — Eusebius, *Hist. Eccl.* 7:13; Hase, *Ch. Hist.* § 48.

Gallim

(Heb. Gallim', גללם *heaps*, or perhaps *fountains*), a place which is twice mentioned in the Bible:

1. As the native place of the man to whom Michal, David's wife, was given — "Phalti, the son of Laish, who was from Gallim" (גללם ^{<0254>}1 Samuel 25:44; Sept. Ρόμμα; Josephus Γεθλά, Ant. 6:13, 8); but there is no clue to the situation of the place. In ^{<0085>}2 Samuel 3:15,16, where Michal returns to David at Hebron, her husband is represented as following her as far as Bahurim, i.e., on the road between the Mount of Olives and Jericho, (comp. ^{<0085>}2 Samuel 16:1). But even this does not necessarily point to the direction of Gals lim, because Phalti may have been at the time with Ishbosheth at Mahanaim, the road from which would naturally lead past Bahurim.

2. The name occurs again in the catalogue of places terrified at the approach of Sennacherib (^{<2310B>}Isaiah 10:30; Sept. Γαλλεΐμ) "Lift up thy voice, O daughter (i.e., inhabitant) of Gallim! attend, O Laish! poor Anathoth!" The other towns in this passage — Aiath, Michmash, Ramah, Gibeah of Saul — are all, like Anathoth, in the tribe of Benjamin, a short distance north of Jerusalem. It should not be overlooked that in both these passages the names Laish and Gallim are mentioned in connection. Possibly the *Ben-Laish* in the former implies that Phalti was a native of Laish, that being dependent on Gallim. Its site was unknown to Eusebius and Jerome (*Onomast.* s.v. Γαλλεΐ, Gallim), although from hearsay (λεγεται) they place a village of a similar name (Γαλλαΐα) near Accaron (Ekron). Schwarz (*Palest.* page 131) reports a *Beit-Djallin* between Ramleh and Joppa, but by other explorers the name is given as *Beit-Dejan*. Porter suggests the little village of *Himseh* as a suitable locality (*Handb. for Syria*, page 214); but there are no ruins there, as at *Khirbet el-Haiyeh* (Ruins of the Serpents), on a low tell, a little farther N.E., containing the remains of an ordinary village, with a cistern in the middle (Robinson, *Later Researches*; page 288).

Among the names of towns added by the Sept. to those of Judah in ^{<1615B>}Joshua 15:59, Gallim (Γαλλΐμ v.r. Γαλέμ) occurs between Karem and Thether. In ^{<2315B>}Isaiah 15:8, the Vulgate has Gallirm for *Eglaim*, among the towns of Moab.

Gal'lio

(Graecized Γαλλΐων), a son of the rhetorician M. Annaeus Seneca, and elder brother of Seneca the philosopher. His name was originally *MA. Ann. Novatus*, but changed to JUNIUS ANNAEUS (or ANNIENUS) GALLIO, in consequence of his adoption by L. Junius Gallio the rhetorician (Pliny, *Hist. Nat.* 31:33; Tacitus, *Annal.* 16:17; Quintil. *Inst. Orat.* 3:1, 21; 9:2, 91). Seneca dedicated to him his treatise *De Vita Beata*, and in the preface to the fourth book of his *Naturales Quaestiones* describes him as a man universally beloved (comp. Stat. *Silv.* 2:7, 32); and who, while exempt from all other vices, especially abhorred flattery. Dion Cassius (60:35) mentions a witty but bitter joke which he made in reference to the persons put to death by Claudius. According to Eusebius, he committed suicide before the death of Seneca (*Thesaurus Temporum*, page 161, Amstel. 1658), but Tacitus speaks of him as alive after that event (*Annal.* 15:73), and Dion Cassius states that he was put to death by order of Nero (see

Antonii *Bibl. Hispan. vet.* 1:121 sq.). One writer (Gelpe, *Defamiliarit. Pauli c. Senec.* Lips. 1813, page 18) thinks that Seneca was converted through the instrumentality of Paul. He was *Proconsul* (ἄνθυπατεύοντος, Tex. rec.; ἄνθυπάτου ὕντος, Tischendorf) of *Achaia* (<4182> Acts 18:12) under the emperor Claudius, when Paul first visited Corinth. and nobly refused to abet the persecution raised by the Jews against the apostle (see Dannhauer, *De Gallionismo*, Argent. 1664; also in his *Disp. theol.* Page 175 sq.), A.D. 49. SEE ACHAIA. Dr. Lardner has noticed the strict accuracy of Luke in giving him this designation, which is obscured in the Auth. Vers. by the use of the term *deputy* (*Credibility*, part 1, book 1, chapter 1; *Works*, 1:34). SEE PRECONSUL. He is said to have resigned the government of Achaia on account of the climate not agreeing with his health (see Sieieca, *Ep.* 104). SEE PAUL.

Gallitzine Or Galitzin Dmitri Augustin,

son of the Russian princess Amalie of Gallitzine, was born at the Hague December 22, 1770. His mother was an enthusiastic Roman Catholic convert, and under her influence he joined the Roman Church at seventeen. He entered the Austrian army, and served with it in the Netherlands in 1792. He set out, after leaving the army, for a journey in America, and on the voyage was led by the counsels of a missionary named Brosius to turn his mind to the priesthood. He was ordained March 18, 1795, and devoted his life to missionary labors. In 1799 he selected a spot among the Alleghanies as the seat of a Roman Catholic town, and founded Loretto, now a town of several thousand inhabitants, with Roman Catholic schools for boys and girls in the neighborhood. As "Father Smith" he labored extensively in the wild region of the Alleghanies, and left enduring marks of his energy, faith, and devotion throughout that country. He died at Loretto May 6; 1840. He published a *Defence of Catholic Principles* (Pittsburg, 1816; new edit. Dublin, 1867): — *Appeal to the Protestant Public* (Pittsburg, 1818), and other small works.

Gallows

(/[eets, a tree or wood), a post or gibbet, rendered in <1704> Esther 6:4 "gallows," but in <0409> Genesis 40:19, and <5222> Deuteronomy 21:22, "tree." Hanging appears to have been a punishment practised among the Egyptians and other ancient nations, as well as among the Hebrews. SEE PUNISHMENT.

Galluppi Pasquale,

an Italian philosopher, was born at Tropea, in Calabria Ultra, April 2, 1770, and died at Naples in November, 1846. The groundwork of his education was laid at Tropea under the instructions of J.A. Ruffa, and he afterwards completed his studies at the University of Naples, in which institution he subsequently became professor, of philosophy. In his writings he combated the philosophical doctrines in vogue in the 18th century, and strove to reestablish Italian philosophy on its old bases, recognizing in man's nature a double element, the spiritual and material, in accord with the philosophy of the Church fathers. His first work, a pamphlet, dated 1807, on Analysis and Synthesis, sets forth his philosophical method. Shortly after it he published his Essay on Knowledge, in four books, treating (1) of knowledge, (2) of the analysis of the faculties of the human mind, (3) of the analysis of ideas, and (4) of the legitimate reasons of our judgments and our errors. His *Saggio Filosofico sulla critica della conoscenza* (Naples, 1819, 6 volumes, 8vo) contains an examination of the principal doctrines of ideology, Kantianism, and the transcendental philosophy. His *Elements of Philosophy* (*Elementi di Filosofia*, Messina, 1832) treats successively of pure logic, psychology, mixed logic, and morals, and has been often reprinted. In 1827 Galluppi published twelve Letters on Philosophy (*Lettere filosofiche sulle Vicende della Filosofia*, etc.), of which a 2d edition appeared in 1838, and a French translation by Peisse in 1844. His other works are, *Filosofia della Volonta* (Naples, 1835-42, and Milan, 1845): — *Considerazioni filosofiche sull' Idealismo transcendente e sul Razionalismn assoluto* (Naples, 1841; Milan, 1846): — *Lezioni di Logica e di Metafisica* (Naples, 1842, 5 volumes): — *Storia della Filosofia* (Naples, 1842): — *Elementi di Teologia Naturale* (Naples, 1844, 4 volumes). — Hoefler, *Nouv. Biog. Generale*, 19:334-5. (J.W.M.)

Gailus, Cestius

(Graecized Κέστιος Γάλλος), son of C. Cestius Gallus Camerinus, a Roman senator of consular rank, was president ("legatus," Suetonius, *Vesp.* 4) of Syria, A.D. 64, 65, at the time of the final Jewish war (Tacitus, *Hist.* 5:10). Maddened by the tyranny of Gessius Florus (q.v.), the Jews applied to Gallus for protection; but, though he sent Neapolitanus, one of his officers, to investigate the case, and received from him a report favorable to the Jews, he took no effectual steps either to redress their

injuries, or to prepare for any outbreak into which their discontent might drive them. When at last he found it necessary to act, he marched from Antioch, and, having taken Ptolemais and Lydda, advanced on Jerusalem. There he drove the Jews into the upper part of the city and the precincts of the Temple, and he might, according to Josephus, have finished the war at once, had he not been dissuaded by some of his officers from pressing his advantage. Soon after he unaccountably drew off his forces (leaving an interval of which the Christians availed themselves to escape, according to our Savior's direction, ^{<227>}Luke 21:21, 22), and was much harassed by the Jews, who took from him a quantity of spoil. Nero was at this time in Achaia, and Gallus sent messengers to him to give an account of his affairs, and to represent them as favorably as possible for himself. The emperor, much exasperated, commissioned Vespasian to conduct the war; and the words of Tacitus (*ut sup.*) seem to imply that Gallus died before the arrival of his successor, his death being probably hastened by vexation (Josephus, *Lif*, 43; *War*, 2:14, 3; 16, 1, 2; 18, 9, 10; 19, 1-9; 20, 1; 3:1). — Smith, *Dict. of Class. Biog.* s.v. **SEE GOVERNOR.**

Gallus, C. Vibius Trebonianus

Roman emperor (early history unknowns), was elected to the throne A.D. 251. His reign was disgraced by concessions to the Goths, and by a renewal of the persecution of the Christians. **SEE PERSECUTION.** He was assassinated A.D. 253 or 254.

Gallus, St. Gal, St. Gilian or St. Gall

Was a native of Ireland, born about 560, and a disciple of Columban (q.v.). He founded the celebrated abbey of St. Gall (q.v.), in Switzerland, of which he was made abbot A.D. 614. He died in 646, October 16, which is his day in the Roman Calendar. There are no writings of his except a sermon in Canisius, *Lectiones Antig.* 1:781, in Galland, *Bib. Patr.* 12:721, and in Migne, *Patrologia Latina*, volume 87.

Gallus (Or Gallo) Thomas,

a French theologian, who died December 5, 1246, was a member of the regular Augustines, canon of the congregation of St. Victor of Paris, and in 1223 was appointed abbot of St. Andrew of Verceil, by which latter title he is frequently exclusively designated. The name Gallus is regarded by some as only the Latinized form of his real name, *Coq*; by others as indicating his

nationality; while others suppose that he was of Italian origin. Gallus taught at St. Victor and other Augustine establishments, and, when abbot of Verceil, drew around him the best professors of Northern Italy, achieving for himself and his monastery a European reputation in theology and ecclesiastical learning. J. Gerson (q.v.), in the preface to his Commentary on the Canticles, praises highly Gallus' *Explications du Cantique des Cantiques* (published, with commentary, by Halgrin, Paris, 1521, and Lyons, 1571, fol.). This work was published at Rome in 1666 under the care of J. Magloire, together with a decree of the Congregation of the Index forbidding its publication under the name of *Scotus*, showing that it had been attributed to the celebrated Irish philosopher. Another work of Gallus's (*Traduction paraphrasees des livres sur la hierarchie et la theologie mystique attribues a Saint Denys l'Areopagite*) is found in the *Theologia Mystica* of J. Eckbhis (Ingolstadt, 1519), and in the *Commentarius in S. Dionysii Areopagite Opera* of Dionysius the Carthusian (Cologne, 1536). Leon Alacei (*Apes urbane*) erroneously attributes to Gallus some sermons (Sermones) which belong to John, abbot of Vincelles. — Hoefler, *Nouv. Biog. Generale*, 19:345; Oudin, *Comment. de. Scriptoribus ecclesiasticis*, 3:9. (J.W.M.)

Gam'ael

(Γαμαήλ v.r. Γαμαλιήλ), given (I Esdr. 8:29) as the name of one of the chief Levites that returned from the captivity, instead of the DANIEL *SEE DANIEL* (q.v.) of the Heb. text (^{<HB>}Ezra 8:2).

Gamal

SEE CAMEL; SEE GEMALLI.

Ga-mala

(τὰ Γάμλα, so called from its situation on a ridge like a camel's hump, Josephus, *War*, 4:1, 1), a town of trans-Jordanic Palestine, in the district of Gamalitis (Josephus, *War*, 3:3, 5) or Lower Gaulanitis (ib. 4:1, 1), first mentioned as a fortress reduced by Alexander Jannaeus (ib. 1:4, 8); it retained its allegiance to Rome on the first outbreak of the final hostilities (Josephus, *Life*, 11), but afterwards revolted, and was so strongly fortified by Josephus (ib. 37), as to be only taken after a siege of seven months by a desperate assault (*War*, 4:1, 2). It was situated on the Lake of Tiberias, opposite Tarichese (ib. 4:1, 1). Schwarz is inclined, from a notice in the

Talmud and certain local traditions, to place it between Hurim and Kedesh in aphtali (*Palest.* page 190); and Pliny speaks of a Galilaeian town of the same name (*Hist. Nat.* 5:13); but this position is not to be thought of (see Eeland, *Palest.* page 784). Lord Lindsay found the site in the steep insulated hill east of the lake opposite Tiberias (*Travels*, 2:92), now called El-Hussn, between the village of Fik and the shore, having extensive ruins of buildings, walls, and columns on its top" (Burckhardt, *Syria*, page 278). This identification is confirmed by Thomson, who gives a detailed description of the spot (*Land and Book*, 2:47 sq.); though Bitter thinks, on account of Josephus' mention of a large place back of the fortress, we should rather locate it at *Khan el-Akabah*, as described by Seetzen (*Erdsunde*, 15:350). **SEE CAPHAR-GAMALA.**

Gama'liel

(Heb. *Gamliel'*, **ⲓ ⲁⲓⲗ ⲙⲓⲛⲓ** *reward of God*; Sept. and N.T. **Γαμαλιήλ**), the name of two men in Scripture.

1. Son of Pedahzur, and chief (**ⲁⲓϥⲛ**) of the tribe of Manasseh at the census at Sinai (**ⲉⲙⲓⲛⲓ** Numbers 1:10; 2:20; 7:54, 59), and at starting on the march through the wilderness (10:23). B.C. 1657.
2. A Pharisee and celebrated doctor of the law, who gave prudent and humane advice in the Sanhedrim respecting the treatment of the followers of Jesus of Nazareth (**ⲉⲙⲓⲛⲓ** Acts 5:34 sq.), A.D. 29. We learn from **ⲉⲙⲓⲛⲓ** Acts 22:3 that he was the preceptor of the apostle Paul. He is generally identified with the very celebrated Jewish doctor Gamalilea, who is known by the title of "the glory of the law," and was the first to whom the title "Rabban," "our master," was given. The time agrees, and there is every reason to suppose the assumption to be correct. He bears in the Talmud the surname of **ⲁⲓⲗⲏ**, "the elder" (to distinguish him from a later rabbin of the same name), and is represented as the son of Rabbi Simeon, and grandson of the famous Hillel: he is said to have occupied a seat, if not the presidency, in the Sanhedrim during the reigns of Tiberius, Caligula, and Claudius, and to have died eighteen years after the destruction of Jerusalem (see Lightfoot, *Centuria chorographica Matthaeo praemissa*, chapter 15). But, as this statement would give him an extreme old age, it may perhaps refer to the later Gamaliel; and the elder probably died about A.D. 50. Ecclesiastical tradition makes him become a Christian, and be baptized by Peter and Paul (*Phot. Cod.* 171, page 199), together with his son Gamaliel,

and with Nicodemus; and the Clementine Recognitions (1:65) state that he was secretly a Christian at this time. But these notices are altogether irreconcilable with the esteem and respect in which he was held even in later times by the Jewish rabbins, by whom his opinions are frequently quoted as an all-silencing authority on points of religious law (see Thilo, *Codex. Apoc.* page 501; Neander, *Planting and Training*, 1:46, Bohn). Neither does his interference in behalf of the apostles at all prove — as some would have it — that he secretly approved their doctrines. He was a dispassionate judge, and reasoned in that affair with the tact of worldly wisdom and experience, urging that religious opinions usually gain strength by opposition and persecution (~~Acts~~ Acts 5:36, 37), while, if not noticed at all, they are sure not to leave any lasting impression on the minds of the people, if devoid of truth (verse 38); and that it is vain to contend against them, if true (verse 39). That he was more enlightened and tolerant than his colleagues and contemporaries is evident from the very fact that he allowed his zealous pupil Saul to turn his mind to Greek literature, which, in a great measure, qualified him afterwards to become the apostle of the Gentiles; while by the laws of the Palesn tinian Jews, after the MaccabEean wars, even the Greek *language* was prohibited to be taught to the Hebrew youth (Mishna, *Sotah*, 9:14). Another proof of the high respect in which Gamaliel stood with the Jews long after his death is afforded by an anecdote told in the Talmud respecting his tomb, to the effect that Onkelos (the celebrated Chaldaean translator of the Old Testament) spent seventy pounds of incense at his grave in honor of his memory (*Yuchasin*, 59). These last notices, however, have been shown to refer to Gamaliel II, the *grandson* of the apostle's teacher (comp. Gratz, in Frankel's *Monatschrift*, 1:320; *Geschichte der Juden* [Lpz. 1856], 3:289; 4:114, 152; Jost, *Gesch. der Judenthums* [Lpz. 1857], 1:281; and especially Frankel's *Hodegetien in Mischnam* [Lips. 1859], page 57 sq., where all the fragments about Gamaliel are collected). See Kitto's *Daily Bible Illust.* in loc.; Pfaffreuter, *Diss. de conisil. Ganzal.* (Jen. 1680); Conybeare and Howson, *St. Paul*, 1:56, 67; Graun, *Hist. Gamalielis* (Vitemb. 1687); Baier, *De consilio Gamalielis* (Jen. 1680); Bucher, *De θεομάχοις* (Viteb. 1681); Chladenius, *De θεομάχοις* (Viteb. 1715); Lange, *Judicium Ganmalielis* (Hal, 1715); Menlengracht, *De religione Gamalielis* (Hafn. 1698); Palmer, *Paulus u. Gamaliel* (Giess. 1806).

Gamaliel Bar-Simon,

also called GAMALIEL OF JABNE, or the *younger*, was born about A.D. 50. He was a man of great erudition; was the teacher of Aquila, author of a Greek translation of the O.T., and of Onkelos, the Chaldee translator of the Pentateuch. Like his father, he labored earnestly to introduce the Platonian philosophy into Jewish theology. On the death of Jochanan ben Zachai, he was elected to the presidency of the rabbinical college at Jamnia. Shortly after his accession he reconstituted the Sanhedrim, which, though divested at this time of all secular authority, nevertheless exerted a great influence on the moral life of the Jews of their time. By the vigorous measures which Gamaliel adopted, he made many enemies, and was even for a time deposed from the presidency, and instead of being superseded by his lineal descendant, as had been customary, R. Eleazar b. Azzariah, was elected, and a re-examination of all the opinions which Gamaliel affirmed to belong to the Hillel school was ordered by the Sanhedrim. About twenty years before Christ a division arose among the Jewish rabbis, and the result was the founding of a separate rabbinical college, called "School of Shammai." When the Sanhedrim entered upon a re-examination of Gamaliel's doctrines, they "decided in favor of the opinions which were in harmony with the most ancient traditions, *irrespective of schools*." "This collection of decisions is called *Edajoth* (collection of witness) or *Bechirah* (selection). Among the decisions reconsidered was the opinion about *the book of Ecclesiastes* and *the Song of Songs*, which constituted one of the differences between the school of Shammai and Hillel." The former excluded and the latter included them in the canon, and "after a minute investigation of the evidence, it was found that, according to the most ancient traditions, these books were regarded as inspired, and hence the *former decision* of the school of Hillel was confirmed, viz, that the said books should be retained in the canon" (*Jadjim*, 3:5; *Edajoth*, 5:3). Gamaliel was, however, reinstated in his position, but with defined and restricted power; and the regard in which he was held at the time of his death, about A.D. 116, is evinced by Onkelos, "who showed him royal honors at his funeral, and burned costly garments and furniture to the amount of *seventy Tyrian minae*, i.e., about twenty-one pounds sterling. Such a funeral pile was generally raised only to kings." — Kitto, *Cyclopaedia of Biblical Literature*, 2:62; Etheridge, *Introduction to Hebrew Literature*, page 59; Hoefler, *Nouv. Biog. Gen.*, 19:382. (J.H.W.)

Gamba Francis,

a native of Como, one of the Protestant martyrs of the 16th century. He was apprehended and condemned to death by the senate of Milan. At the place of execution a monk presented a cross to him, to whom he said, "My mind is so full of the real merits and goodness of Christ, that I want not a piece of senseless stick to put me in mind of him." His tongue was perforated to prevent his addressing the crowd, but he gave a sign with his hand indicating peace and confidence. He was then strangled, and his body was burnt after his death, July 21, 1554. — Fox, *Book of Martyrs*, 2:473; McCrie, *Reformation in Italy*, chapter 5.

Gambold John,

a pious bishop of the Moravians, was born April 10, 1711, at Puncteston, South Wales, and was educated at Christ Church, Oxford. In 1733 he became vicar of Stanton Harcourt, in Oxfordshire; but in 1742 he joined the Moravians, and was consecrated bishop in 1754. "And certainly few, in any age of the Church, ever possessed, in a higher degree, the spiritual qualifications which the apostle specified as distinguishing a good bishop — fervor of devotion, humility of mind, disinterestedness of spirit, a disposition to universal benevolence, and a willingness to undertake any labor, or submit to any privation, in order to promote the glory of God and the spiritual welfare of men. From the time of his consecration, he resided for ten years, performing all the duties of a primitive bishop over the Moravian congregation, in the metropolis, and at the same time maintaining an active oversight by correspondence with all the ministers of his communion throughout England." He died September 13, 1771. Among his writings are *A Memoir of Count Zinzendorf*: — *Doctrine and Discipline of the United Brethren*: — *History of the Greenland Mission of the United Brethren*: — *Hymns* (1748): — *Summary of Christian Doctrine* (1767, 12mo). His *Works* were edited, with an introductory essay, by Thos. Erskine, Esq. (Glasg. 1822, 12mo). See Tyerman, *Oxf. Methodists*, pages 155-200.

Games

are so natural to man, especially in the period of childhood, that no nation has been or can be entirely without them.

I. Accordingly, a few traces are found in the early Hebrew history of at least private and childish diversions. The heat of the climate in Syria would indispose the mature to more bodily exertion than the duties of life imposed, while the gravity which is characteristic of the Oriental character might seem compromised by anything so light as sports. Dignified ease, therefore, corresponds with the idea which we form of Oriental recreation. The father of the family sits at the door of his tent, or reclines on the house-top, or appears at the city gate, and there tranquilly enjoys repose, broken by conversation, under the light and amid the warmth of the bright and breezy heavens, in the cool of the retiring day, or before the sun has assumed his burning ardors (~~1614~~ Deuteronomy 16:14; ~~2514~~ Lamentations 5:14). Of the three classes into which games may be arranged, juvenile, manly, and public, the first two alone belong to the Hebrew life; the latter, as noticed in the Bible, being either foreign introductions into Palestine, or the customs of other countries.

1. With regard to juvenile games, the notices are very few. It must not, however, be inferred from this that the Hebrew children were without the amusements adapted to their age. The toys and sports of childhood claim a remote antiquity; and if the children of the ancient Egyptians had their dolls of ingenious construction, and played at ball (Wilkinson, *Anc. Egypt.* abridgm. 1:197), and if the children of the Romans amused themselves much as those of the present day (Horace, 2 *Sat.* 3:247), we may imagine the Hebrew children doing the same, as they played in the streets of Jerusalem (~~3805~~ Zechariah 8:5; comp. ~~2309~~ Jeremiah 30:19). The only recorded sports, however, are keeping tame birds (~~3805~~ Job 41:5; compare Catull. 2, 1), and imitating the proceedings of marriages or funeral (~~4016~~ Matthew 11:16). Commenting on ~~3828~~ Zechariah 12:3, Jerome mentions an amusement of the young which is seen practiced in more than one part of the north of England. "It is customary," he says, "in the cities of Palestine, and has been so from ancient times, to place up and down large stones to serve for exercise for the young, who, according in each case to their degree of strength, lift these stones, some as high as their knees, others to their middle, others above their heads, the hands being kept horizontal and joined under the stone. A similar mode of exercise prevailed in ancient Egypt (Wilkinson, 1:207). *SEE CHILDREN.*

Picture for Games 1

Music, song, and dancing were recreations reserved mostly for the young or for festive occasions. From Lamentations 5:16, "the crown is fallen from our head" (see the entire passage on the subject of games), it might be inferred that, as among the Greeks and Latins, chaplets of flowers were sometimes worn during festivity. To the amusements just mentioned frequent allusions are found in holy writ, among which may be given [Psalm 30:11](#); [Jeremiah 31:13](#); [Luke 15:25](#). In [Isaiah 30:29](#), a passage is found which serves to show how much of festivity and mirth was mingled with religious observances; the journey on festival occasions up to Jerusalem was enlivened by music, if not by dancing. Some of the chief objects aimed at in the Greek and other games were gained among the Hebrews by their three great national festivals — the Passover, the Feast of Weeks, and the Feast of Tabernacles. At the recurrence of these festivals the nation was brought together in honor of the true God; and in times of religious feeling these great meetings were looked forward to and were celebrated with perhaps not less joy, though joy of a somewhat different kind, from that with which the Greeks looked forward to and celebrated their Olympic, Isthmian, and Nemean games. The public games of the Hebrews seem to have been exclusively connected with military sports and exercises, and even of these the notices are few and brief. It was probably in this way that the Jewish youth were instructed in the use of the bow and of the sling ([1 Samuel 20:20, 30-35](#); [Judges 20:16](#); [1 Chronicles 12:2](#)). Allusion to what would seem to have been a kind of wardaescue, such as we read of in different countries, seems to be made in [2 Samuel 2:14](#), where Abner proposes that the young men should arise and "play" before the two armies. The Hebrew **שחך** (*shchak*), for "play," is frequently used for dancing ([2 Samuel 6:21](#); [Jeremiah 31:4](#)); and Abner seems here to refer to a sport of this kind not now to be used as an amusement, but turned into stern reality. This may indicate the practice among the ancient Israelites of games somewhat similar to the jousts and tournaments of the Middle Ages. On the subject of dancing, see Michaelis, *Mosaische Recht*, article 197. No trace is found in Hebrew antiquity of any of the ordinary games of skill or hazard which are so numerous in the Western world. Dice are mentioned by the Talmudists (Mishna, Sanhedr. 3:3; Shabb. 23:2), probably introduced from Egypt (Wilkinson, 2:424); and, if we assume that the Hebrews imitated, as not improbably they did, other amusements of their neighbors, we might add such games as odd and

even, *mora* (the *micare digitus* of the Romans), draughts, hoops, catching balls, etc. — (Wilkinson, 1:188). If it be objected that such trifling amusements were inconsistent with the gravity of the Hebrews, it may be remarked that the amusements of the Arabians at the present day are equally trifling, such as blind man's buff, hiding the ring, etc. (Wellsted's *Arabia*, 1:160). *SEE SPORT*.

Picture for Games 2

2. With regard to manly games, they were not much followed up by the Hebrews; the natural earnestness of their character and the influence of the climate alike indisposed these to active exertion. The chief amusement of the men appears to have consisted 'in conversation and joking (^{<2457>}Jeremiah 15:17; ^{<1039>}Proverbs 26:19). The military exercise noticed above in ^{<1024>}2 Samuel 2:14, if intended as a sport, it must have resembled the *jerid*, with the exception of the combatants not being mounted; but it is more consonant to the sense of the passage to give the term there used the sense offending or *fighting* (Thenius, Comm. ad loc.). Even among the active Egyptians, however, whose games have been figured on their mural tablets, we find little that suggests a comparison with the vigorous contests of the Grecian games. One of the most remarkable is the following, showing what appears to be play with the single-stick (Wilkinson, 1:206). In some instances wrestling or similar athletic exercises are exhibited on the Egyptian monuments, and even women are represented as tumbling in like sportive manner; but their favorite sport appears to have been the more sedate game of draughts, which even royalty did not disdain to share (Wilkinson, 1:189 sq.). *SEE PLAY*.

Picture for Games 3

3. Public games were altogether foreign to the spirit of Hebrew institutions; the great religious festivals supplied the pleasurable excitement and the feelings of national union which rendered the games of Greece so popular, and at the same time inspired the persuasion that such gatherings should be exclusively connected with religious duties. Accordingly, the erection of a gymnasium by Jason, in which the discs was chiefly practiced, was looked upon as a heathenish proceeding (1 Macc. 1:14; 2 Macc. 4:12-14), and the subsequent erection by Herod of a theater and amphitheater at Jerusalem (Josephus, Ant. 15:8, 1), as well as at Caesarea (Ant. 15:9, 6; War, 1:21, 8) and at Berytus (Ant. 19:7, 5), in each of which a

quinquennial festival in honor of Caesar was celebrated with the usual contests in gymnastics, chariot-races, music, and with wild beasts was viewed with the deepest aversion by the general body of the Jews (*Ant.* 15:8, 1). In the Old Testament two passages contain a clear reference to games: ^{<9115>}Psalm 11:5, "Rejoiceth s a strong man to run a race;" ^{<2011>}Ecclesiastes 9:11, "I said that the race is not to the swift." The entire absence of verbal or historical reference to this subject, however, in the Gospels shows how little it entered into the life of the Jews. Some of the foreign Jews, indeed, imbibed a taste for theatrical representations; — Josephus (*Life*, 3) speaks of one Aliturus, an actor of farces (*μιμολόγος*), who was in high favor with Nero. (See Eichhorn, *De Judaeor. re scenica*, in the *Comment. Goetting. Rec.*)

II. Among the Greeks, on the other band, and subsequently among the Romans likewise, the rage for theatrical exhibitions was such that eamery city of any size possessed its theatre and stadium. At Ephesus an annual contest (*ἄγών καὶ γυμνικὸς καὶ μουσικὸς* Thucyd. 3:104) was held in honor of Diana, which was superintended by officers named *Ἀσιάρχαι* (^{<4193>}Acts 19:31; A.V. "chief of Asia"). **SEE ASIARCH.** It is possible that Paul was present when these games were proceeding, as they were celebrated in the month of May (see Conybbear and Howson's *St. Paul*, 2:82); but this hardly asgrees with the notes of time in ^{<4201>}Acts 20:1-3, 16.

Picture for Games 4

1. Roman Beast-fights and Gladiatorial Shows. —

(1.) A direct reference to the exhibitions that took place on such occasions is made in the terms — *ἔθην ομάρησα*, "I fought with beasts" (^{<4152>}1 Corinthians 15:32). The *θηριομαρία* a or beast-fight (*venatio* in Latin) constituted among the Romans a part of the amusements of the circus or amphitheater. It consisted in the combat of human beings with animals. The persons destined to this barbarous kind of amusement were termed *θηριομαρῶν*, *bestiarii*. They were generally of tewo classes: 1. Voluntary, that is, persons who fought either for amusement or for pay: they were clothed and provided with offensive and defensive weapons. 2. Condemned persons, who were mostly exposed to the fury of the animals unclothed, unarmed, and sometimes bound (Cicero, *Pro Sext.* 64; *Ep. ad Quint. Frat.* 2:6; Seneca, *De Benef* 2:19; Tertull. *Apol.* 9). Political offenders especially were so treated, and Josephus (*War*, 7:3, 1) records that no less than 2500

Jews were destroyed in the theater at Caesarea by this and similar methods. The expression as used by Paul is usually taken as metaphorical, both on account of the qualifying words **κατ' ἄνθρωπον**, "after the manner of a man," the absence of all reference to the occurrence in the Acts, and the rights of citizenship which he enjoyed none of these arguments can be held to be absolutely conclusive, while, on the other hand, the term **θηριομαχεῖν** is applied in its literal sense in the apostolical epistles (Ignatius, *ad Ephesians* 1; *ad Trall.* 10; Mart. *Polyc.* 3; comp. Euseb. *E. H.* 4:15), and, where metaphorically used (Ignatius, *ad Romans* 5), an explanation is added which implies that it would otherwise have been taken literally. Certainly Paul was exposed to some extraordinary suffering at Ephesus, which he describes in language borrowed from, if not descriptive of, a real case of **θηριομαχία** for he speaks of himself as a criminal condemned to death (**ἐπιθανάτιους**, ^{<400>}1 Corinthians 4:9; **ἀποκρίμα τοῦ θανάτου ἐσχήκαμεν**, ^{<400>}2 Corinthians 1:9), exhibited previously to the execution of the sentence (**ἀπέδειξεν** 1 Corinthians l.c.), reserved to the conclusion of the games (**ἐσχάτους**), as was usual with the theriomachi ("novissimos elegit, velut bestiarior," Tertull. *De Pudic.* 14), and thus made a spectacle (**θέατρον ἐγενήθημεν**). Lightfoot (*Exercit.* on ^{<400>}1 Corinthians 15:32) points to the friendliness of the asiarchs at a subsequent period (^{<400>}Acts 19:31) as probably resulting from some wonderful preservation which they had witnessed. Nero selected this mode of executing the Christians at Rome, with the barbarous aggravation that the victims were dressed up in the skins of beasts (Tacitus, *Ann.* 15:44). Paul may possibly allude to his escape from such torture in ^{<400>}2 Timothy 4:17. As none but the vilest of men were in general devoted to these beast-fights, no punishment could be more condign and cruel than what was frequently inflicted on the primitive Christians, when they were hurried away "to the lions" (as the phrase was), merely for their fidelity to conscience and to Christ its Lord. Ephesus appears to have had some unenviable distinction in these brutal exhibitions (Schleusner, *Lex.* s.v.), so that there is a peculiar propriety in the language of the apostle.

Of these beast-fights the Romans were passionately fond. The number of animals which appear to have been from time to time engaged in them is such as to excite in the reader's mind both pity and aversion. Sylla, during his praetorship, sent into the arena no fewer than 100 lions, which were butchered by beings wearing the human shape. Pompey caused the destruction in this way of 600 lions. On the same occasion there perished

nearly twenty elephants. These numbers, however, are small compared with the butchery which took place in later periods. Under Titus, 5000 wild and 4000 tame animals, and in the reign of Trajan, 11,000 animals, are said to have been, destroyed. See Smith, *Dict. of Class. Ant.* s.v. Bestiarii.

Picture for Games 5

(2.) The fights of the gladiators with one another was also a common practice at Rome. It began B.C. 264, and increased to such a fearful extent that on a single occasion, in honor of the triumph of the emperor Trajan over the Dacians, 10,000 gladiators fought for the amusement of the people. They were at first composed of captives or condemned malefactors, but afterwards, as the passion for blood grew stronger, free-born citizens, men of noble birth, and even women, fought after this fashion. The spectators betted on their favorite gladiators with much the same feelings as they betted on the favorite horses which ran before them in the circus. See Smith, *Dict. of Class. Ant.* s.v. Gladiatores.

The games and theatrical exhibitions of the heathen were regarded by the early Christians with as strong disapprobation as they were by the Jews generally, and for better reasons (Neander's *Church Hist.* 1:365, § 3). National antagonism to everything foreign as such had much effect in producing Jewish opposition to the games. It was as ministering in themselves and by their attendant circumstances to the lusts of the flesh and of the eye, as producing almost of necessity a cruel temper in the beholders, and running counter to the moral feeling, modesty, and sobriety of the Christian character, that the public spectacles and games of the heathen were ranked among those pomps and vanities which the Christians were obliged to renounce by their baptismal vow. Even the better-minded among the heathen regarded these games with disapproval. Pliny the consul speaks with approval of Junius Mauricius, who expressed an earnest wish that they could be abolished at Rome (Pliny's *Letters*, 4:22); nor does Tacitus appear to treat them with much greater respect (*Hist.* 3:83). Rome added to the Greek example features of cruelty which were unknown in the original Grecian games; and there was one feature of difference between the Grecian and Roman games which rendered the former a much more fitting illustration of the Christian life than the latter were, namely, that in the Grecian games the most eminent men in the land came forward and contended personally for victory, while in Rome the most eminent men were merely spectators of the contests of their inferiors (Gibbon, *Decline*

and Fall, chapter 40, page 11). Diomede and Menelaus, Antilochus and Ajax, and Ulysses, the kings, great warriors, and wise men of the Grecian states, deemed it an honor to contend for victory in their countries' games, and even old Nestor, the Homeric type of perfection in the qualities of mind and body, regretted that his years prevented him from joining in the glorious strife (*Iliad*, 23:634); but "a senator, or even a citizen, conscious of his dignity, would have blushed to expose his person or his horses in the circus of Rome." See Smith's *Dict. of Class. Ant.* s.v. Ludi.

Picture for Games 6

Picture for Games 7

2. *Grecian Prize or Gymnastic Contests.* — The scriptural allusions (~~4011~~ Galatians 2:2; 5:7; ~~5076~~ Philippians 2:16; 3:14; ~~5462~~ 1 Timothy 6:12; ~~5015~~ 2 Timothy 2:5; ~~5371~~ Hebrews 12:1, 4, 12) are the more appropriate, because the Grecian games were in their origin and in their best days intimately connected with religion. Games in Greece were very numerous. They are traceable by tradition back to the earliest periods of Grecian civilization. Indeed, much of the obscurity which rests on their origin is a consequence and a sign of their high and even mythic antiquity. See Smith, *Dict. of Class. Ant.* s.v. Athlete.

Picture for Games 8

Picture for Games 9

Picture for Games 10

(1.) Four of these games stood far above the rest, bearing the appellation of ἱεροί "sacred," and deriving their support from the great Hellenic family at large, though each one had special honor in its own locality: these four were the Olympic, Pythian, Nemean, and Isthmian. The first were held in the highest honor. The victors at the Olympic games were accounted the noblest and happiest of mortals, and every means was taken that could show the respect in which they were held. These games were celebrated every five years at Olympia, in Elis, on the west side of the Peloponnesus. Hence the epoch called the Olympiads.

The gymnastic exercises were laid down in a well-planned systematic series, beginning with the easier (κόνφα), and proceeding on to the more difficult (βαπέα). Some of these were specially fitted to give strength,

others agility; some educated the hands, others the feet. Among the lighter exercises was reckoned running (**δρόμος**), leaping (**ΐίλμα**), quoiting (**δισκος**), hurling the javelin (**ἀκόντιον**). When skill had been obtained in these, and the consequent strength. then followed a severer course of discipline. This was twofold — 1, simple; 2, compound. The simple consisted of wrestling (**πάλη**), boxing (**πυγμαή**): the compound we find in the *pentathlon* (**πένταθλον**, *quinquertium*, the five contests), made up of the union of leaping, running, quoiting, wrestling, and in hurling the spear; and in the *pankration* (**παγκράτιον**, general trial of strength), which consisted of wrestling and boxing. It is not necessary here to speak in detail of the distinctions which Galen makes between the ordinary motions of the body and those which were required in these exercises, since the names themselves are sufficient to make manifest how manifold, severe, long, and difficult the bodily discipline was, and the inference is easy and unavoidable that the effect on the bodily frame must have been of the most decided and lasting kind. *SEE EXERCISE (BODILY)*.

Picture for Games 11

Racing, which is the kind of contest chiefly referred to in the N.T., may be traced back to the earliest periods of Grecian antiquity, and may be regarded as the first friendly contest in which men engaged. Accordingly, the Olympic and Pythian, probably also the other games, opened with foot-races. Foot-racing, perfected by systematic practice, was divided into different kinds. If one ran merely to the end of the course (**στάδιον**), it was called stadium; if one went thither and back, he ran the double course (**δίαυλος**) The longest course was the **δόλιχος**, which required extraordinary speed and power of endurance. What it involved the ancients have left in no small uncertainty. It is sometimes given as seven times over the stadium; at others, twelve times; at others again, twenty; and even the number of four-and-twenty times is mentioned. In the preparatory discipline everything was done which could conduce to swiftness and strength. The exercises were performed with the body naked and well oiled. Minute directions were established in order to prevent foul play (**κακοτεχνία**, **κακοῦργια**) of any kind, so that as the competitors might start and run on terms of entire equality. The contest was generally most severe; to reach the goal sooner by one foot was enough to decide the victory. See Smith, *Dict. of Class. Antiq.* s.v. Stadium. *SEE DISCUS; SEE LEAPING; SEE WRESTLING.*

Picture for Games 12

Besides the athletic games above described, there were others, consisting of racing in chariots, on horseback, or with torches; and still others, in which the parties strove to excel one another in skill in playing upon various instruments. *SEE RACE.*

At the Olympic games the prize was simply a chaplet made of wild olive. The crowns were laid on a tripod, and placed in the middle of the course, so as to be seen by all. On the same table there were also exposed to view palm-branches, one of which was given into the hand of each conqueror at the same time with the chaplet. The victors, having been summoned by proclamation, were presented with the ensigns of victory, and conducted along the stadium, preceded by a herald, who proclaimed their honors, and announced their name, parentage, and country. The real reward, however, was in the fame which ensued. A chaplet won in the chariot-races at Olympia was the highest of earthly honors. What congratulations from friends; how was the public eye directed to the fortunate conqueror; what honor had he conferred on his native city, and for what office was such a one not fit! With what intense and deep delight must his bosom have been filled when the full acclaim of assembled Greece fell upon his ear, coming in loud salutations and applauses from every part of the crowded course! Then came the more primate attentions of individual friends. One brought a chaplet of flowers; another bound his head with ribbons. Afterwards came the triumphal sacrifice made to the twelve gods, accompanied by sumptuous feasting. The poet now began his office, gaining in some cases, both for himself and the happy victor, an unexpected immortality. Music also lent her aid, and his name was sung wherever the noble accents of the Greek tongue asserted their supremacy. In order to perpetuate the memory of these great men, their names and achievements were entered into a public register, which was under the care of suitable officers. A no less privilege was that of having a statue of themselves placed, either at the expense of their country or their friends, in the sacred grove of Jupiter. A perhaps still greater honor awaited the victor on his return home. The conquerors at the Isthmian games were wont to be received in their chariots, superbly attired, amid thronging and jubilant multitudes. One or two other privileges belonged to these victors, such as immunity from public offices, and a certain yearly stipend. At the Isthmian games the prize was ivy during the mythic periods. In later ages the victor was usually crowned with a chaplet of pine-leaves. If the conqueror had come off

victorious in the three great divisions — music, gymnastics, and racing — he was in the Pythian, as well as in the other sacred games, presented also with a palm-branch. See Smith's *Dict. of Class. Antiq.* s.v. Isthmian, Olympian, Nemean, Pythian Games severally. **SEE CROWN.**

Picture for Games 13

(2.) Paul's epistles (as above) abound with allusions to the Greek contests, borrowed probably from the Isthmian games, at which he may well have been present during his first visit to Corinth (Conybeare and Howson, 2:206), These contests (ὁ ἀγών — a word of general import, applied by Paul, not to the fight, as the A.V. has it, but to the race, ^{<347>}2 Timothy 4:7; ^{<402>}1 Timothy 6:12) are minutely illustrated by his references, in which they are used as a figure of the Christian's course of duty and struggle with opposing influences. The competitors (ὁ ἀγωνιζόμενος, ^{<405>}1 Corinthians 9:25; ἐάνθλη τις, ^{<305>}2 Timothy 2:5) required a long and severe course of previous training (comp. *σωματικὴ γυμνασία*, ^{<348>}1 Timothy 4:8), during which a particular diet was enforced (πάντα ἐγκρατεύεται, δουλαγωγῶ, ^{<405>}1 Corinthians 9:25, 27). In the Olympic contests these preparatory exercises (προγυμνάσματα) extended over a period of ten months, during the last of which they were conducted under the supervision of appointed officers. The contests took place in the presence of a vast multitude of spectators (περικείμενον νέφος μαρτύρων, ^{<301>}Hebrews 12:1), the competitors being the spectacle (θέατρον = θέαμα, ^{<409>}1 Corinthians 4:9; θεαζόμενοι, ^{<303>}Hebrews 10:33). The games were opened by the proclamation of a herald (κηρύξας, ^{<407>}1 Corinthians 9:27), whose office it was to proclaim the name and country of each candidate, and especially to announce the name of the victor before the assembled multitude, as well as to signify the other crises of the game. Certain conditions and rules were laid down for the different contests, as, that no bribe be offered to a competitor; that in boxing the combatants should not lay hold of one another, etc.; any infringement of these rules (ἐὰν μὴ νομίμως ἀθλήση, ^{<305>}2 Timothy 2:5) involved a loss of the prize, the competitor being pronounced disqualified (ἄδόκιμος, ^{<407>}1 Corinthians 9:27, "castaway," a term that seems to picture the condition of one disgraced by being adjudged unfit to enter the lists or rejected after the game was over). The judge was selected for his spotless integrity (ὁ δίκαιος κριτής, ^{<304>}2 Timothy 4:8): his office was to decide any disputes (βραβεύετω, ^{<305>}Colossians 3:15; A.V. "rule") and to give the prize (το

βραβεῖον, ^{<412>}1 Corinthians 9:24; ^{<5184>}Philippians 3:14), consisting of a crown (στέφανος, ^{<5185>}2 Timothy 2:5; 4:8) of leaves of wild olive at the Olympic games, and of pine, or, at one period, ivy, at the Isthmian games. These crowns, though perishable (φθαρτόν, ^{<4125>}1 Corinthians 9:25; comp. ^{<4184>}1 Peter 5:4), were always regarded as a source of unfailing exultation (^{<5101>}Philippians 4:1; ^{<5129>}1 Thessalonians 2:19): palm-branches were also placed in the hands of the victors (^{<4170>}Revelation 7:9). Paul alludes to two only out of five contests, boxing and running, most frequently to the latter. In boxing (πυγμή; compare πυκτεύω, ^{<4125>}1 Corinthians 9:26), the hands and arms were bound with the *cestus*, a band of leather studded with nails, which very much increased the severity of the blow, and rendered a bruise inevitable (ὑποπιάζω, 1 Corinthians *I.c.*; ὑπόπια= τὰ ὑπὸ τὸνσ ωπιας τῶν πληγῶν ἵχνη, Polluxi *Onom.* 2:4, 52). The skill of the combatant was shown in avoiding the blows of his adversary, so that they were expended on the air (οὐκ ὡς ἄερα δέρων, 1 Corinthians *I.c.*), or the phrase may allude to the prelude trials of comparative strength (comp. Statius, *Theb.* 6:487; Virgil, *Eneid*, 4:370). The foot-race (δρόμος, ^{<5147>}2 Timothy 4:7, a word peculiar to Paul; comp. ^{<4135>}Acts 13:55; 20:24) was run in the *stadium* (ἐν σταδίῳ; A.V. "race;" ^{<4124>}1 Corinthians 9:24), an oblong area, open at one end and rounded in a semicircular form at the other, along the sides of which were the raised tiers of seats on which the spectators sat. The race was either from one end of the *stadium* to the other, or, in the διαυλος, back again to the starting-post. There may be a latent reference to the δίαυλος in the expression ἀρχηγὸν καὶ τελειωτὴν (^{<5121>}Hebrews 12:2), Jesus being, as it were, the starting-point and the goal, the *locus a quo* and the *locus ad quem* of the Christian's course. The judge was stationed by the goal (σκοπόν; Auth. Vers. "mark;" ^{<5184>}Philippians 3:14), which was clearly visible from one end of the *stadium* to the ether, so that the runner could make straight for it (οὐκ ὡς ἀδήλως, ^{<4125>}1 Corinthians 9:26). Paul brings vividly before our minds the earnestness of the competitor, having cast off every encumbrance (ὄγκον ἀποθέμενοι πάντα), especially any closely-fitting robe (εὐπερίστατον, ^{<5121>}Hebrews 12:1; comp. Conybeare and Howson, 2:543), holding on his course uninterrupted (διώκω, ^{<5182>}Philippians 3:12), his eye fixed on the distant goal (ἀφορῶντες ἀπέβλεπε, ^{<5121>}Hebrews 12:2; 11:26), unmindful of the space already past (τὰ μὲν ὀπίσω ἐπιλανθανόμενος, Philippians *I.c.*), and stretching forward with bent body (τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος), his perseverance (δι' ὑπομονῆς, ^{<5121>}Hebrews 12:1), his joy at the completion of the course (μετὰ χαρᾶς, ^{<4124>}Acts 20:24), his

exultation as he not only receives (ἐλάβον, ^{<5182>}Philippians 3:12), but actually grasps (καταλάβω, not "apprehend," as A.V. Phil.; ἐπιλάβον, ^{<5182>}1 Timothy 6:12, 19) the crown which had been set apart (ἀπόκειται, ^{<5182>}2 Timothy 4:8) for the victor. The lengths of the bounds (a stade or furlong apart) give some idea of the severity of the trial, and serve to illustrate the meaning of the apostle when he speaks of running with patience the race set before him (ὑπομονή, *sustained effort*). Indeed, one Ladas, a victor of the Olympic games, in the δόλοχος, or long race, was so exhausted by his efforts that, immediately on gaining the honor and being crowned, he yielded up his breath: a fact which also serves to throw light on scriptural language, as showing with what intense eagerness these aspirants (δολιχοδρόμοι, long-runners) strove for perishing chaplets (φθαρτὸν στέφανον). *SEE RUNNER*.

On the subject here treated of, see West's *Odes of Pindar*, 2d ed.; Potter's *Antiquities of Greece*, book 2, chapter 21-25; and Adams' *Roman Antiq.* pages 224-234. By far the best work, however, is Krause's *Die Gymnastik und Agonistik der Hellenen* (Halle, 1835); his *Darstellung der Olympischen Spiele* (Vien. 1838); and his *Die Pythien, Nemeen und Isthmeen* (Leipzig, 1841). See also Nagel, *De ludis saecularibus Romanorum in Gemara commemoratis* (Altorf, 1743); Eckhard, *De Paulo athleta* (Viteb. 1688); Guhling, *De locutionibus sacris e palaestra petitis* (ibid. 1726); Schopfer, *De locutionibus Pauli gymnasticis* (ibid. 1704); Auerswald, *De veterum arte luctandi* (ibid. 1720); Gunther, *De cursoribus veterum* (ib. 1709); Hofmann, *De athleticis veterum* (Halle, 1717); Lydii *Agonistica sacra* (Franeq. 1700).

Gam'madim

Picture for Gam'madim

(Heb. *Gammadim'*, γυδμδῖ Sept. φύλακες, Vulg. *Pygmaei*, A.V. "Gammadims") is the name of a class of men mentioned in ^{<5711>}Ezekiel 27:11, as defenders of the towers of Tyre in connection with the mercenaries from Arad. *SEE TYRE*. A variety of explanations of the term have been offered.

(1.) Some (e.g. Forster, *Dict. Ebr. Nov.* s.v.) suppose a connection with δμδγο' med, a cubit, q.d. *cubit-high men*, whence the Vulg. has *pigmies* (so Rashi, Kimchi, and others). Michaelis (*Supplem.* page 326) thinks that

the *apparent* height alone is referred to, with the intention of conveying an idea of the great height of the towers. Spencer (*De Leg. Heb. Rit.* 2, cap. 24) explains it of small images of the tutelary gods, like the Lares of the Romans (see also his *Dissert. de Gammadim*, in Ugolini *Thesaur.* 23:18). This view seems to be refuted by Anthing, *Dissertat. de sublesta τῶς μυδμῖ* per *Pymaeos interpretatione* (Vitemb. 1710).

(2.) Others (e.g. Pfeiffer, *Dub. Vex.* page 783; Ludolf, *Comment. hist. Aethiop.* pages 73, 74) treat it as a geographical or local term; Grotius holds *Gamad* to be a Hebraized form (ἄγκων for *dmḡ*) of the name *Ancon*, a Phoenician town; the Chaldee paraphrase has *Cappadocians*, as though reading *mydḡḡ* Fuller (*Miscell.* 6:698) identifies them as the inhabitants of *Gamala* (Plin. 5:14); and again the word has been broken up into *mydm*; *ḡ*—also the *Medes*. Rosenmuller (*Schol. ad loc.*) thinks it the name of some obscure Phoenician town, not elsewhere mentioned. But these conjectures are equally without foundation (see Harduin, *ad loc.*; Reland, *Palaest.* page 784).

(3.) Most later interpreters give a more general military sense to the word. Gesenius (*Thesaur.* page 292) connects it with *dmḡra* *bough*, whence the sense of *brave warriors*. Lee reiders *short-swordsmen*, from the same Arabic root. Havernick (*ad loc.*) understands *daring ones*, from an Aramaean root. Hitzig (*ad loc.*) suggests deserters (*Ueberläufer*), and draws attention to the preposition in as favoring this sense: he inclines, however, to the opinion that the prophet had in view ^{צמח}Song of Solomon 4:4, and that the word *myrḡḡ* in that passage has been successively corrupted into *myrḡḡ* as read by the Sept., which gives *φύλακες* and *mydḡḡ* as in the present text. The Syr. and Arabian interpreters agree with the Sept., rendering watchmen (so Luther, "Wachter"). Fürst (*Heb. Lex.* s.v.) refers the word to an obsolete *dmḡ*, to place or *make stand* (akin with the above Arabic *gamad*, to be firm), and translates garrison (*Besatzung*), a view that seems to agree with the context. The following words of the verse — "They hanged their shields upon thy walls round about" — are illustrated by one of the bas-reliefs found at Kouyunjik (Layard, *Nineveh*, 2:296). — Smith, s.v.

Ga'mul

(Heb. Gamul', I WmG; *weaned*; Sept. Γαμούλ v.r. Γαμουήλ), the chief of the twenty-second course of priests as reinstituted after the captivity (^{<1347>}1 Chronicles 24:17), B.C. 535. *SEE BETH-GAMUL.*

Ganganelli

SEE CLEMENT XIV.

Ganges Or Gunga

a great river in India, important not only in the geography, but also in the religion of Hindustan. The sources of the streams which unite to form it are within the snowy range of the Himalaya Mountains. The *Bhiagiretti* rises from a snowfield near lat. 30° 54' N., and long. 79° 7' E. The *Aluknaada* joins it, with a volume of water one half greater than its own, at about lat. 30° 10' N., long. 78° 35' E., where it first receives the name *Gasnqes*, or *Gangsc*. At Hurdwar, in lat. 29° 57' N., long. 78° 07' E., it enters the great plain of Hindustan. At Allahabad it is joined by the Jumna River and again, about 270 miles below that, by the Ghogra, having previously received the Gumbi, and some others. About half way between Allahabad and the Ghogra is the holy city of the Hinduis-Benares. Farther east it is joined by the Sone Gunduk and Koosy, and below Seebgunj it begins to divide into the multitudinous streams by which it enters the sea. The one of these many mouths of the Ganges which is most available for commerce is the Hooghly, upon whose banks is the city of *Calcutta*. The Ganges varies much in its width at different places and with the seasons. Bishop Heber, at the last of June, says that he could scarcely see across it: "It looked like a sea, with many sails upon it." Again, at Boglipoor he writes: "A little below Boglipoor, last year, it was nine measured miles across; and this year though far less ground is covered, it is supposed to be full seven; and here we are perhaps 600 miles, reckoning the windings of the river, from the sea" (*Indian Journal*, 1:130). At Cawnpoor, after the rains, he writes: "The Ganges is still a noble stream; its width at the usual place of ferrying, I should think not far from a mile and a half, but at this season the water is in many places shallow. At Allehabad it has an average width of four miles, within the limits of which it changes its course annually. Like all rivers that overflow their banks, the Ganges holds a large

admixture of mud and sand. It has been computed that it delivers into the sea annually an average of 534,600,000 tons of solid matter."

Its Religious Aspects. — The worship of this river is enjoined in the Hindu Shasters. Certain places on it are particularly sacred. At Hurdwar, or the Gate of Vishnu, where the Ganges issues from the Himalaya, the number assembling annually is calculated to amount to two millions and a half. Most of them come to wash away their sins. After every twelve years, which is a more auspicious period, millions assemble on certain festival days, and it requires a strong police force to keep the people from drowning each other, in the rush to bathe at the auspicious moment. At Allahabad, where the Ganges and Jumna unite, a third river, called *Saraswatee*, sister to these two, according to Hindu notions, flows under them. The junction is called *Tribenee*, and the sanctifying and purifying influences are secured to the worshipper by lying for a short time in the water in a prescribed position. The place where the Ganges empties itself into the sea is also sacred (see Dass, *Mannesas and Customs of Hindus*). According to Ward, the water is used for food, bathing, medicine, religious ceremonies, etc.; and formerly, when a Hindu king was crowned, it was poured upon his head as a part of his consecration. Until recently, the water of this river was used in the English courts of India in administering the oath to Hindus. So much is this river revered among the Hindus, that many Brahmans will not cook upon it, nor throw saliva into it, nor wash themselves nor their clothes in it. Some persons perform a journey of five or six months to bathe in the Ganges, or to perform rites for deceased relations, and to carry this water to places in their houses for religious and medicinal purposes. Many rich men, living at a great distance, keep men constantly employed in making the journey to and fro to bring Ganges water. In these cases a relay of men is established at convenient distances, and the water, carried in small bottles, carefully placed in baskets suspended on a bamboo swung across the shoulder. All castes worship Ganga. She is represented, according to Ward, as a white woman wearing a crown, sitting on the sea-animal named Makara, and having in her right hand a water-lily, and in her left the lute. In certain months the merit of bathing in the Ganges is greater than in others. In every month, on the first, sixth, and eleventh of the moon, and at its total wane also, bathing in the Ganges is recommended. According to the *Ganga, Yakya, Yalee*, there are 3,500,000 holy places belonging to Ganga. The person who looks at Ganga, or bathes in this river, will obtain all the fruit which arises from

visiting all these 3,500,000 places. If a person who has been guilty of killing cows, Brahmans, or his holy teacher, or of drinking spirits, touch the waters of the Ganges, desiring in his mind the remission of these sins, they will be forgiven. "Amongst the rivers which, at the classical and the Puranic period of India, were held in peculiar sanctity by the nation, the Ganges undoubtedly occupied the foremost rank. In the Vedic poetry it is but seldom mentioned; and, whenever its name occurs, whether in the hymns of the *Rigveda*, or the ritual text of the *Yajurveda*, no legendary fact or mythical narrative is connected with it. Nor does the lawbook of Manu justify the conclusion that its author was acquainted with any of the myths which connect this river in the epic poems and in the Puranas with the Pantheon of India. The earliest, and by far the most poetical legend of the Ganges, occurs in that masterpiece of Sanscrit poetry, the *Raimayana*. We give its substance, because it explains the principal epithets by which this river is spoken of, or invoked in ancient and modern Hindu poetry, and because it may be looked upon as the type of the many fables which refer to the purifying and supernatural properties of its waters. There lived, says the Raimalyana, in Ayodhya (the modern Oude), a king, by the name of Sagara who had two wives, Keshini and Sumati; but they bore him no issue. He therefore repaired to the Himalaya; and after a hundred years' severe austerities, Bhrgu, the saint, became favorable to his wishes, and granted him posterity. Keshini bore him a son, who was named Asamanjas, and Sumati brought forth a gourd, whence sprang 60,000 sons, who in time became as many heroes. Asamanjas, however, in growing up, was addicted to cruel practices, and was therefore banished by his father from the kingdom. His son was Ansumat, who thus became heir to the throne of Ayodhya. Now it happened that Sagara resolved to perform a great horse-sacrifice; and, in accordance with the sacred law, chose for this purpose a beautiful horse, which he confided to the care of Ansumat. But while the latter was engaged in the initiatory rites of the sacrifice, a huge serpent emerged from the soil, and carried off the horse to the infernal regions. Thereupon Sagara, being informed of the obstruction which had befallen his pious undertaking, ordered his 60,000 sons to recover the horse from the subterranean robber. These then set to work, digging the earth, and striking terror into all creation. Having explored, for many years, the infernal regions, they at last found the sacred horse grazing, and watched by a fiery saint, in whom they recognized the serpent, the cause of their troubles. Enraged, they attacked him; but the saint, who was no other being than Vishnu, at once reduced them to ashes. Waiting in vain for the

return of his sons, Sagara sent his grandson, Anumat, in search of them and the sacred horse. Anumat went, and soon ascertained the fate of his relatives; but when — mindful of his duties — he wished to sprinkle consecrated water on their ashes, so as to enable their souls to rise to heaven, Garuda, the bird of Vishnu, and brother of Sumati, came in sight, and told Anumat that it was improper to use terrestrial water for such a libation, and that he ought to provide the water of the Ganga, the heavenly daughter of Himavat (the Himalaya). Anumat, bowing to the behest of the king of birds, went home with the horse to Sagara; and the sacrifice being achieved, Sagara strove to cause the descent of the Ganga, but all his devices remained fruitless; and, after 30,000 years, he went to heaven. Nor was Anumat more successful in his attempt with the austerities he performed for the same purpose, nor his son Dwilipa, who, obeying the law of time, after 30,000 years, went to the heaven of Indra. Dwilipa had obtained a son, named Bhagiratha. He, too, was eager to obtain the descent of the Ganga; and having completed a course of severe austerities, he obtained the favor of Brahman, who told him he would yield to his prayers provided that Siva consented to receive the sacred river on his head, as the earth would be too feeble to bear its fall when coming from heaven. And now Bhagiratha recommenced his penance, until Siva consented, and told the Ganga to descend from heaven. The river obeyed; but, enraged at his command, she assumed a form of immense size, and increased her celerity, thinking thus to carry him off to the infernal regions. Yet the god, becoming aware of her intentions, caught and entangled her in his matted hair, out of which she could find no means of extricating herself, though erring there for many years. Nor would she have been released had not Bhagiratha, by his renewed penance, appeased the god, who then allowed her to descend from his head in seven streams — Hladini, Pavini, and Nalini, which went eastwards; and Sita, Suchakshus, and Sindhu, which went westwards, while the seventh stream followed Bhagiratha wherever he proceeded. But it so happened that the king, on his journey, passed by the hermitage of an irascible saint, whose name was Jahnu. The latter, seeing the Ganga over-flooding in her arrogance the precincts of his sacrificial spot, and destroying his sacred vessels, became impatient, and drank up all her waters; thereupon all the gods became terrified, and promised him that, in future, the Ganga would pay him filial respect, and become his daughter, if he would restore her again to existence. Quieted by this promise, Jahnu then allowed her to flow out from his ear, and therefore she is still called Jahnvi, or the daughter of Jahnu. But, because

Bhagiratha, by dint of his exertions, enabled his ancestors, now sprinkled with the waters of the Ganga, to ascend to heaven, Brahman allowed him to consider her as his daughter, whence she is called Bhagirathi. And she is also called the river of 'the three paths,' because her waters flow in heaven, on earth, and pervaded the subterranean regions. Such is the account of the *Ramayana*, and its substance is repeated by the *Mahabharata* and several of the Puranas, though they differ in the names of the streams formed in her descent by the Ganga, some (for instance, the *Vishnu* and *Vayu-Purana*) restricting their number from seven to four, called by the *Vishnu-Purana* Sita, Alakananda, Chakshu, and Bhadra. A further deviation may be seen in that, while in the *Ramayana* the Ganga springs from the Himavat (Himalaya), whose daughter she is, the *Vishnu-Purana* assigns her source to the nail of the great toe of Vishnu's left foot, and allows Siva merely to receive her on his head. The following passage from this Purana will show the ideas on the history and the properties of this river: 'From that third region of the atmosphere, or seat of Vishnu, proceeds the stream that washes away all sin, the river Ganga, embrowned with the unguents of the nymphs of heaven, who have sported in her waters. Having her source in the nail of the great toe of Vishnu's left foot, Dhruva (Siva) reverses her, and sustains her day and night devoutly on his head, and thence the seven Rishis practice the exercises of austerity in her waters, wreathing their braided locks with her waves. The orb of the moon, encompassed by her accumulated current, derives augmented luster from her contact. This applies to the *heavenly* Ganges. Falling from on high, as she issues from the moon she alights on the summit of Meru, and thence flows to the four quarters of the earth for its purification. The Sita, Alakananda, Chakshu, and Bhadra, are four branches of but one river, divided according to the regions towards which it proceeds. The branch that is known as Alkananda was borne affectionately by Siva upon his head for more than a hundred years, and was the river which raised to heaven the sinful sons of Sagara by washing their ashes. The offences of any man who bathes in this river are immediately expiated, and unprecedented virtue is engendered. Its waters, offered by sons to their ancestors in faith for three years, yield to the latter rarely attainable gratification. Men of the twice-born orders, who offer sacrifice in this river to the lord of sacrifice, Purnshottama, obtain whatever they desire, either here or in heaven. Saints who are purified from all evil by bathing in its waters, and whose minds are intent on Kesava (Vishnu), acquire thereby final liberation. This sacred stream, heard of, desired, seen, touched, bathed in, or hymned day by day, sanctifies all beings; and those

who, even at a distance of a hundred leagues, exclaim "Ganga, Ganga," atone for the sins committed during three previous lives' " (Chambers, s.v.).

The Ceremonies. — The following is taken from Ward's *Hindus*: "Crowds of people assemble from the different towns and villages near the river, especially at the most sacred places of the river, bringing their offerings of fruit, rice, flowers, cloth, sweetmeats, etc., and hang garlands of flowers across the river, even where it is very wide. After the people have bathed, the officiating Brahman ascends the banks of the river with them; and, after repeating religious texts, places before him a jar of water, and, sitting with his face to the north or east, performs what is called *Ghata-st' hapana*. After this, the Brahman performs other ceremonies; then the worship of the five gods, of the nine planets, of the regions of the ten quarters, etc. To this succeeds meditation. The priest next presents the offerings, which may be sixty-four, or eighteen, or sixteen, or ten, or five, or merely flowers and water, according to the person's ability. To these offerings the worshipper must add sesamum, clarified butter, and barley flour. The officiatin, n next performs the worship of Narayana, Maheshwara, Bramha, Soorya Bhageeral'ha, and Himalaya; then the worship of the inhabitants of the waters, as the fish, the tortoises, the frogs, the water-snakes, the leeches, the snails, the makaras, the shell-fish, the porpoises, etc. The offerings, after having been presented to the inhabitants of the waters are thrown into the Ganges. Ten lamps of clarified butter are then lighted up, and all the other offerings presented. After this the names of certain gods are repeated, with forms of praise; the fee is presented to the priest, the Brahmans are entertained, and the offerings sent to the houses of Brahmans. At the close of these ceremonies the people perform obeisance to Ganga, and then depart. Great multitudes assemble on the banks of the river on these occasions, and expect much, both in this life and hereafter, from this act of worship. If a person place on his head ten fruits of any kind, and thus immerse himself in the Ganges on this day, the sins of ten births will be removed. In this month also images of Ganga are set up in domestic temples and worshipped, and the next day thrown into the river. In some places clay images of this goddess are preserved in clay temples, and worshipped daily. Persons escaping dangers on water present offerings to Ganga, as well as to Varoona, the Indian Neptune, as mariners, having escaped the dangers of the sea, used to offer a sacrifice to Venus. On the thirteenth of the decrease of the moon in *Choitra*, the people descend into

the water, and, with their hands joined, immerse themselves, after which the officiating Brahman reads a portion of the Shastra, describing the benefits arising from this act of bathing. The people repeat after the priest certain significant words, as the day of the month, the name of Vishnu, etc., and then immerse themselves again. Gifts of rice, fruits, and money are offered to the poor, the Brahmans, and the priests. On this occasion groups of ten or twelve persons stand in the water in one spot, for whom one Brahman reads the formulas. These groups are to be seen extending themselves very far along the river. At the moment of the conjunction of the moon (on the thirteenth of its decrease) with the star Shatabhisha, this festival is called the Great Varoonee. The merit arising from bathing at this lucky moment is supposed to be very great. The people fast till the bathing is over. When there is a conjunction as above, and the day falls on Saturday, the festival is called the Great Great Variuni."

The *exposure of sick and dying* on the banks of the Ganges is of uncertain date. The following summary is from the Calcutta Review, No. 20, volume 10:1848: "The *Kurma Purana* says, 'Those that consciously die on the banks of the Ganges shall be absorbed into the essence of Brahma; and those who die *unconsciously* shall surely go to the heaven of Brahma.' The *Agni Purana* says, 'those who die when half their body is immersed in Ganga water, shall be happy thousands of ages, and resemble Brahma.' In the *Skanda Purana*, Shiva says, 'To him who dies in Ganga I give my footstool to sit upon.' There are a great many traditionary stories concerning Ganga believed by the majority of Hindus. The following is a specimen: 'On the banks of the Bhagirathi there grew a stately banian-tree, in whose ample folds a paddy-bird had made her nest. On a certain day the tree was torn up by the roots by the violence of the storm. The bird was destroyed, and its bones buried in the deep channel of the Ganga. The paddy-bird, in the next transmigration, was taken up into heaven simply because her bones had accidentally been deposited in the river. After this she became one of Indra's queens in his heaven.' In consequence of this sort of teaching the Hindus almost universally throw into the river the bones of those who had died at some distance from its shores. Even the bodies of those that die on the banks of the Ganges, and suffer: cremation there, are not wholly burnt. Some part of the body, generally the part surrounding the navel, is thrown into the river. Those who are too poor to burn their dead throw them bodily into the river. The exposure of the sick and dying is as follows. When the patient seems to be beyond recovery the relatives make

preparations to 'give him to Ganga.' This is a stronger duty than seeking his recovery'. 'Life and death are in the hands of God, but the carrying of the sick to the river lies in our own hands, therefore we must do our duty.' A couch is procured, called the khal, for the dead, a number of torches if it be night, and notice is given throughout the neighborhood On the way the attendants repeat loudly the names of the gods and goddesses. At the *ghat* they lay him close to the water, and cause him to say that he has come to see the Mother Ganges. He is laid in a miserable hut, amid dirt and nuisance, and multitudes of dying sick, whose shrieks and groans fill the air. A few minutes before his death he is again brought down on the brink of the rivers half immersed in water, to give up the ghost. 'The habit of choking the dying patients with water and mud is unquestionably a legitimate portion of the rite, but is not uniformly put in practice.' ... If any one survives the exposure, and return from the bank of the river, he ought to be regarded as rejected by the goddess, and be treated thenceforward as an outcast — 'an alien to his mother's children.' The British government, which has so nearly extirpated satti, and is doing its utmost to abiiish infanticide, whether in the Ganges or elsewhere, is giving its attention to the subject of these ghat murders." — Ward's *Manners and Customs of the Hindus; Vishnu Purdna* (Wilson's transl.); *Calcutta Review* volume 10; Moore's *Hindu Pantheon*. (J.T.G.)

Gangra Council Of

(Concileum *Gangrense*), a synod held at Gangra, in Paphlagonia, 4th century, against Eustathius of Sebaste. *SEE EUSTATHIANS*. The precise date of the council is uncertain. Pagi, following Socrates, fixes it about A.D. 360; Ceillier about A.D. 379 (ASateurs Sacrgs, 4:379); Hefele (*Conclienseschichte*, 2:765) leaves it uncertain. It has been questioned, also, whether the Eustathians (οἱ περὶ Εὐσταθίου), against whom this council was directed, really sprung from Eustathius of Sebaste. "All the facts are in favor of an affirmative answer to this question. Not only is the testimony of Socrates, 2:43, and of Sozomen, 3:14, to this effect, but the whole is in perfect accordance with the character of Eustathius, who was a zealous ascetic, and the first preacher of the ascetic life in the countries around the Pontus, and had formed a whole school. See *Basilii Caesareans. ep.* 233. (Here we find mentioned, in fact, the ascetic dress, to which the Eustathians, according to the report of the Council of Gangra, ascribed a peculiar sanctity — the ξένα ἀμφιάσματα, that is, according

to the letter of Basilius, τὸ παχύ ἵματιον, καὶ ἡ ζώνη καὶ τῆς ἀδεψῆ του βύρσης τὰ ὑποδήματα), and ep. 119 (Epiphanius, *Haeres.* 75.) — We perceive, also, in the letters of Basilius a trace of opposition to the new monastic spirit in the districts of the Pontus. At least at Neocesarea, where the attachment to old usages prevailed, the spreading of the ascetic life among men and virgins was brought up as an objection against Basilius of Caesarea. See ep. 207 *ad Neocesareens.* § 2" (Neander, *Ch. History*, Torrey's transl. 2:244).

The acts of the council are very important as testimonies against certain doctrines and practices which have since characterized the Church of Rome. Eustathius taught that it is unlawful to marry, and to eat certain meats. He separated several married persons; advised those who disliked the public offices of the Church to communicate at home. He wore, and made his followers also wear, an extraordinary dress; obliged women to cut off their hair; and directed his followers to avoid, as the greatest profanation, the communion and the benediction of a married priest living with his wife. In opposition to these errors, twenty-one canons were published by the Council of Gangra. Fifteen bishops subscribed them, and addressed them, together with a synodal letter containing briefly the causes which led to the assembling of the council, to the bishops of Armenia.

Canon 1. Condemns with anathema those who blame marriage, and who say that a woman living with her husband cannot be saved.

2. Condemns with anathema those who forbid the eating of meat.

4. Condemns those who separate themselves from the communion of a married priest, and refuse to partake of the holy communion consecrated by him.

9. Condemns those who embrace the state of virginity or continence, not for the sake of perfection, but from a horror of the married state.

10. Condemns those who, having themselves embraced the state of virginity, insult married persons.

11. Condemns those who despise the agape or love-feasts, and refuse to participate in them.

12. Condemns those who, under pretense of extraordinary strictness wear a peculiar dress, and condemn those who wear ordinary clothing.

14. Condemns those who forsake their husbands through a false honor of marriage.

15. Condemns those who, under pretext of leading an ascetic life, forsake their children, without providing for their sustenance or conversion.

16. Condemns children who, upon the same plea, desert their parents. — Landon, *Manual of Councils*, s.v. Hefele, l.c.; Neander, l.c.; Schrickh, *Kirchengeschichte*, 6:247.

Gano, John

a Baptist minister, was born at Hopewell, New Jersey, July 22, 1727, and he was there ordained to the ministry in 1754. His first labors were in the Southern States, where, as an itinerant, he was inferior, it is said, "to none but Whitefield." During the Revolutionary War he was an army chaplain. In 1762, he was ordained pastor of the first Baptist church in New York, where he remained until 1788, when he removed to Kentucky, where he became pastor of the Town Fork Church, near Lexington. He died at Frankfort, August 10, 1804. His pulpit talents were of a high order. See *Life of Gano*, principally an autobiography (1806, 12mo); Benedict, *History of the Baptists*, volume 2; Sprague, *Annals*, 6:62.

Gano, Stephen

a Baptist minister, was born in New York December 25, 1762. After being educated for the medical profession, he spent two years in the army as surgeon during the Revolutionary War, and then settled as a physician in Rockland Co., New York. Becoming impressed with the belief that it was his duty to preach the Gospel, he was ordained August 2, 1786; and after being for a while a missionary on the Hudson, became pastor of the Baptist church at Hillsdale and Hudson. In 1792 he became pastor of the First Baptist Church in Providence, Rhode Island, where his ministrations were very successful. He received the honorary degree of M.A. from Brown University in 1800, having been one of the overseers of that institution since 1794. He died pastor of the church in Providence, August 18, 1828. Mr. Gano published a number of occasional sermons. Sprague, *Annals*, 6:229.

Gannim

SEE EN-GANNIM.

Gans David,

a Jewish historian, was born about the middle of the 16th century. He is considered by Jost to be an untrustworthy writer. Among his best works are *Zersnach David*, or *The Branch of David*, in two parts; of which the first is a chronicle of sacred and Jewish history from the Creation to 1592; the second recounts some of the events of secular history (Prague, 1592; Furth, 1784). He died in Prague in 1613. — Grasse, *Allgem. Litarigeschichte*, 5, § 311; Jost, *Geschichte d. Judenthums*, 3:215; Etheridge, *Introd. to Heb. Lit.* page 444. (J.H.W.)

Gap

(/rP, *pe'rets*, a *breach*, as elsewhere rendered), a rent or opening in a wall (^{<313B>}Ezekiel 13:5; comp. ^{<314B>}Amos 4:3). The Jewish false prophets did not stand in the gap (^{<322B>}Ezekiel 22:30); they did nothing to stop the course of wickedness which opened a door for the vengeance of God to break in upon their nation. *SEE PEREZ*

Gar

(Γάρ, *Vusg. Sasus*), a man whose "sons" are named in the Apocrypha among the "sons of the servants of Solomon" (1 Esdr. 5:34). There are not in the lists of Ezra and Nehemiah any names corresponding to the two preceding and the six succeeding this name.

Garasse Francois,

a French Jesuit, was born at Angouleme in 1585. In 1600 he entered the society and after teaching for a while took the vows in 1618. He subsequently wrote books of controversy (mostly under false names, and of which he repeatedly denied being the author). Their sarcastic tone, violent outburst of passion, and wholesale abuse of all whom he considered as enemies of his order, provoked the censure of Roman Catholics themselves. The expressions *fool*, *sot*, *ass*, etc., abound in his writings against the Protestants. The expressions *Modestia*, *affabilitate*, *mansuetudine*, *supra modum amabilis*, applied to him lay the historian of his order, will always appear to any one acquainted with his works as a bitter sarcasm rather than a compliment. When the plague broke out at Poitiers, where he had been exiled by his superiors for writing a *Somme theologicae* (1625, fol.), which was condemned by the Sorbonne, he asked

permission to devote himself to the care of the sick, and fell a victim to his devotion June 14, 1631. Among his other works we notice *Elixir Calvinisticum* (1615, 4to), under the name of Andrew Scioppius: — *Oraison funebre d'Andre de Nesmond* (1656): — *Le Rabelais reforme par les ministres* (1619, 12mo) a violent attack against Protestant ministers, and particularly Du Maoulin: — *Recherche des Recharchas d'Etienne Pasquier* (1622, 8vo), the full title of which affords a good example of Garasse's style: "Inscribed to Etienne Pasquier, wherever he may be; for never having been able to recognise your religion, I do not know the way and route you have taken on leaving this life, and therefore I am obliged to cerite to you at hazard, and to address this bundle, *wherever you may be...*;" etc. See Niceron, *Memoires*, Volume 31; Bayle, *Dictionnaire*; Alegambe, *Biblioth. Scriptor. Soc. Jesu*; Hoefer, *Nouv. Biog. Generale*, 19:426; *Memoires du Pere Garasse, de la Societe de Jesus*, publ. by C. Nisard (Paris, 1861, 18mo).

Garcia, D. Francisco

a Portuguese Jesuit, joined the order at the age of eighteen, and went to the East Indies with fifty-eight other Jesuit missionaries. He resided successively at Goa and Cochin, and was appointed coadjutor of the archbishop of the mountain region inhabited by the Christians of St. Thomas (q.v.). The archbishop dying in 1641, Garcia succeeded him, and exerted great influence over the people by his knowledge of the native dialects. He had many disputes with the Christians of St. Thomas. He died September 3, 1659. He left a MS. entitled *Relacao dos sectasios da India oriental. Dialogos espirituas, carta escrita ao arcediago dos christaos da Serra*, which is said to contain valuable information on the tribes of the East. — Hoefer, *Nouv. Biog. Gener.* 19:461.

Garcia or Garzia, Gregorio

a Spanish missionary, was born at Cozar, Andalusia, about the latter half of the 16th century. He studied in the Dominican convent of Baeca in 1627, and joined that order. Appointed missionary to America, he spent twelve years in Mexico and Pans, where he preached with success, and gathered numerous historical documents and traditions, which he published after his return under the title *Origen de las Indias del Nuevo Mundo y Indias occidentales, averiquenda con discurso de opiniones*, etc. (Valencia, 1607, 8vo; Madrid, 1729, fol.). This work contains a great deal of information

which has been made use of by subsequent historians. The author's theory is that America was successively settled by emigration from divers races coming from other parts of the world. He thus attempts to uphold the text of Scripture, which gives but three sons to Noah, one of whom peopled Europe, the second Asia, and the third Africa; and argues in favor of this opinion on the ground that, before the arrival of the Spaniards, the Mexicans possessed the tradition of the creation of the world, the flood, the confusion of tongues, and the dispulsion of nations, as is proved by some sculptures he saw which represented these various events in a symbolic manner. He also wrote *Predicacion del Evangelio en el Nuevo Mundo viviendo los Apostoles* (Baega, 1625, 8vo), in which he attempts to prove that it is impossible that any of the immediate disciples of Christ ever went to preach the Christian faith to America. — Hoefer, *Nouv. Biog. Generale*, 19:456 sq.; see also Echard, *Scriptores Ordinis Praedicatorum*, 2:437; Nicolas Antonio, *Bibliotheca Nova Hispana*, 1:544.

Garden

(^Ggan [fem. hNGi hNGi], a park or orchard enclosed and planted; Sept. ^{παράδεισος}, N.T. ^{κήπος}.) *SEE FIELD; SEE ORCHARD*, etc.

1. Several gardens are mentioned in the Scriptures, as the garden of Eden (^{Genesis} Genesis 2:8, 9, 10, 15), Ahab's garden of herbs (^{1 Kings} 1 Kings 21:2), the royal garden near the fortress of Zion (^{2 Kings} 2 Kings 21:18; 25:4), the royal garden of the Persian kings at Susa (^{Esther} Esther 1:5; 7:7, 8), the garden of Joseph of Arimathea (^{John} John 19:41), and the garden of Gethsemane (^{John} John 18:1). It is clear, from ^{Joshua} Joshua 5:2, and ^{Lamentations} Lamentations 2:6, that gardens were generally hedged or walled, as indeed Josephus expressly states respecting the gardens near Jerusalem (*War*, 5:7). In ^{Nehemiah} Nehemiah 2:5, and ^{John} John 20:15, gardeners and keepers of gardens by occupation are indicated. *SEE GARDENER.*

Picture for Garden 1

The traditional gardens and pools of Solomon, supposed to be alluded to in ^{Ecclesiastes} Ecclesiastes 2:5, 6, are shown in the wady Urtas (i.e., Hortus), about an hour and a quarter to the south of Bethlehem (compare Josephus, *Ant.* 8:7, 3). The Arabs perpetuate the tradition in the name of a neighboring hill, which they call "Jebelel-Fureidis," or "Mountain of the Paradise" (Stanley, *Sin. and Pal.* page 166). Maundrell is sceptical on the subject of the gardens (*Early Trav. in Pal.* page 457), but they find a champion in Van de

Velde, who asserts that they "were not confined to the wady Urtas; the hill slopes to the left and right also, with their heights and hollows, must have been covered with trees and plants, as is shown by the names they still bear, as 'peachhill,' 'nut-vale,' 'fig-vale,' etc. (*Syria and Pal.* 2:27). **SEE SOLOMON'S POOL.**

The "king's garden," mentioned in ^{<12704>}2 Kings 25:4; ^{<1615>}Nehemiah 3:15; ^{<3804>}Jeremiah 39:4; 52:7, was near the Pool of Siloam, at the mouth of the Tyrop'eon, north of Bir Eyub, and was formed by the meeting of the valleys of Jehoshaphat and Ben-Hinnom (Wilson, *Lands of the Bible*, 1:498). Josephus places the scene of the feast of Adonijah at Enrogel, "beside the fountain that is in the royal paradise" (*Ant.* 7:14, 4; comp. also 9:10, 4). **SEE-KING'S DALE.**

Strabo (16:763), alluding to one of the rose-gardens near Jericho, calls it **ὁ τοῦ βαλσάμου παράδεισος**. The rose-garden in Jerusalem, mentioned in the Mishna (*Maaseroth*, 2:5), and said to have been situated westward of the Temple mount, is remarkable as having been one of the few gardens which, from the time of the prophets, existed within the city walls (Lightfoot, *Hor. Heb.* on ^{<4155>}Matthew 26:36). They were usually planted without the gates, according to the gloss quoted by Lightfoot, on account of the fetid smell arising from the weeds thrown out from them, or from the manure employed in their cultivation. **SEE ROSE.**

The gate Gennath, mentioned by Josephus (*War*, 5:4, 2), is supposed to have derived its name from the rose-garden, already mentioned, or from the fact of its leading to the gardens without the city. It was near the garden-ground by the Gate of the Women that Titus was surprised by the Jews while reconnoitring the city. The trench by which it was surrounded cut off his retreat (Joseph. *War*, 5:2). **SEE GENNATH.**

But of all the gardens of Palestine none is possessed of associations more sacred and imperishable than the garden of Gethsemane, beside the oil-presses on the slopes of Olivet. Eight aged olive-trees mark the site which tradition has connected with that memorable garden, and their gnarled stems and almost leafless branches attest an antiquity as venerable as that which claimed for them. **SEE GETHSEMANE.**

The orange, lemon, and mulberry groves which lie around and behind Jaffa supply, perhaps, the most striking peculiarities of Oriental gardens-gardens which Maundrell describes as being "a confused miscellany of trees

jumbled together, without either posts, walks, arbors, or anything of art or design, so that they seem like thickets rather than gardens" (*Early Trav. in Pal.* page 416). The Persian wheels, which are kept ever working, day and night, by mules, to supply the gardens with water, leave upon the traveler's ear a most enduring impression (Lynch, *Exp. to Jordan*, page 441; Siddon's *Memoir*, 187). The gardens near Shechem, containing orange and citron trees (Schubert, *Raise*, 2:116), are described by Dr. Olin (*Travels*, 2:350).
SEE FOREST.

2. Gardens are frequently represented in the tombs of Thebes and other parts of Egypt, many of which are remarkable for their extent. The one here introduced is shown to have been surrounded by an embattled wall, with a canal of water passing in front of it, connected with the river. Between the canal and the wall, and parallel with them both, was a shady avenue of various trees; and about the center was the entrance, through a lofty door, whose lintel and jambs were decorated with hieroglyphic inscriptions, containing the name of the owner of the grounds, who, in this instance, was the king himself. In the gateway were rooms for the porter, and other persons employed about the garden, and probably the receiving-room for visitors, with the dom and other trees along the whole length of the exterior wall: four tanks of water, bordered by a grass-plot, where geese were kept, and the delicate flower of the lotus was encouraged to grow, served for the irrigation of the grounds; and small *kiosks* or summer-houses, shaded with trees, stood near the water, and overlooked beds of flowers. The spaces containing the tanks, and the adjoining portions of the garden, were each enclosed by their respective walls and a small subdivision on either side, between the large and small tanks, seems to have been reserved for the growth of particular trees, which either required peculiar care, or bore fruit of superior quality (Wilkinson, *Anc. Eg.* 1:33-40, abridgm.).

One interesting but much defaced representation of a similar kind has been found on the Assyrian sculptures. Gardens and orchards, with various kinds of trees, appeared to be watered with canals similar to those which once spread fertility over the plains of Babylonia, and of which the choked-up beds still remain. A man, suspended by a rope, was being lowered into the water. Upon the corner of a slab, almost destroyed, was a hanging garden, supported upon columns, whose capitals were not unlike those of the Corinthian order (Layard, *Ninevek and Babylon*, page 198 sq.).

Picture for Garden 2

3. Gardens in the East, as the Hebrew word indicates, are enclosures on the outskirts of towns, planted with various trees and shrubs. From the allusions in the Bible we learn that they were surrounded by hedges of thorn (^{<2385>}Isaiah 5:5) or walls of stone (^{<2181>}Proverbs 24:31). For further protection, lodges (^{<2108>}Isaiah 1:8; ^{<2106>}Lamentations 2:6) or watch-towers (^{<4111>}Mark 12:1) were built in them, in which sat the keeper (^{<780>}Job 27:18), to drive away the wild beasts and robbers, as is the case to this day. Layarp (*Nin. and Bab.* page 365) gives the following description of a scene which he witnessed: "The broad silver river wound through the plain. The great ruin cast its dark shadows in the moonlight, the lights of 'the lodges in the gardens of cucumbers' flickered at our feet, and the deep silence was only broken by the sharp report of a rifle fired by the watchful guards to frighten away the wild boars that lurked in the melon-beds." The scarecrow also was an invention not unknown (^{<1000>}προβασκάνιον, Bar. 6:70). *SEE LODGE.*

In a climate like that of Palestine the neighborhood of water was an important consideration in selecting the site of a garden. The nomenclature of the country has perpetuated this fact in the name Engannim "the fountain of gardens" — the modern *Jenin* (comp. ^{<2145>}Song of Solomon 4:15). To the old Hebrew poets "a well-watered garden," or "a tree planted by the waters," was an emblem of luxuriant fertility and material prosperity (^{<2581>}Isaiah 58:11; ^{<2478>}Jeremiah 17:8; 31:12); while no figure more graphically conveyed the idea of dreary barrenness or misery than "a garden that hath no water" (^{<2130>}Isaiah 1:30). From a neighboring stream or cistern were supplied the channels or conduits by which the gardens were intersected, and the water was thus conveyed to all parts (^{<1003>}Psalms 1:3; ^{<2106>}Ecclesiastes 2:6; Ecclus. 24:30). It is a matter of doubt what is the exact meaning of the expression "to water with the foot" in ^{<6110>}Deuteronomy 11:10. Niebuhr (*Descr. de l'Arabie*, page 138) describes a wheel which is employed for irrigating gardens where the water is not deep, and which is worked by the hands and feet after the manner of a tread-mill, the men pulling the upper part towards them with their hands, and pushing with their feet upon the lower part" (Robinson, 2:226). This mode of irrigation might be described as "watering with the foot." But the method practiced by the agriculturists in Oman, as narrated by Wellsted (*Trav.* 1:281), may answer to this description, and serves to illustrate

^{<1201>}Proverbs 21:1: "After ploughing, they form the ground with a spade into small squares with ledges on either side, along which the water is conducted. When one of the hollows is filled, the peasant stops the supply by turning up the earth with his foot, and thus opens a channel into another." *SEE IRRIGATION.*

4. Gardens were dedicated to various uses among the Hebrews, such as we still find prevailing in the East. One most essential difference between them and our own is that they are not attached to or in any way connected with the residence, but are situated in the suburbs, sometimes from half a mile to a mile distant from the houses of the persons to whom they belong. It is manifest that all the gardens mentioned in Scripture were outside the several towns. This is, however, to be understood of regular gardens, for shrubs and flowers were often planted in the open courts of the dwelling-houses. People repair to their suburban gardens to take the air, to walk, and to refresh and solace themselves in various ways. For their use there is mostly in each garden a kind of summer-house or pavilion, fitted up with much neatness, gayly painted, and furnished with seats, where the visitants may sit and enjoy themselves. Here sometimes banquets were and are still given, attended by singing and music (^{<2501>}Isaiah 51:3; 65:3). *SEE GARDEN-HOUSE.*

The kings and nobles had their country houses surrounded by gardens (^{<1201>}1 Kings 21:1; ^{<1202>}2 Kings 9:27), and these were used on festal occasions (^{<2101>}Song of Solomon 5:1). So intimately, indeed, were gardens associated with festivity, that horticulture and conviviality are, in the Talmud, denoted by the same term (Buxtorf, *Lex. Talm.* s.v. *twsyra*). It is possible, however, that this may be a merely accidental coincidence. The garden of Ahasuerus was in a court of the palace (^{<1701>}Esther 1:5), adjoining the banqueting-hall (^{<1702>}Esther 7:7). In Babylon, the gardens and orchards were inclosed by the city walls (Layard, *Nin.* 2:246). Attached to the house of Joachim was a garden or orchard (Sus. 4)"a garden inclosed" (^{<2102>}Song of Solomon 4:12) — provided with baths and other appliances of luxury (Sus. 15; comp. ^{<1002>}2 Samuel 11:2). *SEE PALACE.*

It would seem that the Jews were much in the habit of performing their devotions in gardens, on account of their retirement (^{<0243>}Genesis 24:63; ^{<1013>}Matthew 16:30; 26:36; ^{<4014>}John 2:48; 18:1, 2). This interesting practice, however, was idolatrously abused; for the worship of idols in these shady seclusions was not of unfrequent occurrence, and is often

mentioned in Scripture (^{<1142>}1 Kings 14:23; ^{<2164>}2 Kings 16:4; 17:10; ^{<1480>}2 Chronicles 18:4; ^{<2102>}Isaiah 1:29; 65:3; 66:17; ^{<3423>}Jeremiah 2:20; 3:6; ^{<3118>}Ezekiel 20:28). *SEE GROVE.*

The custom of burying the dead in gardens is indicated in ^{<0239>}Genesis 23:19, 20; ^{<2204>}2 Kings 21:4, 18, 26; ^{<0250>}1 Samuel 25:1; ^{<4154>}Mark 15:46; ^{<3194>}John 19:41; and still occurs sometimes in the East, but is not very prevalent. We find it also among the Greeks (Heliodorus, *Ethiop.* 1:2, page 35), and the Romans (Suetonius, *Galba*, 20). *SEE GRAVE.*

5. Gardens were planted not only with fragrant and beautiful plants (^{<2112>}Song of Solomon 6:2; 4:16), but with various fruit-bearing and other trees (^{<0009>}Genesis 2:9; ^{<0231>}Exodus 23:11; ^{<2415>}Jeremiah 29:5; ^{<3094>}Amos 9:14). Thus we find mention of nut-gardens (^{<2161>}Song of Solomon 6:11, 14), pomegranate-gardens (^{<2043>}Song of Solomon 4:13), olive-gardens (^{<0008>}Deuteronomy 8:8; ^{<1378>}1 Chronicles 27:28), vine-gardens (^{<2042>}Song of Solomon 4:2; 8:8). Here, however, we are not to suppose that the gardens were exclusively occupied by these fruits, but that they were severally predominant in the gardens to which they gave name. The distinction, for instance, between a vine-garden and a vineyard would be, that, in the latter, the vine was cultivated solely for use, whereas in the former it was planted for solace and ornament, to cover walls, and to be trained in arbors and on trellises. The quince, medlar, citron, almond, and service trees are among those enumerated in the Mishna as cultivated in Palestine (*Kilaim*, 1:4). Gardens of herbs, or kitchen-gardens, are mentioned in ^{<0510>}Deuteronomy 11:10, and ^{<1210>}1 Kings 21:2. Cucumbers were grown in them (^{<2008>}Isaiah 1:8; Bar. 6:70), and probably also melons, leeks, onions, and garlic, which are spoken of (^{<0415>}Numbers 11:5) as the productions of a neighboring country. In addition to these, the lettuce, mustard-plant (^{<2139>}Luke 13:19), coriander, endive, one of the bitter herbs eaten with the paschal lamb, and rue, are particularized in the precepts of the Mishna, though it is not certain that they were all, strictly speaking, cultivated in the gardens of Palestine (*Kilaim*, 1:8). It is well known that, in the time of the Romans, the art of gardening was carried to great perfection in Syria. Pliny (20:16) speaks of it as proverbially elaborate, and again (12:54) he describes the balsam plant as growing in Judea alone, and there only in two royal gardens. It is evident that the gardens of the Hebrews were in a very considerable degree devoted to the culture of medicinal herbs, the preparation of which in various ways was a matter of much solicitude with them (^{<2482>}Jeremiah 8:22). This is still the case in the East, where vegetable simples are

employed in medicine. *SEE MEDICINE*. In addition to the ordinary productions of the country, we are tempted to infer from ^{<23710>}Isaiah 17:10, that in some gardens care was bestowed on the rearing of exotics. To this conclusion the description of the gardens of Solomon in the Targum on ^{<2005>}Ecclesiastes 2:5, 6 seems to point: "I made me well-watered gardens and paradises, and sowed there all kinds of plants, some for use of eating, and some for use of drinking, and some for purposes of medicine; all kinds of plants of spices. I planted in them trees of emptiness (i.e., not fruit-bearing), and all trees of spices which the specters and daemons brought me from India, and every tree which produces fruit; and its border was from the wall of the citadel, which is in Jerusalem, by the waters of Siloah. I chose reservoirs of water, which, behold! are for watering the trees and the plants, and I made me fish-ponds of water, some of them also for the plantation which rears the trees to water it." In large gardens the orchard (**SDepj** **παράδεισος**) was probably, as in Egypt, the enclosure set apart for the cultivation of date and sycamore trees, and trees of various kinds (^{<2013>}Song of Solomon 4:13; ^{<2005>}Ecclesiastes 2:5). Schroeder, in the preface to his *Thesaurus Lingua Armenicae*, asserts that the word "epardes" is of Armenian origin, and denotes a garden near a house, planted with herbs, trees, and flowers. It is applied by Diodorus Siculus (2:10) and Berosus (quoted by Josephus, *Ant.* 10:2, 1) to the famous hanging gardens of Babylon. Xenophon (*Anab.* 1:2, 7) describes the "paradise" at Celasne in Phrygia, where Cyrus had a palace, as a large preserve full of wild beasts; and Aulus Gellius (2:20) gives "vivaria" as the equivalent of **παράδεισοι** (comp. Philostratus, *Vit. Apol. Tyan.* 1:38). The officer in charge of such a domain was called "the keeper of the paradise" (^{<4118>}Nehemiah 2:8). *SEE PARADISE*.

The law against the propagation of mixed species (^{<1899>}Leviticus 19:19; ^{<1629>}Deuteronomy 22:9, 11) gave rise to numerous enactments in the Mishnaut to insure its observance. The portions of the field or garden, in which the various plants were sown, were separated by light fences of reed, ten palms in height, the distance between the reeds being not more than three palms, so that a kid could not enter (Kilaim, 4:3, 4). *SEE DIVERSE*.

See Schröder, *De horais Hebraeor.* (Marlburg, 1722); Bradley, *Descript. ecoasoma. et hortic. vett.* (Lond. 1725); Van Goeus, *De κηποταφίῳ* (Utr. 1763). *SEE AGRICULTURE*.

Gardener

(κηπουρος), a class of workmen alluded to in ^{<4878>}Job 27:18, and mentioned in ^{<4305>}John 20:15; but how far the art of gardening was carried among the Hebrews we have few means of ascertaining. That they were acquainted with the process of grafting is evident from ^{<45117>}Romans 11:17, 24, as well as from the minute prohibitions of the Mishna; and the method of propagating plants by layers or cuttings was not unknown (^{<23170>}Isaiah 17:10). Buxtorf says that *ṯsyra arisin* (Mishna, Bikkurim, 1:2) [or, rather, *twsyra l [b*, were gardeners who tended and looked after gardens on consideration of receiving some portion of the fruit (*Lex. Talm. s.v.*); but that gardening was a special means of livelihood is clear from a proverb which contains a warning against rash speculations: "Who hires, a garden eats the birds; who hires gardens, him the birds eat" (Dukes Rabbis. *Blumenlese*, page 141). *SEE GARDEN.*

Garden-House

Picture for Garden House

is the rendering of the A.V. at ^{<1197>}2 Kings 9:27, of *ḡhi tyBew* where, however, a place is rather denoted. *SEE BETH-HAGGAN.*

Garden-houses are usual in the East, especially in the grounds of kings and wealthy persons. In ^{<2116>}Song of Solomon 1:16, the bride, looking out from her boudoir, into the gayly-planted court-yard, acknowledges the taste and affection of her beloved as she spies the summer-house, all shaded with verdure, and containing the *divan* (*cr [*), that invited to the luxurious repose of which Orientals are so fond. *SEE GARDEN.*

Gardiner, James

Colonel, son of captain Patrick Gardiner, of the British service, was born at Carriden, Linlithgowshire, Scotland, January 11, 1688, and at fourteen became ensign in a Scotch regiment in the Dutch service. In 1702 he obtained a commission in the English army, and was severely wounded at the battle of Ramilies in 1706. In several other battles he gave distinguished proofs of capacity and courage. His licentious habits, with his successful adventures in gallantry, gained for him among his dissolute companions the distinction of the "happy rake." But he was not happy. Passages of the Bible which were still imprinted on his memory, and the thought of his

mother's pious character and early instructions, often recurred to make him miserable; and at one time, while entertaining a party of profligate young men by his licentious wit, he felt so degraded in his own estimation, and so inwardly wretched, that, a dog lying at his feet, the wish involuntarily rose in his breast, "Would I were as happy as that dog!" In 1719 he became the subject of profound religious impressions. The circumstances, as narrated by Dr. Doddridge, contain much that is marvellous, if not supernatural. "Doddridge himself hints at the possibility of the whole being a dream instead of a 'visible representation of the Lord Jesus Christ upon the cross, surrounded on all sides with a glory,' etc. He also mentions that Gardiner 'did not seem very confident' whether the voice which came to him was really 'an audible voice, or only a strong impression on his mind equally striking.' Considerable doubt has recently been cast on the whole story by the publication of the *Autobiography of Dr. Alexander Carlyle*, edited by John Hill Burton (Edinb., Blackwood and Sons, 1860), in which Carlyle denies altogether the truth of Doddridge's version of the story, at least of the supernatural portion of it. The attendant circumstances, however, are of little moment one way or another; the great fact is the conversion of the brave but wicked soldier into a pious and excellent Christian, and regarding this there has never been any doubt. In 1724 Gardiner was raised to the rank of major, and in 1726 he married lady Frances Erskine, daughter of the fourth earl of Buchan, by whom he had thirteen children, only five of whom survived him." On his becoming the head of a family he commenced the practice of domestic worship — the presence of no guest, the intervention of no engagement, was ever allowed to interfere with its daily performance. He was also regular in attendance on public worship on the Sabbath, and established a system according to which all the servants accompanied him to church. In 1730 he became lieutenant colonel of dragoons, and in 1743 colonel of a new regiment of dragoons. He was killed at the battle of Preston Pans in 1745. Chambers, *Encyclopaedia*, s.v.; Doddridge, *Life of Col. Gardiner*; Jamieson, *Religious Biography*, s.v.

Gardiner, Stephen

bishop of Winchester, was born at Bury St. Edmund's, Suffolk, in 1483. He was the illegitimate son of Dr. Woodville, bishop of Salisbury, the brother of Elizabeth, queen of Edward IV. He was educated at Trinity Hall, Cambridge, and in 1520 took the degree of LL.D. Having thoroughly studied the civil and canon law, he became Wolsey's secretary, and rose to the highest posts under Henry VIII, whom he served diligently in the

matter of the divorce. At first he sided with the Reformers, but, being unwilling to be second to Cranmer, he took the Roman Catholic side during Henry's lifetime. Gardiner drew up articles accusing Henry VIII's last queen, Catharine Parr, of heresy; but the queen avoided the storm, and he fell into disgrace. At Henry's death Gardiner experienced a still greater reverse. The young king and his government made great religious changes, to which Gardiner set himself in opposition. The council committed him to the Fleet. "Here he was confined until the act of general amnesty, which passed in the December after the accession of Edward, released him. As soon as he was free he went down to his diocese, and while there he remained unmolested; but on his return to London, on account of a certain sermon which he preached on St. Peter's day, he was seized and committed to the Tower (1548). Various conferences were held with him, and his release was promised him on condition that he would express his contrition for the past, promise obedience for the future, subscribe the new settlement in religion, acknowledge the royal supremacy, and the abrogation of the six articles. With the first of these conditions alone did he absolutely refuse to comply. The terms of liberation were afterwards rendered still more difficult. The number of articles that he was called upon to subscribe was considerably increased. On his refusal to sign them his bishopric was sequestered, and he was soon afterwards deprived. For more than five years he suffered close imprisonment, and it was not until the beginning of the reign of Mary that his liberty was restored (1553). If his fall from power at the conclusion of Henry's reign had been sudden, still more sudden was the rapidity of his reinstatement. A Roman Catholic queen was on the throne, and he who had been ever the foremost of her partisans must necessarily be raised to be one of her first advisers. The chancellorship was conferred upon him. His bishopric was restored, and the conduct of affairs placed in his hands. The management of the queen's marriage-treaty was entrusted to him. He was chosen to officiate at her marriage, as he had also done at her coronation, and became her most confidential adviser. No matters, whatever they might be, could be proceeded in without his privity and concurrence; and he had his full share in the persecutions of this reign. The horrors which were not committed by his actual orders must at least have obtained his sanction, for he had reached a height of power, both civil and ecclesiastical, perhaps unequalled in this kingdom except by his master Wolsey alone. He died November 12, 1555. A list of his writings is given in Tanner's *Bibl. Britannico-Hibernica* (page 308). The character of Gardiner may be stated in a few words. He

was a man of great ability; his general knowledge was more remarkable than his learning as a divine. He was ambitious and revengeful, and wholly unscrupulous. His first object was his own preservation and advancement, and his next the promotion of his party interest. He saw deeply into the characters of those with whom he dealt, dealt with them with remarkable tact, and had an accurate foresight of affairs" (*English Cyclopaedia*, s.v.). See Burnet, *Hist. of English Reformation*. passim; Hook, *Eccles. Biography*, 5:256; Collier, *Eccles. History of Great Britain*, 6:125.

Ga'reb

(Heb. *Gareb'*, **br&**; *scabby*; Sept. **Γαρέβ** and **Γαρήβ**), the name of a man and of a hill.

1. An Ithrite (q.v.), i.e., descendant of Jethro or Jether, and one of David's thirty heroes (^{<1028>}2 Samuel 23:38; ^{<314>}1 Chronicles 11:40). B.C. 1046.

SEE DAVID.

2. A hill (**h[b&]**) near Jerusalem, apparently on the north-west, (^{<2819>}Jeremiah 31:39). *SEE JERUSALEM*. According to Dr. Barclay, it is "the ridge running from the north-west corner of the city in the direction of Wely Kamat" (*City of the Great King*, page 76). *SEE GATH*. He thinks it may have been so called because Gareb the Ithrite once owned it, or because it contained quarries for the seclusion of the lepers.

Gargoyle

Picture for Gargoyle

a projecting spout, used in Gothic architecture to throw water from the gutter of a building, so as not to drop down the wall. Gargoyles are usually carved into the resemblance of the human figure or of grotesque animals, real or imaginary. They are placed on cornices and on buttresses, and form salient features in many buildings of the early English and decorated styles of the Gothic architecture. (G.F.C.)

Garissoles Antoine,

a French Protestant minister, was born at Montauban in 1587. He was ordained and appointed pastor at Puylaurens in 1610. In 1620 he was sent to Montauban, and in October, 1627, he was made professor of theology at that place. In 1645 he presided at the Synod of Charenton, and

distinguished himself by his firmness in resisting demands made by the government which would have destroyed the Protestant liberties. He attacked at this synod the theory of mediate imputation as held by Placaeus (q.v.). When the Protestant schools were disorganized, owing to the irregularity with which they received their subsidies, he remained at his post, with no hope of remuneration, and by teaching all branches of theology supplied the places of his absent colleagues as well as his own. He died at Montauban July, 1651. Among his works are *La voie du Salut, exposee en huit sermons* (Montauban, 1637, 8vo): — *Decreti synodici Carentoniensis de imputatione primi peccati Adae explicatio et defensio* (Montauban, 1648, 8vo): — *Theses theologicae de religione et cultu sive adoratione religiosa* (Montauban, 1648, 4to): — *Disputationes elenchticae de capitibus fidei inter reformatos et pontificios controversis in acad. Montalb., habitae sub praesidiis Ant Garissolii et Joan. Verderii* (Montauban, 1650, 8vo): — *Catecheseos ecclesiarum in Gallia et alibi reformatarum Explicatio, opus a Paulo Carolo inchoatum et ab. Ant. Garissolio continuatum et absolutum* (Geneve, 1656, 4to). — Hoefer, *Nouv. Biog. Generale*, 19:491, 492.

Gar'izim

(Γαριζίν v.r. Γαριζείν), a Graecized form (2 Macc. 5:23; 6:2) of Mount GERIZIM *SEE GERIZIM* (q.v.).

Garland

(στέμμα, ⁴⁴⁴³Acts 14:13). *SEE WREATH*. It was customary in heathen sacrifices to adorn victims with fillets and garlands; but commentators are not agreed as to the purpose to which the "garlands" mentioned in the above passage are to be applied. As the idolaters used to put garlands on the head of their idol before they offered sacrifice, it has been thought by others that they were intended to be set on the heads of the apostles. They were generally composed of such trees or plants as were esteemed most agreeable to the god who was the immediate object of worship (see Kuinöl and others, in *Ioc.*). See Rose, *De στεφανοφορίῳ* (*Jgia*, 1669); Schmid, *De Coronis* (Lips. 1701); Gerhard, *id.* (Jen. 1646); Schmeizel, *id.* (ib. 1713); Paschalis, *id.* (L.B., 1671); Grefe, *De coronis epularibus* (Lips. 1670). *SEE CROWN; SEE WEDDING*.

Garlands in the marriage service. It was usual in the early Church to crown persons contracted in marriage with garlands (Chrysostom, *Hom.* 9 in 1

Timothy). This practice was derived from the heathen ceremonies; but, as it was deemed innocent, the Christians made no scruple to adopt it. It is still practised in the Greek Church. At funerals, however, the custom of crowning the corpse and the coffin was rejected as savoring of idolatry (Tertullian, *De Corona Militis*, c. 10). It was usual to strew flowers on the grave. — Riddle, *Christian Antiquities*, book 7, chapter 3.

Garlic

Picture for Garlic

(**μλλν**, *shum*, so called from its *odor*; Sept. **σκόροδον**, *Vulg.* *allium*, A.V. "garlick") occurs only once in Scripture, and that in the plural, ^{<OHKES>}Numbers 11:5; where the Israelites are described as murmuring, among other things, for the leeks, the onions, and the *garlic* of Egypt. There can be no doubt of its being correctly so translated, as the same Arabic word (*thum*) still signifies a species of garlic which is cultivated and esteemed throughout Eastern countries. (Celsii *Hiesrobot.* 2:53). Ancient authors mention that garlic was cultivated in Egypt (Pliny, 19:32). Herodotus (2:125) enumerates it as one of the substances upon which a large sum (1600 talents) was spent for feeding laborers employed in building the Pyramids, although Hasselquist expresses a doubt whether it was cultivated in that country (Trav. page 562). The species considered to have been thus referred to is *Allium Ascalonicum*, which is the most common in Eastern countries, and obtains its specific name from having been brought into Europe from Ascalon (see Jac. de Vitriaco, in the *Gest. Frasnchor.* 3:1142). It is now usually known in the kitchen garden by the name of "eschalot" or "shallot." Its ranker congener is the common garlic (*Allium sativum*). See the *Penny Cyclopaedia*, s.v. *Allisum*. Rosellini, however, thinks he has discovered it upon a painting in Beni Hassan. The Talmudists frequently mention the use of this plant among the Jews, and their fondness of it (Kilaim, 1:3; 6:10; *Mdaser.* 5:8; *Terusn.* 7:7; *Nedar.* 8:6, etc.). It formed a favorite viand with the common people among the Greeks and Romans (Pliny, 20:23; Plautus, *Mostell.* 1, 1:38; Horace, *Ep.* 3:3; Suetonius, *Vesp.* 8). **SEE BOTANY.**

Garment

(represented by several Heb. and Greek words) [**SEE APPAREL; SEE CLOTHING: DRESS; SEE RAIMENT; SEE VESTURE**, etc.]. For a list of

modern Arabic garments, see Thomson, *Land and Book*, 1:167 sq. In ^{<12113>}2 Kings 11:13, it is said, "Then they hasted and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehue is king." Here they laid down their garments instead of carpets. The use of carpets was common in the East in the remoter ages. The kings of Persia always walked upon carpets in their palaces. Xenophon reproaches the degenerate Persians of his time that they placed their couches upon carpets, to repose more at their ease. The spreading of garments in the street before persons to whom it was intended to show particular honor was an ancient and very general custom. Thus the people spread their garments in the way before our Saviour (^{<41208>}Matthew 21:8), where some also strewed branches. In the *Agamemnon* of Aeschylus, the hypocritical Clytemnestra commands the maids to spread out carpets before her returning husband, that, on descending from his chariot, he may place his foot "on a purple-covered path." We also find this custom among the Romans. When Cato of Utica left the Macedonian army, where he had become legionary tribune, the soldiers spread their clothes in the way. The hanging out of carpets, and strewing of flowers and branches in modern times, are remnants of ancient customs. *SEE RENDING; SEE SEWING.*

A number of sumptuous and magnificent habits was, in ancient times, regarded as an indispensable part of the treasures of a rich man. Thus the patriarch Job, speaking of the riches of the wicked, says, "Though he heap up silver as the dust, and prepare raiment as the clay" (^{<38716>}Job 27:16). Joseph gave his brethren changes of raiment, but to Benjamin he gave "three hundred pieces of silver, and five changes of raiment" (^{<0452>}Genesis 45:22). Naaman carried for a present to the prophet Elisha ten changes of raiment (^{<11185>}2 Kings 5:5). In allusion to this custom, our Lord, when describing the short duration and perishing nature of earthly treasures, represents them as subject to the depredations of the moth, from which the inhabitants of the East find it exceedingly difficult to preserve their stores of garments: I "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt" (^{<4169>}Matthew 6:19). Paul, when appealing to the integrity and fidelity with which he had discharged his sacred office, mentions apparel with other treasures: he says, "I have coveted no man's gold, or silver, or apparel" (^{<4113>}Acts 20:33). The apostle James likewise (as do the Greek and Roman writers, when they particularize the opulence of those times) specifies gold, silver, and garments as the constituents of riches: "Go to now, ye rich men; weep and howl for your miseries that

shall come upon you. Your riches are corrupted, and your garments moth-eaten" (^{<3811>}James 5:1, 2). We find that the custom of hoarding up splendid dresses still exists in Psalestine and the East. It appears that even Solomon received raitent as presents (^{<4024>}2 Chronicles 9:24). Asiatic princes and grandees keep changes of raiment ready made, for presents to persons of distinction whom they wish particularly to honor. The simple and uniform shape of the clothes makes this custom practicable and accounts also for the change of one person's dress for another's, which is mentioned in sacred history. This will perhaps, apply to the parable of the wedding garment, and to the behavior of the king, who expected to have found all his guests clad in robes of honor (^{<0275>}Genesis 27:15; ^{<6215>}Deuteronomy 22:5; ^{<0804>}1 Samuel 18:4; ^{<1185>}2 Kings 5:5, 22; ^{<4211>}Matthew 22:11; ^{<4152>}Luke 15:22). The "changeable suits of apparel" in ^{<2182>}Isaiah 3:22, should be properly "embroidered robes." *SEE BANQUET*, etc.

Women were forbidden to wear male garments, and the reverse (^{<6215>}Deuteronomy 22:5; see Mill, *De commutatione vestium utriusq. sexus*, Utr. s.a.). On heterogeneous garments, *SEE DIVERSE*.

Gar'mite

(Heb. with the art. *yimr*ִּיֵּהַג *hag-Garzni'*; Sept. Γαρμί v.r. Ὀταρμί and Ὀγαρμί; Vulg. Garmi), an epithet of KEILAH *SEE KEILAH* (q.v.) in the obscure genealogy (^{<1349>}1 Chronicles 4:19) of Mered (q.v.); apparently to denote its strength (i.q. bony, from *μῆρ*; see ^{<1255>}Proverbs 25:15; ^{<4818>}Job 40:18); bhmt'regarded by Gesenius and FURst (after the Targum, ad loc.) as a proper name: the form (like that of the associated soubriquets) is patrial, as if from a town, Gerem; but no such place is elsewhere mentioned, unless it be the *Beth-Garem* (*μῆρ γαρεμ*) of the Talmud (*Erubim*, fol. 19, a), and the *Mansul Garem* of Astori, east of Gaza, referred to by Schwarz (*Palest.* page 118) as now unknown.

Garner

Picture for Garner

is the rendering in the Auth. Vers. of the following words: *rx/a*, *otsar'*, a *treasure*, as it is usually rendered, a store or stock of goods laid up, hence the place where they are deposited (^{<2017>}Joel 1:17; "treasury," ^{<4327>}2 Chronicles 32:27); *wzm*, *me'zev* (Sept. *ταμείον*), a *cell* or store-room

(Psalm cxliv. 13); ἀποθήκη, a *repository-or* place for storing away anything, especially a granary (^{<A1B12>}Matthew 3:12; ^{<A1B17>}Luke 3:17; elsewhere "barn"). *SEE BARN*. Cisterns (q.v.) are often used for this purpose in the East (Thomson, *Land and Book*, 2:262 sq.). The structures of the ancient Egyptians for the storage of grain were above ground, and of great importance in so eminently a grain-growing country. *SEE AGRICULTURE*.

Garnet

SEE SARDIUS.

Garnet Henry,

an English Jesuit, was born in Nottingham in 1555. He was educated as a Protestant at Winchester College; but, having turned Romanist, he traveled in Spain, and afterwards studied at Rome, and gained distinction for his skill in mathematics. He was made provincial of the Jesuits in England in 1586, and served with great astuteness and fidelity the Roman Church in that country. He was tried in 1606 for complicity in the Gunpowder Plot (q.v.), and was executed May 3. A good account of him is given in *Rule, Celebrated Jesuits.-Mosheim, Church History*, book 4, cent. 17, section 2, part. 1, chapter 1, § 10; Hume, *History of England*, chapter 46.

Garnett John, D.D.,

an English divine, was born in 1707. He became fellow of Sidney College, Cambridge, and afterwards Lady Margaret's preacher. He was made bishop of Ferns in 1752, and bishop of Clogher in 1758. He died in 1782. His principal work is *A Dissertation on the Book of Job, its Nature, Argument, Age, and Author, wherein the celebrated Text, 19:25, is occasionally considered and discussed; to which are added four Sermons* (London, 1749, 4to). He contends "that the book of Job is an allegorical drama, designed to represent the fall and restoration of a captive Jew, and with a view to recommend the virtue of patience. The author he supposes to have been Ezekiel, and the period of its production subsequent to the Babylonish captivity." — Orme, *Bibliotheca Biblica*, page 200; Kitto, *Cyclopaedia*, s.v.

Garnier, Jean

a French Jesuit, was born at Paris in 1612. He joined the order in 1628, and soon displayed great talent and aptness for study and teaching. As usual, this gift was fostered by the society, and for forty years Garnier held different professorships of theology and literature. He died at Bologna, on his way to Rome, October 16, 1681. His most important works are on the Pelagian controversy, his editions of *Juliani Eclan. episcopi libellus, notis illust.* (1668), and also of *Marii Mercatoris opera cum notis, etc.* (1673, fol.). The dissertations appended to this edition are still valuable to the history of Pelagianism. In 1675 he published the *Breviarium sive historia controversiarum Nestoriane et Eutyhianae* of the archdeacon Liberatus. After his death, father Hardouin published his *Supplement to the Works of Theodoretus*, at the beginning of which he gives a eulogy of Garnier's labors and talents. — Feller, *Dict. Biog.*; Hoefler, *Nouv Biog. Gengrale*, 19:510.

Garier, Julien De Connerre,

an eminent Benedictine of St. Maur, was born about 1670, and died at Paris June 3, 1725. He enjoyed great reputation for learning, and was highly esteemed both as a man and a priest. His superiors entrusted him with the preparation of a new edition of St. Basil, and the result of his labors was one of the best ever produced at St. Maur: *Scti. Patris nostri Basilii Opera* (Paris, Coignard). The preface is a remarkable production. Garnier, however, was able to complete but two volumes. Maran, who continued the work after the death of Garnier, brought out the third and last in 1730. See *Histoire litter. de la Congregation de Saint-Maur*, page 470; Herzog, *Real-Encyklop.* 4:662.

Garnish

hpx; *tsaphah'*, in Piel, to *overlay* (as usually rendered), e.g. with stones, ^{<486>}2 Chronicles 3:6; in a similar sense, *κοσμέω*, to *adorn*, ^{<619>}Revelation 21:19, which is used of *decking* with garlands, ^{<423>}Matthew 23:29; or of a *furnished* apartment, ^{<124>}Matthew 12:44; ^{<212>}Luke 11:25). In ^{<826>}Job 23:16, the term is peculiar, *hrpʿi*, *shiprah'*, which Gesenius regards as a noun denoting *brightness*, with which the heavens are clothed; although Fiirst, with many others, pointing *hrPʿi* regards it as a Piel form of *rpiv*; in the

sense of *arch*, referring to the vaulted form of the sky. *SEE ASTRONOMY.*

Garrettson Freeborn,

a distinguished pioneer preacher of the Methodist Episcopal Church, was born in Maryland August 15, 1752, was converted in 1775, and entered the Conference in the same year. In December, 1784, he was ordained elder by Dr. Coke, and volunteered as missionary to Nova Scotia. In 1788, with twelve young ministers, he opened the work of evangelizing Eastern New York and Western New England. From 1818 to his death, September 26, 1827, he mostly had the relation of Conference missionary. Mr. Garrettson was a very widely-useful minister. "He was among the earliest Methodist preachers of American birth, and, being active and zealous from the commencement of his ministerial career, his life and labors are intimately connected with the rise and progress of Methodism in this country." He preached in almost all the Eastern States, from Nova Scotia to the Gulf of Mexico, and on all his appointments many souls were converted and many churches built up. Although not a man of great learning, Mr. Garrettson was a man of vigorous mind and powerful character. He was imbued with fervor and zeal; and during fifty-two years he was one of the most laborious and efficient evangelists of the age. He died greatly honored and lamented. — Minutes of Conferences, 1:574; Bangs, *Life of F. Garrettson* (N.Y. 12mo); Stevens, *Memorials of Methodism*, volume 1; *Methodist Magazine*, March, 1828; Stevens, *History of the Methodist Episcopal Church*. (G.L.T.)

Garrison

denoted by four or five Heb. words from the root **bxñ**; *natsab'*, to stand firm or erect (i.q. **bxj**),

1. **bXmi**matstsab' (fem. **hbXmj** matstsabah', ^{<09412>}1 Samuel 14:12), a station, i.e., lit. a standing-place (e.g. where the priests stood in Jordan, "place," ^{<01018>}Joshua 4:3, 9); hence a military or fortified post (e.g. the Philistine camp, ^{<09323>}1 Samuel 13:23; 14:1, 4, 6, 11, 12, 15; ^{<01231>}2 Samuel 23:114); metaph. an office or public "station" (^{<02029>}Isaiah 22:19).

2. **bXmu**mutstsab', a cordon of troops ("mount," ^{<02318>}Isaiah 29:3; perhaps also "pillar," ^{<01006>}Judges 9:6).

3. **Byxib** netsib', properly a praefect or superintendent ("officer," ^{<1049>}1 Kings 4:19; ^{<480>}2 Chronicles 8:10); hence a military post (^{<905>}1 Samuel 10:5; 13:3, 4; ^{<1006>}2 Samuel 8:6, 14; ^{<1316>}1 Chronicles 11:16; 18:13; 2 Chron. 17:2); also a monumental "pilla" (q.v.) or *cippus* (e.g., a statue of salt, ^{<1926>}Genesis 19:26; a sense in which some take the word also in ^{<905>}1 Samuel 10:5; 13:3, like the *stelae* erected by Sesostris in conquered countries in token of subjugation, Herod. 2:102, 106).

4. An improper rendering, ^{<351>}Ezekiel 26:11, of **hbXij** *smatstsebah'*, which always designates a standing object, either an architect-tsal or monumental column (usually rendered "pillar;" in the passage of Ezekiel perhaps referring to those of the Tyrian temples; comp. Herod. 2:14), or an idolatrous "image" (q.v.). **SEE FORTIFICATION.**

Gar sis

a town mentioned in the Talmud (**sysr** **ij** Erubim, fol. 21, b) as the residence of one Rabbi Joshua; also by Josephus (**Γαρσίς**, *War*, 5:11, 5) as the native city (**πόλις**) of one Tephthmeus, and situated in Galilee - Schwarz adds (*Palest.* page 178) 20 stadia from Sepphoris (evidently confounding it with the *Garisimi*, **Γαρείσιμη** v.r. **Γαρίς κόμη**, of Josephus, *Life*, § 71), but that the site is now unknown.

Garve Karl Bernhard,

a German divine and Christian poet, was born near Hanover, January 4, 1763. He studied theology in the seminary of Barby, and soon after became professor of philosophy and history at Niesky. This he left in 1797, and afterwards served in different functions in Amsterdam, Ebersdorf, Norden, and Berlin successively, distinguishing himself particularly in the latter place, where his ministrations were eminently successful, despite the disordered state of affairs during the years 1810-16. He was afterwards at the head of the Moravian community at Neusalz, on the Oder, which post age and infirmities compelled him to resign in 1838. He died June 22, 1841. Garve was one of the best of modern German hymn writers, especially excelling in versification, and combining fecundity and ease of production with rare beauty of language and deep religious feeling. He published *Christliche Gesänge* (Gorlitz, 1825), containing 303 pieces, mostly *original*: — "*Brudergeshinge*" (Gnadau, 1827); and left many hymns in manuscript. — Herzog, *Real-Encyklopadie*, 4:663.

Garver Daniel,

was born in Washington Co., Maryland, January 9, 1830. He graduated at Pennsylvania College in 1850, and passed his theological studies in the seminary at Gettysburg. He was licensed to preach, and soon after accepted a professorship in Illinois State University. This position he occupied with honor to himself and advantage to the institution for several years. After spending some time in visiting portions of Europe, Asia, and Africa, he returned to this country, and successively preached at Canton, Ohio, and Greensburg, Pa. He died September 30, 1865. He was an, earnest, impressive, and successful minister of the Lutheran Church, a man of enlarged mind and liberal heart, whose memory will be cherished with affectionate interest. His only publications are, *Our Country in the Light of History*, delivered before the alumni of Pennsylvania College, 1861; and *The Sudden Death of Henry J. M'Millan*, pronounced in the Lutheran Church, Greensburg, 1864. (M.L.S.)

Gary George,

a Methodist Episcopal minister and missionary to Oregon, was born at Middlefield, Otsego Co., New York, December 8, 1793; entered the New England Conference in 1809; in 1813 was transferred to Genesee Conference; in 1818 was made presiding elder; in 1825 was Conference missionary; in 1834, missionary to the Oneida Indians; in 1836 was transferred to Black River Conference; and in 1844 was appointed missionary superintendent of Oregon, where he remained four years. After his return he labored on until 1854, when his health entirely failed. He died March 25, 1855. Mr. Gary was an eminently holy and useful minister. He was six times delegate to the General Conference, and was deeply engaged in all the ecclesiastical, religious, and educational interests of the Church. He was a wise and safe counselor, and his influence in his Conference was very great. As a preacher he was widely known for "true, persuasive, and sanctified eloquence," which "mightily moved his hearers." — *Minutes of Conferences*, 5:560; Peck, *Early Methodism* (N. York, 1860, 12mo), page 480; Sprague, *Annals*, 7:478. (G.L.T.)

Gash'mu

(Hebrew *Gash/czsn'*, *Wmvḡi*; Sept. omits, Vulg. *Gossem*), prob. a prolonged form (^{<am>}Nehemiah 6:6) of the name GESHEM *SEE GESHEM* (q.v.).

Gassendi Or Gassend Pierre,

an eminent French philosopher and scholar, was born of humble parentage December 24, 1595, at Champtercier, a village near Digne, in Provence. He died at Paris October 24, 1655. From his earliest years he was noted for sweetness of disposition, quickness of apprehension, keenness of observation, and precocity of genius. As a child he would meander in the fields on clear nights to admire the beauty, variety, and order of the starry hosts, and would thus excite the anxieties of his family, till his habits and occupations became familiar to them. At four years of age he made sermons for the entertainment of his childish companions, at ten he delivered a Latin address to the bishop of his diocese, and at sixteen he had already adopted the motto of his life *sapere aude* — dare to be wise. He was early sent to school, and, fortunately, fell at Digne into the hands of a teacher able to appreciate and develop his wonderful powers. His father was with difficulty induced to permit his attendance at the University of Aix, along with the sons of a relative, and at that relative's expense. He was required to return after a two years' course. At Aix he was under the care of Fesave, a learned Minorite, who introduced him into the thorny labyrinths of philosophy. At the expiration of the appointed time Gassendi returned to the plow, but left it to teach rhetoric at the age of sixteen in the academy of Digne. At nineteen he was appointed on the death of Fesaya, to give instructions in philosophy at the University of Aix; but he devoted himself chiefly to the study of theology, as he had selected the Church for his career. In 1616, however, he was simultaneously elected to the chairs of theology and philosophy, and he accepted the latter. The authority of Aristotle had been long declining among the learned, and, in common with many of his precursors and contemporaries, Gassendi employed himself in the confutation of the peripatetic dogmas. The controversial views thus promulgated were systemsatized in his *Exercitationum Paradox carum adversus Aristotelaos libri septem*. Before publishing the work he submitted it to the judgment of Nicholas Peiresc and the prior of Valetta. By them he was persuaded to complete his design of entering the Church; and, after receiving his doctorate of divinity, was through their influence predaunted to a canonry at Digne. A portion of the Paradoxes was published in 1624, but the last five books were withheld by the advice of his friends, and his labors in this direction were arrested by the discovery that the subject had been sufficiently discussed by Francisco Patrizzi.

These writings, petulant in character, and full of youthful cavils and superficial objections, provoked opposition, which was not mitigated by Gassendi's manifest predilection for the opinions of Epicurus. The young philosopher had been born at the close of the religious wars of France, and had entered upon life amid the turmoil and strife of the regency of Anne of Austria, during a period when many speculative minds sought relief from controversy, and from the agitation of religious and political dissensions, in the careless scepticism and easy morality which had been rendered attractive by Montaigne. Ecclesiastical duties having summoned him to Paris, he profited by the occasion to augment his multifarious learning, and to form the acquaintance of the learned in the capital. It was probably at this time that he was brought into intimacy with Des Cartes, an intimacy which was interrupted and shaken by his *Observations* on the *Philosophical Meditations*, and by the disingenuous conduct of Des Cartes in regard to them. Gassendi was induced to accept in 1645 the professorship of mathematics in the Royal College of France; but the exertion of lecturing, in conjunction with his other studious avocations, undermined his health, and compelled him to seek its restoration by a return to his native air. During this period he gave to the world the treatise *De Vita et Joribus Epicuri* (Lugduni. 1647), and his edition of the *Tenth Book of Diogenes Laertius* (1649), with copious annotations, in which he collected and arranged the abundant literary materials which he had gathered for the illustration of the philosophy and the philosopher of the Garden. In 1653 Gassendi returned to Paris, and, after publishing the lives of Tycho Brahe, Copernicus, Purbach, Regiomontanus, and Peiresc, devoted himself assiduously to the completion and perfection of his scheme of speculation, though these last results of his labors did not appear till after his death in the *Syntagma Philosophiae Epicureae*. His health finally gave way in 1654, and, after much suffering from pulmonary disease, he died, having survived his illustrious rival Des Cartes five years.

The complete works of Gassendi were collected and published in 1658, in 6 volumes, fol., by his friends Louis de Montmor and Francois Henry, with a biography by Sorbier prefixed. The most important of these works have been already mentioned, but they were accompanied by numerous essays on various topics of mathematics, astronomy, natural history, etc. These it is unnecessary to notice, though all branches of contemporaneous investigation engaged the attention of Gassendi, and his reputation was higher and less assailable in science than in philosophy. The range of his

inquiries in the latter department is illustrated by his early refutation of the mystical doctrines of Robert Fludd, in the *Examen Philosophiae Fluddanae*, by his *Disquisitio Metaphysica*, in opposition to Des Cartes, and by his life-long labors in resuscitating the Epicurean doctrine, especially in its physical developments. His zealous attachment to the daring imaginations of Epicurus, and his ardent rehabilitation of the character of the "*Graius homo*" who first forced the barriers of nature

"et extra

Processit longe flammantia moenia mundi" —

invited misapprehension, and were obnoxious to grave criticism. To repel misconception, he appended to the *Syntagma Philosophiae Epicureae* a series of elaborate essays, in which he repudiated and refuted the infidel tenets ascribed to Epicurus. This late defense, however consonant with the whole tenor of his own life, was inadequate to preclude unfavorable presumptions, particularly on the part of those predisposed to welcome them. Nor was his intimate association with Hobbes, La Mothe le Vayer, and other notable skeptics of the time, calculated to inspire confidence in his orthodoxy. But there is no reason to suppose that the piety of Gassendi was less sincere than it was habitual, or that he ever questioned the validity of the religion which he professed. It was an age of paradox, and of promiscuous and vague, but earnest inquiry. His early resistance to the Aristotelians may have attracted his favor to the ethical as well as the physical scheme which was most strongly contrasted with the positions of the peripatetic school. The temper of the period, too, after long theological controversy and a century of religious war, desired the conciliation or the relegation of polemical asperities, and cherished a careless scepticism or an uninquiring faith. The morals of Epicurus were contemplated by Gassendi in their original innocence and purity, divested of the corruptions which vitiated them in their later and more familiar applications, and adorned with that chaste simplicity which won the earnest and repeated commendations of the Stoic Seneca.

Philosophy of Gassendi. — Neither the desire nor the design of founding a sect was entertained by Gassendi. He left no school, though he made his mark on the scientific and speculative development of Europe. He was distinguished by quick perception, accurate observation, remarkable penetration and discrimination, various research, and manifold accomplishment. He was enthusiastic in the discovery of new facts, eager

in the exposure of inveterate error, but he had no taste for system-mongering, and was free from the weaknesses of personal ambition. He aimed rather at rejuvenating ancient knowledge than at inatugurating new fancies. The cardinal principle of Epicurus was accepted and expounded by Gassendi in such a manner as to harmonize with the simplicity, temperance, and purity of his life. Pleasure is the *summum bonum* — the final object, the highest motive of human action, the crown of human aspirations; but this pleasure is the pleasure of the good man; the perfect state of the pagan; the present and eternal bliss of the Christian. It is neither to be attained nor sought by personal indulgences, nor by concession to appetites; but only by the punctilious discharge of every duty, in expectation of that serenity of a conscience at ease, which is the most abiding and the most assuring reward of virtue. Such a theory is liable to great abuses, and is certain to be ultimately abused. An easy conscience is easily mistaken for a conscience at ease, and happiness is identified with pleasure when pleasure ceases to be identical with happiness. Pleasure, in its vulgar sense, thus becomes at once the aim of life and the means of securing that aim; and pleasure, in its philosophic sense, which implies the concord of desire with duty, is totally forgotten or ignored. Thus all the vices of the Epicurean style are introduced. But it is as uncritical as it is uncharitable to stigmatize the philosopher instead of the philosophy for the perverseness or the perverse tendency of his doctrine. In the most defecated Epicureanism there is assuredly an intricate confusion which eventuates in grievous error. Violence is habitually done to words, and a greater violence is done to thoughts. There is a continual paronomasia and *paragnomesia* — a play upon terms and upon conceptions — which dazzles, bewilders, and misleads; but the perilous thesis may be held in conjunction with the purest intentions and the most rigorous observance of moral rectitude. So it was held by Gassendi. It must be admitted that the Hedonic theory is not more incompatible with Christianity than the utilitarianism of William Paley, Jeremy Bentham, or John Stuart Mill. The mental philosophy of Gassendi corresponded with his ethical assumptions. He espoused sensationalism, though in no rigid or consistent form. He was the legitimate precursor of Locke in both the statement and the vacillation of his views. While recognizing sensation and reflection as the origin of our ideas, he was by no means inclined to pure materialism. This incoherence of language and doctrine was not peculiar to him. It characterizes the whole school of Locke, and may be ascribed in part to the ambiguity of the terms employed, in part to the indistinctness and undistinguished character of the

phenomena commented on. There was a similar inconsequence in the physical system of Gassendi. He received from Epicurus, or, rather, from Lucretius, the doctrine of atoms, of a vacuum, and of the regular operation of natural forces; but he did not admit the accidental collision and casual implication of primary particles, nor did he exclude the divine will and the divine intelligence from the order of creation. In his separate tenets as in his general intellectual habit, he presented a strong contrast to his more famous and more methodical contemporary, Des Cartes. Positions apparently materialistic were maintained by him in conjunction with a faithful adherence to both natural and revealed religion; and he offered the strange spectacle of a sincere and preposterous Epicurean who was equally sincere as a Christian and as an ordained teacher of Christianity. Des Cartes, on the other hand, with principles essentially idealistic, combined three postulates of the infinite tenuity and divisibility of matter, of a *plenum*, and of the vertiginous evolution of the universe, with practical but unavowed Pyrrhonism. There was point, but there was also inadequacy and injustice in the reciprocated antinomias with which these philosophers discredited each other's system in the *O anime!* applied by Gassendi to Des Cartes, and in the *O caro!* with which Des Cartes retorted upon Gassendi. No doubt the controversial attitude of Gassendi betrayed him into exaggerated and unguarded expression; but his physical system, though borrowed from Epicurus, may be so limited and explained as to offer no offense to religious faith.

It should be remembered that his speculations were hazarded in the infancy of physical science; that his aptitudes, studies, and aims were chiefly scientific; that the materials, processes, and instruments of science were as yet rude, cumbrous, and unshapen; that, even after the lapse of two centuries, the scientific method and scientific conclusions often appear irreconcilable with religion and revelation. The certain harmony of the book of nature and the Book of God may, indeed, be asserted *'a priori* to be a necessity, and was so asserted by Lord Bacon; but this harmony is still very indistinct. The Epicurean creed was an extravagant and premature attempt at scientific procedure, yet it has been recently recognized by high scientific authority to be essentially scientific in form and aim, however conjectural and arbitrary in development. In character as in purpose, it is curiously analogous to the most recent speculations of scientific infidelity. The sublimated Epicureanism of Gassendi was, in like manner, as imperfect anticipation of modern scientific reasoning. It resembles the heterogeneous

schemes of those who too hastily combine problematical science with old religious dogmatism. Though it proved itself incapable of instituting a school, it was a potent influence in stimulating, directing, and moulding the scientific spirit which illumined the latter half of the 17th century, and inaugurated the brilliant era of modern science. Dalton's atomic theory is not the only dream of present scientific belief which may be traced back to Gassendi. Hobbes and Locke, Barrow and Newton, were largely indebted to the impetus communicated by him, if not to his teachings; and it is needless to acknowledge our continued and manifest obligations to those great names. On the subject of Gassendi, there is little to be consulted beyond the several editions of his works, the historians of modern philosophy, and the lives of the philosopher by Sorbiebre (Paris; 1658) and by Bongereel (Paris, 1737), with M. de Levarde's *Historical and Critical Epistle* to the latter biographer. (G.F.H.)

Gassner Johann Joseph,

a Roman Catholic priest, was born at Branz, near Plunz, August 20, 1727, studied theology at Innsbruck and Prague, was ordained priest in 1750, and in 1758 was settled as pastor at Klosterle. After filling that station for some fifteen years, he began to believe in the cure of physical disorders by exorcism, in virtue of the power conferred on him by his ordination. His first attempts were made upon himself, and having been, as he thought, successful, he felt encouraged to follow what he considered his calling. He traveled much, curing the sick, who were brought to him often from places afar off. "The bishop of Constance called him to his residence, but, having come very soon to the conviction that he was a charlatan, advised him to return to his parsonage. Gassner betook himself, however, to other prelates of the empire, some of whom believed that his cures were miraculous. In 1774 he even received a call from the bishop at Ratisbon to Ellwangen, where, by the mere word of command, Cesset (Give over), he cured persons who pretended to be lame or blind, but especially those afflicted with convulsions and epilepsy, who were all supposed to be possessed by the devil. Although an official person kept a continued record of his cures, in which the most extraordinary things were testified, yet it was found only too soon that Gassner very often made persons in health play the part of those in sickness, and that his cures of real sufferers were successful only so long as their imagination remained heated by the persuasions of the conjuror" (Chambers, from *Conv. Leaxkon*, s.v.). Finally, the emperor, Joseph II, forbade his *exorcisms*, and the archbishops Anton Peter of

Prague and Hieronymus of Salzburg declared themselves against him (see *Act. histor. eccl. nostri temporis*, 19:315). Pope Pius VI expressed his disapprobation both of Gassner's deeds and writings. He died in retirement April 4, 1779. Lavater (q.v.) believed in the reality of many of the cures ascribed to Gassner, and regarded them as the result of an extraordinary power of faith. Among his works, the most remarkable are *Weise, fromm und gesund zu leben, und ruhig und gottselig zu sterben*, etc. (Kempten, 1774; Augsb. 1775, 3d ed.), and *J.J. Gassner's Antwort auf. d. Anmerkungen wider seine Grntde u. Weise z. exorcismen* (Augsburg, 1774). — Harzag, *Real-Encyklop.* 4:664; Hoefer, *Nouv. Biog. Generale*, 19:595; Sterzinger, *Die aufgedeckten Gassnerschen Wundercuren* (1775); Semler, *Sammlung von Brieffen u. Aufsätzen uber die Gassmersche Geisterbeschwörung* (Halle, 1776).

Gaston

SEE ANTHONY, ST., ORDERS OF

Gastrell Francis,

bishop of Chester, was born at Slapton, in Northamptonshire, about 1662, and was educated at Westminster School and at Christ Church College, Oxford. He became preacher at Lincoln's Inn, and Boyle lecturer. In 1700 he took the degree of D.D., and in 1702 he was appointed canon of Christ Church, Oxford. In 1711 he was made chaplain to the queen, and in 1714 bishop of Chester, with permission to retain his canonry, but he resigned his preachship at Lincoln's Inn. Though never friendly to bishop Atterbury's politics, he stood by him in Parliament when the Bill of Pains and Penalties was brought in against him, and voted against his banishment. He survived that event but a few years. The gout put an end to his life, November 24, 1725. His most important writings are, *The Certainty of Religion in general*, Boyle lecture (Lond. 1697, 8vo): — *The Certainty of the Christian Revelation* (Lond. 1699, 8vo): — *The Christian Institutes* (Lond. 1717, 12mo, 3d ed.): — *Lat. Institutiones Christiane* (Lond. 1718, 12mo): — *Deisms truly represented* (Lond. 1722, 8vo.): — *Remarks on Clarke's Doctrine of the Trinity* (Lond. 1714, 8vo). — Hook, *Biog. Eccles.* volume 5; Chalmers *Biog. Dictionary*, s.v.

Gataker, Charles

son of Thomas Gataker (see below), was born at Rotherhithe about 1614, and was educated at St. Paul's School, at Sidney College, Cambridge, and at Pembroke College, Oxford. He became chaplain to viscount Falkland, and afterwards rector of Hoggeston, in Buckinghamshire, where he continued from 1647 till his death in 1680. Among his writings are, *The Way of Truth and Peace, or a Reconciliation of St. Paul and St. James concerning Justification* (1669, 8vo): — *An Answer to five captious Questions propounded by a Factor for the Papacy, by parallel Questions and positive Resolutions* (Lond. 1673, 4to): — *The Papists' Bait, or their usual Method of gaining Proselytes, answered* (Lond. 1674, 4to): — *Ichnographia Doctrinae de Justificatione secundum Typum in Monte*: (Lond. 1681, 4to). Gataker wrote *Animadversions on Bull's Harmonia Apostolica*, which brought out Bull's *Examen Censure*. — Hook, *Eccl. Biog.* 5:276; Woods, *Athen. Oxon.* volume 2.

Gataker, Thomas

was born September 4, 1574, in London, where his father was rector of St. Edmund's. He was educated at St. John's College, Cambridge, and about 1601 became preacher at Lincoln's Inn. He held this employment for ten years, and applied himself especially to the study of the Scriptures in Hebrew and Greek, and wrote several works in illustration of the Old Testament. He also wrote *Of the Nature and Use of Lots* (Lond. 1619, 4to), in which he distinguishes between innocent and unlawful games of chance. In 1611 he was appointed rector of Rotherhithe. In 1637 he printed a defence of his treatise on *Lots* under the title *Thomce Gatakeri Londingtis Antithesis partim G. Amesii partim G. Voetii de Sorfe thesibus reposita* (4to). In 1642 he was chosen to sit in the Westminster Assembly, where in several instances he differed from the majority. He afterwards wrote, with others, the *Annotations on the Bible*, which were published by the Assembly; the notes on Isaiah and Jeremiah are by him. "In 1648, Gataker, with other London clergymen, to the number of forty-seven, remonstrated against the measures taken by the Long Parliament with respect to king Charles, and he became, in consequence, an object of suspicion to the ruling powers, but by his mild conduct he escaped personal annoyance. In 1652 he published a Latin translation of M. Aurelius's *Meditations*, with valuable notes, tables of reference, and a preliminary discourse on the philosophy of the Stoics. In the latter part of his life he

had to sustain a controversy against the pretended astrologer William Lilly." He died June 27, 1654. His *Opera Critica*, edited by Witsius, were published at Utrecht, 1698, 2 volumes, fol., containing, besides the Meditations, his *Cinnus* and *Adversaria Miscellanea*, being disquisitions on Biblical subjects, and *De Novi Testamenti Stylo*, with other philological and critical essays. Gataker was a man of high reputation for learning. Echard remarks of him that he "was the most celebrated of the assembly of divines, being highly esteemed by Salmasius and other foreigners; and it is hard to say which is most remarkable, his exemplary piety and charity, his polite literature, or his humility and modesty in refusing preferments." — Hook, *Eccles. Biog.* 5:275; Jones, *Christian Biography; English Cyclopoedia*, s.v.; Wood, *Athenae Oxon.* volume 2.

Ga'tam

(Heb. *Gatanm'* מְטַלְאִי according to Gesenius from the Arab. *puny*; according to Fürst from מְטַלְאִי *a burnt valley*; Sept. Γοθώμ and Γοθάμ v.r. Γοωθώμ; Vulg. *Gotham* and *Gothan*), the fourth named of the sons of Eliphaz, the son of Esau, and founder of a corresponding Edomitish tribe (~~1:36~~ Genesis 36:11, 16; ~~1:36~~ 1 Chronicles 1:36). B.C. post 1927. Knobel (*Genesis ad loc.*) compares *Jodam*, an Arab tribe inhabiting the Hisma, a part of Matthew Sherah, the [] having dropped from the name (Gesenius, *Thes.* page 976); while Rodiger (*ib.* Append. page 80) refers to the Arab tribe *Jethamah*, mentioned by Ibn-Duraid (1854, page 300). **SEE IDUMEA.**

Gatch Philip,

a Methodist Episcopal minister, was born in Maryland March 2, 1751; was converted in 1772; entered the Philadelphia Conference as a traveling preacher in 1774; labored in New Jersey, Pennsylvania, and Maryland for some years, and in Virginia for about twenty years. He then emigrated to the Northwestern Territory in 1798, and settled near the *village* of Cincinnati, where, after a useful career as a citizen and minister in that new country, he died, December 28, 1835. See M'Lean, *Sketch of Philip Gatch* (Cincinnati. 1854); *Minutes of Conferences*, 2:403; Sprague, *Annals*, 7:50.

Gate

Picture for Gate 1

(prop. Γ [ἴ] *shalar*, πύλη; which are also used [espec. the Heb. word] for DOOR *SEE DOOR* [q.v.], although this latter is more properly designated by j tP , *pe'thach*, an opening, of which tl D , *de'leth*, was the valve, Gr. θύρα; there also occur $\tilde{a}sj$ *saph*, ^{<1399>}1 Chronicles 9:19, 21, a vestibule or "threshold," as usually elsewhere rendered; and the Chald. [rT , *tera'* an entrance, only in Ezra and Dan.), the entrance to inclosed grounds, buildings, dwelling-houses, towns, etc. (see Thomson, *Land and Book*, 1:29 sq.). Thus we find mentioned. *Gates of Cities*, as of Jerusalem, its sheep-gate, fishgate, etc. (^{<2473>}Jeremiah 37:13; ^{<3608>}Nehemiah 1:3; 2:3; 5:3); of Sodom (^{<0190>}Genesis 19:1); of Gaza (^{<0763>}Judges 16:3).

2. *Gates of royal palaces* (^{<3608>}Nehemiah 3:8).

3. *Gates of the Temple*. The temple of Ezekiel had two gates, one towards the north, the other towards the east; the latter closed (^{<2400>}Ezekiel 44:1, 2), the other must have been open. The gates of Solomon's Temple were very massive and costly, being overlaid with gold and carvings (^{<1063>}1 Kings 6:34, 35; ^{<1286>}2 Kings 18:16). Those of the Holy Place were of olive-wood, two-leaved, and overlaid with gold; those of the Temple of fir (^{<1063>}1 Kings 6:31, 32, 34; ^{<3423>}Ezekiel 41:23, 24). Of the gates of the outer courts of Herod's temple, nine were covered with gold and silver, as well as the posts and lintels; but the middle one, the Beautiful Gate (^{<4482>}Acts 3:2), was made entirely of Corinthian brass, and was considered to surpass the others far in costliness (Joseph. *War*, 5:5, 3). This gate, which was so heavy as to require twenty men to close it, was unexpectedly found open on one occasion shortly before the close of the siege (Joseph. *War*, 6:5,3; *Ap.* 2:9).

4. *Gates of tombs* (^{<4176>}Matthew 27:60).

5. *Gates of prisons*. In ^{<4120>}Acts 12:10, mention is made of the iron gate of Peter's prison (^{<4167>}Acts 16:27). Prudentius (*Peristephanon*, 5:346) speaks of gate-keepers of prisons.

6. *Gates of caverns* (^{<1193>}1 Kings 19:13).

Picture for Gate 2

7. *Gates of camps* (^{<1230D>}Exodus 31:26, 27; see ^{<3832>}Hebrews 13:12). The camps of the Romans generally had four gates, of which the first was called *porta praetoria*, the second *decumana*, the third *principalis*, the fourth *quintana* (Rosin. *Antiq.* ^{<5102>}*Romans* 10:12). The camp of the Trojans is also described as having had gates (Virgil, *AEn.* 9:724). The camp of the Israelites in the desert appears to have been closed by gates (^{<12327>}Exodus 32:27). We do not know of what materials the enclosures and gates of the temporary camps of the Hebrews were formed. In Egyptian monuments such enclosures are indicated by lines of upright shields, with gates apparently of wicker, defended by a strong guard. In later Egyptian times, the gates of the temples seem to have been intended as places of defence, if not the principal fortifications (Wilkinson, *Anc. Eg.* 1:409, abridgm.). The gateways of Assyrian cities were arched or squareheaded entrances in the wall; sometimes flanked by towers (Layard, *Nineveh* 2:388, 395; *Nin. and Bab.* page 231; *Mon. of Nin.* part 2; ch. 49; see also Assyrian bas-reliefs in *Brit. Mus.* Nos. 49, 25, 26). The entrances to their own royal mansions were a simple passage between two colossal human-headed bulls or lions.
SEE PALACE.

Picture for Gate 3

Picture for Gate 4

As the gates, of towns served the ancients as places of security *SEE FORTIFICATION*, a durable material was required for them, and accordingly we find mentioned —

1. Gates of iron and brass (^{<3976>}Psalm 107:16; ^{<3412>}Isaiah 14:2; ^{<4120>}Acts 12:10). It is probable that gates thus described were, in fact, only sheeted with plates of copper or iron (Faber, *Archaeol.* page 297), and it is probably in this sense that we are to interpret the hundred brazen gates ascribed to the ancient Babylon. Thevenot (*Voyage*, page 283) describes the six gates of Jerusalem as covered with iron, which is probably still the case with the four gates now open. Other iron-covered gates are mentioned by travelers, such as some of the town gates of Algiers (Pitt's Letter, 8:10), and of the towers of the so-called iron bridge at Antioch (Pococke, volume 2, part 1, page 172). Gates of iron also mentioned by Hesiod (*Theog.* 732), by Virgil (*AEnaid*, 1:482; 7:609), and by Ovid (*Metamorphoses*, 7:126).

2. Gates of stone, and of pearls, are mentioned in ^{<25412>}Isaiah 54:12, and Romans 21:12, which, it has justly been supposed, refer to such doors, cut out of a single slab, as are occasionally discovered in ancient countries (Shaw, page 210; Burckhardt, Syria, page 58, 74; Portar, *Damsc.* 2:22, 192; Ray, *Coll. of Trav.* 2:429). At Ensswan (Syene), in Upper Egypt, there is a granite gateway bearing the name of Alexander, the son of Alexander the Great (Wilkinson, 3:403). The doors leading to the several chambers of the so-called "Tombs of the Kings," near Jerusalem, were each formed of a single stone seven inches thick, sculptured so as to resemble four panels: the stiles, muntins, and other parts were cut with great art, and exactly resembled those of a door made by a carpenter at the present day — the whole being completely smooth and polished, and most accurate in its proportions. The doors turned on pivots, of the same stone of which the rest of them were composed, which were inserted in corresponding sockets above and below, the lower tenon being of course short. This is one of the modes in which heavy doors of wood are now hung in the East. One of these doors was still hanging in Maundrell's time, and "did not touch its lintel by at least three inches." But all these doors are now thrown down and broken (Monconys, p. 308; Thevenot, page 261; Pococke, 2:21; Maundrell, sub Mar. 28; Wilde, 2:299; Robinson, 1:530). Similar doors are described by Dr. Clarke (*Travels*, pt. ii, vol. i, p. 252) in the remarkable excavated sepulchres at Telmessus, on the southern coast of Asia Minor; and others were noticed by Irby and Mangles (*Travels*, page 302) in the sepulchres, near Bysan (Bethshabs). There are stone doors to the houses in the Hauran beyond the Jordan (Burckhardt, page 58); and in the north of Persia the street doors of superior houses are often composed of a single slab of a kind of slate. In the ancient sepulcher recently discovered, as described by Dr. Wilde (*Narrative*, 2:343), the outer door is formed by a single slab, and moves on horizontal pivots that run into sockets cut in the pilasters at the top, in the manner of a swinging hinge.

3. Gates of wood. Of this kind were probably the gates of Gaza (^{<07413>}Judges 16:3). They had generally two valves, which, according to Faber's description (*Arch.* page 300), had sometimes smaller doors, or wickets, to afford a passage when the principal gate was closed — a fact which he applies to the illustration of ^{<40713>}Matthew 7:13.

The parts of the doorway were the threshold (^{<07927>}*āsi* ^{<07927>}Judges 19:27; Sept. *πρόθυρον*, Vulg. *limen*), the side-posts (^{<07927>}*tʷlwm*] *σγαθμοί*; *uterque postis*),

and the lintel (ἄνωθεν; φλιά, superliminare, ^{<127>}Exodus 12:7). It was on the lintel and side-posts that the blood of the Passover lamb was sprinkled (^{<127>}Exodus 12:7, 22). A trace of some similar practice in Assyrian worship seems to have been discovered at Nineveh (Layard, *Nin.* 2:256). Gates were generally protected by some works against the surprises of enemies (^{<230>}Jeremiah 39:4). Sometimes two gates were constructed one behind another, an outer and inner one, or there were turrets on both sides (^{<1034>}2 Samuel 18:24, 33; see Faber's *Archaeology*, page 301). The gates of the ancients were generally secured with strong, heavy bolts and locks of brass or iron (^{<188>}Deuteronomy 3:5; ^{<927>}1 Samuel 23:7; ^{<1043>}1 Kings 4:13; ^{<148>}2 Chronicles 8:5; ^{<248>}Jeremiah 45:2; 49:31; ^{<1973>}Psalms 147:13). This was probably done with a view to the safety of the town, and to prevent hostile inroads (Harmer's *Observations*, 1:188). The keys of gates, as well as of doors, were generally of wood; and Thevenot observes that gates might be opened even with the finger put into the keyhole from which Harmer elucidates the passage in the Song of Solomon, 5:4. The doors themselves of the larger gates mentioned in Scripture were two-leaved, plated with metal (^{<1768>}Judges 16:3; ^{<188>}Nehemiah 3:3-15; ^{<1976>}Psalms 107:16; ^{<230>}Isaiah 45:1, 2). Gates not defended by iron were of course liable to be set on fire by an enemy (^{<1052>}Judges 9:52).

The gates of towns were kept open or shut according to circumstances: in time of war they were closed against the inroads of the enemy (^{<1016>}Joshua 2:5), but they were opened when the enemy had been conquered. On festive occasions they were also thrown wide open, to which ^{<1947>}Psalms 24:7 alludes. This opening of the gates, as well as closing them, was done by means of keys. That near the gates towers were often constructed, serving for defense against attacks of the enemy, may be inferred from ^{<188>}Deuteronomy 3:5; ^{<1034>}2 Samuel 18:24; ^{<1035>}Judges 9:35, comp. with 52. So Juvenal (*Sat.* 6:290) puts the towers of the gates for the gates themselves. Virgil (*En.* 6:550) represents the infernal gate as having a tower. Enemies, therefore, in besieging towns, were most anxious to obtain possession of the gates as quickly as possible (^{<188>}Deuteronomy 18:52; ^{<1040>}Judges 9:40; ^{<1008>}2 Samuel 10:8; 11:33; ^{<1087>}1 Kings 8:37; ^{<1804>}Job 5:4; ^{<237>}Isaiah 22:7; 28:6); and generally the town was conquered when its gates were occupied by the invading troops (^{<188>}Deuteronomy 38:57; ^{<1088>}Judges 5:8). This observation is made also by several Greek and Roman authors (Herodian, *Histor.* 1:12, § 14; Virgil, *AE.* 2:802 sq.). In or near the gates, therefore, they placed watchmen, and a sufficiently strong guard,

to keep an eye on the movements of the enemy, and to defend the works in case of need (^{<07816>}Judges 18:16; ^{<13778>}2 Kings 7:3; ^{<6132>}Nehemiah 13:22; see Herodian, *Histor.* 3:2, § 21; Virgil, *AEn.* 2:265 sq., 365). Regarded, therefore as positions of great importance, the gates of cities were carefully guarded and closed at nightfall (^{<0835>}Deuteronomy 3:5; ^{<0815>}Joshua 2:5, 7; ^{<0794>}Judges 9:40, 44; ^{<0270>}1 Samuel 23:7; ^{<10123>}2 Samuel 11:23; ^{<2494>}Jeremiah 39:4; Judith 1:4). They contained chambers over the gateway, and probably also chambers or recesses at the sides for the various purposes to which they were applied (^{<10824>}2 Samuel 18:24; Layard, *Nin. and Bab.* page 57, and note). In the Temple, Levites, and in houses of wealthier classes and in palaces, persons were especially appointed to keep the gates (^{<24594>}Jeremiah 35:4; ^{<1219>}2 Kings 12:9; 25:18; ^{<1398>}1 Chronicles 9:18, 19; ^{<1721>}Esther 2:21; **μυρταγο** Sept. **θυρωρό, πλωροί**; Vulg. *portarii, janitores*). In the A.V. these are frequently called "porters," a word which has now acquired a different meaning. The chief steward of the household in the palace of the shah of Persia was called chief of the guardians of the gate (Chardin, 7:369).

We read that some portions of the law were to be written on the gates of towns, as well as on the doors of houses (^{<0810>}Deuteronomy 6:9; 11:20); and if this is to be literally understood (comp. ^{<2542>}Isaiah 54:12; ^{<621>}Revelation 21:21), it receives illustration from the practice of the Moslems in painting passages of the Koran on their public and private gates (Maundrell, *E.T.* page 488; Lane, *Mod. Eq.* 1:29; Rauwolff, *Travels*, part 3, chapter 10; Ray, 2:278). Various artificial figures and inscriptions were engraved on their gates by the Romans (Virgil, *Georg.* 3:26 sq.). **SEE POST.**

Picture for Gate 5

Gates are often mentioned in Scripture as places at which were holden courts of justice, to administer the law and determine points in dispute: hence *judges in the gate* are spoken of (^{<1518>}Deuteronomy 16:18; 17:8; 21:19; 25:6, 7; ^{<6104>}Joshua 20:4; ^{<0840>}Ruth 4:1; ^{<1052>}2 Samuel 15:2; 19:8; ^{<11210>}1 Kings 22:10; ^{<8207>}Job 29:7; ^{<1222>}Proverbs 22:22; 24:7; ^{<2514>}Lamentations 5:14; ^{<1052>}Amos 5:12; ^{<3816>}Zechariah 8:16). The reason of this custom is apparent; for the gates being places of great concourse and resort, the courts held at them were of easy access to all the people; witnesses and auditors to all transactions were easily secured (a matter of much importance in the absence or scanty use of Written documents); and confidence in the

integrity of the magistrate was insured by the publicity of the proceedings (comp. Polyb. 15:31), There was within the gate a particular place, where the judges sat on chairs, and this custom must be understood as referred to when we read that courts were held *under the gates*, as may be proved from ^{<1220>}1 Kings 22:10; ^{<489>}2 Chronicles 18:9. Apart from the holding of courts of justice, the gate served for reading the law, and for proclaiming ordinances, etc. (^{<436>}2 Chronicles 32:6; ^{<460>}Nehemiah 8:1, 3). We see from ^{<1823>}Proverbs 31:23; ^{<254>}Lamentations 5:14, that the inferior magistrates held a court in the gates, as well as the superior judges (^{<450>}Jeremiah 36:10); and even kings, at least occasionally, did the same (^{<1220>}1 Kings 22:10, comp. with ^{<4275>}Psalms 27:5). The gates at Jerusalem served the same purpose; but for the great number of its inhabitants, many places of justice were required. Thus we find that Nehemiah (^{<4632>}Nehemiah 3:32) calls a particular gate of this city the counsel-gate, or justice-gate, which seems to have had a preference, though not exclusive, since courts must have been holden in the other gates also. After the erection of the second Temple, the celebrated great Sanhedrim, indeed, assembled in the so-called *conclave caesurae* of the Temple; but we find that one of the Synedria of Jerusalem, consisting of twenty-three members, assembled in the east gate, leading to the court of Israel, the other in the gate leading to the Temple Mount. The same custom prevails to the present day among other Oriental nations, as in the kingdom of Morocco, where courts of justice are holden in the gate of the capital town (Dopter, *Theatrum pomarum*, page 9 sq.). Hence came the usage of the word "Porte" in speaking of the government of Constantinople (*Early Trav.* page 349). Respecting the Abyssinians and inhabitants of Hindustan, we are likewise assured that they employed their gates for courts of justice. Homer (*Iliad*, 1:198 sq.) states of the Trojans that their elders assembled in the gates of the town to determine causes, and Virgil (*AEn.* 1:509 sq.) says the same. From Juvenal (*Satir.* 3:11) it appears that with the Romans the porta Capena was used for this purpose (Graevii *Thesaurus Antiquit. Roman.* 10:179. We may refer to J.D. Jacobi's *Dissertat. de foro in portis*, Leipzig, 1714, where the custom of holding courts in the gates of towns is explained at large. **SEE TRIAL.** 'The Egyptian and Assyrian monuments represent the king as giving an audience, especially to prisoners, at his tent-door.

In Palestine gates were, moreover, the places where, sometimes at least, the priests delivered their sacred addresses and discourses to the people; and we find that the prophets often proclaimed their warnings and

prophecies in the gates (^{<3002>}Proverbs 1:21; 8:3; ^{<2320>}Isaiah 29:21; ^{<2479>}Jeremiah 17:19, 20; 26:10; 36:10).

Among the heathen gates were connected with sacrifices, which were offered in their immediate vicinity; in which respect the hills near the gate are mentioned (^{<1238>}2 Kings 23:8). In ^{<4443>}Acts 14:13, the gates of Lyntra are referred to, near which sacrifice was offered; in which passage Camerarius, Dedien, and Heinsius take *πυλῶνας* to mean the town-gate. The principal gate of the royal palace at Ispahan was in Chardin's time held sacred, and served as a sanctuary for criminals (Chardin, 7:368, and petitions were presented to the sovereign at the gate. See ^{<7042>}Esther 4:2, and Herod. 3:120, 140).

The gate was, further, a public place of meeting and conversation, where the people assembled in large numbers to learn the news of the day, and by various talk to while away the too tedious hours (^{<3893>}Psalms 69:13). It was probably with this view that Lot sat under the gate of Sodom (^{<0190>}Genesis 19:1); which is more probable than the Jewish notion that he sat there as one of the judges of the city (comp. ^{<0230>}Genesis 23:10, 18; 34:20; ^{<0048-1>}Samuel 4:18; ^{<0824>}2 Samuel 18:24; see Shaw, *Trav.* page 207).

Under the gates they used to sell various merchandises, provisions, victuals, e.g., at Samaria (^{<1000>}2 Kings 7:1); and for this purpose there were generally recesses in the space under them (see Herodian, 7:6, § 6). The same is stated by Aristophanes (Eqsit. 1245, ed. Dind.) of the gates of the Greeks. But the commodities sold at the gates are almost exclusively country produce, animal or vegetable, for the supply of the city, and not manufactured goods, which are invariably sold in the bazaars in the heart of the town. The gate-markets also are only held for a few hours early in the morning. *SEE BAZAAR.*

On an uproar having broken out at Jerusalem, the heads of the people met under the New-gate (^{<2006>}Jeremiah 29:26), where they were sure to find insurgents. The town-gates were to the ancient Orientals what the coffee-houses, exchanges, markets, and courts of law are in our large towns; and such is still the case in a great degree, although the introduction of coffee-houses has in this, and other respects caused some alteration of Eastern manners. In capital towns the quidnuncs occasionally sat with the same views near the gate of the royal palace, where also the officers and messengers of the palace lounged about; and where persons having suits to offer, favors to beg, or wishing to recommend themselves to favorable

notice, would wait day after day, in the hope of attracting the notice of the prince or great man at his entrance or coming forth (^{<1729>}Esther 2:19, 21; 3:2).

Criminals were punished without the gates (^{<1213>}1 Kings 21:13; ^{<475>}Acts 7:59), which explains the passage in ^{<3312>}Hebrews 13:12. The same custom existed among the Romans (see Plaut. *Milit. Glorios.* act 2, sc. 4:6, 7). At Rome executions took place without the Porta Metia or Esquilina. As to the gate through which Christ was led before his crucifixion, opinions differ; some taking it to have been the Dung-gate (Lamy, *Apparat. Gegograph.* chapter 13, § 3, page 321); others, following Hottinger (*Cipp. Hebr.* page 16) and Godwyn, understand it of the Gate of Judgment. But for all that concerns the gates of Jerusalem, we must refer to the article JERUSALEM *SEE JERUSALEM* .

Gates are put figuratively for public places of towns and palaces. The gates of a town are also put instead of the town itself (^{<1217>}Genesis 22:17; 24:60; ^{<1718>}Judges 5:8; ^{<1840>}Ruth 4:10; ^{<1212>}Deuteronomy 12:12; ^{<1872>}Psalms 87:2; 122:2). *By gates of righteousness* (^{<1389>}Psalms 118:19) those of the Temple are no doubt meant. The *gates of death* and of hell occur in ^{<1387>}Job 38:17; ^{<114>}Psalms 9:14; Alichash 2:13. Doors and gates of hell are especially introduced, ^{<1115>}Proverbs 5:5; ^{<2380>}Isaiah 38:10; ^{<169>}Matthew 16:19; and the Jews go so far in their writings as to ascribe real gates to hell (Wagenseil, *Sota*, page 220). Virgil (*AEn.* 6:126) also speaks of infernal gates. The origin of this metaphorical expression is not difficult to explain; for it was very common to use the word gates as an image of large empires (^{<1217>}Psalms 24:7); and in pagan authors the abode of departed souls is represented as the residence of Pluto (see Virgil, *AEn.* 6:417 sq.). In the passage, then, ^{<169>}Matthew 16:19, by "gates of hell" must be understood all aggressions by the infernal empire upon the Christian Church. *SEE CITY*.

Gath

(Heb. *itd.* גת a wine-vat, as in ^{<2312>}Isaiah 63:2, etc.; Sept. usually Γέθ; JoSephuS Γίττα or Γέττα), one of the five royal cities of the Philistines (^{<1333>}Joshua 13:3). It was one of the cities upon which the ark is said to have brought calamity (^{<1118>}1 Samuel 5:8, 9), and which offered in connection therewith a trespass-offering, each one a golden emerald (^{<1167>}1 Samuel 6:17). Goliath, of the family of giants which Joshua spared (^{<1122>}Joshua 11:22), of which other members may be found mentioned in

Scripture (^{<1206>}1 Chronicles 21:5-8; ^{<1219>}2 Samuel 21:19-22), has rendered Gath a word familiar from our childhood; but it is not certain whether Goliath was a native or merely a resident of Gath (^{<1070>}1 Samuel 17:4). To Achish, king of Gath, David twice fled for fear of Saul (^{<1210>}1 Samuel 21:10; 27:2-7; Psalm 56). At his own entreaty David received from Achish the city of Ziklag. David dwelt in the country of the Philistines "a full year and four months." David's connection with Gath throws light on the feelings which dictated the words (^{<1023>}2 Samuel 1:20), "Tell it (the death of Saul and Jonathan his son) not in Gath." Micah also (^{<300>}Micah 1:10) says, "Declare it (the wound come unto Judah, verse 9) not at Gath." It was conquered by David, and fortified both by him and by Rehoboam (^{<1001>}2 Samuel 8:1; ^{<310>}1 Chronicles 18:1; ^{<4108>}2 Chronicles 11:8). From ^{<10518>}2 Samuel 15:18, it appears that David had a band (600 men) of Gittites in his service at the time of the rebellion of Absalom. Their devotedness to him under Ittai their leader forms a beautiful episode in the history of David's varied fortune (^{<10519>}2 Samuel 15:19 sq). Shimei's visit to Gath and its fatal consequences to himself may be read in ^{<1029>}1 Kings 2:39-46. In the reign of Solomon mention is made of a king of Gath (^{<1093>}1 Kings 4:24), who was doubtless a tributary prince, but powerful enough to cause apprehension to Solomon, as appears from the punishment he inflicted on Shimei. Under Jehoash, Hazael, king of Syria, took Gath (^{<1217>}2 Kings 12:17); from his successor, Benhadad the place was recovered (^{<1234>}2 Kings 13:24). It must, however, have soon revolted; for Uzziah (^{<4216>}2 Chronicles 26:6), finding it necessary to war against the Philistines, "broke down the wall of Gath." Probably the conquest was not of long duration. This constant withstanding of the power of Jerusalem shows that Gath was a place of great resources and high eminence — a conclusion which is confirmed by the language employed by the prophets (^{<300>}Amos 6:2; ^{<300>}Micah 1:10). The ravages of war to which Gath was exposed appear to have destroyed it at a comparatively early period, as it is not mentioned among the other royal cities by the later prophets (^{<3104>}Zephaniah 2:4; ^{<3915>}Zechariah 9:5, 6).

Gath occupied a strong position (^{<4108>}2 Chronicles 11:8) on the border of Judah and Philistia (^{<1210>}1 Samuel 21:10; ^{<310>}1 Chronicles 18:1). It was near Shocoh and Adullamb (^{<4108>}2 Chronicles 11:8), and it appears to have stood on the way leading from the former to Ekron; for when the Philistines fled on the death of Goliath, they went "by the way of Shaaraim, even unto Gath and unto Ekron" (^{<1070>}1 Samuel 17:1, 52). Yet, with all these indications, there has been great uncertainty as to the site (Iteland, *Palest.*

page 785 sq.). Josephus places it in the tribe of Dan (Ant. 5, 1:22; in Ant. 8:10, 1, he calls it Ipan, **Εἰπών**, by an error of the copyist, Reland, page 747). The accounts of Eusebius and Jerome are confused. In the *Onomast.* (s.v. **Γεθθά**) they both say, "Gath, from which the Anakim and Philistines were not exterminated, is a village seen by such as go from Eleutheropolis to Diospolis, at about the fifth milestone." Yet in the same connection Eusebius mentions another Gath (or **Γεθθά**), a large village between Antipatris and Jamnia, which he considered to be that to which the ark was carried (~~1~~ 1 Samuel 5:8); hence the Crusaders identified Gath with Jamnia (*Gesta Dei*, page 886). On the other hand, Jerome says (*on Micah* 1), "Gath is one of the five Philistine cities laying near the confines of Judah, on the road from Eleutheropolis to Gaza; now it is a very large village." On Jeremiah 25, the same authority declares that Gath was not far from Azotus. Yet in his preface to Joasah he says that Geth, in Opher, the native place of the prophet, is to be distinguished. Bonfrmae suggests (In the *Onomast.* s.v.) that there were several places of the same name, and this may account for the discrepancies. Dr. Robinson sought in vain for some traces of its site (Researches, 2:421); yet Schwarz (Palest. page 121) says it still remains in "a village by the name of Gatha, three English miles south of Jaffa, on the shore of the Mediterranean" — a statement confirmed by no other traveler. *See GITTAIUSI*. Thomson (*Land and Book*, 2:360) contends for *Beit-Jibrin* or Eleutheropolis as the true site; but Mr. Portem, who made a special visit to Philistia, in 1857 for the purpose of discovering the spot, argues for its identification with the conspicuous hill now called *Tell es-Sâfieh*. This hill stands upon the side of the plain, of Philistia, at the foot of the mountains of Judah, ten miles east of Ashdod, and about the same distance south by east of Ekron. It is irregular in form, and about 200 feet high. On the top are the foundations of an old castle and great numbers of hewn stones are built up in the walls of the terraces that run along the declivities. On the northeast is a projecting shoulder, whose sides appear to have been scarped. Here, too, are traces of ancient buildings; and here stands the modern village, extending along the whole northern face of the hill. In the walls of the houses are many old stones, and at its western extremity two columns still remain on their pedestals. Round the sides of the hill, especially on the south, are large cisterns excavated in the rock (*Hand-book for Syria and Pal.* page 252). *SEE MIZPEH*.

The inhabitants are called GITTITES (𐤆𐤐𐤕𐤓 Sept. Γεθθαΐος). *SEE GATH-HEPHER; SEE GATH-RIBMON; SEE MORESHETH-GATH.*

Gath-he'pher

(Heb. with the art. *Gath ha-Che'pher*, 𐤆𐤐𐤕𐤓 𐤇𐤏𐤍𐤐 wine-press of the well; Sept. Γεθχόφερ, Vulg. *Geth quae est in Opher*), a town in Galilee, the birthplace of the prophet Jonah (^{<1245>}2 Kings 14:25). It is stated by Eusebius and Jerome to have been in the tribe of Zebulun (Onomast. s.v. Γεθηεφά, Gethefer). The latter (*Praef ad Jon.*) speaks of it as a small place two miles from Sepphoris, on the way to Tiberias, and says that the sepulcher of Jonah was shown in his day. Benjamin of Tudela, in the 12th century, says that the tomb of Jonah was still shown on a hill near Sepphoris (*Early Travels in Pal.* page 89). It was doubtless the same as GITTAH-HEPHER, situated in the east of Zebulun (^{<1693>}Joshua 19:13). The position corresponds well to that of *ea-Meshadn*, a village on the top of a rocky hill, in which is still shown a Muslim tomb, of the prophet Jonah (Robinson, *Researches*, 3:209, note; De Saulcy, *Narrative*, 2:318; Thomson, *Land and Book*, 2:122; Schwarz, *Palest.* page 89; Van de Velde, *Memoim*, page 312). *SEE GUFTA.*

Gath-rim'mon

(Heb. Gath-Rimmon', 𐤆𐤐𐤕𐤓 𐤏𐤓𐤍𐤐 press of the pomegranate; Sept. Γεθρεμμών, Vulgate *Gethremmon*), a town in the tribe of Dan (^{<1695>}Joshua 19:45), and a Levitical city (^{<1712>}Joshua 21:24; ^{<1769>}1 Chronicles 6:69). In the time of Eusebius and Jerome it was a very large village, "twelve miles from Diospolis as you go hence to Eleutheropolis" (Onomast. s.v. Γεθρεμμών, Gethreasmon); but the same writers also mention a Gath five Roman miles north of Eleutheropolis towards Diospolis (ib. s.v. Γέθ, Geth). Dr. Robinson thinks them to be one place, and that the site is found in *Deir Dubbasn*, where are some remarkable excavations (*Researches*, 2:421). In that case, however, it could not have lain within the territory of Dan, which passed at a point between the two positions. The firstmentioned distance would correspond to that of the modern site *Rafat*, containing wide-spread ruins (Robinson, *Researches*, 3:20).

The Gath-rimmon mentioned in ^{<1725>}Joshua 21:25 as being in the tribe of Manasseh, Rausner (*Palistina*, page 173) supposes to be another Levitical city; but Winer (*Realwörterbuch*, s.v. Gath) ascribes its origin to ,a

maistake of the transcriber, who repeated the word from the preceding Verse. The Sept. has **Ἰεβαθά** (v.r. **Βαιθσά**), probably intended for the IBLEAM *SEE IBLEAM* (q.v.) of ^{<0671>}Joshua 17:11.

Gaubil Antoine,

a Roman Catholic missionary, was born at Gaillac (Langsuedoc) July 14, 1689. He joined the Jesuits in 1704, and was sent to China as a missionary in 1723. He arrived in China just after the accession of the emperor *Young-Tsching*, who was bent on banishing the Jesuits. Through the skilful management of Gaubil, most of the mememembers of the order kept their positions. When the son of Young-Tsching, Kiang-Loung, ascended the throne in 1736, Gaubil, who had become thoroughly acquainted with the Chinese and Mantchou languages, was appointed chief director of the imperial colleges where the children of the nobility were educated. He thus managed to remain in high standing at the Chinese court until his death, which took place at Pekime July 24 1759. He was a correspondent of the Academey of Sciences of Paris, and a member of that of St. Petersburg. He wrote *Le Chon-King*, trad. du Chinois (Paris, 1771, 4to; the oldest and most important historical book of the Chinese, compiled by Confucius and giving the basis of the Chinese government and law): — *Histoire de Gentchiscan et de toute la dynastie des Mangoux, ses successeurs, conquerants de la Chine* (Paris, 1739, 4to): — *Traite de Chronologie chinoise* (publ. by De Sacy, Paris, 1814, 4to): — *Traite historique et critique de l'Astronomie chinoise*: — *Traite de Chronologie chinoise (Memoires concernant les Chinois*, volume 15): — *Historiae de la Dynastie des Tang (Memoires concernant les Chinois*, volumes 15 and 16): — *Journal de mon Voyage de Canton 'a Peking* (Prevost, *Hist. des voyages*, volume 5): — *Notices et description sur la Chine, le Thibet*, etc. (in *Lettres edifiantes*). M. Abel de Remusat considers him also as the author of the *Description de la ville de Piking* (Paris, 1785, 4to), published, under the names of Delisle and Pingrm. See Amyot, *Memoires sur les Chinois*; *Lettres edifiantes*, t. 31; G. Pauthier, *La Chine (Univers pittoresque*, pages 22, 31, 363); Abel de Remusat, *Nouveaux Melanges Asiatiques*. — Hoefler, *Nouvelle Biog. Generale*, 19:636.

Gauden John, D.D.,

bishop of Worcester, was born at Mayfield, Essex, in 1605. He studied at St. John's College, Cambridge, and subsequently obtained the rectorship of

Brightwell, Berkshire, and the deanery of Bocking. In 1660 he became bishop of Exeter, and was translated to Worcester in 1662, "much disappointed at missing the lucrative see of Winchester." He died in the same year. He was a man of great talents, and very industrious, but ambitious and avaricious. He was the *publisher* of king Charles I's *Eikon Basilike*, of which some have considered him as the author. Of his own works, the principal are, *Three Sermons preached upon several public Occasions* (Lond. 1642, 4to): — *Hieraspistes*, a defense of the ministry and ministers of the Church of England (Lond. 1653, 4to): — *Considerations touching the Liturgy of the Church of England*, etc. (London, 1661, 4to): — *A Sermon preached on the Occasion of the Death of Bp. Brownrig* (London, 1660, sm. 8vo): — *Ecclesiae Anglicanae suspiria* (London, 1659, fol.): — *Anti Baal Berith* (London, 1661, 4to): — *Analysis of the Covenant* (London, 1660, 4to). — Darling, *Cyclop. Bibliographica*, s.v.; Nichols, *Calvinism and Arminianism*, volume 1 ad fin.; Hook, *Eccl. Biog.* 5:279.

Gaudentius

bishop of Brescia, succeeded Philastrius in the see of Brescia in the 4th century. He was chosen while away upon his travels, and extraordinary means were used that he might be induced to assume the office. He was ordained by St. Ambrose about 387. He does not appear to have interfered in the disturbances of the times except in being one of the deputies sent to Constantinople in 404 or 405 by the bishops of the West for the reinstatement of St. Chrysostom in his see of Constantinople. When he died is unknown; some fix the date at 410, others at 427. Nineteen sermons of his are extant, preceded by a preface to Benevolus, which may be found in *Bib. Max. Patrol.* volume 5; in Migne's *OEuvres tres completes des ecrivains eccles. du v siecle* (Paris, 1849, 4to); and in Migne, *Patrol. Latina*, volume 20. — Clarke, *Succ. of Sac. Lit.* volume 1; Cave, *Hist. Lit.* 1:180; Ceillier, *Auteurs Sacres* (Paris, 1861), 8:34.

Gaul

SEE FRANCE.

Gaulonitis

SEE GOLAN.

Gaultier Or Gautier Francois De,

of St. Blancard, a Protestant writer and divine, was born in the first half of the 17th century at Gallargues, in the department of Gard, and died at Berlin in 1703. He was minister at Montpellier, and presided over the last synod of Bas-Languedoc, held at Uzes in 1681; but, having compromised his safety through his zeal for Protestant interests, he withdrew to Switzerland with his family in 1683, and afterwards to Holland. The prince of Orange esteemed him highly, and employed him in several important affairs; among others, on a confidential mission to the elector of Brandenburg, who retained Gaultier at his court, and named him his chaplain. We have from his pen *Reflexions generales sur le livre de Mgr. de Meaux, ci-devant eveque Condom*, etc. (on Bossuet's Exposition, of the Catholic Doctrine, Beilin, 1685, 12mo): — *Histoire Apologitique ou defense des libertes des Eglises reformees de France* (Amst. 1688, 2 volumes, 12mo): — *Sermons* (Berlin, 1696, 8vo). — Hoefler, *Nouv. Biog.* ¹⁹¹⁶Genesis 19:675; Haag, *La France Protestante*, s.v. (J.W.M.)

Gaume Jean,

a Roman Catholic theologian of France. He was a prolific writer of the strictest ultramontane school, and in 1852, while vicar general of the diocese of Nevers, kindled a great literary controversy by his pamphlet *Ver Rongeur*, in which he condemned the study of the Latin and Greek classics, and advocated the substitution for them of the Church fathers in the course of classical education. The leading organ of the ultramontane party in France, the *Univers*, and several bishops, sided with Gaume; but many others declared against his views, and his own diocesan, the bishop of Nevers, censured him for the publication of the pamphlet. In consequence of this censure, Gaume resigned at the close of the year 1852. He died in 1869. Among his other numerous writings are, *Du Catholicisme dans l'education* (1835): — *Manuel des Confesseurs* (5th edit. 1842): — *Catechisme de Perseverance* (1838): — *Tableaux de l'histoire de la religion*: — *Histoire de la Societe domestique* (1844): — *Credo ou refuge du Chretien dans les temps actuels* (Paris, 1867). (A.J.S.)

Gaurs

supposed descendants of the Parsees, still subsisting in different parts of the East. *SEE PARSEES.*

Gausсен, Etienne

a French Protestant theologian, was born at Nismes in the early part of the 17th century and died at Saumur in 1675. In 1651 he was made professor of philosophy in the Protestant Academy of Saumur, and in 1655 succeeded Josue de la Place in the chair of theology. He agreed with La Place that the study of philosophy was useful to the theologian, and strongly 'urged' it upon his pupils. His works are marked by vigor and depth of thought, and enjoyed for a long time a high reputation in the schools of Holland and Germany; The titles are, *Theses inaugurales de Verbo Dei* (Saumui. 1655, 4to): — *De Consensu Gratiae cum Natura* (ib. 1659, 4to): — *De Ratione Studii theologici De Natura Theologiae — De Ratione Concionandi — De Utilitate Philosophiae ad theologiam, quibus accessit breve scriptum de recto usu clavium erga cegrotantes* (ib. 1670, 4to): — this collection, regarded by Bayle as the best guide for the study of the theology of the time, has passed through numerous editions — last one Halle, 1727): — *Theses theologicae, altera de natura theologiae, altera de divinitate Scripture Sacrae* (ib. 1676, 4to).— Hoefler, *Nouv. Biog. Generale*, 19:690, 691; Haag, *La France Protestante*, s.v. (J.W.M.)

Gausсен, Louis

a Swiss divine, was born in Geneva August 25, 1790, and in 1816 became pastor of Satigny, near Geneva. Here he came under the influence of pastor Cellier, who had retained his Christian fidelity and simple faith amid the general falling away of the Swiss clergy. The revival of religion in Switzerland about that time, due largely to the labors of the brothers Haldani (q.v.), was odious to the majority of the Geneva clergy, and the *Venerable Compagnie des Pasteurs* passed some ordinances infringing strongly upon Christian liberty. Gausсен and Cellier protested against the proceeding by republishing the Helvetic Confession in French, with a preface advocating the need and utility of confessions of faith. Gausсен continued to labor faithfully in Satigny for twelve years, and his name became known throughout Switzerland as an earnest upholder of evangelical Christianity. His aim was, not to divide the national Church, but to reinspire it with Christian life. His energy and orthodoxy were alike displeasing to the Rationalists, and he was involved in long disputes with the *Venerable Compagnie*. They ordered him to use the emasculated and Rationalistic Catechism which had been substituted in Geneva for Calvin's: lie refused, and was censured (see *Letters du Pasteur Gausсен la*

Venerable Compagnie, etc., 1831; and, on the other side, *Exposé des discussions entre la Compagnie etc. et M. Gaussen*, 1831). He kept on his way, and, in union with Merle (d'Aubigne) and Galland, formed the "Evangelical Society" for the distribution of Bibles, tracts, etc. The Consistory at last suspended him, so low had orthodox Christianity sunk in Geneva, the home of Calvin. In 1834 he took the chair of theology in the newly-founded evangelical school of Geneva, where he taught a strictly orthodox doctrine, perhaps without sufficient knowledge of the condition of modern thought. In his *Theopneustie* (1840, translated in England and America) he maintained, in its strongest form, the verbal inspiration of the Scriptures. In 1860 he published his *Canon des Ecritures Saintes* (translated, *Canon of Holy Scripture*, 1862), in which he vindicated his theory of inspiration against the attacks of Scherer and others. His *Lemons sur Daniel* contained the substance of his lectures and catechetical lessons on Daniel. He died June 18, 1863. We have translations of several of his writings besides those already named, viz. *Geneva and Jerusalem* (1844): — *Geneva and Rome, a discourse* (1844): — *It is written, Scripture proved to be from Col* (1856): — *Lessons for the Young on the six Days of Creation* (1860). — Herzog, *Real-Encyklop.* 19:538.

Gautama

SEE GOTAMA.

Gautbert

also called AUTBERT or GAUZBERT, one of the earliest missionaries of Sweden. He was a nephew of archbishop Ebbo (q.v.), and was appointed bishop of Sweden by St. Ansgar. Accompanied by his nephew Nithard and several other priests, he set out in 834 for Sweden, and at once began to preach the Gospel. He built the first Christian church of Sweden at Birka. A large number of pagans were soon converted, and the prospects of the mission appeared to be brilliant, but the pagan priests raised a tumult against the missionaries, in which Nithard was killed, while Gautbert had a narrow escape, being chained and transported with his companions across the frontier. All of them repaired to the monasteries of Welnu (now Münsterdorf, in Holstein), in order to await there a favorable occasion for returning to Sweden. As, however, no new opening seemed to present itself, he accepted, in 845, the see of Osnabruck, which he administered

until April 11, 860, when he resigned. He died three or four years afterwards. (A.J.S.)

Gavanti Barthelem,

an Italian ecclesiastic, was born at Monza in 1569, and died at Milan in 1638. He was consultor of the Congregation of Rites and general of the Barnabites (q.v.). His most important work, *Thesaurus Sacrorum Rituum*, is a commentary on the rubrics of the Missal and the Roman Breviary, more learned than critical. The best edition of the *Thesaurus* is that containing the observations of Merati (Turin, 1736,-40, 4 volumes, 4to); another, in 2 volumes, fol., was published at Venice in 1762. Gavanti wrote also *Praxis visitationis episcopalis et synodi diaecesanes celebrandae* (Rome, 1628, 4to), and *Manuale Episcoporum* (Paris, 1647 4to). — Hoefer, *Nouv. Biog. Generale*, 19:735.

Gay Ebenezer, D.D.,

a Unitarian clergyman, was born in Dedham, Mass., August 15, 1696. He graduated at Harvard College in 1714; was admitted into the ministry in 1718, and installed as pastor of the church in Hingham, which position he held till his death. While quite a young man he gained a high reputation for scholarship, and he received many testimonials of public respect, both in his earlier and later days. He was opposed to all creeds and confessions of faith considered as binding, and is often mentioned as the father of American Unitarianism. He had no sympathy with the "great revival" of 1740. His name is signed to a paper entitled "The Sentiments and Resolutions of an Association of Ministers, convened at Weymouth January 15, 1745," in which they bear testimony against Whitefield's "enthusiastic spirit." In 1781 he delivered a sermon on his eighty-fifth birthday, which was published under the title of "The Old Man's Calendar." It has passed through several editions in this country, been reprinted in England, and translated into the Dutch language and published in Holland. He died March 8, 1787. He printed a number of occasional sermons.- Sprague, *Annals*, 8:1.

Gay de Vernon Leonard,

a French priest and politician, was born at St. Leonard (Limousin) in 1748. When the French Revolution broke out he was curate of Compeignac, a town near Limoges. Siding at once with the people, he was the first to

place *the Domine salvam fac gentem* before the *Domine salvum fac regem*, and, in consequence, was appointed constitutional bishop of Haute-Vienne, March 13, 1791. Sent as deputy to the Legislature, he sided with Torne, metropolitan of Cher, in demanding that the clergy should be permitted to lay aside their peculiar dress. Having been re-elected to the Convention, he joined the extreme Republicans, and from the midst of "La Montague" cast his vote for the death of Louis XVI, and caused the arrest of some of the Girondists. In the Council of Five Hundred, of which he was a member, he maintained the same opinions. The Directory, to get rid of him, appointed him, June 9, 1798, on a commercial mission to Tripoli, in Syria. He afterwards became general secretary of the Roman republic at Rome, but was deposed by Barras, and even forbidden to enter France. He nevertheless secretly came back, and remained hidden in the department of Doubs until June 18, 1799, when a change of government enabled him to obtain the repeal of the sentence of exile. About 1802 he founded a school in Paris, in connection with several other learned men, but was again exiled in consequence of the law of Jan. 12, 1816. In 1819 he finally obtained leave to return, and died at Vernon, near Limoges, October 20, 1822. See Mahul, *Ann. necrologique* (1822, page 99); Thiers, *Hist. de la Revolution*. Hoefer, *Nouv. Biog. Generale*, 19:756.

Gayley Samuel Maxwell,

a Presbyterian minister, was born in Co. Tyrone, Ireland, June 4, 1802. He came to this country in 1823, studied in Philadelphia, and was licensed to preach in 1828. In 1832 he was installed pastor in Wilmington, Delaware, where he also established the Wilmington Classical Institute, which he conducted with great success until July 4, 1854, when his house was burned to the ground. In October 1854, he removed to Media, Pennsylvania, and established the Media Classical Institute, which he conducted successfully until his death, December 19, 1862. As an educator of youth Mr. Gayley did a great work. He was most thorough and conscientious in his instructions, aiming to make solid thinkers rather than conceited coxcombs. He had more than one thousand youths under his care. They were from twenty different states, and from Canada, Cuba, Ireland, England, Mexico, Poland, Barbadoes, India. — Wilson, *Presbyterian Historical Almanac*, 1864.

Ga'za

Picture for Ga'za

(Heb. *Azzah'*, *hZ[ʔ]* *strong*, q.d. *fortress* or *Valentia*, or fem. *of goat*, Sept. and other Greek writers *Γάζα*, sometimes confounded with *Gazara* [q.v.]; "Azzah" in Deuteronomy 1ii,23), a city remarkable for its early importance and continuous existence, lying along the Mediterranean sea-coast, in latitude 31° 29', longitude 34° 29' (Robinson), on the great thoroughfare between the head of the Persian Gulf and Hebron, as well as between Egypt and Palestine, of which it was indeed the frontier town (Arrian, *Exp. Alex.* 2:26). It is chiefly noted as having been one of the cities of the Philistine pentarchy (^{<654>}Joshua 15:47). It is mentioned in ^{<1109>}Genesis 10:19, as one of the border-cities of the Canaanites. Its earliest inhabitants of whom we find any mention, though probably not the aborigines, are the *Avim*, who appear to have lived in a semi-nomad state, roving over the neighboring plain and desert. They were attacked and driven northward by "the Caphtorim, who came forth out of Caphtor, and they dwelt in their stead" (^{<6123>}Deuteronomy 2:23, with ^{<6132>}Joshua 13:2, 3; see Keil's note on the latter passage). The Caphtorim and Philistines were identical, or at least different families of the same tribe who afterwards amalgamated and formed the powerful nation of whom we read so much in the Bible (comp. ^{<6123>}Deuteronomy 2:23; ^{<3107>}Amos 9:7; ^{<1104>}Genesis 10:14; ^{<2470>}Jeremiah 47:4). **SEE CAPHTORIM; SEE PHILISTINES.** The time of the conquest of Gaza by the Philistines is not known. It must have been long before Abraham's time, for they were then firmly established in the country, and possessed of great power (^{<1013>}Genesis 21:32). Gaza was from the first their principal stronghold. Joshua smote the Canaanites as far Gaza (^{<6104>}Joshua 10:41), but spared the Anakim (giants) that dwelt there (^{<6112>}Joshua 11:21, 22). In the division of the land, Gaza fell to the lot of Judah (^{<6157>}Joshua 15:47), and was taken by him with the coast thereof (^{<10018>}Judges 1:18), but its inhabitants ("Gazites," ^{<10742>}Judges 16:2; "Gazathites," ^{<6133>}Joshua 13:3) were not exterminated (^{<10783>}Judges 3:3). Gaza was one of the five Philistine cities which gave each a golden emerod as a trespass-offering to the Lord (^{<10167>}1 Samuel 6:17). Gaza is celebrated for the exploit recorded of Samson (^{<10741>}Judges 16:1-3), who "took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them on his shoulders, and carried them up to the top of a hill that is before Hebron." The Philistines afterwards took Samson, and put out his eyes, and brought

him to Gaza, and bound him with fetters of brass, and he did grind in the prison-house: the, however, pulled down the temple of Dagon, god of the Philistines, and slew, together with himself, "all the lords of the Philistines," besides men and women (^{<0762>}Judges 16:21-30). Solomon's kingdom extended as far as Gaza (^{<1004>}1 Kings 4:24). But the place always appears as a Philistine city in Scripture (^{<0003>}Judges 3:3; 16:1; ^{<0067>}1 Samuel 6:17; ^{<1208>}2 Kings 18:8). Hezekiah smote the Philistines as far as Gaza (^{<1208>}2 Kings 18:8). Gaza fell into the hands of the Egyptians, probably Pharaoh-Necho, as a diversion of Nebuchadnezzar in his designs against Jerusalem (Jar. 47:1), an event to which has been incorrectly referred (Rawlson, *Herod.* 1:411) the statement of Herodotus (2:159) respecting the capture of *Cadytis* by the Egyptians. **SEE JERUSALEM.** During this period of Jewish history, it seems that some facts concerning the connection of Gaza with the invasion of Sennacherib may be added from the inscriptions found at Nineveh (Layard's *Nineveh and Babylon*, page 144). **SEE CUNEIFORM INSCRIPTIONS.** The prophets speak in severe terms against it (^{<2051>}Jeremiah 25:20; 47:5; Amos 1:6, 7; ^{<2004>}Zephaniah 2:4; ^{<3005>}Zechariah 9:5). — After the destruction of Tyre it sustained a siege of two (Quint. Curt. 4:6, 7, says five) months against Alexander the Great (Josephus, *Ans.* 11:8, 4), a fact that illustrates the propriety of its name and its military importance. As Van de Velde says (page 187), it was the key of the country. So vigorously was it then defended by the forces under the command of the eunuch Batis, and of such massive strength were its walls, that the engineers of Alexander's army found themselves completely baffled in their attempts to effect a breach. They were obliged to erect an enormous mound 250 feet in height, and about a quarter of a mile in width, on the south side of the town; and even with this advantage, and the use also of the engines that had been employed at the siege of Tyre, the besiegers were frequently repulsed, and Alexander himself sustained no slight bodily injury. It was at last carried by escalade, and the garrison put to the sword. The town itself was not destroyed, but most of the inhabitants that remained were sold into slavery, and a fresh Arab population settled in their stead (Arrian, 2:27). What had happened in the times of the Pharaohs (Jar. 47:1) and Cambyses (Pomp. Mel. 1:11) happened again in the struggles between the Ptolemies and the Seleucidae (Polybius, 5:68; 16:40). Jonathan Maccabaeus (1 Macc. 11:61) destroyed its suburbs; Simon Maccabaeus (1 Macc. 13:43) took the city itself, though not without extraordinary efforts. Alexander Jannaeus spent a year (B.C. cir. 96) in besieging it and punishing its inhabitants (Josephus, *Ant.* 13:13,

3). The place was rebuilt by Gabinius (Josephus, Ant. 14:5, 3). It was among the cities given by Augustus to Herod (Josephus, Ant. 15:7, 3), after whose death it was united to the province of Syria (Josephus, Ant. 17:11, 4). It was near Gaza — on the road from Jerusalem to that place that Philip baptized the eunuch "of great authority under Candace, queen of the Ethiopians" (~~403~~ Acts 8:26 sq.). As Gaza lay some distance from the sea (Arrian, 2:26), it had a port on the sea (?Γαζαίων λιμῆν, Ptol. 5:16) called Γάζα πρὸς θάλασσαν, "Gaza on the sea;" called also Majuma (ὁ Μαϊούμας), which Constantine called *Constantia*, from the name of his son, giving it, at the same time, municipal rights. Julian took away this name, and ordered it to be called the port of Gaza. Subsequent emperors restored the name and the privileges of the place. It was afterwards called the sea-coast of Gaza. Further particulars may be read in Reland (Palaestina, page 791 sq.), where mention is made, from Pausanias, of something like a parallel to the feat of Samson; and where, as well as in Kuisöl (in loc.) and in Winer (*Realwörterbuch* in voc.), explanatory circumstances may be found of the words in ~~403~~ Acts 8:26 "Gaza, which is desert," an expression that appears to refer rather to the road (ὁδός) from Jerusalem in that direction than to Gaza itself (see Robinson, *Researches*, 2:640). Besides the ordinary road from Jerusalem by Ramleh to Gaza, there was another, more favorable for carriages (~~403~~ Acts 8:28), further to the south, through Hebron, and thence through a district comparatively without towns, and much exposed to the incursions of people from the desert. The matter is discussed by Raumer in one of his *Beitrasge*, incorporated in the last edition of his *Palästina*; also by Robinson in the Appendix to his second volume. The latter writer suggests a very probable place for the baptism, viz., at the water in the *wady el-Hasy*, between Eleutheropolis and Gaza, not far from the old sites of Lachish and Eglon. The legendary scene of the baptism is at *Beit-sur*, between Jerusalem and Hebron: the tradition having arisen apparently from the opinion that Philip himself was traveling southwards from Jerusalem. But there is no need to suppose that he went to Jerusalem at all. Lange (*Apost. Zeitalt.* 2:109) gives a spiritual sense to the word ἔρημος. About A.D. 65 Gaza was laid in ruins by the Jews, in revenge for the massacre of their brethren in Caesarea (Josephus, War, 2:18, 1). It soon recovered again; and it was one of the chief cities of Syria during the reigns of Titus and Adrian (see Smith's *Dict. of Class. Geogr.* s.v.). Though Christianity was early introduced into Gaza, the city long remained a stronghold of idolatry. In the beginning of the 5th century its bishop received authority to demolish

its temples and build a large Christian church (Sozomen, *H.E.* 2:5). In A.D. 6304 Gaza was taken by the Moslems, and its splendid church turned into a mosque (Elmakin, *Hist. Saracen.* chapter 2, page 20). From this period it gradually declined under the blight of Islamism, and the Crusaders found it deserted. They built a castle on the mill, which became the nucleus of a new town (*William of Tyre*, 17:12). In the 12th century we find the place garrisoned by the Knights Templars. It finally fell into the hands of Saladin, A.D. 1170, after the disastrous battle of Hattin.

The modern town is called Ghuzzeh, and contains about 15,000 inhabitants. It resembles a cluster of large villages. The principal one stands on the flat top of a low hill, and has some good stone houses, though now much dilapidated. The others lie on the plain below; their houses are mean mud hovels, and their lanes narrow and filthy. The hill appears to be composed in a great measure of the accumulated ruins of successive cities. We can see fragments of massive walls, and pieces of columns cropping up everywhere from the rubbish. Traces of ruins have been discovered at various places among the sandhills to the west, which are supposed to be those of primeval Gaza. The great mosque crowns the hill, and can be distinguished in the distance by its tall minaret and pointed roof. The town has no walls or defences of any kind. Its inhabitants have been long known as a fierce and lawless set of fanatics. Between Gaza and the sea there is a broad belt completely covered with mounds of drifting sand. A mile east of the town a long ridge of low hills runs parallel to the coastline. Between the sand and the hills, the ground is very fertile, and supplies the town with abundance of the choicest fruit and vegetables. The climate of the place is almost tropical, but it has deep wells of excellent water. There are a few palm-trees in the town, and its fruit orchards are very productive. But the chief feature of the neighborhood is the wide-spread olive-grove to the N. and N.E. Hence arises a considerable manufacture of soap, which Ghuzzeh exports in large quantities. It has also an active trade in corn. For a full account of nearly all that has been written concerning the topographical and historical relations of Gaza, see Ritter's *Erdkunde*, 16:45-60. Among the travelers who have described the place we may mention especially Robinson (*Biblical Researches*, 2:375 sq.) and Van de Velde (*Syria and Palestine*, 2:179-188); also Thomson (*Land and Book*, 2:331 sq.). The last writer speaks of the great extent of corn-land near Gaza, and of the sound of mill-stones in the city. Even now its bazaars are better than those of Jerusalem. "Those travelling towards Egypt naturally lay in here a stock of

provisions and necessaries for the desert, while those coming from Egypt arrive at Gaza exhausted, and must of course supply themselves anew" (Robinson, 2:378). The place is often mentioned in the Talmud (Otho, *Leax. Rabb.* page 258). See Cellarii *Notit.* 2:603 sq.; Siber, *De Gaza* (Lips. 1715); Burscher, *De Gaza sarrat.* (Lips. 1767), and *De Gaza derelicta* (Lips. 1768).

Gazaeus

SEE GAZET.

Gazan

SEE PALMER-WORM.

Gaz'ara

[usually *Gaza'rsa*] (ἡ or τὰ Γάζαρα), a town of Palestine, often mentioned in the *Apocrypha* and by Josephus as the scene of many battles in the Maccabean period, and as alternately possessed by each of the opposing parties. When Gorgias, general of Antiochus Epiphanes, was defeated by Judas Maccabaeus, his forces were pursued "unto Gazara, and unto the plains of Idumaea, and Azotus, and Jamnia" (ἕως Γαζαρῶν, etc., 1 Macc. 4:1; μέχρι Γαδάρων, etc., Josephus, *Ant.* 12:7,4); Nicanor was also defeated by Judas, and pursued from "Adasa to Gazara" (εἰς Γάζηρα, 1 Macc. 7:45). After the defeat of the Idumaeans, Judas went against Timotheus, who fled to Gazara for refuge. Judas, after several days' siege, took the city (2 Macc. 10:32-37; comp. Josephus, *Ant.* 12:8, 1-4); many of its towers were burnt, and Timotheus himself killed (2 Macc. 1.c.). When Bacchides returned to Jerusalem, after the defeat of Jonathan, he fortified several cities, and among them Baethsura and Gazara, and the tower (ἄκρον) of Jerusalem (1 Macc. 9:52; Josephus, *Ant.* 13:1, 3), and it was again fortified by Simon when it had been recovered by the Jews (1 Macc. 14:7, 33, 34; Josephus, *Ant.* 13:6, 6; *War.* 1:2, 2). Simon built himself a house *at Gazara*, and also made it the abode of his son John, the captain of all his hosts (1 Macc. 13:53; 16:1,19, 21). It is described as being "a very strong hold" (ὄχυρωμα, 2 Macc. 10:32; Γάζαρα ... οὐσαν ὄχυρὰν φυσεῖ, comp. Josephus, *Ant.* 8:6, 1). Gazara is mentioned with Joppa in the treaty of friendship between Hyrcanus and the Romans after the death of Antiochus VII, Sidetes, B.C. cir. 129-8 (Josephus, *Ant.* 13:9, 2; comp. Clinton, *F.H.* 3:332). The Gaza in 1 Macc. (13:43) and the Gadara in

Josephus (*Ant.* 5:1, 22; 12:7, 4) should doubtless be read Gazara (comp. Prideaux, *Connection*, lib. 4, page 267, note; Reland, *Palaest.* page 679). It may perhaps be identified with the *Gadaris* of Strabo (16:2, Didot. ed., page 646), also described by him as a town not far from Azotus (Reland, *Palaest.* 1.c.; Cellarius, *Geog.* 2:530). **SEE GAZERA.**

It is mentioned by Eusebius (*Onomasticon*, s.v. Γαζῆρ) as being four miles from Nicopolis or Emmaus, but it was more probably nearer the sea-coast, as in the Maccabees and Josephus it is nearly always coupled with Joppa, Azotus, and Jamnia (1 Macc. 14:34; 15:28, 35; 4:15; Josephus, *Ant.* 12:7, 4; 13:6, 6; 9, 2; *War.* 1:2, 2), and again in distinct language as bordering upon Azotus (1 Macc. 14:34). It appears to have been the same place with GAZER **SEE GAZER** or GEZER **SEE GEZER** (q.v.), a town frequently mentioned in the O.T. under similar connections. As David chased the Philistines from Geba to Gazer (~~1025~~ 2 Samuel 5:25; ~~1346~~ 1 Chronicles 14:16; ἄχρη πόλεως Γαζάρων, Josephus, *Ant.* 7:4, 1), so Judas defeated Gorgias at Emmaus and pursued him to Gazara (1 Macc. 4:15). Pharaoh, the father-in-law of Solomon, took Gazer (~~1096~~ 1 Kings 9:16,17), then a Canaanitish city, burnt it, slew the Canaanites that were in it, and gave it in dowry to his daughter, Solomon's wife (compare Josephus, *Ant.* 8:6, 1). This must have occurred during the reign of David, or early in that of Solomon, and it seems out of the question to suppose that Pharaoh, when the Israelitish kingdom was so powerful, could have advanced far into the interior of the country. The site near the sea-coast is therefore confirmed by this circumstance.

Gazara may be identified with the modern village Yazur, 3 1/2 miles E. of Joppa; though as a coast town and a place of strength in the time of the Maccabees it is unlikely that it should have so entirely lost its importance (comp. Kitto, *Palestine*, 1:695 n.). It must be remembered, however, that names sometimes linger in the neighborhood of sites.

Gazares

a sect of Paulicians, so named from Gazarre, a town of Dalmatia. They were particularly distinguished by this tenet — that no human government had any right to sentence men to death for any crime whatever. **SEE PAULICIANS.**

Gaz'athite

[usually *Ga'zathite*] (Heb. with the art. *ha-Azzathi'*, *ytzēh*; Sept. ὁ Γαζαῖος, A.V. "the Gazathites"), a designation (^{<6138>}Joshua 13:3) of the inhabitants of the city of GAZA *SEE GAZA* (q.v.), elsewhere rendered *Gazstes* (^{<6742>}Judges 16:2).

Gazelle

Picture for Gazalla

(*Antilope dorcas*), an animal of the genus Antelopide, probably designated by the Gr. term *δορκάς* (comp. ^{<4095>}Acts 9:36) and the Heb. *yḅæj tsebi'* (rendered "roe" in ^{<1028>}2 Samuel 2:18; ^{<1318>}1 Chronicles 12:8; ^{<3065>}Proverbs 6:5; ^{<2007>}Song of Solomon 2:7, 9, 17; 3:5; 8:14, ^{<2334>}Isaiah 13:14; and "roe buck" in ^{<6125>}Deuteronomy 12:15, 22; 14:5; ^{<1023>}1 Kings 4:23), or in the feminine form *hYḅæj tsebiyah'* ("roe," ^{<2045>}Song of Solomon 4:5; 7:3); "both terms, however, being applicalale to the whole group; and the Hebrew name is by distant nations now used for allied species which are unknown in Arabia and Syria. Of this sub-genus *gazella* at least one species, but more probably four or five, still inhabit the uplands and deserts of Egypt, Arabia, and the eastern and southern *borders* of Palestine. All these species are nearly allied, the largest not measuring more than two feet in height at the shoulder, and the least, the corinna, not more than about twenty inches. They are graceful and elegant in form, with limbs exceedingly slender, and have large and soft eyes, lyrated horns, black, wrinkled, and striated most robust in *sub-gutturosa* and *kevella*, most slender in *corinna*, and smallest in *cora*. Their livery is more or less buff and dume, white beneath, with small tufts of hair or brushes on the fore-knees; they have all a dark streak passing from each ear through the eyes to the nostrils, and a band of the same color from the elbow of the fore-leg along the sides to the flank, excepting the *corinna*, whose markings are more rufous and general colors lighter. Most, if not all, have a feeble bleating voice, seldom uttered, are unsurpassed in graceful timidity, gregarious in habit, and residents on the open deserts, where they are unceasingly watchful, and prepared to flee with such speed that greyhounds are liable to be killed by over-exertion in the chase." They roam over the plains of Syria sometimes in herds of a thousand (Russell, *Aleppo*, 2:14): Their flesh is lean, but highly prized (Prosp. Alpin. *Hist. nat. AEG.* 4:9). They are often made the symbol of female beauty (^{<2100>}Song of Solomon 2:9, 17; 8:14) by

Orientalis (Seth, *ad ben Zohair*, page 98 sq.; Dopke, *Comment. z. Hohesl.* page 97; Rosenmüller, *AMorgenl.* 4:129): See Thomson, *Land and Book*, 1:251 sq.; Kelly's *Syria*, page 38 sq. **SEE ANTELOPE; SEE DEER.**

Ga'zer

(~~1025~~ 2 Samuel 5:25; ~~1346~~ 1 Chronicles 14:16). **SEE GEZER.**

Gaze'ra

the name of a place and also of a man in the Apocrypha.

1. (τὰ Γάζηρα v.r. Γάσηρα, Vulg. *Gazeron, Gazara*), the town of Palestine (1 Macc. 4:15; 7:45), elsewhere called GAZARA **SEE GAZARA** (q.v.).
2. (Καζηρά v.r. Γαζηρά, Vulg. *Gaze*), one of the Temple-servants whose "sons" returned from Babylon (1 Esdro 5:31); evidently the GAZZAM **SEE GAZZAM** (q.v.) of the Heb. text (~~1328~~ Ezra 2:48).

Gazet

(Latinized *Gazeus*), GUILLAUME, a French ecclesiastical historian and theologian, was born at Arras in 1554, and died in the same city August 25, 1611. He was for a time professor of belles-lettres at Louvain, quitting that position about 1580. He was also canon of the collegiate Church of St. Peter of Aire, and subsequently *cure* of the parish of St. Marie Madeleine of Arras. Gazet was an ardent student, especially of hagiography, but is by some regarded as credulous and inexact in giving the results of his investigations, though the Flemish historians and litterateurs, who have treated of his epoch, bestow high praise upon him. His most noted work, the Ecclesiastical History of the Low Countries, published after his death under the care of his nephew, G. Montcarre, contains much of the material found in his other writings bearing on the subject, only recast to suit it. Among his works are, *Histoire de la vie, mort, passion et miracles des Saints desquels l'Eglise catholique fait fete et memoire*, etc. (t. 1, Arras, 1584, 12mo; t. 2, Rouen, 1605, less carefully printed than the 1; a 2d edit. Rouen, 1619. 4to): — *Magdalis, tragaedia Sacra* (Douay, 1589, 8vo): — *La Somme des Peches et le remede d'iceux*, etc. (ibid. 1592, 8vo): — *Hymnorum Libri septem in Christi Jesu etc. gloriam* (ib. 1592, sm. 4to; the poems of Robert Obrize, with epistolary dedication and laudatory verses): — *L'Ordre et Suite des Evesques et*

Archevesques de Cambray, etc. (ibid. 1597, 12mo): — *Thesaur. Precum et Litaniar. Script. Sacrae*, etc. (ibid. 1602, 18mo): — *Idiota de Vita et Moribus Religiosorum*, etc. (ibid. 1606, 18mo): — *Tableaux Sacrez de la Gaule Belg.* etc. (ibid. 1610, 8vo, of which the *Biblioth. Sacrie* forms the second part): — *Brieve hist. de la sacree Manne, et de la sainte Chandelle*, etc. (ibid. 1612, 16mo; new editions 1625, 1682, 1710, 1738, Arras, 12mo): — and the following posthumous works: *Les Vies des Saints, avec des exhortations Morales* (Rheims, 1613, 2 volumes, 8vo): — *Histoire ecclesiastique des Pays-Bas*, etc., (Arras and Valenciennes, 1614, 4to): — *Le Consolateur des Ames Scrupuleuses*, etc. (Arras, 1617, 18mo): — *Les Regles et Constitutions des Ordres reformes*, etc. (ibid. 1623, 18mo). Gazet wrote also *Le Sacre Banquet*: — *Exercises spirituels*, with *Litanies pour toute la semaine*, and some ascetic tracts, *pour la consolation et instruction du peuple Chrestien*. — *Hoefer, Nouv. Biog. Generale*, 19:781-784.

Ga'zez

(Heb. *Gczez'*, זצק shearer; Sept. Γεζουε), the name of two men, supposed by some to have been identical.

1. A "son" of Caleb (son of Hezron, son of Jud.:h) by his concubine Ephah (^{<13B6>}1 Chronicles 2:46), B.C. cir. 1856.
2. A grandson of the same Caleb, through another of his sons Haran (^{<13B6>}1 Chronicles 2:46). B.C. post 1856.

Ga'zite

(Heb. in the plur. with the art. *ha-Azzathimn*, μϣτϙῆh; Sept. οἱ Γαζαῖοι, Vulgate *Philisthiimn* A.V. "the Gazites"), the designation (^{<17KB>}Judges 16:2) of the inhabitants of GAZA *SEE GAZA* (q.v.); elsewhere rendered "Gazathites" (q.v.).

Gaz'zam

(Heb. *Gazzam'*, μϣῖ devouring *SEE LOCUST*, or [Furst] *swaggerer*; Sept. Γεζέμ and Γηζόμ, Vulg. *Gazam* and *Gezem*), the progenitor of one of the families of Nethinim that returned from the captivity with Zerubbabel (^{<13B8>}Ezra 2:48; ^{<1075>}Nehemiah 7:51). B.C. ante 536.

Geb

SEE LOCUST. Ge'ba, the name of at least two places in Central Palestine.

1. (Heb. *Ge'ba*, [בֶּגַב, often with the art. i.e., *the hill* in pause "*Ga'ba*," [בֶּגַב; ^{<688>}Joshua 18:24; ^{<122>}Ezra 2:26; ^{<670>}Nehemiah 7:30; yet this form is also Anglicized "Geba" in ^{<1025>}2 Samuel 5:25; ^{<238>}2 Kings 23:8; ^{<613>}Nehemiah 11:31), a city of Benjamin with "villages" (^{<688>}Joshua 18:24; on its settlement, see ^{<1016>}1 Chronicles 8:6), hence more fully "Geba of Benjamin" (^{<1152>}1 Kings 15:22; ^{<936>}1 Samuel 13:16 [Josephus *Gibeon*, Γαβαών, *Ant.* 6:6, n.; for which, perhaps, compare ^{<1029>}1 Chronicles 8:29; 9:35), situated on the northern border of the kingdom of Judah (^{<238>}2 Kings 23:8; ^{<340>}Zechariah 14:10), near to Gibeah, apparently towards the east or north-east (^{<219>}Isaiah 10:29; ^{<688>}Joshua 18:24, 28). It is often asserted that *Geba* and *Gibeah* were names of the same place; the A.V. in at least ^{<935>}1 Samuel 13:15, 16, confounds them; the Sept. and Vulg. render both indifferently by Γαβαα and *Gabaa*; and in two passages (^{<200>}Judges 20:10, 33) the same error has crept into the original. Schwarz's identification of these places (*Phys. Descrip. of Palest.* page 132) is full of errors in locality. The two names are indeed only masculine and feminine forms of the same word, signifying "hill;" but that they were two different places is evident from ^{<688>}Joshua 18:24, compare 28; ^{<932>}1 Samuel 13:2, compare 3; ^{<219>}Isaiah 10:29. In ^{<1018>}2 Samuel 20:8, the name "Geba" stands erroneously for GIBEON (compare ^{<1346>}1 Chronicles 14:16). Geba, with its "suburbs," was assigned to the priests (^{<617>}Joshua 21:17; ^{<1060>}1 Chronicles 6:60). The Philistines were smitten from Geba unto Gazer by David (^{<1025>}2 Samuel 5:25). As it lay on the frontiers of Judah and Israel, Asa rebuilt Geba and Mizpah with the stones of Ramah (^{<1152>}1 Kings 15:22; ^{<1466>}2 Chronicles 16:6). "From Geba (in the north) to Beersheba" (in the south) (^{<238>}2 Kings 23:8) expressed the whole extent of the separate kingdom of Judah, just as "from Dan to Beersheba" expressed the whole length of Palestine. It would seem, from the manner in which Geba (Gaba) and Ramah are coupled in ^{<670>}Nehemiah 7:30, that they were very near each other. Reland (*Palcest.* page 802) thinks it the *Gebath* (תְּבַת) or *Gibbethon* (תְּבַת) mentioned by Talmudical writers in connection with Antipatris (comp. ^{<1025>}2 Samuel 5:25). During the wars of the earlier part of the reign of Saul, Geba was held as a garrison by the Philistines (^{<935>}1 Samuel 13:3), but they were ejected by Jonathan, a feat which, while it added greatly to his renown, exasperated them to a more overwhelming invasion. Later in the same

campaign we find it referred to in defining the position of the two rocks which stood in the ravine below the garrison of Michmash, in terms which fix Geba on the south and Michmash on the north of the ravine (^{<0946>}1 Samuel 14:5: the A.V. has here Gibeah). Exactly in accordance with this is the position of the modern village of *Jeba*, which stands picturesquely on the top of its steep terraced hill, on the very edge of the great wady Suweinit, looking northwards to the opposite village, which also retains its old name of Mukhmas. (See Stanley, *Palest.* page 210, 489; Porter, *Handbook for Syria*, page 215.) The names, and the agreement of the situation with the requirements of the story of Jonathan, make the identification all but certain; but it is still further confirmed by the list of Benjamite towns visited by the Assyrian army on their road through the country southward to Jerusalem, which we have in ^{<2308>}Isaiah 10:28-32, where the minute details — the stoppage of the heavy baggage (A.V. "carriages"), which could not be got across the broken ground of the wady at Michmash; then the passage of the ravine by the lighter portion of the army, and the subsequent bivouac ("lodging," ^{^ / l m} = rest for the night) at Geba on the opposite side are in exact accordance with the nature of the spot. Standing as it does on the south bank of this important wady—one of the most striking natural features of this part of the country—the mention of Geba as the northern boundary of the lower kingdom is very significant. Thus commanding the pass, its fortification by Asa (^{<1152>}1 Kings 15:22; ^{<3466>}2 Chronicles 16:6) is also quite intelligible. It continues to be named with Michmash to the very last (^{<6133>}Nehemiah 11:31). Geba is probably intended by the "Gibeah-in-the-field" of ^{<0718>}Judges 20:31, to which its position is very applicable. The "fields" are mentioned again as late as ^{<6629>}Nehemiah 12:29. The town was occupied by the Benjamites after the captivity (^{<1526>}Ezra 2:26). It appears to have: been unknown to Eusebius and Jerome (*Onomasticon*, s.v. *Fatfai, Gabe*; comp. Reiland, *Palest.* page 708). The village of *Jeba* is small, and is half in ruins. Among these are occasionally seen large hewn stones indicating antiquity. There is here the ruins of a square tower, almost solid, and a small building having the appearance of an ancient church (Robinson, *Researches*, 2:113; *Bib. Sac.* 1844, 1:598-602; *Lat. Researches*, page 288). **SEE GIBEAH.**

2. The Geba (Γαιβαί v. r. Ταιβάν) between which and Scythopolis (therefore S. of Mount Gilboa) Holofernes is said to have made his encampment (Judith, 3:10), must be the *Jeba* on the road between Samaria and Jenin, about 45' S. of Sanur (Van de Velde, *Narrat.* 1:367), with

evident traces of antiquity (Wilson, *Lands of Bible*, 2:84; Robinson, 1:440). The Vulg. strangely renders *venit ad Idumaeos in terram Gabba*.

Ge'bal

(kindred with the Arabic *Jebel*, a *mountain*), the name of two places in Palestine (although some regard them as one, Schwarz, *Palest.* page 63), both doubtless so called as being situated in a mountainous region. The root is the Heb. **גב**; *gabal'*, to *twist*; whence **גבול** a *line* or natural boundary, such as mountain ranges usually form. There seems also to have been an orthography **גבול** *Go'bel* (**Γόβελ**, Euseb. *Onomast.* s.v. **Βόβλος**; comp. *Alcobile*, i.e., El-Gobel, of the Peutinger tables), whence *Gobolites* = *Sobal*. The *Gablan* (**גבול**) in the Mishna, along with Galilee (*Sotah*, fol. 49, 6), arose out of the **גבול**; or *Jaulan*, which is considered as the eastern border of Galilee (Josephus, *War*, 4:1, 1).

1. (Heb. *Gebal'*, **גב**) Sept. **Βίβλοι**, Vulg. *Giblii*, ^{<270>}Ezekiel 27:9), better known from the Gentile form GIBLITES (**γιβλιται** Sept. **Γαβλί**, Vulg. omits, ^{<613>}Joshua 13:5; plur. **γιβλιται** Sept. **Γίβλοι**, Vulg. *Giblii*, Auth. Vers. "stone-squarers," ^{<105>}1 Kings 5:18 [32]), the inhabitants of the city and district of Gebal, in Phoenicia, 34° 7' N. latitude, 35° 42' E. longitude, on the shore of the Mediterranean, under Mount Lebanon. (See a passage from Lucian, quoted by Reland, *Paelest.* page 269.): "The land of the Giblites," with "all Lebanon," was assigned to the Israelites by the original appointment (^{<613>}Joshua 13:5); but it does not seem that they ever possessed themselves of it. Gebal was called *Byblos* (**Βύβλος**, sometimes **Βίβλος**) by the Greeks, and so the Sept. has it in one passage. It was an important place, and celebrated for the birth and worship of Adonis, the Syrian Tammuz. Pliny and other Roman authors call it *Gabale* (*Hist. Nat.* 5:20). The Giblites, or Byblians, seem to have been pre-eminent in the arts of stone-carving (^{<105>}2 Kings 5:18) and shipcalking (^{<270>}Ezekiel 27:9); but, according to Strabo, their industry suffered greatly from the robbers infesting the sides of Mount Lebanon. Pompey not only destroyed the strongholds from whence these pests issued, but freed the city from a tyrant (Strabo, 16:2, 18). Some have confounded Gebal, or Byblus, with the *Gabala* of Strabo, just below Laodicea, and consequently many leagues to the north, the ruins and site of which, still called Jebili, are so graphically described by Maundrell (*Early Travellers in Palestine*, by Wright, page 394). By Moroni (*Dizion. Eccles.*) they are accurately distinguished under

their respective names. Finally, Byblus became a Christian see in the patriarchate of Antioch, subject to the metropolitan see of Tyre (Reland, *Palest.* page 214 sq.). It shared the usual vicissitudes of Christianity in these parts; and even now furnishes episcopacy with a title. It is called *Jebail* by the Arabs, thus reviving the old Biblical name. It is seated on a rising ground near the sea, at the foot of Lebanon, which here approaches close to the coast. It is walled on the three sides towards the land, and open on the west towards the sea, being perhaps about half a mile in circuit. Within the wall, which seems to be of the age of the Crusades, the chief building is an old castle, which has received modern repairs, and is now used as the abode of the agha or commandant. There are three or four open and lofty buildings belonging to the chief people of the place, a mosque with a low minaret, and an old Maronite church of good masonry; but the houses generally are of poor construction, and nearly half the space within the walls is occupied with the gardens of the inhabitants. The population is estimated at 600, none of whom are Jews (Maundrell's *Journey*, page 45; Burckhardt's *Syria*, page 180; Buckingham's *Arab Tribes*, page 455; Pococke, *Travels*, 2:98; Wilson, *Lands of Bible*, 2:40). Its antiquity is attested by multitudes of granite columns which are built into the walls and castles, choke up the small harbor, and lie scattered over the fields. The substructions of the old castle are of beveled masonry, and some of the stones are nearly twenty feet long. Beautiful sarcophagi are frequently dug out of the ruins. The columns are of the Grecian style, like those of the other cities of ancient Phoenicia (*Bibliotheca Sacra*, 1848, page 7). *SEE BYBLUS.*

2. (Heb. *Gebal'*, | b6] Sept. Γεβάλ, Vulg. *Gebal*; ^{<1887>}Psalm 83:7), a district, or perhaps sovereignty, south of Judaea, in the land of Edom. Gebal signifying a mountain, apparently belongs not to the most ancient times, as it does not occur when the Israelites were actually in this quarter, but is first found in Psalm 83, which was probably written in the time of Jehoshaphat. That king had, in the beginning of his reign, humbled the Philistines and Arabians (^{<1470>}2 Chronicles 17:9, 10), and still more recently had assisted Ahab against the Syrians (ib. ch. 18). Now, according to the poetic language of the Psalmist, there were symptoms of a general rising against him: on the south, besides these Gelalites, the other Edomites, the Ishmaelites, and the Haarenes; on the south-east, Moab and Ammon ;alghi the whole line of the south-west coast (and, with Jehoshaphat's maritime projects, this would naturally disturb him most, see ^{<1476>}2 Chronicles 20:36),

the Amalekites, Philistines, and Phoenicians, or inhabitants of Tyre; with the aid and comfort even of Assur, i.e., the Syrians, or Assyrians, from the more distant north. The country south of the Dead Sea, and on the east of the Ghor, or great Jordan valley, bears the same name (*Jebail*) at the present day (Burckhardt, page 401 sq.), and is doubtless the same as the Gebal of Scripture, the Gebalitis (or, rather, Gobolitis) of Josephus (Γοβολίτις, *Ant.* 2:1, 2; 3:2, 1; Γαβαλίται, *Ant.* 9:9, 1), and the *Cebslene* of the Romans (Euseb. and Steph. Byz. have Γάβαλα, -ληνή; Γέβαλα, -ληνή). Josephus says, indeed, that the sons of Eliphaz, son of Esau, settled in that part of Idumaea which was called Gebalitis, and that denominated from Amalek Amalekitis: "For Idumaea," he adds, "was the name of a large country, which in its several parts retained the names of its peculiar inhabitants" (*Ant.* 2:2, 1). We may therefore take Gebal as the name of the northernmost portion of Iudumaea, which was nearest to Palestine. In *Judith* 3:1, Lat. Vers., and also in the writings of the Crusaders, it is called Syria Sobal (q.v.). The Jerusalem *Targum* generally reads Mount *Gablah* (hl bgd arwf) instead of Mount Seir; so also the Samar. in ^{<631>}Deuteronomy 32:2. 'Seir, however, was the ancient name of Edom, whereas Gebal was only a part of it. (See Reland, *Palaest.* page 84; Michaelis, *Supplem.* 1:261 sq.; Robinson, *Researches*, 2:552.) **SEE IDUMEA.**

Gebalene

SEE GEBAL, 2.

Gebath

SEE GEBA, 1.

Ge'ber

(Heb. id. ג'בר, a valiant man, as often Sept. Γάβηρ, Josephus Γαβάρης, *Ant.* 8:2, 3), the son of Uri, and one of Solomon's purveyors, having sole (i.e. supreme) jurisdiction (ג'ברא) over Gilead (^{<1049>}1 Kings 4:19); from which fact he appears to be the same as BEN-GEBAR ("son of Geber") mentioned in verse 13 as having charge of the same region, unless, indeed, the latter were a deputy or assistant to his father. B.C. 1013. **SEE EZION-GEBER.**

Gebelin

SEE COURT, ANTOINE.

Gebhard Truchsess,

archbishop of Cologne, was born at Waldburg November 10, 1547; was made prebendary of Augsburg in 1562, of Strasburg in 1567, of Cologne in 1570, and in 1577 elector and archbishop of Cologne. In 1582 he became a Protestant, and in the following year he married the countess Agnes von Meansfeld. He proclaimed unrestricted religious liberty, and intended to convert his spiritual into a temporal electorate. His plan was highly approved by the people and the nobility, but the cathedral chapter opposed it with all its might. The pope fulminated a ban against him, and the emperor, Rudolph II, declared him deposed. The Protestant princes ultimately deserted him, and the newly-elected archbishop, duke Ernest of Bavaria, overcame him by force of arms (1584). He fled to Holland, but not receiving any help there, he returned to Germany, where he vainly solicited the assistance of the Protestant princes, as well as petitioned queen Elizabeth of England for aid in regaining his bishopric; he finally retired to Strasburg, where he officiated as dean of the cathedral, and died May 21, 1601. See Köhler, *De actis et fatis Gebhardi* (Altd. 1723); Barthold, in *Raumer's Historisches Taschenbuch* (1840); Pierer, *Univerasal-Lexikon*, s.v.

Ge'bim

(Heb. Gebm', גִּבְמַע cisterns [as in ^{<244B>}Jeremiah 14:3, "pits"], or locusts [as in ^{<2334>}Isaiah 33:4]; Sept. Γιββείμ, Vulg. Gabim), a small place a short distance north of Jerusalem, mentioned between Madmenah and Nob, ^{<2331>}Isaiah 10:31, where its inhabitants are prophetically described as fleeing at the approach of the invading Assyrian army. Eusebius and Jerome (*Onomast.* s.v. Γεβενό, Gebin) identify it with "Geba, a village five miles from Guphna towards Neapolis;" and Schwarz (*Palaest.* page 131) identifies it with the Gob of ^{<2018>}2 Samuel 21:18; but both these are at variance with the order of the places named by the prophet. The associated localities require a position corresponding to that of the present El-Isawiyeh, a little village in a valley near the road leading N.E. from Jerusalem (Robinson, *Researches*, 2:108). *SEE NOB.* It probably derived

its Heb. name from the vicinity of excavations (*ḡybbāi*= the ditches; comp. ^{<110>}2 Kings 3:16).

Gedali'ah

(Heb. Gedatyah', *ḡyḡ ḡḡ*) made *great by Jehovah*, ^{<1508>}Ezra 10:18; ^{<2415>}Jeremiah 40:5, 8; 12:16; ^{<3000>}Zephaniah 1:1; elsewhere in the prolonged or full form Gedalya'hu, *ḡḡḡ ḡḡ* Sept. usually Γοδολία, Vulgate Godolia), the same of five men.

- 1.** The son and second assistant of Jeduthuen in the Levitical choir of the Temple in the time of David (^{<1328>}1 Chronicles 25:3, 9), B.C. 1013.
- 2.** The (son of Amariah and father of Cusbi) grandfather of the prophet Zephaniah (^{<3000>}Zephaniah 1:1). B.C. ante 635.
- 3.** Son of Pashur, and one of the Jewish nobles who conspired to accuse and imprison Jeremiah (^{<2800>}Jeremiah 38:1). B.C. 589.
- 4.** The son of Ahikam (Jeremiah's protector, ^{<2624>}Jeremiah 26:24), and grandson of Shaphan, the secretary of king Josiah. After the destruction of the Temple, B.C. 588, Nebuchadnezzar departed from Judaea, leaving Gedaliah with a Chaldean guard (^{<2415>}Jeremiah 40:5) at Mizpah, a strong (^{<1152>}1 Kings 15:22) town, six miles north of Jerusalem, to govern, as tributary (Josephus, *Ant.* 10:9, 1) of the king of Babylon, the vine-dressers and husband men (^{<2526>}Jeremiah 52:16) who were exempted from captivity. He was probably of the number of those who left the city at the instance of the prophet, justly despairing of the successful defense of a place which God had abandoned. Gedaliah had inherited his father's respect for Jeremiah (^{<2415>}Jeremiah 40:5 sq.), and was, moreover, enjoined by Neluzaradan to look to his safety and welfare. Gedaliah was in every way worthy of the difficult post he had to fill; and he adopted, as the principle of his conduct, that submission to existing circumstances which was requisite in one who believed that Judah had, according to the declared will of God, been justly doomed and punished for her iniquities, and who yet believed that his loving kindness had not utterly departed from her. He established the seat of his melancholy government at Mizpah, in the tribe of Benjamin; and there the inhabitants, who had fled at the advance of the Chaldean armies, or when the troops of Zedekiah were dispersed in the plains of Jericho, quitting their retreats, began to gather around him. Gedaliah wisely counseled them to submission and quietness; and he

promised, on that condition, to insure them. the undisturbed enjoyment of their possessions, and of the produce of the ground. In this hope the labors of the field were resumed, and the extraordinary returns of that season secured as if specially given to repair the recent injuries of war. Jeremiah joined Gedaliah; and Mizpah became the resort of Jews from various quarters (²⁴⁰⁶Jeremiah 40:6, 11), many of whom, as might be expected at the end of a long war, were in a demoralized state, unrestrained by religion, patriotism, or prudence. The gentle and popular character of Gedaliah (Joseph. *Ant.* 10:9, 1 and 3), his hereditary piety (Rosenmüller on ²⁴⁰³Jeremiah 26:24), the prosperity of his brief rule (²⁴⁰²Jeremiah 40:12), the reverence which revived and was fostered under him for the ruined Temple (²⁴⁰⁵Jeremiah 41:5), fear of the Chaldean conquerors, whose officer he was all proved insufficient to secure Gedaliah from the foreign jealousy of Baalis, king of Ammon, and the domestic ambition of Ishmael, a member of the royal family of Judah (Joseph. *Ant.* 10:9, 3). This man came to Mizpah with a secret purpose to destroy Gedaliah. Gedaliah, generously refusing to believe a friendly warning which he received of the intended treachery, was murdered, with his Jewish and Chaldean followers, two months after his appointment. After his death, which is still commemorated in the Jewish Calendar (Prideaux, *Connexion*, anno 588, and ³⁷⁰¹Zechariah 7:19) as a national calamity, the Jews, in their native land, anticipating the resentment of the king of Babylon, gave way to despair. Many, forcing Jeremiah to accompany them, fled to Egypt under Johanan. By this series (of tragical events the utter ruin of Judaea was consummated (¹²⁵²2 Kings 25:22-26; ²⁸⁹⁴Jeremiah 39:14; 12:18)). *SEE JEREMIAH.*

5. A descendant of Jeshua, and one of the priests who divorced their heathen wives after the return from the Babylonian captivity (¹⁵⁰⁸Ezra 10:18). B.C. 458.

Gebirol

SEE IBN GEBIROL.

Geddes, Alexander

a Roman Catholic divine, was born in 1737, at Arradowl, Banffshire, Scotland. He studied theology at the Scotch College in Paris, and, after his return to Scotland, he officiated at various chapels till 1782, when he desisted entirely from clerical functions. For many years he was engaged on

as new translation of the Old and New Testament, and Lord Petre allowed him a pension of £200 a year to enable him to carry it into effect. "The prospectus, which contained an account of his plan, was published in 1786; this was soon followed by a letter to the bishop of London, containing 'Queries, doubts, and difficulties relative to a vernacular version of the Holy Scriptures, by a specimen of the work, and by a 'General Answer to the queries, counsels, and criticisms' which his prospectus and specimens had called forth. It was not, however, till 1792 that the first volume of the translation was published under the title of '*The Holy Bible, or the Books accounted Sacred by the Jews and Christians, otherwise called the Books of the Old and New Covenants, faithfully translated from corrected texts of the originals, with various readings, explanatory notes, and critical remarks.*' The second, which contained the translation to the end of the historical books, appeared in 1793; and the third, which contained his critical remarks upon the Pentateuch, in 1800. The remainder of the work was never finished; he was employed, at the time of his death, on a translation of the Psalms, which he had finished as far as the 118th Psalm, and which was published in 1807." In 1800 he published *Critical Remarks on the Hebrew Scriptures* (Lond. 4to). He died February 26, 1802. A *Memoir of his Life and Writings*, by Dr. John Mason Goode, appeared in 1803 (London, 8vo). See Graves, *On the Pentateuch; British Critic*, volumes, 4, 19, 20; *English Cyclop.*; Cotton, *Rheims and Douay*, Oxford, 1864.

Geddes, Janet

"known in Scottish ecclesiastical history as 'Jenny Geddes,' has had her name transmitted as the person who took a prominent part in resisting the introduction of the Liturgy or Service-book into the Church of Scotland in 1637. The circumstances were these. Sunday, 23d July, 1637, was the day fixed for this innovation, so obnoxious to the Scottish Presbyterians, and an immense crowd filled the High Church of St. Giles's, Edinburgh, on the occasion. On the dean of Edinburgh beginning to read, his voice was lost in a tumultuous shout, and an old woman, said to have been one Jenny Geddes, who kept a green-stall in the High Street, bawling out, 'Villain! dost thou say mass at my lug' (that is, ear), launched her stool at the dean's head. Universal confusion ensued, and the dean, throwing off his surplice, fled, to save his life. The bishop of Edinburgh, on attempting to appease the storm, was assailed by a volley of sticks, stones, and other missiles, accompanied by cries and threats that effectually silenced him. This tumult

proved the death-blow of the liturgy in Scotland. It has been doubted, however, if there ever was such a person as Jenny Geddes. In 1756, a citizen of Edinburgh, of the name of Robert Mein (who died in 1776) known for his exertions for the improvement of his native city, published a tract called *The Cross Removed, Prelacy and Patronage Disproved, etc.*, in which he claims the exploit of Jenny G. for his great-grandmother, 'the worthy Barbara Hamilton, spouse to John Mein, merchant and postmaster in Edinburgh, who, in the year 1637, spoke openly in the church at Edinburgh against archbishop Laud's new Service-book, at its first reading there, which stopped their proceedings, and dismissed their meeting, so that it never obtained in our Church to this day.' In the obituary notice of Robert Mein, *Weekly Magazine*, volume 39, and *Scots Magazine*, volume 36 (1776), this Barbara Hamilton is said to have been descended from the Hamiltons of Bardowie, but was better known in our history by the name of Jenny Geddes, though called so erroneously.' Jenny Geddes's famous stool is said to have been burned by herself in the bonfires at the cross of Edinburgh at the Restoration, and what has been called hers in the Museum of the Society of Antiquaries at Edinburgh has no claim to that name beyond gratuitous conjecture. See *Proceedings of Society of Antiquaries of Scotland*, volume 3, part 2, pages 179, 180."

Geddes, Michael

a divine of the Church of England, was born in Scotland, and in 1678 was appointed chaplain to the English factory at Lisbon. In 1686 he was summoned to appear before the court of the Inquisition. The judges received him at first with great affectation of civility and courtesy, desiring him to sit down and to be covered before they proceeded to examine him. After this ceremony was over, they sternly asked his- how he dared to preach or exercise his function in that city? He answered that he enjoyed that liberty by virtue of an article in the treaty between the crowns of Portugal and England; that it was a privilege which had never been called in question; and that he had resided at Lisbon for eight years, during which time he had served the English factory in the capacity of chaplain, as many others had done before him. To these declarations they falsely replied that they were entirely ignorant till lately that any such liberty had been assumed, and that if they had, known it they would never have suffered it. They strictly forbade him to minister any more to his congregation; and, after threatening him with vengeance if he should disobey, dismissed him. It is said that they were encouraged to take this step by the Romanist party

in England. Upon this interdiction, letters of complaint were addressed by the factory to the bishop of London; but as they did not reach England before the suspension of his lordship, all hopes of speedy redress were lost. Geddes returned to his native country in the beginning of 1688. He was soon made LL.D. by the University of Oxford, and was made chancellor of Sarum by bishop Burnet. He wrote a *History of the Church of Malabar* (Lond. 1694, 8vo): — *The Church History of Ethiopia* (Lond. 1696, 8vo): — *Miscellaneous Tracts against Popery* (Lond. 1730, 3 volumes, 8vo); and the *Council of Trent no Free Assembly*. He died in 1715. — Birch, *Life of Tillotson*; Hook, *Ecles. Biog.* 5:308.

Ged'dur

(Γεδδούρ), one of the "Temple servants" or Nethinim, whose "sons" are stated to have returned from the exile (1 Esdr. 5:30); evidently the GAHAR *SEE GAHAR* (q.v.) of the Heb. texts (^{<1927>}Ezra 2:47; ^{<1074>}Nehemiah 7:49).

Ged'eon

(Γεδεών, the Grascized form of *Gideon*), the name of two men.

1. The judge GIDEON *SEE GIDEON* (q.v.), thus Anglicized in the N.T. (^{<8112>}Hebrews 11:32).
2. The son of Rephaime and father of Ananias, among the ancestors of Judith (^{<1001>}Judges 8:1; where, however, many copies have "Gideon").

Ge'der

(Heb. id. גדר, Sept. Γάδερ), a name signifying a *wall* (e.g. of a court, garden, sheepfold, etc., Proverbs 24, 31; ^{<2620>}Ezekiel 42:10), hence an enclosed or fortified place, and thus the basis of several names of castellated towns (e.g. Gederah, Gedor, Gadara, Gederoth, etc.); used once only (^{<1623>}Joshua 12:13) in this simple form as that of one of the thirty-one ancient royal towns of the Canaanites, whose kings were defeated by Joshua. It is mentioned between Debir and Hormah; but, as the localities in that list are not strictly in geographical order, it may be identified with the GEDOR *SEE GEDOR* (q.v.) in the mountains of Judah (^{<1658>}Joshua 15:58), and with the BETH-GADER *SEE BETH-GADER* (q.v.) of ^{<1351>}1 Chronicles 2:51. The notices of Schwarz (*Palest.* pages 86, 104) are quite confused.

Ged'erah

(Heb. with the article *hag-Gederah'*, **הַרְדְּעָה**; *the fortress* or *sheep-cote* **SEE GEDER**; Sept. **Γαδηρα**), a town in the Shephelah or plain of Judah (^{<1656>}Joshua 15:36, where it is mentioned Uetween Adithaim and Gederothaim [q.v.]). According to Eusebius and Jerome (*Onomast. s.v. Γάδειρα*, Gaddera), it was still a village (**Γέδορα**, *Gadora*) near Jerusalem "around the Terebinth," an expression which Raumur (*Palast. page 193*) interprets of the valley of Elah or the terebinth (^{<1970>}1 Samuel 17:1); although Keil (on *Joshua*, ad loc.) shows that it means the wood of Mamre, near Hebron, and Reland had pointed out that this was in the mountains and not the lowlands of Judah (*Palest. page 802*). Van de Velde has identified the site with that of "*Gheterah* or *Ghederah*, a village on the south banks of wady Surar, near the high road from Ramleh to Ghuzzeh" (*Memoir, page 313*); a position exactly agreeing with that of the *Cedes* (**Κέδους**, Jerome *Gedrus*), described by Eusebius (*Ononast. s.v. Γεδούρ*, Jerome *Gaedur*) as a very large village ten miles from Diospolis (Lydda) towards Eleutheropolis (Beit-Jibrin). The inhabitants seem to be those designated as *Gederites* (q.v.) in ^{<1378>}1 Chronicles 27:28 (comp. 4:23, "hedges").

Ged'erathite

(Heb. only with the art. *hag-Gederathi'*, **הַרְדְּעָה** as if from *Gederah*; Sept. **ὁ Γαδηρωθί** v.r. **Γαδαραθίμ**, *Vulg. Gaderothites*), an epithet of Josabad (q.v.), one of David's famous warriors at Ziklag (^{<1328>}1 Chronicles 12:4); so called as being a native probably of the GEDOR **SEE GEDOR** (q.v.) of the same passage (verse 7).

Ged'erite

(Heb. with the art. *hag-Gederi'*, **הַרְדְּעָה** as if from *Geder*; Sept. **ὁ Γεδωρίτης** v.r. **Γεδώρ**, *Vulg. Gederites*), an epithet of Baal-hanan, David's overseer of olive and sycamore groves in the lowland of Judah (^{<1378>}1 Chronicles 27:28); hence probably so called as being a native of GEDERAH **SEE GEDERAH** (q.v.) in that region (^{<1656>}Joshua 15:36).

Ged'eroth

(Heb. *Gederoth'*, **גדרוֹת**, fortresses or sheep-cotes *SEE GEDER*; in Chron. with the art.; Sept. **Γαδηρώθ** v.r. in Chron. **Γαληρώ**, etc.; Vulg. *Gideroth, Gederoth*), a town in the "valley" of Judah (^{<1354>}Joshua 15:41, where it is mentioned between Kithlish and Bethdagon); one of those captured by the Philistines from Ahaz (^{<1388>}1 Chronicles 28:18). It cannot be identical with the Gederah or Gederothaim (q.v.) of Judah (which lay in a different group), nor yet with either Geder or Gedor (which were in the mountains). The associated names require a position "in the actual plain from north to south between the hilly region and the Philistine coast" (Keil, on *Joshua* ad loc.); perhaps at the modern *Beit-Tima*, marked on Van de Velde's *Map* as 6 miles east of Ascalon.

Gederotha'im

(Heb. *Gederotha'yim*, **גדרותיים** two folds *SEE GEDER*; Sept. omits, but some copies translate **αἱ ἐπαύλεις αὐτῆς**, Vulgate *Gederothaim*), the name of a town in the plain of Judah (^{<1356>}Joshua 15:36), mentioned in connection with GEDERAH *SEE GEDERAH* (q.v.); where, probably, instead of rendering the copulative **ו** "and," we should (with the margin) translate it "or," since otherwise there would be 15 instead of 14 cities enumerated, as stated in the text. So Schwarz (*Palest.* page 103), who, however, confounds it with Gederoth, and even with the Gazara (q.v.) of the Apocrypha (see Reland, *Palaest.* page 778).

Gedi

SEE GOAT; SEE EN-GEDI.

Gediyah

SEE GOAT.

Ge'dor

(Heb. *Gedor'*, **גדר** or [in ^{<1304>}1 Chronicles 4:4, 18] **גדר**] a wall *SEE GEDER*; Sept. *Peowp*, but ^{<1381>}1 Chronicles 8:31 **Γεδώρ**, and ^{<1327>}1 Chronicles 12:7 **Γέραρα**; Vulg. *Gedor*), the name of one or two places, and also of a man.

1. An ancient city in the mountains of Judah (^{<1358>}Joshua 15:58), some of whose inhabitants joined David at Ziklag (^{<1317>}1 Chronicles 12:7). It was probably this town to which "Josabad the *Gederathite*" (q.v.) belonged (^{<1317>}1 Chronicles 12:4); as also "Jeroham of Gedor," whose sons Joelah and Zebadiah were among the mighty men that joined David in his difficulties at Ziklag (^{<1317>}1 Chronicles 12:7); for it does not appear that all in that list were "Saul's brethren of Benjamin" (compare the terms "Haruphite," "Korhite," following). *SEE HAREPH*. The name has the definite article to it in this latter passage (^{<1317>}rw d G h A ^ i n æ). The place was probably the same as the GEDER *SEE GEDER* (q.v.) of the ancient Canaanites (^{<1323>}Joshua 12:13), rebuilt as BETH-GADER *SEE BETH-GADER* (q.v.) by Hareph (^{<1325>}1 Chronicles 2:51), in conjunction with Penuel (^{<1304>}1 Chronicles 4:4) and Jered (^{<1308>}1 Chronicles 4:18). *SEE MERED*. It is doubtless the *Gidora* of the *Onomasticon*, between Jerusalem and Hebron. *SEE GEDERAH*. It is very doubtful (see below) whether this be the same Gedtor in whose fertile valley the Simeonites found good pasture for their flocks (^{<1309>}1 Chronicles 4:39), yet Reland regards them both as the same (*Palest.* page 803). Dr. Robinson, traveling from Jerusalem to Gaza, came in sight of a place called *Jedur*, with ruins, on the brow of a mountain ridge, which he identifies with Gedor (*Researches*, 2:338; also new ed. 3:283). It was also recognized by M. De Saulcy (*Narrative*, 2:451); comp. Schwarz (*Palest.* page 86). and Wilson (*Lands of Bible*, 1:386).

2. The above-named place (^{<1309>}1 Chronicles 4:39) was originally inhabited by Hamites, and its fertility induced a predatory incursion and forcible occupation by a party of Simeonites. From this it would seem to have adjoined the territory of Simeon on the south; and a writer in the *Journal of Sacred Literature* (July, 1860, page 318) suggests the solution that these aborigines were Philistines, the place itself being no other than GERAR *SEE GERAR* (by the slight and frequent error in transcription of ^{<1309>}rdg for ^{<1309>}rrg, which latter the Sept. appears to have actually read). Ewald had already adopted this emendation (*Gesch. Isr.* 1:332, note), although the term (^{<1309>}l j n i wady) elsewhere applied to Gerat (q.v.) is different from that here used (^{<1309>}ay d h i the valley).

3. A chief of the Benjamites (apparently of the house of Gibeon) resident at Jerusalem (^{<1387>}1 Chronicles 8:31; 9:37). B.C. 536 or ante.

Gee Joshua,

a Congregational minister, was born at Boston in the year 1698. He graduated at Harvard in 1717, and was early regarded as a young man of promise. He accepted an invitation to settle as colleague of Cotton Mather, and was ordained December 18, 1723, Cotton Mather giving the charge. In this relation he continued till the close of his life. Mr. Gee distinguished himself by a vigorous and earnest defense of the great Whitfieldian revival. He cordially welcomed Whitfield to Boston, adopted in his own church the measures which Whitfield recommended, and opposed the action of a convention of Congregational ministers in 1743 which protested against his doings. Mr. Gee was an invalid during the latter part of his life, and was obliged to have an assistant. He died May 22, 1748. He published *A Sermon on the Death of Cotton Mather* (1728): — *Two Sermons on* ~~Luke 13:24~~ *Luke 13:24* (1729): — *Letter to the Rev. Nathaniel Eells, Moderator of the late Convention of Pastors at Boston* (1743). — Sprague, *Annals*, 1:312.

Geffcken Johannes,

a Lutheran clergyman of Germany, was born in 1803 at Hamburg. He became in 1829 pastor of St. Michael's church, in his native city, and retained this position until his death, October 2, 1865. He wrote a history of Semipelagianism (*Gesch. des Semipelagianismus* (Hamb. 1826); on the division of the Decalogue (*Ueber die verschiedene Eintheilung des Dekalogus*, Hamb. 1838) on the picture catechism of the 15th century (*Ueber d. Bilderkatechism, des 15^{ten} Jahrhunderts*, Leipz. 1855), and several other works. *Allgem. Real-Encyklop.* s.v.

Gegnaesius Timotheus,

a leader of the Paulicians about A.D. 700. About this time "the sect was divided into two parties. The schism grew out of the antagonism betwixt a Catholic and a Protestant principle. Gegnesius held that spiritual gifts were communicated by tradition, and connected with the regularity of succession. But his younger brother, Theodore, refused to acknowledge any such principle, maintaining that any such outward mediation was unessential, and that he had received the Spirit immediately from the same divine source with his father. Under the reign of Leo the Isaurian, new complaints were lodged against the Paulicians at Constantinople, and the emperor ordered Gegnaesitus to appear at the capital and undergo a trial.

The examination was committed to the patriarch, before whom Gegnaesius contrived to answer all the questions proposed to him respecting his orthodoxy in a satisfactory manner; attaching, however, quite a different sense from the true one to the formularies of Church orthodoxy. The patriarch asked him why he had left the Catholic Church? Gegnaesius replied that he had never entertained the remotest wish of forsaking the Catholic Church, within which alone salvation was to be found. But by the Catholic Church he meant only the Paulician communities called, as they believed, to restore the Church of Christ to its primitive purity. The patriarch demanded why he refused to give the mother of God the reverence which was her due? Gegnaesius here pronounced the anathema himself on all who refused reverence to the mother of God — to her into whom Christ entered, and from whom he came — the mother of us all. But he meant the invisible, heavenly city of God, the celestial Jerusalem, mother of the divine life, for admission of the redeemed into which Christ had prepared the way by first entering it himself as their forerunner. He was asked why he did not pay homage to the cross? Gegnaesius here pronounced the anathema on all who refused to venerate the cross; but by this he understood Christ himself, called by that symbolical name. Furthermore, he was asked why he despised the body and blood of Christ? The reply to this also was satisfactory; but by the body and blood of Christ he was accustomed to understand the doctrines of Christ, in which he communicated himself. So also he answered the question respecting baptism; but by baptism he understood Christ himself, the living water, the water of life. This trial having been reported to the emperor, Gegnaesius received from his sovereign a letter of protection securing him against all further complaints and persecutions." — Neander, *Church History* (Torrey's transl.), 3:249. *SEE PAULICIANS.*

Geha'zi

(Heb. *Geychazi'*, גֵּיחָזִי as if for: אַיִל עֵינַי , *valley of vision*; but, according to First, *denier*, from an obsol. זָיַן ; occasionally contracted *Gechazi'*, גֵּחָזִי ^{<1261>} 2 Kings 4:31; 5:25; 8:4, 5; Sept. Γεζι), the servant of Elisha, whose entire confidence he at first enjoyed. He personally appears first in reminding his master of the best mode of rewarding the kindness of the Shunammitess (^{<1264>} 2 Kings 4:14). B.C. 889. He was present at the interview in which the Shunammitess made known to the prophet that her son was dead, and was sent forward to lay Elisha's staff on the child's face,

which he did without effect (~~1248~~ 2 Kings 4:31). B.C. cir. 887. The most remarkable incident in his career is that which caused his ruin. When Elisha, with a noble disinterestedness, declined the rich gifts pressed upon him by the illustrious leper whom he had healed, Gehazi felt distressed that so favorable an opportunity of profiting by the gratitude of Naaman had been so wilfully thrown away. He therefore ran after the retiring chariots, and requested, in his master's name, a portion of the gifts which had before been refused, on the ground that visitors had just arrived for whom he was unable to provide. He asked a talent of silver and two dresses; and the grateful Syrian made him take two talents instead of one. Having deposited this spoil in a place of safety, he again appeared before Elisha, whose honor he had so seriously compromised. His master asked him where he had been, and on his answering, "Thy servant went no whither," the prophet put on the severities of a judge, and, having denounced his crime, passed upon him the terrible doom that the leprosy of which Naaman had been cured should cleave to him and his forever. "And he went forth from his presence a leper as white as snow" (~~1250~~ 2 Kings 5:20-27). B.C. cir. 885. The case is somewhat parallel with that of Ananias (q.v.) and Sapphira (Acts 5). The rebuke inflicted on Gehazi, though severe, cannot justly be reckoned too hard for the occasion. He ought to have understood, from the determined rejection of Naaman's offers by Elisha, that there were important principles involved in the matter, which he should have been careful on no account, or by any movement on his part, to bring into suspicion. There was a great complication of wickedness in his conduct. He first arrogated to himself a superior discernment to that of the Lord's prophet; then he falsely employed the name of that prophet for a purpose which the prophet himself had expressly and most emphatically repudiated; further, as an excuse for aiming at such a purpose, he invented a plea of charity, which had no existence but in his own imagination; and, finally, on being interrogated by Elisha after his return whither he had gone, he endeavored to disguise his procedure by a lie, which was no sooner uttered than it was detected by the prophet. Such accumulated guilt obviously deserved some palpable token of the divine displeasure; the more so, as it tended to give a covetous aspect to the Lord's servant at a time when the very foundations were out of course, and when the true worshippers of God were called to sit loose to all earthly possessions. This, indeed, is the thought that is most distinctly brought out in the prophet's denunciation of Gehazi's conduct (verse 26) — the false

impression it was fitted to give of Elisha's position and character. *SEE NAAMAN.*

We afterwards find Gehazi recounting to king Joram the great deeds of Elisha, and, in the providence of God, it so happened that when he was relating the restoration to life of the Shunammite's son, the very woman with her son appeared before the king to claim her house and lands, which had been usurped while she had been absent abroad during the recent famine. Struck by the coincidence, the king immediately granted her application (^{<1281>}2 Kings 8:1-6). B.C. 876. Lepers were compelled to live apart outside the towns, and were not allowed to come too near to uninfected persons. *SEE LEPROSY.* Hence some difficulty has arisen with respect to Gehazi's interview with the king. Several answers occur. The interview may have taken place outside the town, in a garden or garden-house; and the king may have kept Gehazi at a distance, with the usual precautions which custom dictated. Some even suppose that the incident is misplaced, and actually occurred before Gehazi was smitten with leprosy. Others hasten to the opposite conclusion, and allege the probability that the leper had then repented of his crime, and had been restored to health by his master, a view which is somewhat corroborated by the fact that he is there still called "the servant of the man of God," from which it is supposed that the relationship between him and Elisha continued to subsist, or had in some unexplained manner been renewed. *SEE ELISHA.*

Gehen'na

(Γέεννα, A.V. invariably "hell"), the Greek representative of **μῆλαγέ** (^{<619>}Joshua 15:8; Neb. xi) 30 (rendered by the Sept. **Γαιέννα**, ^{<61816>}Joshua 18:16); more fully, **μῆλαβ, γέορ hAynb** (^{<12310>}2 Kings 23:10; ^{<428>}2 Chronicles 28:3; 33:6; ^{<21912>}Jeremiah 19:2), the "valley of Hinnone," or "of the son" or children of Hinnom," a deep narrow glen to the south of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews offered their children to Moloch (^{<42812>}2 Chronicles 28:3; 33:6; ^{<21731>}Jeremiah 7:31; 19:2-6). In consequence of these abominations the valley was polluted by Josiah (^{<12310>}2 Kings 23:10); subsequently to which it became the common lay-stall of the city, where the dead bodies of criminals, and the carcasses of animals, and every other kind of filth was cast, and, according to late and some, what questionable authorities, the combustible portion consumed with fire. From the depth and narrowness of the gorge, and, perhaps, its ever-burning fires, as well

as from its being the receptacle of all sorts of putrefying matter, and all that defiled the holy city, it became in later times the image of the place of everlasting punishment, "where their worm dieth not, and the fire is not quenched;" in which the Talmudists placed the mouth of bell: "There are two palm-trees in the valley of Hinnom, between which a smoke ariseth ... and this is the door of Gehenna" (Talmud, quoted by Barclay, *City of Great King*, page 90; Lightfoot, *Centur. Chorograph. Matt.* proem. 2:200). The Mohammedans still use the term as the current designation of the infernal regions (see D'Herbelot, *Bibliothique Orient.* s.v. Gehennen). In this sense the word is used by our Lord, ^{<4182>}Matthew 5:29, 30; 10:28; 23:15, 33; ^{<4198>}Mark 9:43, 405; ^{<4175>}Luke 12:5; and with the addition τοῦ πυρός, ^{<4182>}Matthew 5:22; 18:9; ^{<4197>}Mark 9:47; and by James, 3:6. *SEE HINNOM, VALLEY OF; SEE TOPHET; SEE HELL.*

Geibel Johannes,

a clergyman of the Reformed Church of Germany, was born April 1, 1776, at Hanau. After finishing his theological studies at the University of Marburg, he was for a short time tutor in a family at Copenhagen. In 1797 he was appointed vicar of the aged pastor of the Reformed church at Lubeck, and, when the latter died in 1798, Geibel became his successor. In his theological views Geibel had been influenced at first by Daub, Jacobi and Schleiermacher, subsequently by the mysticism of Keraer and the peculiar tenets of the Darleylites; but gradually he conformed himself more fully to the Reformed Church, in which he found the best expression of apostolical simplicity and truth. His theology remained, however, always more Biblical than denominational. He gained a great reputation as a pulpit orator, and was regarded as one of the most successful champions of Biblical orthodoxy against Ratioanalism, which at that time prevailed in a large number of the Reformed churches of Germany. He severely criticised the Lutheran theses of Harms (q.v.), which he designated as obscure, one-sided, and dictatorial, and inspired with an injurious spirit of sectarianism. He published an "Introduction into the Christian Doctrine" (*Einleitung in die christliche Lehre*, 1821), and two "Guides to the Instruction in the Christian Doctrine" (*Leitfaden bei dem Unterrichte in der christl. Glaubenslehre*, 1822; and *Kurzer Leitfaden*, etc., 1825). He also wrote several pamphlets in defense of his son, pastor Karl Geibel, of Brunswick, who by his orthodox zeal had offended the rationalistic majority of his own congregation, and was censured by the Reformed Synod of Lower Saxony. Geibel declined several calls to other more lucrative positions, and

remained in Lubeck until April 11, 1847, when he resigned. He died on the 25th of July, 1853. He is the father of the celebrated German poet Geibel. — Herzog, *Real-Encyklopadie*, 19:543.

Geier Martin, D.D.,

a German theologian, was born at Leipsic in 1614, became court-preacher at Dresden in 1656, professor of theology at Leipsic in 1661, and died at Freiburg in 1680. Among his writings are commentaries on the Psalms, Proverbs, and Ecclesiastes, which, with some valuable theological treatises, are collected in his *Opera omnia qua Latine edita sunt* (Amst. 1695, 2 volumes, fol.). His commentary on the Psalms has been often published separately, and is still esteemed.

Geiger, Franz Tiburtius

a Roman Catholic theologian, was born at Harting, near Ratisbon, in 1755. He studied at first under the Jesuits, then joined the Franciscans at Lucerne in 1772, and after 1773 applied himself to the study of philosophy at Ratisbon, and of theology at Wirzburg. He subsequently became professor of Hebrew at Ratisbons, of rhetoric at Offenburg, of philosophy at Freiburg, and afterwards in the Franciscan school of Solothurn, and finally, in 1792, professor of theology at Lucerne, whence he became a leader of ultramontaniam through Switzerland and Germany. This, however, made him many enemies, and in 1819 he was obliged to resign his position. He died May 8, 1843. A collection of his works has been published (Lucerne, 8 volumes). — Pierer, *Universal-Lexikon*, s.v.

Geiger, Jacob

a minister of the German Reformed Church, was born in Allentown, Lehigh County, Pennsylvania, October 17, 1793. He began his studies with the Reverend Dr. J.C. Becker in Northampton County, Pennsylvania, in 1814, and subsequently completed them with the Reverend Dr. C.L. Becker in Baltimore, Md. He was licensed and ordained in 1816, and in 1817 took charge of congregations in and around Manchester, Maryland, and not far from Baltimore, in which he labored up to the time of his death, October 19, 1848. He was a very successful minister, having baptized 3714 and confirmed 1668 during a ministry of thirty-one years. His charge at the time of his death numbered 1200 members. He preached only in the German language. (H.H.)

Geiler von Kaisersberg

an eminent preacher, was born March 16, 1445, at Schaffhausen, and was educated at the University of Freiburg, where he became bachelor in 1462, master in 1463, member of the faculty of philosophy in 1465, and dean in 1469. In 1470 he went to Basel, where he studied theology for five years, and was received as doctor in 1475. The following year he accepted the professorship of theology in Freiburg, and became also rector; but the bent of his genius led him to abandon a literary life, and devote himself to the pulpit. He was preacher of the cathedral of Strasburg until 1488, when he removed to Augsburg, but returned to Strasburg, where he remained until his death, March 10, 1510. As an earnest, powerful, and popular preacher, he had few rivals in that age. "His sermons usually composed in Latin and delivered in German, are marked by great eloquence and earnestness; nor do they disdain the aids of wit, sarcasm, and ridicule. Vivid pictures of life, warmth of feeling, and a bold, even aough morality, are their leading characteristics. In fact, Geiler's ethical zeal often urged him to a pungency of satire hardly in keeping with modern views of the dignity of the pulpit, but quite congruous with the taste of his own age. His style is vigorous, free, and lively, and in many respects he may be regarded as a sort of predecessor of Abraham a Sancta-Clara" (Chambers, s.v.). The only work of his published during his lifetime was the *Oratio habita in synodo Argentinensi*. (1482); he also edited the first collection of Gerson's Works (Strasb. 1488, 3 volumes). From his MSS. a large number of sermons were compiled and published after his death. Of these, the best known are his *Navicula sive speculum fatuorum* (Strasb. 1510, 1511, 1513), translated into German by Pauli, *D. Kaisersbergers Narrenschiff* (Strasb. 1520); there is also another translation (Basel, 1513). — Of another of his works, *Das Schiff des Heils, dann der Seelen Paradies* (first edit.), a free translation into modern German has been published by H. Bone (Mentz, 1864). Many collections of his sermons have been published. See Von Ammon, G.'s *Leben, Lehren unt Predigten* (Erl. 1826); Weick, *Johann G. von Ksasersberg, sein Leben u. seine Schrifften*, etc. (Frankf. 1826, 3 volumes); Illgen's *Zeitschrift*, 27:530; Hoberm, *Ueber G.'s Leben und Schrifften* (1834; also in the French language, *Essai historique et litteraire sur la vie et les sermons de G.*, Strasburg, 1834, containing a selection from G.'s works); Kehraein, *Geschcite der katholischen Kanzelberedtsamkeit d. Deutschen* (Ratisb. 1843, 2 volumes); Pierer, *Universal-Lexikon*, s.v.; — Herzog, *Real-Encyklopädie*, 4:714.

Geissenhainer Frederick Wilbono, D.D.,

was born June 26, 1771, at Milheim, on the Ruhr. In early life he gave evidence of great intellectual precocity, and a wonderful facility in the acquisition of knowledge. He studied in the universities of Giessen and Göttingen, and in the latter institution became for a season *professor extraordinarius*. When he reached his twentieth year he applied for ministerial ordination, which, although usually withheld from all under twenty-five years of age, was granted to him as an honorable exception to the general rule, on account of his superior qualifications for the office. For nearly two years he preached in his native land, and then came to America in 1793. For fifteen years he labored in the Goschenhoppen and associated churches in Pennsylvania, and in 1808 removed to the city of New York as successor to Dr. Kunze. His health failing, he suspended for a time his ministerial labors, and repaired to Clearfield Co., Pennsylvania.

Subsequently he resumed the pastoral work, and labored at the Trappe, Pottstown, Vincent, and other places. In 1822 he returned to New York. He died May 27, 1838, in the 67th year of his age, and the 47th of his ministry. Dr. Geissenhainer enjoyed the reputation of an eminent divine in the Lutheran Church. He possessed an intellect of the highest order, which had been brought under the influence of the most thorough culture. The Latin and Greek were as familiar to him as his native tongue. From the University of Pennsylvania he received the doctorate of divinity in 1826. His MS. lectures on Church History, on the Gospels, Epistles, and portions of the Old Testament, in the hands of surviving relatives, we trust, will yet be given to the Church. (M.L.S.)

Geistweit George,

a. minister of the German Reformed Church, was born in the year 1761; licensed and ordained in 1794; became pastor of churches in Northumberland Co., Pennsylvania. His large field of labor lay on both sides of the Susquehanna, and along both its branches. He became pastor in York, Pennsylvania, May, 1804. By failing health he was compelled to resign and quit the active duties of the ministry in 1820. He died November 11, 1831. He was a very useful man; in his old age highly venerable, and always greatly beloved for his childlike piety, well-tempered zeal, and amiable spirit. He preached only in the German language. (H.H.)

Gelasius Cyzicenus

was son of a presbyter of Cyzicum. He flourished about A.D. 476. He compiled *A History of the Council of Nice*, put together without judgment, in three books, the last of which is lost. It was published under the title of *Gelasii Histar. Nicen*, cura Rob. Balfour, Ga. et. Lat. (Paris, 1599, 8vo). It may be found also in Labbe, *Concilia*, volume 2, and in Migue, *Pastrolomia Latina*, volume 85. See Dupin, *Eccl. Writers*, volume 4; Fabricius, *Bibl. Graeca*, volume 9; Cave, *Hist. Lit. Ann.* 476.

Gelasius of Caesarea

was nephew of Cyril, bishop of Jerusalem, by whose influence he was made bishop of Caesares perhaps about A.D. 370. Of his works there are extant only some fragments, explanatory of the Apostles Creed and of the traditions of the Church. He died in 394. The accounts of him are obscure; some writers make two persons of the same name. See Fabricius, *Bibl. Graec* volume 9.

Gelasius I

a pope and saint of the Roman Church succeeded Felix III March 1, 492. He is one of the popes who contributed most to the extension of the temporal power of the see of Rome. He was the first to claim for the Papacy a complete independence of the emperors or from the synods in matters of faith. See his Letter to Faustus (Manssi, *Sacrorum Conciliorum nova et ampliss. collectio*, 8:19), in which he argued that the pope has not only a right to decide all ecclesiastical questions, but that an appeal from such decision to any other tribunal is inadmissible; that the pope holds the first rank (*prima sedes*) in the Church, and councils derive their authority from his countenance and cooperation (*pro suo scilicet principatu*). "There are two powers," he wrote to the emperor, "who have sovereign rule over the world: the spiritual and the temporal authority; the sacred authority of the bishops is so much the greater, as on the day of judgment they must render an account of the actions of kings. You know, magnanimous emperor, that your dignity surpasses that of other princes of the earth; nevertheless, you are obliged to submit to the power of the ministers in sacred things, for it is to them you address yourself to know what are the sources of your safety, and the rules which you ought to follow in receiving the sacraments, and in disposing of religious things. The bishops persuade the people that God has given you a sovereign power over

temporal things, and they cause them to submit to your laws. In return, you should obey, with entire submission, those who are destined to distribute to you the holy sacraments. If the faithful ought blindly to follow the orders of bishops who acquit themselves worthily in their functions, so much the more ought they to receive the decree of the pontiff of Rome, whom God has established as the first of his bishops, and whom the Church has always recognized as its supreme chief." The schism of the Eastern Church, which had already taken place, continued during his administration, notwithstanding the efforts be made in the Synod of Rome, 495, to heal the breach. He wrote on this controversy his *De duabus in Christo naturis adversus Eutychem et Nestorium*. He is said to have written also the so-called *Decretum Gelasii de libris recipiendis et non recipiendis*, which is a list of the scriptural books, etc., considered authentic and unauthentic by another synod, which he held at Rome in 496, but this work was probably compiled in the 6th century. Among the minor works ascribed to Gelasius are a *Liber sacramentorum*, published by Jos. Maria Thomasius (Rome, 1680), a number of letters. He died in Rome November 19, 496. See Schröckh, *Kirchengesec.* (17:181 sq.); Regenbrecht, *de canonibus Apostolorum. et codice Eccl. hispanae Diss.* (Vratisl. 1828). — Herzog, *Real-Encyklop.* 4:761; Bower, *History of the Popes*, 2:216 sq.

Gelasius II

Pope (JOHN OF GAETA), studied theology at Monte Casino, ascended gradually to the higher degrees of the Roman hierarchy, and was finally elected pope in 1118, as successor of Pascal II. The emperor Henry V, dissatisfied with this election, took upon himself to appoint another pope, under the name of Gregory VIII; and one of his generals took Gelasius prisoner, but was obliged to release him. Gelasius then went to Gaeta, where he was ordained, and afterwards to Capua, where he called a council, and excommunicated both Gregory VIII and Henry V. He finally retired to France, where he died in the convent of Cluny, January 29, 1119. See Muratori, *Scriptores Rerum Italicarum* 3:367; Mansi, 21:162. — Hoefler, *Nouv. Biog. Gen.* 19:819; Bower, *Hist. of Popes*, 6:1.

Geldenhaur

GERARD (*Gerardus Noviomagus, Gerard of Nimeguen*), an eminent German writer, was born in 1482 at Nimeguen, and educated at Louvain

and at Deventer, where he had for his instructor Alexander Hegius, the preceptor of Erasmus. In 1517 his skill in Latin versification obtained for him the laurel crown from the emperor Maximilian I. He afterwards became chaplain and secretary to Philip of Burgundy, bishop of Utrecht. He was sent to Wittemberg in 1526 to visit the schools and Church, and found that he "could not oppose a doctrine so consonant with that of the prophets and apostles" as that of Luther. He renounced popery, and retired towards the Upper Rhine, where, at Worms, he married, and became a school-master. Afterwards he was called to Augsburg, and eventually became professor, first of history, and then of theology, at Marburg. Erasmus, who at one time was his friend, attacked him violently on his secession to Lutheranism. Geldenhaur died of the plague in 1542. He wrote *Historia Batavica*: — *Historia suae Aetatis*, lib. 7: — *Descriptio Insule Batavorum*: — *Catalogus Episcoporum Ultrajectinorum*: — *Epistolae Zelandiae*: — *De Viris illustribus Inferioris Germaniae*, and several controversial pieces. — Hook, *Eccles. Biog.* 5:285; Bayle, *Dictionary* (London, 1736), 3:145.

Gel'iloth

(Heb. *Geliloth'*, תְּבִילֹת ⁶³circuits [see below]; Sept. Γαλιλώθ, Vulg. *tumuli*), the name of a place on the boundary of Judah and Benjamin, between En-Shemesh and the ascent to Adummim (⁶⁸⁸⁷Joshua 18:17); apparently another form of the GILGAL *SEE GILGAL* (q.v.) of the parallel passage (⁶⁸³⁷Joshua 15:7).

The same word is distinctively used (see Stanley, *Sinai and Pal.* Append. § 23) five times in the original: twice with reference to the *provinces* of the Philistine heptarchy ("borders of the Philistines," ⁶⁸³²Joshua 13:2; "coasts of Palestine," Joel 3 [4]:4); twice to the *circle* *SEE CICCAR* of the Jordan ("borders," ⁶²¹⁰Joshua 22:10, 11); and once (in the sing.) to the *district* sloping easterly towards the Dead Sea ("country," ²⁵⁰⁸Ezekiel 47:8). Its derivation (from ל ל ג; to *roll*) connects it with that of *Galilee* (q.v.), with which the versions sometimes confound it. *SEE TOPOGRAPHICAL TERMS.*

Gell Robert, D.D.,

an English divine, who was rector of St. Mary Aldermanbury, London, and chaplain to the archbishop of Canterbury. His "*Remains* contain much

ingenious and solid criticism." They are commended by John Wesley, and also by Charles Wesley, who took from them some hints for hymns. He died in 1655. We have from him *Sermons* (London, 1650, 4to): — *Sermons* (1654, 4to): — *Essays towards the Amendment of the English Trans. of the Bible* (1659, fol): — *Remains, or select Script. of the New Test.* (1676, 2 volumes, fol.). — Darling, *Cyclopaed. Bibliographica*, 1:1230; Allibone, *Dictionary of Authors*, 1:658; Wesley, *Works* (N.Y. ed.), 7:601.

Gellatly Alexander,

a minister of the Associate Church, was born in Perth, Scotland, in 1720. In 1752 he became a student of theology in connection with the Antiburgher Synod of Scotland. By that synod he was sent out in 1753 as a missionary to the inhabitants of the eastern counties of Pennsylvania, who were chiefly emigrants from Scotland and Ireland. He was accompanied by the Reverend Andrew Arnot, and together they formed themselves into a Presbytery, under the name of the Associate Presbytery of Pennsylvania. They soon became obnoxious to the Presbyterians who had occupied the ground before them, and who issued a series of publications against them, which were answered by Mr. Gellatly and others. Mr. Gellatly was settled first at Middle Octorora, Lancaster County, and then at Oxford, Chester County, Pennsylvania, where he labored with great diligence during the remainder of his life. He died March 12, 1761. He was a man of vigorous intellect, and an earnest, faithful minister of the Gospel. — Sprague, *Annals of Am. Pulpit*, 9 (*Associate*), 1.

Gellert Christian Fürchtegott,

a German poet and-hymn writer, was born July 4, 1715, in Hainichen, Saxony, and studied philosophy and theology at Leipzig. In 1744 he was made *privat decent*, and in 1751 professor extraordinary of philosophy in the University of Leipzig. He became professor *ordinarius* in 1761, and died December 13, 1769, after gaining the high esteem of Frederick the Great. *His fables* have never been surpassed in German literature, and his narrations and moral essays occupy a creditable place in German literature, while his *comedies* are forgotten. He also composed some fifty-four hymns, which will give him a more enduring reputation than all his other writings. A translation of his hymn *Jesus lebt, mit ihm auch Ich*, is given in Schaff's *Christ in Song*, page 275. "In order to understand Gellert's

position as spiritual song-writer, we must consider him with reference to his age. The *spirit* which was the basis of the old songs of Germany had altogether departed. Gellert's songs were so fully the expression of his pious inner nature that they found a hearty response in the breasts of many kindred natures. 'Never did he attempt a spiritual poem,' his biographer, Cramer, informs us, 'without carefully preparing himself, and striving with all his soul to experience previously the truth of his utterances. He then chose his most ecstatic moments for composition, and as soon as his ardor cooled he laid aside his pen until the golden moments came again. Even among Roman Catholic circles Gellert's songs found a welcome reception. A country priest in the mountains of Bohemia had been so impressed by them that he wrote to Gellert and urged him to join the Catholic Church, since this Church could much better reward his good works than the Protestants were able to do. Also in Milan, Vienna, and other great Catholic cities, Gellert found many warm admirers. There can be more purely *Christian* songs than Gellert's; songs that would be the evidences of recent improvement in our language and literature, and might partake of more of the old fire of reformative times, or bear the romantic coloring of mysticism or recent orthodoxy; but all these perfections could not supply the place of the simple, glowing language of a Gellert, which was his expression of inner, self-experienced truth. Gellert will long remain the poet of our masses. By the agency of pious mothers he will long continue to plant the seeds of virtue in the hearts of tender youth; and where the later tendencies have not obliterated the old German method of domestic training, he will continue to save many a young man from the ways of sin. He will still console the sick and broken-hearted. And though but few of his songs have been reserved for use in our churches, even these few — for instance, the Easter song, *Jesus lives, and I live with him* — will continue to elevate, our Christian congregations, and help them to gain the victory over the world. Gellert has not only influenced one generation by his songs, but has deeply affected succeeding ones. That humble man wished no higher honor than the salutation of any one whom he met, "You have saved my soul — you!" But in the coming world of bliss there will thousands meet him who on earth would have gladly done what the Prussian sergeant did, walk five miles to press the hand of the man who had saved his soul' " (Hagenbach, *Recent Church History*, translated by J.F. Hurst). Among his works are, *Fabeln end Erzählungen* (Lpz. 174 6): - *Geistliche Oden u. Lieder* (Lpz. 1757): — *Moralische Vorlesungcn* (Schlegel and Hoyer, Lpz. 1770): — *Sammtliche Schriften* (Lpz. 1769-74,

10 vols.; 1840-41, 6 vols.; and 1853, 6 vols.). See J. Co Cramer, *Lebensbeschreibung* (Lpz. 1774); H. Döring, *Lebensbeschreibung* (Greiz. 1833, 2 volumes); Eck, *Gellert's Empfehlung* (Lpz. 1770); F. laumann, *Gellertbuch* (Dresd. 1854); Pierer, *Univ. Lex. s.v.*

Gelmon.

SEE GILOH.

Gem

ḥrḳy; ʿba, or ʿj ēba, usually "precious stone"). The Hebrews, among whom, as among all Asiatic nations (see especially Heeren, *Ideen*, I, 1:118 sq.), gems constituted an essential and highly-prized ornament of kings (^{<1020>}2 Samuel 12:30; ^{<3583>}Ezekiel 28:13), of the high-priest (^{<1287>}Exodus 28:17), and of distinguished persons generally (Judith, 10:21; 15:15), especially when set in rings (^{<2155>}Song of Solomon 5:15), derived them chiefly from Arabia (see ^{<3772>}Ezekiel 27:22; ^{<1102>}1 Kings 10:2) and India, by the overland as well as maritime traffic of the Phoenicians (Ezekiel 1.c.). In the time of Solomon they procured them themselves directly from Ophir (^{<1100>}1 Kings 10:10 sq.). The art of cutting (engraving letters) and setting them was a highly respectable vocation (Exodo 35:33). In the Bible (especially ^{<1287>}Exodus 28:17 sq.; 39:10 sq.; ^{<3583>}Ezekiel 28:13; ^{<6219>}Revelation 21:19 sq.) the following names and kinds of gems chiefly occur (comp. Josephus, *Ant.* 3:7, 6; *War*, 5:5, 7; Epiphani. *Opp.* 2:225; see Hiller, *Syntagm. hermen.* p. 83 sq.; De Dieu, on Exodus 28; Braun, *De vestit. sacerdot. Hebr.* II, 8, page 497 sq.; Hartmann, *Hebrderinn*, 1:278 sq.; 3:27 sq.; Bellermann, *Urim und Thummim*, page 32 sq.; Eichhorn, *De gemmis sculptis Hebr.* in the *Commentatt. Soc. Gotting. rec.* 2; Rosenmuller, *Alterth.* IV, 1:28 sq.; Wetstein, *N.T.* 2:844 sq.). SEE ENGRAVING.

1. *O'dem*, ḡd2ḡa (^{<1287>}Exodus 28:17; 39:10), according to the Sept. and Vulg., the *Sardius* (compare ^{<6219>}Revelation 21:20), i.e., *carnelian*, a well-known, mostly flesh-colored, semi-transparent gem, akin to the chalcedony, valued for its hardness, which, however, did not render it incapable of being cut. The most beautiful specimens come from Arabia (Niebuhr, *Beschr.* page 142). Josephus (*War*, 5:5, 7) assigns the above meaning to the word; but elsewhere (*Ant.* 1.c.) he calls it the *sardonyx*.

(For other significations, see Gesenius, *Thes. Heb.* page 26.) **SEE SARDIUS.**

2. Pitdah', ἡρῦπα (Exodus 1.c.; ^{<4383>}Ezekiel 28:13; ^{<4389>}Job 28:19), according to most of the versions, the *Topaz*, **τοπάζιον** (Josephus **τόπαζος**, described by the Greeks as a gold-yellow stone (Strabo, 16:770; Diod. Siculus, 3:39), although Pliny (27:32) assigns it a green color. Hence moderns have regarded the topaz of the ancients as our *chrysolite*. The passage in Job describes the mineral in question as coming from Cush, and Pliny (6:34) mentions a topaz-island in the Red Sea (comp. Diod. Sic. 1.c.). The topaz now so called is a transparent, chiefly wine-colored or citron-yellow stone of the silicious species (Hoffmann, *Minercil.* 1:557 sq.; comp. Pareau, *Comment.* ad Job 28, page 333 sq.). **SEE TOPAZ.**

3. Bare'keth, τῦρβ; (^{<4287>}Exodus 28:17; 39:10; ^{<4383>}Ezekiel 28:13), according to the Sept., Vulg., and Josephus, the *Emerald* (^{<4219>}Revelation 21:19; Tobit 13:21, etc.), grass-green, very hard, transparent, with double refraction (Pliny, 37:16 sq.). The Hebrews obtained this stone almost entirely from Egypt (Pliny, 1.c.; comp. Braun, *Vestit.* page 517 sq.; yet see Theophr. *Lapid.* 24). **SEE CARBUNCLE.**

4. No'phelk, Ἐρῖ (^{<4391>}Exodus 39:11; ^{<43716>}Ezekiel 27:16; 28:13), according to the Sept. and Josephus, the **ἄνθραξ** *Carbuncle*. By this name the ancients (Theophr. *Lapid.* xviii sq.; Pliny, 37:25) mostly designate red (like glowing coals) brilliant stones ("a similitudine ignium appellati," Pliny, 1.c.), as rubies and garnets. But their most valued carbuncles appear to have been the Oriental or Indian rubies. They were engraved (Theophr. *Lapid.* 21; comp. Eichhorn, *ut sup.* page 12), which is also the case with the ruby, although they had a great degree of hardness — not greater, however, than the sapphire, which was likewise engraved. **SEE EMERALD.**

5. Sappir', ῥυπαῖ (^{<4240>}Exodus 24:10; 28:18; 39:11 ^{<4383>}Ezekiel 38:13), **σάπφειρος** Our *Sapphire* is sky blue (comp. ^{<4016>}Ezekiel 1:26; ^{<4240>}Exodus 24:10), transparent, and harder than the ruby. What the ancients so named must, according to the description (Pliny, 37:39; Theophr. *Lapid.* 23:37), be the *lapis lazuli*, azure-stone (Beckmann, *Erfind.* III, 1:182 sq.). This is opaque, often shading into dark blue (violet), and sometimes has gold-colored quartzose spots (Hoffmann, *Mineral.* 2:276 sq.; comp. 1:548). But as this stone is not so costly as to be justly estimated, as in ^{<4386>}Job 28:16,

nor possessed of sufficient hardness ("inutile scalpturae," Pliny, 1.c.) to correspond with its use in Exodus 28, it is probable that the Hebrew term denotes the true sapphire, which occurs in notices of ancient gems. **SEE SAPPHIRE.**

6. Yahalonm', מל בַּיִי (^{<1291>}Exodus 39:11; ^{<1283>}Ezekiel 28:13), by which most of the ancient versions and Josephus appear (if we can trace the order of the gems enumerated, see Bellermann, *ut sup.* page 47) to understand the *Onyx* (Luther, with some of the Rabbins, the *Diamond*), a kind of *chalcedony*, in resembling the human nail with the flesh showing through. The simply so-called onyx (of the ancients) has milk-white or brown streaks, and is non-transparent, but takes on, when polished, a mirror-like luster (Pliny, 36:12; 37:24). Eichhorn understands the *Beryl*. **SEE DIAMOND.**

7. Le'shem, מנל (^{<1289>}Exodus 28:19; 39:12), Sept., Josephus, Vulg. **λιγύριον** (ligure) or **λιγκύριον**, i.e., *Jacinth* (as in ^{<1217>}Revelation 21:20), a transparent, hard, usually hyacinthine stone, but sometimes shading into yellow or brown. In the fire it loses its color. Many ancient cut specimens are still extant. **SEE LIGURE.**

8. Shebo', /בנ (^{<1289>}Exodus 28:19; 39:12), Sept., Vulg., and Josephus *Agate* (**ἀχάτης**), a mixed sort of stone, consisting of quartz, chalcedony, carnelian, flint, jasper, and so forth, so that two kinds are usually compounded; hence agates have all possible ground-colors, with numerous streaks, spots, and even figures. The Oriental are finer than the European. In high antiquity they were very valuable, but later their value sank considerably (see Pliny, 37:54 ; Hoffmann, *Mineral.* 2:123 sq.). **SEE AGATE.**

9. Achlanzah', חמל j הַי (^{<1289>}Exodus 28:19), Sept., Vulg., *Amethyst* (**ἀμέθυστος**; comp. ^{<1217>}Revelation 21:20), a transparent, mostly violet-blue stone, usually found in a six-sided crystalline form, but sometimes pebbleshaped. The ancients prized it highly, especially the specimens from India. But Arabia and Syria also afforded amethysts (Pliny, 37:40). As the Greek name points to a superstitious attribute of the stone (dispelling intoxication; see Harduin, *ad Plin.* 2:783), so the Heb. designation refers to another property (q.d. "dream-stone;" see Simonis, *Lex.* page 331). **SEE AMETHYST.**

10. Tarshish', **vyvæṭi** (^{<1281>}Exodus 28:20; 39:13; ^{<3016>}Ezekiel 1:16; ^{<2706>}Daniel 10:6, etc.), according to the Sept. (in the Pentat.) and Josephus (comp. ^{<621>}Revelation 21:20), the *Chrysolite* (**χρυσόλιθος**). The stone now so called is generally found crystallized, and is, of a pale green color, wholly transparent, with double refraction. According to Pliny (37:42), the ancients appear to have had a yellow stone called the chrysolite, which would seem to have been our *topaz* (but compare Bellermann, *ut sup.* page 62). Bredow (*Histor. Untersuch.* page 295) would take the *tarshish* to be *amber*, as the name probably came from the place so called **SEE TARSHISH**, whence the Phoenicians imported it; a not altogether unlikely view, inasmuch as *electrum* was well known in earliest antiquity, was highly prized, and bore an excellent polish (Pliny, 37:11). Nevertheless, the authority of the ancient versions must here prevail; and when our attention is once directed by the name to Spain, the statement of Pliny (37:43) makes it clear that the chrysolite was also produced there. **SEE BERYL**.

11. Sho'ham, **ḥhivq** (^{<1012>}Genesis 2:12; ^{<1281>}Exodus 28:9. ^{<3383>}Ezekiel 28:13; ^{<3386>}Job 28:16, etc.), according to the Sept., Vulg., and most others, as well as Josephus (*War*, *ut sup.*), the *Beryl* (^{<621>}Revelation 21:20), a pale green gem, passing at times into water-blue, at others into yellow, with a hexagonal crystallization, streaked longitudinally. The most esteemed specimens came from India (but comp. Dionays. *Perieg.* 1012), and were of a clear sea-green (Pliny, 37:20; see Hoffmann, *Mineral.* 1:604 sq.). The chrysoptase (**λίθος ὁ πράσινος**), which the Sept. has in the passage in Genesis for shoham, may be the *berql*. Many versions (with Braun, Michaelis, Eichhorn, Pareau, Ewald, and others) understand the *onyx* (see Huaet, *De situ paradisi*, c. 11). Reland (following the Sept. in ^{<1281>}Exodus 28:9, 20) holds it to be emerald, on the ground that Havilah (q.v.) was a part of Scythia, whence emeralds were obtained (Pliny, 37:16 and 17). — **SEE ONYX**.

12. Yashpehaeh', **ḥpḥṭ y** or **ḥpḥṭ y** (^{<1281>}Exodus 28:20; 39:13; ^{<3383>}Ezekiel 28:13), according to the Sept., Vulg., and Josephus, the *Jasper* (comp. ^{<621>}Revelation 21:19), a well-known opaque stone, sometimes of one, at others of many colors, of a shellay, compact fracture, granulous texture, often wrought hey the ancients into gems and ornaments (Pliny, 37:37; comp. Fuller, *Miscell.* 6:8). **SEE JASPER**.

13. Kadkod', **dKdæK** (^{<3716>}Ezekiel 27:16; ^{<2542>}Isaiah 54:12), and

14. Ekdah', **הדקא** (Isaiah ib.); both a red (fiery), brilliant, costly stone, like the ruby, garnet, etc. (see Hartmann, Hebrdaer. 3:91 sq.). The ancient versions give no definite clew to the identity (see Gesenius, *Thes.* page 660). *SEE AGATE; SEE CARBUNCLE.*

15. Chrysoprasen, **χρυσόπρασος** (^{<621>}Revelation 21:20), a pale green stone, inclining to yellow or brown, and transparent (Pliny, 37:20). *SEE CHRYSOPRASUS.*

16. Chalcedony, **χαλκηδών** (^{<616>}Revelation 21:16), semi-transparent, sky-blue, with a dash of other colors (compare No. 8 above). *SEE CHALCEDONY.*

17. Sardonyx, **σαρδόνυξ** (^{<621>}Revelation 21:20), a mixture of the agate and carnelian (comp. No. 6 above), veriy highly valued by the ancients, (Pliny, 37:23). *SEE SARDONYX.*

18. *Shaupir'*, **rymæ** (^{<217>}Jeremiah 17:1; ^{<219>}Ezekiel 3:9; ^{<212>}Zechariah 7:12), according to the Sept. (in Jeremiah) and Vulg., the Diamond, the hardest of minerals (Pliny, 37:15), hence compared with adamant (Pinder, *Des adamante*, Berl. 1829). Bochart (Hieroz. 3:843 sq.) compares the **σμίρις** or **σύρις** (**σφυρίτης λίθος**, ^{<217>}Job 41:7 or 15, Sept.; comp. Veltheim in Velthusen's Theolog. Magaz. 2:219 sq.), or emery (Diosc. 5:160), a quartzose earth mixed with calcined iron, used for polishing (Hoffmann, Mineral. 1:561 sq.); but the origin of this Greek word is not Shemitic (see Passow, s.v.). *SEE DIAMOND.*

See generally Pliny, *Hist Nat.* 37:14 sq.; Theophrastus, **Περὶ λίθων** (in *Opp.* 4, ed. Schneider); Rau, *Specim e. libris Achmed de gemmis* (Utr. 1784), Dutens, *Pierres precieuses* (Par. 1776, Lond. 1777); Mariotte, *Pierres graves* (Par. 1750); Blum, *Taschenbuch d. E lelsteen.* (2d ed. Stuttg. 1835); Hindmarsb, *Precious Stones of Scripture* (Lond. 1851); Anon. *Gems, ancient and modern* (Lond. 1852); King, *Antique Gems* (Lond. 1861); Thomson, *Land and Book*, 1:437 sq. *SEE MINERALOGY; SEE STONES, PRECIOUS.*

Gemal'li

(Hebrew Gemalli', **גמל**] *camel-driver*; Sept. **Γαμαλί**, the father of Amslieb, which latter was the Danite messenger among those who explored the land of Canaan (^{<412>}Numbers 13:12). B.C. ante 1657.

Gemara

SEE TALMUD.

Gemari'ah

(Heb. Gens-aryah', **הַגְּמָרְיָהוּ** [^{<2918>}Jeremiah 29:3], and in its prolonged form, Gemarya'hu, **הַגְּמָרְיָהוּ**] whom *Jehovah has made perfect*; Sept. **Γαμαρίας**), the name of two men.

1. The son of Shaphan, one of the nobles of Judah and a scribe of the Temple in the time of Jehoiakim. B.C. 605. Baruch read aloud the prophecies of Jeremiah to the people at the official chamber of Gemariah (or from a window in it), which was attached to the new gate of the Temple built by king Jotham (^{<2860>}Jeremiah 36:10; comp. ^{<2155>}2 Kings 15:35). Gemariah's son Michaiah having reported this to his father, Baruch was invited to repeat the reading at the scribe's chamber in the palace, before Gemariah and other scribes and counselors, who gave an account of the matter to the king (^{<2861>}Jeremiah 36:11-20). Gemariah, with the other princes, heard the divine message with terror but without a sign of repentance; though Geisariah joined two others in entreating king Jehoiakim to forbear destroying the roll which they had taken from Baruch (^{<2862>}Jeremiah 36:21-25). *SEE JEREMIAH.*

2. The son of Hilkiah, who, with Elasah, son of Shaphan, was sent to Babylon by king Zedekiah with his tribute-money for Nebuchadnezzar. He also took charge of a letter from Jeremiah to the Jewish captives at Babylon, warning them against the false prophets who deluded them by promises of a speedy return to their own land (^{<2918>}Jeremiah 29:3, 4). B.C. 594. *SEE JEREMIAH.*

Gems

SEE GEM.

Gena

SEE GINA.

Genealogy

(**Γενεαλογία**), literally the act or art of the **γενεαλογός**, i.e., of him who treats of birth and family, and reckons descents and generations. Hence, by

an easy transition, it is often (like *ἱστορία*) used of the document itself in which such series of generations is set down. In Hebrew the term for a genealogy or pedigree is *sefer ha-dorot* "the book of the generations;" and because the oldest histories were usually drawn up on a genealogical basis, the expression is often extended to the whole history, as in the case of the Gospel of Matthew, where "the book of the generations of Jesus Christ" includes the whole history contained in that gospel. So Genesis 2:4, "These are the generations of the heavens and of the earth," seems to be the title of the history which follows. Genesis 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2, are other examples of the same usage, and these passages seem to mark the existence of separate histories from which the book of Genesis was compiled. Nor is this genealogical form of history peculiar to the Hebrews or the Semitic races. The earliest Greek histories were also genealogies. Thus the histories of Acusilaus of Argos and of Hecataeus of Miletus were entitled *Γενεαλογία*, and the fragments remaining of Xalsithus, Charon of Lampsacus and Hellanicus are strongly tinged with the same genealogical element (comp. Josephus, Apion, 1:3), which is not lost even in the pages of Herodotus. The frequent use of the patronymic in Greek, the stories of particular races, as Heraslides, Alemasonidse, etc., the lists of priests, and kings, and conquerors at the games, presered at Ellis, Spaita, Olympia, and elsewhere; the hereditary monarchies and priesthoods, as of the Branchidae, Eumolpidae, etc., in so many cities in Greece and Greek Asia; the division, as old as Homer, into tribes, fratriae, and *γένη* and the existence of the *tribe*, the *gens*, and the familia among the Romans; the Celtic clans, the Saxon families using a common patronymic, and their royal genealogies running back to the Teutonic gods, these are among the many instances that may be cited to prove the strong family and genealogical instinct of the ancient world. Coming nearer to the Israelites, it will be enough to allude to the hereditary principle, and the vast genealogical records of the Egyptians, as regards their kings and priests, and to the passion for genealogies among the Arabs, mentioned by Layard and others, in order to show that the attention paid by the Jews to genealogies is in entire accordance with the manners and tendencies of their contemporaries. In their case, however, it was heightened by several peculiar circumstances. The promise of the land of Canaan to the seed of Abraham, Isaac, and Jacob successively, and the separation of the Israelites from the Gentile world; the expectation of the Messiah as to spring from the tribe of Judah; the exclusively hereditary priesthood of Aaron with its

dignity and emoluments; the long succession of kings in the line of David; and the whole division and occupation of the land upon genealogical principles by the tribes, families, and houses of fathers, gave a deeper importance to the science of genealogy among the Jews than perhaps in any other nation. We have already noted the evidence of the existence of family memoirs even before the flood, to which we are probably indebted for the genealogies in Genesis 4, 5; and Genesis 10, 11, etc., indicate the continuance of the same system in the times between the flood and Abraham. But with Jacob, the founder of the nation, the system of reckoning by genealogies ~~is~~ ~~at~~ ~~the~~ ~~time~~ ~~of~~ ~~the~~ ~~language~~ ~~of~~ ~~Moses~~, ~~Numbers~~ ~~1:18~~, ~~is~~ ~~much~~ ~~further~~ ~~developed~~. In ~~Genesis~~ ~~35:22-26~~, we have a formal account of the sons of Jacob, the patriarchs of the nation, repeated in ~~Exodus~~ ~~1:1-5~~. In Genesis 46 we have an exact genealogical census of the house of Israel about the time of Jacob's demise in Egypt. The way in which the former part of this census, relating to Reuben and Simeon, is quoted in Exodus 6, where the census of the tribe of Levi is all that was wanted, seems to show that it was transcribed from an existing document. When the Israelites were in the wilderness of Sinai, in the second month of the second year of the Exodms, their number was taken by divine command, "after their families, by the house of their fathers," tribe by tribe, and the number of each tribe is given "by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls" (Numbers 1, 3). This census was repeated 38 years afterwards, and the names of the families added, as we find in Numbers 26. According to these genealogical divisions they pitched their tents, and marched, and offered their gifts and offerings, and chose the spies. According to the same they cast the lots by which the troubler of Israel, Achan, was discovered, as later those by which Saul was called to the throne. Above all, according to these divisions, the whole land of Canaan was parceled out amongst them. But now of necessity that took place which always has taken place with respect to such genealogical arrangements, viz. that by marriage, or servitude, or incorporation as friends and allies, persons not strictly belonging by birth to such or such a family or tribe, were yet reckoned in the census as belonging to them, when they had acquired property within their borders and were liable to the various services in peace or war which were performed under the heads of such tribes and families. Nobody supposes that all the Cornelbi, or all the Campbells, sprang from one ancestor, and it is in the teeth of direct evidence from Scripture, as well as of probability, to suppose that the

Jewish tribes contained absolutely none but such as were descended from the twelve patriarchs. (Jul. Africanus, in his *Ep. to Aristides*, expressly mentions that the ancient genealogical records at Jerusalem included those who were descended from proselytes and **γεῖωραῖ**, as well as those who sprang from the patriarchs. The registers in Ezra and Nehemiah include the Nethinim, and the children of Solomon's servants.) The tribe of Levite as probably the only one which had no admixture of foreign blood. In many of the Scripture genealogies, as e.g. those of Caleb, Joala, Segub, and the sons of Rephaiah, etc., in (^{<1322>}1 Chronicles 3:21, it is quite clear that birth was not the ground of their incorporation into their respective tribes. **SEE BECHER; SEE CALEB**. However, birth was, and continued to be throughout their whole national course, the *foundation* of all the Jewish organization, and the reigns of the more active and able kings and rulers were marked by attention to genealogical operations. When David established the Temple services on the footing which continued till the time of Christ, he divided the priests and Levites into courses and companies, each under the family chief. The singers, the porters, the trumpeters, the players on instruments, were all thus genealogically distributed. In the active stirring reign of Rehoboam, we have the work of Iddo concerning genealogies (^{<4425>}2 Chronicles 12:15). When Hezekiah reopened the Temple, and restored the Temple services which had fallen into disuse, he reckoned the whole nation by genealogies. This appears from the fact of many of the genealogies in Chronicles terminating in Hezekiah's reign, from the expression, "So all Israel were reckoned by genealogies" (^{<1300>}1 Chronicles 9:1), immediately following genealogies which do so terminate, and from the narrative in (^{<4316>}2 Chronicles 31:16-19, proving that, as regards the priests and Levites, such a complete census was taken by Hezekiah. It is indicated also in (^{<1344>}1 Chronicles 4:41. We learn, too, incidentally from Proverbs 25, that Hezekiah had a staff of scribes, who would be equally useful in transcribing genealogical registers as in copying out Proverbs. So also in the reign of Jotham, king of Judah, who, among other great works, built the higher gate of the house of the Lord (^{<2193>}2 Kings 15:3-5), and was an energetic as well as a good king, we find a genealogical reckoning of the Reubenites (^{<1357>}1 Chronicles 5:17), probably in connection with Jotham's wars against the Ammonites (^{<4275>}2 Chronicles 27:5). When Zerubbabel brought back the captivity from Babylon, one of his first cares seems to have been to take a census of those that returned, and to settle them according to their genealogies. The evidence of this is found in 1 Chronicles 9, and the duplicate passage Nahum 11; in (^{<1339>}1

Chronicles 3:19; and yet more distinctly in ^{<4176>}Nehemiah 7:5, and 12. In like manner, Nehemiah, as an essential part of that national restoration which he labored so zealously to promote, gathered "together the nobles, and the rulers, and the people, that they might be reckoned by genealogy" (^{<4176>}Nehemiah 7:5; 12:26). The abstract of this census is preserved in Ezra 2 and Nehemiah 7, and a partion of it in ^{<4381>}1 Chronicles 3:21-24. That this system was continued after their times, as far at least as the priests and Levites were concerned, we learn from ^{<4622>}Nehemiah 12:22; and we have incidental evidence of the continued care of the Jews still later to preserve their genealogies in such passages of the apocryphal books as 1 Macc. 2:1-5; 8:17; 14:29, and perhaps Judith 8:1; Tob. 1:1, etc. Passing on to the time of the birth of Christ, we have a striking incidental proof of the continuance of the Jewish genealogical economy in the fact that when Augustus ordered the census of the empire to be taken, thee Jews in the province of Syria immediately went each one to his own city, i.e., (as is clear from Joseph going to Bethlehem, the city of David), to the city to which his tribe, family, and father's house belonged. Thus the return, if completed, doubtless exhibited the form of the old censuses taken by the kings of Israel and Judah.

Another proof is the existence of our Lord's genealogy in two forms, as given by Matthew and Luke. (See below.) The mention of Zacharias as "of the course of Abia," of Elizabeth as "of the daughters of Aaron," and of Anna, the daughter of Phanuel, as "of the tribe of Aser," are further indications of the same thing (^{<4151>}Luke 1:51 2:36). This conclusion is also expressly confirmed by the testimony of Josephus in the opening of his *Life*, § 1. There, after deducing his own descent, "not only from that race which is considered the noblest among the Jews, that of the priests, but from the first of the twenty-four courses" (the course of Jehoiarib), and on the mother's side from the Asmonaeon sovereigns, he adds, "I have thus traced my genealogy as I have found it recorded in the public sables" (*ἐν ταῖς δημοσίαις δέλτοις ἀναγεγραμμένῃν*); and again, *contr. Apion*, 1:7, he states that the priests were obliged to verify the descent of their intended wives lay' reference to the archives kept at Jerusalem; adding that it was the duty of the priests, after every war (and he specifies the wars of Antiochus Epiph., Pompea, and Q. Varus), to make new genealogical tables from the old ones, and to ascertain what women among the priestly families had been made prisoners, as all such were deemed improper to be wives of priests. As a proof of the care of the Jews in such matters, he

further mentions that in his day the list of successive high-priests preserved in the public records extended through a period of 2000 years. From all this it is abundantly manifest that the Jewish genealogical records continued to be kept till near the destruction of Jerusalem. Hence we are constrained to disbelieve the story told by Africanus concerning the destruction of all the Jewish genealogies by Herod the Great, in order to conceal the ignobleness of his own origin. His statement isn, theat up to that time the Hebrew genealogies had been preserved entire, and the different families were traced up either to the patriarchs, or the **γειώραι** or mixed people; but that on Herod's causing these genealogies to be burnt, only a few of the more illustrious Jews who had private pedigrees of their own, or who could supply the lost genealogies from memory, or from the books of chronicles, were able to retain any account of their own lineage — among whom, he says, were the Desposyni, or brethren of our Lord, from whom was said to be derived the scheme (given by Africanus) for reconciling the two genealogies of Christ. But there can be little doubt that the registers of the Jewish tribes and families perished at the destruction of Jerusalem, and not before. Some partial records may, however, have survived that event, as it is probable, and indeed seems to be implied in Josephus's statement, that at least the priestly families of the dispersion had records of their own genealogy. We learn, too, from Benjamin of Tudela, that in his day the princes of the captivity professed to trace their descent to David, and he also names others, e.g. R. Calonymos, "a descendant of the house of David, as proved by his pedigree" (Itin. ed. Asher, 1:32), and R. Eleazar ben-Tsemach, "who possesses a pedigree of his descent from the prophet Samuel, and knows the melodies which were sung in the Temple during its existence" (ib. page 100, etc.). He also mentions descendants of the tribes of Dan, Zabulon, and Naphtali, among the mountains of Khasamin, whose prince was of the tribe of Levi. The patriarchsi of Jerusalem, so called from the Hebrew **twbaovao**, claimed descent from Hillel, the Babylonian, of whom it is said that a genealogy, found at Jerusalem, declared his descent from David and Abital. Others, however, traced his descent from Benjamin, and from David only through a daughter of Shephatiah (Wolf, *B. H.* 4:380). But, however tradition may have preserved for a while true genealogies, or imagination and pride have coined fictitious ones after the destruction of Jerusalem, it may be safely affirmed that the Jewish genealogical system then came to an end. Essentially connected as it was with the tenure of the land on the one hand, and with the peculiar privileges of the houses of David and Levi on the

other, it naturally failed when the land was taken away from the Jewish race, and when the promise to David was fulfilled, and the priesthood of Aaron superseded by the exaltation of Christ to the right hand of God. The remains of the genealogical *spirit* among the later Jews (which might, of course, be much more fully illustrated from Rabbinical literature) has only been glanced at to show how deeply it had penetrated into the Jewish national mind. It remains to be said that just notions of the nature of the Jewish genealogical records are of great importance with a view to the right interpretation of Scripture. Let it only be remembered that these records have respect to political and territorial divisions, as much as to strictly genealogical descent, and it will at once be seen how erroneous a conclusion it may be, that all who are called "sons" of such or such a patriarch, or chief father, must necessarily be his very children. Just as in the very first division into tribes Manasseh and Ephraim were numbered with their uncles, as if they had been sons instead of grandsons (^{<0485>}Genesis 48:5) of Jacob, so afterwards the names of persons belonging to different generations would often stand side by side as heads of families or houses, and be called the sons of their common ancestor. For example, ^{<0462>}Genesis 46:21 contains grandsons as well as sons of Benjamin *SEE BELAH*, and ^{<0024>}Exodus 6:24 probably enumerates the son and grandson of Assir as heads, with their father, of the families of the Korhites; and so in innumerable other instances. If any one family or house became extinct, some other would succeed to its place, called after its own chief father. Hence, of course, a census of any tribe drawn up at a later period would exhibit different divisions from one drawn up at an earlier. Compare, e.g., the list of courses of priests in Zerubbabel's time (Nehemiah 12) with that of those in David's time (1 Chronicles 24). The same principle must be borne in mind in interpreting any particular genealogy. The sequence of generations may represent the succession to such or such an inheritance or headship of tribe or family rather than the relationship of father and son. Again, where a pedigree was abbreviated, it would naturally specify such generations as would indicate from what chief houses the person descended. In cases where a name was common the father's name would be added for distinction only. These reasons would be well understood at the time, though it may be difficult now to ascertain them positively. Thus, in the pedigree of Ezra, (^{<1570>}Ezra 7:1-5), it would seem that both Seraiah and Azariah were heads of houses (^{<1602>}Nehemiah 10:2); they are both therefore named. Hilkiah is named as having been high-priest, and his identity is established by the addition "the son of Shallum" (1 Chronicles

101:13); the next named is Zadok, the priest in David's time, who was chief of the sixteen courses sprung from Eleazar, and then follows a complete pedigree from this Zadok to Aaron. But then, as regards the chronological use of the Scripture genealogies, it follows from the above view that great caution is necessary in using them as measures of time, though they are invaluable for this purpose whenever we can be sure that they are complete. What seems necessary to make them trustworthy measures of time is, either that they should have special internal marks of being complete, such as where the mother as well as the father is named, or some historical circumstance defines the several relationships, or that there should be several genealogies, all giving the same number of generations within the same termini. When these conditions are found, it is difficult to overrate the value of genealogies for chronology. In determining, however, the relation of generations to time, some allowance must be made for the station in life of the persons in question. From the early marriages of the princes, the average of even thirty years to a generation will probably be found too long for the kings.

Another feature in the Scripture genealogies which it is worth while to notice is the recurrence of the same name, or modification of the same name, such as Tobias, Tobit, Nathan, Mattatha, and even of names of the same signification, in the same family. This is an indication of the carefulness with which the Jews kept their pedigrees (as otherwise they could not have known the names of their remote ancestors); it also gives a clue by which to judge of obscure or doubtful genealogies. In some cases, however, this repetition seems to have resulted from erroneous transcription.

The Jewish genealogies have two forms, one giving the generations in an ascending, the other in a descending scale. Examples of the descending form may be seen in ^{Gen}Ruth 4:18-22, or 1 Chronicles 3. Of the ascending, ^{1Ch}1 Chronicles 6:33-43; ^{Ezra}Ezra 7:1-5. The descending form is expressed by the formula A begat B, and B begat C, etc.; or, the sons of A, B his son, C his son, etc.; or, the sons of A, B, C, D; and the sons of B, C, D, E; and the sons of C, E, F, G, etc. The ascending is always expressed in the same way. Of the two, it is obvious that the descending scale is the one in which we are most likely to find collateral descents, inasmuch as it implies that the object is to enumerate the heirs of the person at the head of the stem; and if direct heirs failed at any point, collateral ones would have to be inserted. In all cases, too, where the original document was preserved,

when the direct line failed, the heir would naturally place his own name next to his predecessor, though that predecessor was not his father, but only his kinsman; whereas in the ascending scale there can be no failure in the nature of things. But neither form is in itself more or less fit than the other to express either proper or imputed filiation.

Females are named in genealogies when there is anything remarkable about them, or when any right or property is transmitted through them. See ^{<0112>}Genesis 11:29; 22:23; 25:1-4; 35:22-26; Exodus vii 23; ^{<0173>}Numbers 26:33; ^{<1114>}1 Chronicles 2:4, 19, 35, 50, etc.

The genealogical lists of names are peculiarly liable to corruptions of the text, and there are many such in the books of Chronicles, Ezra, etc. Jerome speaks of these corruptions having risen to a fearful height in the Septuagint (*Praefat. in Paraleip.*). In like manner, the lists of high-priests in Josephus are so corrupt, that the names are scarcely recognizable. This must be borne in mind in dealing with the genealogies.

The Bible genealogies give an unbroken descent of the house of David from the creation to the time of Christ. The registers at Jerusalem must have supplied the same to the priestly and many other families. They also inform us of the origin of most of the nations of the earth, and carry the genealogy of the Edomitish sovereigns down to about the time of Saul. Viewed as a whole, it is a genealogical collection of surpassing interest and accuracy (Rawlinson, *Herodot.* volume 1, chapter 2; Burrington, *General Tables of the Old and New Testaments*, London, 1836; Selden's *Works*, passim).

Genealogy Of Jesus Christ,

the only one given in the New Testament.

1. Object of this Genealogical Record. — From the foregoing article it is evident that no nation was more careful to frame and preserve its genealogical tables than Israel. Their sacred writings contain genealogies which extend through a period of more than 3500 years, from the creation of Adam to the captivity of Judah. Indeed, we find from the books of Ezra and Nehemiah that the same carefulness in this matter was observed *after* the captivity; for in ^{<1112>}Ezra 2:62 it is expressly stated that some who had come up from Babylon had sought their register among those that were reckoned by genealogy, but were not found; therefore were they, as

polluted, removed from the priesthood. The division of the whole Hebrew nation into tribes, and the allotment to each tribe of a specified portion of the land of Canaan as an inalienable possession, rendered it indispensable that they should keep genealogical tables. God had, however, a still higher object than that of giving stability to property in Israel in leading successive generations of his people thus to keep an accurate list of their ancestry. That they should do this was especially required from the moment that the voice of prophecy declared that the promised Messiah should be of the seed of Abraham, of the posterity of Isaac, of the sons of Jacob, of the tribe of Judah, and of the family of David.

The Rabbins affirm that after the Captivity the Jews were most careful in keeping their pedigrees (*Babyl. Gemar. Gloss. fol. 14:2*). Since, however, the period of their destruction as a nation by the Romans, all their tables of descent seem to be lost, and now they are utterly unable to trace the pedigree of any one Israelite who might lay claim to be their promised and still expected Messiah. Hence Christians assert, with a force that no reasonable and candid Jew can resist, that *Shiloh must have come*.

The priesthood of Aaron having ceased, the possession of the land of Canaan being transferred to the Gentiles, there being under the N.T. dispensation no difference between circumcision and uncircumcision, Barbarian and Scythian, bond and free, there is but one whose genealogy it concerns us as Christians to be acquainted with, that of our Lord Jesus Christ. Him the prophets announced as the seed of Abraham, and the son of David, and the angels declared that to him should be given the throne of his father David, that he might reign over the house of Jacob forever. His descent from David and Abraham being therefore an essential part of his Messiahship, it was right that his genealogy should be given as a portion of gospel truth. Considering, further, that to the Jews first he was manifested and preached, and that his descent from David and Abraham was a matter of special interest to them, it seems likely that the proof of his descent would be one especially adapted to convince them; in other words, that it would be drawn from documents which they deemed authentic. Such were the genealogical records preserved at Jerusalem. *SEE GENEALOGY*. Now when to the above consideration we add the fact that the lineage of Joseph was actually made out from authentic records for the purpose of the civil census ordered by Augustus, it becomes morally certain that the genealogy of Jesus Christ was extracted from the public registers. Another consideration adds yet further conviction. It has often excited surprise that

the genealogies of Christ should both seem to be traced through Joseph, and not Mary. But if these genealogies were those contained in the public registers, it could not be otherwise. In them Jesus, the son of Mary, the espoused wife of Joseph, could only appear as Joseph's son (comp. ^{<B16>}John 1:45). In transferring them to the pages of the gospels, the evangelists only added the qualifying expression "as was supposed" (^{<B13>}Luke 3:23, and its equivalent, ^{<B16>}Matthew 1:16).

We find other traces of the existence of the public tables of descent in the New Testament: the taxation spoken of by ^{<B12>}Luke 2:2, 3, would clearly indicate this, for how could each one be able to go to his own city unless he knew the specific tribe to which he belonged? Hence it was, we think, that Paul was able with confidence to appeal to the Hebrews concerning the lineage of Christ, "for it is evident," says he, "that our Lord sprung out of Judah" (^{<B14>}Hebrews 7:14; ^{<B18>}2 Timothy 2:8). To evince this beyond reasonable doubt, it pleased God to give us, by his inspired servants Matthew and Luke, these genealogies.

2. Statement of the Subject. — The following is a tabular view of these records, with which it will be convenient to compare the parallel lists as found in the *Hebrew* copies of the Old Testament.

Picture for Genealogy of Jesus Christ

3. Solution of Difficulties. — We do not find that there was any objection made to these genealogies, either by Jew or Gentile, during the 1st century. Had any difficulty on this head existed, we may reasonably suppose that the Jews, of all others, would have been but too ready to detect and expose it. We may, therefore, fairly conclude that, whatever difficulty meets us now in harmonizing our Lord's pedigree as given by the two evangelists, it could have had no place in the first age of the Christian Church. In subsequent ages, however, objections were and still are made to the genealogies of Matthew and Luke.

A preliminary difficulty, which applies, however, equally to the O.T. lists, lies in the small number of names between Judah and David, being only nine for an interval of 833 years, making the incredible average of nearly a century for each generation. Hence arises the presumption that some names have been omitted (see Browne, *Ordo Saeclorum*, page 283), and at least three — more probably *nine* — must be supplied, in order to reduce this average to the ordinary age of paternity; three, Judah, Boaz, and Jesse, are

known to have been advanced in life at the birth of their youngest sons, and Salmon was considerably so. The synchronism of Nahshon with the Exode, and Boaz with the earlier judges, requires the insertion of these omitted generations in the latter part of the list. *SEE RAHAB; SEE RUTH.*

On the other hand, the names Menan and Melea, also Mattathias and Maath, seem to be superfluous repetitions of others in the same list.

1. Difficulties that apply to the Evangelists INDIVIDUALLY. —

(1.) It is objected that Jechoniah was not the son of Josiah, but his grandson. Answer: Matthew does not mean to say he was his son; for verses 11 and 12 are obviously intended to designate two different persons, viz. *Jehoiakim*, and his son *Jehoiachin*. That the former is the person meant in verse 11 is evident from the addition of "his brethren." Whose brethren? Not Jehoiachin's (or Jechonias), for he had none, but Jehoiakim's, viz. Jehoahaz and Zedekiah, the former of whom reigned before him (though a younger brother), and the latter after him (~~1315~~ 1 Chronicles 3:15-17). Admitting this, we see the consistency of the evangelist as to the number of generations in the second and third series; whereas they who make Jechonias (verses 11, 12) to be the same person leave only thirteen in the second series, if Jechonias be added to the third; or in the third, if he be placed to the second. If the objection had any truth, the evangelist would be palpably inconsistent with himself! St. Jerome (in *Mattheum*, cap. 1) confirms this view: "If Jechonias be included *in* the first tessarodecade there will not be fourteen generations: we may therefore assume that the first Jechonias meant *Joakim* and the latter *Joachim* — the one spelt with the letters *k* and *m*, the other with *ch* and *i*; which letters, in the course of time, by fault of transcribers, were confounded by Greeks and Latins." Porphyry brought forward this objection against Matthew's genealogy, and we find the same father, in his *Comment. on Daniel*, thus replying: "In the Gospel of Matthew one generation seems to be wanting, for the second tessarodecade ends with *Joakim*, the son of *Josiah*, and the third begins with *Joachim*, the son of *Joakim*. Porphyry, ignorant of this, would exhibit his own skill in proving the falsity of the evangelist Matthew." We may add that some respectable MSS. still exhibit the name of *Jehoiakim* as well as that of *Jechonias*. (See Strong's *Greek Harmony of the Gospels*, ad loc.) The triple series of fourteen generations will therefore stand thus *SEE JEHOIAKIM.*

1. Abraham.

1. Solomon.

1. Jeconiah.

2. Isaac.	2. Rehoboam.	2. Salathiel.
3. Jacob.	3. Abijah.	3. Zerubabel.
4. Judah.	4. Asa.	4. Abiud.
5. Phares.	5. Jehoshaphat.	5. Eliakim.
6. Esrom.	6. Jehoram.	6. Azor.
7. Aram.	7. Uzziah.	7. Sadok.
8. Aminadab.	8. Jotham.	8. Achim.
9. Naason.	9. Ahaz.	9. Eliud.
10. Salmon.	10. Hezekiah.	10. Eleazar.
11. Boaz.	11. Manasseh.	11. Matthan.
12. Obed.	12. Amon.	12. Jacob.
13. Jesse.	13. Josiah.	13. Joseph.
14. David.	14. <i>Jehoiakim</i> .	14. Jesus.

(2.) It is objected that Matthew omits three kings, viz. Ahaziah, Joash, and Amaziah (comp. 1 Chronicles 3, and 2 Kings 8), from his second series. In reference to this objection, it might suffice to say that Matthew, finding fourteen generations from Abraham to David inclusively, contracted, most likely in order to assist memory and give uniformity, the second, and possibly the last series. If we compare ^{<1500>}Ezra 7:1-5 with ^{<1300>}1 Chronicles 6:3-15, it will be seen that Ezra, in detailing, with apparent particularity, his own lineal descent from Aaron, calls Azariah, who was high-priest at the dedication of the first Temple, the son, not of Johbaan his father, but of Meraioth, his ancestor at the distance of six generations. Doubtless the desire of abridgment led him to omit those names with which there were connected no very remarkable associations. Some of the early fathers, however, give a different solution of this difficulty. Hilary (in *Mattum*, cap. 1) says: "Three generations are designedly passed over by Matthew, for Jaras is said to have begotten Ozias, when, in fact, he was the fourth from him, i.e., Jaras begat Ochazias from the Gentile famemily of Ahab, whose wife was Jezebel." That the omission of the three kings was a punishment inflicted upon the house of guilty Joram to the fourth generation is the

view yet were pointedly put forth by St. Jerome also, and by many of our own best commentators. *SEE SON.*

(3.) Moreover, it is said that Matthew terms Zorobabel the son of Salathiel, whereas in ^{<1389>}1 Chronicles 3:19, he is called the son of *Pedtia*. How is this? We answer that the Sept. version of 1 Chronicles 3 agrees with Matthew, and that this is the manner in which Zorobabel is designated in Ezra, Nehemiah, and Hiaggai. Josephus also calls him the son of Salathiel. Were he not the immediate son of Salathiel, but of *Pedaiah*, yet is it suitable to the language of the Jewish nation to count the grandson the son of the grandfather. Thus Laban is called the son of Nahor (^{<10235>}Genesis 29:5), as being the son of Bethuel, who was, in fact, the son of Nahor (24:47). If, according to another manner of rendering verses 17 and 18, Salathiel and Pedaiah were brothers, Zorobabel might have been, by the Levirate law, the natural son of the one and the legal son of the other. *SEE PEDAIAH.*

(4.) It is again asked, if it be, as Matthew states, that Salmon, son of Naason, prince of Israel, had married so remarkable a person as Rahab, how then comes it that such a circumstance is not noticed in the book of Joshua? This objection will have no force if we remember that this book, full as it is in describing the partition of Canaan among the several tribes, is yet very silent concerning the exploits, and even names, of the subordinate leaders of Israel. There is nothing, therefore, surprising in the circumstance that it should pass over in total silence Salmon's marriage with Rahab. Had the matter in question been the espousal of Rahab by Joshua himself, the presumption against its truth would be very different. Indeed Kimchi, in his *Commentary on the Book of Joshua*, adduces a tradition to this effect, taken from the Babylonian Talmud. Every consideration, moreover, of a chronological character is in favor of the circumstance of the son of Naason, born to him in the wilderness being married to Rahab. *SEE RAHAB.*

(5.) But a far graver objection than that which is alleged against Matthew for having omitted names is brought against Luke for having inserted that of *Cainan* as son of Arphaxad — a name neither to be found in the Hebrew nor Samaritan text, nor yet in any of the Targums or versions, save the Sept. We may infer from the fact that neither Philo nor Josephus, who in other respects followed this version, receive this name as genuine, that it was not found in the earlier copies of the Sept.; it was, no doubt, borrowed

from the corrupted Sept. which has come down to us, containing the name in question, but which cannot, with any propriety, be raised to a level of authority with the Heb. text. It is clear, moreover, that Irenaeus, Africanus, Eusebius, and Jerome reject it as an interpolation. (See, on this subject, Whitby's Preface to *the Reader*, and Lightfoot's *Harm.*; also Usher's *Dissertation on Cainan*, and Kidder's *Demonstr. of Messiah.*) **SEE CAINAN.**

2. We are now to compare the evangelists as to the points on which they *agree and differ*. It does not appear that Celsus attacked the genealogies on the score of any *inconsistency* with each other. Not so the emporar Julian; he made their discrepancies the specific ground of attack. Jerome (*in Matthew* 1) — thus writes: "Julianus Augustus in this place attacks the evangelists on the ground of discrepancy: Matthew calls Joseph the son of Jacob, whereas Luke calls him the son of Heli! Had Julian been better acquainted with the modes of speech of the Jews, he would have seen that one evangelist gives the natural and the other the legal pedigree of Joseph."

(1.) The first solution of the apparent discrepancies of the evangelists (one to which this ancient father obviously here alludes) is that of Africanus, which, he informs us (Eusebius *Hist. Eccles.* 1:7), he received from the relatives of our Lord, who, because of their consanguinity to him, were called **Δεσπότες**. It is to the effect that Matthan, the third in the list from Joseph in Matthew's genealogy, sand Melchi, the third in Luke's list, married successively the same womam, by whom the former begat Jacob, and the latter Heli. Heli dying without issue, bis maternal brother took his widow to wife, by whom he had Joseph, who, according to law (⁽¹⁵²¹⁶⁾Deuteronomy 25:6), was registered by Luke as the son of Heli, though naturally the son of Jacob, as Matthew records him. This is the explanation which was generally admitted by Eusebius, Nazianzen, the writer of *Ad orthodoxos*, and others, *for ages*.

(2.) Grotius, however, availing himself of the tradition that Haeli and Jacob were both sons of the same mother, but of different fathers (Matthan and Melchi), supposes that Luke traces the natural pedigree of Christ, and Matthew the legal. This he argues on two grounds: first, that Salathiel could not have been the natural son of *Jechonkas*, who was childless — according to the declaration of God by Jeremiah (22) — and was, therefore, as Luke states, the son, properly so called, of Neri, of Nathan's line; and, secondly, that the *Levirate* law imposed no necessity on Jacob to

marry Heli's widow, they being only uterine brothers. The learned commentator might have been led to this view by St. Ambrose, who, in his *Commentary on Luke*, says, "Heli, fratre sine liberis decedente, copulatus est fratris uxori et generavit filium Joseph, qui juxta legem Jacobi fillius dicitur." But both the reasons assigned by Grotius for differing from the solution of Africanus would seem to be founded on *petitio principio*. It does not appear an ascertained fact that Salathiel was not the natural son of Jechonias, nor yet that the law which obliged a man to marry the widow of his deceased brother might be departed from when they were only maternal brethren; for even in cases of distant relationship the law seemed obligatory, as we see in the case of Boaz marrying Ruth, the widow of his distant kinsman. Whitby defends Africanus's account; Hammond, Le Clerc, and Wetstein agree with Grotius.

(3.) Dr. Barrett, whoa in his preliminary dissertation to a curious *facsimile* of a most ancient MS. of Matthew's Gospel (an abridgment of which treatise may be found in Clarke's Commentary, at the end of Luke 3), brings to bear upon this difficult question a large share of sound learning and correct criticism, objects to the above theory as given by Africanus and altered by Grotius, on the ground principally that it refers entirely to the descent of Joseph from David, without attempting to prove that the son of Mary emas the son of David. Dr. Barrett then states his oaken hypothesis, viz., that Matthew relates the genealogy of Joseph, and Luke that of Marny. He supposes a sufficient reason, that after Matthew had given his genealogical table another should be added by Luke, fully to prove that Christ, according to the flesh, derived his descent from David, not only by his supposed father Joseph, but also by his real mother Mary. The writers who agree is this opinion Dr. B. divides into two classes: first, those who assert that the families of Solomon and Nathan met in Salathiel and Zorobabel, after which they separated, and were again reunited in Joseph and Mary; secondly, those who suppose that Salathiel and Zorobabel were distinct individuals, and deny that any union took place between them previously to the marriage of Joseph and Mary. He rejects this latter opinion because it seems to contradict the divine promise (³⁰⁷²2 Samuel 7:12-16), which intimates that Christ should be lineally descended from David through Solomon. He therefore receives the former hypothesis, and supports it by numerous and profound arguments. (See his Preliminary Dissertation to *Codex Rescriptus*; see also, on both hypotheses, Lightfoot's *Harmony Ev.*; South's *Sermon on* ⁶⁶²¹⁶*Revelation* 12:16, volume 3;

Wetstein, *ad Matthaeum*, 1:17; Bishop Kidder's *Demonst. of Messiah*, part 2 to chapter 13; Hale's *Analysis of Chronology*, volume 3).

In constructing their genealogical tables, it is well known that the Jews reckoned wholly by males, rejecting, where the blood of the grandfather passed to the grandson through a daughter, the name of the daughter herself, and counting that daughter's husband for the son of the maternal grandfather (^{<4063>}Numbers 26:33; 27:4-7). On this principle Joseph, begotten by Jacob, marries Mary, the daughter of Hell, and in the genealogical register of his wife's family is counted for Heli's son. Salathiel, begotten by Jeconiah, marries the daughter of Neri, and, in like manner, is accounted his son in Zorobabel, the offspring of Salathiel and Neri's daughter, the lines of Solomon and Nathan coalesce; Joseph and Mary are of the same tribe and family; they are both descendants of David in the line of Solomon; they have in them both the blood of Nathan, David's son. Joseph deduces his descent from Abiud (^{<4013>}Matthew 1:13), Mary from Rhesa (^{<4077>}Luke 3:27), sons of Zorobabel. The genealogies of Matthew and Luke are parts of one perfect whole, and each of them is essential to the explanation of the other. By Matthew's table we prove the descent of Mary, as well as Joseph, from Solomon; by Luke's we see the descent of Joseph, as well as Mary, from Nathan. But still it is asked how know we that Mary was the daughter of Neri?

[1.] Because the angel Gabriel, at the Annunciation, told the Virgin that God would give her divine son the throne of his father David (^{<4032>}Luke 1:32), and thus it was necessary to prove this by her genealogy afterwards.

[2.] Mary is called by the Jews *yl [tb*, "the daughter of Hell," and by the early Christian writers "the daughter of Joakim and Anna" (Lightfoot, *on* ^{<4032>}Luke 3:23). But Joakim and Eliakim (as different names in Hebrew for God) are sometimes interchanged (^{<4004>}2 Chronicles 36:4): Eli or Hell, then, is the abridgment of Eliakim.

[3.] The evangelist Luke has critically distinguished the *real* from the *legal* genealogy by a parenthetical remark: Ἰησοῦς ὢν (ὡς ἐνομίζετο) υἱὸς Ἰωσήφ, τοῦ Ἑλίου, "Jesus being (as was reputed) the son of Joseph (but in reality), the son of Hell," or his grandson by the mother's side, for so the ellipsis should be supplied. Moreover, on comparing the two tables, we find that from Abraham to David they agree with each

other because they are in accordance with the genealogies of Genesis, Ruth, and 1 Chronicles 3; but from David to Joseph they are evidently distinct lines of pedigree, agreeing only in two persons, viz. Salathiel and Zorobabel.

Again, it is objected that there are now in Luke's genealogy seventy-seven names; whereas Irenaeus, Africanus, and other early fathers, acknowledge but seventy-two. But if we omit the names *Maath*, *Mattathias*, *Melea*, *Mfainan*, and *Cainan*, as being interpolations, then the number will be reduced to seventy-two.

It is said that Abiud and Rhesa are called by the evangelists the sons of Zorobabel, though in ^{<1389>}1 Chronicles 3:19 we have no mention of them among his sons. We remark that it was a custom with the Jews to call the same person by different names, and that this custom was peculiarly prevalent about the time of the captivity (^{<2006>}Daniel 1:6, 7; also comp. ^{<1382>}2 Samuel 3:3 with ^{<1381>}1 Chronicles 3:1).

Lastly, it is inquired whence the evangelists had their genealogies from Zorobabel to Christ, there being nothing of them to be found in Scripture. We answer, from those authentic public tables kept by the Jews, of which, as before noticed, Josephus speaks; and regarding which also Eusebius (*Hist. Eccles.* 1:1) says, "Omnes Hebraeorum generationes descriptae in archivis Templi secretioribus habebantur." It was doubtless from this source that they had the above-named parts of our Lord's legal and natural pedigree; for, otherwise, they would have exposed themselves to the cavils of the Jews; nor could the apostles have appealed, as they did, with confidence, to Christ's pedigree, as answering all the requirements of prophecy. — Kitto, s.v.; Smith, s.v.

Picture for Genealogy 2

(4.) Rejecting all the above identifications and Levirate marriages, Lord Hervey (*Genealogies of our Lord*, Cambr. 1853) contends that both evangelists give the genealogy of Joseph, Matthew's being the legal or royal line, and Luke's the private. He supposes that Mary was the daughter of Jacob, and thus the first cousin of Joseph. The discrepancies in the latter names of the two lists he attempts to reconcile by supposing "Rhgsa" to be merely a title (Chald. for *prince*) of Zorobabel, so that "Joanna" of Luke will be the "Hananiah" of 1 Chronicles, but omitted by Matthew; then identifying Matthew's "Abiud" with Luke's "Juda," and both with thee

"Hodaiah" of 1 Chronicles; also Matthew's "Matthan" with Luke's "Matthat.;" and finally cutting off all the remaining names in 1 Chronicles, and supposing a number of generations to have been omitted in the following names of Matthew; so that the lists will, in this part, stand thus:

The violent character of these suppositions is sufficiently obvious. (See each name in its place.)

Picture for Genealogy 3

(5.) Others, like Alford (Commeanlt. ad loc.), content themselves with saying that solution is impossible without further knowledge than we possess. But this is a view in which, with the actual documents before us, few will be disposed to acquiesce.

See, in addition to the works already referred to, Mill, *Vindication of the Genealogies* (Cambridge, 1842); Beeston, *Geneal. of Matt. and Luke* (3d 6d. Lond. 1842); *Jour. Sac. Lit.* July, 1856; *Meth. Quart. Rev.* October 1852, page 593 sq.; Schleyer, in the *Theolog. Quartelschr.* 1836. Older treatises may be seen in Darling's *Cyclop. Bibliograph.* 2, col. 771 sq., 1854; Volbeding, Index, page 7; Hase, *Leben Jesu*, page 51. **SEE LINEAGE.**

Genebrard Gilbert,

a celebrated Benedictine, was born at Rioni, in Auvergne, in 1537. Having entered into the Benedictine order at the abbey of Maussac, he studied at Paris, where he learned Greek under Turnebius. In 1569 he was made professor of Hebrew at the Royal College of Navarre. In 1592 he was made archbishop of Aix by Gregory XIV. He had, in the same year, published a "Treatise of Elections" (*De Sacrarum Electionuses Jure et necessitate, ad Ecclesiae Gallicanae Redintegrationem*), in which he maintained that the elections of bishops belong of right to the clergy and people, and argued acutely against the nominations of kings and princes. The Parliament of Aix in 1596 decreed that his book should be burnt by the hands of the common executioner, and, after depriving the author of his see, condemned him to banishment from the kingdom, prohibiting his return to it on pain of death. He was afterwards permitted to return to his priory at Seumur, where he died March 24, 1597. Genebrard was one of the most learned men of his time. He wrote in Latin, besides the work above mentioned, and others of which a list is given in Dupin, *A Sacred*

Chronology (8vo): — *Notes upon the Scriptures — A Commentary upon the Psalms* (8vo), in which he particularly applies himself to reconcile the Hebrew tenet with the vulgar Latin, and defends the Septuagint version; the best edition is that of Paris (1588, fol.) — *A Translations of the Canticles into Iambic Verse*: — *Notes upon the Hebrew Grammar*. He published an edition of *Origen's Works*, with a Latin version (1578); and a translation into French of *Josephus* (2 volumes, 8vo). — Dupin, *Eccl. Writers*, cent. 16; Hoefler. *Nouv. Biog. Generale*, 19:865; Hook, *Eccl. Biog.* 5:287.

General

(of religious order), "in the Roman Catholic Church, the supreme head, under the pope, of the aggregated communities throughout Christendom belonging to a religious order. The governing authorities of the monastic orders in the Roman Catholic Church may be arranged in three classes:

- (1.)** The superiors of individual convents or communities, called in different orders by the various names of abbot, prior, rector, guardian, etc.;
- (2.)** The provincials, who have authority over all the convents of an entire province — the provinces, in the monastic sense of the word, being usually coincident as to local limits with the several kingdoms in which the order is established;
- (3.)** The general, to whom not only each member of the order, but all the various officials of every rank, are absolutely subject. The general is usually elected by the general chapter of the order, which, in the majority of orders, consists properly of the provincials, with whom, however, are commonly associated the heads of the more important monasteries, as also the superiors of certain subdivisions of provinces. The office of general in most orders is held for three years. In that of the Jesuits it is for life; but in all, the election of the general chapter must be confirmed by the pope. In most orders, too, there is assigned to the general a consultor (admonitor) or associate (socius), who, however, is entitled to advise, but has no authority to control the superior. The general, also, is supposed to consult with and to receive reports from the various local superiors. He sends, if necessary, a visitor to inquire into particular abuses, or to report upon such controversies as may arise, and he holds a general chapter of the order at stated times, which differ according to the usage of the several orders. The general is exempt from episcopal jurisdiction, being subject to the

immediate jurisdiction of the pope himself. He resides in Rome, where he enjoys certain privileges, the most important of which is the right to sit and vote with the bishops in a general council of the Church." — Chambers, *Encyclopaedia*, s.v.

General Assembly

SEE ASSEMBLY, GENERAL.

General Councils

SEE COUNCILS.

General-Vicar

SEE VICAR-GENERAL.

Generation

(h22dl]T, γένεσις, the act; γέννημα, the result: rWÐ, γενεα, a period). Considerable obscurity attends the use of this word in the English version, which arises from the translators having merged the various meanings of the same original word, and even of several different words, in one common term, "generation." The remark, too, is just, that in the literal translations of the Scriptures, the word "generation" generally occurs wherever the Latin has generatio, and the Greek γενεά or γένεσις (Rees's Encyclopedia, article Generation). The following instances seem to require the original words to be understood in some one of their *derivative* senses: ^{<0004>}Genesis 2:4, "These are the generations" (twdl ψδ; Sept. ἡ βίβλος γενέσεως; Vulg: generationes), rather "origin," "history," etc. The same Greek words, ^{<0005>}Matthew 1:1, are rendered "a genealogy," etc., by recent translators: Campbell has "lineage." ^{<0006>}Genesis 5:1, "The book of the generations" (rdl ψδ rpseSept. as before; Vulg. *liber generationis*) is properly a *family register*, a history of Adam. The same words, ^{<0007>}Genesis 37:2, mean a history of Jacob and his descendants; so also ^{<0008>}Genesis 6:9; 10:1, and elsewhere. ^{<0009>}Genesis 7:1, "In this generation" (hZhæwRBi; Sept. ἐν τῇ γενεᾷ ταύτῃ, Vulg. *in generatione hac*) is evidently "in this age." ^{<0010>}Genesis 15:6, "In the fourth generation" (r/R; Sept. γενεά, Vulg. *generatio*) is an instance of the word in the sense of a *certain assigned period*. ^{<0011>}Psalms 49:19, "The generation of his fathers" (wyt/ba)r/RAR [i; Sept. γενιᾶς πατέρων αὐτοῦ) Gesenius renders "the *dwelling* of his

fathers," i.e. the grave, and adduces ^{<23812>}Isaiah 38:12.: ^{<197315>}Psalm 73:15, "The generation of thy children" (ὙμνB; r/R, Sept. γενεὰ τῶν υἱῶν σου) is "class," "order," "description;" as in ^{<170115>}Proverbs 30:11, 12, 13, 14. ^{<25318>}Isaiah 53:8, "Who shall declare his generation?" (/r/R; Sept. τὴν γενεὰν αὐτοῦ τίς διηγήσεται, Vulg. *generatio*) Lowth renders "manner of life," in translation and note, but adduces no precedent. Some consider it equivalent to [rǝ, verse 10: γενεά (Sept.) answers to [rǝ, ^{<17018>}Esther 9:28. Josephus uses πολλήν γενεάν, *Ant.* 1:10, 3 (Hengstenberg, *Christology of the Old Testament*, volume 1, Washington, 1836-9; Pauli, *Analect. Hebraic.* page 162, Oxford, 1839). Michaelis renders it, "Where was the providence that cared for his life?" Gesenius and Rosenmuller, "Who of his contemporaries reflected?" Seiler, "Who can describe his length of life?" In the New Testament (^{<14117>}Matthew 1:17), γενεαί is a series of persons, a succession from the same stock; so used by Josephus (*Ant.* 1:7, 2); Philo (*Vit. Mos.* 1:603); ^{<1017>}Matthew 3:7, γεννήματα ἔχιδνῶν, is well rendered by Doddridge and others "brood of vipers." ^{<1264>}Matthew 24:34, ἡ γενεὰ αὕτη means the generation or persons then living contemporary with Christ (see Macknight's *Harmony* for an illustration of this sense). ^{<2168>}Luke 16:8, εἰς τὴν γενεὰν τῆν ἑαυτῶν, "in their generation," etc., wiser in regard to their dealings with the *men* of their generation; Rosenmuller gives, *inter se.* ^{<1018>}1 Peter 2:8, γένος ἐκλεκτόν, is a "chosen people," quoted from Sept. Vers. of ^{<23812>}Isaiah 43:20. The ancient Greeks, and, if we may credit Herodotus and Diodorus Siculus, the Egyptians also, assigned a *certain period* to a generation. The Greeks reckoned three generations for every hundred years, i.e., 331 years to each; Herod. 2:142, γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστι, "Three generations of men make one hundred years." This is nearly the present computation. To the same effect Clem. Alexandrinus speaks (*Strom.* 1:2); so also Phavorinus, who, citing the age of Nestor from Homer (*Il.* 1:250), τῷ δ ἤδη δύο μὲν γενεαί, "two generations," says it means that ὑπερέβη τὰ ἑξήκοντα ἔτη, "he was above sixty years old." The Greeks, however, assigned different periods to a γενεά at different times (Perizonius, *Orig. Egypt.* page 175 sq.; Jensius, *Fercul. Literar.* page 6). The ancient Hebrews also reckoned by the generation, and assigned different spaces of time to it at different periods of their history. In the time of Abraham it was one hundred years (comp. ^{<11516>}Genesis 15:16, "In the fourth generation they shall come hither"). This is explained in verse 13, and in ^{<12140>}Exodus 12:40, to be four hundred years.

Caleb was *fourth* in descent from Judah, and Moses and Aaron were *fourth* from Levi. In ^{<BLES>}Deuteronomy 1:35; 2:14, Moses uses the term for thirty-eight years. In later times (Baruch 6, in the Epistle of Jeremiah, ver. 2) **γενεά** clearly means ten years. In ^{<DIT>}Matthew 1:17, **γενεά** means a single descent from father to son. Homer uses the word in the same sense (II. 1:250); also Herodotus (1:3). (See Gesenius's and Robinson's *Lexicons*, under the above Heb. and Gr. words.) — Kitto, s.v. *SEE GENEALOGY*.

Generation, Eternal

of the Son of God. *SEE CHRISTOLOGY; SEE SONSHIP OF CHRIST*.

Genesis

(Sept. **Γένεσις**, *generation*), the first book of the Law or the Pentateuch, is in Hebrew called **tyVyK**, *Bereshith'*, from the word with which it begins. *SEE LAW*.

I. General Character. — The book of Genesis has an interest and an importance to which no other document of antiquity can pretend. If not absolutely the oldest book in the world, it is the oldest which lays any claim to being a trustworthy history. There may be some papyrus-rolls in our museums which were written in Egypt about the same time that the genealogies of the Shemitic race were so carefully collected in the tents of the patriarchs. But these rolls at best contain barren registers of little service to the historian. It is said that there are fragments of Chinese literature which, in their present form, date back as far as 2200 years B.C., and even more (Gfrorer, *Urgeschichte*, 1:215); but they are either calendars containing astronomical calculations, or records of merely local and temporary interest. Genesis, on the contrary, is rich in details respecting other races besides the race to which it more immediately belongs; and the Jewish pedigrees there so studiously preserved are but the scaffolding whereon is reared a temple of universal history.

If the religious books of other nations make any pretensions to vie with it in antiquity, in all other respects they are immeasurably inferior. The Mantras, the oldest portions of the Vedas, are, it would seem, as old as the 14th century B.C. (see Colebroke, *Asiat. Res.* 7:283, and professor Wilson's preface to his translation of the *Rig-Veda*). The Zendavesta, in the opinion of competent scholars, is of very much more modern date. Of the Chinese sacred books, the oldest, the Yihking, is undoubtedly of a

venerable antiquity, but it is not certain that it was a religious book at all; while the writings attributed to Confucius are certainly not earlier than the 6th century B.C. (Gfrörer, 1:270).

But Genesis is neither like the Vedas, a collection of hymns more or less sublime; nor like the Zendavesta, a philosophic speculation on the origin of all things; nor like the Yih-king, an unintelligible jumble whose expositors could twist it from a cosmological essay into a standard treatise on ethical philosophy (Hardwick, *Christ and other Masters*, III, 1:16). It is a history, and it is a religious history. The earlier portion of the book, as far as the end of the eleventh chapter, may properly be termed a history of the world; the latter is a history of the fathers of the Jewish race. But from first to last it is a religious history: it begins with the creation of the world and of man; it tells of the early happiness of a paradise in which God spake with man; of the first sin and its consequences; of the promise of redemption; of the gigantic growth of sin, and the judgment of the Flood; of a new earth, and a new covenant with man, its unchangeableness typified by the bow in the heavens; of the dispersion of the human race over the world. It then passes to the story of redemption; to the promise given to Abraham, and renewed to Isaac and to Jacob, and to all that chain of circumstances which paved the way for the great symbolic act of Redemption, when with a mighty hand and a stretched out arm Jehovah brought his people out of Egypt.

It is very important to bear in mind this religious aspect of the history if we would put ourselves in a position rightly to understand it. Of course the facts must be treated like any other historical facts, sifted in the same way, and subjected to the same laws of evidence. But if we would judge of the work as a whole we must not forget the evident aim of the writer. It is only in this way we can understand, for instance, why the history of the Fall is given with so much minuteness of detail, whereas of whole generations of men we have nothing but a bare catalogue. Only in this way, too, can we account for the fact that by far the greater portion of the book is occupied, not with the fortunes of nations, but with the biographies of the three patriarchs or it was to Abraham, to Isaac, and to Jacob that God revealed himself. It was to them that the promise was given, which was to be the hope of Israel till "the fulness of the time" should come. Hence to these wandering sheiks attaches a grandeur and an interest greater than that of the Babels and Nimrods of the world. The minutest circumstances of their lives are worthier to be chronicled than the rise and fall of empires. This is not merely from the patriotic feeling of the writer as a Jew, but from

his religious feeling as one of the chosen race. He lived in the land given to the fathers; he looked for the seed promised to the fathers, in whom himself and all the families of the earth should be blessed. *SEE ABRAHAM.*

II. *Unity of Design.* — This venerable monument, with which the sacred literature of the Hebrews commences, and which forms its real basis, is divided into two main parts; one universal, and one special. The most ancient history of the whole human race is contained in chapters 1-11, and the history of Israel's ancestors, the patriarchs, in chapters 12-50. These two parts are, however, so intimately connected with each other that it would be erroneous to ascribe to the first merely the aim of furnishing a universal history. That a distinct plan and method characterize the work is now generally admitted. This is acknowledged, in fact, quite as much by those who contend for, as by those who deny the existence of different documents in the book. Ewald and Tuch are no less decided advocates of the unity of Genesis, as far as its plan is concerned, than Ranke or Hengstenberg. Ewald, indeed (in his *Composition der Genesis*), was the first who established it satisfactorily, and clearly pointed out the principle on which it rests.

What, then, is the plan of the writer? First, we must bear in mind that Genesis is, after all, but a portion of a larger work. The five books of the Pentateuch form a consecutive whole: they are not merely a collection of ancient fragments loosely strung together, but, as we shall prove elsewhere, a well-digested and connected composition. *SEE PENTATEUCH.*

The great subject of this history is the establishment of the theocracy. Its central point is the giving of the law on Sinai, and the solemn covenant there ratified, whereby the Jewish nation was constituted "a kingdom of priests and a holy nation to Jehovah." With reference to this great central fact all the rest of the narrative is grouped.

Israel is the people of God. God rules in the midst of them, having chosen them to himself. But a nation must have laws, therefore he gives them a law; and, in virtue of their peculiar relationship to God, this body of laws is both religious and political, defining their duty to God as well as their duty to their neighbor. Further, a nation must have a land, and the promise of the land and the preparation for its possession are all along kept in view.

The book of Genesis then (with the first chapters of Exodus) describes the steps which led to the establishment of the theocracy. In reading it we must remember that it is but a part of a more extended work; and we must also bear in mind these two prominent ideas, which give a characteristic unity to the whole composition, viz. the people of God, and the promised land.

We shall then observe that the history of Abraham holds the same relation to the other portions of Genesis that the giving of the law does to the entire Pentateuch. Abraham is the father of the Jewish *nations* to Abraham the *land* of Canaan is first given in promise. Isaac and Jacob, though also prominent figures in the narrative, yet do but inherit the promise as Abraham's children, and Jacob especially is the chief connecting link in the chain of events which leads finally to the possession of the land of Canaan. In like manner, the former section of the book is written with the same obvious purpose. It is a part of the writer's plan to tell us what the divine preparation of the world was, in order to show, first, the significance of the call of Abraham, and, next, the true nature of the Jewish theocracy. He does not (as Tuch asserts) work backwards from Abraham till he comes, in spite of himself, to the beginning of all things. He does not ask, Who was Abraham? answering, of the posterity of Shem; and who was Shem? a son of Noah; and who was Noah, etc. But he begins with the creation of the world, because the God who created the world and the God who revealed himself to the fathers is the same God. Jehovah, who commanded his people to keep holy the seventh day, was the same God who, in six days, created the heavens and the earth, and rested on the seventh day from all his work. The God who, when man had fallen, visited him in mercy, and gave him a promise of redemption and victory, is the God who sent Moses to deliver his people out of Egypt. He who made a covenant with Noah, and through him with "all the families of the earth," is the God who also made himself known as the God of Abraham, of Isaac, and of Jacob. In a word, creation and redemption are eternally linked together. This is the idea which, in fact, gives its shape to the history, although its distinct enunciation is reserved for the N.T. There we learn that all things were created by and for Christ, and that in him all things consist (^{<50116}Colossians 1:16, 17); and that by the Church is made known unto principalities and powers the manifest wisdom of God. It would be impossible, therefore, for a book which tells us of the beginning of the Church, not to tell us also of the beginning of the world.

The book of Genesis has thus a character at once special and universal. It embraces the world; it speaks of God as the God of the whole human race. But, as the introduction to Jewish history, it makes the universal interest subordinate to the national. Its design is to show how God revealed himself to the first fathers of the Jewish race, in order that he might make to himself a nation who should be his witness in the midst of the earth. This is the inner principle of unity which pervades the book. Its external framework we are now to examine. Five principal persons are the pillars, so to speak, on which the whole superstructure rests, Adam, Noah, Abraham, Isaac, and Jacob.

(I.) Adam. — The creation of the world, and the earliest history of mankind (Genesis 1-3). As yet, no divergence of the different families of man.

(II.) Noah. — The history of Adam's descendants to the death of Noah (Genesis 4-9). Here we have

- (1) the line of Cain branching off while the history follows the fortunes of Seth, whose descendants are
- (2) traced in genealogical succession, and in an unbroken line as far as Noah, and
- (3) the history of Noah himself (chapter 6-9), continued to his death.

(III.) Abraham. — Noah's posterity till the death of Abraham (^{<01518>}Genesis 35:18). Here we have

- (1) the peopling of the whole earth by the descendants of Noah's three sons (^{<0110>}Genesis 11:1-9). The history of two of these is then dropped, and
- (2) the line of Shem only pursued (^{<0110>}Genesis 11:10-32) as far as Terah and Abraham, where the genealogical table breaks off.
- (3) Abraham is now the prominent figure (Genesis 12-25:18). But as Terah had two other sons, Nahor and Haran (^{<01127>}Genesis 11:27), some notices respecting their families are added. Lot's migration with Abraham into the land of Canaan is mentioned, as well as the fact that he was the father of Moab and Ammon (^{<01137>}Genesis 19:37, 38), nations whose later history was intimately connected with that of the posterity of Abraham. Nahor remained in Mesopotamia, but his family is briefly

enumerated (^{<01221>}Genesis 22:20-24), chiefly, no doubt, for Rebekah's sake, who was afterwards the wife of Isaac. Of Abraham's own children, there branches off first the line of Ishmael (^{<01210>}Genesis 21:9, etc.), and next the children by Keturah; and the genealogical notices of these two branches of his posterity are apparently brought together (^{<01201>}Genesis 25:1-6, and ^{<01212>}Genesis 25:12-18), in order that, being here severally dismissed at the end of Abraham's life, the main stream of the narrative may flow in the channel of Isaac's fortunes.

(IV.) Isaac.-Isaac's life (^{<01219>}Genesis 25:19-35:29), a life in itself retiring and un-eventful. But in his sons the final separation takes place, leaving the field clear for the great story of the chosen seed. Even when Nahor's family comes on the scene, as it does in chapter 29, we hear only so much of it as is necessary to throw light on Jacob's history.

(V.) Jacob. — The history of Jacob and Joseph (^{<01301>}Genesis 36:1). — Here, after Isaac's death, we have

(1) the genealogy of Esau (chapter 36), who then drops out of the narrative, in order that

(2) the history of the patriarchs may be carried on without interruption to the death of Joseph (chapters 37-50).

Thus it will be seen that a specific plan is preserved throughout. The main purpose is never forgotten. God's relation to Israel holds the first place in the writer's mind. It is this which it is his object to convey. The history of that chosen seed who were the heirs of the promise, and the guardians of the divine oracles, is the only history which interprets man's relation to God. By its light all others shine, and may be read when the time shall come. Meanwhile, as the different families drop off here and there from the principal stock, their course is briefly indicated. A hint is given of their parentage and their migrations; and then the narrative returns to its regular channel. Thus the whole book may be compared to one of those vast American rivers which, instead of being fed by tributaries, send off here and there certain lesser streams or bayous, as they are termed, the main current meanwhile flowing on with its great mass of water to the sea.

Beyond all doubt, then, we may trace in the book of Genesis in its present form a systematic plan. It is no hasty compilation, nor mere collection of ancient fragments without order or arrangement. It coheres by an internal principle of unity. Its whole structure presents a very definite and clearly

marked outline. But does it follow from this that the book, as it at present stands, is the work of a single author?

III. Unity of Composition. — This, which is a point in dispute among the critics with regard to all the books of the Pentateuch, has been particularly questioned in the case of Geasesis. The question was raised whether the sources from which the writer of Genesis drew his information were written documents or oral tradition. Writers as early as Vitranga (Obs Joe. 1:4), Richard Simon, Clericus, and others, though they were of opinion that Genesis is founded on written sources, did not undertake to describe the nature and quality of those sources. Another opinion, advanced by Otmar in Henke's Magaz. 2, that Egyptian pyramids and other monuments of a similar nature were the sources of Genesis, was but transient in the critical world; while the attempt of some critics not only to renew the previous assumption that Genesis is founded on written sources, but also to determine more closely the character of those sources, has gained more lasting approval among the learned. When different names of God are prevalent in different portions of Genesis is a question much discussed by early theologians and rabbis. Astruc, a Belgian physician, in his *Conjectures sur les Memoires originaux*, etc. (Bruxelles, 1753-8), was the first to apply the two Hebrew names of God, *Jehovah and Elohim*, to the subject at issue. Astruc assumed that there had originally existed a number of isolated documents, some twelve in all, which had subsequently, by the fault of transcribers, been joined and strung together in the present form of Genesis. Eichhorn's critical genius procured for this hypothesis a favorable reception almost throughout the whole of Germany. *SEE ASTRUC*. Eichhorn pruned away its excrescences, and confined his own view to the assumption of only two different documents, respectively characterized by the two different names of *Jehovah and Elohim*. Other critics, such as Illgen (*Urkunden des Jerusalem Tempel-Archivs*, 1798), Gramberg (*Adumbratio libri Geneseos secundum fontes*, 1828), and others, went still farther, and presupposed three different documents in Genesis. Vater went much beyond Eichborn. He fancied himself able to combat the authenticity of the Pentateuch by producing a new hypothesis. He substituted for Eichhorn's "document-hypothesis" his own "fragment-hypothesis," which obtained great authority, especially on account of its being adapted by De Wette. According to this opinion, Genesis, as well as the greater part of the Pentateuch, consists of a great number of very small detached fragments, internally unconnected with each other, but transcribed seriatim, although

originating in very different times and from different authors. This "fragment-hypothesis" has now been almost universally given up. Even its zealous defenders, not excepting De Wette himself, have relinquished it. In its place the former "document-hypothesis" has been resumed by some critics, simplified, however, and supported by new and better arguments. There is at present a great variety of opinion among divines concerning this hypothesis. The leading features of this diversity may be comprised in the following summary. According to the view of Stabelin, De Wette, Ewald, Von Bohlen, Tuch, Knobel, Delitzsch, and others, Genesis is founded on two principal original documents. That of Elohi is closely connected in its parts, and forms a whole, while that of Jehovah is a mere complementary document, supplying details at those points where the former is abrupt and deficient, etc. These two documents are said to have been subsequently combined by the hand of an editor, so ably as often to render their separation difficult, if not altogether impossible. But Ranke, Hengstenberg, Drechsler, Hulmnick, Baumgarten, Keil, and others, maintain that Genesis is a book closely connected in all its parts, and composed by only one author, while the use of the two different names of God is not owing to two different sources on which Genesis is founded, but solely to the different significations of these two names. The great weight of probability lies on the side of those who argue for the existence of different documents, but only as sources to some extent which, together with original materials, were wrought by the author into one homogeneous whole.

- 1.** It is almost impossible to read the book of Genesis with anything like a critical eye without being struck with the great peculiarities of style and language which certain portions of it present. Thus, for instance, ~~Gen.~~ Genesis 2:3-3:24 is quite different both from chapter 1 and from chapter 4. Again, chapter 14 and (according to Jahn) chapter 23 are evidently separate documents, transplanted in their original form without correction or modification into the existing work. In fact, there is nothing like uniformity of style till we come to the history of Joseph.
- 2.** We are led to the same conclusion by the *inscriptions* which are prefixed to certain sections, as 2:4; 5:1; 6:9; 10:1; 11:10, 27, and seem to indicate so many older documents.
- 3.** The resumptive form of some of the narratives, e.g. the repetition of the account of the creation of man in chap. ii, with additional particulars, is

evidence of the same character. We may even hazard the conjecture that the pure cosmogony of chapter 1 may have been one of the mysteries of the Egyptian theosophy, while the more distinct accounts of the subsequent chapters may have been derived from the early traditions of the Hebrews and cognate nations. *SEE MOSES.*

4. Lastly, the distinct use of the divine names, *Jehovah* in some sections, and *Elohim* in others, is characteristic of two different writers; and other peculiarities of diction it has been observed fall in with this usage, and go far to establish, the theory. All this is quite in harmony with what we might have expected *a priori*, viz., that if Moses or any later writer were the author of the book, he would have availed himself of existing traditions, either oral or written. That they might have been written is now established beyond all doubt, the art of writing having been proved to be such earlier than Moses. That they were written we infer from the book itself. Yet these peculiarities are not so absolute as to show that the same writer did not embody them all into one composition, for they are sometimes found blended in the same piece.

The evidence alluded to is strong; and nothing can be more natural than that an honest historian should seek to make his work more valuable by embodying in it the most ancient records of his race; the higher the value which they possessed in his eyes, the more anxious would he be to preserve them in their original form. Those particularly in the earlier portion of the work were perhaps simply transcribed. In one instance we have what looks like an omission (~~000~~Genesis 2:4), where the inscription seems to promise a larger cosmogony. Here and there throughout the book we meet with a later remark, intended to explain or supplement the earlier monument. In some instances there seems to have been so complete a fusion of the two principal documents, the Elohistic and the Jehovistic, that it is no longer possible accurately to distinguish them. The later writer, the Jehovist, instead of transcribing the Elohistic account intact, thought fit to blend and intersperse with it his own remarks. We have an instance of this, according to Hupfeld (*Die Quellen der Genesis*), in ~~000~~Genesis 7:1-10 are usually assigned to the Jehovist; but whilst he admits this, he detects a large admixture of Elohistic phraseology and coloring in the narrative. But this sort of criticism, it must be admitted, is very doubtful. Many other instances might be mentioned where there is the same difficulty in assigning their own to the several authors. Thus in sections generally recognized as Jehovistic, Genesis 12, 13, 19, here and there a sentence or a phrase occurs

which seems to betray a different origin, as ^{Gen}Genesis 12:5; 13:6; 19:29. These anomalies, however, though it may be difficult to account for them, can hardly be considered of sufficient force entirely to overthrow the theory of independent documents which has so much, on other grounds, to recommend it. Certainly when Keil, Hengstenberg, and others, who reject this theory, attempt to account for the use of the divine names on the hypothesis that the writer designedly employed the one or the other name according to the subject of which he was treating, their explanations are often of the most arbitrary kind. As a whole, the documentary character of Genesis is so remarkable when we compare it with the later books of the Pentateuch, and is so exactly what we might expect, supposing a Mosaic authorship of the whole, that, whilst contending against the theory of different documents in the later portions, we feel convinced that this theory is the only tenable one in Genesis.

Of the two principal documents, the Elohist is the earlier. So far as we can detach its integral portions, they still present the appearance of something like a connected work. This has been very well argued by Tuch (*Die Genesis*, Allgem. Einl. 51-65), as well as by Hupfeld (*Die Quellen der Genesis*), Knobel, and Delitzsch. This whole theory of a double origin of the book, however, is powerfully opposed by Tiele in the *Stud. u. Krit.* 1852, 1.

Hupfeld, however, whose analysis is very careful, thinks that he can discover traces of three original records, an earlier Elohist, a Jehovist, and a later Elohist. These three documents were, according to him, subsequently united and arranged by a fourth person, who acted as editor of the whole. His argument is ingenious and worthy of consideration, though it is at times too elaborate to be convincing.

The following table of the use of the divine names in Genesis will enable the reader to form his own judgment as to the relative probability of the hypotheses above mentioned. Much as commentators differ concerning some portions of the book, one pronouncing passages to be Elohist which another, with equal confidence, assigns to the Jehovist, the fact is certain that whole sections are characterized by a separate use of the divine names. (See Quarry, *Genesis*, page 400 sq.)

(1.) Sections in which Elohim is found exclusively, or nearly so: Genesis 1-2:3 (creation of heaven and earth); Genesis 5 (generations of Adam), except verse 29, where Jehovah occurs; ^{Gen}Genesis 6:9-22 (generations of

Noah); ^{<0107>}Genesis 7:9-24 (the entering into the ark), but Jehovah in verse Genesis 16; 8:1-19 (end of the flood); ^{<0100>}Genesis 9:1-17 (covenant with Noah); Genesis 17 (covenant of circumcision) where, however, Jehovah occurs once in verse 1, as compared with Elohim seven times; ^{<0109>}Genesis 19:29-38 (conclusion of Lot's history); Genesis 20 (Abraham's sojourn at Gerar), where again we have Jehovah once and Elohim four times, and Ha-elohim twice; ^{<0201>}Genesis 21:1-21 (Isaac's birth and Ishmael's dismissal), only ^{<0201>}Genesis 21:1, Jehovah; ^{<0202>}Genesis 21:22-34 (Abraham's covenant with Abimelech), where Jehovah is found once; ^{<0201>}Genesis 25:1-18 (sons of Keturah, Abraham's death, and the generations of Ishmael), Elohim once; ^{<0276>}Genesis 27:46-28:9 (Jacob goes to Haran, Esau's marriage), Elohim once, and El Shaddai once; Genesis 31 (Jacob's departure from Laban), where Jehovah twice; Genesis 33-37 (Jacob's reconciliation with Esau, Dinah and the Shechemites, Jacob at Bethel, Esau's family, Joseph sold into Egypt). It should be observed, however, that in large portions of this section the divine name does not occur at all. (See below.) Genesis 40-50 (history of Joseph in Egypt): here we have Jehovah once only (^{<0498>}Genesis 49:18). [Exodus 1-2 (Israel's oppression in Egypt, and birth of Moses as deliverer).]

(2.) Sections in which Jehovah occurs exclusively, or in preference to Elohim: Genesis 4 (Cain and Abel, and Cain's posterity). where Jehovah ten times and Elohim only once; ^{<0100>}Genesis 6:1-8 (the sons of God and the daughters of men, etc.); ^{<0100>}Genesis 7:1-9 (the entering into the ark), but Elohim once, verse 9; ^{<0100>}Genesis 8:20-22 (Noah's altar and Jehovah's blessing); ^{<0108>}Genesis 9:18-27 (Noah and his sons); 10 (the families of mankind as descended from Noah); ^{<0110>}Genesis 11:1-9 (the confusion of tongues); ^{<0120>}Genesis 12:1-20 (Abram's journey first from Haran to Canaan, and then into Egypt); Genesis 13 (Abram's separation from Lot); Genesis 15 (Abram's faith, sacrifice, and covenant); Genesis 16 (Hagar and Ishmael), where **yar l a** once; Genesis 18-19:28 (visit of the three angels to Abram, Lot, destruction of Sodom and Gomorrah); Genesis 24 (betrothal of Rebekah and Isaac's marriage); ^{<0259>}Genesis 25:19-26:35 (Isaac's sons, his visit to Abimelech, Esau's wives); ^{<0270>}Genesis 27:1-40 (Jacob obtains the blessing), but in verse 28 Ha-elohim; ^{<0325>}Genesis 30:25-43 (Jacob's bargain with Laban), where, however, Jehovah only once; Genesis 38 (Judah's incest); Genesis 39 (Jehovah with Joseph in Potiphar's house and in the prison). [^{<0498>}Exodus 4:18-31 (Moses's return to Egypt); 5 (Pharaoh's treatment of the messengers of Jehovah).]

(3.) The section ^{<0004>}Genesis 2:4-3:24 (the account of Paradise and the Fall) is generally regarded as Jehovistic, but it is clearly quite distinct. The divine name as there found is not Jehovah, but Jehovah Elohim (in which form it only occurs once beside in the Pentateuch, ^{<0008>}Exodus 9:38), and it occurs twenty times; the name Elohim being found three times in the same section, once in the mouth of the woman, and twice in that of the serpent.

(4.) In Genesis 14 the prevailing name is El-Elyon (Auth. Vers. "the most high God"), and only once, in Abranm's mouthe "Jehovah, the most high God," which is quite intelligible.

(5.) Some few sections are found in which the names Jehovah and Elohim seem to be used promiscuously. This is the case in ^{<0201>}Genesis 22:1-19 (the offering up of Isaac); ^{<0280>}Genesis 28:10-22 (Jacob's dream at Bethel); ^{<0281>}Genesis 29:31-30:24 (birth and naming of the eleven sons of Jacob); and 32 (Jacob's wrestling with the angel). [^{<0008>}Exodus 3:1-4:17 (the call of Moses).]

(6.) It is worthy of notice that of the other divine names Adonai is always found in connection with Jehovah, except ^{<0204>}Genesis 20:4; whereas El, El-Shaddai, etc., occur most frequently in the Elohistic sections.

(7.) In the following sections neither of the divine names occur: ^{<0110>}Genesis 11:10-32; 22:20-24; 23; 25:27-34; ^{<0274>}Genesis 27:40-45; 29:1-30; 34; 36; 37; 40 [^{<0008>}Exodus 2:1-22].

IV. The *historical* character of the contents of Genesis forms a more comprehensive subject of theological discussion. It is obvious that the opinions regarding it must be principally influenced by the dogmatical views and principles of the respective critics themselves. Hence the great variety of opinion that still prevails on that subject. Some, as Vatke, Von Bohlen, and others, assert that the whole contents of Genesis are unhistorical. Tuch and others consider Genesis to be interwoven with mythical elements, but think that the rich historical elements, especially in the account of the patriarchs, can be clearly discerned. Some, again, limit the mythological part to the first two chapters only; while others perceive in the whole book a consistent and truly historical impress. The field of controversy is here so extensive, and the arguments on both sides are so numerous, that we must content ourselves in this article with a very few remarks on the subject.

Genesis is a book consisting of two contrasting parts: the first introduces us into the greatest problems of the human mind, such as the creation and the fall of man; and the second into the quiet solitude of a small, defined circle of families. In the former, the most sublime and wonderful events are described with childlike simplicity; while in the latter, on the contrary, the most simple and common occurrences are interwoven with the sublimest thoughts and reflections, rendering the small family circle a whole world in history, and the principal actors in it prototypes for a whole nation and for all times. Not the least trace of mythology appears in it. Genesis plainly shows how very far remote the Hebrew mode of thinking was from mythical poetry, which might have found ample opportunity of being brought into play when the writer began to sketch the early times of the Creation. It is true that the primeval wonders, the marvelous deeds of God, are the very subject of Genesis. None of these wonders, however, bear a fantastical impress, and there is no useless prodigality of them. They are all penetrated and connected by one common leading idea, and all are related to the counsel of God for the salvation of man. This principle sheds its lustrous beams through the whole of Genesis; therefore the wonders therein related are as little to be ascribed to the invention and imagination of man as the whole plan of God for human salvation. The foundation of the divine theocratic institution throws a strong light upon the early patriarchal times; the reality of the one proves the reality of the other, as described in Genesis.

Luther used to say, "Nihil pulchrius Genesi, nihil utilius." But hard critics have tried all they can to mar its beauty and to detract from its utility. In fact, the bitterness of the attacks on a document so venerable, so full of undying interest, hallowed by the love of many generations, makes one almost suspect that a secret malevolence must have been the mainspring of hostile criticism. Certain it is that no book has met with more determined and unsparing assailants. To enumerate and to reply to all objections would be impossible. We will only refer to some of the most important.

1. The story of Creation, as given in the first chapter, has been set aside in two ways: first, by placing it on the same level with other cosmogonies which are to be found in the sacred writings of all nations; and next, by asserting that its statements are directly contradicted by the discoveries of modern science.

(a.) Now when we compare the Biblical with all other known cosmogonies, we are immediately struck with the great moral superiority of the former. There is no confusion here between the divine Creator and his work. God is before all things, God creates all things; this is the sublime assertion of the Hebrew writer. On the contrary, all the cosmogonies of the heathen world err in one of two directions: either they are dualistic, that is, they regard God and matter as two eternal co-existent principles; or they are pantheistic, i.e., they confound God and matter, making the material universe a kind of emanation from the great Spirit which informs the mass. Both these theories, with their various modifications, whether in the more subtle philosophemes of the Indian races, or in the rougher and grosser systems of the Phoenicians and Babylonians, are alike exclusive of the idea of creation. Without attempting to discuss in anything like detail the points of resemblance and difference between the Biblical record of creation and the myths and legends of other nations, it may suffice to mention certain particulars in which the superiority of the Hebrew account can hardly be called in question. First, the Hebrew story alone clearly acknowledges the personality and unity of God. Secondly, here only do we find recognized a distinct act of creation, by creation being understood the calling of the whole material universe into existence out of nothing. Thirdly, there is here only a clear intimation of that great law of progress which we find everywhere observed. The *order* of creation, as given in Genesis, is the gradual progress of all things, from the lowest and least perfect to the highest and most completely developed forms. Fourthly, there is the fact of a relation between the personal Creator and the work of his fingers, and that relation is a relation of love; for God looks upon his creation at every stage of its progress, and pronounces it very good. Fifthly, there is throughout a sublime simplicity which of itself is characteristic of a history, not of a myth or of a philosophical speculation. *SEE CREATION.*

(b.) It would occupy too large a space to discuss at any length the objections which have been urged from the results of modern discovery against the literal truth of this chapter. One or two remarks of a general kind must here suffice. It is argued, for instance, that light could not have existed before the sun, or, at any rate, not that kind of light which would be necessary for the support of vegetable life; whereas the Mosaic narrative makes light created on the first day, trees and plants on the third, and the sun on the fourth. To this we may reply, that we must not too hastily build an argument upon our ignorance. We do not know that the existing laws of

creation were in operation when the creative fiat was first put forth. The very act of creation must have been the introducing of laws; but when the work was finished, those laws must have suffered some modification. Men are not now created in the full stature of manhood, but are born and groan. Similarly, the lower ranks of being might have been influenced by certain necessary conditions during the first stages of their existence, which conditions were afterwards removed without any disturbance of the natural functions. Again, it is not certain that the language of Genesis can only mean that the sun was *created* on the fourth day. It *may* mean that then only did that luminary become visible to our planet.

With regard to the six days, many have thought that they ought to be interpreted as six periods, without defining what the length of those periods is. No one can suppose that the divine rest was literally a rest of twenty-four hours only. On the contrary, the divine Sabbath still continues. There has been no *creation* since the creation of man. This is what Genesis teaches, and this, geology confirms. But God, after six periods of creative activity, entered into that Sabbath in which his work has been, not a work of creation, but of redemption (~~REV~~ John 5:17). No attempt, however, which has as yet been made to identify these six periods with corresponding geological epochs can be pronounced satisfactory. *SEE GEOLOGY*. On the other hand, it seems rash and premature to assert that no reconciliation is possible. What we ought to maintain is, that no reconciliation is necessary. It is certain that the author of the first chapter of Genesis, whether Moses or some one else, knew nothing of geology or astronomy. It is certain that he made use of phraseology concerning physical facts in accordance with the limited range of information which he possessed. It is also certain that the Bible was never intended to reveal to us knowledge of which our own faculties, rightly used, could put us in possession. We have no business, therefore, to expect anything but popular language in the description of physical phenomena. Thus, for instance, when it is said that by means of the firmament God divided the waters which were above from those which were beneath, we admit the fact without admitting the implied explanation. The *Hebrew* supposed that there existed vast reservoirs above him corresponding to the "waters under the earth." We know that by certain natural processes the rain descends from the clouds. But the fact remains the same that there are waters above as well as below. Further investigation may perhaps throw more light on these interesting questions. Meanwhile it may safely be said that modern discoveries are in no way

opposed to the great outlines of the Mosaic cosmogony. That the world was created in six stages, that creation was by a law of gradual advance, beginning with inorganic matter, and then advancing from the lowest organisms to the highest, that since the appearance of man upon the earth no new species have come into being; these are statements not only not disproved, but the two last of them at least amply confirmed by geological research.

2. To the description of Paradise, and the history of the Fall and of the Deluge, very similar remarks apply. All nations have their own version of these facts, colored by local circumstances, and embellished according to the poetic or philosophic spirit of the tribes among whom the tradition has taken root. But if there be any one original source of these traditions, any root from which they diverged, we cannot doubt where to look for it. The earliest record of these momentous facts is that preserved in the Bible. We cannot doubt this, because the simplicity of the narrative is greater than that of any other work with which we are acquainted. This simplicity is an argument at once in favor of the greater antiquity, and also of the greater truthfulness of the story. It is hardly possible to suppose that traditions so widely spread over the surface of the earth as are the traditions of the Creation, the Fall, and the Deluge, should have no foundation whatever in fact. It is quite as impossible to suppose that that version of these facts, which in its moral and religious aspect is the purest, is not also, to take the lowest ground, the most likely to be true.

(1.) Opinions have differed whether we ought to take the story of the Fall in Genesis 3 to be a literal statement of facts, or whether, with many expositors since the time of Philo, we should regard it as an allegory, framed in child-like words as befitted the childhood of the world, but conveying to us a deeper spiritual truth. But in the latter case we ought not to deny that spiritual truth. Neither should we overlook the very important bearing which this narrative has on the whole of the subsequent history of the world and of Israel. Delitzsch well says, "The story of the Fall, like that of the Creation, has wandered over the world. Heathen nations have transplanted and mixed it up with their geography, their history, their mythology, although it has never so completely changed form, and color, and spirit that you cannot recognize it. Here, however, in the Law, it preserves the character of a universal, human, world-wide fact; and the groans of Creation, the Redemption that is in Christ Jesus, and the heart of

every man, conspire in their testimony to the most literal truth of the narrative." *SEE FALL OF MAN.*

(2.) The universality of the Deluge, it may be proved, is quite at variance with the most certain facts of geology. But then we are not bound to contend for a universal deluge. The Biblical writer himself, it is true, supposed it to be universal, but that was only because it covered what was then the known world: there can be no doubt that it did extend to all that part of the world *which was then inhabited*; and this is enough, on the one hand, to satisfy the terms of the narrative, while, on the other, the geological difficulty, as well as other difficulties concerning the ark, and the number of animals, disappears with this interpretation. *SEE DELUGE.*

3. When we come down to a later period in the narrative, where we have the opportunity of testing the accuracy of the historian, we find it in many of the most important particulars abundantly corroborated.

(1.) Whatever interpretation we may be disposed to put on the story of the confusion of tongues, and the subsequent dispersion of mankind, there is no good ground for setting it aside. Indeed, if the reading of a cylinder recently discovered at Birs Nimrud may be trusted, there is independent evidence corroborative of the Biblical account. But, at any rate, the other versions of this event are far less probable (see these in Josephus, *Ant.* 1:4, 3; Euseb. *Praep. Ev.* 9:14). The later myths concerning the wars of the Titans with the gods are apparently based upon this story, or rather upon perversions of it. But it is quite impossible to suppose, as Kalisch does (*Genesis*, page 313), that "the Hebrew historian converted that very legend into a medium for solving a great and important problem." There is not the smallest appearance of any such design. The legend is a perversion of the history, not the history a comment upon the legend. The incidental remark concerning the famous giants, the progeny of the "sons of God" and the "sons of men" (~~GENESIS~~ Genesis 6:4), seems to be the true key to the demigod heroes of ancient mythology.

(2.) As to the fact implied in this dispersion, that all languages had one origin, philological research has not as yet been carried far enough to lead to any very certain result. Many of the greatest philologists (Bopp, Lepsius, Burnouf, etc.; Renan, *Histoire des Langues Semitiques*, 50:5, 100:2, 3) contend for real affinities between the Indo-European and the Shemitic tongues. On the other hand, languages like the Coptic (not to mention many others) seem at present to stand out in complete isolation.

The most that has been effected is a classification of languages into three great families. This classification, however, is in exact accordance with the threefold division of the race in, Shem, Ham, and Japhet, of which Genesis tells us. *SEE PHILOLOGY (COMPARATIVE)*.

(3.) Another fact which rests on the authority of the earlier chapters of Genesis, the derivation of the whole human race from a single pair, has been abundantly confirmed by recent investigations. For the full proof of this, it is sufficient to refer to Prichard's *Physical History of Mankind*, in which the subject is discussed with great care and ability. *SEE ADAM*.

(4.) One of the strongest proofs of the *bona-fide* historical character of the earlier portion of Genesis is to be found in the valuable ethnological catalogue contained in chapter 10. Knobel, who has devoted a volume (*Die Völkertafel der Genesis*) to the elucidation of this document, has succeeded in establishing its main accuracy beyond doubt, although, in accordance with his theory as to the age of the Pentateuch, he assigns to it no great antiquity than between 1200 and 1000 B.C. *SEE ETHNOLOGY*.

Of the minute accuracy of this table we have abundant proof: for instance (^(10:4)Genesis 10:4), Tarshish is called the son of Javan. This indicates that the ancient inhabitants of Tarshish or Tartessus in Spain were erroneously considered to be a Phoenician colony like those of other towns in its neighborhood, and that they sprang from Javan, that is, Greece. That they were of Greek origin is clear from the account of Herodotus (1:163). Also (verse 8), Nimrod, the ruler of Babel, is called the son of Cush, which is in remarkable unison with the mythological tales concerning Bel and his Egyptian descent (comp. Diodor. Sic. 1:28, 81; Pausanias, 4:23, 5). Sidon alone is mentioned (verse 15), but not Tyrus (comp. 49:13), which arose only in the time of Joshua (^(19:29)Joshua 19:29); and that Sidon was an older town than Tyrus, by which it was afterwards eclipsed, is certified by, a number of ancient reports (Comp. Hengstenberg, *De Rebus Tyrioussi*, page 6, 7).

4. With the patriarchal history (12 sq.) begins a historical sketch of a peculiar character. The circumstantial details in it allow us to examine more closely the historical character of these accounts. The numerous descriptions of the mode of life in those days furnish us with a very vivid picture. We meet everywhere a sublime simplicity quite worthy of patriarchal life, and never to be found again in later history. One cannot

suppose that it would have been possible in a later period, estranged from ancient simplicity, to invent such a picture.

The authenticity of the patriarchal history could be attacked only by analogy, the true historical test of negative criticism; but the patriarchal history has no analogy; while a great historical fact, the Mosaical theocracy itself, might here be adduced in favor of the truth of Genesis. The theocracy stands without analogy in the history of the human race, and is, nevertheless, true above all historical doubt. But this theocracy cannot have entered into history without preparatory events. The facts which led to the introduction of the theocracy are contained in the accounts of Genesis. Moreover, this preparation of the theocracy could not consist in the ordinary providential guidance. The race of patriarchs advances to a marvelous destination: the road also leading, to this destination must be peculiar and extraordinary. The opponents of Genesis forget that the marvelous events of patriarchal history which offend them most, partake of that character of the whole by which alone this history becomes consensurate and possible.

(1.) There are also many separate vestiges warranting the antiquity of these traditions, and proving that they were neither invented nor adorned; for instance, Jacob, the progenitor of the Israelites, is introduced not as the first-born, which, if an unhistorical and merely external exaltation of that name had been the aim of the author, would have been more for this purpose.

(2.) Neither the blemishes in the history of Abrahams, nor the gross sins of the sons of Jacob, among whom even Levi, the progenitor of the sacerdotal race, forms no exception, are concealed.

(3.) The same author, whose moral principles are so much blamed by the opponents of Genesis, on account of the description given of the life of Jacob, produces, in the history of Abraham, a picture of moral greatness which could have originated only in facts.

(4.) The faithfulness of the author manifests itself also especially in the description of the expedition of the kings from Upper to Western Asia; in his statements concerning the person of Melchizedek (Genesis 14); in the circumstantial details given of the incidents occurring at the purchase of the hereditary burial-place (chapter 23); in the genealogies of Arabian tribes

(chapter 25); in the genealogy of Edoac (chapter 36); and in many remarkable details which are interwoven with the general accounts.

(5.) Passing on to a later portion of the book, we find the writer evincing the most accurate knowledge of the state of society in Egypt. The Egyptian jealousy of foreigners, and especially their hatred of shepherds; the use of interpreters in the court (who, we learn from other sources formed a distinct caste); the existence of caste; the importance of the priesthood; the use of wine by the kings (Wilkinson, 2:142-158); the fact that even at that early time a settled trade existed between Egypt and other countries, are all confirmed by the monuments or by later writers. So again Joseph's priestly dress of fine linen, the chain of gold round his neck, the chariot on which he rides, the bodyguard of the king, the rites of burial (though mentioned only incidentally), are spoken of with a slitnue accuracy which can leave no doubt on the mind as to the credibility of the historian. In particular, the account given (47:13-26) of the manner in which the Pharaohs became proprietors of all the lands, with the exception of those belonging to the priests, is confirmed by Herodotus (2:109), and by Diodorus Siculus (1:73). The manner of embalming described in Genesis 1 entirely agrees with the description of Herodotus, 2:84, etc. For other data of a similar kind, compare Hengstenberg (*Die Bucher Mosns und Aegypten*, page 21 sq.). *SEE EGYPT.*

5. It is quite impossible, as has already had been said, to notice all the objections made by hostile critics at every step as we advance. But it may be well to refer to one more instance in which suspicion has been cast upon the credibility of the narrative. Three stories are found in three distinct portions of the book, which in their main features no doubt present a striking similarity to one another, namely, the deliverances of Sarah and Rebekah from the harems of the Egyptian and Philistine monarchs (12:10-20; 26:1-11). These, it is said, besides containing certain improbabilities of statement, are clearly only three different versions of the same story.

It is of course possible that these are only different versions of the same story. But is it psychologically so very improbable that the same incident should happen three times in almost the same manner? All men repeat themselves, and even repeat their mistakes; and the repetition of circumstances over which a man has no control is sometimes as astonishing as the repetition of actions which he can control. Was not the state of society in those days such as to render it no way improbable that Pharaoh

en one occasion, and Abimelech on another, should have acted in the same selfish and arbitrary manner? Abraham, too, *might* have been guilty twice of the same sinful cowardice; and Isaac might, in similar circumstances, have copied his father's example, calling it wisdom. To say, as a recent expositor of this book has done, that the object of the Hebrew writer was to represent an idea, such as "the sanctity of matrimony," that "in his hands the facts are subordinated to ideas," etc., is to cut up by the very roots the historical character of the book. The mythical theory is preferable to this, for that leaves a substratum of fact, however it may base been embellished or perhaps disfigured by tradition. If the view of Delitzch is correct, that 12:10-20 is Jehovistic; 20, Elohistic (with a Jehbomistic addition, verse 18); 26:1-13, Jehovistic, but taken from written documents, this may to some minds explain the repetition of the story.

There is a further difficulty about the age of Sarah, who at the time of one of the occurrences must have been 65 years old, and the freshness of her beauty, therefore, it is said, long since faded. In reply it has been argued that as she lived to the age of 127, she was then only in middle life; that consequently she would have been at 65 what a woman of modern Europe would be at 35 or 40, an age at which personal attractions are not necessarily impaired.

But it is a minute criticism, hardly worth answering, which tries to cast suspicion on the veracity of the writer, because of difficulties such as these. The positive evidence is overwhelming in favor of his credibility. The patriarchal tent beneath the shade of some spreading tree, the wealth of flocks and herds, the free and generous hospitality to strangers, the strife for the well, the purchase of the cave of Machpelah for a burial-place we feel at once that these are no inventions of a later writer in more civilized times. So again, what can be more life-like, more touchingly beautiful, than the picture of Hagar and Ishmael, the meeting of Abraham's servant with Rebekah, or of Jacob with Rachel at the well of Haran? There is a fidelity in the minutest incidents which convinces us that we are reading history, not fable. Or can anything more completely transport us into patriarchal times than the battle of the kings and the interview between Abraham and Melchizedek? The very opening of the story, "In the days of Amraphel," etc., reads like the work of some old chronicler who lived not far from the time of which he speaks. The archaic forms of names of places, Bela for Zoar; Chatsatson Tamar for Engedi; Emek Shaveh for the King's Vale; the Vale of Siddim, as descriptive of the spot which was

afterwards the Dead Sea; the expression "Abram the Hebrew;" are remarkable evidences of the antiquity of the narrative. So also are the names of the different tribes who at that early period inhabited Canaan; the Rephaim, for instance, of whom we find in the time of Joshua but a weak remnant left (⁽⁶³²⁾Joshua 13:12), and the Zuzim, Emim, Chorim, who are only mentioned besides in the Pentateuch (⁽⁶²⁰⁾Deuteronomy 2:10, 12). Quite in keeping with the rest of the picture is Abraham's "arming his trained servants" (14:14) — a phrase which occurs nowhere else — and, above all, the character and position of Melchizedek: "Simple, calm, great, he comes and goes the priest-king of the divine history." The representations of the Greek poets, says Creuzer (*Symb.* 4:378), fall very far short of this; and, as Havernick justly remarks, such a person could be no theocratic invention, for the union of the kingly and priestly offices in the same person was no part of the theocracy. Lastly, the name by which he knows God, "the most high God, possessor of heaven and earth," occurs also in the Phœnician religions, but not amongst the Jews, and is again one of those slight but accurate touches which at once distinguishes the historian from the fabulist. *SEE MELCHIZEDEK.*

V. Author and Date of Composition. — It will be seen, from what has been said above, that the book of Genesis, though containing different documents, owes its existing form to the labor of a single author, who has digested and incorporated the materials he found ready to his hand. A modern writer on history, in the same way, might sometimes transcribe passages from ancient chronicles, sometimes place different accounts together, sometimes again give briefly the substance of the older document, neglecting its form.

But it is a distinct inquiry who this author or editor was. This question cannot properly be discussed apart from the general question of the authorship of the entire Pentateuch. Under that head we shall show that this could have been no other than Moses, and that the entire work was finished when he deposited a copy of the law within the "sides" of the sacred Ark (⁽⁶¹⁶⁾Deuteronomy 10:5). *SEE PENTATEUCH.* We shall here confine ourselves to a notice of the attempt of some critics to ascertain the period when Genesis was composed, from a few passages in it, which they say must be *anachronisms*, if Moses was really the author of the book (e.g., Tuch, *Commentar uber Genesis*, page 85 sq.).

A distinction, it is obvious, must be made between anachronisms of a subjective character, originating merely in dogmatic preconceptions, and such as relate to matters of fact. Thus the rejection of prophecy leads critics like Vater, Von Bohlen, and Kalisch to conclude that passages of Scripture declaratory of matters realized in the history of Israel must have been written subsequent to such events. But even as regards matters of fact, the existence of anachronisms requires to be placed beyond doubt, before they can have any weight in such a case, just because of the improbability of a writer who wished his work to pass as that of an earlier age allowing such contradictions. To notice, however, a few examples: *Hebron* (^{<0138>}Genesis 13:18; 23:2), it is alleged from ^{<0445>}Joshua 14:15; 15:13, was not so named until the entrance into Canaan, its ancient name being Kirjath-Arba (^{<0232>}Genesis 23:2). That Hebron was the original name appears from the fact that on its first mention it is so designated. In Abraham's time it was also called Maamre (^{<0239>}Genesis 23:19), from an Amoritish prince of that name (^{<0138>}Genesis 13:18; 14:13). Subsequently, but prior to the Mosaic age, the Anakim possessed the place, when it received the name of Kirjath-Arba, or the city of Arba, "a great man among the Anakim" (^{<0445>}Joshua 14:15). The place *Dan* (^{<0144>}Genesis 14:14), it is also alleged, received that name only in the time of the judges from the tribe of Dan, its original name being Laish or Leshem (^{<0397>}Joshua 19:47; ^{<0782>}Judges 18:29). The localities, however, are by many thought to be quite distinct; the former being Dan-Jaan, between Gilead and the country round about Zidon (^{<0246>}2 Samuel 24:16), the adjunct Jaan being intended to distinguish it from Dan-Laish in the same neighborhood. *SEE DAN*. In Genesis, these critics further add, frequently occurs the name *Bethel* (^{<0138>}Genesis 12:8; 28:19; 35:15); while even in the time of Joshua, the place was as yet called Luz (^{<0383>}Joshua 18:13). But the name Bethel was not first given to the place by the Israelites in the time of Joshua, there being no occasion for it, since Bethel was the old patriarchal name, which the Israelites restored in the place of Luz, a name given by the Canaanites. The explanatory remarks added to the names of certain places, as "Bela, which is Zoar" (^{<0142>}Genesis 14:2, 8); "En-mishpat, which is Kadesh" (verse 7), and some others, the opponents of the genuineness regard as indications of a later age, not considering that these explanations were required even for the Mosaic age, as the ancient designations were forgotten or rarely used. For proving them to be anachronisms, it must be shown that the new names were unknown in the time of Moses, though with the exception of "the king's dale" (^{<0147>}Genesis 14:17), which does not

again occur till ^{<01816>}2 Samuel 18:16, all the names are referred to as well known in the books of the period immediately succeeding. The notice that "the Canaanite was then in the land" (^{<01216>}Genesis 12:6; 13:7), is thought to imply that the Canaanites were still in possession of Palestine, and so could not have been written till after their expulsion. But such is not the import of the passage. The descent of the Canaanites from Ham, and their progress from the south towards Palestine, had been described (^{<01015>}Genesis 10:15-19), and they are now represented as in possession of the land to which the "sons of Eber" were advancing from an opposite point. Standing in connection with the promise of the land to Abraham, this notice contrasts the present with the promised future. The passage (^{<01518>}Genesis 15:18) where the land of Israel is described as extending from the river of Egypt (the Nile) to the great river (Euphrates), it is alleged, could only have been penned during the splendid period of the Jews, the times of David and Solomon. *Literally* taken, however, the remark is inapplicable to any period, since the kingdom of the Jews at no period of their history extended so far. That promise must, therefore, be taken in a rhetorical sense, describing the central point of the proper country as situated between the two rivers. The remark, 'Before there reigned any king over the children of Israel' (^{<01631>}Genesis 36:31), could not have been made, it is maintained, until the establishment of the Hebrew monarchy—an assumption which overlooks the relation of this statement to the promises of a royal posterity to the patriarchs, and especially "that in an immediately preceding passage (^{<01511>}Genesis 35:11). It stands in a relation similar to ^{<01714>}Deuteronomy 17:14, where the erection of a kingdom is viewed as a necessary step in Israel's development. This explanation will of course not satisfy those who hold that in a simple historical style, a statement having such prophetic reference "is not only preposterous, but impossible" (Kalisbch, *Genesis*, page 601); but against rationalistic prepossessions of this kind there is no arguing.

VI. Commentaries. — The following are expressly on the whole of this book, the most important being designated by an asterisk (*) prefixed: Origen, *Commentaria* (*in Opp.* 2:1); also *Homiliae* (*ib.* 2:52); Chrysostom, *Homilie* (*in Opp.* 4:3; also [Spuria] *ib.* 6:619); and *Sermones* (*ib.* 4:746, 796); Jerome, *Quaestiones* (*in Opp.* 3:301); Escherius, *Commentaria* (*in Bibl. Max. Patr.* 6); Isidore, *Commentaria* (*in Opp.* page 283); Damianus, *Expositio* (*in Opp.* 3:889); Bede, *Expositio* (*in Opp.* 4:19); also *Quaestiones* (*ib.* 8:78); Alcuin, *Interrogationes* (Haguenau, 1529, 8vo; also

in Opp. I, 2:303); Angelomus, *Commentarius* (in Pez, *Thesaur.* IV, 1:45); Remigius, *Commentarius* (*ib.* IV, 1:1); Hugo, *Annotationes* (in Opp. 1:8); Rupert, *Commentarri* (in Opp. 1:1); Aquinas, *Expositio* (Antwerp, 1572, Lugd. 1573, Smo; Paris, 1641, fo.); OEcolampadius, *Adnotationes* (Basil. 1523, 1536, 8vo); Zwingle, *Adnotatianes* (Tigur. 1527; also in Opp. 3:4); Zeigler, *Commentarri* (Basil. 1540, fol.); Frusius, *Adsertiones* (Romans 1541, fol.); *Luther, *Enarrationes* (by different eds., part 1, Vitemb. 1544, fol.; 2-4, Norib. 1550-4; together, Francof. 1545-50, 8vo, and later; also in *Op. Exeg.* I, 2; in English, London, 1855 8vo); Melanchthon, *Commentarius* (in Opp. 2:377); Musclus, *Commentaria* (Basil. 1554, 1561, 1600, fol.); Honcala, *Commentarius* (Complut. 1555, fol.); Chytraeus, *Commentarius* (Vitemb. 1557, 1558 1590, 8vo); *Marloratus, *Expositio* (Par. 1562; Morg. 1568, 1580, 1584, fol.; Genev. 1580, 8vo); *Calvin, *In Genesim* (in Opp. 1; also tr. Lend. 1578, 4to; also *ib.* 1847-50, 2 volumes, 8vo); Strigel, *Scholia* (Lips. 1566, 1574, 8vo); Selnecker, *Commentarius* (Lips. 1569, fol.); Martyr, *Commentarius* (Tigur. 1572, 1579, 1595; Heidelb. 1606, fol.); Brentius, *Commentarii* (in Opp. 1); Brocard, *Interpretatio* [mystical] (L, B. 1580, 8vo; *ib.* 1584, 4to; Bremen, 1585, 1593, 4to); Fabricius, *Commentarius* (Lips. 1584, 1592, 8vo; 1596, Argent. 1584, 4to); *Pererius [Romanist], *Commentarius* (Romans 1589-1598, 4 volumes, fol.; Colon. 1601, 1606, Ven. 1607, fol.; Lugd. 1616, 4 volumes, 4to; and later); Museus, *Ausleung* (Magdeb. 1595, fol.); Martintengus, *Glossa* (Patav. 1597, 2 volumes, fol.); Daabitz, *Predigten* (Lpz. 1597, 8vo); Maercer, *Commentarius* (Genev. 1598, fol.); Kalmankas, **I vab; rpsē** (Lublin, s.a. fol.); Hammelmann, *Adnotationes* (Lips. 1600, fol.); Stella, *Commentaria* (Romans 1601, fol.); Schmuck, *Auslegung* (Lpz. 1603-9, in 8 parts. 4to); Gesner, *Disputationes* (Vitemb. 1604, 1613, 1629, 4to); Lyser, *Commentarius* (in 6 pts., Lips. 1604 sq., 4to); *Willet, *Sixfold Commentary* (London, 1605, fol.); Delrio, *Commentarii* (Lugd. 1608, 4to); Runge, *Praelectiones* (Vitemb. 1608, 8vo) Pareus, *Commentarius* (Francof. 1609; i614, 4to); Gedick, *Auslegung* (Lpz. 1611, 1632, fol.); De Petiglian, *Commentaria* (Ven. 1616, 4to); Ferdindez, *Commentationes* (Lugd. 1618-28. 3 volumes, fol.); Babington, *Notes* (in *Works*, 1); Mersennus, *Quaestiones* [polehmic] (Par. 1623, fol.); Garzia, *Discussuo* (Caesaraug. 1624, fol.); Bohme, *Erklarung* [Emsytical] (s.l. 1624; also in his other works), Rivetus, *Exercitationes* (L. B. 1633. 4to); Gerbard, *Commentarius* (Jen. 1637, 1654, 1693, 4to); De la Haye, *Commentarri* (Lugd. 1638, Par. 1651, 1663, 2 volumes, fol.); Sylvius, *Commentarius* (Duaci. 1639, gto); Lightfoot, *Observations*

(Lond. 1642; also in Works, 2:329); and *Annotationes* (ib. 10:532); Gaudentius, *Conatus* (Pisis, 1644, 4to); Cartwright, *Adnotationes* [from Targums] (Lonad. 1648, 8vo; also in *Critici Sacri*, 1); Rivet, *Exercitationnes* (in Opp. 1:1); Terser, *Adnotationes* (Upsal. 1657, fol.); Chemnitz, *Disputationes* (Jen. 16605, Lips. 1711; Vitemb. 1716, 4to), Calov, *Commentarius* (Vitemb. 1671, 4to); Hughes, *Exposition* (Lond. 1.672, fol.); Cocceius, *Commentarius* (in Opp. 1:1); also *Cure* (ib. 2:1); Anonymoas, *Traduction*, etc. [patristic] (Paris, 1682, 12mo); Masson, *Quaestiones* (Paris, 1685-8, 3 volumes, 12mo); Bomparte, *Notae* [from profane sources] (Amst. 1689); Akiba-Bar, **bq̄yiryBai**[Esabbincal] (Sulzb. 1690, 1700, 4to, and later); *Patrick, *Commentary* (Lond. 1695, 4to; afterwards embodied in Patrick, Lowth, Arnold, and Whitbly's *Commentary on the Bible*); Schmid, *Adnotatiaeones* (Argent. 1697, 4mo); Giuetzburg, **ul / [yrM[i**(Amst. 1713, 4to); Baruch ben-Isaak, **yvbae] ĒrBi [r̄z**[polemical] (Halle, 1714, 4to); Von Sanden, *Quaestiones* (Regiom. 1716, 4to); Duquet, *Explication* (Paris, 1732, 6 volumes, 12mo); Sandus, *Lectiones* (Ven. 1733, 4to); Hagemann, *Betrachtungen* (in 3 parts, Brunswick, 1734-6, 4to); Lookup, *Translation* (1740, 8vo); Haitsma, *Cura* (Franeck. 1753, 4to); Dawson, *Notes* (Lond. 1763-87, 3 volumes, 4to); Murray, *Lectures* (Newc. 1777, 2 volumes, 8vo); Dubnos, **rWaBae**etc. (is Mendelssohn's *Pentateuch*, Berl. 1781-3 8vo, and later); Giesebrecht, *Erklärung* (Rostock, 1784 sq., 2 volumes, 4to); Sosmans, *Notes*, etc. (London, 1787, 8vo); Rudiger, *Erklärung* (Stendal, 1788, 8vo); Harwood, *Annotations* (Lond. 1789, 8vo); Ilgen, *Urkunde*, etc. (Halle, 1798, 8vo); Franks, *Remarks* (Halif. 1802, 8vo); Dimock, *Notes* (Gloucester. 1804, 4to); Rosenmüller, *Scholia* (Lips. 1821, 8vo); Fuller, *Discourses* (London, 1825, 1836, 12mo); Close, *Discourses* (London, 1828, 12mo); Rundge, *Lectures* (Loasdon, 1828, 2 vols. So); Schumann, *Annotatio* (Lips. 1829, 8vo); Seltmann, *Uebers.* (Hasems, 1831, 8vo); Coghlan, *Commentary* (London, 1832, 2 volumes, Smo); *Von Bohlen, *Erklautarung* (Konigsb. 1835, 8vo); Von Schrank, *Commentarius* (Salzburg, 1835, 8vo); Sibthorp, *Observations* (Lond. 1835, 8vo); *Tiele, *Commentar* (Erl. 1836, 8vo, vol. 1); Warner, *Exposition* (Lond. 1838, 8-o); *Tuch, *Commentar* (Haile, 1838, 8vo); Priaulx, *Comparison*, etc. [antiquarian] (London, 1842, 8vo); *De Sola and others, *Notes* (Lond. 1844, 8vo); Heim, *Lehre* (Stuttg, 1845, 8vo); *Turner, *Companion* (N.York, 1846, So); Trevanion, *Sermons* (Lond. 1847, 8vo); Sehroder, *Anslegung* (Beal. 1848, 8vo); Evans, *Sermons* (Lond. 1849, 12mo); Sirensen, *Commentar* (Kiel, 1851, Smo);

*Knobel, *Erklärung* (Lpz. 1852, 8vo, in the *Kuregaf. exeg. hdbk.*); Candlish, *Lectures* (Edinb. 1852, 2 volumes 12mo; Lond. 1868, 2 volumes 8vo); Paul, *Analysis* (Edinb. 1852, 8vo); *Delitzsch, *Auslegung* (Lpz. 1852, 1853, 8vo); Jervis, *Notes* (Lond. 1852, 8mo); *Bush, *Notes* (N.Y. 1852, 2 vols. 12mo); Macgregor, *Notes* (London, 1853, 8vo); Cumining, *Readings* (Lond. 1853, 8vo); Preston, *Notes* (London, 1853, 8vo); Putnam, *Gosp. in Genesis* (N.Y. 1854, 8mo); Howard, *Tr. from Sept.* (Cambr. 1855, 8vo); *Kalisch, *Commentary* (London, 1859, 8vo); Wright, *Notes* (Lond. 1859, 8vo); Groves, *Commentary* (Cambr. 1861, 12mo); Mandelstames, *Erklärung* (Berl. 1862, 4to); Böhmer, *Commentarius* (Halle, 1860, 8vo); also Uebers. etc. (Hal. 1862, 8vo); Raeumer, *Quaestiones* (Breslau, 1863, 8vo); *Murphy, *Commentary* (Belfast, 1863; Andover, 1866, 8vo); Jacobus, *Notes* (N.York, 1865, 2 volumes, 12mo); Quarry, *Authorship of Genesis* (Lond. 1866, 8Smo); Conant, *Revised Version* (N.Y. 1868, 8vo); *Tambler Lewis, *Commentary* (in the Am. ed. of Lange's *Bibelwerk*, ed. Dr. Schaff, New York, 1868, 8vo). **SEE OLD TESTAMENT.**

Genesius

ST., a comedian of the time of Dioclesian, of whose conversion the following marvelous but doubtful story is told. He was playing, before the emperor, the part of a candidate for Christian baptism, robed in the habit of a catechumen. But at the moment in the farce when the emperor was to judge the new convert, he was suddenly convinced by the Holy Spirit, and declared himself really a convert. He was scourged and tortured but nothing, could shake his fidelity, and he was decapitated. Different dates are assigned for his death: Tillemont and Ruinart fix it at A.D. 286; Baronius and Fleury at A.D. 303. His day in the Roman Catholic calendar is Aug. 25. Rotrou has made this apocryphal history the subject of a tragedy. See *Acta Sanctorum*, August, volume 5; Ruinart, *Acta Sincera*, page 269; Butler, *Lives of the Saints*, August 25.

Genet Francois,

a French prelate, was born at Avignon October 16, 1640. He became canon and theologian of the cathedral of Avignon, and in 1685 bishop of Vaison. Implicated in the affair of the *Daughters of Childhood* of Toulouse, whom he had received in his diocese, and who were held to be Jansenists, he was arrested in 1688, and imprisoned for fifteen months. The

pope finally persuaded Louis XIV to restore Genet to his diocese. He was drowned in 1702, while on his way from Avignon to Vaison. He is the author of *Thiologie Morale*, which was disapproved by the bishops, and condemned by the University of Louvain, March 10, 1703. The best edition is that of 1715 (8 volumes, 12mo): it was reprinted at Rouen in 1749. — Hoefer, *Nouv. Biog. Generale*, 19:873.

Genethliaci

astrologers, who pretended to calculate mens' natiivities by erecting schemes and horoscopes, to know what position the stars were in at their birth, and thence to foretell their good or bad fortune. "And because some of these pretended to determine positively of the lives and deaths of kings, which was reputed a very dangerous piece of treason, therefore the laws of the state were more severe against them even under the heathen emperors, as Gothofred shows out of the ancient lawyers, Ulpian and Paulus; and that was another reason why the Church thought it proper to animadvert upon these with the utmost severity of ecclesiastical censures, as thinking that what the heathen laws had punished as a capital crime ought not to pass unregarded in the discipline of the Christian Church. It was this crime that expelled Aquila from the Church. For Epiphanius says (*De Mensuris et Ponderibus*) he was once a Christian, but, being incorrigibly bent upon the practice of astrology, the Church cast him out, and then he became a Jew, and in revenge set upon a new translation of the Bible, to corrupt those texts which had any relation to the coming of Christ." — Bingham, *Orig. Eccl.* book 16, chapter 5. *SEE DIVINATION.*

Geneva

(French Geneve), capital of the Swiss canton of the same name, celebrated for its historical and religious associations, and in particular as the seat of the reformatory labors of Calvin. The canton had, in 1860, 82,876 inhabitants, of whom 40,069 were Protestants, 42,099 Roman Catholics, 331 Dissidents, 377 Jews. During the Middle Ages Geneva was an object of dispute between the bishop of Geneva, who was an immediate feudatory of the German empire, and the count of Genevois, who ruled the adjoining province of Savoy. After the extinction of the line of the counts of Genevois, the dukes of Savoy were appointed their successors by the German emperor Sigismund (1422). Hence the claim of Savoy upon Geneva, from which the Genevans could only free themselves by alliances

with the Swiss cantons of Fribourg (1519) and Berne (1526), and by the aid of the Reformation. The latter was introduced into Geneva by Farel, Fromment, and others, about 1532, and in 1535 was officially established. Being put under the ban by the bishop, the city declared the episcopal see vacant, and declared itself a republic. Calvin first came to Geneva in 1536, and after an absence of a few years returned in 1541, when he soon succeeded in making himself the temporal as well as the spiritual ruler of the town. Thus Geneva became the metropolis of Calvinism, and, as such, exercised a great influence upon all the Calvinistic churches. From 1798 to 1814 Geneva was united with France; in 1814, its territory having been enlarged by the annexation of a few Savoyan and French communes, it joined the Swiss Confederation as the 22d canton. The Reformed State Church, which in 1868 had 16 congregations and 35 ministers, has for some time been under the influence of Rationalism, and a part of the orthodox members have therefore organized a Free Evangelical Church, which has a celebrated theological school, several of whose professors, as Merle d'Aubigne and Gausson, have established a great theological reputation throughout the Protestant world. — Thourel, *Histoire de Geneve* (Geneva, 1863); Cherbuliez, *Geneve et les Genevois* (Geneva, 1868). (A.J.S.)

Geneva Bible

SEE ENGLISH VERSIONS.

Genevieve, St.

Picture for Genevieve, St.

the patron saint of Paris, was, according to tradition, born at Nanterre, near Paris, about 423. By the advice of St. German, bishop of Auxerre, she took the vow of chastity, and when afterwards accused of hypocrisy and superstition, she was warmly defended by the bishop. When the inhabitants of Paris, frightened at the approach of Attila, contemplated leaving their city, Genevieve dissuaded them, saying that Paris would be spared; and as the prediction proved true, she became the object of general veneration. She also advised the building of a church to St. Peter and St. Paul, in which she was afterwards buried, and which bears her name. She died in 512. Her reputation for sanctity became so great that Simeon Stylites inquired about her from all persons coming from Gaul. Miracles were said to take place at her tomb. There exists a life of her in Latin, claiming to have been written

eighteen years after the death of Clovis. The life of St. Germain by the priest Constance, said to have been written during her lifetime, relates her consecration by that bishop. See the Bollandists, *Acta Sanct.* July 31; Charpentier, *Vie de St. Genevieve* (1687); Butler, *Lives of the Saints*, January 3.

Genevieve, St., Canons of

called also canons regular of the Congregation of France, a congregation of canons regular (q.v.) established in 1614 by Charles Faure, a member of the abbey of St. Vincent of Senlis, who effected a reformation of the French canons which was soon adopted by several other abbeys. Cardinal de la Rochefoucauld, who in 1619 had been made abbot of the abbey of St. Genevieve du Mont at Paris, being desirous to reform his abbey, sent, in 1624, for twelve members of St. Vincent of Senlis, and made Faure its spiritual superior. In 1634 the pope confirmed the new congregation. Soon after its first chapter general was held, which was attended by the superiors of fifteen houses, and elected Faure coadjutor of the abbot of St. Genevieve and general of the congregation. The king had previously given up his right of nominating the abbot of St. Genevieve, and consented that he be elected every third year. Helyot, in his *History of Religious Orders*, states that at his time the congregations had in France 67 abbots, 28 priors, 2 provosts, and 3 hospitals, besides, in the Netherlands, 3 abbots and 3 priors. A large number of parishes were served by its members. It was customary to elect one of the chancellors of the University of Paris from this congregation. Helyot, *Diet. des Ordres Relig.*, art. Genovefains. (A.J.S.)

Genevieve, St., Daughters of

(more commonly called Miramions), a monastic order in the Roman Catholic Church, founded, in 1636, at Paris, by Francisca de Blosset, for the purpose of nursing the sick and instructing girls. In 1665 it was united by Marie Bonneau de Rubelle Beauharnois de Miramion with a similar order which she had founded in 1661, under the name of the Holy Family. The order obtained considerable reputation, and extended widely. Its members took no vows, but only promised a faithful observation of the rule and the statutes of the society as long as they might belong to it. — Helyot, *Diet. des Ordres Relig.*, art. Miramiones.

Genius Attendant.

SEE GUARDIAN ANGEL.

Gennadius

patriarch of Constantinople, succeeded Anatolius in that dignity A.D. 458. He was a man of quick parts, and composed *Homilies*; a *Commentary on Paul's Epistles*; and a *Commentary on Daniel*. He died A.D. 471. His writings are lost, except an *Epistle* preserved by Grynæus, and other fragments, all of which are given by Migne, *Patrologia Græca*, tom. 85. — Evagrius, *Hist. Eccl.* 2:11; Dupin, *Eccl. Writers*, 4:156; Ceillier, *Auteurs Sacres* (Paris, 1861), 11:345.

Gennadius

patriarch of Constantinople (whose proper name was George Scholarius), was one of the most original and prolific writers in the Greek Church of the 15th century. He was secretary to the emperor John Palaeologus, and attended the Council of Florence in 1438, while yet a layman. He became an ecclesiastic in 1449 or 1450, and entered a monastery, taking the name of Gennadius. At Florence he had declared himself strongly on the side of union with the Latin Church, in three orations to be found in Hardouin, *Concilia*, 9:446 (supposed to be much interpolated). After becoming a monk he changed his views, and wrote against the Council of Ferrara-Florence. In 1453 he was made patriarch by the sultan, but retired in 1458, and died about 1460. Some have disputed the identity of Scholarius with Gennadius, but Renaudot puts it beyond doubt. A list of his writings will be found in Renaudot, who edited his homily *De Eucharistia* (Paris, 1704), and, in a larger edit, with Meletius and others (Paris, 1709, 4to). His treatise *περὶ προορισμοῦ*, *De Predestinatione*, was edited by Libertinus (Prague, 1673, 8vo). Migne, in *Patrologia Græca*, tom. 140, gives Renaudot's dissertation on the life and writings of Gennadius, with his writings as follows: *Confessio Fidei* (1, 2): — *Homiliae*: — *Orationes in Synodo Florent.* — *De Predestinatione*: — *De Deo in Trinitate uno*: — *Epistolæ*; and other writings. Fabricius, *Bibliotheca Græca* (ed. Harles), 11:349 sq., gives Renaudot's list of the writings of Gennadius, seventy-six in number, and adds twenty-four more. See also a list of his writings and their various editions, in Hoffmann, *Bibliographisches Lexikon*, 2:155 sq. Of the writings attributed to him, perhaps the most important are the two Confessions made for the sultan, (1) Ὁμιλία (or ὁμολογία) ῥηθείσα

περὶ τῆς ὀρθῆς καὶ ἀμωμητοῦ πίστεως τῶν Χριστιανῶν ; and (2) a dialogue περὶ τῆς ὁδοῦ τῆς σωτηρίας τῶν ἀνθρώπων, both given in Migne (Gr. and Lat.), in Kimmel, *Monumenta Fidei Eccles. Orientalis* (Jena, 1850, 8vo), and in Gass, *Gennadius and Pletho* (see below). These confessions have been critically studied by Dr. Otto, who gives the text of the dialogue, a literary history of the two confessions, and an investigation of the genuineness of the dialogue, in *Zeitschrift für histor. Theologie*, 20:389 sq.; 34:111 sq.; and separately, from additional sources, *Des Patriarch Gennadios Confession* (Wien, 1864). Otto decides that the dialogue was not written by Gennadius, but is probably a recension of the ἔτε ραὶ τινες ἐρωτήσεις (falsely ascribed to Athanasius), made by some Greek, in the interest of the Church of Rome, to favor the union of the Greek and Latin churches. As it gives the procession of the Holy Ghost from the Father and the Son (Migne, tom. 140, page 322 D), the Latins and Latinizing Greeks have made much use of it in the *Filioque* controversy. — Mosheim, *Church History*, cent. 15, part 2, chapter 2, § 23; Dupin, *Eccl. Writers*, 5:110; Fabricius, *Biblioth. Graeca*, 1.c.; Hoefler, *Nouv. Biog. Generale*, 19:913; Gass, *Gennadius and Pletho* (Breslau, 1844).

Gennadius Massiliensis,

a presbyter of Marseilles, a Gaul (end of 5th century). Although some modern writers assert that he was a bishop, some say of Marseilles, others of Toledo, he was only a presbyter. He was versed in Greek and Latin, and a laborious student of the Scriptures and the fathers. He wrote a number of books, of which only two have come down to us:

(1.) *De Viris illustribus*, or *De Scriptoribus Ecclesiasticis* (Catalogue of Ecclesiastical Writers), a continuation of that of Jerome. to which it is usually joined. It begins where Jerome's ends, A.D. 392, and ends 493. There have been many editions of it, besides that which is inserted in the works of St. Jerome; the best is that of Fabricius, in his *Bibliotheca Ecclesiastica* (Hamb. 1718, fol.).

(2.) *De Ecclesiasticis Dogmatibus* (Hamb. 1594 and 1614, 4to). Gennadius advocates doctrines on free-will and predestination similar to those of Faustus of Rhegium. "In his treatise *De Dogmatibus Ecclesiasticis*, he says, God first of all warns man, and invites him to salvation; it is in the power of man to follow him. In his work *De Viris Illustribus*, cap. 38, he

speaks of Augustine with commendation, yet does not hesitate to add, that by writing so much he fell into the error of which Solomon says in the 10th chapter of Proverbs, 'In the multitude of words there wanteth not sin.' He makes mention of an error which had arisen from much speaking, and evidently refers to the doctrine of absolute predestination. This arose from carrying things to an extreme, but for all this Augustine had no fallen into heresy" (Neander, *History of Dogmas*, Ryland's transl. page 383). — Dupin, *Eccl. Writers*, 4:185; Mosheim, *Ch. Hist.* 2:341; Neander, *Ch. Hist.* 2:647; Hook, *Eccles. Biog.* 5:289; Cave, *Hist. Lit.* (Genev. 1720, fol.), 1:299.

Gennae'us

(Γενναῖος, i.e., *high-born*, but v.r. Γένεος), apparently given (2 Macc. 12:2) as the name of the father of the Syrian general Apollonius (q.v.); but perhaps it is a mere epithet.

Gennath

(Γεννάθ, apparently for the Chald. ܩܢܢܐܘܬܐ *garden*, q.d. "garden-gate;" perhaps [as Schwarz suggests, *Palest.* page 254] from the "rose-garden," ܩܢܢܐܘܬܐ, mentioned in the Talmud [*Maaser.* 2:5] as lying west of the Temple mount), the name, according to Josephus (*War*, 5:4, 2), of one of the gates of Jerusalem, important as mainly determining the course of the second wall, which has been greatly disputed. **SEE CALVARY.** His account is as follows: "But the second (wall), while it had its beginning from that gate which they called 'Gennath,' which belonged to the first wall, yet encircling only the northern slope [or quarter], reached as far as Antonia" (Τὸ δὲ δεύτερον τὴν ἐν ἀρχὴν ἀπὸ πύλης εἶχεν, ἣν Γεννάθ ἐκάλουσαν, τοῦ πρώτου τείχους οὖσαν, κυκλοῦμενον δὲ τὸ προσάρκτιον κλίμα μόνον ἀνήει μέχρι τῆς Ἀντενίας); from which, together with the context, the following conclusions are certain:

- (1.) The gate in question formed part of the first wall that skirted the northern brow of Mount Zion, for the second wall must have started from this quarter, since it ran northward, and lay between the first and the third wall on the same side of the city.
- (2.) It was situated at some point east of the tower Hippicus, which formed the common starting-point of both the other walls, but not of this; its distance from this tower is the chief matter of disagreement between

topographers; the following considerations will serve to show that it was considerable:

[1.] There were two other adjacent towers, not very far from each other, along the same wall, and the gate must have been beyond them all, as they would have been useless for defense if inclosed within the second wall; nor does the precipitous rock here admit egress for some distance.

[2.] Several indications of the Junction of the walls, if not of the, gate in question itself, have been discovered about 1000 feet east of the present Jaffa gate (Williams, Holy City, 1, Append. page 83 sq.); this would make the line of the second wall correspond very nearly to the modern division between the Christian and Mohammedan quarters. The only objection of any force against this location of the gate, and consequently of the wall in question, is that it brings the latter upon the side of a descent, where no engineer would think of constructing a mural defense, as it would be commanded by the higher ground outside. On the other hand, the hill is not so steep as is implied in this argument; there is no evidence that the wall here was erected specially because the nature of the ground afforded a peculiarly favorable situation, but simply to include the existing buildings; nor could the matter be much improved by carrying the wall a little further up the same general shelving wedge of land, which here extends indefinitely westward. Moreover, the weakness of the second wall at this point may have been the reason for the construction of the three impregnable towers expressly so as to flank it. *SEE JERUSALEM.*

Genne's-ar The Water Of

(τὸ ὕδωρ Γεννησάρ), a place where Jonathan Maccabseus encamped on his way to attack the forces of Demetrius at Kadesh (1 Macc. 11:67); doubtless the *Lake GENNESARET* *SEE GENNESARET* (q.v.).

Gennes'aret

[g pron. hard] (Γεννησαρέτ), the Greek form of the lake (^{<αββ>}Luke 5:1) and plain (^{<αββ>}Matthew 14:34; Mar-k 6:53), invariably found in the N.T. in place of the GENNESAR (Γεννησάρ) of the Apocrypha (1 Macc. 11:67), and usually also of Josephus (*War*, 3:10, 7, 8). In the Talmudical writings and Targums we always find the latter form Hebraized *ršnyšā Ginesar'*, as an equivalent of *trn|Kāki ane'reat* or CHINNERETH (Lightfoot, *Works*, 2:222); from which accordingly it has usually been derived, by an

interchange of **g** for **k**, and the insertion of **s** although others derive it from **ayā**, a valley, and **rxn**, shoot or flower, as if i.q. "the vale of flowers" (Jerome, *Opp.* 7:103, ed. Migne), or from **ʿNī** a garden, and **rci** a prince, as if i.q. "the prince's garden" (Lightfoot, 1:489), or even from Sharon, a fertile vale not far distant (Reland, *Palast.* pages 193, 259).

1. The *town*. This is variously named in the O.T. as Cinnereth (or "Chinnereth," ^{<0625>}Joshua 19:35), where it is assigned to Naphtali. In later times it was called *Genassadr* (**rsʷnG**] *Megilla*, 6, a), and in the Talmudic period one Jonathan ben-Charsha was from there (*Tosiphta Kelim*, s.f.). At the time of Farchi (beginning of the 14th century) it was still in existence doubtless the ruins Gansur, still found at the present day one hour north-west of Tubariyeh, according to Fürst (*Heb. Lex.* page 676, a), although no modern map lays it down. *SEE CINNERETH.*

2. The *district* (N.T. **γῆ**, land), named from its *basin-like* form (like the body of a **r/NKao** lyre). This was a small region of Galilee, on the western shore of the lake, visited by Christ on his way (southward along the lake) to Capernaum (^{<0625>}Matthew 14:35, 36). It is described by Josephus (*War*, 3:10, 8) about four miles in length and three in breadth, and as distinguished for its fertility and beauty. The Talmud also (*Berak.* 44) describes the luxuriant growth of this low-lying district (**h[qBə**) under the same name (**trsnē**) Dr. Robinson thus describes it (*Bib. Res.* 3:282 sq.): "The plain upon which we now entered from Medjel is at first called Ard el-Medjel, but further on takes the name of *el-Ghuweir*, 'Little Ghor,' which strictly, perhaps, includes the whole. It is exceedingly fertile and well watered; the soil, on the southern part at least is a rich black mold, which in the vicinity of Medjel is almost a marsh. Its fertility, indeed, can hardly be exceeded; all kinds of grain and vegetables are reproduced in abundance, including rice in the moister parts, while the natural productions, as at Tiberias and Jericho, are those of a more southern latitude. Indeed, in beauty, fertility, and climate, the whole tract answers well enough to the glowing though exaggerated description of Josephus. Among other productions, he speaks here also of walnut-trees, but we did not note whether any now exist." It is a crescent-shaped plain, about three miles long and two broad, shut in by steep, rugged hills. Only a few patches of it are cultivated, its melons and cucumbers being the first and best in market, owing to its deep depression. The rest is covered with tangled thickets of

lotus-trees, oleandersn, dwarf palms, and gigantic thistles and brambles. (See also Wilsoam, *Lands of Bible*, 2:136 sq.; Thomson, *Land and Book*, 1:535; Stanley, *Palestine*, page 368.) In this identification of the plain of Gennesaret with the one in question, Mr. De Saulcy coincides (Narrative, 2:356-8; see also Hackett's Illustra. page 320). *SEE CAPERNAUM.*

3. The Lake (λίμνη, N.T. and Josephus), or water (ὕδωρ, 1 Macc. 11:67; ὕδατα Γεννησάρα, Joseph. *Ant.* 13:5, 7), or sea (μυ; O.T.). Josephus calls it *Gennesaritis* (Γεννησαρίτις, *Ant.* 18:2, 1), and this seems to have been its common name at the commencement of our era (Strab. 16, page 755; Plin. 5:16; Ptol. 5:15). At its north-western angle was a beautiful and fertile plain (☞Matthew 14:34), from which the name of the lake was taken (Josephus, *War*, 3:10, 7). The lake is also called in the N.T. "Sea of Galilee," from the province of Galileo which bordered on its western side (☞Matthew 4:18; Mark. 7:31; ☞John 6:1); and "Sea of Tibearias," from the celebrated city (☞John 6:1; so also Barhebr. *Chron.* page 400; the Talmud, Midrash *Kohel.* fol. 102, 1; Pausanias, λίμνη Τιβερίς, 5:7, 3; Eusebius, λίμνη Τιβεριάζ, *Osnom.* s.v. Σαρών; see also *Cyar.* ad Jes. 1:5). It is a curious fact that all the numerous names given to this lake were taken from places on its western side. Its modern name is likewise *Bahr Tubarîyeh.*

In ☞Joshua 11:2," the plains south of Chinneroth" are mentioned. It is the sea and not the city that is here referred to (comp. ☞Deuteronomy 3:17; ☞Joshua 12:3), and "the plains" are those along the banks of the Jordan. Most of our Lord's public life was spent in the environs of the Sea of Gensnesaret. On its shores stood Capernaum, "his own city" (☞Matthew 4:13); on its shore he called his first disciples from their occupation as fishermen (☞Luke 5:1-11); and near its shores he spoke many of his parables and performed mnaiey of his miracles. This resgion was then the most densely peopled in all Palestine. No less than nine cities stood on the very shores of the lake, while numerous large villages dotted the plains and hill-sides around (Porter, *Handbook* page 424).

A "mournful and solitary silence" nose reigns along the shores of the Sea of Gennsaret, which were in former ages studded with great cities, and resounded with the fdin of an active and industrious people. Seven out of the nine cities above referred to are now uninhabited ruins; one, Magdala, is occupied by half a dozen mud hovels; and Tiberias alne retains a wretched remnant of its former prosperity. *SEE GALILEE, SEA OF.*

Gannepareth; Gennesaritis

SEE GENNESARET.

Genne'us

SEE GENNXEUS.

Genoude Antoine Eugene De,

a French priest and publicist, was born in 1792 at Montelimart. After the first expulsion of Napoleon he entered the service of Louis XVIII, and became adjutant of the prince de Polignac. In 1820 he established the journal *Le Defenseur*. In 1821 he bought the journal *Etoile*, the name of which in 1827 was changed into *Gazette de France*. In 1822 he was ennobled. After being for some time censor under the ministry of Villble, he entered the priesthood, but soon devoted himself again wholly to the editing of political papers. After the Revolution of July he was one of the most violent defenders of the fallen dynasty, and was involved on that account in difficulties with the pope and the French bishops. In 1846 he was elected member of the Chamber of Deputies for Toulouse; and after the outbreak of the Revolution of 1848, he moved in the Chamber of Deputies, though without effect, an appeal to the people concerning a restoration of the elder branch of the Bourbons. Besides several political pamphlets, he wrote, *La Raison du Christianisme* (3d edit. Paris, 1841, 12 volumes): — *Les peres de l'eglise des trois prem. siecles* (Paris, 1837): — *Lecons et modeles de litt. sacrae* (Paris, 1837): — *La Vie de Jesus Christ et des Apotres* (Paris, 1836; 2d edit. 1846): — *Histoire d'un ame* (Paris, 1844): — *Hist. de France* (Paris, 1844-1847, 16 volumes). He also published a new translation of the Bible, as well as of Thomas a Kempis's *Imitation of Christ*, and new editions of the works of Malebranche, of the spiritual works of Fenelon (1842), and of select works of Bossuet. — Brockhaus, *Conversat. Lex. s.v.*; Hoefer, *Nouv. Biogr. Gen.* 19:927. (A.J.S.)

Genovesi Antonio,

an Italian metaphysician, was born at Castiglione Nov. 1, 1712. He studied theology at Salerno, and was ordained priest in 1736. He lectured on philosophy at Naples with great reputation for some time, but at length he was attacked by numerous enemies for publishing his metaphysics, in which

he recommended the works of Galileo, Grotius, and Newton. He was protected by the archbishop of Tarentum, and by the king of Naples, who made him professor of moral philosophy, and even of theology, in the Neapolitan university. In 1754 the chair of political economy was founded for him, and he continued to teach this science until his death in 1769. He was the author of *Elementa Metaphysicae* (Naples, 1744, et sq., 5 volumes, 8vo): — *Element. art. logico-criticae* (1745, 8vo). In these books he followed D'Alembert and Helvetius. He published also *Elementa Theologiae* (Naples, 1751), which caused him to be interdicted by the Church from teaching theology. A historical eulogy of Genovesi was published by Galanti (Venice, 1774, 8vo). — Hoefer, *Nouv. Biog. Generale*, 19:932.

Genoveva

SEE GENEVIEVE.

Genovevans

SEE GENEVIEVE, ORDERS OF.

Gentile

(usually in the plur. **μυῖαι**, *goyim'*; Sept. and N.T. **ἔθνη**). The Hebrew word **y/g**, *a people*, is derived from the obsolete verb **hṭṭ**; *to flow together*, as a *crowd*, and was originally used in a general sense of any nation, including the Jews themselves, both in the singular (^{<0122>}Genesis 12:2; ^{<0128>}Deuteronomy 32:28; ^{<2104>}Isaiah 1:4), and in the plural (^{<0351>}Genesis 35:11). It is also used poetically (like the Gr. **ἔθνεα**, Hom. 11. 2:87; *Od.* 14:73, and the Latin *gentes*, Virg. *Georg.* 4:430) of insects and animals (^{<2006>}Joel 1:6; ^{<3014>}Zephaniah 2:14).

But as the sense of a peculiar privilege dawned on the minds of the Jewish people, they began to confine the word **μυῖαι** to other nations (^{<1018>}Nehemiah 5:8), and although at first it did not connote any unpleasant associations, it began gradually to acquire a hostile sense, which never attached itself to the other terms, **τ/η/ν/ι** *tongues* (^{<2168>}Isaiah 66:18), or **μυΜῆχι** *the peoples*. In proportion as the Jews began to pride themselves upon being "the first-born of God" (^{<0102>}Exodus 4:22), "the people of the covenant," "a holy nation, and a kingdom of priests" (^{<0294>}Exodus 19:4), they learned to use the indifferent expression *Goyim* to imply that all other

nations were more or less barbarous (^{<1911>}Psalm 2:1, 8; 9:7; 10:16; 106:47), profane (^{<2610>}Jeremiah 31:10; ^{<1230>}Ezekiel 23:30), idolatrous, uncircumcised, and unclean (^{<2301>}Isaiah 52:1; ^{<1026>}Jeremiah 9:26). Thus age after age the word became more invidious, and acquired a significance even more contemptuous than that of the Greek βάρβαρος, which, being an onomatopoeia to imitate the strange sound of foreign tongues, is paralleled by the Hebrew ז[ע]ג[ע]; a *staemm erer*, applied to foreigners in ^{<1341>}Psalm 114:1; ^{<2381>}Isaiah 28:11; 33:19. The word μυᾶσθαι gains its last tinge of hatred as applied by Jews to all Christians. Other expressions, intended to point out the same distinction, are used with a shade less of scorn; such, for instance, as μὴ ἀξίαι βῆι (see Buxtorf, *Lex.* col. 723), ἔξω, *those without*, which is Hebraistically used in the N.T. (^{<5410>}1 Timothy 3:9. See Otho, *Lex. Rab.* page 111; Schittgen, *Hor. Hebr.* in ^{<4152>}1 Corinthians 5:12. In ^{<1041>}Mark 4:11 it is applied to the incredulous Jews themselves); and τ/κλ ἡνι, *kingdoms* (^{<1330>}1 Chronicles 29:30). The Jews applied the terms τ/χρα} *lands*, and, according to some Rabbis, μῦτι τῆς θάλασσης *region of the sea*, to all countries except Palestine, just as the Greeks distinguished between Hellas and ἡ βάρβαρος (^{<1433>}2 Chronicles 13:9- 17:10; ^{<1500>}Ezra 9:1; ^{<1020>}Luke 12:30; Lightfoot, *Centuria Chorogr.* 1, ad init.). Although the Jews thus separated between themselves and other nations, they hesitated as little as the Romans did to include themselves in the Greek term βάρβαρος (Josephus, *Ant.* 11:7, 1; comp. Justin Mar. *Apol.* 1:46).
SEE BARBARIAN.

In the N.T. ἔθνη (although sometimes used in the singular of the Jewish nation, ^{<4102>}Acts 10:22; ^{<1026>}Luke 7:5) is generally opposed to Israel (τῷ λαῷ Θεοῦ), God's people (^{<1022>}Luke 2:32). But the term most frequently thus rendered is (not ἔθνη, but) Ἕλληνες, which is distinguished from Ἕλληνισταί (^{<4101>}Acts 6:1), and, although literally meaning Greeks (as in ^{<4101>}Acts 16:1, 3; 18:17; ^{<1014>}Romans 1:14), yet usually denotes any non-Jews, because of the general prevalence of the Greek language (^{<1016>}Romans 1:16, and passim; ^{<4102>}1 Corinthians 1:22; ^{<1023>}Galatians 3:28, etc.). Thus Timothy, who was of Lystra, is called Ἕλληνας (^{<4101>}Acts 16:1, 3), and a Syrophenician woman Ἕλληνίς (^{<4023>}Mark 7:26), and the Jews of the Dispersion, ἡ διασπορὰ τῶν Ἑλλήνων (^{<1023>}John 7:35). This usage is even found in the apocryphal writings, where Ἕλληνισμός is made a synonym to ἀλλοφυλισμός (2 Macc. 4:13), and τὰ Ἕλληνικὰ ἔθη are pagan morals (6:9); and even so early as the Sept. version of

^{<23912>}Isaiah 9:12, Ἕλληνες is adopted as a rendering of μυτᾶϛ ἔθῃ *Philistines*.

In the Greek fathers Ἑλληνισμός is used for the pagan, in contradistinction to the Christian world (Justin Mart. *Resp. ad Qucest.* 42, etc.), and they call their Apologies Λῶγοι πρὸς Ἑλληνας, or κατὰ Ἑλλήνων (Schleusner, *Lex. N.T.* 2:759). **SEE GREEK.**

It was perhaps impossible for the Jews, absorbed as they were in the contemplation of their own especial mission, to rise into any true or profound conception of the common brotherhood of all nations. Hedged round by a multitude of special institutions, and taught to regard the non-observance of these customs as a condition of uncleanness, imbued, too, with a blind and intense national pride—they often seem to regard the heathen as only existing at all for the purpose of punishing the apostasy of Judaea (^{<1639>}Deuteronomy 28:49; ^{<1083>}1 Kings 8:33, etc.), or of undergoing vengeance for their enmity towards her (^{<2616>}Isaiah 63:6). The arrogant, unreasoning hatred towards other nations, generated by too exclusive a brooding upon this partial and narrow conception, made the Jews the most unpopular nation of all antiquity (Tacitus, *Hist.* 5:2; "gens teterrima," *ib.* 5:8; Juvenal, *Sat.* 14:103; Quint. *Just.* 3:7, 21; Pliny, 13:9; Diod. Sic. *Ecl.* 34; Dio Cass. 68:32; Philostr. *Apolog.* 5:33; Ammian. Marcel. 22:5, "faetentes, Judaei," etc., "contrary to all men," ^{<3125>}1 Thessalonians 2:15). **SEE JEW.** This disgust and scorn unfortunately fell on the early Christians also, who were generally confused with the Jews until the time of Bar-Cochba (Tacit. *Ann.* 15:44; Sueton. *Claud.* 25; *Ner.* 16). To what lengths the Jews were carried in reciprocating this bitter feeling may be seen in the writings of the Rabbins; the Jews did not regard the Gentiles as brethren, might not journey with them, might not even save them when in peril of death (Maimonides, *Rozeach.* 4:12, etc.), and held that they would all be destroyed and burned at the Messiah's coming (Otho, *Lex. Rabbin.* s.v. Gentes, page 231; Eisenmenger, *Entdeckt. Judent.* 2:206 sq.). There is the less excuse for this violent bigotry, because the Jews not only held that all nations sprang from one father (Genesis 10), but had also received abundant prophecies that God was but leaving his heathen children in temporary darkness (^{<4146>}Acts 14:16), and intended hereafter, in his mercy, to bring them under the Messiah's scepter, and make them "one fold, under one shepherd" (^{<2302>}Isaiah 60:2, and passim; ^{<3001>}Micah 4:1; ^{<3619>}Zephaniah 3:9; ^{<1951>}Psalms 45:18; 110:1, etc.). The main part of the N.T. history is occupied in narrating the gradual breaking down of this μεσότοιχον τοῦ φραγμοῦ (the strong barrier of immemorial prejudice which separated Jew

sand Gentile, ^{<0124>}Ephesians 2:14), first in the minds of the apostles, and then of their converts. The final triumph over this obstacle was mainly due to the inspired ministry of him who gloried in the title of **διδάσκαλος τῶν ἔθνων** (^{<0117>}1 Timothy 2:7; see Conybeare and Howson, 1:219 sq.), who has also given, in a few pregnant sentences, the most powerful description of the blessings which God had granted to the Gentiles, the means of serving him which they possessed, and the shameless degeneracy which had ensued on their neglect of the natural law, written on their consciences (Romans 1, 18-32). *SEE HEATHEN.*

In one or two places the words **μυῖθ** and **ἔθνη** are used as proper names. Thus we have "Tidal, king of nations," i. e., of several conquered tribes (^{<0140>}Genesis 14:1, 2; Kalisch, ad loc.). In ^{<0123>}Joshua 12:23 we find "the king of the nations of Gilgal," where Goyîm *is* possibly the name of some local tribe (**βασιλεὺς παμφυλίας**, Interpr. Anon.). In ^{<0042>}Judges 4:2, "Harosheth of the Gentiles" probably received its name from the mixture of races subjugated by Jabin, and settled in the north of Palestine (Donaldson, *Jashar*, page 263). *SEE HAROSETH.* The same mixture of Canaanites, Phcenicians, Syrians, Greeks, and Philistines, originated the common expression "Galilee of the Gentiles," **μυῖθι ἢ ἢ** Sept. **Γαλιλαία ἄλλοφύλων** v. r. **τῶν ἔθνων**, ^{<0101>}Isaiah 9:1; ^{<0045>}Matthew 4:15 (Strabo, 16:760; Josephus, *Life*, 12; Euseb. *Onom.* s. v.). *SEE GALILEE.*

On the various meanings of the phrase "Isles of the Gentiles" (**μυῖθι ἢ ἢ** ^{<0105>}Genesis 10:5; ^{<0121>}Zephaniah 2:11; ^{<0275>}Ezekiel 27:15, etc.), see Gesenius, *Thesaurus*, pages 38, 272, and ISLE. On the Court of the Gentiles, *SEE TEMPLE*, and Josephus, *War*, 6:3.

Gentilis Giovanni Valentino,

an Arian, was born at Cosenza, in Calabria, about 1520. Having become a convert to the Reformation, he was obliged to take refuge at Geneva, where several Italian families had already formed a congregation. Here he became dissatisfied with the orthodox doctrine of the Trinity, and, together with George Bilandrata, John Paul Alciati, and Matthew Grimebaldi, formed a society to discuss the sense of the passages of Scripture referring to the subject. "The result of their discussions was that the terms co-essential, co-equal, and co-existent, were improperly applied to the Son and Spirit, and that they were subordinate in nature and dignity to the Father. But however privately their meetings were held, such information

was conveyed to the Italian consistory as led them to suspect that the associates had departed, from the orthodox creed; upon which they drew up articles of faith, subscription to which was demanded from all the members of their communion. These articles consisted of Calvin's confession of faith, which had been lately approved of by the ministers, syndics, councils, and general assembly of the people; to which a promise was annexed, never to do anything directly or indirectly that should controvert the doctrine of the Trinity as therein defined." Gentilis signed these articles, influenced, not improbably, by his recollection of the tragical fate of Servetus. In private, however, he still avowed and maintained his change of sentiment, which coming to the ears of the nesagistrates, they committed him to prison. At length he "declared his readiness to abjure whatever should be pronounced erroneous. Upon this he was sentenced to make the *amende honorable*, to throw his writings into the fire, and to take an oath not to go out of Geneva without the leave of the magistrates." He satisfied himself "that he was justifiable in breaking an oath which had been extorted from him by terror, and withdrew into the country of Gex, where he joined Grimbaldi; thus proving himself to have, with much obstinacy, very little true religion." He went to Lyons, thence to Savoy, and finally to Gex. As soon as he was known there he was sent to prison, but was liberated within a few days, when, upon the bailiff's demanding from him a confession of faith, that he might cause it to be examined by some ministers, and sent to Berne, Gentilis printed the same, with a dedication to the bailiff. From Gex, Gentilis went again to Lyons, where he was imprisoned, but soon obtained his liberty, and went to Poland, where he joined Blandrata and Alciati, who were very successful in propagating their opinions. In 1566, the king of Poland, at the instigation of the Calvinists as well as the Catholics, published an edict, by which all strangers who taught doctrines inconsistent with the orthodox notion concerning the Trinity were ordered to quit the kingdom. From Poland, Gentilis withdrew into Moravia, whence he went to Vienna, and then resolved to return to Savoy, where he hoped still to find his friend Grimbaldi, and flattered himself that he might be suffered to remain unmolested, as Calvin was dead. The bailiff of Gex seized him and delivered him to the magistrates of Berne. He was convicted of obstinately impugning the mystery of the Trinity, and was condemned to death. This sentence was carried into execution September, 1566. "Gentilis triumphed over his enemies by the fortitude with which he met his death, rejoicing, as he said, that he suffered for asserting and vindicating the supremacy and glory of the Father. His hypothesis

concerning the person of Christ was that of the Arian school. His history affords a striking evidence that the first reformers, when they renounced the communion of Rome, entertained but imperfect and contracted notions of Christian freedom and toleration." Benedict Aretius wrote an account of his trial and punishment (1567, Lat. 4to). See also Beza, Val. *Gentilis, Teterrimi Haeretici*, etc. (Geneva, 15 §7); Hook, *Eccl. Biog.* 5:293; Mosheim, *Ch. Hist.* cent. 16, section 3, part 2, chapter 4, § 6; Hoefer, *Nouv. Biog. Gen.* 19:948; Bayle, Dictionary, s.v.; Bock, *Hist. Antitrin.* 1:369; 2:427; Trechsel, *Antitrinitarier*, 2:316; *Christian Examiner*, 1:206; Gieseler, *Church Hist.* (ed. Smith), 4:360.

Gentillet Innocent,

a learned Protestant juris-consult of the 16th century. The time of his birth is unknown, though it is settled that he was born at Vienne, in Dauphiny, and that he fled his country on account of the edicts against Protestants in 1585. He is supposed to have been afterwards syndic of the republic of Geneva. Besides other works, he wrote two of great value:

(1.) *Apologia pro Christianis Gallis relig. evangelicae sea reformatae* (2d ed. Genev. 1588, 8vo; also in French, same year): —

(2.) *Le Bureau de Concile de Trente*; and in Latin, *Examen Concilii Tridentini* (Geneva, 1568, 8vo). The full title in "The trial of the Council of Trent, wherein the said council is proved in many points to be contrary to the ancient councils and canons, and to the king's authority." He died about 1595. See Bayle, Dict. s.v.; Haag, *La France Protestante*, volume 4; Hoefer, *Nouv. Biog. Generale*, 19:949.

Gentilly Council Of

(*Concilsum Gentiliacense*), held on Christmas day, A.D. 767. Six legates from Rome, six ambassadors from the emperor Constantine Copronymus, several Greek bishops, and most of the bishops of Gaul and Germany, were present, together with king Pepin and many of his nobles. The question of the procession of the Holy Spirit was discussed, with regard to the addition made by the Latins of the words "filioque" to the creed. There was also a discussion concerning the use of images. — Landon, *Manssal of Councils*, s.v.; Gieseler, *Ch. History*, per. 3, § 12.

Gentoos

SEE HINDOOS; SEE INDIA.

Gen'ubath

[many Genu'bath] (Heb. *Genubath'*, תבאֲבַיִם) Sept. Γανηβάθ), the son of Hadad, of the Edomitish royal family, by the sister of Tahepenes, the queen of Egypt (in the time of David), reared in Pharaoh's household (¹1 Kings 11:20), to save him from the extermination by Joab (verse 16). He was born (B.C. cir. 1036) in the palace of Pharaoh, and weaned by the queen herself; safer which he became a member of the royal establishment, on the same footing as one of the sons of Pharaoh. Some connect the name with the Heb. root **בנִג**; *to steal*, and suppose an allusion either to his being the product of a *furtive* amour (Clericus), or to his existence being owing to his father's having *stolen away* from the destructive fury of the Israelites (Thenius); others, with greater probability, find in it an allusion to the Egyptian deity *Kneph* or *Cnuphis*. SEE HADAD.

Genuflectentes

γονυκλίνοντες, *kneelers*, a class of penitents in the ancient church; also called *prostrati*, *prostraters*, because they were allowed to stay after the hearers were dismissed, and to join in certain prayers particularly offered for them while they knelt. Forms of prayer, prepared for such occasions, are to be found in the Apostolical Constitutions (lib. 8, cap. 8); also in Chrysostom (Hoan. 18 in 2 Cor.). The station of this class was within the nave or body of the church, near the *ambo* or reading-desk, where they received the bishop's benediction, and imposition of hands. Some canons call these *the* penitents, by way of *nemphasis*, without any other distinction, because they were most noted, and the greatest number of penitential acts were performed by them whilst they were in this station. — Bingham, *Orig. Eccl.* book 10, chapter 2, § 4, and 18, chapter 1, § 5.

Genuflection

the act of bending the knee, or kneeling in prayer. Baronius says that the early Christians carried the practice of genuflectionl so far, that some of then had worn cavities in the floor where they prayed; and Jerome relates of St. James, that he had, by this practice, contracted a hardness on his knees equal to that of camels. The Church of England gives many

directions in her rubrics as to the proper time of kneeling in prayer; but warns all worshippers, in the last rubric on the communion service, that by the posture prescribed for receiving the symbols, "no adoration is intended, or ought to be done, either unto the sacramental bread and wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood." — Farrar, *Eccl. Dictionary*, s.v.; Buck, *Theol. Dictionary*, s.v. **SEE KNEELING.**

Genus Idiomaticum

SEE CHRISTOLOGY, volume 2, page 281.

Geoffrey (Geoffroi) Of Auxerre

a French theologian, was born at Auxerre about 1120. He studied under Abelard, and was at the University of Paris when St. Bernard came there to preach on the conversion of the clergy (*de conversione ad clericos*). Deeply impressed by Bernard's preaching, he entered the convent of Clairvaux in 1140. For thirteen years he was principal secretary and traveling companion of St. Bernard. In 1161 or 1162 he was elected abbot of Clairvaux, but the monks, dissatisfied with the severity of his rule, petitioned Alexander III to depose him. Geoffrey voluntarily resigned, and withdrew to Citeaux. In 1167 the abbot of Citeaux sent helum to Italy to attempt a reconciliation between the pope and emperor Frederick, but he did not succeed. The following year he endeavored to make peace between the archbishop of Canterbury and Henry II of England, who invited him to remain in his kingdom. Geoffrey became successively abbot of Fosse-Neuve in 1170, and of Haute-Combe in 1176. We have no information concerning him after 1188, though Oudin claims that he lived until 1215. He compiled the letters of St. Bernard, and his own writings have been inserted in the works of that saint. A number of his letters, together with a life of St. Bernard, and a tract against Gilbert de la Porree, will be found in Bernardi Opes vol. 2. He is considered as the author of the *Compendium Gualfredi de corpore Christi et sacramento Eucharistiae*, a manuscript tract against Abelard. See Oudin, *De Scriptor. eccles.* volume 2; *Hist. litter. de la France*, 14:430; Hoefer, *Nouv. Biog. Generale*, 20:27 sq.

Geoffrey of Monmouth

(*Gualfridus, Galfridus, Gaufridus*) was first archdeacon of Monmouth, afterwards (1152) bishop of St. Assaph. He died in 1154. He wrote a

Chronicon sive Historia Britonum in 12 books, supposed by some to be a translation from the Welsh. It is one of the sources for the legendary history of Britain. The first edition is that of Paris, 1568, 4to; the latest, that of J.A. Giles (London, 1844, 8vo). Translated, *The British History*, from the Latin by A. Thompson, Esq. (Lond. 1718, 8vo; new ed. revised by J.A. Giles, Lond. 1842, 8vo); also in Bohn's *Antiquarian Library*. See Wright, *Biog. Britann. Lit., Anglo-Norman Period*, pages 143-149.

Geogony

SEE COSMOGONY.

Geography

Picture for Geography 1

considered as a systematic description of the earth, took its rise at a much later period than other sciences, probably because it is of less essential necessity to man; yet the elements of the knowledge out of which scientific geography is constructed must have existed as soon as men turned their attention to the earth on which they dwelt, and found it necessary to journey from one part of its surface to another. SEE COSMOLOGY.

1. In the absence of positive statements, we have to gather the views of the Hebrews as to the form of the earth from scattered allusions, and these for the most part in the poetical books, where it is difficult to decide how far the language is to be regarded as literal, and how far as metaphorical. There seem to be traces of the same ideas as prevailed among the Greeks, that the world was a disk (^{<3412>}Isaiah 40:22; the word **gwj**, circle, is applied exclusively to the circle of the horizon, whether bounded by earth, sea, or sky), bordered by the ocean (^{<1513>}Deuteronomy 30:13; ^{<1330>}Job 26:10; ^{<1109>}Psalms 139:9; ^{<1087>}Proverbs 8:27), with Jerusalem as its center (^{<3115>}Ezekiel 5:5), which was thus regarded, like Delphi, as the navel (**rWBfi**; ^{<1085>}Judges 9:37; ^{<3112>}Ezekiel 38:12), or, according to another view (Gesenius, *Thesaurus*, s.v.), the highest point of the world. The passages quoted in support of this view admit of a different interpretation; Jerusalem might be regarded as the center of the world, not only as the seat of religious light and truth, but to a certain extent in a geographical sense; for Palestine was situated between the important empires of Assyria and Egypt; and not only between them, but above them, its elevation above the plains on either side contributing to the appearance of its centrality. A

different view has been gathered from the expression "four-corners" (**t/pnK**] generally applied to the skirts of a garment), as though implying the quadrangular shape of a garment stretched out, according to Eratosthenes's comparison; but the term "corners" may be applied in a metaphorical sense for the extreme ends of the world (^{<830B>}Job 37:3; 38:13; ^{<3112>}Isaiah 11:12; 24:16; ^{<310D>}Ezekiel 7:2). Finally, it is suggested by Bähr (*Symbolik*, 1:170) that these two views may have been held together, the former as the actual and the latter as the symbolical representation of the earth's form. **SEE EARTH.**

In the account of creation mention is made of a spot called Eden, out of which a river, after watering Paradise, ran, and "from thence it was parted, and became into four heads" (fountains), which sent forth as many rivers — Pison, Gihon, Hiddekel, Phrat or Euphrates. **SEE EDEN.** Josephus, on this point, says (*Ant.* 1:2), "The garden was watered by one river which ran round about the whole earth and was parted into four parts." The idea here presented is that of a vast circular plain (the earth), with water, a river, or the sea (**ὠκεανός** in Homer, *Il.* 21:196) encircling it, from which encircling body of water ran the said four rivers. Such, whether derived from the Hebrew Scriptures or not, was the earliest conception entertained of the earth. That some such idea was entertained among the Hebrews, even at a later period, appears from the words found in ^{<1924D>}Psalms 24:2: "He hath founded it (the earth) upon the seas, and established it upon the floods" (see also ^{<108Z>}Proverbs 8:27); though ^{<830T>}Job 26:7, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (compare ^{<8504>}Job 37:4, 6), would seem to intimate that the writer of that book entertained superior notions on the point. That, however, the general idea was that the earth; formed an immense disk ("the circle of the earth"), above which were the substantial and firmly-fixed heavens, the abode of God, while the earth beneath was his footstool, appears from the general phraseology employed in the sacred books, and may be found specially exhibited or implied in the following passages: ^{<242E>}Isaiah 40:21 sq.; ^{<857B>}Job 37:18; ^{<19A2S>}Psalms 102:25. **SEE ASTRONOMY.**

As to the size of the earth, the Hebrews had but a very indefinite notion; in many passages the "earth," or "whole earth," is used as co-extensive with the Babylonian (^{<210S>}Isaiah 13:5; 14:7 sq.; 24:17) or Assyrian empires (^{<2104>}Isaiah 10:14; 14:26; 37:18), just as at a later period the Roman empire was styled *orbis terrarum*; the "ends of the earth" (**t/xq**] in the language

of prophecy was applied to the nations on the border of these kingdoms, especially the Medes (^{<2163>}Isaiah 5:26; 13:5) in the east, and the islands and coasts of the Mediterranean in the west (^{<2405>}Isaiah 41:5, 9); but occasionally the boundary was contracted in this latter direction to the eastern shores of the Mediterranean (^{<2346>}Isaiah 24:16; ^{<3090>}Zechariah 9:10; ^{<1978>}Psalms 72:8). Without unduly pressing the language of prophecy, it may be said that the views of the Hebrews as to the size of the earth extended but little beyond the nations with which they came in contact; its solidity is frequently noticed, its dimensions but seldom (^{<1888>}Job 38:18; ^{<2345>}Isaiah 42:5). The world in this sense was sometimes described by the poetical term *tebel* (לְבַבָּא), corresponding to the Greek οἰκουμένη (^{<2342>}Isaiah 14:21).

The earth was divided into four quarters or regions corresponding to the four points of the compass; these were described in various ways, sometimes according to their positions relatively to a person facing the east, *before* (מִרְקָא), *behind* (רִ/י אַ), the *right hand* (יְמִינָא), and the *left hand* (לְאַמְרָא), representing respectively E., W., S., and N. (^{<1828>}Job 23:8, 9); sometimes relatively to the sun's course, the *rising* (יְרִיבָא) and the *setting* (א/בִּמְ), (^{<1900>}Psalms 1:1), the *brilliant quarter* (מִ/רְרָא; ^{<2604>}Ezekiel 40:24), and the *dark quarter* (ז/פָּא; ^{<1251>}Exodus 26:20; comp. the Greek ζόφος, Hom. II. 12:240); sometimes as the seat of the four winds (^{<1570>}Ezekiel 37:9); and sometimes according to the physical characteristics, the *sea* (מַי) for the W. (^{<1284>}Genesis 28:14), the *parched* (בִּגְנָא) for the S. (^{<1270>}Exodus 27:9), and the *mountains* (מִ/רְבָּא) for the N. (^{<2134>}Isaiah 13:4). The north appears to have been regarded as the highest part of the earth's surface, in consequence, perhaps, of the mountain ranges which existed there, and thus the heaviest part of the earth (^{<1807>}Job 26:7). The north was also the quarter in which the Hebrew *El-Dorado* lay, the land of gold mines (^{<1872>}Job 37:22, margin; comp. Herod. 3:116).

Picture for Geography 2

These terms are very indistinctly used when applied to special localities; for we find the north assigned as the quarter of Assyria (^{<2488>}Jeremiah 3:18), Babylonia (^{<2462>}Jeremiah 6:22), and the Euphrates (^{<2460>}Jeremiah 46:10), and more frequently Media (Jeremiah 1, 3; comp. ^{<2511>}Jeremiah 51:11), while the south is especially represented by Egypt (^{<2306>}Isaiah 30:6; ^{<2716>}Daniel

11:5). The Hebrews were not more exact in the use of terms descriptive of the physical features of the earth's surface: for instance, the same term ($\mu\upsilon$) is applied to the sea (Mediterranean), to the lakes of Palestine, and to great rivers, such as the Nile (^{<231D>}Isaiah 18:2), and perhaps the Euphrates (^{<227D>}Isaiah 27:1); mountain (rh) signifies not only high ranges, such as Sinai or Ararat, but an elevated region (^{<611G>}Joshua 11:16); river ($rh\eta$) is occasionally applied to the sea (^{<311B>}Jonah 2:3; ^{<424D>}Psalms 24:2) and to canals fed by rivers (^{<234D>}Isaiah 44:27). Their vocabulary, however, was ample for describing the special features of the lands with which they were acquainted, the terms for the different sorts of valleys, mountains, rivers, and springs being very numerous and expressive. We cannot fail to be struck with the adequate ideas of descriptive geography expressed in the directions given to the spies (^{<4137>}Numbers 13:17-20) and in the closing address of Moses (^{<611G>}Deuteronomy 8:7-9); nor less, with the extreme accuracy and the variety of almost technical terms with which the boundaries of the tribes are described in the book of Joshua, warranting the assumption that the Hebrews had acquired the art of surveying from the Egyptians (Jahn, 1:6, § 104). *SEE TOPOGRAPHICAL TERMS.*

2. We proceed to give a brief sketch of the geographical knowledge of the Hebrews down to the period when their distinctive names and ideas were superseded by those of classical writers. Like most other sciences, geography owes its elementary cultivation as a science to the Hellenic race, who, from the mythic period of their history down to the destruction of the Western empire (A.D. 476), continued to prosecute the study with more or less system, and to more or less definite results; yet it must be added that it is only in a qualified sense that the ancients may be said to have known or advanced scientific geography.

The highlands of Armenia would appear to have been the first known to the human family. Descending from these, some may have gone eastward, others eastward. The latter alone are spoken of in Scripture. Coming south and west, the progenitors of the world first became acquainted with the countries lying between the Euphrates and the Tigris, roughly termed Mesopotamia, whence they advanced still more south and west into Aram or Syria, Arabia, Canaan, and Egypt. These are the chief countries with which the ancient Hebrews seem to have possessed an acquaintance; yet if the national geographical table found in Genesis 10 is to be referred to the early period which its position in the Bible gives it, it would appear that the

geographical knowledge of the Hebrews was, even before the flood, far more extensive, embracing even "the isles of the Gentiles." *SEE ETHNOLOGY*. Other parts of Scripture by no means warrant us in ascribing to the Hebrews, before the Babylonian captivity, a wider range of knowledge than we have indicated above. This national calamity had the effect of enlarging the circle of their knowledge of the earth; or at least of making their knowledge of Assyria, Media, and Babylonia more minute and definite. It was to their neighbors, the Phoenicians, that the Israelites owed most of their geographical knowledge. This commercial people must have early acquired a superficial acquaintance with remote regions, while engaged in their maritime commercial expeditions. The knowledge they brought back to Palestine would spread beyond their own borders and reach the Hebrews, though they may not have been given to inquiry and study on subjects of the kind; nor is it safe to attempt to define at how early a period some rough notions of the isles of the Gentiles may, by means of the Phoenician navigators, have been spread about in the East. According to Clemens Alexandrinus (Strom. 6:4, 36), the Egyptians had in circulation writings on geogiraphy. Their king Sesostris may have had maps (*Schol. ad Apoll. Rhod.* 4:292; Goguet, *Oriq. des Loix*, 2:227), though probably the first attempt to form a map (that is, a written catalogue of places, with something like their relative positions and distances roughly guessed) is to be ascribed to the men whom Joshua (Joshua 18) sent with orders to "go through the land and describe it;" and the men "went and passed through the land," and described it by cities into seven parts in a book.

At a later period, it is unquestionable that the Hebrews possessed a knowledge of the north-west, and a wider knowledge of the east, and even of the north of Asia (Ezekiel 27; ~~2502~~ Isaiah 51:27). From the period of the Maccabees the Jews entered into relations of a mercantile and political character, which extended their knowledge of the earth, and made them better acquainted with Asia Minor, Greece, and Italy. In the time embraced by the New Testament history they must have been widely acquainted with the then known world, since colonies and individuals of their nation were spread over nearly the entire surface covered by ancient civilization, and identified with the Roman empire. The occasional, if not periodical, return of the Jews thus scattered abroad. or at least the relations which they would sustain with their mother country, must have greatly widened, and made less inaccurate, the knowledge entertained in Palestine of other parts

of the world. Accordingly we read (~~4115~~ Acts 2:5 sq.) that, at the effusion of the Holy Spirit on the day of Pentecost, "there were dwelling at Jerusalem Jews out of every nation under heaven."

3. The Hebrews do not seem to have devoted any attention to geography as a science, though they were widely scattered at the commencement of our era, and occupied a distinguished place in literature. The Greeks probably led the way in systematic geography. The first map is said to have been constructed by Anaximander, about B.C. 600. Nearly a century later, Hecataeus of Miletus wrote a geographical work entitled *Περίοδος γῆς* (Ukert, *Geographiae des Hecat. und Damastes*). These were followed by Strabo and Ptolemy. The Phoenicians and Egyptians were likewise distinguished as geographers. Ptolemy acknowledges that his great work was based on a treatise written by Marinus of Tyre (Heeren, *Commentatio de Fontibus Geographicorum Ptolemaei*, etc.). Pliny, the only Roman writer deserving of special mention in this place, was a mere compiler. As a geography his book is of little value (see Ukert, *Geographie d. Griechen u. Römer*; Mannert, *Geographie*, etc.). Sacred geography was not reduced to a system until a comparatively recent time. The Onomasticon of Eusebius and Jerome is an alphabetic list of places, with brief descriptions. The Tract of Brocardus, written in the 13th century, is little more than an itinerary. To Samuel Bochart, a French Protestant minister (born 1599), belongs the honor of writing the first systematic work on Biblical geography. His *Geographia Sacra* is a storehouse of learning from which all subsequent writers have drawn freely. Wells wrote his *Historical Geography of the O. and N.T.* in the beginning of last century. Reland's *Palaestina*, published in 1714, remains to this day the standard classic work. Dr. Robinson's *Researches* open a new era in Biblical geography. It, however, is neither complete nor systematic; it is only a book of travels, with most important historical and geographical illustrations. Ritter's *Palastina* used Syrian aims at system and completeness, but it is too diffuse. It gives a *resume* of everything that has been written on Bible lands. A systematic and thorough treatise on Biblical geography is still a great desideratum in literature. **SEE ARCHEOLOGY, BIBLICAL.**

Among the profane writers, Herodotus mentions Palestine, and probably Jerusalem, which he names Cadytis (Herod. 1:105; 2:106, 157, 159; 3:5, 62, 64, 91; 4:39). Strabo (in the time of Augustus) treats of Palestine in the second chapter of his sixteenth book on Geography, mingling together such truth and much error. Ptolemy, who died A.D. 161, treats of Palestine

and the neighboring countries in chapters 15-17 of his fifth book (see Reland, page 456 sq.). Dion Cassius relates the conquest of Palestine by Pompey (27:1517), the siege of Jerusalem by Titus (61:4-7), the restoration of the Temple by Hadrian, and the insurrection of the Jews under the same emperor (59:12-14). Of the Rosean writers, Pliny, in his *Natissal Hist.* (5:13-19), treats of Syria, including Palestine, and supplies much useful information. Tacitus's History, from the first to the thirteenth chapter of the fifth book, also relates to our subject. He hated both Jews and Christians (*Annal.* 15:44), and in consequence gave false colorings to much of what he said relating to them (*Hist.* 5:3, 4; 2:79; *Annal.* 2:42; 12:23). Some information may also be found in Justin (36:2), in Suetonius (*Augustus*, 93; *Claudius*, 25,28; *Vespasian* 4, 5; *Titus*, 4, 5), in Pomponius Mela (1:2), and in Ammianus Marcellinus (14:8; 23:1).

Among the fathers of the Church much serviceable knowledge on the subject of Biblical geography may be found in the expository writings of Theodoret and Jerome. The most important work, however, is the *Onomasticon urbium et locorum sacrae Scripturae* (ed. J. Bonfrerii. 1707). Living as they did for a long time in Palestine, the writings both of Eusebius and Jerome possess peculiar value, which, however, grows less as the times of which they speak recede from their own.

Some Arabian writers are not without value. We have Edrisi, *Geographia Nubiensis* (Paris, 1619); also Abulfedae *Tabula Syrice*, and his *Annales Muslemici*. Schultens, in his *Index Geographicus in Vitam Saladini* (Lugduni Batav. 1732), has collected many observations of Arabian authors on Palestine. See also Rosenmüller, *Hand. Bibl. Alterth.* 1:34; Ritter, *Erdkunde*, 2:478.

Modern works of travel in Bible countries have contributed much original information on this subject. They are too numerous, especially those on Palestine (q.v.), to be enumerated here in detail. Some of them may be seen in Darling's *Cyclopaedia*, col. 1819 sq.; and most of them are referred to under each country in this work. The following lists embrace the most important in the several classes, including the above:

a. *Ancient and Mediceval Writers who have incidentally fusrnished Information on Sacred Geography.* — The chief text-book is of course the Bible. Next to this are

(1.) Jewish — *The Apocrypha*; Josephus, *Opera* (ed. Hudson, 1720, 2 volumes, fol.). Traill's translation of the *War* (London, 1851, 2 volumes) contains important notes and illustrations.

(2.) Heathen — Herodotus, especially Rawlinson's translation (Lond. and N. York, 1858-60, 4 volumes); Strabo, *Geographia* (ed. Casaubon, Geneva, 1587); Pliny, *Historia Naturalis* (ed. Sillig, Geneva, 1831-36, 5 volumes). Dio Cassius (Hamburg, 1752) gives some short notes on Palestine. The few remarks in Tacitus and Livy are of little value.

(3.) Christian — Eusebius, Socrates, Sozomen, and Theodoret, in *Historiae Eccles. Scriptor. Graeci* (1695, 3 volumes, fol.); Jerome, *Opera* (ed. Migne, 9 volumes, 8vo); Theodoret, *Opera* (ed. Migne, 5 volumes). In the exegetical writings of Jerome and Theodoret are some useful notes; they both resided in Palestine. William of Tyre, *Historia Belli Sacri*; James de Vitry, *Historia Orientalis*, etc. (these two works, with several others, are contained in Bonger's *Gesta Dei per Francos*, fol. 1611); *Chronicles of the Crusades* (ed. Bohn, 1848), containing Richard of Devizes, Geoffrey de Vinsauf, and De Joinville.

b. Geographical Works and Itineraries. — Ptolemy, *Geographia* (fol. 1535); *Tabula Peutingeriana*, a rude chart of the Roman empire, made in the 3d century. Reland gives the part including Palestine. Eusebius and Jerome, *Onomasticon Urbium et Locorum S. Scripturae* (ed. Clerico, fol. 1707; last edit. by Larsow and Parthey, Ber. 1862); *Vetera Romanorum Itineraria* (ed. Wesselingio, 1735), containing the important itineraries of the Bordeaux pilgrim, and of Antonine, with *Synekdemus* of Hierocles; Edrisi, *Geographia Universalis* (in Rosenmüller's *Analecta Arabica*, 1828); Topographical Index in *Bohadini Vita et Res Gestae Saladini* (ed. Schultens, folio, 1732); Brocardus, *Locorum Terrae San. Descriptio* (ed. Clerico, appended to the *Onomasticon*, folio, 1707); Abulfeda, *Tabula Syriaca* (1766); Bochart, *Opera* (ed. Leusden et Vиллеманды, 1712, 3 volumes, fol.); Sanson, *Geographia Sacra* (ed. Clerico, folio, 1704); Caroli A.S. Paulo, *Geographia Sacra* (ed. Holsten, fol. 1704); Cellarius, *Notitia Orbis Antiqui* (1701-5, 2 volumes, 4to); Wells, *Historical Geography of the O. and N.T.* (1819, 2 volumes); Reland, *Palaestina ex monumentis veteribus Illustrata* (1714, 2 volumes, 4to); Busching, *Erdbeschreibung, Palastina, Arabien*, etc. (1785); Rosenmüller, *Bib. Geogr. of Central Asia* (by Morren, 1836, 2 volumes); Raumer, *Palastina* (1850); Forster, *Historical Geography of Arabia* (1844, 2 vols.); Rohr, *Historico-*

Geograph. Account of Palestine (1843); Ritter, *Die Sinai-Halbinsel, Pauliistina und Syrien* (1848, 5, 4 volumes in six parts; an English transl. has appeared, Lond. 1868, 2 volumes); Kitto, *Physical Geography of Palestine* (1841, 2 volumes); Conybeare and Howson, *Life of St. Paul* (1855, 2 volumes 4to); Smith, *Voyage and Shipwreck of St. Paul* (2d ed. 1856); Porter, *Hand-book for Syria and Palestine* (1858, 2 volumes); Van de Velde, *Memoir of Map of Palestine* (1858); Robinson, *Phys. Geog. of the Holy Land* (1865).

c. Books of Travel. — Wright's *Early Travels in Palestine* (1848, containing, among others, Arculf, Sewulf, Benjamin of Tudela, Maundeville, and Maundrell); Cotovicus, *Itinerarium Hierosolymnitatum* (1619); Quaresmius, *Historia Theologica et Moralis Terrae Sanctae Elucidatio* (1639, 2 volumes, fol.); D'Arvieux, *Travels in Arabia the Desert* (1732); Shaw, *Travels in Barbary and the Levant* (1808, 2 volumes); Pococke, *Description of the East* (1743-45, 2 volumes, fol.); Hasselquist, *Travels in the Levant* (1766); Niebuhr, *Travels through Arabia* (1792, 2 volumes); Volney, *Voyage en Syrie*, etc. (Paris, 1807, 2 vols.); Ali Bey, *Travels in Morocco, Egypt, Syria*, etc. (1816, 2 volumes, 4to); Seetzen, *Reisen durch Syrien, Palastina*, etc. (1854-55, 3 volumes); Burckhardt, *Travels in Syria* (1822, 4to); *Travels in Arabia* (1829, 4to); *Notes on the Bedouin and Wahabys* (1830, 4to); *Travels in Nubia* (1822, 4to); Buckingham, *Travels in Palestine* (1822, 4to); *Travels among the Arab Tribes* (1825, 4to); Irby and Mangles, *Travels in Egypt and Nubia, Syria, and Asia Minor*, etc. (1822); Laborde, *Journey through Arabia Petrea to Sinai and Petra* (1838); Lord Lindsay, *Letters on Egypt, Edom, and the Holy Land* (1838, 2 volumes); Addison, *Damascus and Palmyra* (1838, 2 volumes); Bowring, *Report on Statistics of Syria* (1840); Williams, *The Holy City* (1849, 2 volumes); Bartlett, *Forty Days in the Desert* (5th ed.); *Walks about Jerusalem; Jerusalem Revisited* (1855); *Footsteps of our Lord and his Apostles* (1852); Wilson, *Lands of the Bible* (1847, 2 volumes); Tobler, *Bethlehem* (1849); *Topographie von Jerusalem und seinen Umgebungen* (1853-54, 2 volumes); Lynch, *Official Report of Expedition to Explore the Dead Sea*, etc. (1852, 4to); *Narrative of Expedition*, etc. (1849); De Saulcy, *Narrative of Journey round the Dead Sea*, etc. (1853, 2 volumes); Van de Velde, *Narrative of Journey through Syria and Palestine* (1854, 2 volumes); Lepsius, *Discoveries in Egypt, the Peninsula of Sinai*, etc. (1853); Robinson, *Biblical Researches in Palestine* 1838-52, 2d edit. (1856, 3 volumes); Porter, *Five Years in*

Damascus, Researches in Palmyra, Lebanon, and Bashanz (1855, 2 volumes); Layard, *Nineveh and its Remains* (1849); *Nineveh and Babylon* (1853); Loftus, *Chaldaeia and Susiana* (1857); Stanley, *Sinai and Palestine* (1856); Thomson, *The Land and the Book* (1858). In addition to the above, important articles on Biblical Geography and Topography may be seen in various numbers of the *American Bibliotheca Sacra*, the *Journal of Sacred Literature*, and the *Journal of the Royal Geographical Society*, by Robinson, Thomson, Porter, Rawlinson, Layard, Wallin, Poole, Ainsworth, and others.

d. The best small *maps* are those in Robinson's *Researches* (1st edit.) and Porter's *Hand-book*; Van de Velde's large map of Palestine is the most complete and accurate hitherto published (2d ed. 1865); Henke's *Bibel-Atlas* (Gotha, 1868) is valuable for the ancient divisions. — Kitto, s.v.

Geology,

the science that treats of the earth's crust, its rocky strata, and the fossil remains found in them. Its interest to the Biblical student chiefly arises from its bearings upon the Mosaic account of the creation. (See M'Caul, *Notes on Genesis 1* [London, 1861]; Challis, *Creation* [Lond. 1861]; Pratt, *Genealogy of Creation* [Lond. 1861]; *Christ. Remembrancer*, Apr. 1861; *Evang. Review*, October 1861; Keerl, *Einh. d. bib. Urgesch.*, etc. [Basle, 1863]; Von Schleiden, *Das Alter des Menschen Geschlechts* [Lpz. 1863]; *Free-will Baptist Quarterly*, April 1864; Burton, *Creation* [Lond. 1836]; Dawson, *Archaia* [Lond. 1862]; Gloag, *Relations of Geology to Theology* [Edinb. 1858]; Huxtable, *Record of Creation Vindicated* [London, 1861]; Hutton, *Chronol. of Creation* [Lond. 1860]; Lime, *Mosaic Record* [Edinburgh, 1857]; Anon. *Sacred Geology* [Lond. 1847]; Sumner, *Records of Creation* [6th ed., London, 1850]; Wight, *Mosaic Creation* (Lond. 1847); Crofton, *Geology and Genesis* [London, 1854]; Young, *Scriptural Geology* [London, 1840]; De Serres, *La Cosmogonie de Moïse* Par. 1840; in Germ., Tub. 1841]; Bosizo, *Hexaemeron und Geologie* [Mainz, 1865]; Rorison, *The Creative Week*, art. 5 of *Replies to "Essays and Reviews"* [Lond. and N.Y. 1862]; Lewis, *God's Week of Work* [Lond. 1865]; *Amer. Presb. Rev.* October 1865; Poole, *Genesis of Earth and Man* [2d ed. Lond. 1860]; Wolf, *Die Urgeschichte* [Homb. 1860]; Baltzer, *Schöpfungsgeschichte* [Lpz. 1867 sq.]; *Brit. and For. Evang. Rev.* April 1867; Reusch, *Bibel und Natur* [Freib. 1866]; Lucas, *Biblic. Ant. of Man* [Lond. 1866]; Pitcairn, *Ages of the Earth* [Lond. 1868]; Worgan, *The*

Divine Week [Manchester, 1864]; Wright, *Geology and Antiquity of Earth* [Lond. 1864]; Anon. *Phys. Theory of the Earth* [Lond. 1864]; M'Causland, *The Adamite* [Lond. 1864]; Gartner, *Bibelund Geohlogie* [Stuttg. 1868].)
SEE CREATION.

1. *History of the Inquiry.* — (Comp. the treatise of Pattison, *The Earth and the World*, Lond. 1858, pages 123-139.) The prevalent opinion among the learned for upwards of two centuries after the revival of letters was that organic remains were mere mineral concretions. Hypotheses were invented purporting to account for their production in methods quite worthy of the school of subtle philosophy whence they issued. This was maintained, not by obscure monks, but by really accomplished persons, the lights of natural history in their day, such as Fallopio, Mercati, and Olivi in Italy, Plot and Lister in England, and Agricola in Germany.

The excavations made for repairing the city of Verona in 1517 brought to light a number of fossil remains, the appearance of which exercised the wits of that time; and, among others, Fracastoro boldly expounded their true meaning and relations. He declared that they had not originated in any such "plastic force" as was pretended, nor could they have been the results of the waters of the deluge. After having been thus rescued from the mineral kingdom, they were, however, universally attributed to the deluge. Fabio Colonna, in 1600, and the whole of the Italian writers of this period, considered that all petrifications were the remains of the Noachian deluge.

In 1669, Steno, a Dane, attached to the court of Tuscany, expounded the true theory of organic fossils; he labored to harmonize his views with Scripture by selecting strata which appeared to him to be unfossiliferous, and treating them as having been created before the existence of animals and plants. In 1676, Quirini contended that the diluvial waters could not have effected all the operations attributed to them, and maintained that the universality of the Mosaic deluge was not to be insisted on. In 1688, Robert Hook, in his posthumous treatise on earthquakes, assigns to organic remains their true character, and supposes that some species may have been lost. In his diluvial theory he attempts to crowd into the time between the creation and the deluge, and into the latter, all the visible phenomena of upheaval or dislocation.

In 1690, Dr. Thomas Burnet, in his *Sacred Theory of the Earth*, describes the earth at the beginning as a fluid mass composed of all kinds of materials. The heaviest descended to the bottom and formed a solid kernel,

around which the waters, and afterwards the atmosphere, united; but between the water and atmosphere there was formed an oily stratum, which received, little by little, all the earthy constituents with which the air was still charged. On this consolidated bed, marshy, thin, uniform, level, without mountains, without valleys, without either seas or rivers, lived the antediluvian generations. At this epoch the marshy crust, dried up by the heat of the sun, split, and fell down in the great abyss of waters. From thence came the universal deluge, the disarrangement of the axis of the globe, and the changing of climates. The earth, thus drowned, had still some cavities into which the waters entered, little by little, and so returned to their subterranean reservoir. Thus the ocean is a part of the great abyss, the isles are the fragments,, the continents are the great residuary masses of the old world. To the confusion brought about by the breaking up of the waters are owing the mountains and other undulations that we now see, This is a specimen of a large class of writings which passed for the effusions of learning and piety in the Augustan age of English literature.

In 1696, Whiston, the great astronomer, published his new theory of the earth. He conceived of the earth as still having in its midst a solid and burning kernel, retaining the heat which it received from the sun when it was only the nucleus of the comet, and continually spreading it towards its circumference. This nucleus is itself surrounded by a great abyss, which is composed of two rings, of which the lower is a heavy fluid, and the upper water; it is this layer of water which constitutes the foundation of our earth. The deluge was occasioned by another comet striking the earth, and was the parent of all the disturbances now manifest in its crust.

About 1680 the great Leibnitz wrote of the earth as an extinct sun vitrified. According to him, its greater portion was the subject of a violent fire, at the time when Moses tells us that the light was separated from the darkness. The fusion of the globe produced a vitrified crust; when the crust was cold, the humid parts, which had risen in vapor, fell again, and formed the ocean. The sea then deposited calcareous rocks. It at first enveloped all the surface of the globe, and surmounted the higher parts which at present form the continents and isles. Thus the shells and other rubbish of marine animals that one finds everywhere prove that the sea has covered all the land; and the great quantity of fixed salts, of sand, and other matters, fused and calcined in the earth, testify to the universal fire, and that it preceded the existence of the sea.

In 1695, Dr. Woodward, in his *Discourse on the Natural History of the Earth*, most ably vindicates the proper nature of organic remains, and disposes of the views of those who attribute them to casual inundations, or to the wash of the sea when the land was first made; but he is equally unsuccessful in the formation of a hypothesis with his predecessors. He holds that at the deluge the solid strata of the earth were dissolved in the water; the remains of animals sank down and became imbedded according to their relative gravity.

In Italy, Yallisneri, finding by his own careful observations that the facts were not in accordance with the theories then in vogue, which were affirmed to be founded in the interpretation of Scripture, attacked the interpreters, and demonstrated that they were in error. He wisely contented himself with recording his own observations, and would not attempt the construction of a theory.

In 1740, Moro, on the other hand, with much that is valuable in his onslaught upon other cosmogonists, fell into the error of becoming one of their number. His theory, however, is much more consistent, as well as reverential to the truth, than that of any of his predecessors.

In 1749, Buffon published, like his fellow philosophers, a theory of the earth, which is now found in the first part of his collected works. It is a free and easy way of world-making with the aid of a sun, a comet, volcanic and aqueous forces at pleasure. The Sorbonne required him to recant so much of his work as expressed the sentiment that the waters of the sea had produced the land, and then left it dry, and that the land was again, by wear and tear, gradually merging into the sea. The recantation is published with his works. These gorgeous dreams cost their author forty years' thought, and enjoyed uncommon reputation. Even now their decision of tone and eloquence of statement command an interest.

In 1756, Lehmann, the German mineralogist, confined the action of the flood to the production of a few only of the rocks, and assigned the unfossiliferous strata to the original creation, and the conglomerates to an intermediate revolution.

In 1760, Michell, who held for eight years the Woodwardian professorship at Cambridge, showed himself the true predecessor of modern geology. Neglecting cosmogony altogether, and applying himself to the description of the strata as they appeared under his own observation, he discovered the

true sequence of the beds, and indicated a direction in which the geologist might pursue his labors without infringing on theology.

After Michell, the visions of the cosmogonists were again reproduced by various English writers. Sound geology, however, began to take precedence of worldmaking; the actual wonders of the subterranean world were preferred to the gay creations of the world-makers. Hutton, William Smith, and a host of followers, comprising Cuvier and Brogniart, kept the republic of letters well employed in acquiring the grammar of the new science, which was created by physical researches into the strata and their contents. Henceforward cosmogony assumes a second-rate position.

De Luc, in 1799, wrote the chronology of Moses, as only commencing with the creation of man; and of the days of creation as being not natural day's, but indefinite periods. A long line of illustrious men, many of whom are now living, diverted attention from the vain attempts of thee early philosophers, and occupied themselves exclusively emith descriptive geology. A classification of opinions-taking only the views of the leading men-will serve to show, in a general way, 'What has been said and done for the last fifty vears in this department of knowledge. The following are the principal hypotheses:

- 1.** That the days of creation are indefinite periods, during which all the phenomena of geology occurred; that the deluge is now marked by the drift and gravel remains of the post-tertiary age (Cuvier, Parkinson, Jameson, and others).
- 2.** That the first sentence of Genesis has no connection with the subsequent verses. The phenomena of geology have place between the first and second verses. The chaos was universal, and ushered in the present creation (Chalmers, 1804. See also *The Earth's Antiquity in harmony with the Mosaic Account of Creation*, by James Gray, M.A., 1849).
- 3.** That the earth that now is was the bed of the ante-diluvian sea. That all the phenomena now visible resulted from operations in the interval between the creation and the end of the deluge. That, save this, the rocks were created as they now exist (Granville Penn, Young).
- 4.** That we cannot rely on an interpretation of the Hebrew records, and therefore we may set them aside when apparently at variance with geological facts (Babbage).

- 5.** That the records are poetical representations, and not historical (Baden Powell).
- 6.** That the first verse is a detached account of the original creation. The chaos, the six days' creation, and the flood were local phenomena, and refer to what was transacted in the province occupied by man only (Dr. Pye Smith).
- 7.** That the "days were great natural periods. The Palaeozoic system, pre-eminently that of plants, is the work of the third day; the secondary, pre-eminently the epoch of sea-monsters and creeping things, is the work of the fifth day; and the tertiary, the time of mammalian creatures, is the work of the sixth day" (Hugh Miller).
- 8.** That the Mosaic narrative is a revelation made in visions to the mind of the prophet; the days are therefore spoken of not in connection with the events, but the duration of the vision. The events occurred in extremely lengthened periods. The deluge was partial (Limee, *Mosaic Record in harmony with Geological*, 1854; Poole, *Genesis of the Earth and Man*, 1856).
- 9.** That all creation took place consecutively, according to the literal reading of Genesis 1. All things, fossil and recent, form part of one whole system of life, and were created at once on the successive days of creation. That the fossil species have become gradually extinct, and their remains buried by disturbances occurring from the first (L'abbel Soignet, *Cosmogoniae de la Bible*, Paris, 1854).
- 10.** P.H. Gosse (Omphalos, Lond. 1857). The theory of this writer is a reproduction of Granville Penn, with a dash of the old, arbitrary, anti-geologic notion of the creation of the rocks, with fossils complete as they are. He affirms a principle which he calls the law of "Prochronism?" in virtue of which the strata of the surface of the earth, with their fossil flora and fauna, may possibly belong to a "priochronic" (i.e., to an unreal and symbolical or typical) development of the mighty plant of the life history of the world.

The preceding account, though it is only a very general view of the principal hypotheses on this subject, yet sufficiently shows how the minds of the framers have felt the power of the sacred writings. They have done homage, unconsciously in many instances, to divine truth, by

acknowledging the necessity of accordance with it, however widely they have diverged from its plain teaching. It is a notable instance of the commanding power of the Scriptures that thus, through ages of ignorance and periods of enlightenment, they should still have been the polestar, guiding all voyagers in their pathless track towards the unknown.

11. We have reserved until last, as being, on the whole, the most comprehensive and satisfactory, the conclusions of Mr. Crofton, which have now for some years been before the world (originally sketched in Kitto's Journal, January 1850), and have not been refuted by any philologist. He affirms that, apart from geological considerations, and judging from analogy with Scripture alone, the interpretation of the sacred volume renders the following ten propositions credible.

- (1.) That the absolute age of our earth is not defined in the sacred volume.
- (2.) That there may have been a long interval in duration between the creation of "the heaven and the earth" mentioned in the first verse of the first chapter of Genesis and the continuation of the earth's history in the second verse.
- (3.) That the term "the earth" does not apply necessarily, in every instance, to the whole of our planet, but sometimes only to a part of it.
- (4.) That the state of the earth, described in the second verse as "without form and void," does not necessarily mean matter reduced to form and order, but may signify matter reduced to disorder, after previous organization and arrangement.
- (5.) That the "darkness" "upon the face of the deep," also mentioned in the second verse, is not negative of the previous existence of light, but may have been only a temporary one.
- (6.) That the commencement of the account of the first six days' creation dates from the beginning of the third verse, "And God said, Let there be light."
- (7.) That the act of "the first day" does not necessarily signify the creation of light, but may have been only the calling of light into operation upon the scene of "darkness" described in the second verse.

(8.) That the calling of "the light Day" and "the darkness Night," with the declaration that "the evening and the morning were the first day," does not necessarily imply that this was the first day, absolutely speaking.

(9.) That the work of "the second day," mentioned in the sixth, seventh, and eighth verses, may have been only an operation performed upon the atmosphere of our earth.

(10.) That the work of "the fourth day," described from the fourteenth to the eighteenth verses, does not necessarily imply that the sun, moon, and stars were then first created or formed, for the first time, from pre-existent matter; but may only have been that they were then, for the first time in the detail of the history of the present earth, made visible to it, and ordained to their offices with respect to the coming human creation (*Genesis and Geology*, Lond. 1852; Phila. 1853).

II. *Controversy between Geologists and Theologians.* — "The kindred sciences of geology and paleontology cannot yet be said to have been in existence more than eighty years. But they had scarcely begun to assume the form and lineaments of sciences when that jealousy, which has never since the days of Galileo ceased to exist to some extent between the religionist and the natural philosopher, began to evince itself. The religionist was alarmed by rumors that the rocks, under the searching eye of the geologist, disclosed a state of facts which was wholly at variance with the Mosaic detail of the manner and order of the creation; and the studies of the geologists were, without much inquiry, condemned and denounced, in no very measured terms, as destructive of the doctrine of the divine inspiration of the Scriptures, and as infidel in their inception and tendency. On the other hand, the man of science was not slow in retorting that, if the record of Moses was of divine origin, it had nothing to apprehend from the development of facts; and that, if it could not bear the test of physical truth, it must give way, even though it stood on the threshold of the treasury of inspiration; for that, in such a crisis, the testimony of the senses with which man has been endowed for his guidance must prevail against mere matters of faith. In argument the men of science had the advantage, but in practice he erred by too frequently assuming geological facts and Scripture interpretation without sufficient inquiry, and so contributed, by hastily formed conclusions, to put asunder

the cord and the works of God, which, by the decrees of Omniscience, must ever be joined together.

"The contest, in its early stages, was carried on by those religionists who construed the Mosaic days of the creation to have been six successive natural days of twenty-four hours each, measured by the revolution of our globe on its axis; and the objection of the geologist was founded on the obvious impossibility or absurdity that the world could have been stocked with the various animal and vegetable organisms, whose remains have been found in the crust of the earth, in the brief period of the six natural days that preceded the birth of Adam. The evidence was incontrovertible that for untold ages before that event generation upon generation of extinct animals had lived and died upon the earth.

1. "To meet this difficulty, which threatened to blot out the first page of the Scriptures from inspired revelation, and which was obviously subversive of the authenticity and inspiration of all Scripture, a host of champions arose, who, instead of examining with patience and testing with care the alleged facts of geology, recklessly denied their existence, or sought to explain and account for them on wholly inadequate, and in many instances on false and absurd principles and grounds. Some ascribed the existence of fossil remains to the flood in the days of Noah; others to what was termed a plastic-power that existed as one of the natural laws of matter; and others, again, insisted that the various systems of rocks were created by the fiat of the Almighty with the fossil remains of animals that had never lived, and of plants that had never grown, imbedded in them. These were the reasonings of Granville Penn, Fairholm, Kirby, Sharon Turner, Gisborne, Taylor, dean Cockburn, etc.; and of them it is unnecessary to say more than that the progress of scientific discovery has extinguished their arguments, not only without injury to the cause of Scripture truth, but with the effect of establishing it on a surer basis.

2. "Another class of inquirers sought to solve the difficulty by conceding the well-established facts of geology and the geological explanations of those facts, but suggesting that the imperfection of our knowledge of the original Hebrew at the present day was such as to preclude all certainty of a right interpretation of its meaning. This was the position of Babbage; while Baden Powell insisted that the narrative of the creation is couched in the language of mythic poetry, and was not intended to be a historical detail of natural occurrences. It is satisfactory to know that the necessity

for arguments so injurious in their tendencies to the cause of the truth and integrity of the Bible no longer exists; for the precision of the Mosaic phraseology will be found confirmed by every step that has been taken in the development of the truths of geology.

3. "At an early period of this controversy, Dr. Chalmers, whose sagacious mind and prudent foresight comprehended the importance of this issue between the facts of geology and the language of the Scriptures, propounded the proposition that 'the writings of Moses do not fix the antiquity of the globe' — that after the creation of the heavens and the earth, which may have comprehended any interval of time and any extent of animal and vegetable life, a chaotic period ensued, when death and darkness reigned upon our globe, and the earth became, in Scripture language, 'without form and void,' and all that had previously existed was, by some catastrophe, blotted out, and a new world of light and life produced, by fiat of the Deity, in a period of six natural days, closing with the birth of Adam; and thus the world which now exists was cut off from that which preceded it by a period of black, chaotic disorder. The geologist had thus ample room for the existence of all the organisms whose remains are found in the rocks that compose the crust of the earth, and he might labor in his investigation of the nature and order of geological events without endangering the truth of the Mosaic record of the creation."

Against this view Dr. Conant urges several objections (*Revised Version of Genesis*, page 20), the force of which, however, may in a great measure be readily parried.

- 1.** The sacred writer himself gives no intimation of such an interval. Of course not, since its mention forms no part of his plan. An *argumentum a silentio* is wholly invalid. It is sufficient if a space can be found in point of fact.
- 2.** It assumes that Moses has given us an account of only a part of the creative work. But no one claims that he has given all the details of creation, or even a complete outline of it. His object was merely to state so much as stands connected with human history; and on the view in question, this is more perfectly done than by any other interpretation, since it was the last creative stage *by* which the earth was specially fitted for man's abode.

3. Science shows no such convulsion in the period preceding man's introduction on the earth. On the contrary, an innumerable series of such cataclysms are revealed between the various strata of the earth's crust, and there is special evidence of some general ice-wave almost immediately preceding the historic period, in the phenomena of drift, bowlders, and striated rocks, all of which are everywhere strewn upon the present surface of the globe.

4. Six extended creative periods allow time for the operation of second causes, such as were obviously at work for long ages in the formation of the earth, whereas six mere days would be no more called for than a single instant, such as that in which the Almighty fiat evoked the primitive matter into being. But we are not competent to prescribe what would be a worthy process for the Creator, and this objection overlooks the moral significance of these week-days as compared with the Sabbath. Besides, the theory in question affords equal scope with any other for the cycles of geogony, geology, and geontology, while it brings the inspired narrative closer to man's present home, with his animal and vegetable companions. For example, on the opposite view, little propriety could be made out of the historical statement, ~~Q1019~~ Genesis 2:19, 20: "Now Jehovah God had formed from the ground every living [thing] of the field, and every bird of the heavens, and brought [each] to the man to see what he would call it; so [that] whatever the man might call it [as] a living creature, that [was] its name; accordingly, the man called names to all the cattle, and to the bird of the heavens, and to every living [thing] of the field; but for the man [one] did not find a helper as his counterpart [(or mate)]." Surely Adam did not call forth in review the fossil forms of long-extinct species from the bowels of the earth; and yet he must have done so if the animated tribes just spoken of, which are obviously the same with those of the sixth demiurgic day, were those of the geological ages. The advocates of a literal — although not local — creation on the sixth day are at liberty to apply the above-quoted language to an inspection of merely the surrounding creatures, or those inhabiting the garden of Eden along with Adam, as specimens of the various races roaming the earth-as in the case of the animals assembled from his own neighborhood by Noah into the ark *SEE DELUGE*; for their interpretation gradually narrows down the scope of the Mosaic cosmogony to man's special accommodation; but this symbolical

theory, being throughout of cosmopolitan extent, requires all its terms to be taken in their most universal application. Indeed, in order to be consistent, it should not be content with the creation of a single human pair, and their location in a particular spot; but it really favors the modern skeptical demand for an aboriginally widespread humanity in various independent centers of origin. *SEE ADAM.*

The objections of Kalisch (*Commentary on Genesis*, page 48 sq.), who concludes that, "with regard to astronomy and geology, the Biblical records are, in many essential points, utterly and irreconcilably at variance with the established results of modern researches" (page 52), are as follows:

1. That the connecting 1, *and*, of verse 2, "expresses immediate sequence." So little force is there in this as an absolute or universal remark, that the connection in question occasionally appears at the beginning of a book (^{<1000>}Exodus 1:1; ^{<1000>}1 Kings 1:1; ^{<1500>}Ezra 1:1) or even an isolated epistle (^{<1786>}2 Kings 5:6; 10:2). See Gesenius, *Thesaurus*, page 395, b.
2. ^{<2211>}Exodus 20:11, "For in *six days* the Lord made the heaven and the earth," etc., so far from being "in direct opposition" to this view, is in exact agreement with it, since that expression, which is a mere repetition of the summary statement in ^{<0001>}Genesis 2:1, contains not one syllable concerning the *creation* (it is *hc* [there, not *arB*; as in ^{<0001>}Genesis 1:1) of matter. The formula "heavens and earth" in ^{<0001>}Genesis 1:1 denotes the *universe*, as its absolute position there shows; whereas in ^{<2211>}Exodus 20:11 it merely designates the sky and the land as subdivisions of our planet, in distinction from the sea, which is immediately added to embrace the whole.
3. "In ^{<0194>}Matthew 19:4 man is said to have been created 'in the beginning;' the work of the sixth day was therefore believed to be coeval with the time specified in the first verse." This is a piece of reasoning which refutes itself.
4. "The earth could not have been termed 'dreary and empty' if it [had] teemed with life and vegetation long before." Certainly it could if this life and vegetation had been destroyed, as we suppose.

5. For the same reason, the argument cited by the same author (p. 45) from Hugh Miller (*Testimony of the Rocks*, pages 121, 122) is inapposite here, that "for many ages ere man was ushered into being not a few of [the species of] his humble contemporaries of the fields and woods enjoyed life in their present haunts, and that for thousands of years previous to *their* appearance many of the existing [species of] mollusks were in our seas;" for these species may very readily have been *recreated*, on the theory we are now advocating, even if they had been exterminated just before the period of man-which, however, does not necessarily follow, for their germs may have survived the cataclysm supposed.

The objections which Dr. Tayler Lewis urges against this "chasm theory," as he styles it, and which he regards as "the most difficult as well as the most unsatisfactory" of all the proposed solutions, are still less forcible (Lange's *Commentary on Genesis*, page 167):

1. The incongruity between the events spoken of before and after the chasm. But on this theory there is *no* direct connection.
2. Want of natural or moral reasons for the alleged catastrophe. But no catastrophe is *stated* in the narrative; it is only an inference of modern times.
3. The theory is evidently brought in as an escape from geological difficulties. That is little against it, for all the modern explanations are but ingenious devices to meet some speculative view, except the bald one that holds to the literal creation of the universe in six periods of twenty-four hours each. On the other hand, the interpretation under consideration simply allows Moses to say nothing about matters with which he had nothing to do. We protest against making him wise in all the modern scientific ratiocinations.
4. It makes the "heavens" of verse 1 different from those of verse 8. This is true only as to the *extension* of the term, which the different character of the two contexts requires us to vary. Does any reasonable interpreter suppose the mere *sky* alone to be meant in verse 1, as in verse 8 ? 5. The connecting w, "and," does not admit "so sharp and remote a severance" in the history. We may reply that there was no wide gap in the imagination of the writer; it exists only in the mind of the modern savant. But, supposing that Moses did know all about the

period thus ignored by him, every Bible reader is aware how often such gaps are silently bridged by the conjunction in question, which might almost be described as a "disjunctive" rather than a copulative. The erudite objector himself candidly admits (page 130) that such minute grammatical points as the tense of the verb **htyh**; "was," instead of **yhajj**, as well as the question whether the first day is exclusive or inclusive of the "beginning," are inconclusive.

On the other hand, the sacred text itself discloses several positive indications of such a hiatus as we have supposed between verse 1 and 2 of Genesis 1.

- (1) The term "beginning" implies a sequel or later stage of creation, especially as it stands in so emphatic a position and absolute a form.
- (2) The act here designated by the word "created" is not a general one, of which the details follow, but one totally distinct in kind from them, namely, the *aborigation* of matter itself: hence it is not used again until the bringing into existence of animal life is specified.
- (3) Accordingly, the phrase "heavens and earth," although expressive of the universe, does not mean the celestial and terrestrial worlds as such, or as now extant, but merely their elementary state or materials. This will be disputed by few if any interpreters. But thus, under any theory, a long interval must have elapsed between this primordial state of matter, and its organization or crystallization into the most rudimentary forms to which it is possible to apply the statements of the succeeding verse.
- (4) For "the earth" is there spoken of separately as at least a segregated globe, and special prominence is given to it by its emphatic position in the sentence, as well as by the strong disjunctive accent placed upon it by the Masorettes, whereas the reduction of the heavenly bodies to their present order is not spoken of till a much later point — a fact utterly irreconcilable with the view that makes the latter phenomena coincide with their astronomical production.
- (5) The force of the substantive verb **hhyt̄ h**, "was," which, was being *expressed* in verse 2, is not the simple copula, adds intensity to this distinction of the terrene from the aerial sphere, and shows that the writer has descended from the universal creation to our own planet as

the immediate abode of man. Now although the verb in question ought not perhaps, with some, be rendered became, *remained*, etc., yet as the equivalent of ὑπάρχω, in distinction from εἶμι, it certainly serves to point out a particular condition of the earth at a definite stage of its history as an actual event in contrast with its later and prior state; q.d. "The earth, however, still existed as," etc.

(6) The peculiar phrase employed to describe the condition in question is even more conclusive of this interpretation; for not only is this not an adjective, which would have expressed simple quality, but the nouns ἠὲ καὶ ἄνωγος, literally wasteness *and* desolation, or emptiness *and* vacuity (for both these ideas are implied, and the two words are almost synonymous), used superlatively by way of reiterated asseveration, are both expressive of a positive rather than a negative fact, the result of an active cause, and not a mere continuance of disorder or the absence of organic principles, q.d. "wreck and ruin" (compare ²³⁴¹Isaiah 34:11, "He shall stretch out upon it the line of confusion [tôhu], and the stones of emptiness [bohu]," speaking of the complete demolition of a city).

(7) The same picture of devastation is contained in the parallel terms ἠὲ καὶ ἄνωγος abyss, and ἠὲ καὶ ἄνωγος surface of the water; by which the face of the globe (not its interior) is represented as a vast and billowy sea, just such as an arctic deluge or a suddenly melted mer *de* glace world exhibit.

(8) Finally, the brooding (ἠὲ καὶ ἄνωγος) of the divine Spirit over this dark and turbid nest (not chaotic world-egg) does not exclude all previous creative or reductive energy, but rather implies the already fecundated germ or organized embryo, which only needed incubation to bring it to perfection and manifestation. The semina rerum survived the extinction of the parent races, and a fresh brood was to repopulate the globe. Or perhaps the figure may still better be interpreted of the fledgling earth, chilled and stunned by the recent catastrophe, nestling for warmth and protection beneath the genial wings of its Creator, to gather new vigor for the final essay at independent life and action.

4. "Dr. Pye Smith, in his *Geology and Scripture*, suggested that the chaotic period had been confined and limited to one particular portion of the earth's surface, viz. that part which God was adapting for the dwelling-place of man and the animals connected with him. This section of the earth

he designates as 'a part of Asia lying between the Caucasian range, the Caspian Sea, and Tartary on the north, the Persian and Indian seas on the south, and the mountain ridges which run, at considerable distances, on the eastern and western flanks;' and he suggests that this region was brought by atmospheric and geological causes into a condition of superficial ruin, or some kind of general disorder. This theory left to the geologist his unbroken series of plants and animals in all parts of the world, with the exception of this particular locality. But the explanation was never received with favor, and was obviously inconsistent with the language of Scripture, inasmuch as the term 'the earth,' in the first verse of the first chapter of Genesis, embraces the whole of the terrestrial globe, and 'the earth' that is, in the next verse, described as 'without form and void,' cannot be morse restricted in its meaning and extent." This theory, however, is maintained lay one of the latest expositors of this portion of Scripture (Murphy, Commentary on *Genesis*, ad loc.).

5. Another scheme of reconciliation of Scripture and geology has for its foundation the assumption that the Mosaic days designate periods of vast and undefined extent — that the six days of creation portray six long periods of time, which commenced with "the beginning," and have succeeded each other from thence through the various scenes depicted by Moses, up to ans inclusive of the creation of man; and that the seventh day, on which God rested from his work of creation, is still current. Against such a construction of the cord "day" in the Mosaic record, Dr. Buckland, who was one of the advocates for the natural-day interpretation, asserts that "there is no sound critical or theological objection;" an admission, however, which there is abundant reason to dispute. *SEE DAY.*

"Long before the question had assumed the importance and interest which the discoveries of geology have given to it, many well-informed philologists advocated the opinion that the Mosaic days were periods of long duration. Among the Jews, Josephus and Philo, and of Christians, Whiston, Des Cartes, and De Luc, have so expressed themselves; while of those who have written with full knowledge of geological facts, we havem Cuvier, Parkinson, Jameson, Silliman, and Hugh Miller — all of them holding the opinion that the Mosaic days of creation were successive periods of bong duration." Nevertheless, is a hermeneutical point of view, this theory is open to the gravest objections. *SEE COSMOGONY, MOSAIC.*

The statement of Prof. Tayler Lewis is perhaps the most finished form of this fashionable theorizing, namely, that, as St. Augustine expresses it, "common solar days are mere *vicissitudines caeli*, mere changes in the position of the heavenly bodies, and not *spatia norarum*, or evolutions in nature belonging to a higher chronology, and marking their epochs by a law of inward change instead of incidental outward measurements... This is not a metaphorical, but the real and proper sense of the word 'day' — the most real and proper, the original sense, in fact, inasmuch as it contains the essential idea of cyclicity or rounded periodicity, or self-completed time, without any of the mere accidents that belong to the outwardly measured solar or planetary epochs, be they longer or shorter ... Wonderful things are told out of the common use of language, and therefore common terms are to be taken in their widest compass, and in their essential instead of their accidental idea... . No better term could be used for the creative *morae*, pauses, or successive *naturae*, as Augustine styles them; and so no better words than 'evening' and 'morning' could be used for the antithetical vicissitudes through which these successions were introduced" (Lange's *Genesis*, page 131). This appears to us a gratuitous assumption of the whole question in debate, and that in a form so nearly as into pure *transcendentalism* as to be beyond the reach of sober criticism. Its acceptance or rejection will depend upon the subjective condition of the inquirer's own mind. But this interpretation, whether true or false, does not, in fact, at all touch the real difficulty between the geologists and Moses; it mather occasions that difficulty, for it essentially identifies the creative aeras of the two schemes. Now the discrepancy in question, as we shall see, relates not so much to the absolute or comparative length of the several creative processes, as to their relative order *and character*. These are unmistakably fixed in the most marked and indelible characters in the respective records of geology and Genesis, and, unfortunately for the theory in question, they altogether fail totally. However indefinite an extension, therefore, we may give to the word "day" is the sacred narrative, this will avail little so long as the successive events themselves so widely differ from those of the scientific system. Moreover, the creations of the geological world overlap each other, and vary in their relative position in different regions, whereas those of the Biblical cosmogony are strictly consecutive and universal.

Similar objections apply to an ingenious theory of Prof. S.D. Hillman (in the *Math. Qudr. Rev.* October 1868), who, while admeirably defending the

"nebular hypothesis," proposes to identify the *days* of creation with astronomical aeras. He leaves no room for the alterations of "evening and morning."

"The consistency or harmony of these two records of the creation — that of Moses and that of the geologist — has, in conformity with the foregoing interpretation of the word 'day,' been attempted to be traced and vindicated by the late Hugh Miller in a lecture delivered by him to the 'Young Men's Christian Association' in the year 1855, and afterwards republished in *The Testimony of the Rocks*, and also lay Dr. M'Causland in his *Sermons in Stones*. The former sought to show the consistency between the facts of geology and the events recorded by Moses as having a occurred on the third, fifth, and sixth days or periods of creation, stating that, as a geologist, he was only called on to account for those three of the six days or periods, inasmuch as geological systems and formations regard the remains of the three great periods of plants, reptiles, and mammals, and those only; and that of the period during which light was created of the period during which a firmament was made to separate the waters from the waters — or of the period during which the two great lights of the earth, with the other heavenly bodies; became visible from the earth's surface, we need expect to find no record in the rocks.' But the author of the latter work (*Sermons in Stones*) has undertaken further to show that geology confirms and establishes the truth of every statement in the record of Moses, from the beginning down to the creation of man — the original state of the globe 'without form and void' — the first dawn of light — the formation of the firmament, and the separation of the waters below from the waters above it — and the first appearance of the sun, moon, and stars on the fourth day, intermediate between thee creation of the vegetable world on the third, and the creation of the creeping things and birds on the fifth day." But neither of these writers, however acute and accurate in matters of natural science, was competent to appreciate the philological and exegetical bearings of the subject, and hence both have palpably warped the statements of the sacred text into a forcible conformity to their geological prepossessions. The many and striking discrepancies will appear in the following discussion of the facts of geology in detail. See section 4.

The only objection which even these geologists have deemed sufficient to set aside the above explanation of Dr. Chalmers is that geology (in their view) furnishes no evidence of such a sudden and total break in the order of creation immediately previous to the introduction of man. It is difficult

to see how they can maintain this argument in the face of the two well-known facts, that no remains of the present races of animals or vegetables are to be found in the fossiliferous rocks (at least none in those below the "in tertiary"), and that none of the fossil species are now extant upon the globe. The few exceptions claimed to these rules are too trifling and doubtful to affect their validity (these are strongly adduced by Lyell, *Antiq. of Man*, Lond. and N.Y. 1863; a careful synopsis may be found in Bruce's *Races of the Old World*, N.Y. 1863, ch. 32; comp. *Brit. and For. Evan. Rev.* October 1861; *Meth. Quar. Rev.* January 1864), and the cases of striking resemblance may be referred to the maintenance of analogous types of being in each fresh creation. Indeed, the universal presence of "drift," and the striae everywhere found upon rocks at the surface, seem to be conclusive evidence of some grand cataclysm closing the pre-Adamite period with universal wreck, which the flippant assertions of some modern writers cannot gainsay. Several of the recently discovered cases of human remains or art, covered by deposits computed to be of immense age, are examined by an expert in the *Meth. Quarterly Review* for October 1865, and the preposterous conclusions derived from them by Lyell and others fully exploded. The well-known rate of the growth of deltas at the alluvial so-aths of all great rivers proves that they began their course not over six thousand years ago. Prof. Jewell, of Chicago, in the *Meth. Quar. Review* for January 1869, carefully examines all the most recent discoveries alleged in favor of the antiquity of man tinder the five heads: "1. Lacustrine habitations of Central and Southern Europe; 2. 'Kjocken-middings' or *Kitchen refuse-heaps* of the coasts of Denmark and Norway, and the Atlantic coast of North America; 3. Deltas, as those of the Nile, Po, Ganges, and Mississippi; 4. *Cave deposits*, in various parts of Europe; 5. *Reanains* [of human bones and other objects] found in the peat, clay, and gravel-beds and terrace-formations of various parts of the world." He then sums up the proper scientific conclusions from these geological data thus:

- (1.) Man and the mammoth in some parts of the globe were contemporaneous.
- (2.) Instead of carrying man back to the period assigned to the mammoth and other great extinct pachyderms, we are acquired rather to bring the mammoth down to the period of man.
- (3.) We may safely say that the facts elicited not only show that those deposits in which remains of man have been found may have been

formed within the six thousand years of historical chronology, but that in all probability such *was the case*.

(4.) The knowledge we yet have of the dynamical geology of the various superficial formations from the "pleistocene" upward, is not such as to enable us to reach trustworthy conclusions with regard to past time.

(5.) Geological changes have taken place in the past with a rapidity seldom if ever witnessed at present.

6. In view of all the difficulties, some interpreters in despair abandon all attempt at reconciliation between the Mosaic record and scientific findings, e.g., Kalisch, as above, and in general the whole Rationalistic school. Even Quarry (*Genesis and its Authorship*, Lond. 1866 chapter 1), while acutely and forcibly showing the untenableness of the adjustments proposed in favor of the geological schemes, is most content with pronouncing the effort premature, in view of the unsettled state of the sciences involved, but proceeds to lay down the axiom that we must give up looking for physical truth where moral truth alone is to be expected." But surely this is not simply a case where the phenomenal theory of interpretation is competent to explain the whole discrepancy — applicable as that principle was seen to be to much of the phraseology of the Mosaic account as early as the time of Gregory of Nyssa (Hexaemeron, in Opp. Greg. Ny's., where the *optical* explanation is advocated); for as Moses is expressly writing on the subject of creation, a just exegesis demands that his statements — so far as they are parallel — must tally with all later discoveries and conclusions. *SEE HERMENEUTICS.*

Mr. Quarry (Genesis, page 17 sq.) adduces the following alleged discrepancies as evidence of the non-historical character of the narrative in Genesis 1, 2:

(1.) The apparently simultaneous creation of both "the heavens and the earth" in the beginning, whereas the firmament, the celestial bodies at least, are represented as being formed in detail at a later day. But if, as we hold, the first verse merely declares the calling into existence of the primordial matter or elements, not only does all repetition vanish, but the distinction inherent in the nature of the case between creation proper and progressive development is duly observed. Our explanation

likewise dissipates his objection to the use of the term "days" before the creation of the sun.

(2.) He alleges that the numeral **dj a**, *one*, being here anarthrous, cannot properly be rendered "first" in connection with the opening eve-morn of creation, in the sense of the order of time. But certainly it can have no other meaning when followed in the same series by the other undoubted ordinals "second," "third," etc. That the *sixth* day alone has the article is due to its emphasis as the concluding one of the working week.

(3.) The correlation between the two triads of works "the luminaries of the fourth day corresponding to the light of the first, the fishes and birds of the fifth to the waters and the firmament of the second, and the terrestrial animals of the sixth to the dry land of the third" — constitutes no valid argument against the matter-of-fact character of the representation; for these are merely signs of the progress and harmony observable in all God's plans, and a special coincidence arising in this case from the necessarily gradual preparation of the globe for its varied classes of tenants. The assumptions that birds are impliedly represented as being produced from the air, that the creatures were all brought before Adam immediately upon their creation, and that the woman was formed on a different day from the man, are all gratuitous and erroneous, as is likewise the supposition that the absence of vegetation in ~~ORIG~~ Genesis 2:5 was absolute and universal, instead of referring to a mere spontaneous *growth*, and that in Eden simply.

Picture for Geology 1

III. Geological Formations. — "The crust of the earth is composed of rocks, which have been formed, some by the action of fire, such as granite, basalt, porphyry, and greenstone, which are termed igneous rocks, and some by sedimentary deposit at the bottom of water, such as sandstone, limestone, shale, etc., which are known as aqueous or stratified rocks. Igneous rocks were first formed; and on these, from time to time, through the long ages of our planet's existence, were deposited the many successive layers of sedimentary stratified rocks, in which are found the fossil remains of the animals and plants that were in existence during the several periods of deposition. These layers of rocks have been frequently and extensively, throughout these aeras of their formation, broken up and distorted by

volcanic action, and the protrusion of igneous rocks from beneath, upwards, and through them; and by these the mountain ranges, in all parts of the earth, have been elevated, and those diversities of land and sea which the face of our planet presents, have been formed." We shall continue, in accordance with the prevalent theory, to characterize the basis rocks, i.e. granite, and its unstratified congeners, as *igneous*, although recent investigations tend to the conclusion that they, as well as the superincumbent animated series, are the result of the disintegrations, decompositions, and fresh combinations of aqueous agency.

"The first aspect of the globe which the investigations of the cosmogonist have enabled us to realize, present to view a viscid igneous ball revolving on its axis, and wheeling its annual course around the sun its center of attraction. Its present oblate spheroidal form, flattened at the poles and elevated at the equator, is the exact form that a liquid sphere of the size and weight of the earth, revolving on its axis in twenty-four hours, would assume; and the still prevailing central heat, which is indicated by the gradual increase of temperature as we descend in mines from the surface in the direction of the earth's center, reveals the igneous origin of the mass. The gradual cooling down of this fiery sphere, by radiation into space, would result in the formation of a crust of granite or some other igneous rock on the surface; and as the cooling progressed, the gases which are the constituents of water, and which are kept asunder by intense heat, would naturally combine, and thus the crust, in process of time, would be covered with an ocean. Thus we have all the elements requisite for the production of the first series of sedimentary rocks, which were formed out of the disturbed particles or detritus of the igneous crust at the bottom of the waters which encircled the globe. The lowest of our sedimentary rocks, gneiss and mica schist, which rest on the primordial granite, or some other rock of igneous origin, are found, on inspection, to be composed of the debris or broken particles of granite, and so far the foregoing theory of their origin is confirmed. This series of rocks has been styled 'metamorphic,' from the great change that has been wrought in their structure by the action of the intense heat to which, at the time of their formation, they must have been exposed, and by which they have been partially crystallized, and their lines of stratification obliterated. They form a portion of that vast pile of the bottom rocks which have been termed 'the Cambrian,' and which have been calculated to be 25,000 feet, or nearly five miles, in depth or thickness.

"Throughout the long ages occupied by the deposition of the mass of sediment of which these bottom rocks are composed, the temperature of the globe must have been very high, though gradually becoming more cool; and the traces of animal life in them are extremely rare and difficult to detect and identify. The scanty fossil remains which have been discovered by the industry and research of the geologist, reveal no type of animal life of a higher order than the zoophyte (a creature partly of animal and partly of a vegetable nature), annelids, or sea-worms, and bivalve mollusks all of them marine creatures devoid of the senses of sight and hearing; and with them have been found traces of fucoids or sea-weeds, but no land vegetation. In fact, all that has been discovered of organic matter in these rocks indicates a beginning of life at the time of their formation, and a beginning of life in the lowest and most humble of its forms.

"The long aera of the Cambrian formation was succeeded by another as extensive, during which the rocks which have been denominated 'the Silurian' were formed, by sedimentary deposits, to the depth (as some estimate) of 30,00 feet. The fossil remains of animals throughout this formation are abundant, and disclose the zoology of the aera to have been confined to submarine invertebrates, zoophytes, mollusks, and crustaceans; and no vertebrate animal appears until the close of the aera, when the remains of fishes are found in the beds which lie immediately at the top of the Silurian formation. Light to some extent must have pervaded the earth during this period; for many of the mollusks, and all of the crustaceans, were furnished with eyes, some of them, as in the instance of the trilobite, of a peculiarly elaborate and perfect structure. It appears to be a law of nature, that animals whose entire existence is passed in darkness are either wholly devoid of the organs of sight, or, if rudimentary eyes are discoverable, they are useless for the purposes of vision, as exemplified in the animals of all orders, from the mollusk to the mammals, which have been discovered in the caverns of Illyria, in the caverns of South America, mentioned by Humboldt, in the Mammoth Cave of Kentucky, in deep wells, and in depths of the sea where no ray of light can penetrate.

"The system that succeeded the Silurian was that in which the Devonian or Old-Red-Sandstone rocks were formed; and all geologists concur in stating that the position in which these rocks are found indicates that the aera was ushered in by violent commotions, during which most of the principal mountain ranges in the world were thrown up. The fossil remains of this era, during which sedimentary rocks, calculated to be about 10,000 feet in

thickness, were formed, present to our view, in addition to the previous existing orders of animals, vertebrate fish of the Placoid and Ganoid species. These have been graphically described by Hugh Miller, in *The Old Red Sandstone*, as cartilaginous, and clad in strong integuments of bone composed of enameled plates, instead of the horny scales which form the covering of the fish of the present day; and it has been suggested by Dr. Buckland that this hard coating may have formed a defense against the injurious effects of water of a high temperature. The first traces of land vegetation have been found at the top of the Silurian, where the Old Red Sandstone rests on it." "The fossil remains of a small reptile, which is stated to have been found in a rock at the top of the Old Red Sandstone, have been supposed to be the first traces of terrestrial life upon the globe; but professor Owen is of opinion that the rock in question does not belong to the Old Red Sandstone formation, but to another long subsequent — the Trias.

"The system that succeeded the Devonian is the Carboniferous, which is one of importance and interest to mankind, as having been the period of the formation of coal, iron, and the mountain limestone — a combination of products that have contributed so largely in these latter days to the comfort and convenience of the human race. The coal-measures, it is well ascertained, are the product of profuse and extensive vegetation, and the nature of the plants of which it has been formed is easily discoverable by a close examination of the mineral itself, which, on inspection, discloses them to have been almost entirely of the cryptogamic order, and such as would be produced in abundance in positions of *shade, heat, and humidity*. Ferns, calamites, and esquisitaceous plants preponderate, and wood of hard and ligneous tissue, which is, in a great measure, dependant on the unshaded light of the sunbeam, is of rare occurrence in this formation, while season rings, which result from the impact of the direct rays of sunlight on the tree, are not found at all in the fossil woods of this or the previous formation, though they appear in those of the succeeding systems."

"In confirmation of these views, it is remarkable that other geological phenomena, besides that of the absence of the season rings in the trees, indicate that there was no variation of seasons on our earth before the close of the carboniferous aera. Temperature appears, up to that period, to have been tropical and uniform in all latitudes; for the fossil remains testify that the animals and plants that lived and grew in the carboniferous and preceding aeras at the equator were of the same species as those that lived

and grew at the same period in the arctic regions — and the coal-measures are as abundant in the high latitudes as in the temperate and tropical zones. These phenomena can only be accounted for by the continued prevalence of the central heat, and the consequent neutralization of the effect of the sun's rays, the influence of which now operates to produce the variety of seasons. The climatal condition of the earth in those ages must have been similar to those of a vast humid hot-house shaded from the direct radiance of the sun, and which would be eminently conducive to the production of a prolific vegetation, such as that which has been stored up in our extensive coal-measures. "The zoology of this aera furnishes us with the first undoubted traces of terrestrial animal life, in the form of insects of the beetle and cockroach tribes, scorpions, and reptiles of the batrachian order-creatures which were adapted by nature to live in the dull, hazy, tepid atmosphere that overspread our planet at this time.

"At the close of the carboniferous aera another commenced, during which the system of rocks, which has been denominated 'the Permian' system, was formed, the fossil remains of which indicate that great changes must have taken place in the physical constitution and aspect of the earth. The exuberant vegetation which had supplied the material of the coal-measures of the preceding formation had died away, and a vegetation of a higher order succeeded." "The animals, too, which inhabited the Permian earth disclose an advance in organic life. The Saurian, or true reptile, here made its first appearance; and the earliest traces of birds present themselves in the New Red Sandstone, a member of this system. The foot-tracks of these birds, of immense magnitude, which stalked on the Permian sands and mud, are found impressed on the now hardened slabs of sandstone and shales of that formation both in Scotland and in America.

"The Permian was succeeded by the systems of the Trias and Oolite, whose fossil remains attest an advance in animal as well as in vegetable organization. Trees of the palm, pine, and cypress species were mingled with the diminished ferns, calamites, and conifers of the coal era; and with this improved vegetation, a higher order of insects appears to have come into existence to feed on and enjoy the increasing bounties of Providence. But the peculiar and most striking feature of the age was the extraordinary increase, in number and magnitude, of the Saurian reptiles which then peopled the earth. The Saurians were dividible into three distinct classes — the terrestrial, or Dinosaurians; the marine, or Elaniosaurians; and the aerial, or Pterosaurians. They were all of them air-breathing creatures-

amphibious, and more or less aquatic in their nature and habits; together with the birds whose tracks have appeared in these same systems." "The fossil remains of the reptilian inhabitants of earth, ocean, and air of the Oolite world, more especially of the Lias member of it, have revealed them to have then swarmed out in such amazing numbers, and of such vast dimensions, that geologists have always dwelt on the scenes which the earth of those days must have presented with astonishment and wonder, and have named that aera 'the age of the reptiles.' "

"The Chalk or Cretaceous system succeeded that of the Oolite, and presents little, if any evidence of advance in creation. There is, however, a manifest decrease of the Saurian reptiles, which reigned in such abundance in the preceding formation, and some traces of the true mammals have, it is said, been found in this system. At all events, in the next formation, the Tertiary, we have distinct evidence of the existence of the mammal race of animals, including the quadruped mammifers, resembling those now extant."

"No traces of human remains, or of any work of art, have been found below the superficial deposits, or outside coating of the globe; yet there is no evidence of the introduction on the earth of any species of animal whose prototype was not in being before the human race became inhabitants of the earth. Man's pedigree is of less antiquity than that of any other known creature, though, geologically and physically, he is at the top of the ascending orders or scale of created beings; for it is admitted by the most eminent and best-informed geologists that the well-attested facts of their science demonstrate that the plan or law of the creation was progressive, beginning with the zoophyte in the bottom rocks, and ascending through the succeeding formations in the advancing forms of the Mollusk, Crustacean, Fish, Reptile, and Mammal, culminating with Man, since which no new species has been introduced on the scene. *SEE SPECIES.*

"The length of the time which has elapsed since our planet was a ball of liquid fire, and during which our world of light and life was elaborated in its various stages by the hands of the Almighty, admits of no calculation. It is not to be reckoned by days or years, or any known measure of time. We can only look at the vast piles of the sedimentary rocks which have been laid down at the bottom of the waters in that period, to the depth of fifteen miles at the lowest calculation, and ask how long was the space of time occupied in the formation of those masses by the slow process of

depositing grain after grain of the particles of the matter of which they have been formed, and yet that is but a brief portion of duration when compared with that which must have been occupied by the cooling down of the globe, so as to admit of the existence of life upon its surface." "The Scriptures do not fix the age of the earth, or supply any means by which we could calculate the length of time that had elapsed between 'the beginning' and the first appearance of the creation, including that of Adam; and the Biblical records have unfolded to us that nearly six thousand years have passed away since he became an inhabitant of the earth. Facts, however, have recently come to light on which it has been argued that, though the extent of the human aera must have been short indeed when compared with the vastness: of the geological ages, yet some of the human race must have tenanted the earth at a time long anterior to that assigned by the Bible records to have been the date of Adam's birth. Mr. Leonard Horner's experimental researches in Egypt, instituted with a view to ascertain the depths of the sedimentary deposits in the valley of the Nile, have brought to light relics of works of art and specimens of man's handiwork, such as pieces of pottery and sculpture, that tend to prove the existence of intelligent manufacturers at a period of time that could not be less than eleven or twelve thousand years; but the premises from which this conclusion has been deduced are too uncertain and fallible to warrant such an extension of the commonly received age of man. The rate of accretion of sedimentary deposits of a river like the Nile is subject to so many varying external influences, that, as a measure of time, it may be most fallacious, and no reliance can be placed upon it as disproving the record of Moses. Still greater importance has been ascribed to the discoveries in the gravel quarries of Abbeville and Amiens, in the north of France, and also in Suffolk in England, of flint implements, such as hatchets, spears, arrow-heads, and wedges of rude manufacture, associated in undisturbed gravel, with the bones of extinct species of the elephant, rhinoceros, and other animals, whose remains are found in the diluvium formed by the last great geological revolution. If these implements are of artificial origin, they afford strong evidence that the races of men by whom they were manufactured were the contemporaries of animals which geologists affirm could not have existed within the Scripture term of human-life. Nevertheless, many of those best acquainted with geological phenomena and the knowledge to be derived from them have not admitted that this association of a mixture of the flint implements with the extinct animal remains is conclusive evidence of the co-existence in life of the

manufacturer of the implements with those animals, and affirm that mere juxtaposition is no evidence of contemporaneity, when no rescains of the human frame are to be found in the same place." The few instances in which, such remains have been found together are all resolvable into cases of animals of comparatively recent extinction. (*Bibliotheca Sacra*, July 1867, page 457 sq.). The age of the diluvium also in which these remains have been discovered, uncertain as it was before, has not been determined by the presence of these human relics in it. So that the Scripture chronology of the human aera has not been displaced.

IV. *Proposed Identification of these Geological Periods with the Mosaic "Days."* — Most geologists have frankly avowed the utter incompatibility of these rocky relations with that of Genesis, if intended as the records of the same events; while those who have believed these to be reconcilable have usually contented themselves with vaguely referring to the progress and order evinced in both accounts as a proof of their general agreement, without attempting anything like a minute comparison — doubtless for the reason that any distribution of the geological aeras into precise portions, such as those of Moses, whether six or any other number, must be highly arbitrary and fanciful. A few, however, following out the suggestion of Jameson, have of late ventured upon such a collation in detail, e.g. Hugh Miller and Dr. M'Causland (see above).

1. The most ingenious of these schemes makes the *first* Mosaic "day" correspond to the age of the lower metamorphic, or Cambrian rocks, in which the eyeless zoophytic life is compared with the vivifying influence of the Spirit brooding over the abyss as yet in darkens; the *second* "day," on which the firmament was formed, would answer to the Silurian series, containing only submarine invertebra, evincing the presence of light; the *third* "day," when the dry land brought forth the vegetable tribes, would be represented by the Old Red Sandstone period, containing also vertebrated fish and traces of land vegetation; the *fourth* "day," which witnessed the development of the celestial luminaries, would agree with the Carboniferous aera which indicates the lifting up of the veil of vapor that had before enshrouded the globe, thus giving rise to a more solid form of woody fiber; the *fifth* "day," when birds and reptiles were produced, would be denoted by the group of the Permian, New Red Sandstone, Trias, and Oolite systems, with their gigantic Saurians and bird-tracks; and finally, the *sixth* "day," which saw the creation of land animals, would fall in the Cretaceous or rather the Tertiary epoch, which presents the most perfect

fossil mammals. Unfortunately, however, there exist several important discrepancies in this effort at identification, which go to show that it is altogether artificial and untrue. *In the first place*, there are not exactly six of these strata of rocks, but name ten or a dozen; indeed, geologists are not agreed among themselves as to their proper number and classification, some making them out to be a score or more. Each of these is well defined in itself, and most of the contain their own peculiar fossil forms; yet even they are evidently in general but progressive developments of the same organic types, and not totally fresh orders of being, such as the successive stages of the Mosaic creation exhibit. Nor are they uniformly distributed over the earth's surface, but some here and others there, although preserving almost invariably the same relative order; so that it is doubtful whether in all cases they mark regularly consecutive aeras in the earth's history as a whole. Neither are they equal in extent or thickness, so as to lead us to conclude that they occupied fixed portions of time, such as the Mosaic days of coordinate length. *In the second place*, they do not tally in their productions with the Mosaic series. The account in Genesis does not introduce life at all until the third day, whereas we find the very lowest stratified rocks teeming with certain kinds of animation. Nor is this the vegetable life, which first appears in the record of Moses; on the contrary, it is such as belongs to the animal kingdom, and is precisely of the marine order, which Moses withholds till the fifth day; while geology does not discover vegetation (usless inferentially) till the junction of the Silurian with the Old Red Sandstone, and it does not become characteristic till we reach the Carboniferous aera. In like manner, Moses makes the creation of birds simultaneous with that of fishes, whereas fish appear in the strata of the period prior to that of the bird-tracks — indeed, anterior to plants themselves. Moreover, reptiles, which figure so conspicuously in the geological annals, are passed over with little, if any distinction in the Mosaic statement. Terrestrial animation, on the other hand, to which Moses does not allude till the next day, begins in the geological series as early as the Carboniferous age. In a word, the animal and vegetable kingdoms, which the sacred narrative places at a decided interval, go on in parallel progression through the rocky cycles; and their relative order of appearance is, if anything, rather the reverse of that given by Moses, while as little coincidence appears in the order of land and water products. In the third place, not only is this theory opposed to the obviously literal meaning of the word "day" in the Mosaic record, and hampered by exegetical difficulties at every point in its details (such as the application of the Spirit's

formative "hovering," verse 2, upon the dark chaos, to the evolution of zoophytes; the segregation of the "firmament," to the deposition of the Silurian rocks; the emergence of "dry land," to the fossil casts of the Old Red Sandstone; the bursting forth of the heavens by "lights," to the production of the coal-measures; the formation of marine "creatures and fowl," to a motley stratification that chances to contain huge lizards and nondescript roes; and the creation of animated nature, to the piling up of chalky or earthy sediment as a basis for alluvial soil) — aside from these formidable difficulties, the whole interpretation of Moses's simple language as adumbrating the vast and complicated systems of geological changes is preposterous in the highest degree. We conclude, therefore, that a hypothesis, which, while it outrages every just and natural principle of hermeneutics, at the same time so utterly breaks down the moment it is actually brought to the test of scientific comparison, is wholly unworthy our acceptance. Moses is clearly relating a historic creation of the present races of animal and vegetable life, and the analogies between the events and progression of his days and those of the geological cycles are merely such resemblances as the successive restorations from a chaotic state would naturally present, although on a vastly different scale in point of duration.

2. Prof. Dana, in his *Manual of Geology* (Phila. 1862), gives (page 742), as the latest conclusion of science on the relation between the Mosaic and the geological cosmogonies, the following, which he has condensed from the lectures of Prof. Guyot (see *Bibliotheca Sacra*, April 1855, page 324 sq.), and which we here place in parallel columns with the statements of the first chapter of Genesis.

Picture for Geology 2

Now, however probable these stages of creative progress may be *as an exposition of science*, yet we find the following (among other) discrepancies in them when compared with the Biblical text, which to our mind show their utter incompatibility, IF INTENDED AS AN ACCOUNT OF THE SAME SERIES OF EVENTS, and which would hopelessly entangle the philologist and expositor in any careful and judicious comparison of the geological details with the language of the sacred writer.

(1.) It is not clear how light would necessarily be the first *result* of molecular activity in a gaseous fluid; the mass, we should suppose, would

have already been in an incandescent state. Nor would such "cosmical light" (whatever that phrase may mean) have been subject to the ebb and flow constituting the alternations of "day and night," or "evening and morning." Indeed, the phraseology of Moses reveals to us at the outset a turbulent *surface* rather than a homogeneous but quiescent mass of igneous vapor as the primeval chaos.

(2.) "Waters" is certainly a very inappropriate term for a fiery nebular substance in whatever stage of fluidity; and the division of the supra from the infrafirmamental liquid is a strange description of the disintegration of melted spheres from each other, whether still vaporized or cooled to semi-solidity.

(3.) The picture of the chaotic floods retiring to their proper beds bears very little resemblance to the crystallization of the azoic rocks, or the hardening of the metamorphic basis of the earth's crust, and but slightly more to the condensation of steam and other volatilized matter by a radiation of heat. Besides, as geology itself shows, the present configuration of land and water, plain and mountain chain, river and desert, has been the effect of innumerable changes, elevations, and subsidences at vastly different periods scattered throughout the pre-Adamic history of the globe.

(4.) On the third day life was not merely "introduced under its *simplest* forms," but there were created, besides "grass" and "herb-yielding seed," also the fully developed "fruit-tree, whose seed is in itself;" whereas geology, instead of exhibiting in the lowest stratified rocks any of these higher forms of vegetation, leaves but the bare presumption (for the author is only able to state, page 129, that "'sea-weeds or *algae* are the earliest of the globe, *probably* preceding animal life") of the existence of any plants whatever in that age. The fourth day which was devoted to the production or manifestation of the heavenly luminaries, has, it will be observed, nothing corresponding to it in the geological cycles. A notable chasm!

(5.) The "four grand types of the animal kingdom (radiate, mollusk, articulate, and vertebrate)," however, are not to be found in the Mosaic statement, which refers only to marine creatures and (aquatic) birds as belonging to the fifth "phase of progress" (day), for the reason obviously that the soil was still too humid for land animals, such as geology, nevertheless, exhibits in company with the finny and feathered tribes indiscriminately.

(6.) If the rendering "whales" be allowable in verse 21, Moses has already anticipated the lactiferous animals on the preceding "day;" and, at any rate, some of the lower orders of vertebrates, if not actual reptiles (for the author's gloss of "prowling" for "creeping" things is an unheard-of interpretation), are here first introduced in connection with their terrene associates.

(7.) In the Mosaic account man is not assigned to a separate aera from the quadrupeds, although he is mentioned last. The planting of Eden and the formation of Eve likewise must have taken place on the same sixth day.

In short, striking as are the general features of resemblance between the above geological and Mosaic schemes of creation, especially in the idea of systematic progression manifest in both, yet, when closely examined, in no instance are the epochs found to tally in particulars. It is only by a most violent distortion of facts on the one side, or of language on the other, that the two can be assimilated in detail. We prefer, therefore, to adhere to the older explanation, which finds a silent place for the records of geology in the first and second verses of Genesis, and refers the narrative of Moses to a subsequent creation of the present order of terrestrial things in six literal days. Nor are we deterred by the supposed "belittling conception of a Deity working like a day-laborer by earth-days of twenty-four hours," since the Almighty has grounded upon precisely this fact the institution of the Sabbath for man during all the weeks of time. *SEE COSMOGONY.*

3. A still more recent and plausible schedule is propounded by Prof. C.H. Hitchcock, in the *Bibliotheca Sacra*, July 1867; as follows:

Picture for Geology 3

The author carries out the parallel between the Mosaic narrative and the geological phenomena at considerable length under each day, and makes a closer approximation to a harmony in the details than any previous writer. He wisely abstains, however, from a minute examination of the sacred text in comparison with the scientific elements; for here, like all his predecessors in this direction, his *exegesis* would inevitably have broken down. The obvious purport of the account in Genesis is sacrificed to the geological theory, and its phraseology is forced into the geological formulae. There is no natural or critical agreement. Nearly all the above strictures apply with more or less force to this new version: we have space to point out but a few special discrepancies: "day and night" are only

provided for at the close of the first "day," and then as an indefinite *series* of alternations between light and darkness, not as a single *νυχθήμερον*; each day in the geological order laps over into the other, instead of being sharply defined as in the scriptural statement it is the "plants" of the fourth geological "day," rather than those of the third, that correspond with the vegetable productions of the scriptural progression; the marine creatures of the fifth Scripture day are only to be recognised in the "amphibians" and "fishes" of the fourth geological cycle; indeed, the fourth of the Scripture days, which is occupied only with the appearance of the heavenly luminaries, is the most active of the geological periods in the production of every form of animated existence, *beginning* with trilobites and running up to complete vegetation.

But, most of all, we object to the general view under which this is set forth as an interpretation of the Biblical passage in question, namely, that it is a "pictorial" description, or "symbol," or "vision," "retrospectively prophetic" whereas it seems to us a plain literal history, utterly destitute of the least semblance of imagery or seer-like import beyond the mere use of a few anthropomorphisms familiar to the Hebrews. If such liberties are allowable in hermeneutics, that is the end of all meaning in words. For instance, when the successive scenes in the Mosaic narrative are compared (*Meth. Quart. Rev.* April 1868, page 298) with the regularly numbered emblems of the Apocalypse (the seven seals, trumpets, angels, vials, etc.), the very important fact is overlooked that the latter are avowedly set forth *as symbolical representations* of ecclesiastical import, while the former are unaccompanied by any intimation of an ulterior significance. Indeed, this comparison is suicidal to the interpretation which it is put forth to support; for, as the visions of John in the Revelation could only have authority as premonitions of the future on the concession of their actual occurrence in the manner related by himself, so the description of Moses in the opening chapters of Genesis must be accepted as literal statements of real phenomena, in the most obvious and *bona-fide* sense, before they can be made the basis of a symbolical application. *SEE COSMOLOGY*, page 528.

This much only may, however, be granted as true in the hypothesis upon which these and similar explanations are based: that the geological and the Mosaic creations being, like all of God's acts in a given line, mutually typical of each other, inasmuch as they proceed upon a uniformity in the divine plan — the development of an archetypal idea were *in their great outlines*, of course, similar, and hence may, to a considerable extent, be

justly compared together, and even portrayed in the same general terms; but on this very account interpreters of the Bible ought to be the more careful not to confound the two, and especially not to substitute the distant and more dimly shadowed event for the one directly in the mind of the sacred writer. *SEE DOUBLE SENSE (of Scripture)*. In the present instance, moreover, there is eminently a natural ground of necessity for the coincidences above discernible: although no amount of ingenuity has been able to dramatize the facts of geology into precisely *six* acts, yet the aboriginal creation of matter is of course the first scene in each case; light is a prerequisite of vegetation, and this, again, must be the antecedent food for the animal tribes, while man forms the fit outcome of the entire plot: the incidental details of the two schemes might be expected to vary, as, in fact, they are found to do.

V. *Scriptural Allusions to Geological Facts.* — (Condensed from Pattison, *ut sup.* pages 103-108.) The sacred writers make frequent references to the physical phenomena of the earth beneath. Are such references in accordance with the facts established by subsequent researches and the observation of travelers, or do the latter convict the former of ignorance and error? The question is the more important as the materials of the earth are not treated *conventionally* in the Scriptures, but naturally. In speaking of the sand on the seashore, one writer alludes to it as a barrier placed by God against the encroachments of ocean, another as an illustration of the countless host of the Philistines, a third as representative of the multitude of God's people. Far different and more adapted to universal use is this than the employment of one object always to express one and the same idea, as in the symbolic picture-writing of the Egyptians and Assyrians, and as is the usage in much of the literature of the East. Freedom of language, if not of thought, is unknown where every object is used as a conventional sign, always appropriated to one fixed sentiment. We shall find incidental accordances between the facts and the record in regard to all things capable of such verification. Take, for instance, the references to stone as an illustration.

The patriarchs and Israelites are frequently directed to build an altar; the injunction to form it of unhewn stones will be found given where rocks abound; the permission to make it of earth refers to districts in which we now find that stone cannot readily be procured. The numerous instances given of the setting up of commemorative stones in Palestine by the Israelites could not have occurred in the rockless plains of the Euphrates.

SEE STONE. The geologies traveler can readily understand the perfect congruity of the picture which represents the army of the Philistines encamped on one hill, the bands of Israel on the opposite slope, and a brawling brook in the valley between, to which David descended, and from its waterworn pebbles selected five for his sling, smoothed and sharpened by the stream.

The mention of slime for mortar, and brick for stone, in the Babylonian plains (^{<0113>}Genesis 11:3), in Egypt (^{<0114>}Exodus 1:14), and again by the Euphrates during the captivity (^{<3484>}Nahum 3:14); and of bitumen in the vale of Siddim (^{<0140>}Genesis 14:10), equally corresponds with the present geological character of the regions referred to.

The frequent occurrence of rocks and broken ground in Syria is the groundwork of much of the scenery reflected in the general language of Scripture writers, and of many incidents in the history. This accurately accords with the actual physical character of the land itself.

The representations of scenery are so minute in some cases — for instance, the rocky defile in Gibeah, ^{<0940>}1 Samuel 14:4 — that it becomes quite easy for travelers to test the fidelity of the writer. To this kind of criticism the Bible is more exposed than any other book, owing to its variety in time and place; and it need hardly be said that it has escaped not only unscathed, but illustrious, from the trial. The peninsula of Sinai is nowhere formally geographically described in the Bible; but from the record of events alleged to have taken place there, we infer that it was a mountainous district, full of barren, rugged rocks, towering into peaks, and cleft by deep, dry valleys. Lalorde, and the numerous tribe of Oriental travelers, in describing the surface scenery, bring before us evidence of the peculiarly appropriate terms in which Scripture alludes to this region. One of the latest travelers thus writes: "Soon after this we came to an immense plain of bard rocks. The mountains which bounded it were truly magnificent: their numerous summits seemed not so much peaks as spikes, or tall spires of rocks. The whole scene is one of the most magnificent desolation and unmingled terror" (H. Bonars, *Desert of Sinai*).

So, in the limestones, there exist now caverns which are the verifications of the cave of Machpelah, of Adullam, and others by showing the occurrence of strata in which the requisite phenomena are found; while the water-supply of the whole country at present is an accurate reflection of the scriptural account of wells and streams. The language of David and of the

prophet Isaiah could only have been employed by persons familiar with the need of irrigation, and its modes, peculiar to the countries to which they profess to belong. How vividly were the mountains of the Holy Land impressed upon the minds of the principal writers of the Bible! There are about three hundred distinct references in Scripture to mountains; a glance at a good physical map of the region will show the correspondence between the statements of the record and the facts of the earth's surface is the districts referred to.

Were a student shut up in a cell, without any other channel of knowledge than the Word, he might construct a physical geography of the East which would contain all the leading features of that remarkable portion of the globe. The riven of Egypt, with its fertile plains, the stony desert, the rocky Sinai, the hills of Judaea, the rivers and lakes, the mountain chains, and the Great Sea, would all fall into their proper places on his ideal map.

So the allusions to "the dust of the earth" will carry a fullness of meaning to persons living in a land where, during a large portion of the year, the whole surface is reduced to dust by the influence of heated winds. God's power in creating man out of such incoherent matter, and man's humble bodily origin and end ins this life, are forcibly represented by the frequent employment of this illustration, so familiar to the inhabitant of the East.

In like manner, the references to the inundation of the Nile (³⁰⁹⁵Amos 9:5; ⁸³⁸¹Job 28:11), to earthquakes (²³²⁹Isaiah 2:19; ⁸⁰⁰⁶Job 9:6; 34:20), to mines, metals, precious stones, flints, and other mineral substances, are all found to be in accordance with the actual physical phenomena.

The references to clay in the Scriptures are frequent, and accord with its uses and localities at the present day. *SEE CLAY.*

VI. *Geology of Bible Lands.* — (Compare Pattison, *ut sup.* pages 111-116.) The geology of the countries mentioned in holy Scripture is as yet but imperfectly known to us, but quite sufficient has been ascertained to test the accuracy of the incidental allusions made by the writers of the Bible.

1. The framework of Syria is composed of two mountainous ranges, running in a parallel strike with the coast of the Mediterranean, much broken by transverse clefts, extended by irregular spurs on either side, with detached minor masses, having the same north and south bearing. Between

the two ridges runs the valley of the Jordan, occupying a deep depression, terminating in the Dead Sea.

The body of the country is a mass of Jurassic (oolitic) rocks, overlaid unconformably by a spread of cretaceous deposits (chalk and green sandstones), both much disturbed by outbursts of trappean matter (greenstone and basalt), and scooped into valleys along numerous lines of ancient fracture. The oolite was eroded before the deposition of the chalk, and the latter has been washed and worn away prior to the deposition of the third system, namely the eocene tertiary, which is found in patches, and abounds along the lands of medium height on the shores of the Great Sea. There are a few reconsolidated rocks and gravels of a more recent period, but the bulk of the whole region is a highly contorted, inclined, and broken mass of secondary, metamorphic, and igneous rocks.

The Libanus is an axis of Jurassic rock, with some thin beds of oolite coal, surmounted by' chalk, and flanked towards the coast by the great tertiary nummulitic limestone so universal along this parallel of the earth. The chalk contains fossils similar to that of the south of France. The tertiaries are often found isolated after the fashion prevalent in other countries. In some places conglomerates of the later Jurassic age occur, containing pebbles and fossils of the lower oolites.

Towards the sources of the Jordan we find igneous rocks prevailing, with their usual concomitants of metallic minerals highly-colored landscapes, abundant springs, and verdant pastures. Hermon (the highest mountain in Palestine) is formed of limestone, with bursts of trap. In this range occur the strata containing abundant remains of fish and vegetable impressions.

Galilee exposes similar conditions: an underlying oolite rock, an overlying cretaceous, with quartz, much broken up by trap.

Picture for Geology 4

The upper portion of the Jordan valley, as far south as the lower shores of the Sea of Tiberias, are much diversified by greenstone, lavas, pumice, and other kinds of igneous rock.

On the east rise the granitic and trappean mountains of Moab, inclosing a limestone country. In the valley itself are tertiary and post-tertiary accumulations, while on the west the tertiary sandstone occupies in force the plateaus of the subjacent limestone. Mount Tabor is a mass of chalk

rock, and the cliffs around the Sea of Galilee are much intersected by basalts and lavas.

The Jordan valley itself shows two terraces far above its present waters, both due to its former condition, first as an arm of the Red Sea, and then as a lake.

The Mount of Olives and the other eminences around Jerusalem are composed of chalk with flints; the older limestones appear in the bottom of the deep valleys. This is the substratum of the Holy City and its vicinity. Bethlehem is surrounded by coarse yellow cretaceous limestone.

The Dead Sea is bounded on the west principally by tall cliffs of stratified limestone, with much rubble of an ancient date: towards the south, tertiary marls and clays prevail the whole abounding with traces of volcanic agencies. The upper portion of the long mound at the south of the lake is gypsum, overlying rock salt, which is furrowed into knolls and pillars. The south-eastern shore is colored by the bright red of the sandstone; on the east are heavy limestones and chalk, altered by the igneous masses forming the mountains of Moab. The north-east angle is formed of basaltic rocks, with volcanic slag and pumice.

The whole Jordan valley was undoubtedly a vale in tertiary periods; but the Dead Sea appears to have received the remarkable features which now characterize it subsequently to the deposition of the tertiary beds.

2. Extending our survey eastward from Palestine, we may embrace a wide area, extending from Ararat to the head of the Persian Gulf, the general features of which are now well known. Many of the groups of secondary sedimentary strata familiar to us in Western Europe also occur here, upheaved, together with their overlying tertiary deposits, by igneous rocks, in like manner.

Along the margin of the present river-courses are alluvial deposits now in process of formation. Next, marine alluvium, following the direction of the existing great valleys, opening out into the sea, and still increasing at the outlet. Colonel Rawlinson and Mr. Ainsworth represent the marine alluvium as increasing at the head of the Persian Gulf at the rate of a mile in thirty years (*Quarterly Journal*, 10:465). There are occasional fresh-water deposits, showing the former existence of small lakes; somewhat of earlier date are extensive formations of gravel, proving the occurrence

here, as in the West, of a period of turbulence at the commencement of the post-tertiary epoch.

The highest tertiary deposits form a system of red sandstone and marls underlying the valleys of the Mesopotasmian rivers. This newest red sandstone tertiary is much developed in Asia Minor, and thence eastward. It has subordinate beds of gypsum, with occasional naphtha and bitumen springs. Underneath this the nummulitic series extends for 800 miles with a thickness of 3000 feet. This has been much disturbed by elevation, which has thrown it into domes and waves, constituting much of the peculiar scenery of the Turkish eastern frontier. Below this occurs the cretaceous series in the form of blue marls, white limestone emith flints, and hippurite limestone. A few traces of Palnozoic rocks are broaught to the surface: the whole is sustained by the granitic axis of the Caucasian chain, and occasionally metamorphosed by ancient volcanic contact.

There are no fossils common to the cretaceous series and the beds above, though both are marine deposits, nor are there any common to the two great tertiary divisions, the nummulitic and the red.

3. On turning westward towards the head of the Eed Sea we encounter the remarkable peninsula of SINAI, formed of red sandstone, borne up and rifted by one of the most forcible exhibitions of igneous rocks to be found in the world.

On approaching the spurs of the Sinasitic range, boulders of red granite and metamorphic rock give indications of the disturbed district beyond.

4. The well-known narrow plain of EGYPT is a valley bordered by nummulitic rocks of eocene age, interspersed with sandstones. As the plain narrows, the scenery becomes diversified by frowning precipices of granite, basalt, and porphyry, which confine the foaming river at the cataracts, and expand into the mountains of Nubia. The sands, which stretch away towards the peninsula, cover tertiary strata, with silicified forests of the same age.

Geometrical Style

SEE GOTHIC ARCHITECTURE.

Ge'on

(Γῆων), a Grecized form (comp. ^{Ἰων}Genesis 2:13, Sept. Γῆων) of the name GIHON *SEE GIHON* (q.v.), one of the rivers of Paradise, mentioned (Eccclus. 24:27) along with the Jordan, Euphrates, etc., in a description of wisdom ("as Geon in the time of vintage," meaning apparently the *Nile* at its period of annual overflow. Fritzsche, ad loc.).

George, David

SEE JORIS.

George Duke Of Saxony,

celebrated for his antagonism to Luther and to the Reformation, was born August 4, 1471. He began to govern his province in 1500, and immediately showed a persecuting spirit against those who inclined to the Reformation. In 1519 he attended the four-days' controversy between Eck and Carlstadt at Leipzig, and afterwards that of Eck and Luther, from the 4th to the 14th of July. Discussions followed between the duke and Luther, which were afterwards continued alternately in Dresden and Wittenberg. He several times accused Luther to his uncle, the elector of Saxony, and sought to prejudice him against the reformer. Familic misfortunes, such as the death of his brother Frederick in 1510, of his daughter Margaret in 1524, and of his wife in 1525, also contributed to embitter his disposition. He died April 17, 1539, but his religious views had some time before undergone a change; and under his successor and brother, Henry, the Reformation made great progress in Saxony. There is a MS. life of George of Sxaony by George Spalatinus in the library of Gotha. — Herzog, *Real-Encyklop.* 5:28; Schulze, *Georg u. Luther* (Leipz. 1834).

George Elector Of Brandenburg-Anspach,

one of the first German princes who embraced the doctrines of the Reformation, and who was therefore surnamed the Confessor, or the Pious, was born at Onolzbach March 4, 1484. In 1515 he became, conjointly with his brother Casimir, regent of the province, in consequence of the infirmities of his father, Frederick. Both his father and his brother having died, he assumed the government in his own name in 1527. In 1524 he had become acquainted with Luther, and adopted his views. In 1529 he accompanied the reformer to the Diet of Spire, where he signed, on the

19th of April, the celebrated protestation against the "Majority Decision" of the German princes. The next year he went to the Diet of Augsburg, where he indorsed the Evangelical Confession on the 25th of June, on which occasion he boldly said to the emperor that "he could rather lose his head than renounce his religious convictions." Following out the plans of ecclesiastical reform of his brother Casimir, he framed in 1533 the Church organization of Brandenburg-Nuremberg, as also the liturgy which accompanied it, and which has been recently revived. He died at Onolzbach December 17, 1543. See Pauli, *Allgens. Preuss. Staatsgesch.* 3:457, 476; Buchholz, *Gesch. d. Kurmark Brandenburg*, 3:217, 296, 305; Mosheim, *Ch. Hist.* 3:42; Herzog, *Real-Encykl.* 5:28.

George, Enoch

bishop of the Methodist Episcopal Church, was born in Lancaster County, Virginia, in 1767 or 1768; was converted at about eighteen; entered the itinerancy in 1790; was made presiding elder in 1796; 1801 and 1802 located; in 1803 re-entered the traveling ministry; was elected bishop in 1816; and died at Staunton, Virginia, August 23, 1828. He was the son of a planter in moderate circumstances, and of no religious profession. His mother died while he was young, and he acquired in youth the gay and dissolute morals of the district where he lived. He was, however, at this period deeply convinced of sin under the preaching of that holy man, the Reverend D. Jarratt (q.v.), of the English Church. But the subsequent removal of his father to North Carolina for a time left him to grow more wicked than before, until at length, with his father, he was converted by the instrumentality of the Reverend John Easter. Although young, and exceedingly reluctant, he was thrust out by his brethren and his own inward convictions into public service, and for two or three years was very useful as an exhorter, local preacher, and assistant on circuits with Philip Cox and Daniel Asbury. In 1790 he entered the itinerancy, and from that time he bore for many years the headships and trials of a pioneer Methodist preacher. His usefulness and influence continually increased, and in 1796 he was made presiding elder at a district which included Charleston, South Carolina, and his labors there resulted in a great revival of religion. In 1799 his health failed, and he became "superannuated" in 1800 he reentered the itinerancy, but in 1801 his health failed again, and he located and opened a school at Winchester, in Virginia, as soon after married. In 1803 he reentered the Conference. In 1816 he was delegate to the General Conference at Baltimore. In the same year his wife died. Bishop

McKendree's health had now nearly failed, and when the Conference met it was decided to elect more bishops, and the choice fell upon R.R. Roberts and Enoch George. From this time he labored with untiring zeal and universal acceptability in supervision, visitation, and in preaching the word with mighty power until he was taken from labor to reward. His funeral sermon was preached by bishop McKendree at the General Conference of 1832. Bishop George was a man of large information, and of great activity and force of mind. His genius was very original; the effect of his preaching was very great. Dir. Samuel Luckey gives the following account of a sermon by bishop George at John Street Church, New York, in June 1816. "The subject of the discourse was the conquest which Christ achieved over sin and death. He announced his text: 'When he ascended up on high, he led captivity captive;' and, from the moment he uttered it, had complete command of his audience. The picture he drew of sin, and the desolations it has wrought, was truly terrific. Like a mighty cataract, he rushed on with constantly increasing impetuosity, till every nerve that had braced itself to resist was unstrung, and his hearers seemed passively to resign themselves to an influence which was too strong for them. At a felicitous moment, when the feelings of his audience would bear to be turned into a different channel, he exclaimed, in the language of holy triumph, and in a manner peculiar to himself, 'But redemption smiled, and smiled a cure!' His train of thought was now changed, but the power of his eloquence was not at all diminished. Sin had been personified as the tyrant monster, swaying his daemon scepter over our race, and death in his train, dragging the conquered millions to their dark abode. A mightier than these was now introduced the sinner's Friend and the conqueror of death. He came to destroy the works of the devil, and to deliver those who, through fear of death, were all their lifetime subject to bondage. The risen and ascended Savior was represented as coming up from the empire of death, having seized the tyrant upon his throne, and then as triumphantly passing the portals of heaven amid the acclamations of heaven's shining hosts. The description was so vivid as to be almost overwhelming. The audience, which had just before seemed like a terror-stricken multitude, almost within the very grasp of the destroyer, now exhibited countenances resumed with returning smiles. The whole assembly was actually in a commotion" (Sprague, *Annals*, 7:193). — *Minutes of Conferences*, 2:35; Wakely, *Heroes of Methodism*, page 137; Fry, *Life of Bp. George* (18mo); Stevens, *Hist. of the Methodist Episc. Church*, volumes 3, 4.

George Of Laodicea,

one of the Semi-Arian leaders in the theological controversies of the 4th century. He was born at Alexandria, and was presbyter of the church there before the Council of Nicaea in 325, when his Arian opinions caused him to be deposed. He then removed to Syria, where he became bishop of Laodicea. He attended the Council of Antioch in 329 or 330, and the Council of Tyre in 335. He failed to be present at the Council of Sardica in 347 (his enemies said through fear), and, while absent, was deposed and excommunicated, but the sentence was never carried into effect. He was in great favor during the reign of Constantius II, and took part in many matters of importance; among others, in the elevation of Miletius to the bishopric of Antioch. Basil of Ancyra (q.v.) and George of Laodicea were the heads of the so-called *Semi-Arians*, who adopted the Eusebian doctrine that the Son is of *similar* essence with the Father. They published, "in conjunction with other bishops assembled in a synod at Ancyra, A.D. 358, a long and copious document, of a doctrinal and polemical nature, in which the doctrines of this party concerning the resemblance of essence, as well in opposition to the Nicene as to the Eunomian articles, were fully unfolded; at the same time that the Church was warned against the artifices of those who, by expunging the term **οὐσία**, were seeking to suppress the doctrine of the resemblance of essence itself. It was here very clearly shown that true resemblance in all other things presupposed resemblance of essence, and that without this the notion of a Son of God, essentially different from created existences, could not be maintained" (Neander, *Ch. History*, 2:405). This creed was adopted by the emperor Constantius and by the Synod of Sirmium, A.D. 358. We know nothing of him after the death of Constantius. His works are, *Letters to Alexander, bishop of Alexandria*: — **Ἐγκώμιον εἰς Εὐσέβιον τὸν Ἐμισσηνόν**: — A work against the Manicheans, now lost. — Hoefer, *Nouv. Biog. Generale*, 20:116; Neander, *Church History*, Torrey's transl., 2:405; Baur, *Trinitätslehre*, 1:471; Herzog, *Real-Encyklop.* 5:30; Lardner, *Works*, 3:596.

George Of Polenz,

the first regular Roman Catholic bishop who embraced the Reformation, was born at Meissen in 1478. He studied theology in Italy, was licensed there, and, having gone to Rome, became private secretary to pope Julius II. Having been admitted to the order of Teutonic Knights, he went to Prussia, where, in 1518, the grand master, Albrecht, margrave of

Brandenburg, appointed him bishop of Sambia. His diocese was the first in which the Reformation strongly established itself. Brissman, a pupil of Luther, who had previously been a Franciscan, came to Königsberg, and the bishop invited him to preach the first evangelical sermon in the cathedral, September 24, 1523. The bishop himself soon openly adopted the Reformed doctrines. In January 1524, he ordered that all sermons and baptisms should take place in the vernacular throughout Prussia, and at the same time recommended Luther's Bible and writings. Luther wrote to Spalatin (February 1, 1524), *Episcopus tandem unus Christo nomen dedit et evangelizat in Prussia, nempe Sambiensis*, and in the following year, 1525, he dedicated to *Dr. Georgio a Polentis*, vere episcopo Sambiensis ecclesie, his Latin commentary on Deuteronomy. In 1525 bishop George resigned all secular government. He then retired to the palace of Balga, and died April 28, 1550. — Herzog, *Real-Encyklop.* 5:26.

George Of Trebizond

was really a native of Crete, but as that island has a bad name, especially unfit for a priest, he took that of Trebizond, whence his ancestors had come. In 1420 he came to Italy — first to Venice, afterwards to Rome, where he lectured on rhetoric and philosophy. He was made secretary to Nicholas V, but lost the favor of the pope by his fierce advocacy of Aristotle against Bessarion, Pletho, and other learned Greeks. Alphonso, king of Naples, received him at his court and gave him a pension. He died at Rome in 1486, aged 91. He was undoubtedly a man of talent and learning, but quarrelsome and vain. He translated some of Plato's writings, and Eusebius's, but inaccurately. He published also a treatise *De Rhetorica* (Venice, 1523, fol.); controversial pieces against the Greek Church, to be found in Allatius, *Graecia Orthodoxa* (Rome, 1652, volume 1); *Comparatio Aristotelis et Platonis* (Ven. 1523, 8vo). See Brucker, *Hist.* ^{¹⁰¹⁶ *Philippians* 4:65; Herzog, *Real-Encyklopadie*, 5:23; Cave, *Hist. Lit.* 2, App. page 49; Fabricius, *Bibl. Græca*, 3:102; Nicéron, *Mem. pour Servir*, etc., tom. 19; Hoefler, *Nouv; Biog. Generale*, 20:127.}

George, Prince Of Anhalt

and bishop of Merseburg, was born at Dessau August 13, 1507, and educated at Leipsic. In 1525 he was made sub-deacon, and in 1526 cathedral provost at Magdeburg. When twenty-two years of age his attainments were such that he was chosen by Albert, elector of Mentz, to

be one of his council, and gained his highest confidence. About this time the Reformation attracted the attention of all men, and Luther's writings concerning the difference between the law and gospel, etc., were dispersed and read everywhere. Prince George was no idle spectator. At first he diligently opposed the so-called "novelties," and devoted himself specially to the study of Church history and to the Scriptures, the better to defend the "Church." He began all his investigations with prayer. The result was that he openly embraced the doctrines of the Reformation, and renounced all connection with popery. He put down superstition and set up seminaries of learning the surest way, under God, of exterminating the errors which superstition had engendered. All, however, was done with Christian mildness, and multitudes were soon brought by divine grace to rejoice experimentally in the light of the Gospel. By 1534 Anhalt may be said to have become Lutheran. In 1545, by the persuasion of Luther, he consented to give himself to the work of the ministry, and was made bishop of Merseburg — an office full of danger and difficulty, which no worldly man would covet. He was ordained by Luther, Melancthon, and other divines August 2, 1545, in the cathedral at Merseburg. His whole time was thenceforth devoted to this holy work. Above all low ambition and revenge himself, he endeavored to remove them from others. He was a peacemaker among princes. Insults he bore with Christian magnanimity. He lived with God in his heart, and for God in his intercourse with men. Luther, Justus, Jonas, and others were his most intimate friends. As in life, so in death, he was full of resignation, faith, and love; dwelling most sweetly on the promises, especially ~~4016~~ John 3:16; 10:27, 28, and ~~41128~~ Matthew 11:28. He died October 17, 1553, aged forty-six. His synodal addresses, in Latin, were published by Camerarius (1555); his German writings by Melancthon (7th edit. 1741). Melancthon wrote two elegies on his death, and Camerarius wrote his life in Latin, which was translated into German by Schubert, and published, with additions (Zerbst, 1854). — Middleton, *Biog. Evang.* 1:292; Beckmann, *Hist. d. Furst. A nhalts*, volumes 5, 6; Herzog, *Real-Encyklop.* 5:24.

George Scholarius

SEE GENNADIUS OF CONSTANTINOPLE.

George ST., Patron Of England,

and of several other countries and towns, according to the legend, was a prince of Cappadocia, who fell a martyr under Dioclesian, 303. His greatest achievement was the conquest of a dragon, by which he delivered a king's daughter from death. He is commonly figured on horseback, in full armor, with the dragon writhing at his feet. It is difficult to separate the mythical from the historical in the accounts of St. George. Calvin and the Magdeburg centuriators deny that there ever was such a person. But it is certain that he was honored, and churches named after him, at a very early period, in the Eastern Church, especially in Georgia. Gregory of Tours mentions the honors paid him in France in the 6th century; and Gregory the Great ordered the renewal of an ancient church of St. George that was falling to ruin. His relics are said to be still preserved in the church of St. Germain des Pres at Paris. The Crusaders held St. George in special devotion; the English Council held at Oxford, 1222, made St. George's day a festival for all England; in 1347 Edward III instituted the Order of the Garter under his protection. Some writers identify St. George with the Arian George of Cappadocia (so Gibbon, *Decline and Fall*, Harpers' edit., 2:454). Mr. John Hogg, secretary of the Royal Society of Literature, published a pamphlet in 1862, entitled *Supplementary Notes on St. George the Martyr*, in which he professes to settle the question by a Greek inscription taken from a very ancient church at Ezra, in Syria, in which George is styled Martyr, and the date of his death fixed before A.D. 346, while George the Arian, of Cappadocia, was yet living. See Heylyn, *Historie of St. George* (London 1631, 4to); Gibbon, *Decline and Fall*, chapter 23; *Acta Sanctorum*, t. 3; Milner, *Historical and critical Inquiry into the History and Character of St. George*; Lowick, *Life and Martyrdom of St. George*; *Methodist Quarterly Review*, 1862, page 499.

George The Arian,

also George THE FULLER, or OF CAPPADOCIA, was called by the first name from the occupation of his father, and by the second because he was an inhabitant of that province. Few men have been more corrupt and more despicable. He began life as a parasite. Afterwards he was provided with a subaltern office in the commissariat department of the army, and he there embezzled the money intrusted to him, and was obliged to fly. He then became a vagabond. To so many bad qualities he added profound ignorance; he had no knowledge of letters, and still less of the holy

Scriptures and theology. Notwithstanding these disadvantages, this man appeared to the Arians a fit instrument to work their will. They brought the emperor Constans into their views; he was their protector and their support. At Antioch, in the year 356, there was an assembly of thirty Arian bishops, and in this assembly George was ordained, and received the mission to go and govern the Church of Athanasius. George entered Alexandria accompanied, by the order of Constans, by soldiers under the command of Sebastian, duke of Egypt, and a Manichean. Under pretext of searching for Athanasius, they violated the most sacred places, and committed every kind of crime. The Alexandrians rose against him and obliged him to fly; but, supported by Constans, he returned more powerful than ever. But "the pagans, whose temples George had pillaged, afterwards rose in revolt, threw themselves upon George, and overwhelmed him with abuse and with blows. The next day they paraded him through the town upon a camel, and, having lighted a pile, they threw him and the animal on which he was mounted upon it, after which they threw his ashes to the winds, and plundered his house and his treasures (A.D. 361). Julian, on learning this outrage, was much irritated, or pretended to be so; he wrote a severe letter to the insurgents, but pursued them no further. As a lover of books, he endeavored to recover the library of George, which was very numerous. It is hard to reconcile the accounts of George's extreme ignorance with the accounts given of this library. — Socrates, *Hist. Eccl.* book 2, chapter 14:28; book 3, chapter 2; Neander, *Ch. Hist.* 2:60; Hook, *Eccles. Biog.* 5:295; Sozomen, *Hist. Eccl.* 3:5; 4:10; Hoefler, *Nouv. Biog. Generale*, 20:116.

George The Pisidian

(*Georgius Pisides* or *Pisida*) flourished about the middle of the 7th century. (This account is taken substantially from Smith, *Dictionary of Biography*, s.v.) George is described, in the manuscripts of his writings, as deacon and *χαρτοφύλαξ*, "record-keeper," or *Σκευοφύλαξ*, "keeper of the sacred vessels" of the Great Church (that of St. Sophia) at Constantinople. He appears to have accompanied the emperor Heraclius in his first expedition against the Persians, and to have enjoyed the favor both of that emperor and of Sergius, but nothing further is known of him. Among his writings are *Εἰς τὴν κατὰ Περσῶν Ἐκστρατείαν Ἡρακλείου τοῦ βασιλέως ἀκροάσεις τρεῖς*, *De Expeditione Heraclii Imperatoris contra Persas Libri tres*. This work is mentioned by Suidas, and is probably the earliest of the extant works of this writer. The three

books are written in trimeter iambs, and contain 1098 verses. They describe the first expedition of Heraclius, whose valor and piety are immoderately praised, against the Persians, A.D. 622, when he attacked the frontier of Persia in the neighborhood of the Taurus. Πόλεμος Ἀβαρικός or Ἀβαρική, *Bellum Avaricum* or *Avarica*, a poem of one book of 541 trimeter iambic verses, describing the attack of the Avars on Constantinople, and their repulse and retreat (A.D. 626); Εἰς τὴν ἀγίαν τοῦ Χριστοῦ τοῦ θεοῦ ἡμῶν ἀνάστασιν, *In Sanctanm Jesu Christi, Dei Nostri, Resurrectionem*, consisting of 129 trimeter iambic verses, in which George exhorts Flavius Constantine, the son of Heraclius, to emulate the example of his father; probably written about A.D. 627. Ἐξαήμερον ἦτοι Κοσμουργία, *Opus Sex Dierumr seu Mundi Opificium*, a poem of 1910 iambic verses in the edition of Quercius, who restored some lines omitted by previous editors. It has been supposed that this work has come down to us in a mutilated condition, for Suidas speaks of it as consisting of 3000 verses. But it is possible that the text of Suidas is corrupt, and that we should read εἰς ἔπη δισχίλια instead of τρισχίλια. The poem has no appearance of incompleteness. The *Hexaemeron* contains a prayer as if by the patriarch Sergius for Heraclius and his children. The poem was probably written about A.D. 629 Εἰς τὸν μάταιον βίον, *De Vanitate Vite*, 262 iambic verses; Κατὰ Σευήρου, *Contra Severum*, or Κατὰ δυσσεβοῦς Σευήρου Ἄντιοχείας, *Contra impium Severatin Antiochice*. This poem consists of 731 iambic verses. A passage of Nicephorus Callisti (*Hist. Eccl.* 18:48) has been understood as declaring that George wrote a poems against Johannes Philoponus, and it has been supposed that Philoponus is aimed at in this poem under the name of Severus- while others have supposed that Nicephorus refers to the *Hexaemeron*, and that Philoponus is attacked in that poem under the name of Proclus. But the words of Nicephorus do not require us to understand that George wrote against Philoponus at all. This poem against Severus contains the passage to which Nicephorus refers, and in which the Monophysite opinions which Philoponus held are attacked. Ἐγκώμιον εἰς τὸν ἅγιον Ἀναστάσιον μάρτυρα, *Encomium in Sanctum Assastasinm Martyres*, in prose; Εἰς τὸν ἐν βλαχέρναις ναόν *In Templum Deiparae Constantinopoli in Blachernis situm*; a short poem in iambic verse. Some works known or asserted to be extant have been ascribed to George, but without sufficient reason. Usher and others have conjectured that he was the compiler of the *Chronicon Paschale*, but Quercius refutes the supposition. Le Long speaks of Greek commentaries on the epistles of Paul

by George of Pisidia as being extant in the Imperial Library at Vienna, but they are not noticed in the catalogues of Lambecius and Reimannus; and it is probable that Le Long's statement is erroneous. Some persons have improperly confounded George of Pisidia with George of Nicomedia, who lived two centuries later; and Cave erroneously makes George of Pisidia archbishop of Nicomedia, although he correctly fixes the time in which he lived: The versification of George is correct and elegant, and inharmonious verses are very rare. He was much admired by the later Byzantine writers, and was very commonly compared with Euripides) to whom some did not hesitate to prefer him. But his poems, however polished, are frequently dull, though in the *Hexaameron* there are some passages of a more elevated character. The *Hexasmeron* and *De Vanitate Vite*, with such fragments as had been collected, with a Latin version by Fred. Morel, were first published in 4to, Paris, 1584. Some copies of the edition have the date 1585 in the title-page. The *Hexaameron* was also published by Brunellus, as a work of Cyril of Alexandria, together with some poems of Gregory Nazianzene and other pieces (Rome, 1590, 8vo). Both pieces, with the fragments, were reprinted in the appendix to the *Bibliotheca Patrum* of La Bigne (Paris, 1624, fol.), and with the version of Morel, and one or two additional fragments, in the Paris edition of the *Bibliotheca Patrum* (1654, fol.), 14:389, etc. The Latine version of Morel is in the edition of the *Bibliotheca* (Lyon. 1677, fol.), 12:323, etc. (Quercius, ut sup.; Fabricius, *Bibl. Gr.* 1:185; 7:450, 472, etc.; 8:612, 615; Cave, *Hist. Lit.* 1:583). — Smith, *Dictionary of Gr. and Rom. Biography*, 2:253, 254.

Georgia

Picture for Georgia

or GRUSIA, formerly an independent country of Asia, now included in the Russian provinces of Tiflis and Kutais. The name is sometimes employed to designate the whole territory possessed or claimed by the Russians south of the Caucasus, and embracing the districts of Ksacheth, Karthli (Karthalinia, Karduel), Imereth, Mingrelia, and Guria. In this larger sense it has an area of about 28,000 square miles, and in 1862 a population of 1,142,611 inhabitants; while Georgia proper, embracing the three firstnamed districts, contains only 12,800 square miles and 577,267 inhabitants. The Georgians are one of that numerous group of nations or tribes that inhabit the Caucasus, to which Dr. Latham has given the name of Dioscurians. They are celebrated for the athletic frames of their men and the beauty of their

women, but their long oppression by the Mohammedans has had its effect both upon their intelligence and their morality. Of the total population of Georgia, taken in the larger sense, 835,830 belong to the Georgian race (inclusive of Mingrelians and Lazi); the remainder are Turcomanni, Ossetes, Armenians, Jews, Russians, and Germans. The Christian population numn. bers 1,003,791, and the non-Christian 138,820 sosl. Oem their language and literature, see the articles *SEE GEORGIAN LANGUAGE*; and *SEE GEORGIAN VERSION*.

The ancient history of Georgia is altogether fabulous. It submitted to Alexander the Great, but after his death was made an independent kingdom. In this condition it remained for about twenty-one centuries. Christianity spread in Georgia about the clone of the 4th century and dislodged the ancient religion which was probably kindred to the Mithras service of the ancient Persians. In consequence of the professsion of the Christian faith, Georgia became allied to the Byzantitne empire, conjointly with which it resisted the attacks of the Sassanides. More successful than the inroads of the Sassanidas were those of the Arabs, and under the dynasty of the Bagratides, a branch of the Armenian dynasty of that name (since 614), Georgia becasme a province of the empire of the Arabian caliphs, and only the mountainous districts in which the kings of Georgia found a refuge preserved a kind of independence. In the 9th century, during the decline of the Arabian caliphate, the Georgians recovered their independence for a short period, but in the 10th century they became tributary to the Mohammedan dynasties in Persia. Toward the end of the 10th century they again achieved independence, and inaugurated the most brilliant era in Georgian history; for from this period to the 13th century, when they were conquered by the Mongols, Georgia was governed by a series of able sovereigns, who increased its extent and raised it to great prosperity. Toward the end of the 14th century the Coventry was conquered by Tiniour, who was driven from it in the beginning of the following century by George VII. Alexander I, the successor of George VII, divided the kingdom between his three sons. Each of these states was again divided, and at one time 26 different princes reigned in Georgia. The general history of Georgia now divides into two parts: that of the eastern states, Kearthli and Kacheth; and that of the western states, including Imereth, Mingrelia, and Guria. From the 16th to the 18th century the eastern states were heavily oppressed by Persia, and in 1799, Gregory XI, after many attempts to establish their independence, resigned the states in

favor of Paul, emperor of Russia, and in 1802 the emperor Alexander proclaimed the territory a Russian province. Of the three states forming Western Georgia, Guria fell into the hands of Russia in 1801, and formally surrendered itself to that empire by the treaty of 1810; Mingarelia was virtually added to Russia in 1803, and fully incorporated with it in 1868, and the state of Imereth toward the close of the 18th century. Thus the whole of Georgia has been brought under the dominion of Russia, and has been united, along with the other Transcaucasian possessions of that country, into a general government, the head of which unites in his own person the military and civil powers, and exercises military supremacy over the whole of the Caucasus.

The Georgians were represented in the synods convened by the Armenian patriarch in the 5th and 6th centuries, and embraced the Monophysite faith, and they also withdrew from the communion of the patriarch of Constantinople. In the latter part of the 6th century they resumed their former ecclesiastical connection, and they have since been considered as a part of the Greek Church. When Georgia passed into the hands of Russia it lost the independence of its national Church. The differences between the Russian and the Georgian forms of religion being very small, the latter became subject to the Synod of Petersburg the authority of the Georgian *catholicos* was also transferred, and a Russian archbishop sent to occupy the see of Georgia. Convents and nunneries are abundant, and the inmates are all mendicants. Most of the bishops are rich, but the majority of the priests are both very poor and ignorant. The best and fullest information about Georgia is contained in the works of Brosset, *Hist. ancienne de la Georgie* (Petersb. 1849, 2 volumes; Additions, 1851), and *Histoire Moderne de la Georgie* (Peters. 1854-57, 3 volumes). — Brockhaus, *Convers. Lex.*; Farrar; *Helyot, Ordres des Relig.* (ed. Migne), s.m. Melchites. (A.J.S.)

Georgian Language

The Georgian language, which is also spoken by the Misgrelions, Lazians, and the Suani, belongs to the Iberian family. The chief characteristics of it are as follows. Its alphabet consists of thirty-five letters; it has no articles; the substantives have eight cases and no genders; the adjectives, when associated with nouns, are indeclinable, but when they stand by themselves are declined; the comparative is formed by the prefix *u* and the suffix *si*, and cardinals are obtained by prefixing *me* to the ordinals. It possesses eight conjugations with several minor subdivisions, and the different

persons are indicated by terminations and personal prefixes; it has several forms for the praeterite and the future tenses, and only one form for the present tense; three modes, viz. indicative, imperative, — and the participle, and supplies the place of the infinitive by a verbal noun; it has postpositions governing different cases, in addition to the prepositions, and can multiply verbs to any extent by the terminations *eleba* and *ola*, form abstracts from adjectives by the terminations *oba* and *eba*, as well as active personal nouns, adjectives — both active and passive — and diminutives, by various terminations and prefixes, and its construction allows many liberties. From the venerable old Georgian language a dialect developed itself, in the course of time, by the introduction into it of many Armenian, Greek, Turkish, and other foreign words, and by the vitiation of the pronunciation and spelling of many expressions. The two dialects have distinct alphabets: the alphabet in which the old Georgian is written is called *Kuzuri*, i.e., the sacred, and consists of the letters invented by Miesrob; and the alphabet of the modern Georgian is called *Keduuhi*, and is supposed to have been invented by the Georgians themselves in the 14th century. The old language is the ecclesiastical or literary, and is employed in all sacred and literary writings, while the modern is the civil dialect, or the dialect of common life (*lingua vulgaris*). Compare Ersch und Gruber's *Encyklopadie*, s.v. Georgier, page 192; Eichhorn, *Allgemeine Bibliothek der biblischen Literatur*, 1:156 sq.

Georgian Version

This is one of the oldest versions of the Bible extant.

I. *Name, Date, and Source of this Version.* — The Georgians call their Bible by different names —

1. *Bibbia*, i.e., the Bible;
2. *Zminda Zerili*, the holy Scripture;
3. *Samkto Zerili*, the divine Scriptures;
4. *Zighnsi Zuelisa da akalio aghlkmisa*, the books of the O.T. and N.T.; and,
5. *Dabadeba*, Genesis, after the first book of the Bible.

The version is supposed to have been made about A.D. 570, when the Georgians, stimulated by the example of the Armenians *SEE ARMENIAN VERSION*, sent young men of talent to Greece to study the Greek language, who, on their return, translated the Scriptures and liturgical books of the Greek Church. The translation of the O.T. is made from the Sept., and of the N.T. from Greek MSS. of the Constantinopolitan family, and is composed in the *ecclesiastical* or ancient dialect. *SEE GEORGIAN LANGUAGE*.

II. Text and Editions of the Version. — This venerable version has shared in all the troubles to which Georgia has been subject. The entire books of Maccabees and Ecelesiasticus were lost in the many resolutions of the country, passages disappeared from different parts of the volume, and the whole text got into a state of confusion. It was only in the iseginning of the 18th century that prince Vaktangh published at Tiflis the Psalms, the Prophets, and the New Testament, and split up the text into chapters and verses. Shortly after, prince Arcil, uncle of prince Vaktangh, who fled from Kartel to Russia, undertook a revision of this version, making it conformable to the Russian translation as it then was, and divided it only into chapters, because the Russian translation was divided into chapters only. But this prince only lived to carry through the revision from Genesis to the Prophets, and to translate from the Russian Bible the lost books of Maccabees and Ecclesiasticus. His son, prince Vakuset, was, however, induced by the solicitations of his brother, prince Bachar, and the Georgian clergy resident in Russia, to continue the work of revision. He made the text conform still more to the Russian translation, newly revised according to the command of Peter the Great, supplied from this translation all the passages which were wanting in the Georgian version, made also the portions which his father had published conformable to this translation, and divided the whole into chapters and verses. He had Georgian types cast at Moscow, and at once began printing in that city; the correction of the press he committed, to four native Georgians, and the first edition of the entire Georgian Bible appeared in 1743, fol., prince Bachar, brother of the editor, defraying the entire expense. From this edition the Moscow Bible "Society reprinted the N.T. in 1816, 4to, under the superintendence of the Georgian metropolitan Ion and of archbishop Pafnut, with types cast from the very matrices which had been usedd for the former edition, and which had escaped the conflagration of the city at the time of Napoleon's invasion. Another edition was published in 1818, in the civil character, 4to. It is said

that there have appeared more recent editions of various portions of this version both at Tiflis and in Russia, but there is no particular account of them.

III. Critical Value of the Version. — The value of this version, in a critical point of view, has been greatly impaired by the corruptions which it has suffered during the centuries of political changes to which the country has been exposed, and especially by the endeavor of its editors to make it conform to the Russian translation. It must not, however, be supposed that its value is entirely gone. Both Tischendorf (*N.T. Graec.* 2d ed. praef. Page 78) and Mr. Malan regard it as a good auxiliary to the criticism of the Greek text. Indeed, Mr. Malan, who has published an English translation of the Georgian version of John's Gospel, goes so far as to say that "it differs from the Slavonic in many places in which it might be expected to agree, it has a character of its own, is a faithful version, and valuable for criticisms" (*The Gospel according to St. John, translated from the eleven oldest Versions, etc.*, by the Reverend S.C. Malan, M.A., Lond. 1862, page 9, note 3).

IV. Literature. — A very interesting treatise on this version, containing a brief account of its history and publication, from the preface of prince Vaktangh, was communicated by professor Adler, of Copenhagen, to Eieborn, who published it in his *Allgemeine Bibliothek der biblischen Literatur*, 4:153 sq., and afterwards reprinted it in his *Einleitung in das Alte Testament*, volume 2, sec. 318, b, etc. Dr. Henderson, who had visited both Georgia and Russia, could do no more is his *Biblical Researches and Travels in Russia* (London, 1826, page 518, etc.) than to give a literal translation of this account. A valuable book has also been published by Franz Carl Alter, entitled *Ueber Georgianische Literatur* (Wien, 1798), in which is given an extensive collation of the various readings from both the O.T. and N.T.

Georgius Syncellus

termed also "Abbas and Monachus," lived in the latter part of the 8th and beginning of the 9th century. He obtained his distinguishing epithet from having been syncellus or personal attendant of Tarasius, patriarch of Constantinople, who died A.D. 806. Theophanes, who was his friend, describes him as a man of talent and learning, especially well versed in chronographical and historical subjects, which he had studied very deeply.

He died in "the orthodox faith," without completing his principal (and, indeed, only known) work, the completion of which he strongly urged, as his dying request, upon his friend Theophanes. He is the author of a chronography or chronicle, the title of which in full is as follows: Ἐκλογή Χρονογραφίας συνταγείσα ὑπο Γεωργίον Μοναχοῦ Συγκέλλον γεγονότος Ταρασίον Πατριάρχου Κωνσταντινοπόλεως ἀπὸ Ἀδάμ μέχρι Διοκλητιανοῦ, *A select Chronicle, drawn up by George the Monk, Syncellus of Sarasius, Patriarch of Constantinople, from Adam to Diocletian.* The author states that he intended to bring his work down to A.D. 800; but, as already stated, he was cut off by death, and the work only comes down to the accession of Diocletian, A.D. 284. The work is included in the various editions of the Byzantine writers. Goar, the Parisian editor, contended that we have the work of Syncellus in a complete form, but the contrary opinion seems; to be the better founded. Possevino, Vossius, and others have identified Syncellus with Georgius Harmartolus; but Allatius has shown that this identification is erroneous. Syncellus has transcribed verbatim a considerable part of the Chronicon of Eusebius, so that his work has been employed to restore or complete the Greek text of the Chronicon. The *Chronographia* of Theophanes, which extends from A.D. 285 to A.D. 813, may be regarded as a continuation of that of Syncellus, and completes the author's original design. The Bonn edition of Syncellus is edited by W. Dindorf, and, with the brief *Chronographia* of Nicephorus of Constantinople, occupies 2 volumes, 8vo, 1829. (Theophanes, *Proamium ad chronog.*; Cedren. *Compend.* sub. init.; Allatius, *Ibid.* page 24; Falricius, *Bibl. Gr.* 7:457; Cave, *Hist. Lit.* 1:641). — Smith, *Dictionary of Gr. and Romans Biography*, 2:254. **SEE SYNCELLTUS.**

Gephen

SEE VINE.

Gephrus

(Γεφροῦς, prob. a Graecized form of the Heb. גפרק; a *village*; **SEE CAPHAR**), a town mentioned by Polybius (5:70, 12) as captured by Antiochus along with Pella and Camus (Camon), and therefore situated in the same vicinity east of the Jordan (Reland, *Palest.* page 804); perhaps the present *Kefr-Awan*, a short distance N.E. of Kefi-Abil (Robinson, *Later Researches*, page 318).

Ge'ra

(Heb. *Gera'*, ארְגֵא grain *SEE GERAH*; Sept. Γηρά), the name of at least three Benjamites.

1. The son of Bela and grandson of Benjamin (^{<138B>}1 Chronicles 8:3); probably the same with the one mentioned (with some confusion) in verses 5, 7, unless one of these be identical with No. 2 below. In ^{<145I>}Genesis 46:21, he is given as if directly the son of Benjamin; and he there appears among the descendants of Jacob, at the time of that patriarch's removal to Egypt, B.C. 1874. *SEE JACOB*. "Gera is not mentioned in the list of Benjamite families in ^{<147B>}Numbers 26:38-40, of which a very obvious explanation is that at that time he was not the head of a separate family, but was included among the Belaites; it being a matter of necessity that some of Bela's sons should be so included, otherwise there could be no family of Belaites at all. To the remarks made under Becher should be added that the great destruction of the Benjamites recorded in Judges 20 may account for the introduction of so many new names in the later Benjamite lists of 1 Chronicles 7 and 8, of which several seem to be women's names" (Smith). *SEE BENJAMIN*. In ^{<130V>}1 Chronicles 7:7, UZZIEL occupies the same position as Gera elsewhere in the genealogy. *SEE BELA*.

2. The father (or ancestor) of Ehud the judge (^{<107B>}Judges 3:15); compare ^{<138B>}1 Chronicles 8:5, 7; possibly identical with No. 1 above. B.C. ante 1509. *SEE EHAUD*.

3. The father (or ancestor) of Shimei, which latter so grossly abused David (^{<106B>}2 Samuel 16:5; 19:16, 18; ^{<110B>}1 Kings 2:8); thought by some to be identical with both the foregoing. B.C. ante 1023. *SEE SHIMEI*.

Gerah

(*hr̄gerah'*, a berry or granule [compare English "barley-corn" and "grain" as measure and weight]; Sept. ὄβολος, Vulgate *obolus*), the smallest weight, and likewise the smallest piece of money among the Hebrews, equivalent to the twentieth part of a shekel (^{<123B>}Exodus 30:13; ^{<127B>}Leviticus 27:25; ^{<148B>}Numbers 3:47; 18:16; ^{<265I>}Ezekiel 45:12). It would therefore weigh 13.5 Paris grains, and be worth about 3 cents. The same Hebrew word also signifies *cud*, as being a round mass. It has been supposed by many that the gerah was so called from the fact that some kernel, as of pepper or barley, or perhaps the seeds of the carobtree

(κεράτιον) may have been originally used for this weight, but it would be equal in weight to 4 or 5 beans of the carob, and, according to the Rabbins, it weighed as much as 16 grains of barley. *SEE METROLOGY.*

Gerando Joseph Marie, Baron De,

a French statesman and philosophical writer, was born at Lyons February 29, 1772, and was educated for the priesthood. During the Revolution he served in the French army, and, under Napoleon, he filled various high civil offices. He was made a French peer in 1837 and died at Paris November 10, 1842. He is mentioned here for his, philosophical and ethical writings. Having sent an article to the French Academy in 1799, which received a prize, he enlarged it into a treatise entitled *Des Signes et de l'art de penser* (1800, 4 volumes, 8vo). This was followed by *De la Generation des connaissances hunaines* (1802, 8vo), which was crowned by the Berlin Academy. His most important work is his *Histoire complete des systemes de Philosophie consideres relativement aux principes des connaissances humaines* (1803, 3 volumes; 3d ed. 1847-8, 4 volumes, 8vo): — *Du perfectionnement moral ou de l'education de soi-meme* (1824; 1832, 2 volumes), which received the Montyon prize from the French Academy, and was translated into English and published under the title *Self-Education* (Boston, 1860, 12mo). De Gerando wrote many works on economical and political science. — Hoefer, *Nouv. Biogr. Generale*, 20:143.

Ge'rar

(Hebo *Gerar'*, רַרְרַ) according to Simonis a *lodging-place*, according to others from the Arabic *water-pots*, but more prob. with Fürst, a *region*, as being the center of a distinct Philistine kingdom; Sept. and Josephus [τὰ] Γέραρα), a very ancient town and district on the southernmost borders of Palestine, in the country of the Philistines, and not far from Gaza. It was visited by Abraham after the destruction of Sodom (^{<0200>}Genesis 20:1), and by Isaac when there was a dearth in the rest of Canaan (^{<0200>}Genesis 26:1). The intercourse, differences, and alliances of the Hebrew fathers with the king and people of Gerar form a very curious and interesting portion of patriarchal history (Thomson, *Land and Book*, 2:350). *SEE ISAAC.* In Genesis the people are spoken of as Philistines; but their habits appear, in that early stage, more pastoral than they subsequently were. Yet they are even then warlike, since Ablmelech had "a captain of the host," who

appears from his fixed title, "Phichol," like that of the king, "Abimelech," to be a permanent officer (comp. ^{<0123>}Genesis 21:32; 26:26; and Psalm 34, title). *SEE ABIMELECH*. The local description, 21:1, "between Kadesh and Shun," is probably meant to indicate the limits within which these pastoral Philistines, whose chief seat was then Gerar, ranged, although it would by no means follow that their territory embraced all the interval between those cities. It must have trenched on the "south" or "south country" of later Palestine. From a comparison of 21:32 with 26:23, 26, Beersheba would seem to be just on the verge of this territory; and perhaps to be its limit towards the N.E. For its southern boundary, though very uncertain, none is more probable than the wadys El-Arish ("River of Egypt") and El-'Ain; south of which the neighboring "wilderness of Paran" (20:15; 21:22, 34) may probably be reckoned to begin. Isaac was most probably born in Gerar. The great crops which he subsequently raised attest the fertility of the soil, which, lying in the maritime plain, still contains some of the best ground in Palestine (21:2; 26:12). It was still an important place in later times, as we may gather from ^{<1341>}1 Chronicles 14:13,14. According to the ancient accounts, Gerar lay in or near a valley ("the valley of Gerar," ^{<0137>}Genesis 26:17; comp. ^{<0955>}1 Samuel 15:5), which appears to be no other than the great wady *Sheriah* (or one of the branches of it) that comes down from Beersheba; besides, we know that it was in the land of the Philistines, and that it was not far from Beersheba when Isaac resided there (^{<0120>}Genesis 26:1, 20, 23; 26:33; comp. 20:1). The name continued to exist (perhaps as a matter of tradition) for several centuries after the Christian era. Eusebius and Jerome (Onomast. s.v. Gerar) place it twenty-five Roman miles southward from Eleuteropolis; and Sozomen (*Hist. Eccles.* 6:32; 9:17) reports that a large and celebrated monastery stood there, near a winter torrent. The abbot Silsanus resided there towards the end of the 4th century, and the name of Marcion, bishop of Gerar, appears among the signatures of the Council of Chalcedon in A.D. 451. In the Talmudical writings the district is termed Gerarki (Schwartz, *Palestine*, page 109). The name seems to have been afterwards lost, and Dr. Robinson (*Researches*, 1:279; 2:383) was unable to discover any traces of it in the locality; but he unnecessarily disparages the claims of wady El-Jerur, which runs into the wady El-Arish at Jebel el-Helal, to be regarded as a southern-most trace of the ancient kingdom (*Jour. Sac. Lit.* July 1860, pages 309-319). It is possible that the wells mentioned by him as lying in the shallow wady El-Kusaimeh, in the same neighborhood (1:280), may represent those digged by Abraham and reopened by Isaac (^{<0128>}Genesis

26:18-22). J. Rowlands, in traveling from Gaza to Khulassah, came after 3 hours' march to a broad, deep wady, *Jurf el-Gerar*, a little below its junction with a branch-valley from wady Sheriah. Near this junction are ruins called *Khurbet el-Gaar* (Williams, *Holy City*, 1845, App. pages 488-492), which he identifies with Gerar. This account Van de Velde heard confirmed by the people of Gaza, with a slight modification (*Narrative*, 2:183). There are no ruins yet standing, but scattered stones which appear to have been once used in buildings; and in the absence of old wells, it would seem as if the ancient city had been supplied from some spring. Stewart's suggestion of the ruins of *El-Abdeh* (*Tent and Khan*, page 207) is out of the question (Van de Velde, *Memoir*, page 314). In ¹³⁹1 Chronicles 4:39, the Sept. substitutes Gerar (Γέραρα) for Gedor (q.v.).

Gerard, Alexander

an eminent Scotch divine, was born February 22, 1728, at Garioch, in Aberdeenshire, and was educated at Marischal College and the University of Edinburgh. In 1750 he succeeded Fordyce as professor of moral philosophy at Marischal College, and in 1760 was appointed divinity professor. In 1771 he obtained the theological professorship at King's College, Aberdeen. He died in 1795. He wrote

- (1.) *An Essay on Taste* (1759, 8vo; enlarged edition, 1780). This work obtained the prize of a gold medal offered by the Philosophical Society of Edinburgh.
- (2.) *An Essay on Genius* (Lond. 1767, 8vo): —
- (3.) *Sermons* (London, 1780, 1782, 2 volumes, 8vo): —
- (4.) *Dissertations on the Genius and Evidences of Christianity* (Lond. 1766, 8vo): —
- (5.) *The Pastoral Care*, edited by his son (Lond. 1799, 8vo).

Gerard, Gilbert

D.D., son of Alexander Gerard, was born and educated at Aberdeen. He was for some time pastor of the English church at Amsterdam, and afterwards professor of Greek in King's College, Aberdeen, and in 1775 of divinity. He died in 1815. His "Institutes" are valuable for the numerous references to authorities which they contain, and are very scarce. The

greater part of the first edition was lost at sea. His writings are, *Institutes of Biblical Criticism* (Edinb. 1808, 2d edit. 8vo): — *Compendious View of the Evidences of natural and revealed Religion* (London, 1828, 8vo). — Darling.

Gerard, Thom, Tum, Tunc, Or Tenque,

founder and first grand master of the order of St. John of Jerusalem, was born about 1040, on the isle of Martigues, on the coast of Provence. While Jerusalem was in the hands of the Saracens, some merchants of Amalfi obtained permission from the sultan of Egypt and Syria, in 1050, to erect a Benedictine monastery near the holy sepulcher, for the convenience of the pilgrims. It was called Sainte Marie la Latine. Among others, Gerard arrived to pay his devotions, and he acquired a high character for his piety and prudence. The number of pilgrims increased every year, enriching the treasury of the monastery. In 1080 the abbot built a hospital for the reception of poor and sick pilgrims, the management of which he gave to Gerard. The chapel of that hospital was consecrated to St. Johns, because of a tradition among the inhabitants of Jerusalem that Zacharias, the father of St. John, had lived on the spot where it was built. After the conquest of Jerusalem by Godfrey of Bouillon, Gerard projected a new religious order, in which the ecclesiastical and military characters were to be blended. This design he began to carry out in the year 1100, when numbers associated with him under the denomination of "Hospitallers of St. John of Jerusalem," "who, besides the three vows of chastity, poverty, and obedience, took a particular vow to devote themselves to the relief of all Christians in distress. This order, and the rules drawn up for its government, were approved and confirmed by pope Paschal II, who, by a bull which he issued, granted it various considerable privileges, and recognised Gerard as the first grand master. Gerard died in the year 1120. Such was the commencement of that order which in succeeding times became so celebrated in history, when its members were commonly known by the name of knights of Rhodes, and afterwards by that of knights of Malta." — Hook, *Eccles. Biog.* 5:298; Hoefler, *Nouv. Biog. Generale*, 20:149.

Gerard Or Gerhard Groot

SEE GROOT, GERHARD.

Gerasa

Picture for Gerasa

([ῆ] Γέρασα, of Heb. origin), a celebrated city on the eastern borders of Peraea (Josephus, *War*, 3:3, 3), placed lay some is the province of Coele-Syria and region of Decapolis (Steph. s.v.), by others in Arabia (*Epiph. adv. Har.*; Origen, in *Johan.*). It is undoubtedly the *Gelasa* assigned by Pliny (5:18) to the Decapolis. These various statements do not arise from any' doubts as to the locality of the city, but from the ill-defined boundaries of the provinces mentioned. In the Roman age no city of Palestine was better known than Gerasa (Smith, *Dict. of Class. Geog.* s.v.). It lay on elevated ground, according to Ptolemy, in 680 15' 310 45' (Reland, *Palaest.* page 459), who distinguishes it from the *Gerassa* (Γέρασσα) of Arabia Petraea (ib. page 463). It is not mentioned in the O.T., nor in the New, unless in the reading Gerasene (q.v.) at ~~4073~~ Matthew 7:28. It is not known when or by whom Gerasa was founded.. Its inhabitants were mostly heathen (Josephus, *War*, 3:3, 3; comp. 4:9, 1; 2:18, 5; *Ant.* 13:15, 5). It is first mentioned by Josephus as having been captured by Alexander Jannaeus (B.C. cir. 85), who was actuated by a desire of gaining a large treasure (Josephus, *War*, 1:4, 8; *Ant.* 8:2, 3). That king died near it while besieging Regaba (*Ant.* 15:5). Before the place had time to recover from this capture, it was included among the number of those cities which were burnt by the enraged Jews in their vengeance on the Syrians, and on the Roman power generally, for the massacre of a number of their nation at Caesarea (Josephus, *War*, 2:18, 1). A terrible revenge was taken by other cities, but Gerasa is honorably excepted (*War*, 2:18, 5) it had scarcely recovered from this calamity when the emperor Vespasian dispatched Annius, his general, to capture it. Annius, having carried the city at the first assault, put to the sword one thousand of the youth who had not effected their escape, enslaved their families, and plundered and fired their dwellings. It appears to have been nearly a century subsequent to this period that Gerasa attained its greatest prosperity, and was adorned with those monuments which give it a place among the proudest cities of Syria. History tells us nothing of this, but the fragments of-inscriptions found among its ruined palaces and temples show that it is indebted for its architectural splendor to the age and genius of the Antonines (A.D. 138-80). It subsequently became the seat of a bishopric. Baldwin II of Jerusalem destroyed its castle in the year 1122 (Will. Tyr. page 825;

Histor. Hierosol. page 615). This was the native place of Nicomachus Gerasenus. Coins of Gerasa may be seen in Eckhel (*Nuns. Vet.* 3:350). There is no evidence that the city was ever occupied by the Saracens. There are no traces of their architecture — no mosques, no inscriptions, no reconstruction of old edifices, such as are found in most other great cities in Syria. All here is Roman, or at least anti-Islamic; every structure remains as the hand of the destroyer or the earthquake shock left it, ruinous and deserted. It is now called *Jerash*. Its ruins were first discovered by Seetzen (1:388 sq.), and have often been subsequently visited. They are by far the most beautiful and extensive east of the Jordan. They are situated on both sides of a shallow valley that runs from north to south through a high undulating plain, and falls into the Zurka (the ancient Jabbok) at the distance of about five miles. A little rivulet, thickly fringed with oleander, winds through the valley, giving life and beauty to the deserted city. The first view of the ruins is very striking, and such as have enjoyed it will not soon forget the impression made upon the mind. The long colonnade running through the center of the city, terminating at one end in the graceful circle of the forum; the groups of columns clustered here and there round the crumbling walls of the temples; the heavy masses of masonry that distinguish the positions of the great theatres; and the vast field of shapeless ruins rising gradually from the green banks of the rivulet to the battlemented heights on each side — all combine in forming a picture such as is rarely equalled. The form of the city is an irregular square, each side measuring nearly a mile. It was surrounded by a strong wall, a large portion of which, with its flanking towers at intervals, is in a good state of preservation. Three gateways are still nearly perfect, and within the city upwards of *two hundred and thirty* columns remain on their pedestals. A description of them may be found in Burckhardt's *Syria*, pages 252-64; also in those of Lord Lindsay and others, which are well condensed in Kelley's *Syria*, page 448 sq. See also Buckingham's *Palestine*, page 405; Keith, *Evidence of Prophecy* (36th ed.).

Gerasene

(Γερασινός), an inhabitant of *Gerasa* (q.v.). Several MSS. read Γερασινῶν instead of Γεργεσινῶν, in ⁴⁰³³Matthew 8:28; but the city of Gerasa lay too far from the Sea of Tiberias to admit the possibility of the miracles having been wrought in its vicinity. If the reading Γερασινῶν be the true one, the χώρα, "district," must then have been very large, including Gadara and its environs; and Matthew thus uses a broader

appellation, where Mark and Luke use a more specific one. This is not impossible, as Jerome (*ad Obad.*) states that Gilead was in his day called Gerasa, and Origen affirms that Γερασσηνῶν was the ancient reading (Opp. 4:140). **SEE GADARA**. The nature of Origen's argument makes this statement very doubtful. It looks like a bold hypothesis to get over a difficulty (see Alford, *ad loc.*). The rival Gergesa, however, is also mentioned by Eusebius and Jerome. The latter thus writes: "Hodieque super montem viculus demonstratur juxta stagnum Tyberiadis in quod porci praecipitati sunt" (*Onomast.* s.v.). Thomson thinks he has discovered Gergesa as a ruin called *Kersa* or *Gersa*, on the bank of wady Semak, east of the lake. He describes it as "within a few rods of the shore, and an immense mountain rises directly above it, in which are ancient tombs... . The lake is so near the base of the mountain, that the swine rushing madly down it could not stop, but would be hurried on into the water and drowned" (*Land and Book*, 2:34-38). It is uncertain which reading has the highest authority, and consequently these conjectures are very doubtful (see, however, Ellicott's *Lectures on the Life of our Lord*, page 188, note; Van de Velde, *Memoir*, page 311; Reland, pages 502, 807). **SEE GERGSENE**.

Gerauld Hugues,

a French priest of evil name in the 13th century, first mentioned as chaplain of pope Clement V. He afterwards became archdeacon of Eu, in the diocese of Rouen. Clement V finally appointed him bishop of Cahors, in consideration, it is said, of a large sum of money. He soon, however, took advantage of his position to despoil the inhabitants of his diocese, and pope John XXII appointed the bishops of Riez and Arras to investigate the charges against Gerauld. Accused of simony, of ingratitude towards the see of Rome, of cruelty to those who appealed from his decisions, of spoliation, and of criminal connection with women, he was condemned to prison for life. An author of that period, Bernard Guifdonis, says that Gerauld, after being stripped of the insignia of his office, was condemned to be dragged on the public highway, flayed in some parts, and finally burned alive. The execution took place in July 1317. See Raynaldus, anno 1317; Martene, *Veterum Scriptorum*, s.v, page 174; Bzovius, *Num.* 16; Duchesne, *Histoire des Cardinaux françois*, t. 2, p. 290. — Hoefer, *Nouv. Biog. Generale*, 20:185.

Gerbais Jean,

doctor of the Sorbonne, was born at Rupois in 1629, and became professor of rhetoric at the royal college of Paris, 1662, and principal of the college of Rheims, where he died in 1699. He was commissioned lay the French clergy to publish the *Decisions touchant les Reguliers* (decreed in the assembly of 1645), with Hallier's notes. He wrote,

1. *De Causis Majoribus* (1679, 4to), in which he ably supports the liberties of the Gallican Church, and maintains that episcopal causes ought to be first judged by the metropolitan, and the bishops in his province; Innocent XI condemned this work in 1680: —

2. *Traite du Pouvoir de L'eglise et des Princes sur les empechemens du Mariage* (A Treatise on the authority of Kings over the hinderances to Marriage, 1690, 4to): —

3. *Lettres touchant le Picule des Religeux* (1698, 12mo): —

4. A translation of the treatise by *Panoremus on the Council of Basle* (8vo): —

5. *Lettre sur la Comedie* (12mo): —

6. *Lettre sur les Dorures et le Luxe tes Habits des Femmes.* — Dulpin, *Eccles. Writers*, cent. 17; Hook, *Eccles. Biog.* 5:299; Hoefler, *Nouv. Biog. Generale*, 20:186; Niceron, *Memoires*, tom. 14.

Gerberon Gabriel,

an indefatigable Benedictine author, was born at St. Calais, in the province of Maine, France, August 12, 1628. He became a Benedictine in the congregation of St. Maur in 1649. After teaching theology with reputation for several years, he declared himself in favor of Jansenism, and for this he was ordered to be arrested in 1682 by Louis XIV. He escaped to Holland, and in 1703 was seized hey the bishop of Mechlin and imprisoned at Amiens, and afterwards at Vincennes, for no crime but following strictly the Augustinian theory of grace. He died at the abbey of St. Denis, March 29, 1711. His chief work is the *Histoire Generale du Jansenisme* (General History of Jansenism, Amsterd. 1703, 3 volumes, 12mo), but he wrote very largely also on the Jansenist and other controversies. — Herzog,

Real-Encyclop. 5:31; Hook, *Eccles. Biog.* 5:299; Hoefler, *Nouv. Biog. Gener.* 20:194 sq.

Gerbeit

SEE SYLVESTER II, POPE.

Gerbert, Martin

baron of Hornau and Benedictine abbot of St. Blasien, one of the most learned Roman Catholic prelates of the last century, was born at Horb, on the Neckar, August 13, 1720. He was educated at the Jesuits' college in Freiburg, and at the cloister of St. Blasien, where he became priest in 1744, and abbot in 1764. He enlarged his mind by travel and varied culture, and his works bear every mark of industry and learning. He died May 3, 1793. His principal works are *Historia nigrae sylvae ord. St. Benedicti* (Colon. 1783-88, 3 volumes, 4to): — *Principia theologiae* (St. Blasien, 1757 -59, 7 volumes): — *Theologia Vetus et Nova circa Praesentiam Christi in Eucharistia* (Freiburg, 1756, 12mo): — *Monumenta Veteris Liturgiae Alemannicae, ex antiquis MASS. collecta et digesta* (St. Blasien, 1777-79, 4to): — *De Cantu et Musica Sacra a prima Ecclesie Aetate usque ad presens Tempus* (1774, 2 volumes). Gerbert divided his history of church music into three parts: the first ends at the pontificate of St. Gregory; the second goes as far as the fifteenth century; and the third to his own time. In 1784 he published a work of more importance, under the title of *Scriptores Ecclesiastici de Musica Sacra, potissimum ex variis Italiae, Galliae, et Germaniae Codicibus collecti* (3 volumes, 4to). This is a collection of all the ancient authors who have written on music, from the 3d century to the invention of printing, and whose works had remained in manuscript. — Herzog, *Real-Encyklop.* 5:33; Hook, *Eccles. Biog.* volume 5; Choron, *Dictionnaire des Musiciens*; Hoefler, *Nouv. Biog. Generale*, 20:198 sq.

Gerbillon Jean Francois,

a French Jesuit missionary to China, was born at Verdune January 11, 1614. He studied at Nancy under the Jesuits, and was, with five others, sent as missionary to China, where he arrived March 25, 1686. The missionaries at once sought an audience from the emperor, who refused to admit the new religion, on the ground that as the sects of Fo, Tao-sse, the Lamas, and the Ha-changs taught men to do good and avoid evil, there was no need of a fourth for the same purpose, which would only lead to

doctrinal disputes. Yet, lay special edict, be retained at his court the missionaries Gerlaillon, Pereira, and Boumet, with permission to practice the religion, but not to teach it. He commanded them to learn the Chinese and other dialects and sent them on several diplomatic missions. In 1692 Christian worship was finally permitted in China; but Gerbillon's attempts to introduce the Roman Catholic religion, and to open the country to European commerce, failed through the jealousy of the divers other orders of Roman missionaries. He was for some time rector of the French College of China, and died at Peking, March 25, 1707. He wrote *Elements of Geometry* in Chinese and Tartar (Peking): — *Theoretical and Practical Geometry*, in the same languages, and published also at Peking: — *Observations historiques sur la grande Tartarie* (in Du Halde's *Description de la Chine*, t. 33): — *Relation de huit Voyages en Tartarie* (in Du Halde). He is also considered by some as the author of the *Elementa Linguae Tartaricae*, which others attribute to the missionaries Couplet or Bouvet. See *Lettres édifiantes*, tom. 18; *Hist. gener. des Voyages*, t. 7 and 8. — Hoefer, *Nouv. Biog. Generale*, 20:203 sq.

Gerdes Daniel,

a learned German divine, and member of the Berlin Academy, was born at Bremen April 19, 1698. He took his doctor's degree at Utrecht, after which (1726) he became professor of theology and ecclesiastical history at Duisburg. He removed to Grogingen in 1735, and died February 11, 1765. His works are accurate, and of great utility for the history of the Reformation. Among them are *Historia Reformationis, sive Introductio in historiam evangelii saeculo xvi passim per Europam renovati* etc. (Gron. 1744-52, 4 volumes, 4to): — *Florilegium historico-criticum librorum variorum* (Gron. 1763, 8vo): — *Meletemata Sacra* (Gron. 1759, 4to): — *Specimen Italiae Reformatae* (L. Bat. 1765, 4to): — *Doctrina gratiae sive compendium theologiae dogmaticae* (Duisb. 1734, 4to). — Hoefer, *Nouv. Biog. Generale*, 20:206; Herzog, *Real-Encyklop.* 5:34.

Gerdil Hyacinthe Sigismond,

a Roman Catholic theologian, and cardinal of the Congregation of St. Paul, was born at Samoens, in Savoy, June 23, 1718. In 1732 he entered the order of the Barnabites, and studied at Bologna, where his talents attracted the notice of the cardinal archbishop Lambertini, who secured his aid in the preparation of his great work on Canonization. He was

subsequently made professor of philosophy and theology, first at Macerata (1737) and afterwards at Turin (1749). In 1777 pope Pius VI made him cardinal, with the title of St. Cecilia, and afterwards prefect of the Propaganda. He would probably have been elected pope on the death of Pius VI but for his great age. He died August 12, 1802. Gerdil was undoubtedly a man of considerable intellect and of large acquirements. His writings on metaphysical subjects, especially against Locke's philosophy, have secured the admiration of many Protestants as well as of Roman Catholics. He also wrote largely on the evidences of Christianity, and against Bayle and the Encyclopedists. Editions of his works were published by, P. Toselli (Bologna, 1781-1794, 6 volumes), and by Fontana and Grandi (Rome, 1806 sq., 20 volumes). In the 20th volume of the latter edition there is a biography of Gerdil by Fontana. See Tipaldo, *Biografia degli Italiani illustri*, tom. 4; Hoefler, *Nouv. Biog. Generale*, 20:207 sq.; Gams, *Gesch. der Kirche Christi im 19ten Jarhundert* (Junsb. 1853, volume 1).

Gerem

SEE GARMITE.

Gergasa, Gergesa

SEE GERASENE; SEE GADARA; SEE GERGESENE.

Gergesene

(Γεργεσηνός), a reading (Γεργεσηνῶν) found in the Received Text (with many fragmentary uncial and other MSS.) in the account of the expulsion of the swine by our Lord (~~4088~~ Matthew 8:28), instead of *Gadarene* (Γαδαρηνῶν, as Tischendorf, with several of the earliest and many later MSS.), or *Gerasene* (Γερασηνῶν, so Lachm. with most of the cursive MSS. and several versions), or even *Gazarene* (Γαζαρηνῶν, so the Codex Sinaiticus). In the parallel passages (~~4081~~ Mark 5:1; ~~4085~~ Luke 8:26) the readings are different, but equally disputed (R.T. Γαδαρηνῶν, with by far the greatest weight of authority; Lachm. and Tisch. Γερασηνῶν, with A [in Mark only, in Luke Γεργεσηνῶν, B, etc.]). It is evident that the evangelists did not write the same name; and we may therefore suppose that the exact spot was one on the immediate lake shore, within the bounds of the region indifferently known by either of the general names *Gadara* or

Gerasa; or if "Gergesenes" be retained, it may refer to the ancient territory of the *Girgashites* (q.v.), in the same neighborhood. *SEE GERASENE*.

Ger'gesite

(only in the plur. Γεργεσαῖοι), a Graecized form (Judith 5:16) of the ancient GIRGASITE *SEE GIRGASITE* (q.v.).

Gerhard, Johann

an eminent theologian of the Lutheran Church of Germany, was born in Quedlinburg October 17, 1582. In 1599 he went to the University of Wittenberg, and studied medicine for a time, then went to Jena, where he privately studied Hebrew, the Scriptures, and the fathers. After passing A.M., he began to give private lectures in those branches and in theolog. Thence he went to Marburg, where the teachings of Winckelmann and Mentzer deeply impressed him. After lecturing on theology at Jena, he accepted the superintendency of Heldburg, offered him by Casimir, duke of Coburg, in 1606. Declining two calls to Jena in 1610 and 1611 and one to Wittenberg in 1613, he finally accepted the seniorate of the faculty of Jena, at the command of George I, elector of Saxony, in 1615. Here he devoted his great talents industriously to his duties to the university, the Church, and the state. He held the first place in the ecclesiastical conferences at Jena, 1621; Leipsic, 1624 and 1630; and was consulted by princes both in ecclesiastical and secular matters. He died August 20, 1637. Gerhard's great points of excellence as a dogmatic writer are comprehensiveness of plan, thoroughness of the treatment of topics, and perspicuity of style. The *Loci Communes Theologici* has not only been a standard of Lutheran theology for two centuries, but has also been greatly valued by Roman Catholic and Reformed theologians.

The exegetical writings of Gerhard are also of great value, the most important being *Comment. in Harmoniam hist. evang. de Passione et Resurrectione Christi* (1617, 4to), a continuation of the commentaries of Chemnitz and Lyser, and published with them (Hamburg, 1652, 3 volumes, fol.). It is specially valuable for its patristic learning. Posthumously appeared his *Comm. in Genesin* (1637, 4to); *Comm. in Deuteronomium* (1638, 4to); *in 1 and 2 Timothy* (1643); *in 1 and 2 Peter* (1641); *ad Coloss.* (1660, 4to); *ad Romanos* (1666, 4to). He also published *De Sacrae Script. Interpretatione* (1610, 4to): — *Methodus Stud. Theol.* (1620) — still valuable as a methodological work. In the sphere of

dogmatic theology Gerhard has made his name immortal by two great works; the first is *Doctrina catholica et evangelica, quam ecclesie Augustanae confessioni addictae profitentur ex Romano-catholicorum scriptorum suffragiis confirmata* (1634, 3 volumes), a work which many theologians consider the best of Gerhard's writings. The other great work is *Loci Theologici, cum pro adstruenda veritate, tum pro destruenda quorumvis contradicentium falsitate*, which he began in Heldburg when only twenty-seven years of age, and of which he celebrated the completion (ninth volume) at Jena in 1629 (first edit. Jena, 1610-1625, 9 volumes; frequently reprinted; one of the best editions is that by Cotta, Tüb. 1762-1789, 22 volumes, 4to, the two last volumes containing index by G.H. Muller; a new edition was begun by Dr. Preuss, Berlin, 1867 sq.). That part of the *Loci* which treats of God and of the person of Christ was developed more fully in his work published in 1625, under the title *Exegesis sere uberior explicatio articulorum*, etc. The value of the *Loci Theologici* in comparison with the predecessors of Gerhard in the Lutheran Church, especially with Hutter and with his successors, especially with Calov and Quenstedt, is ably treated by Gass in his *Geschichte der protest. Dogmat.* 1:261.

The practical writings of Gerhard are full of the spirit of Christian love and devotion. He was, indeed, charged by the cold dogmatists of the time with pietism and mysticism. Among them are *Meditationes Sacrae ad versam pietatem excitandam* etc. (Jena, 1606): — *Schola Pietatis*, d. 1. *christl. Unterrichtung z. Gottseligkeit* (Jena, 1622-23, 12 volumes): — *52 Heilige Betrachtungen*. These have been frequently reprinted; the *Meditationes* has passed through scores of editions, and has been translated into English and often reprinted (latest, Lond. 1841, 12mo). For a list of all his writings, see Fischer, *Vita Joannis Gerhardi* (Lips. 1723); see also Herzog, *Real-Encyclopidie*, 5:40; Gieseler, *Church History* (ed. Smith), 4:574.

Gerhard, Johann Ernst

(1.) a theologian, was born at Jena December 15, 1621. He studied at the universities of Jena, Altdorf, Helinstadt, Leipzig, and Wittemberg. devoting himself to Oriental literature and theology. He visited successively the libraries of Holland, Switzerland, and France, and in his journey became acquainted with some of the most eminent literary men of that period. After his return to Jena he became professor of history, afterwards of theology, in the university, and died in that city February 24, 1688. He

wrote *Harmonia linguarum orientalium: — Consensus et Dissensus religionum profanarum Judaismi, Samaritanismi, Muhamedismi et psqganismi.* — Ersch und Gruber, *Allg. Encycl.*; Jocher, *Allg. Gel.-Lex.*; Hoefer, *Nouv. Biog. Generale*, 20:213.

Gerhard, Johann Ernst

(2.) son of Johann Ernst (1.), was born at Jena February 19, 1662. He studied theology at Jena and Altdorf, became a member of the *Societas Disceipulorum*, and contributed a number of Memoirs to the *Acta Eruditorum* of Leipzig. He was afterwards appointed church and school inspector of Gotha; was called to Giessen in 1696 as professor of theology, and became preacher in the same city, in 1698. He wrote some controversial works little sought after now; the most remarkable of them is entitled *Der lutherischen und reformirten Religion Einigkeit.* — Ersch u. Gruber, *Allg. Encycl.*; Fischer, *Vita Gerhardi*; Hoefer, *Nouv. Biog. Generale*, 20:213.

Gerhard, St.

was born at Staves, diocese of Namur, in 890. In his youth he served under Berengar, count of Namur. Being once at a hunt, he left his companions and retired to pray in a chapel built on a high cliff near the village of St. Gerhard. Having fallen asleep there, he had a dream in which he thought that he saw the apostles, and that Peter, taking him by the hand, took him around the chapel, afterwards telling him that it was to be enlarged in honor of St. Peter and the martyr Eugene, and that the bones of the latter were to be brought there. Gerhard fulfilled this dream, and in 918 built there a church and also a convent. Some time after he was sent by Berengar on a mission to count Robert of Paris, after fulfilling which he entered the abbey of St. Denis, near Paris. The relics of St. Eugene and of several other saints were given him by the abbey of St. Denis, which was said to possess enough of them to supply all France! The fame of the miracles wrought by the relics of St. Eugene was soon spread around, and drew crowds of visitors, obliging Gerhard to live in a cell near the church in order to obtain some quiet. After spending twenty-two years in the reformation of convents, he died October 3, 957. He was canonized by Innocent II. See Mabillon, *Acta ss. ord. s. Bened.* 5:248 sq. — Herzog, *Real-Encyklop.* 5:39.

Gerhardt Paul,

the "prince of Germans hymnists," was born at Grafenhainichen, in the electorate of Saxony, in 1606 or 1607. He received his first appointment in 1651 as minister at Mittenwalde. In 1657 he was called the church of St. Nicholas, in Berlin. In 1668 he became archdeacon at Lubben, in Saxony, where he died in 1676. As a theologian, he is noted particularly in the controversies between the Lutherans and the Reformed. As a poet, his hymns are remarkable for depth of Christian feeling and suggestive thought. They are the expression of his own feelings and experience, and characterized generally by their subjective tone. Among his 120 hymns there are no less than 16 commencing with "I," and 60 others referring exclusively to God and the individual heart; yet their popular element distinguishes his productions from the poets of the Reformation and those of the later rationalistic period. "His hymns happily combine simplicity with depth and force. They are the heart-utterances of one who had a simple but sublime faith in, God, and who recognized his fatherly presence in the operations of nature, the superintendence of Providence, and the daily bestowment of the surpassing gifts of redemption." He never published a complete edition of his hymns, but after 1649 they found their way into Protestant hymn books. J.E. Ebeling, music director in Gerhardt's church, had them published in 1667, with music of his own composition. There have been many editions since; among the latest are those of Wackernagel (Stuttg. 1843; new edit. 1849), Schultz (Berlin, 1842), Becker (Lpz. 1851), and Langbecker, *Leben und Lieder Gerharstis* (Berl. 1841). Many of his hymns have been translated into English; the fullest collection is Paul Gerhardt's *Spiritual Songs*, translated by John Kelly (*Laond.* 1867), well-meant but unsuccessful effort. His noble hymn, *O Haupt voll Blut und Wunden* (based on Bernard's *Salve caput cruentatum*), has been repeatedly rendered; the best version is that of Dr. J.W. Alexander (*O sacred Head now wounded*), given in Schaff's *Christ in Song*, page 178. His *Befiehl du deine Wege* is admirably translated by John Wesley in the hymns, *Commit thou all thy griefs* (779 of Methodist Episcopal Hymn-book), and *Give to the winds thy fears* (780 of the same collection). His *O Jesu Christ mein schones Lust* is also translated by John Wesley (*Jesus, thy boundless love to me*, Hymn 833, Methodist Hymnbook). Dr. Schaff also gives versions of his *Wir singen dir, Immanuel*, We sing to thee, Immanuel (*Christ in Song*, page 58); *Frohlich soll mein Herze springen*, All my heart this night-rejoices (*Christ in Song*, page 58, C. Winkworth's version); *O Welt, sieh*

lier dein Leben, O world, behold upon the tree (*Christ in Song*, page 174, C. Winkworth's version). Some of these, and also versions of other of Gerhardt's hymns, are given by Cox, *Hymns from the German* (Lond. 1865); and by C. Winkworth, *Lyra Germanica* (London; reprinted in New York). See, besides the works already cited, Herzog, *Real Encyclopadie*, 5:45; Hoefler, *Nouv. Biog. Gener.* 20:214; Miller, *Our Hymns, their Authors and Origin* (Lond. 1866, 12mo); Wimmer, *Leben G.'s* (Altenburg, 1723); Roth, *G. nach seinem Leben u. Wirken* (Leipzig. 1829); Schulz, *Paul G. u. der grosse Kurfurst* (Berl. 1840); Wildenhahn, *Paul G., ein kirchengesch. Lebensbild* (Leips. 1845; 2d edit. 1850).

Gerhoch Or Geroch

a Roman Catholic priest of Germany, was born in 1093 at Polling, in Bavaria. Soon after completing his theological studies he took an active part in the conflict between the popes and the emperors in favor of the former. Bishop Herman of Augsburg made him a canon and scholasticus of the cathedral school; but he soon left this position, as the bishop, who sided with the emperor, appeared to him to be a schismatic. He withdrew to the Augustinian monastery of Raitenbuch (now Rotenbuch), where he remained until 1122, when, peace having been made between the pope and the emperor, the bishop of Augsburg recalled him. In 1123 he accompanied the bishop to Rome, to reconcile him with the pope. After his return from Rome he was again for a time *Magister and Doctor Junenum* at Augsburg, but, being disgusted with the want of ecclesiastical discipline which prevailed there, he left the city again for Raitensbuch. But there also his reformatory efforts were unsuccessful, though they were supported by the pope. In 1126, bishop Kuno, of Ratisbon, made him his secretary; soon after he ordained him priest, and gave him the parish of Cham, to establish there a house for regular canons; but the opponents of a rigid discipline again thwarted the whole plan. After the death of bishop Kuno, Gerhoch found a new patron in archbishop Conrad I of Salzburg, who, in 1132, made him provost of the monastery of Reicheisnberg, which position he retained until his death in 1169. Gerhoch was a zealous defender of a rigid orthodoxy and of all the claims of the pope, and a violent and quarrelsome opponent of the rights claimed by the emperors in Church affairs, of simony, and of the marriage of priests. He devoted throughout his life a special attention to the reformation of the clergy, and was a steadfast adherent of the theological method of the earlier fathers in opposition to the rising scholasticism. He even went so far as to charge the *Magister*

Sententiarum with heresy. His eagerness in combating Adoptianism and Nesterianism carried him off into the other extreme and he used many expressions on the person of Christ which seem to be Eutychian. Of his writings, a commentary on the 64th Psalm, in which he treats of the corrupt condition of the Church, is best known. He gives, himself, a list of all his works, in the preface to the Commentary on the Psalms, which has been published by Pez as the fifth volume of his *Thesaurus Anecdotorum*, in 1728. Some of these works have not yet been found. Those that are known are given in Migne, *Patrologia Latina*, volumes 193, 194. — See Herzog, *Real-Encyclop.* 5:49; Neander, *Church History* (Torrey's trans., volume 4). (A.J.S.)

Ger'izim

(always with the prefix ~~μυζαβ~~ ~~η~~ *Hai Geasizzimn*, *Mount of the Gerazites* [from ~~γζαβ~~ *Gerizzi'*, dwellers in a *shorn* (i.e., desert) land, from ~~ζρβ~~; *ga-rac'*, to cut off; possibly the tribe subdued by David, ~~1~~ 1 Samuel 27:8]; Sept. ~~Γαριζίν~~, Josephus ~~Γαριζείν~~) and EBAL were two mountains of Samaria, forming the opposite sides of the valley which contained the ancient town of Shechem, the present Nablus. From this connection it is best to notice them together. The valley which these mountains enclose is about 200 or 300 paces wide, by above three miles in length; and Mount Ebal rises on the right hand and Gerizim on the left hand of the valley (which extends west-northwest) as a person approaches Shechem from Jerusalem (see Ritter, *Erdk.* 16:641 sq.). These two mountains were the scene of a grand ceremony — perhaps the most grand in the history of nations — duly performed by Joshua as soon as he gained possession of the Promised Land (Deuteronomy 27; ~~8~~ Joshua 8:30-35). See below. These mountains are mentioned by Josephus as being similarly situated on either side of Shechem (*Ant.* 4:8, 44). He also refers to the temple built upon one of them by the Samaritans after the exile as the seat of their national worship (*Ant.* 11:7, 2; 8, 2-6), as related in the Apocrypha (2 Macc. 6:2). See below. In order to justify their traditions in this respect, they have corrupted the reading of their text of the Pentateuch in ~~Deuteronomy~~ Deuteronomy 27:4, so as to read "Gerizim" instead of "Ebal." It was from the top of this mountain that Jotham uttered the famous parable of the trees to the Shechemite insurrectionists under Abimelech, gathered in the plain below (~~Judges~~ Judges 9:7), a position from which he could easily be heard (see Hackett's *Illustra. of Script.* page 198). The ascent of the hill is

so difficult that, were any of the followers of Abimelech could climb it, Jotham would be far away among the defiles of the neighboring mountains.
SEE JOTHAM.

1.Mount Gerizim has been fully described by several travelers who have ascended it. The latest and most complete account of the objects of interest extant upon it may be found in M. Saulcy's *Narrative*, chapter 8, where also its history is given in detail. See also Robinson's *Bibl. Researches*, 3:96 sq.; Olin's *Travels*, 2:340 sq. Dr. Robinson says: "Mounts Gerizim and Ebal rise in steep, rocky precipices immediately from the valley on each side, apparently some 800 feet in height. The sides of both these mountains as here seen (i.e., from Nablus) were, to our eyes, equally naked and sterile. The side of the northern mountain, Ebal, along the foot, is full of ancient excavated sepulchres. The southern mountain is now called by the inhabitants *Jebul et-Ter*, though the name Gerizim is known at least to the Samaritans. The modern appellation of Ebal we did not learn." Dr. Olin states that the summit of Gerizim is somewhat higher than that of Ebal. The top of Gerizim affords a commanding view of a considerable region, chiefly occupied with mountains of inferior elevation, but also embracing several fruitful valleys, especially those of Nablus and of wady Sahl, through which lies the road to Jerusalem. A great number of villages are seen all along its north-eastern side, upon high and apparently precipitous spurs of the mountain which push out into the valley from (wady Sahl) the main ridge. Cultivation is carried quite to the top of the mountains, which are adorned with plantations of fruit-trees, while every level spot and a vast number of small fields, supported by terraces, are sown in wheat. A considerable portion of the table-land on the summit of Gerizim itself exhibits marks of recent tillage. Mount Ebal, as viewed from Gerizim; spreads out, like the latter, into a table-land, but is apparently rocky and more broken, and less susceptible of cultivation. Mount Garizim is ascended by two well-worn tracks, one leading from the town of Nabluis at its western extremity, the other from the valley on its northern side, near one of the two spots pointed out as Joseph's tomb. It is on the eastern extremity of the ridge that the holy places of the Samaritans are collected. First, there occurs the small hole in the rocky ground where the lamb is roasted on the evening of the Passover; next, the large stone structure occupying the site of the ancient temple. In one of the towers of this edifice, on the north-east angle, is the tomb of a Mussulman saint, Sheik Ghranem. Under the southern wall of this castle or temple. is a line of

rocky slabs, called the "ten stones," in commemoration of the ten (or twelve) stones brought by Joshua, or of the ten tribes of the northern kingdom; they have every appearance of a large rocky platform, divided by twelve distinctly marked *natural* fissures. Beyond this platform, still further to the east, is a smooth surface of rock, sloping down to a hole on its south side; the scene, according to Samaritan tradition, which some recent travelers have endeavored to vindicate, of Abraham's sacrifice (Moriah, Genesis 24), of his meeting with Melchizedek (Genesis 14; so Theodotus in Eusebius, *Praep. Ev.* 9:22), and several other sacred events. (See Stanley's *Sinai and Palest.*, page 245.) Mr. Bartlett also ascended Mount Ebal, but he says he "could discover no trace of by-gone generations, though the view, like that from Gerizim, is splendid and extensive" (*Footsteps of our Lord*, page 186). The remains of the temple on Mount Gerizim are fully described by Thomson (*Land and Book*, 2:213 sq.). — Kitto, s.v. **SEE SHECHEM**

Picture for Ger'izim

2. The leading historical incidents connected with Mount Gexizim are of a highly interesting character, and some of them (as above intimated) have been the subjects of controversy.

(1.) High places had a peculiar charm attached to them in those days of external observance. The law was delivered from Sinai: the blessings and curses affixed to the performance or neglect of it were directed to be pronounced upon Gerizim and Ebal. (See Michaelis, *De montibus Ebal et Garizim*, Argent. 1773; Stiebritz, *Vindicice τῶν Ι by[contra Kennicottum*, Hal. 1767; Zeffel, *id. ib.* 1766; Vershuir, *De lectione Samar.* ad. Loc., Franec. 1767.) Six of the tribes — Simeon, Levi (but Joseph being represented by two tribes, Levi's actual place probably was as assigned below), Judah, Issachar, Joseph, and Benjamin, were to take their stand upon the former to bless; and six, namely, Reuben, Gad, Asher, Zebulun, Dan, and Naphtali, upon the latter to curse (^(~~R712~~)Deuteronomy 27:12-13). Apparently, the ark halted midway between the two mountains, encompassed by the priests and Levites, thus divided by it into two bands, with Joshua for their corypheeus. He read the blessings and cursings successively (^(~~R83~~)Joshua 8:33, 34), to be re-echoed by the Levites on either side of him, and responded to by the tribes in their double array with a loud Amen (^(~~R714~~)Deuteronomy 27:14). Curiously enough, only the formula for the curses is given (^(~~R514~~)Deuteronomy 5:14-26); and it was upon Ebal, and

not Gerizim, that the altar of the whole unwrought stone was to be built, and the huge plastered stones, with the words of the law (^{<RB2>}Joshua 8:32; Josephus, *Ant.* 4:8, 44, limits them to the blessings and curses just pronounced) written upon them, were to be set up (^{<B704>}Deuteronomy 27:4-6) — a significant omen for a people entering joyously upon their new inheritance, and yet the song of Moses abounds with forebodings still more sinister and plain-spoken (^{<RB3>}Deuteronomy 33:5, 6, and 15-28). *SEE JOSHUA.*

(2.) The next question is, Has Moses defined the localities of Ebal and Gerizim? Standing on the eastern side of the Jordan, in the land of Moab (^{<RB5>}Deuteronomy 1:5), he asks: "Are they not on the other side Jordan, by the *may* where the sun goeth down (i.e., at some distance to the W.), in the land of the Canaanites, which dwell in the champaign over against Gilgal (i.e., whose territory — not these mountains — commenced over against Gilgal; see Patrick on ^{<B133>}Deuteronomy 11:30), beside the plains of Moreh?" ... These closing words would seem to mark their site with unusual precision; for in ^{<B116>}Genesis 12:6 "the plain (Sept. 'oak') of Moreh" is expressly connected with "the place of Sichem or Shechem" (N.T. Sychem or *Sychar*, which last form is thought to convey a reproach. See Reland, *Diss. oa Gerizim*, in Ugolini, *Thes.* page dccxxv; in Josephus the forum is *Sicima*), and accordingly ^{<RB9>}Judges 9:7, Jotham is made to address his celebrated parable to the men of Shecheem from "the top of Mount Gerizim." The "hill of Moreh," mentioned in the history of Gideon his father, may have been a mountain overhanging the same plain, but certainly could not have been farther south (^{<RB8>}Deuteronomy 6:33, and 7:1). Was it therefore prejudice, or neglect of the true import of these passages, that made Eusebius and Epiphanius, both natives of Palestine, concur in placing Ebal and Gerizims near Jericho, the former charging the Samaritans with grave error for affirming them to be near Neapolis? (Reland, *Dissert.*, as above, page dccxx). Of one thing we may be assured, namely, that their scriptural site must have been, in the fourth century, lost to all but the Samaritans, otherwise these two fathers would have spoken very differently. It is true that they consider the Samaritan hypothesis irreconcilable with ^{<B110>}Deuteronomy 11:10, which it has already been shown not to be. A more formidable objection would have been that Joshua could not have marched from Ai to Shachem, through a hostile country, to perform the above solemnity, and retraced his steps so soon afterwards to Gilgal, as to have been found there by the Gibeonites

(⁴⁰¹⁶Joshua 9:6; *comp.* 8:30-35). Yet the distance between Ai and Shechem is not so long (under two days' journey). Neither can the interval implied in the context of the former passage have been so short as even to warrant the modern supposition that the latter passage has been misplaced. The remaining objection, namely, "the wide interval between the two mountains at Shechem" (Stanley, *S. and P.* page 238, note), is still more easily disposed of, if we consider the blessings and curses to have been pronounced by the Levaites, standing in the midst of the valley—thus abridging the distance by one half and not by the six tribes on either hill, who only responded. How indeed could 600,000 men and upwards, besides women and children (*comp.* ⁴⁰²²Numbers 2:32 with ⁴⁰¹⁷Judges 20:2 and 17), have been accommodated in a smaller space? Besides, in those days of assemblies "sub dio," the sense of hearing must have been necessarily more acute, as, before the aids of writing and printing, memories were much more retentive. We may conclude, therefore, that there is no room for doubting the scriptural position of Ebal and Gerizim to have been — where they are now placed — in the territory of the tribe of Ephraim; the latter of them overhanging the city of Shechem or Sicima, as Josephus, following the scriptural narrative, asserts. Even Eusebius, in another work of his (*Prep. Evang.* 9:22), quotes some lines from Thaodotus, in which the true position of Ebal and Gerizim is described with great force and accuracy; and St. Jerome, while following Eusebius in the *Onomasticon*, in his ordinary correspondence does not hesitate to connect Sichern or Neapolis, the well of Jacob, and Mount Gerizim (*Ep.* 108, c. 13, ed. Migne). Procopius of Gaza does nothing more than follow Eusebius said that clumsily (*Reland, Palest.* 2:13, page 503); but his more accurate namesake of Caesarea expressly asserts that Gerizine rose over Neapolis (*De AEdif.* 5:7) — that Ebal was not a peak of Gerizims (see *Quaresm. Elucid. T.S.* lib. 7, per. i, c. 8), but a distinct mountain to the north of it, and separated from it by the valley in which Shechem stood, we are not called upon here to prove; nor again, that Ebal was entirely barren, which it can scarcely be called now; while Gerizim was the same proverb for verdure and gushing rills formerly that it is now, at least where it descends towards Nablu's. *SEE EBAL.*

(3.) It is a far more important question whether, as the Samaritans believe, Gerizime was the mountain on which Abraham was directed to offer his son Isaac (⁴⁰²⁰Genesis 22:2, and sq.). It has been observed that it is not the mountain, but the district which is there called Moriah (of the same root

with Moreh: see Corn. a Lapid. on ^{<01276>}Genesis 12:6), and that antecedently to the occurrence which took place "upon one of the mountains" in its vicinity — a consideration which of itself would naturally point to the locality, already known to Abraham, as the plain or plains of Moreb, "the land of vision," "the high lamid," and therefore consistently "the land of adoration" or "religious morship," as it is variously explained. That all these interpretations are incomparably more applicable to the natural features of Gerizim and its neighborhood than to the hillock (is comparison) upon which Solomon built his Temple, none can for a moment doubt who have seen both. Jerusalem unquestionably stands upon high ground; but owing to the hills "round about" it, cannot be seen on any side from any great distance; nor, for the same reason, could it ever have been a land of vision or extensive views. Even from Mount Olivet which must always have towered over the small eminences at its base to the southwest, the view cannot be named in the same breath with that from Gerizim, which is one of the finest in Palestine, commanding, as it does, from an elevation of nearly 2500 feet (Arrowsmith, *Geograph. Dict. of the H.S.* page 145), "the Mediterranean Sea on the *Nemest*, the snowy heights of Hermon on the north, on the east the wall of the transJordanic mountains, broken by the deep cleft of the Jabbok" (Stanley, *S. and P.* page 235), and the lovely and tortuous expanse of plain (the Mukhna) stretched as a carpet of many colors beneath its feet. Neither is the appearance which it would "present to a traveler advancing up the Philistine plain" (*ib.* page 252) — the direction from which Abraham came to be overlooked. On the other band, it is clear that the "land of Moriah" was only thus designated as containing the notable mountain there referred to; and any of the hills about Jerusalem are sufficiently conspicuous for the purpose. Abraham was undoubtedly at Beersheeba when he received the command (comp. ^{<01333>}Genesis 31:33, and 22:1-3, 19). It appears from the narrative that on the third day he reached the place, offered the sacrifice, and returned to the spot where he had left his servants. The distance from Beersheeba to Gerizim is about 70 geographical miles, as the crow flies, which, in such a country, will give 90 of actual travel. Abraham's servants were on foot, carrying wood; Isaac was also on foot, and Abraham rode an ass. It is not, indeed, absolutely necessary, as Mr. Porter thinks (*Handbook of S. and P.* 1:339), that he should have started from Beersheeba (see ^{<01234>}Genesis 21:34 — "the whole land being before him," ^{<01235>}Genesis 20:15). But had he set out, even from so southern a spot, "on the morning of the third day, he would arrive in the plain of Sharon, exactly where the massive height of

Gerizim is visible afar off" (Stanley, page 248), and from thence with thee mount: always in view, he could proceed to the exact "place which God had told him of" in all solemnity — for again, it is not necessary that he should have arrived on the actual spot during the third day. All that is said in the narrative is that, from the time that it hove in sight, he and Isaac parted from the young men, and went on together alone. Still this interpretation is not the natural and obvious one, and supposes too protracted a journey for the circumstances. The Samaritans, therefore, through whom the tradition of the site of Gerizim has been preserved, are probably wrong when they point out still — as they have done from time immemorial — Gerizim as the hill upon which Abraham's "faith was made perfect;" a natural result of their desire to magnify their national seat of worship. It is, moreover, strange that a place once called by the "Father of the faithful" Jehovah-jireh, should have been merged by Moses, and ever afterwards, in a general name so different from it in sense and origin as Gerizim. Josephus, in more than one place, asserts that where Abraham offered, there the Temple was afterwards built (*Ant.* 1:13, 2; 7:13, 9). St. Jerome follows Josephus (*Quaest.* in ^{<01215>}Genesis 22:5, ed. Migne), and the Rabbinical traditions respecting Mount Moriah are strongly in the same direction (*Cunsus, De Republ.* ^{<8012>}Hebrews 2:12). The Christian tradition, which makes the site of Abraham's sacrifice to have been on Calvary, is merely a monkish transference from the Jewish vicinity. **SEE MORIAH.**

(4.) Another tradition of the Samaritans is still less trustworthy, viz., that Mount Gerizim was the spot where Melchizedek, met Abraham — though there certainly was a Salem or Shalem in that neighborhood (^{<01318>}Genesis 33:18; Stanley, *S. and P.* page 247, and sq.). The first altar erected in the land of Abraham, and the first appearance of Jehovah to him in it, was in the plain of Moreh, near Sichem (^{<01126>}Genesis 12:6); but the mountain overhanging that city had not in any case, as yet, been hallowed to him by any decisive occurrence. He can hardly, therefore, be supposed to have deviated from his road so far, which lay through the plain of the Jordan; nor again is it likely that he would have found the king of Sodom so far away from his own territory (^{<01417>}Genesis 14:17, and sq.). **SEE SHAVEH, VALLEY OF.** Lastly, the altar which Jacob built was not *on* Gerizim, as the Samaritans contend, though probably about its base, at the head of the plain between it and Ebal, "in the parcel of a field" which that patriarch purchased from the children of Hamor, and where he spread his tent (^{<01318>}Genesis 33:18-20). Here was likewise his well (^{<01416>}John 4:6), and the

tomb of his son Joseph (^{<122>}Joshua 24:32), both of which are still shown, the former surmounted by the remains of a vaulted chamber, and with the ruins of a church hard by (Robinson, *Bibl. Res.* 2:283) the latter with "a fruitful vine" trailing over its whitewashed inclosure, and before it two dwarf pillars hollowed out at the top to receive lamps, which are lighted every Friday or Mohammedan Sabbath. There is, however, another Mohammedan monument claiming to be the said tomb (Stanley, *S. and P.* page 241 note). The tradition (Robinson, 2:283 note) that the twelve patriarchs were buried there likewise (it should have made them eleven without Joseph, or thirteen including his two sons) is probably an erroneous inference from ^{<471>}Acts 7:16 (where **αὐτός** is not to be included in the subject of **μετέθησαν**; see Hackett, ad loc.). *SEE MELCHIZEDEK.*

(5.) We now enter upon the second phase in the history of Gerizim. According to Josephus, a marriage contracted between Manasseh, brother of Jaddus, the then high-priest, and the daughter of Sanballat the Cuthaeon (comp. ^{<172>}2 Kings 17:24), having created a great stir amongst the Jews (who had been strictly forbidden to contract alien marriages; ^{<50>}Ezra 9:2; ^{<623>}Nehemiah 13:23) — Sanballat, in order to reconcile his son-in-law to this unpopular affinity, obtained leave from Alexander the Great to build a temple upon Mount Gerizim, and to inaugurate there a priesthood and altar rival to those of Jerusalem (*Ant.* 11:8, 2-4, and, for the harmonizing of the names and date, Prideaux, *Connect.* 1:396, and sq., M'Caul's edit.). "Samaria thenceforth," says Prideaux, "became the common refuge and asylum of the refractory Jews" (*ibid.*; see also Joseph. *Ant.* 11:8, 7), and for a time, at least, their temple seems to have been called by the name of a Greek deity (*Ant.* 12:5, 5). Hence one of the first acts of Hyrcanus, when the death of Antiochus Sidetes had set his hands free, was to seize Shechem, and destroy the temple upon Gerizim, after it had stood there 200 years (*Ant.* 13:9, 1). But the destruction of their temple by no means crushed the rancor of the Samaritans. The road from Galilee to Judaea lay then, as now, through Samaria, skirting the foot of Gerizim (^{<301>}John 4:4). Here was a constant occasion for religious controversy and for outrage. "How is it that thou, being a Jew, askest to drink of me, which am a woman of Samaria?" said the female to our Lord at the well of Jacob—where both parties would always be sure to meet. "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship?" ... Subsequently we read of the depredations committed on that road upon a party of Galilaeans (*Ant.* 20:6, 1). The liberal attitude,

first of the Savior, and then of his disciples (~~Acts~~ Acts 8:14), was thrown away upon all those who would not abandon their creed. Gerizim thus continued to be the focus of outbreaks through successive centuries. One, under Pilate, while it led to their severe chastisement, procured the disgrace of that ill-starred magistrate, who had crucified "Jesus, the king of the Jews," with impunity (*Ant.* 18:4, 1). Another hostile gathering on the same spot caused a slaughter of 10,600 of them under Vespasian. It is remarkable that, in this instance, want of water is said to have made them easy victims; so that the deliciously cold and pure spring on the summit of Gerizim must have failed before so great a multitude (*War*, 3:7, 32). At length their aggressions were directed against the Christians inhabiting Neapolis — now powerful, and under a bishop — in the reign of Zeno. Terebinthus at once carried the news of this outrage to Byzantium: the Samaritans were forcibly ejected from Gerizim, which was handed over to the Christians, and adorned with a church in honor of the Virgin; to some extent fortified, and even guarded. This not proving sufficient to repel the foe, Justinian built a second wall round the church, which his historian says defied all attacks (*Procop. De AEdif.* 5:7). It is probably the ruins of these buildings which meet the eye of the modern traveler (Porter, *Handb. of S. and P.* 2:339). Previously to this time the Samaritans had been a numerous and important sect — sufficiently so, indeed, to be carefully distinguished from the Jews and Caelicolists in the Theodosian Code. This last outrage led to their comparative disappearance from history. Travellers of the 12th, 14th, and 17th centuries take notice of their existence, but extreme paucity (*Early Travellers*, by Wright, pages 81, 181, and 432), and their numbers now, as in those days, is said to be below 200 (Robinson, *Bib. Res.* 2:282, 2d ed.). We are confined by our subject to Gerizim, and therefore can only touch upon the Samaritans, or their city Neapolis, so far as their history connects directly with that of the mountain. We may observe, however, that as it was undoubtedly this mountain of which our Lord had said, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem (i.e., exclusively), worship the Father" (~~John~~ John 4:21) — so likewise it is a singular historical fact, that the Samaritans have continued on this self-same mountain century after century, with the briefest interruptions, to worship according to their ancient custom ever since to the present day. While the Jews — expelled from Jerusalem, and therefore no longer able to offer up bloody sacrifices according to the law of Moses — have been obliged to adapt their ceremonial to the circumstances of their destiny; here the Paschal Lamb has

been offered up in all ages of the Christian sera by a small but united nationality (the spot is accurately marked out by Dr. R., *Bibl. Res.* 2:277). Their copy of the law, probably the work of Manasseh, and known to the fathers of the 2d and 3d centuries (Prideaux, *Connection*, 1:600; and Robinson, 2:297-3011), was, in the 17th, vindicated from oblivion by Scaliger, Usher, Morinus, and others; and no traveler now visits Palestine without making a sight of it one of his prime objects. Gerizim is likewise still to the Samaritans what Jerusalem is to the Jews, and Mecca to the Mohammedans. Their prostrations are directed towards it, wherever they are; its holiest spot in their estimation being the traditional site of the tabernacle, near that on which they believe Abraham to have offered his son. Both these spots are on the summit; and near them is still to be seen a mound of ashes, similar to the larger and more celebrated one north of Jerusalem; collected, it is said, from the sacrifices of each successive age (Dr. R., *Bibl. Res.* 2:202 and 299, evidently did not see this on Gerizim). Into their more legendary traditions respecting Gerizim, and the story of their alleged worship of a dove — due to the Jews, their enemies (Reland, *Diss. ap. Ugolin. Thzesaur.* 7, pages dccxxix-xxxiii) — it is needless to enter. *SEE SAMARITANS.*

Gerizzite

SEE GEZRITE.

Gerlach Otto Von,

a German theologian, was born in 1801 at Berlin, and studied first law and then theology at the university there. In 1828 he became *privat decent* in theology; in 1834, pastor of the Elizabeth-Kirche; in 1847, court preacher; in 1849, professor ordinarius of theology. He was a man of earnest piety, and labored zealously as pastor and in fostering missions at home and abroad. In this respect he has been called "the Wesley" of the Berlin Church. The translation of Wesley's sermon on "Awake, thou that sleepest!" was his first literary work. He translated Baxter's *Saint's Rest* into German. His reputation was largely extended by his *Commentar z. N.T.* (Berlin, 1841; 3d ed. 1844, 2 volumes, 8vo; new ed. 1858). The O.T. was also added, the whole under the title *Die heilige Schrift nach Luther's Uebersetzung mit Einleitungen u. erklärenden Anmerkungen* (1847-53, 6 volumes). He also published a new edition of select writings of Luther (Berl. 1840-48, 24 volumes): — *Relig. Zustand der Angli. Kirche*

(Potsdam, 1845): — *Kirchliche Armenpflege* (trans. from Chalmers, 1847). The last two works were the fruit of a tour in England and Scotland, undertaken by Gerlach in 1842 at the command of the king, to investigate the workings of British Christianity. Gerlach died at Berlin, greatly lamented, October 24, 1849. — *Methodist Quarterly Review*, April, 1849, page 268; Herzog, *Real-Encyklop.* 5:83.

Gerle Christophe-Antoine,

a French religious enthusiast, was born A.D. 1740, in Auvergne, and died about 1805. When quite a young man he entered the order of Carthusian monks, and soon afterwards was made prior of Pont-Sainte-Marie. In 1789 he was chosen deputy to the Estates General by the clergy of Rom, and was one of the first representatives of the clergy who supported the policy of the Tiers Etat. In the famous Tennis-Court session of the National Assembly: (*Seance du Jeu de Paume*) he exhibited so much earnestness and patriotic fervor that David assigned him a conspicuous place in his painting (*Serment du Jeu de Paume*) (Tennis-Court Oath) representing the most imposing scene in that meeting. Having become a member of the Constitutional Assembly, Gerle proposed, December 12, 1789, that all monks who wished to do so might be allowed to retire to the monasteries of their order and live according to their particular rules, provided they conformed to the general laws, and, April 12, 1790, urged in vain the issuing a proclamation declaring the Roman Catholic faith to be the only one accepted by the French nation. In June following he brought to the notice of the Convention the prophecies of Susanne de Bouze, of Perigord, made eleven years before, in regard to an impending general revolution, and the reforms consequent thereon. In 1792 he was chosen one of the electors of Paris. There was a strange mixture of philosophism and superstition in his nature, as was evinced by his becoming a Theotist, or follower of Catharine Theos or Theot, an old woman who styled herself the mother of God, and announced the near advent of a regenerating Messiah, and in whose following a number of silly, superstitious, or intriguing characters were gathered. Gerle thought that both himself and the French Revolution were clearly indicated in the prophecies of Isaiah. As these visionaries were politically friendly to Robespierre, whom they invoked as supreme pontiff, Robes pierre's enemies sought to increase the odium against him by a public exposure of their absurdities, and accordingly Vadier, the organ of the Committee of General Safety, made a report to the National Convention demanding the prosecution of Theos,

Gerle, and others as guilty of plotting a fanatical conspiracy, which was adopted; and on May 16, 1794, these persons were arrested and imprisoned on the orders of the committee. In the excitement and confusion following the fall of Robespierre they seemed to have been forgotten. Theos died in prison, and Dom Gerle remained there until the advent of the Directory. He was for some time one of the editors of the *Messager du Soir*, and afterwards employed in the bureau of the minister of the interior, Benezech. A memoir written by him in regard to his arrest appeared in the *Revue Retrospective*, No. 11, 2me serie, November 30, 1835. — Hoefer, *Nouv. Biog. Generale*, 20:233-236; Alison, *History of Europe*, 3:92 (9th ed. Edinburgh, cr. 8vo). (J.W.M.)

Germain St.

SEE GERMANUS.

Germain St., En Laye,

a place near Paris, noted for a treaty of peace concluded between the king of France and the Huguenots, August 8, 1570, in which it was provided that the Protestants should thereafter be unmolested on account of their religion. This treaty was only made to be broken, as the massacre of St. Bartholomew, only two years later (August 24, 1572), terribly demonstrated. See Mosheim, *Church Hist.* 3:173; Smedley, *Reformed Religion in France*, 1:322.

Germain St.

Manuscripts (CODICES SANK GERMANENSES), the name of two very ancient Latin MSS. of the N.T. (usually designated as g¹ and g²), so called from having formerly been in the library of the Benedictine monastery of St. Germain des Pres at Paris, partially examined by Marteanay (whose citations were repeated by Blanchini), and afterwards throughout by Sabatier. — Tregelles, in Home's *Introd.* 4:238; Scrivener, *Introd.* page 257. *SEE MANUSCRIPTS, BIBLICAL.*

German Baptists

SEE DUNKERS, AND MENNONISTS.

German Catholics

the name of a sect in Germany which sprung up in 1844 in consequence of the exhibition of the holy coat at Treves *SEE HOLY COAT*. This proceeding called forth a vigorous protest from Johannes Ronge, a priest in Silesia, who, having been suspended from his office, was living in retirement. Ronge addressed a public letter to bishop Arnoldi, of Treves, October 1, 1844, in which he characterized the exhibition of the coat as idolatry. Even before the publication of this letter, another priest, J. Czerski, at Schneidemiuhl, in the Prussian province of Posen, had formally seceded from the Roman Catholic Church, and was about to form a congregation of "Christian Apostolic Catholics." Czerski and Ronge were naturally drawn into confederacy, though their views on doctrine radically differed; the former sympathizing with evangelical Protestantism, and the latter being an ultra Rationalist. Ronge addressed an appeal to the lower orders of the priesthood, calling upon them to use their influence in the pulpit and everywhere to break the power of the court of Rome, and priestcraft in general throughout Germany; to set up a national German Church independent of Rome, and governed by councils and synods; to abolish auricular confession, the Latin mass, and the celibacy of the priests; and to aim at liberty of conscience for all Christians, and perfect freedom for the religious education of children. Czerski, on the other hand, drew up a confession of faith differing but little from that of the Roman Catholic Church, though it declared the Holy Scriptures and the Nicene Creed as the only standards of Christian faith. The new sect quickly increased. At the beginning of 1845 more than a hundred congregations were in existence, each adopting its own confession of faith, some agreeing with that of Czerski, and the majority adopting the rationalistic views of Ronge. In the confession of faith adopted by the Congregation of Breslau, of which Ronge was chosen preacher, the essentials of belief were restricted to a few doctrines: belief in, God as the Creator and Governor of the world, and the Father of all men; in Christ as the Savior, in the Holy Spirit, the holy Christian Church, the forgiveness of sins, and eternal life. Baptism and the Lord's Supper were held to be the only sacraments. Confirmation was retained, yet most of the rites and practices peculiar to the Roman Catholic Church were given up. The first council of German Catholics was held at Leipzig, March 22, 1845, and attended by deputies from many of the leading congregations. The majority declared in favor of the principles expressed in the rationalistic Breslau confessions. The interpretation of

Scripture, the only source of Christian belief, was left to the free exercise of reason, pervaded and actuated by the "Christian idea." Forms of worship were to be adapted to the requirements of time and place. With regard to church government, the council declared in favor of the presbyterian and synodal constitution. The congregations were to have the free election of their clergy and eldership. The increase of the sect continued to be so rapid that by the end of 1845 it numbered nearly 300 congregations. Many prominent Roman Catholics joined it, and even a number of Protestant rationalistic clergymen came over to it. Distinguished historians like Gervinus looked upon the movement as a momentous event in the history of Germany. It even exercised a considerable influence upon the Protestant Church of Germany, by causing the organization of the Free Congregations (q.v.), a similar rationalistic sect, chiefly consisting of seceders from the Protestant state churches. Several state governments, as those of Saxony, Prussia, Baden, Bavaria, and Austria, took very severe measures against them, and either altogether suppressed them, or at least tried to put as great obstacles as possible in their way. The internal disagreements between the orthodox and the rationalistic sections also discouraged the spread of the movement, which, at the second council, held in Berlin in 1847, appeared to be on the decrease. The revolutionary movements of 1848 gave the German Catholics full liberty, and, consequently, some additions were made to the number of their congregations, especially in Austria. But the further advance which the majority of the German Catholics now made in their opposition to evangelical Christianity, and the profession of some of their prominent men, that on their part the religious movement had been merely a cloak for covering their revolutionary tendencies in politics, estranged many of their friends. After the political reaction set in, in 1849, strong measures against them were again taken by most of the state governments, and in Austria they were again wholly suppressed. In 1850 delegates of the German Catholic congregations attended the council of the Free Congregations, and a union of the two organizations was agreed upon. This union was consolidated at the council held in Gotha in 1857, when the united body assumed the name of "*Bund freireligiöser Gemeinden*." For their further history, *SEE FREE CONGREGATIONS. (A.J.S.)*

German Methodists

SEE UNITED BRETHREN.

German Reformed Church in America

The German Reformed Church is the historical continuation in America of the Reformed branch of the Protestant Reformation of Germany. The great movement of the 16th century in the bosom of the Roman Catholic Church was at first known as simply the Reformation, or Reformed Church, the term Reformed being used in a general sense as designating the whole religious movement in its opposition to the errors and corruptions of Rome. Two distinct tendencies, embracing theology and practical life, were, however, at work from the beginning. The one received its type and character primarily from the genius, faith, and spirit of Martin Luther, and prevailed chiefly among the northern states of the German nation. The other is not thus related to the peculiar spirit of one man. Its character was wrought out rather by a succession of ministers and theologians in Switzerland, France, the Netherlands, and the German provinces bordering on the Rhine, among whom are prominent Zwingli, Bullinger, Calvin, Melancthon, Olevianus, Ursinus, and others of the same type of faith. Lutheran theology reached its full development in the Form of Concord, 1580; Reformed theology in the Palatinate Catechism, 1563, so called from the German province in which the Catechism originated; called also the Heidelberg Catechism, from the University of Heidelberg, in which Ursinus and Olevianus, the authors of the work, were professors of theology.

Palatinate was the name formerly borne by two provinces of Germany, distinguished as Upper and Lower, and situated along the river Rhine. The first (Oberpfalz) bordered on Bohemia and Bavaria; the other (Unterpfalz) was situated on both sides of the Rhine, touching on different sides of Massence, Wurtemberg, Baden, Alsace, and Lorraine. The Palatinate did not yield to the power of the Reformation movement until 1546, when it embraced the Lutheran faith. It was molded, however; rather by the gentle spirit of Melancthon than by the stern spirit of Luther. Under Frederick III, surnamed the Pious, who acceded to power in 1559, these German provinces passed over from the Lutheran to the Reformed faith. The theological controversies which preceded and accompanied this transition gave rise to the formation of a catechism, the design of which was to reconcile opposing Lutheran and Reformed elements on a new basis. The principle and the scope of this new confession is Reformed, not Lutheran; but, resting on the Apostles' Creed as its animating and form-giving principle, it rises above extreme antagonisms, and aims at resolving into one consistent whole the divergent tendencies of faith characterizing the

two original branches of Protestantism. The adoption of this catechism by a synod of the Palatinate, convened for the purpose January 19, 1563, was followed by the preparation of an order of worship answerable to it, and by a complete religious and educational organization of the two provinces; the great design of Frederick III being to establish and perpetuate the Reformed faith in this German electorate. Thus arose the Reformed Church of Germany, or the German Reformed Church, in distinction from the Reformed Church of Switzerland, of France Holland, Scotland, and other states and countries.

Religious persecution at home, civil oppression and confusion, and the gratuitous offer of land in Pennsylvania by William Penn, led to the emigration of a large number of Palatines to America in the beginning of the last century. From year to year their numbers increased. To these were added hundreds and thousands coming from other states of Europe, bringing the Reformed faith. They settled in New York along the Hudson, in New Jersey, Maryland, Virginia, and even extended into the Carolinas; but the greater number located in Pennsylvania, east of the Susquehanna. The first minister was the Reverend George Michael Weiss, who, assisted on his way by the Classis of Amsterdam, emigrated from the Palatinate in company with about 400 Palatines in the year 1727. They settled along the Skippach, Montgomery County, Pennsylvania.

Here a congregation was organized, and a wooden church immediately built. This, so far as known, was the first German Reformed Church in America.

Until the year 1747 the religious condition of these people was very sad. They had no ministers; no Church organization; no school-teachers; no books, excepting a few Bibles, Catechisms, Liturgies, and Hymn-books, Which they brought with them from the fatherland; and no pecuniary resources, for the majority were extremely poor. Besides, they were separated by national customs and by language from the large English population of the country. So helpless and destitute, yet anxious to enjoy the means of grace, they were exposed to the danger of being misled into all sorts of errors by irresponsible teachers. But they were distinguished for morality, industry, and thrift. In the course of time they began to accumulate property, and acquire a reputation for honesty and integrity. With this came respect, influence, and general prosperity.

Yet this *chaotic* state of the Reformed Church grew worse rather than better. Emigration continued. This, added to the natural increase of population, extended the religious destitution, and multiplied their moral and spiritual, dangers; for from the first settlement of Palatines in America, throughout this entire period, there were at no time more than three or four ordained ministers of the Reformed Confession among them.

The arrival in 1746 of the Rev. Michael Schlatter, a Reformed minister from St. Gall, Semitzerland, who was commissioned and supported by the synods of North and South Holland, introduces the *formative* period in the history of the Church. A man of great energy, strong faith, burning zeal, and indomitable perseverance, he visited all the German settlements in Virginia, Maryland, New Jersey, Pennsylvania, and some in New York; gathered the people; preached the Gospel; administered the sacraments; organized churches; located pastors; established schools; and on September 29, 1747, in the city of Philadelphia, succeeded in effecting the organization of the first synod, or the Coetues, as it was called, of the German Reformed Church. Subsequently he visited Europe for the purpose of representing the extreme destitution of the Germans in America. He traveled through Holland, Switzerland, Germany, and England, and everywhere awakened profound interest. He succeeded in creating a large fund, the yearly interest of which was devoted to the support of ministers and school-teachers in America, and to the purchase of Bibles for gratuitous distribution among the people. He also induced a number of young ministers to go forth as missionaries to their brethren in the New World, of whom, five came with him on his return to America.

The first Coetus consisted of *thirty-one* members — five ministers and twenty-six elders — and represented forty-six churches and a population then estimated at thirty thousand. Organized by direction of the Synod of Holland, the Coetus stood under the jurisdiction of that body. Its proceedings were sent annually for review and confirmation to the Classis of Amsterdam, that Classis having been charged by the Synod of Holland with the duty of superintending the affairs of the Geseman Church in America. No one was ordained to the office of the ministry without its consent.

This subordinate relation to the Church of Holland continued until 1793, a period of forty-six years. Emigration increased. From time to time, ministers and school-teachers from the Palatinate and other Reformed

provinces of Europe arrived. But the increase of ministers was not in proportion to the increase of the population. Though the Church grew, yet the spiritual destitutions multiplied, so that at the end of this period there were at least one hundred and fifty churches, but no more than about twenty-two ordained ministers.

In 1793 the Coetus resolved no longer to transmit its acts and proceedings for revision to the Classis of Amsterdam, and assumed the right to govern itself, and to have the care of the churches in America, independently of foreign oversight and control. A constitution was adopted, entitled "*Synodal-Ordnung des hochdeutschen Reformirten Synods und der mit ihr verbundenen Gemeinden in den Vereinigten Staaten von Nord-America.*" By this act the *Coetus* became the Synod, and the *Reformirte Kirche*, or *Reformed Church*, became the *Hoch-deutsche Reformirte Kirche*, or *High-German Reformed Church*, in order to distinguish it from the *Nieder-Deutsche*, or Low-German, or Low-Dutch Church.

This event introduces a *period of thirty-two years*, extending to the establishment of a theological seminary in 1825, a period which it is not easy to characterize. In one respect there was progress. The people increased in numbers and wealth. There were also large accessions to the population by immigration. Congregations multiplied. Many Germans migrated westward, and churches were organized in Ohio. There was also proportionally a larger accession to the ranks of the ministry, the number rising from twenty-two to eighty-two. But in another respect there was retrogression. So long as the church stood directly under the supervision of Holland, the great majority of ministers were men who had been thoroughly educated in the gymnasiums and universities of Europe. But now, while some men of thorough education still came from Europe, the larger number came from the membership of the American Church. As the synod had no theological seminary, no college, and no academy, candidates for the office could acquire only a superficial or partial knowledge of Latin and Greek, of science and theology. Young men had to prosecute their studies under the tuition of pastors who had charge of from two to eight churches. As a natural consequence, the standard of ministerial qualifications had to be lowered; and with the loss of broad culture, departed also, in great measure, the sense of its value. Some of the leading ministers saw the evils to which, the Church was exposed from this tendency, and endeavored to resist it manfully, but without avail.

With the depression of the ministry came ecclesiastical disorders, the fruit of tendencies at work from the beginning. Some laymen presumed to administer the sacraments; some ministers, also, were disorderly. They were disposed to ordain men to the holy office on their own judgment and authority as individuals. The Church, moreover, felt the enervating influence of German rationalism or neology, and of the deism of England. The most active and influential men though struggling earnestly against these downward forces, could offer but a feeble resistance; for, taking the faith of the Reformation as the standard of judgment, they themselves occupied a false theological attitude. The rationalistic habit of thought of the 18th century, taking bold of them, gave an undertone to their preaching and ecclesiastical life, which, though they cherished firm faith in the truth of supernatural revelation, nevertheless nourished comparative indifference to the original faith of the Reformed Church as embodied in the Palatinate Catechism, and even exerted an influence in direct opposition to it.

Though separated by the ocean, the Church in America was always in close sympathy with the Church of Germany. The profound reaction against Rationalism, which began to reveal its presence there during the second decade of the present century, was almost simultaneous with a revival of a better faith in the bosom of the American Church. The first decided indications appear in the records of 1815, and from that time onward with gradually increasing clearness. In that year we meet the first recognition of the Heidelberg Catechism. In all the records preceding this time, we find no reference to any confession of faith.

In 1820, the synod enjoins on all ministers to use no other book but the Heidelberg Catechism in the instruction of youth preparatory to confirmation. The want of literary and theological institutions seems to be more deeply and generally felt. Earnest and persevering efforts are made to establish a theological seminary. In 1819 the constitution is revised and amended. The territory is subdivided into classes; a classis corresponding to a presbytery in the Presbyterian Church. And the synod, instead of being a general convention of all the ministers and one elder from each parish, as it had been since 1747, becomes a delegated body composed of ministers and elders chosen by the classes.

The revival of faith and activity resulted finally, after a struggle against much opposition extending through seven years, in the creation of a theological seminary by the Synod of Bedford, Pennsylvania in 1824. The

Reverend Lewis Mayer, D.D., was chosen professor of theology. The seminary opened at Carlisle, Pennsylvania, the following spring. Removed to York in 1829, the institution was finally, 1835, located at Mercersburg, Pennsylvania, where it still remains. With the seminary was removed also to Mercersburg the high-school opened at York in 1830. This school, under a charter granted by the Legislature of the state, became Marshall College in 1836.

The opening of the theological seminary constitutes the most important epoch in the history of the Church in America. Followed soon after by the creation of a classical institution of a high order, it was the means of quickening the historical faith and dormant energies of the Church. Though several decades of years were necessary in order to unfold the moulding power of these institutions in the sphere of philosophy, theology, and practical life, yet a new impulse was at once given to thought and life. The standard of qualification for the ministry was elevated. A much larger number of pious young men responded to the call of God to preach the Gospel. The ministry increased rapidly. Religious periodicals were established: first, one in English, 1828; and several years later, one in German, 1836. A board of domestic missions and a board of beneficiary education were created. The benevolence of the people was evoked. Greater zeal manifested itself for the extension of the Church. About this time, also, some men were admitted to the ministry who could preach acceptably in English, and were thus prepared to meet the wants of the younger membership in the cities and larger towns; wants arising from the growing prevalence of that language among the German people; for, until 1825, with perhaps but two or three exceptions, all the pastors conducted public worship exclusively in the mother tongue; in consequence of which, scores of families, who preferred the English-language, had, during the previous fifteen or twenty years, in particular localities, passed over to other denominations. The transition, though generally gradual, caused no little dissension and confusion in nearly every congregation where the change was felt to be necessary, owing to the firmness with which the older people clung to German worship. At present this difficulty has been stirmounted throughout nearly all portions of the Church west of the Susquehanna and south of the Potomac, where the English language is now generally used either exclusively or in conjunction with the German; but east of the Susquehanna, where the Pennsylvania dialect of the German language has been perpetuated among not less than fifty thousand of her

people, and where the great majority of ministers conduct public worship in the mother tongue, the problem still awaits solution.

Though the theological seminary and the gradual introduction of the English language both met a great want and proved to be a great good, yet the Church was thereby exposed to new and serious dangers. This spiritual awakening united positive and negative elements. It was the assertion and development of the old faith, and, at the same time, a reaction against what was defective and wrong in her American history. This reaction, modified by contact with the Presbyterian, Methodist, and other denominations, for a while confounded what was true and good in the past with what was false and evil, and was disposed, with the abuse of catechisation, confirmation, the observance of the great festivals of the Church year and other customs, to set aside these customs themselves, and thus ignore the historical character of the German Reformed Church. The false tendency prevailed most generally among the congregations that had introduced the use of the English language. The German sections of the Church enjoyed a large measure of protection. As the prevalence of the German language deprived them of the advantage of fellowship with the English denominations, so it shielded them also measurably against the transforming influence of a foreign spirit.

But even where this spirit, foreign to the genius of the Church, had acquired the most commanding influence, the traditional habit of thought and life was not extinct. The conditions of a strong counter reaction were always present. It was only necessary that some one assert clearly and forcibly the latent faith of the Church. This was done with great power by the Reverend John W. Nevin, D.D., several years after he had become, in 1840, professor of didactic theology in the seminary at Mercersburg.

For nearly twenty years the tendency to surrender her distinctive faith and customs had been gaining strength in the German Reformed Church, slowly indeed, but steadily, and the process of assimilation to a foreign form of Christian life was silently going forward. A powerful counteracting element, however, was developed as early as 1836 in the profound Anglo-German philosophy taught by the Reverend Frederick Augustus Rauch, D.P., the first president of Marshall College, who laid the foundation of the system of organic and objective thinking which has ever since characterized the leading educational institutions of the Church. There was accordingly at hand both a general and special preparation for the great Church

movement of the last twenty-five years, of which Dr. Nevin has been the principal organ: general, in the slumbering spirit of the Heidelberg Catechism, which, living in the hearts of ministers and people, perpetuated a sense of dissatisfaction with a foreign religious habit, and constituted a general qualification to support, as by intuition, the protest against error, and the affirmation of fundamental truth pronounced by a great leader; and special, in the genetic method of thought which, in full Sympathy with the spirit of the Catechism, had, through the teaching of Dr. Rauch, given character to the college, and molded the philosophical thinking of the first ministers of the Church, who received a full literary and theological training in her own institutions.

This profound and comprehensive movement constitutes the leading characteristic of the Church in the last period of her American history. The bold criticisms of Protestantism, and the unequivocal reassertion of the catholic truth contained in the Protestant confessions of the 16th century by Dr. Nevin, and the publication of the *Principle of Protestantism* by the Reverend Philip Schaff, D.D., in German and English, called forth earnest and sometimes very violent rejoinders from religious papers and quarterly reviews, and provoked a series of controversies concerning the new measure system, the Lord's Supper, tradition and the rule of faith, the nature of the Church, the present attitude of Protestantism and its relation to Roman Catholicism, the person of Christ, the nature of Christianity, and, in the course of time, holy baptism and liturgical worship, with many other cognate fundamental doctrines; controversies which have been prosecuted vigorously, with short intervals of repose, down to the present time, and have not only involved some of the principal denomination's in this country, but of late have also extended to Germany.

The main positions, both negative and positive, affirmed by Dr. Nevin and his coadjutors, have from time to time been sustained by the Eastern Synod and by the General Synod, sometimes by direct and formal action, but generally in an indirect way, since the main questions have only occasionally been at issue before the judicatories in a formal manner. Indeed, instead of being merely the innovation of a party, the great movement has been only a life movement of the German Reformed Church herself, the men prominent in the controversies being rather the exponents and organs than leaders. Yet a portion of the Church has all along been opposing the prevailing theological views. The opposition has generally been conducted with moderation and sobriety, but sometimes it has been

violent and disorderly, and has even indicated an inclination towards schism. Another effect of the controversies and of the theological attitude of the Church has been to provoke a large measure of opposition from some of the principal Protestant denominations. A disposition even shows itself to maintain that the German Reformed Church is no longer true to her origin and history as a branch of the Protestant Church.

Soon after the controversies began the *Mercersburg* Review was established, in order to serve as a medium for the development, defense, and progress of what came to be known among opponents as *Mercersburg Philosophy and Theology*. It was issued regularly from 1849 until 1861 inclusive. Suspended during the progress of the Civil War, it was resumed in January, 1867.

In 1820 the ministers and churches in Ohio organized themselves by the authority of synod into a classis, called the Classis of Ohio; but it stood in organic relation to synod only during the short period of four years. In 1824 it became an independent body, and assumed the title of the *Synod of Ohio*, having 11 ministers, 80 congregations, and 2500 members. In 1837 the Synod of Ohio became the *Synod of Ohio and Adjacent States*. In 1842 this synod subdivided its territory into six classes. Thus there came to exist two mutually independent synods, having the same organization, holding the same faith, governed by the same constitution, having the same usages and customs, and each one possessing supreme and final authority within its own bounds. The two bodies exchanged delegates annually, the delegate being admitted as a full member of the body to which he was commissioned. A sense of dissatisfaction with this incomplete and anomalous organization began to prevail, and a strong desire became general, both East and West, to effect a more perfect organization by creating a higher body that should have jurisdiction over the whole Church. The constitution was accordingly so changed by a vote of two thirds of all the classes of each synod as to make room for the organization of a triennial General Synod. This body, composed of delegates, ministers and elders, chosen by all the classes, represents the whole Church. It is the highest judicatory, and "the last resort in all cases respecting the government of the Church not finally adjudicated by the synod." The General Synod held its first session in Pittsburg in November, 1863.

During the same year the Church celebrated the three hundredth anniversary of the formation and adoption of the Heidelberg Catechism.

This celebration was originally suggested by the Reverend Dr. Harbaugh, and the preparatory arrangements made by a committee of which he was chairman. Ministers, elders, and members from all parts of the Church met in General Convention in the German Reformed church, Race Street, Philadelphia, January 17, 1863, and continued in session six days. Twenty essays and discourses on the origin, history doctrines, confessionals relations, and the fortunes of the Heidelberg Catechis, prepared by distinguished theologians of Europe and America, were read and discussed. The jubilee was formally closed by a similar convention held at Reading May 21, 1864.

Though held during the darkest times of the war of the Rebellion, yet the celebration was in all respects a success. Profound and general interest was awakened in the origin, history, faith, and relations of the German Reformed Church among ministers and the laity. The Church came to a better apprehension of her historical character as an original branch of the Protestant Reformation, and acquired a clearer consciousness of her present relative position and vocation, and of her future mission. A new impulse was at the same time given to all her practical operations.

As the fruit of this celebration, two volumes possessing permanent historical value were published: the *Triglott Catechism* and the *Tercentenary Monument*. The first is a critical edition of the Catechism in the original German, in Latin, modern German, and in English, printed in parallel columns, and accompanied with an historical introduction. The English is a new translation. The Monument consists of the discourses and essays delivered at the Convention held in Philadelphia, and was published in English and German.

This tercentenary jubilee constitutes a most important epoch in the history of the Church, and may be regarded as the relative conclusion of the ethical forces at work for the previous twenty or thirty years.

The second General Synod, held at Dayton, 1866, authorized the organization of two additional synods: the one, consisting of the classes of St. Joseph, Indiana, Sheboygan, Heidelberg, and Erie, to be called the Northwestern Synod; and the other, consisting of the classes of Clarion, St. Paul's, West New York and Westmoreland. The first was organized at Fort Wayne, Indiana, May 28, 1867. The organization of the other body is still pending, but will probably be accomplished during the coming year (1870).

For the last ten years measures have been in progress to restore the original title Reformed Church by dropping the American prefix German. The change has finally been secured by a vote of two thirds of the classes, and only awaits; the formal decision of the General Synod.

The Heidelberg Catechism is the symbol of faith, and the only standards of doctrines. The book may be said to embody two theological tendencies; the one Malancthonian, the other Calvinistic. We may designate them more correctly, perhaps, by saying that the one tendency, proceeding from faith in the divine human Savior, a concrete fact, as the fundamental principle, is christological, sacramental, churchly and conservative; while the other, presupposing the sovereign will of God as the determining principle of Christianity, is in sympathy with intellectualistic, sacramental, and unchurchly views, and renders the book susceptible of a construction which is apparently in full harmony with all the logical deductions which flow from the supralapsarian theory. Hence it is that the Catechism could be cordially endorsed by the Synod of Dort, 1618, which wrought out and affirmed with such logical consistency the celebrated Five Points of Calvinism; and that the Reformed (Protestant Dutch) Church, while it receives the Heidelberg Catechism as a correct and excellent exponent of revealed truth, nevertheless holds it only as construed according to the famous decrees of Dort and the Belgic Confession.

The German Reformed Church has never affirmed this supralapsarian element as a ruling principle. We mean the German, in distinction from the Swiss Reformed, French, Dutch, Scotch, and other branches of the Reformed Church. In the German branch the Melancthonian element has been predominant rather than the Calvinistic, though many of her theologians and ministers, and even Ursinus, one of the authors, interpret the Catechism in accordance with the Calvinistic theory of decrees.

The leading characteristic of the Catechism is the peculiar position which the Apostles' Creed occupies. The Creed is principal. It is not an element coordinate with the Decalogue and the Lord's Prayer, but the Decalogue and Lord's Prayer hold a place respectively which is demanded by the idea of the Creed. The Creed underlies and pervades the Catechism like a plastic power, and determines, prevailingly, the nature and substance of what must be received as the true faith.

It determines the ruling theory of Christianity as being a new creation rather than a system of revealed doctrines; as being an objective and

concrete order of life rather than subjective experience and abstract theory. It determines the relation in which the believer is held to the new creation as being immediate, direct, and personal. Like the earth before the natural eye, so do supernatural objects stand before the eye of the spirit as a reality — a reality which is the possession of the believer.

The Creed also determines the order in which the facts of supernatural revelation are developed. As the Creed, on the one hand, presupposes the fall and misery of man, and, on the other, involves and implies holy living as a necessary consequence of the new life, whilst it embraces only those facts which belong to the positive side of revelation, the Catechism, answering to this order, places the creation and fall of man, sin and depravity, in the first part; conversion, good works, and prayer, as the necessary fruit of the new life, in the third part, under the, general head of Thankfulness, taking the Decalogue as the law of good works; and the Lord's Prayer as the model of devotion; whilst the second part gives the positive objective substance of redemption, and consists, in setting forth the facts of revelation in the order in which the Creed affirms them; and, in immediate connection therewith, expounds the sacraments and the office of the keys; the sacraments as the means of grace by which, through faith, we have part in the one sacrifice of Christ on the cross, and are fed and nourished unto everlasting life; and the office of the keys as embracing the preaching of the Gospel and Christian discipline, by which two things the kingdom of heaven is opened to believers. and shut against unbelievers. Holding this central position, the Creed informs the constitution of the Catechism, projects its peculiar structure, and breathes its animating spirit into the form of instruction. Not, that the Catechism realizes the idea of the Creed perfectly at all points; but it acknowledges the original authority of the Creed, and realizes its fundamental characteristics. The Creed thus also holds the Catechism in organic connection with the undoubted faith of the one holy Catholic Church in all the ages of her history up to the apostolic period.

Though the peculiar organizing force of the Creed may not, at all times since the Reformation, or even at the time of its first publication, have been clearly or consciously apprehended, yet this principal element has always been felt, and has always had a correspondent molding influence whenever and wherever the Catechism has been cordially received, and has, without prejudice and obstruction, been allowed freely to exert its educational power. Whatever is distinctive in the original character, or subsequent

history, or the present attitude, as regards doctrine and worship, of the German as compared with other Reformed branches of the Protestant Church, is owing primarily and mainly to this fundamental and distinguishing element of her confession.

It is the peculiar genius of the Heidelberg Catechism which has given impulse to the profound and comprehensive theological movement by which the Church is now apprehended, and has sustained it with, increasing power; a movement that is progressively eliminating two classes of doctrinal views: those which follow logically from the Calvinistic theory of the divine sovereignty, and those which proceed from the Arminian conception of human freedom. Neither the sovereign will of God on the, one hand, nor the free will of man on the other, is the principle of salvation; neither God apart from man, nor man apart from God. According to the general idea of the Catechism, this principle is found in a concrete fact, the person of the Redeemer, who, being true God and the man, unites in himself mysteriously the freedom of the human with the sovereignty of the divine will. Being by true faith a member of Christ through the power of the Holy Ghost, a Christian determines himself freely, and is at the same time determined by God, when he lives according to the will of God, actualized in the person and work of Christ.

The most important result, theologically, of the tercentenary celebration, 1863, was the advancing, and maturing of a consciousness of this principal element of the Catechism, namely, the organic relation which the Creed bears to its structure, and doctrines. For the first time in her American history did the Church formally recognize the Creed, in its proper historical sense, as possessing fundamental authority for the Reformed faith. The tercentenary convention held in Reading, May, 1864, appointed a committee to' submit to the (Eastern) synod for adoption certain topics having reference to the theological and religious bearings of the tercentenary jubilee. The report of this committee was presented to the Synod of Lancaster in October of the same year. It sums up the theological and religious results in the following theses:

1. "Our tercentenary jubilee has served a wholesome purpose for renewing for our ecclesiastical consciousness, a proper, sense of what is comprehended in our confessional title *Reformed*, as related originally to Lutheranism in one direction, and to the Catholic Church of the olden times in another.

2. " It is an argument of sound and right historical feeling in this case, that the beginnings of our Church-life are referred, not simply to the epoch and crisis of the Reformation, but *through* that also to the original form of Christianity as it existed in the first ages.

3. "The true genius and spirit of our Church in this respect is shown by the place which is assigned to the Apostles' Creed in the Heidelberg Catechism, where it is plainly assumed that the Creed, in its proper historical sense, is to be considered of fundamental authority for the Reformed faith.

4. "It is a matter of congratulation that our growing sympathy with the Apostles' Creed is attended with a growing power of appreciation among us also for that christological way of looking at the doctrines of Christianity which has come to characterize all the evangelical theology of Germany in our time, and by which only, it would seem, the objective and subjective (in other words, the churchly and experimental) sides of the Gospel can be brought into true harmony with each other."

These theses were adopted without dissent. They show with what unanimity the mother synod stands, in doctrinal apprehension, upon an *historical* and *catholic* basis, and protests both against all the sectarian and rationalistic tendencies of Protestantism, and against the errors and corruptions of the Roman and Greek churches.

Taking as a general principle the idea enunciated in these theses, that the Church refers her life not only to the epoch of the Reformation, but through this also to the original form of Christianity as it existed in the first ages, and that the Apostles' Creed is to be considered of fundamental authority for the Reformed faith, we proceed to state in few words some of the principal doctrinal views which the Palatinate Catechism, thus interpreted, teaches and involves:

1. Adam, created in the image of God, was endowed with capacity to resist temptation and abide in his original state of life-communion with God; but he transgressed the command of God by a free act of his own will through the instigation of the devil, the head of the kingdom of darkness.

2. The fall of Adam was not that of an individual only, but the fall of the human race.

- 3.** All men are born with the fallen nature of Adam, and are thus under the power of the kingdom of darkness, inclined to all evil, and unapt to any good; and are subject to the wrath of God, who is terribly displeased with their inborn as well as actual sins, and will punish them in just judgment in time and is eternity.
- 4.** The eternal Son of God, incarnate by the Holy Gleost of the Virgin Mary, true God and true man in one person, is the principle and substance of the new creation.
- 5.** In the mystery of the Word made flesh, the humanity which the Son of God assumed into organic and etereal union with himself is the most perfect form of supernatural revelation, and the only medium of divine grace.
- 6.** All the acts of Christ are not those of God or of man separately taken, but the acts of the God-man.
- 7.** His baptism, fasting, and temptation; his miracles and his word; his agony, passion, and death; his descent into Hades; his resurrection from the dead, ascension to heaven, and session at the right hand of God; the coming of the Holy Ghost, and his second advent — all derive their significance and saving virtue from the mysterious constitution of his person.
- 8.** The atonement for the sin of man is the reconciliation of God and fallen humanity in the person asnd work of Jestms Christ. It is not simply the offering of himnself on the cross, but the whole process of resuming human nature into life-communion with God, and includes both perfect satisfaction to the law by suffering the penalty and all the consequences of sin, and complete victory over the devil. The full benefit ofthe atonement inures to the believer, because by faith he is a member of Christ and a partaker of his anointing, and thus stands before God in the life and righteousness of Christ.
- 9.** The Church constituted by the coming of the Holy Ghost is the mystical body of Christ, a new, real, and objective order of existence, and is both supernatural and natural, divine and hueman, heavenly and earthly, the fullnesss of him that filleth all in all; in whose communion alone there is redemption from sin and all its consequences, fellowship with God in Christ, and the hope of complete victory over death and hell: and of eternal

glory. The relation which the new, regenerated humanity, his mystical body, bears to Christ the head, the second Adam, is analogous to the organic relation which the old, fallen, accursed humanity bears to the first Adam.

10. The sacraments are visible, holy signs and seals, wherein God, by an objective transaction, confirms to sinners the promise of the Gospel. They are the means whereby men; through the power of the Holy Ghost, are made partakers of the substance of divine grace, that is, of Christ and his benefits.

11. Holy baptism is a divine transaction, wherein the subject is washed with the blood and spirit of Christ from all the pollution of his sins as certainly as he is washed outwardly with water; that is, he is renewed by the Holy Ghost, and sanctified to be a member of Christ, that so he may more and more die unto sin, and lead a holy and unblamable life.

12. Baptized persons do not attain unto the resurrection of the dead and eternal life in virtue simply of holy baptism, but only on the condition that, improving the grace of baptism, they believe from the heart on Christ, die unto sin daily, and lead a holy life, and thus realize the full virtue of the incarnation and atonement.

13. The sacrament of the holy supper is the abiding memorial of the sacrifice of our blessed Savior Jesus Christ for our sins upon the cross; the seal of his perpetual presence in the Church by the Holy Ghost; the mystical exhibition of his one offering of himself made once, but of force always to put away sin; the pledge of his undying love to his people, and the bond of his living union and fellowship with them to the ends of time. In the use of this sacrament believing communicants do not only commemorate his precious death as the one all-sufficient vicarious sacrifice for their sins, but Christ himself also, with his crucified body and shed blood, feeds and nourishes their souls to everlasting life; that is, by this visible sign and pledge he assures them that they are really partakers of his true body and blood, through the working of the Holy Ghost, as they receive by the mouth of the body these holy tokens in remembrance of him.

14. The bread and wine of the holy supper are not transmuted into the very body and very blood of Christ, but continue to be natural bread and wine; nor is the body and blood of Christ consubstantial, that is, in, with, and under the natural bread and wine; but the sacramental transaction is a

holy mystery; in which the full life-giving and saving virtue of Christ, mediated through his humanity, is really present by the supernatural power of the Holy Ghost, and communicated to those who, by true a faith, eat and drink worthily, discerning the Lord's body.

15. At death the righteous pass into a state of joy and felicity, and abide in rest and peace until they reach their consummation of redemption and bliss in the glorious resurrection of the last day.

16. The second advent of Christ to judge the world in righteousness will complete the objective order of redemption, and also the subjective procaks of life and salvation in his body, the Church; when the last enemy, which is death, shall be destroyed; when the saints shall come forth from thee dead in the full image of their risen Lord, and with him pass into heaven the state of perfect blessedness; and the wicked shall rise to the resurrection of eternal damnation.

We add a brief summary of doctrine on points not directly included in the foregoing formal statements.

The German Reformed Church *denies* that the will of God or the will of man is the principle of theology; that Christianity is merely a system of doctrine or a rule of moral conduct; that the covenant is only a compact between God and man, or between the Father and the Son; that there is a two-fold eternal decree, electing some unto salvation and others unto damnation; that the election of God unto eternal life in Christ becomes effectual outside of the economy of grace; that the humanity of Christ, or the incarnation, is an expedient in order to make an atonement for sin; that the Church is an association of converted individuals; that the Bible is the foundation of the Church; that the relation of the centents of the Bible to the individual is immediate; that the authority of the Church is subordinate to the private judgment of the individual Christian; that the unconverted and ungodly may observe the holy communion; that justification consists in a forensic act of God imputing the righteousness of Christ as extra, or that it is realized by an act of faith in the imputed righteousness of Christ; that the faithful use of the ordinary means of grace is inadequate to the wants of the Church and the world; that the Church of Rome is a total apostasy; and that Protestantism has its ground immediately in the sacred Scriptures.

On the contrary, the Church *affirms* that the person of Christ is the true principle of sound theology; that Christianity is a new life; that the

humanity of Christ is an essential constituent of Christianity; that the Christian Church is an organic continuation in time and space of the life-powers of the new creation in Christ Jesus; that the covenant is an order or institution of grace, spiritual and real; that the Bible was written by members of the Church under plenary inspiration of the Holy Ghost; that private judgment is subordinate to the general judgment of the Church as expressed particularly in the oecumenical creeds; that the word of God is the only norm of faith and practice, and is superior to all creeds and confessions; that the individual comes to a right apprehension of the contents of the Bible through the teaching of the Church; that the election of grace unto life is effectual in and by the established economy of grace; that justification is by an act of faith in the person and work of Christ, and consists both in the imputation and impartation of Christ and his righteousness; that holy baptism is the sacrament of regeneration, regeneration being the transition from the state of nature to the state of grace, as natural birth is the transition to the natural world; that regeneration, succeeded by conversion and sanctification, completes itself in the resurrection from the dead, inasmuch as regeneration and salvation pertain to the entire man, the body no less than the soul; that believers only hold communion with Christ in the Lord's Supper; that the ordinary, divinely-ordained means of grace are adequate to all the needs of the Church and the world, and, if faithfully used, do not fail to promote a steady and vigorous growth of the Church; that, although the Church of Rome holds many articles of faith, and approves and perpetuates many customs which are not warranted by the Scriptures and are wrong, she is nevertheless a part of the Church of Christ; and that Protestantism is an historical continuation of the Church Catholic, in a new and higher form of faith, organization, and practice.

There is a respectable minority, located chiefly in the West, who dissent from many of the doctrines as given in this statement; a few even resist the whole system of thought as being subversive of the true Reformed faith. Some of them adopt the theory of salvation taught by the Methodist Church, and observe some of her measures and customs. Others hold the Calvinistic theory of decrees, and their teaching conforms to the Presbyterian or Puritan type of religion. But the prevailing faith, as held by the Eastern Synod, is gradually overcoming opposition, and extending; and from year to year the number of ministers and churches is increasing, both

West and East, that stand firmly on the historical, churchly, and sacramental basis of the Palatinate Catechism.

As regards *worship*, the Church is in a state of transition. During the present century extemporaneous prayer has prevailed in the regular services of the Lord's day; but this is a departure from the original custom. Originally the worship was liturgical. The Palatinate Liturgy was issued one year after the Palatinate Catechism. It did not, however, like the Catechism, acquire an oecumenical character. Every state or province in Europe where the Reformed Church was established had its own liturgy. In Switzerland there were as many liturgies as Reformed cantons. In Scotland they were in use also for at least a century after the Reformation.

These liturgies contain offices for the regular service of the Lord's day; for the administration of the sacraments; for the ordination of ministers, elders, and deacons; for the solemnization of marriage, burial of the dead, etc.; and contain the creed, the Lord's prayer, confession and absolution, the Gloria in Excelsis, Te Deum, and the Litany and responses, although no one book unites all these elements. They are all a hand-book for the minister rather than an order of worship for the people.

The first ministers in America brought with them the liturgies of those sections of Germany or Switzerland from which they emigrated. These continued in common use, particularly in the German congregations, though preference was generally given to the Palatinate liturgy, until partially superseded by the book prepared at the direction of the synod by the Reverend Dr. Mayer, and adopted in 1840. This work had no historical basis, and never took root.

General dissatisfaction prevailed with this state of things. The great christological movement deepened the sense of want; and there was an earnest demand for a liturgy answerable in spirit and character to the churchly and sacramental ideas which had been revived in the Church. A liturgical committee was accordingly appointed in 1849. Specific instructions were given in 1852. The book known as the Provisional Liturgy was reported to synod in 1857, and submitted to the churches for *trial*. This liturgy excited a controversy which continued until 1864, when the Eastern Synod, in compliance with an order of the General Synod of Pittsburg, referred the work for revision to a committee consisting of Reverend Drs. Schaff, Nevin, Wlff, Zacharias, Bombergelr, Harbaugh, Porter, Fisher, Gerhart, and Apple; and Messrs. John Rodenmayer, George

Shafer, George C. Welker, and Louis H. Steiner, M.D. This committee reported a book entitled *An Order of Worship for the Reformed Church* to the Synod of York, 1866. After a long and animated discussion, a resolution was passed by a vote of 53 to 14, authorizing the optional use of the "Order of Worship" within the limits of the Eastern Synod, and referring the book for action to the General Synod, which convened at Dayton, Ohio, November 28, the same year. The General Synod devoted three days to a calm and full discussion of the questions relating to doctrine and cultus, when certain resolutions disapproving the book were lost by a vote of 55 to 66. Thereupon the book was approved "as an order of worship proper to be used in the congregations and families of the Reformed Church" by a vote of 64 to 57. The opposition arose chiefly from ministers and churches in the West. Of the ministers and churches East a very large majority supported the "Order of Worship."

This liturgy is not simply a handbook for the minister, or a pulpit liturgy, but it is an order in which the people take part with the minister in the worship of God. Less complicated and shorter in many of its offices than the Book of Common Prayer, it unites all the historic elements of liturgical worship on the basis of the apostolic faith and the custom of the primitive Church, modified, however, by the faith, genius, and history of the Reformed Church, and adapted to the needs of the present age.

Though not yet formally adopted, many churches use the Order of Worship in full, many more use it in part, while it is held in high honor by nearly all those who do not yet feel prepared to use all its offices regularly. The book is daily gaining ground, and the probability is that in the course of one or two decades of years liturgical worship will become the established order of all the churches East, and to a large extent also of the churches in the West.

The *government* is Presbyterian. Every congregation is governed by a consistory, which is composed of the pastor, elders, and deacons; no congregation is without either elders or deacons. They are chosen by the communicant members for a term of two, three, or four years, generally only two years, and ordained by the laying on of hands, and installed. When the term expires, the administrative power ceases, but not the office. If re-elected, installation is repeated, but not ordination. The consistory is subject to the classis, which consists of the ministers and an elder from each parish within a given district. The classes are subject to the synod, the

synod is a delegated body, and consists of a given number of ministers and elders, chosen by four or more adjacent classes. The synods are subject to the General Synod. This body consists of ministers and elders chosen by *all the classes* of the Church. It is the highest judicatory, and the last resort in all cases respecting government not finally adjudicated by the synods. Every judicatory has legislative authority within its own sphere; every minister and member possesses the right of appeal from a lower to a higher court.

All the children and youth are carefully catechized by the pastor once in two weeks, or once or twice a week, for a period of from three to nine months in the year, the time being determined by the ability of the pastor. Some pastors, particularly those located in cities and larger towns, have each but one church; but the majority have parishes consisting of from two to four churches, and not a few of from five to eight. Catechumens possessing the requisite qualifications are, after examination in presence of the elders, received into the full communion of the Church by the rite of confirmation. The holy communion is commonly administered twice a year, and in many of the churches four times. The communicants receive the sacred emblems by companies, standing around the altar. In many of the churches it is still customary to administer the communion to the sexes separately; first the men come to the altar, and afterwards the women. But this old German custom is going into disuse. In the English churches men and women approach the altar in company; so also in some of the German churches. Services preparatory to the celebration of the holy communion are held on the Saturday or Friday previous.

The baptism of infants is faithfully and universally observed. Children are presented by their parents. Sponsors are allowed, but the parents themselves must also be present. Baptism may be administered at any time and in any suitable place, but an occasion of public worship in the church is held to be most appropriate.

The principal festivals, Christmas, Good Friday, Easter, and Whit-Sunday, are held in high honor, and observed with much solemnity. The liturgy has revived the idea of the church year. In many congregations, the pulpit teaching and the worship observes the concrete historic movement of revelation from Advent to Trinity Sunday, and from Trinity Sunday to Advent, as set forth in the catholic cycle of Lessons. As the liturgy becomes known and is appreciated, so does the observance of the church

year gain favor. Acquiring greater practical power from month to month, it is gradually receiving more general confidence, and being observed in all its parts.

There are connected with the General Synod 4 synods: 1. The Synod of the German Reformed Church in the United States, with 16 classes, 290 ministers, 718 congregations, and 88,603 members; 2. The Synod of Ohio and adjacent States, with 8 classes, 130 ministers, 308 congregations, and 20,069 members; 3. The North-western Synod, with 7 classes, 92 ministers, 166 congregations, and 9811 members; 4. The Pittsburg Synod (in process of formation), which will have about 44 ministers, 126 congregations, and 9240 members. Its statistics are included in synod No. 1 (two thirds) and in synod No. 2 (one third). Total, 31 classes, 512 ministers, 1192 congregations, 118,483 members. Received by confirmation and certificate during the year, 11,337. Aggregate membership, including those who are baptized, but not confirmed, 192,000.

Institutions of Learning. — Two theological seminaries. Seminary at Lancaster, Pennsylvania, founded in 1825: 4 professors, 30 students. Seminary at Tiffin, Ohio; founded at Canton, Ohio, 1838; suspended from the fall of 1839 to 1848; reopened at Columbus, Ohio, October 1848; removed and permanently located at Tiffin, Ohio, 1851: 2 professors, 20 students. Mission-house, Franklin, Wisconsin, 3 professors, 6 students; Freeland, Pennsylvania, 4 professors, 10 students.

Two fully-organized colleges,

(1.) Franklin and Marshall, at Lancaster, Pennsylvania. Franklin College, founded at Lancaster in 1787; and Marshall College, at Mercersburg, in 1836; Franklins and Marshall consolidated at Lancaster in 1853: 9 professors, 83 students, 442 alumni.

(2.) Heidelberg College, founded at Tiffin, Ohio, in 1850: 11 professors, 83 students.

There are, besides, seven classical institutions: Catawba College, Newton, North Carolina; Mercersburg College, Mercersburg, Pennsylvania; Palatinate College, Myerstown, Pennsylvania; Westmoreland College, Mount Pleasant, Pennsylvania; Reimersburg Institute, Reimersburg, Pennsylvania; Calvin Institute, Cleveland, Ohio; and Ursinus College, Montgomery County, Pennsylvania. Mercersburg College is in process of

organizing a full college course. It has 4 professors and 124 students. Two female seminaries; one at Allentown, Pennsylvania, the other at Tyrconnell, Maryland.

Periodicals. — Two reviews, four weekly papers, and one semi-monthly; one monthly magazine, and three Sunday-school papers.

There are two printing-establishments; one at Philadelphia, Pennsylvania, and one at Cleveland, Ohio.

These statistics represent the condition of the German Reformed Church in America in 1869.

Literature. — *Mercersburg Review* (Phila. 16 volumes); *Heidelberg Catechism*, by Reverend J. W. Nevin, D.D. (Phila. 1847); *The Life of Rev. Michael Schlatter*, by the Reverend H. Harbaugh, D.D. (1857); *The Fathers of the Reformed Church* (2 volumes), by Reverend Dr. Harbaugh; *The Principle of Protestantism*, by Reverend Philip Schaff, D.D. (1845); *The Mystical Presence*, by Dr. Nevin (1846); *The Liturgical Question*, by Dr. Nevin (1862); *The German Reformed Church*, a monograph by Reverend E.V. Gerhart, D.D. (1863); *Tercentenary Monument* (1863, p. 574); *Der Heidelberger Catechismus*, by Reverend Dr. Schaff (1863); *A History and Criticism of the Ritualistic Movement in the German Reformed Church*, by the Reverend J.H.A. Bomberger, D.D. (1866); *Vindication of the Revised Liturgy*, by Dr. Nevin (1867). Comp. the Heidelberg Catechism in German, Latin, and English, with an historical introduction, prepared and published by the direction of the German Reformed Church in the U. S. of America (tercentenary edition, New York, Charles Scribner, 1863, page 277). Also a Liturgy for the use of the Ger. Ref. Church in the U.S. of America (1858, page 340); revised under the title *An Order of Worship for the Ref. Ch.* (Phila., S.R. Fisher & Co., 1867, page 388). See also *Creed and Customs*, by Reverend George B. Russell, A.M. (Phila., S.R. Fisher & Co., page 420). (E.V.G.)

German Theology

SEE THEOLOGY, GERMAN.

Germanus

the name of three patriarchs of Constantinople.

I. The *first* was transferred from the see of Cyzicus to that of Constantinople in 715, and was a zealous defender of image-worship, for which he was degraded, in a council held at Constantinople in 730. He died in 740, and was anathematized by a council at Constantinople, fourteen years afterwards (754). A treatise of his, **περί τῶν ἁγίων οἰκουμενικῶν συνόδων**, etc., may be found in H. Justel's *Bibliotheca Canonica*, and in Le Moyne, *Varia Sacra*: there also remain some letters and homilies of his (*Bib. Max. Patr.* 17, 20). His remains are all given in Migne, *Patrologia Graeca*, tom. 98. See also Fabricius, *Bibliotheca Graeca*, ed. Harles, 11:155; Ceillier, *Auteurs Sacres* (Paris, 1862), 11:36 sq.

II. Germanus the younger, a monk of the Propontis, who became patriarch in 1222; but as Constantinople was then in the hands of the Latins, he resided at Nicaea, in Bithynia. He corresponded with pope Gregory IX, in hope of bringing about a union between the Eastern and Roman churches, but in vain. He was deposed in 1240, restored again to his see in 1254, and died in 1255. His *Epistles and Homilies* are given by Miane, *Patrologia Graeca*, tom. 140.

III. Germaus, bishop of Adrianople, became patriarch of Constantinople in 1267. He accepted the honor with great reluctance, and resigned it in a few months, to retire to a monastery. — Neander, *Ch. Hist.* 3:203; Fabricius, *Bibl. Graeca*, 7:10; 8:84; 11:162; Cave, *Hist. Lit.* 1:621; 2:289; Hoefer, *Nouv. Biographie Generale*, 20:238.

Germanus Of Auxerre, St.,

one of the most striking figures in the period of the fall of the Roman empire, was born in Auxerre, in Roman Gaul, of illustrious parents, about A.D. 380. He was placed in the best schools of Gaul, and having finished his early education, he went to Rome, to pursue a course of civil law and study eloquence. His merit, and his marriage with a lady of high rank, brought him into notice at the court of the emperor Honorius, and procured for him, besides the government of Auxerre, the office of duke or general of the troops of several provinces. Although a Christian, he was a skillful hunter, and was in the habit of hanging on a large tree, in one of the public squares, the heads of the animals he had killed. This custom bearing some resemblance to pagan superstitions, St. Amatorius, bishop of Auxerre, one day, when the duke was absent, caused the tree to be cut down, and the monuments of his vanity to be removed. Germanus suffered

this correction with impatience, and threatened to be revenged, but God ordered it otherwise. Amatorius was advanced in years, and discerning in Gemmaseus such qualities as were, calculated to make a great bishop, he convoked in his church an assembly of the faithful, and Germanus being present, he seized on him, and compelled him to assume the ecclesiastical habit, without giving him time to reflect, and informed him that he was to be his successor. On the death of Amatorius, May 1, 418, Germanus was elected bishop by the clergy and people. From that time he was completely changed. He practiced his episcopal duties to their fullest extent. The Christians of Great Britain, frightened at the progress of Pelagianism in their island, had applied to pope Celestine and the bishop of Gaul to obtain aid, and they, in an assembly held in 428-9, sent them Germanus, with whom they joined Lupums, bishop of Troyes. Both set off instantly. This mission had great success at the time, but Pelagianism reappeared seventeen or eighteen years afterwards, and Germanus went again with Severus, bishop of Troyes, to extirpate it. To prevent its return, Germanus established schools in Britain, which afterwards became celebrated. He had scarcely arrived again at Auxerre, when the Armoricans entreated him to mediate for them with Evaricus, who had been sent by Etius to chastise them for an imputed rebellion. Germanus set out immediately, saw the prince of the barbarians, and succeeded in arresting his march. As this affair could not end without the consent of the emperor, Germanus went to Ravenna, where the court was then held: he was received with great honor by Placidia, mother of Valentinian III. This work was the last which the holy bishop undertook. He died in Ravesna, on the 31st of July, 448, after having been thirty years bishop of Auxerre. He is commemorated as a saint on the 31st of July. — Hook, *Eccl. Biog.* 5:303; Smith, *Relig. of Anc. Briton*, page 168; Neander, *Light in Dark Places*, pages 50-54; Baillet, *Vies des Saints*, July 3.

Germanus, St

of Paris, was born at Autun, A.D. 496; was made deacon 533, presbyter 536, and bishop of Paris 555. He was noted for his strict asceticism, for his great charity to the poor, and especially for his zeal in the purchase and redemption of slaves. He died in 576. There is extant a letter of his to queen Brunehild (Concil. tom. 5). He was buried in St. Vincent's church, which was burnt by the Normans in 881, and reconstructed in 1163, under the name of St. Germain des Pras. The monks of St. Germain, of the Benedictine rule, have their abbey here. Bouillart, Benedictine of St. Maur,

published in 1724 a *Histoire de l'abbaye de St. Germain*, in which he gives a life of Germanus. The aristocratic quarter of St. Germain in Paris is named from the abbey and church. — Migne; Baillet, *Vies des Saints*, May 28; Ceillier, *Asuteurs Saceri* (Paris, 1862), 11:306.

German Versions Of The Holy Scripiures.

1. Early Versions. — There is no certain trace of any attempt to translate the Scriptures into the vernacular dialects of the German people previous to the latter half of the 9th century. Though Charlemagne enjoined upon his clergy the study of the Bible and the delivering of expositions of it to the people in the vulgar tongue, there is no evidence for the assertion hazarded by Usher (*De Script. Vernac.* page 109) and others that German versions of the Bible were made by his order; nor is the statement that a Saxon poet had, by order of his son Lewis, versified the whole Bible (Flacius *Ill. Catal. Test.* page 93) better supported. It is to the poetical narratives of the life of our Savior which appeared after the middle of the 9th century, that the beginnings of Biblical translation among the Germans are to be traced. The *Krist* of Otfried of Weissenburg (in A.D. 860); the *Heliand*, by an unknown author, and perhaps about the same time, are the earliest documents of which anything certain can be said. Of both of these editions have been printed; the best are, of the *Krist*, that by E.G. Graff (Konigsb. 1831); and of the *Heliand*, those of J.A. Schmeller, with a glossary (Munich. 1840), and J.R. Kone, with a translation (Munst. 1855). Some fragments of a very ancient translation of, Matthew have been published by St. Endlicher and II. Hoffmann, 1834., and by J.F. Minassmann, 1841, from a codex in the library at Vienna; the dialect in this version is very rude, and, if not promincial, would seem to point to an earlier date than the 9th century. Versions of the Psalter seem to have been executed in considerable numbers in the 10th century; one of these, by Notker Labeo, abbot of St. Gall, is given by Sebilter (*Thes.* volume 1), and others anonymous are to be found in Grafts's *Deutsche Interlinear versasonen der Psalmeas* (Quad. 1839). A paraphrase of the Song of Songs, in Latin verse and German prose, by William of Ebiersnbeg in Bavaria (cir. 1080), has been edited in Schilter's *Thes.* 1, and separately by Merula (Leayd. 1598), Freher (Worms, 1631), and recently with additional fragments of other parts of Scripture, by Hoffmann (Bera. 1827). This scholar has also edited, in the 2d volume of his *Fundgruben*, a metrical translation of Genesis and part of Exodus, belonging to the same period or a little later. To the 13th century belongs the chronicle of Rudolf von

Hopenems, which is a sort of poetical version of the historical parts of the O.T.; of this many MSS. exist, and an edition has been published, but from a bad text, by Schuitze (Hamb. 1779). Several works of a similar kind, in which the Biblical narratives are set forth, sometimes with apocryphal additions, were produced about this time; of these, one, which exists in various dialects and in numerous codices, is a version of the historical parts of Scripture in prose, composed partly from the poetical versions already extant, partly translated from the Vulgate (Massmann, *Die Kaiserchronik* 3:754). Formal translations from the Vulgate began now to be multiplied; of these MSS. exist, though the names of the authors have for the most part perished (Reiske, *De Verss. Geras. ante Lutherum*, 1697; Schober, *Bericht von alten Denutschen geschriebenen Bibeln*, 1763; Rosenmüller, *Hist. Interpr.* 5:174, etc.). Out of these, though by what process we are unable to describe, came the complete version of the Bible in German, which was in the possession of the people before the invention of printing, and of which copies were multiplied to a great extent as soon as that art came into operation. Before 1477 five undated editions, the four earlier at Mayence and Strasburg, as is believed, the fifth at Augsburg, as the book itself attests, had been printed; and between 1477 and 1522, nine editions, seven at Augsburg, one at Ntiremberg, and one at Strasburg, were issued. Several editions of the Psalter also appeared, and one of the Gospels, with the Pericopa from the Epistles. Collectors tell also of a translation of Ruth by Boschenstayn, 1525; of Malachi by Hetzer, 1526; of Hosea by Capito, 1527, and other similar attempts (Riederer, *Nachrichten II.*, 8vo, sq.). An important place must be also assigned to the translation of the N.T. into Danish by Hans Mikkelsen (Leips. 1524); which, though avowedly "ret effter latinen vdsatthe," bears numerous traces of independence of the Vulgate, and of being made directly from the Greek (Henderson, *Dissertation on Hans Mikkelsen's N.T.*, Copenh. 1813). Of translations into Low German, one was printed at Cologne, 1480; another at Lübeck, 1498; and a third at Halberstadt, 1522.

2. Luther's Version. — The appearance of this constitutes an epoch, not only in the history of the Church, but also in that of German literature and of the German people. Luther's version is a permanent monument of the author's ability and indomitable perseverance. Luther had few helps in his arduous work. His exegetical aids were limited to the Septuagint, the Vulgate, a few Latin fathers, the N.T. of Erasmus, and such Hebrew as could be learned from the imperfect elementary books then extant. He had,

however, valuable coadjutors in Melancthon, Bugenhagen, Jona, Aurogallus, and Creuziger, whom he constantly consulted, especially when any difficulty occurred. He had access also to the Rabbinical expositions through some learned Jews. But the main burden of the work rested with himself, and it was to his own resources he had chiefly to trust for success. Of the patient toil he bestowed upon it some idea may be formed from what he himself says of his labors on the book of Job: "On Job, M. Philip, Aurogallus, and I, worked so that sometimes in four days we had hardly succeeded in accomplishing three lines." With what anxious care he sought to perfect his work may be seen from the MS. of the third part of his translation, containing Job, Psalms, and the writings of Solomon, still preserved in the Royal Library at Berlin, written in his own hand, and exhibiting the corrections which he made in the style and expression before sending it to press. Not unfrequently as many as three forms of expression, and sometimes more, occur, between which he hesitated before finally fixing on the one which he would print. He spent on the work in all twelve years. The N.T., completed by him in the Wartburg, appeared in 1522; the five books of Moses (*Das Alte Testament, Deutsch*, th. 1) in 1523; the other historical books as far as Esther (*Das A. T. Deutsch*, th. 2) in the close of the same year; Job, Psalms, and the Solomonic writings (*Das A. T.*, th. 3) in 1524; between 1526 and 1531 several of the prophetic writings were issued, and in 1532 appeared the collective body of the Prophets as th. 4 of *Das A.T. Deutsch*. The Book of Wisdom was issued in 1529, and the rest of the apocryphal books in 1533 and 1534. The whole Bible was thus completed, and appeared under the title "BIBLIA: d. i. die ganze heilige Schrift. Deutsch, Martin Luther, Wittenberg. Gedruckt durch Hans Lufft, 1534," fol. (*Pischon., Die hohe Wichtigkeit der Uebersetz. der I. S. durch Dr. JM. Luther*, Berl. 1834). Of this work thirty-eight editions were printed in Germany before 1580, besides seventy-two of the N.T., and innumerable reprints of other smaller portions (Panzer, page 336).

3. Zürich Bible. — This is a combination of Luther's translation of the other books with a new translation of the prophetic writings by Con. Pellican, Leo Juda, Theod. Bibliander, etc. It appeared in 1524, and was reprinted in 1527, and twice in 1530. In 1531 another edition appeared, with a new translation of the poetical books (Panzer, page 260). The *Worms Bible*, 1529, is a work of the same kind as the Zürich Bible.

4. Versions from Luther's Bible in the other Teutonic Dialects. — 1. *Low German*, by J. Hoddersen, 1533 and often; 2. *Danish*, N.T., 1524, Bible,

1550: this is found also in Hutter's Polyglot; 3. *Swedish*, N.T., 1526, by Laurentius Andrea, Bible, 1541, by Laurent. and Olaus Petri; 4. *Icelandic*, N.T. 1540, Bible 1584, by Gudb: Thorlakson, bishop of Holum; 5. *Dutch*, N.T. 1526, Antw., printed by Liesvelt, whence this is called the Liesvelt N.T.; the whole Bible was translated anew after Luther into Dutch by Ad. Vischer in 1648, and this is the existing authorized version for the Dutch Lutherans; 6. *Pomeranian*, 1588.

5. *Versions of the Reformed Church.* — Of these the first was the production of David Pareus, and appeared in 1579. It was superseded by that of J. Piscator in 1602, of which many editions have appeared. A translation of the N.T., by Amandus Polanus, appeared in 1603. In 1665 a new translation for the use of the Swiss churches appeared at Zurich, the authors of which were Hottinger, Suicer, Fiisslin, and others. In Holland various attempts were made to produce versions direct from the originals. In 1556 J. Uitenhoven issued the N.T., and in 1562 the whole Bible; and in 1587 appeared the Bible translated by J. Hackius, which chiefly follows the Geneva [French] Bible.

6. *Authorized Versions.* — In the year 1618 the Synod of Dort appointed a commission of 22 members to prepare a new version; this appeared in 1637, and received the authorization of the States General. This is the authorized Dutch version. The Danish version was completed in 1607 by P.J. Resen, and in 1647 appeared with the royal sanction, after it had been carefully revised by Hans Svaning, archbishop of Zealand. The Icelandic version received its permanent form in 1644 from Thorlak Skuleson, the grandson of Thorlakson, and his successor in the episcopate. The authorized Swedish version was completed under the auspices of Gustavus III.; it consists of a revised edition of the work of Andrea and Petri, and appeared in 1618.

7. *Roman Catholic Versions.* — The earliest of these is the N.T. of Emser, "nach lawt der christliche Kirchen bewerten Text," etc., sine loc. 1527, fol., Leipz. 1529, 8vo, and often since. In 1534 the Bible of Dietenberger (q.v.) appeared at Mayence; and in 1537, that of Eck (q.v.) at Ingolstadt. Previous to these, Casper Ulenberg had translated the Bible in accordance with the Sixtine text of the Vulgate, and this translation, revised by the Jesuits at Mayence in 1661, appeared as *Die Catholische Bibel*. Revised editions were issued by Ehrhard in 1722, and by Cartier in 1751; and it has been often reprinted both with and without the Latin text. More recent

versions by Roman Catholics are those of Salamann (Lux. 1770), Wittola (Vien. 1775), Weitenauer (Augs. 1777), Fleischutz (Fuld. 1778), Rosalino (Vien. 1781), Fischer (Prag. 1784), Braun (Vienna, 1786), Lauber (1786), Mutschelle (Munich, 1789), Weyl (May, 1789), Krach (Aug. 1790), Brentano, Dereser, and Scholz (1790/1833), Babor (1805), Van Ess (1807), Schnappfinger (1807), Widemann (1809), Kistemaker (1825), Scholz (1828), Allioli (1838), Loch and Reischl (1857). Of these, the majority are confined to the N.T. The translations of Van Ess, Scholz, and Allioli have been repeatedly issued. Gossner, pastor of the Bohemian Church in Berlin, published a translation of the N.T. from the Greek in 1815, which has often been reprinted.

8. Other Versions. — In 1630 J. Crell issued a German translation of the Bible in the interests of Socinianism; and in 1660 another, in the interests of Arminianism, was published by Jer. Felbinger. The Remonstrant party in Holland published a translation in Dutch, made by Chr. Hartsoecker, in 1680. In 1666 a Jewish translation of the O.T. into German was published by Joseph Athias; this, along with the versions of Luther, Piscator, Caspar Ulenberg, the Dutch A.V., and a version of the N.T. by J.H. Reitzen, printed in parallel columns, was published under the title of *Biblia Pentapla* (3 volumes, 4to, Hamb. 1711). Of German versions of more recent date there are many. Those of Triller (1703), Reiz (1712), Junkherrot (1732), Heumann (1748), Bengel (1753), Michaelis (1769-85), Sillig (1778), Seiler (1783), Stolz (1795), the Berlebuig Bible (1726, etc.), belong to the Lutheran Church; those of Grayneus (3 volumes, 8vo, Basle, 1776), and Voegelin (Zurich, 1781) to the Reformed. Belonging to the present century are the translations of Preiss (1811), Schaifer (1816), Mayer (1829), [Richter and Pleissner] (18030), Bockel (1832), Alt (1837), Von der Heyd (1852), chiefly of the N.T. only. But all these yield in importance to the work of De Wette, prepared originally in conjunction with Augusti (6 volumes, Heidelb. 1809/14), subsequently wholly by himself (3 volumes, 1831-33, 4th ed. 1858). The Jewish version by Arnheims, Fiarst, and Sachs, under the editorship of Zunz (Berlin, 1838), is also deserving of notice. Finally we notice the careful translations in Phillipson's *Israelitische Bibel* (1858) and Bunsen's *Bibelwerk* (1858 sq.). — Kitto, s.v.

Germany

I. *Ancient Religion of.* — The information we now possess concerning the religion of the tribes of Germania Magna, such as the Alemans, Saxons, Franks, etc., is very incomplete and disconnected. The Greek and Latin authors mention the names of but a few deities, who seem to have been to some extent similar in their attributes to their own gods. The Christian writers also mention them only in so far as is necessary for their purpose, and their views are naturally colored with their own opinions. The Scandinavian mythology must originally have been very closely connected with that of Germany; but we can get no light from that quarter, as we do not know the early period of the former. It is clear that at an early period the Celtic element was infused in the Aleman and the Frank, while among the northern tribes, the Slavonic, Lithuanic, and Finnic myths were introduced; while a tendency towards the Greek worship is also perceptible. As for the *divinities* of the ancient Germans, Caesar states that they worshipped only such as visibly exerted a decided influence over events; he particularly mentions three: the Sun Vulcan, and the Moon. The domestic divinities were: *Wuotan* (Woden), the supreme god, and his wife *Freia*, the goddess of the household and of marriage; *Zio*, the god of war; *Fro*, who watched over the crops, and his wife *Frouwa*; afterwards came *Phol* or *Paltar* (the Balder of the north), *Fosite*, and *Thusnar* (Donar), god of the clouds and storms. The progenitor of the human race was *Tuisco*, who combined the attributes of the Greek Uranos and Zeus, and whose son Mannus is identical with the subsequent *Irmin*, or the Greek Hercules. Among the special divinities of, different tribes were Nerthus (commonly *Hertha*), goddess of fertility and the chase; the *Alces*, two brothers (a sort of Cester and Polliux); *Costra*, in Saxony, etc. Other goddesses appear to have been merely aliases of these: thus *Hludana* and *Eisa* were identical with Freia, etc. Among the inferior divinities (daemons) were the *Riesen* (giants), physically resemblings men, who were supposed to belong to a former period of creation, and dwelt in the mountains, where they erected gigantic fortifications, and defended themselves against intruders with stones and rocks. In direct contrast from these were the *Zwerge* (pigmyes), who appeared among men on special occasions, sometimes to impart gifts and blessings to them, at other times to do them evil and frustrate their plans. There were also *Berggeister* (spirits of the mountains), called also *Elbe* or *Elfen* (elves); *Waldgeister* (spirits of the forests), especially the Wild Hunter, Schratz; *Wassergeister* (spirits of the waters), or Nixen.

There were also a quantity of lares, or favorable household gods of an inferior degree; while tormenting genii haunted the houses and their neighborhoods at night, disturbing slumberers and throwing stones at passers-by. Horses and bulls were considered sacred, and bears, wolves, and foxes were objects of respectful awe. The gods and goddesses often took the form of birds, and among these the eagle, raven, and Woodpecker were regarded with the highest veneration. The cuckoo was supposed to possess the gift of prophecy. Serpents also were worshipped, and the fear they inspired gave rise to the fable of the dragon. The cosmogony of Germany seems to have greatly varied With the times and in the different tribes; the general belief was that the gods originated out of chaos, created the world, and governed it. Belief in continued existence after death was shown by the idea of the great city of the dead *Walhalla*. The mode of worship was very simple, if compared with that of the Greeks and Romans, or even of the Celts. The temples were not generally structures made by men, but often trees or groves which the deity was supposed to inhabit, revealing himself in the rustling of the leaves. Some of the gods dwelt in the mountains, caves, or streams. Yet there were also regular temples, of which vestigen are yet found, and which contained images of the gods; for, although Caesar and Tacitus deny their existence, there is oft mention made in the early times of Christianity of the destruction of idols in Germany *SEE IRMENSUL*, and images of the sun and the moon have been found (though these may also have belonged to Celtic or Slavonic tribes). The holy places were mountains or rocks; e.g. the *Blocksberg*, the chain of mountains between Silesia and Bohemia, etc. The emoods and trees, especially the oak, beech, and linden-tree, were objects of particular veneration. Unbelievers were not allowed to touch them, or to enter the groves. The worship consisted in prayer to the gods; the sacrifices were either propitiatory or thank-offerings; they also took place before consulting the omens, going to war, electing a king, or on any other special occasion, These sacrifices consisted generally in horses, bulls, goats, etc., and even human beings. The color of the animal was generally white. Besides this, on all festive occasions, a portion of the feast was offered to the household gods, and laid before their shrine. No mention is made of the general feasts of the Germans in the earlier times, yet it is considered likely that they had at least as principal ones the *Juel*, *Easter*, and the *Summer* feasts. The priests took part in legislation and the wars as well as in worship, and in war they carried the sacred images or symbols against the enemy. In the household the head of the family could act as its

priest. Chosen women, called *Alrunes*, consecrated the horses, and prophesied by consulting the omens at the sacrifices. See Schedius, *De diis germanis* (Amat. 1648); G. Schutz, *Exercitationes ad Germaniam sacram gentilem facientes* (Lpz. 1748); Moser, *De vett. Germanorum et Gallorum theologia* (1749); Meyer, *Erörterung d. ehemaligen Religionswesens d. Deutschen* (Lpz. 1756); Hermann, *De puriori Dei cultu naturali veterum Germanorum* (Baireuth, 1761); Siebenkees, *Von der Religion der alten Deutschen* (Altdorf, 1771); Reinhold, *Beiträge einer Mythologie der alten D. Gotter* (Munst. 1791); Loos, *D. Gotterlehre der alt. Deutschen* (Col. 1804); Scheller, *Mythologie d. nordischen u. deutschen Volker* (Regensb. 1816); Braun, *Der relig. der alt. Deutschen* (Mainz, 1819); Mone, *Gesch. d. Heidenthums in nordischen Europa* (Lpz. 1819-23, 2 volumes); Bönisch, *D. Götter Deutschlands* (Kamenz, 1830); Legis, *Handbuch d. altdeutschen u. nordisch. Gottelehre* (Lpz. 1831); Barth, *Altdeutsche Religion* (Leipz. 18032); J. Grimm, *Deutsche Mythologie* (Gotting. 1835; 2d ed. 1844); Simrock, *Handbuch der D. Mythologie* (Munich, 1844-55, 2 volumes); J.W. Wolf, *Zeitschrift für D. Myth. u. Sittenkunde* (Gött. 1853-55, 2 volumes). (J.N.P.)

II. History of Christianity in Germany. — As some of the German tribes were under the rule of the Romans at the beginning of the Christian aera, Christianity became known to the Germans at a very early date. Some of the episcopal sees, as Cologne, even claims to have had disciples of the apostles as their first bishops. Peter is said (Baron. ad ann. 46) to have ordained the bishops Eucharius, Egistus, and Marcius for Germany. In 314, when the Council of Arles was held, we have trust-worthy information of a bishopric in Cologne. In the south of Germany, on the other hand, we find the first Christians at Augusta Vindelicorum (Augsburg), in Rhætia, into which Christianity was introduced by the bishop Narcissus, in the time of Dioclesian (284-305). In the following centuries the number of bishoprics in Western Germany gradually increased, and at the beginning of the 6th century we find subject to the jurisdiction of the metropolitan of Treves, bishops at Cologne, Mentz, Martigny, Worms, Spire, besides a number of others whose sees now belong to France or Switzerland. Next to south-western Germany, it was the south-east in which Christianity made the greatest progress. At the beginning of the 7th century there were in the two Noricums, or modern Bavaria and Austria, proportionally almost as many Christian churches as in the other countries of the ancient Western empire, and Bavaria, in

particular, became an entirely Christian state. Even before this time many of the German tribes which had invaded and conquered the western provinces of the Roman empire had either become Christian or were inclined to be so. The Goths received the first announcement of Christianity from prisoners taken in war, and a Gothic metropolitan had a seat in the Synod of Nicaea. Among the West Gothic princes, Fritigern was favorable to Christianity, but Athanarich cruelly persecuted it. When the Western Goths, conquered by the Huns, had to seek refuge in the Roman empire, they had to consent to be baptized. The form of Christianity which they then received from the emperor Valens was Arian. Other German tribes, like the Eastern Goths and the Vandals, likewise became Christians of the Arian faith, which was carried by the German conquerors into Spain, Italy, and Northern Africa. To an Arian bishop of the West Goths, Ulfilas, Germany is indebted for the first German version of the Bible. The conversion of Clovis, the king of the Franks, to the Catholic Church, gave to the German tribes who had left the fatherland the first orthodox king; and the success of the Franks in their wars with the Arian kings, in which they were aided not a little by the Catholic subjects of the latter, soon led to the destruction of Arianism as a national religion in the Germanic world. Under the influence of the Franks, in the beginning of the 8th century, the Catholic Church pressed forward as far as the Saale and the Elbe, but it was under no ecclesiastical regulations, and was much corrupted by paganism. British monks carried the Gospel as far as the Main, and among the Alemanni, but they had no connection with Rome. *SEE COLUMBANUS; SEE GALL.* Winfred, the Anglo-Saxon monk, better known under the name of Boniface (q.v.), was sent from Rome to undertake the conversion of Germany, and finally became the apostle of the Germans, and the founder of the German Church. He made the German Church dependent upon Rome, and, in consequence of the plenary powers given him by the Roman see, was looked upon as the general bishop of Germany. The last serious struggle in defense of German paganism was made by the Saxons; but, finally acknowledging their inability to resist Charlemagne, they resolved to adopt the religion of the conquerors, and become one nation with the Franks. The Christianization of Eastern Germany, which at that time was chiefly inhabited by Slavic tribes, was not completed until the 13th century.

When the Roman empire had been revived in the German nation by the Otthos, the emperor was regarded as the political head of Christendom in

the West, and the holy empire as a divine institution. The old legal principle that God has divided all power on earth between the emperor and the pope was frequently construed in Germany so as to mean that the emperor carried the secular sword as a feudal investiture from the pope. The efforts of mediaeval popes to enlarge the papal power at the expense of the imperial, and even to establish the absolute superiority of the pope over all secular power and the whole world, led to continual wars between the emperors and the popes. The popes entirely failed to carry through their theocratic idea; but the authority of the emperors of Germany, as the first among the Christian rulers, likewise steadily declined.

In the 16th century Germany was the birthplace of the great reformation of the Church, which substituted the Lutheran and Reformed churches for that of Rome not only in a large portion of Germany, but in a number of other European countries. It seemed at one time probable that the whole of the German empire might be gained for the Reformation; but, after many wars, one of which, the Thirty Years' War, was one of the fiercest and longest religious wars on record, the activity of the Jesuits and the courts of Austria and Bavaria saved a large portion of Germany, especially in South Germany, for the old Church.

The old German empire was dissolved in 1806. In 1815 the German Confederation was established as a league of independent states. Another great change in the constitution of the German nation was effected by the war of 1866, which united most of the German states into the North-German Confederation, under the leadership of Prussia, while Austria was wholly excluded from Germany. Bavaria, Würtemberg, Baden, and part of Hesse-Darmstadt were recognized as independent South-German states. The Grand-duchy of Luxemburg was also released from all connection with Germany, and remained a semi-independent state, under the rule of the king of Holland. The little principality of Lichtenstein, in South Germany, was totally ignored at this reconstruction of Germany, and likewise formed henceforth an independent state. Our *Cyclopaedia* devotes a special article to Austria, Prussia, and each of the smaller German states, in which a full statement of their Church history and ecclesiastical statistics is given.

In 1885, the number of Protestants, Roman Catholics, and Jews in the North-German Confederation and the South-German states was about as follows:

	Protestants	Rom. Cath.	Jews
North German Confederation	18,306,371	9,620,326	366,575
South German State	11,208,081	7,162,653	196,597
Total	29,514,452	16,782,979	563,172

See Hansiz, *Germania Sacra* (2 volumes, Augsburg; 3d volume, Vienna, 1755); Holl, *Statistica Eccles. German.* (Manheim, 1788, 2 volumes); *Germania sacra* (St. Blasien, 1794 and 1797, 2 volumes); Rettberg, *Kirchengeschichte Deutschlands* (Götting. 1846; thus [1869] far 3 volumes); Fiedrich, *Kirchengeschichte Deutschlands* (Bamberg, 1867, volume 1; 1868, volume 2.) (A.J.S.)

Gerobulus Johannes,

a clergyman of the Reformed Church of Holland, was born at Utrecht. He was settled successively at Delft, Emden, Vlissingen, Ghent, Harlingen, Deventer, Harderwyk, and Utrecht. He died at Utrecht February 14, 1606. He translated into Latin the East Friesland Catechism, and also wrote a defense of the Heidelberg Catechism against Dirk Volkertsz. Coornhert, a translation of Beza's Paraphrase of the Psalms, Advice to the Sick, and an Account of the Reformed Church in Utrecht. (J.P.W.)

Geroch

SEE GERHOCH.

Geroda

a place mentioned in the *Antonine Tables*, possibly the modern *Jerud*, a large village on the great caravan road from Damascus to Palmyra (Porter, *Damascus*, 1:371). — Van de Velde, *Memoir*, page 314.

Gerrhe'nian

(only in the plural, Γερρρηνοί v.r. Γερρρηνοί, Vulg. *Gerreni*), apparently the designation of the inhabitants of a town, which is named in 2 Macc 13:24 only as one limit (ἕως τῶν Γ.) of the district committed by

Antiochus Eupator to the government of Judas Maccabaeus, the other limit being Ptolemais (Accho). To judge by the similar expression in defining the extent of Simon's government in 1 Macc. 11:59, the specification has reference to the sea-coast of Palestine, and, from the nature of the case, the Gerrhenians, wherever they were, must have been south of Ptolemais. Grotius seems to have been the first to suggest that the town *Gerrhon* or *Gerrhas* (Γέρρῶν, Ptolemy, 4:5, page 103; *Gerro*, Pliny, *Nat. Hist.* 6:29; Γέρρῶα, Strabo, 16, page 760; Γέρρα, Sozomen, *Hist. Eccl.* 8:19) was intended, which lay between Pelsium and Rhinocolura (wady el-Arish). It has been pointed out by Ewald (*Geschichte*, 4:365, note) that the coast as far north as the latter place was at that time in possession of Egypt, and he thereon conjectures that the inhabitants of the ancient city of GERAR, southeast of Gaza, the residence of Abraham and Isaac, are meant. In support of this, Grimm (*Kurzg. Handb.* ad hoc.) mentions that at least one MS. reads Γεραρηῶν, which would without difficulty be corrupted to Γέρρῶν. The Syriac version (early, and entitled to much respect) has *Gozor*, by which may be intended either (a) the ancient GEZER, which em- as near the sea-somewhere about Joppa; or (b) GAZA, which appears sometimes to take that form in these books. But these are evidently conjectural emendations of the text; and the objection of Ewald is sufficiently met by observing that the place in question was not included in the Maccabean province of Judas, any more than Egypt of the parallel passages (1 Macc. 11:59; Josephus, *Ant.* 13:5, 4). **SEE MACCABAEUS, JUDAS.**

Ger'shom

(Heb. *Gershon'*, מנרשׁה in Chron. usually מנרשׁה expulsion **SEE GERSHON**, an etymology alluded to in ^{<1022>}Exodus 2:22, where there is a play upon the word, as if written מנ;רשׁה or Ger-Sham, q.d. a sojourner there; in which passage the Sept. preserves the form Γηρσάμ [comp. Josephus, Γηρσός = διάλεκτος, *Ant.* 2:13, 1], but elsewhere Graecizes Γηρσώμ or Γηρσών), the name of three or four Levites.

1. The oldest son of Levi (^{<1316>}1 Chronicles 6:16, 17, 20, 43 [in the Hebrews], :62, 71; 15:7), elsewhere distinctively written GERSHON **SEE GERSHON** (q.v.)
2. The elder of the two sons (the second being Eliezer) who were born to Moses in the land of Midian by Zipporah (^{<1022>}Exodus 2:22; 18:4). B.C.

1698. These sons of the great lawgiver held no other rank than that of simple Levites, will the sons of their uncle Aaron enjoyed all the privileges of the priesthood (^{<1320>}1 Chronicles 23:1, 5, 16; 26:24), a proof of the rare disinterestedness of Moses. Shebuel, one of his descendants, was appointed ruler (**רַגְלִי**) of the treasury under David (^{<1321>}1 Chronicles 26:24-28).

3. The son of one Manasseh (according to the text) and father of Jonathan, which last acted as priest to the Danites who captured Laish (^{<0783>}Judges 18:30); but, according to a more correct reading, he is not different from the son of Moses. *SEE JONATHAN*. The Talmud explains the substitution of "Manasseh" for "Moses" in the text by asserting that Jonathan did the works of Manasseh, and was therefore reckoned in his family (*Baba Bathra*, fol. 109, b). *SEE MANASSEH*.

4. A descendant of Phinehas, and chief of his house, who returned from Babylon with Ezra (^{<1810>}Ezra 8:2), B.C. 459.

Ger'shon

(Heb. *Gershon'*, ^{<1320>}ִגְרִשׁוֹן, expulsion, from **גרשׁ**, to drive out; Sept. in Genesis **Γηρσών**, elsewhere [and usually there also in the Cod. Alex.] **Γεδσών**; Joseph. **Γηρσόμης**, *Ant.* 2:7, 4), the eldest of the three sons of Levi, apparently born before the migration of Jacob's family into Egypt (^{<0431>}Genesis 46:11; ^{<0166>}Exodus 6:16). B.C. cir. 1895. But though the eldest born, the families of Gershon were outstripped in fame by their younger brethren of Kohath, from whom sprang Moses and the priestly line of Aaron (see ^{<1312>}1 Chronicles 6:2-15). Gershon's sons were Libni and Shimi (^{<0167>}Exodus 6:17; ^{<0438>}Numbers 3:18, 21; ^{<1317>}1 Chronicles 6:17), and their families were duly recognized in the reign of David, when the permanent arrangements for the service of Jehovah were made (^{<1321>}1 Chronicles 23:7-11). At this time Gershon was represented by the famous Asaph "the seer," whose genealogy is given in ^{<1319>}1 Chronicles 6:39-43, and also, in part, 20, 21. The family is mentioned once again as taking part in the reforms of king Hezekiah (^{<1492>}2 Chronicles 29:12, where it should be observed that the sons of Asaph are reckoned as distinct from the Gershonites). At the census in the wilderness of Sinai the whole number of the males of the Bene-Gershon was 7500 (^{<0432>}Numbers 3:22), midway between the Kohathites and the Merarites. At the same date the efficient men were 2630 (4:40). On the occasion of the second census the numbers of the

Levites are given only in gross (^{<0466>}Numbers 26:62). The sons of Gershon had charge of the fabrics of the tabernacle—the coverings, curtains, hangings, and cords (^{<0465>}Numbers 3:25, 26; 4:25, 26); for the transport of these they had two covered wagons and four oxen (^{<0476>}Numbers 7:3, 7). In the encampment their station was behind (^{yrp̄ā}) the tabernacle, on the west side (^{<0463>}Numbers 3:23). When on the march they went with the Merarites in the rear of the first body of three tribes — Judah, Issachar, Zebulun — with Reuben behind them. In the apportionment of the Levitical cities, thirteen fell to the lot of the Gershonites. These were in the northern tribes — two in Manasseh beyond Jordan, four in Issachar, four in Asher, and three in Naphtali. All of these are said to have possessed "suburbs," and two were cities of refuge (^{<1327>}Joshua 21:27-33; ^{<1316>}1 Chronicles 6:62, 1-86). It was not easy to see what special duties fell to the lot of the Gershonites in the service of the tabernacle after its erection at Jerusalem, or in the Temple. The sons of Teduthun "prophesied with a harp," and the sons of Heman "lifted up the horn," but for the sons of Assaph no instrument is mentioned (^{<1351>}1 Chronicles 25:15). They were appointed to "prophesy" (that is, probably, to utter, or sing, inspired words, ^{aKn}), perhaps after the special prompting of David himself (^{<1371>}1 Chronicles 25:2). Others of the Gershonites, sons of Laadan, had charge of the "treasures of the house of God, and over the treasures of the holy things" (^{<1351>}1 Chronicles 26:20-22), among which precious stones are specially named (^{<1308>}1 Chronicles 29:8).

In Chronicles the name is, with two exceptions (^{<1311>}1 Chronicles 6:1; 23:6), given in the slightly different form of "Gershom." *SEE GERSHONITE.*

Ger'shonite

(Heb. Gershunni', ^{yNivir}Sept. Γεδσωνί, but often simply like *Gershon*, and so A.V. often "son of Gershon"), a designation, usually in the plur., of the descendants of GERSHON, one of the sons of Levi (^{<0461>}Numbers 3:21; 4:24, 27; ^{<1323>}Joshua 21:33; ^{<1317>}1 Chronicles 23:7; ^{<1491>}2 Chronicles 29:12). Their office, during the marches in the wilderness, was to carry the veils and curtains belonging to the tabernacle, on the western side of which they encamped (^{<0463>}Numbers 3:23-26; 26:57). In the singular the term is applied to Laadan (^{<1351>}1 Chronicles 26:21) and Jehiel (^{<1308>}1 Chronicles 29:8).

Ger'son

(Γηρσών), the Greek form (1 Esdr. 8:29) of the name GERSHOM *SEE GERSHOM* (q.v.).

Gerson Jean Charlier

(Doctor Christianissimus), one of the greatest names in the history of France and of the Gallican Church. He was named Gerson from a village in the diocese of Rheims, where he was born, December 14, 1363. He entered the college of Navarre in 1377, and passed through all the degrees. He then studied theology seven years under the grand master Pierre d'Ailly, whom he succeeded as chancellor of the university and prebendary of Notre Dame in 1396. Here he strenuously devoted himself to improving the course of theological study, on which his views may be seen in a letter to D'Ailly, dated April 1, 1400, *De reformationes Theologi* (Opera, volume 1). But the difficulties of his petition were very great. The university was in disorder; the state was torn by contending factions; the Church was divided by the great papal schism which began in 1378, when Urban VI was elected pope at Rome, and Clement VII at Avignon. Gerson found so much opposition in his efforts to reform theology, and to bring peace to the Church, that he decided to retire from Paris to the quiet charge of the cathedral at Bruges, a preferment given to him by Philip of Burgundy. At last he gave up this purpose, and gave up, with it, the tranquillity of his whole life. Gerson was more than once deputed to the popes during the schism. In a memoir, *De unitate ecclesiastica*, he defended the Council of Pisa (q.v.), and conducted himself in a firm though prudent manner when the council proceeded to depose Gregory XII and Benedict XIII, and to elect Alexander V. It was during the sitting of this council that he published his famous treatise *De auferibilitate Papae*, to prove that there are cases in which the assembled Church may command two rivals to desist from their strife, and has a right to depose them if they refuse, for the sake of peace and unity. The Council of Constance (q.v.) opened a new field for his talent; he took a place there as ambassador from king Charles VI, from the Church of France, and from the University of Paris, and he directed all the measures which were adopted respecting John XXIII, who had succeeded Alexander V, and whose licentious conduct, had tended rather to increase than to allay the schism. In this council Gerson and D'Ailly were the chief leaders in the so-called reforming part). The discourses which Gerson on various occasions pronounced during the council, and the

treatises which he published, were intended principally to show that the Church may *reform itself*, as well in its governors as in its members; and that it has the power of assembling, *without the consent of the pope*, when he refuses to convoke it; to prove the necessity of holding councils, as well general as special; to prescribe the payment of first-fruits, and to extirpate simony, which had become very common. He had established, as the basis of the decrees of the council, the doctrine of the supremacy of the Church in all which concerns faith and morals, and on this subject a discourse on the Immaculate Conception has been ascribed to him, but which was, in fact, pronounced at the Council of Basle after his death. It was principally through his efforts that the council declared itself independent of all popes, and superior to them." The piety of Gerson, though strong and zealous, was neither superstitious nor credulous; he denounced, in his treatise *Contra sectam Flagellantium*, the abuse made of flagellation, of which Vincent Ferrier was the advocate. He also composed a book, *De probatione spiritum*, in which he gave rules for distinguishing false revelations from true ones. The pretended visions of St. Bridget would *have* been condemned at his instigation had they not found an apologist in the cardinal Torquemada; and though his theology was professedly mystical as opposed to scholasticism, he opposed the theories of John Rusbroeck, of the passive union of the soul in the Deity, which is similar to the pure love of the Quietists. He also wrote against D'Ailly on judicial astrology, which was then in high repute among the princes of Europe, and which he combated with great success, even in his old age, against the physicians of Lyons and Montpellier. Before that time, his treatise on this subject, *De astrologia reformata*, had procured for him the praise of the learned bishop of Cambray. In another treatise, *De erroribus circa artem magicam*, he attacks the superstitious errors of magic and the prejudices of the empirics. With regard to toleration, Gerson was involved in all the errors of his times. At the trial of John Huss (q.v.), his writings and speeches contributed greatly to the condemnation of that eminent reformer, who was burnt by order of the Council of Constance July 6, 1415. He took a similar share in the prosecution of Jerome of Prague (martyred May B.C. 1416). "Cut off," said he, in a letter to the archbishop of Prague, "the heresies, with their authors, and *burn* them." He called this terrible punishment a "merciful cruelty." Gerson's hopes for a reform of the Church at the Council of Constance were bitterly disappointed. The election of Martin V (November 11, 1417) put an end to all hope of reform, and Gerson retired, fatigued and discouraged, from the scene of sterile

disputes. He had contributed by his writings to the revocation of a bull of Alexander V in favor of the preaching friars, against the privileges of the clergy and of the universities. Gerson's zeal raised against him many enemies, and the fear of the dangers to which he would be exposed from the Burgundian faction induced him to take refuge in Germany, disguised as a pilgrim, about the time of the last sittings of the Council of Constance. In Bavaria he composed his *De Consolatione Theologir*, a mixture of prose and verse, containing an apology for his conduct at the Council of Constance. Soon after he retired into Austria, where the duke offered him an asylum at Vienna. In 1419 he returned to France, and took up his abode at the monastery of the Celestines at Lyons, of which his brother was prior. Here he spent his remaining years in catechizing poor children, of whom he required no other reward than their simple prayer, "Lord, have mercy on thy poor servant Gerson." He died July 12, 1429.

We now state briefly the relations of Gerson to the *Church*, to theology, and to philosophy.

(1.) As to the Church, his whole life was spent in mourning over its abuses and corruptions, and in struggles for reformation. Full of respect for the papacy, which he considered necessary to the existence of the Church, he nevertheless opposed both its spiritual and temporal encroachments. He looked upon the dogma of the infallibility and consequent inviolability of the popes as a remnant of superstition which could not be extirpated too soon. To the whole mass of the faithful, assembled in general council, he attributed alone infallibility, the power of binding and loosing, the right of deciding, without appeal, all matters pertaining to faith and discipline, and that of judging the pope himself, whom his high position does not render *impeccable*. "Let the ecclesiastical power," said he, "so restrict itself within its natural limits as to remember that secular authority, even among the heathen, has its distinct rights, its laws, its verdicts, on which the spiritual power must guard from encroaching, lest the secular power might also encroach on the faith and lawful rights of the Church." By his settled doctrine of the relation existing between the papacy and the general councils on the one hand, and between the spiritual authority and the temporal power on the other, Gerson may be considered as one of the originators of Gallicanism (q.v.), and the forerunner of Bossuet (q.v.). The spirit of the famous "four propositions" of 1682 breathes in every page of the writings of the chancellor of the university.

(2.) There are two elements to be distinguished in Gerson's *philosophy*: the outward scholastic element, with its pedantic divisions and subtle distinctions, and the mystical element, which lifted his soul, thirsting for God, above the dry forms of the schools into the superior sphere of ineffable love. Gerson distinguishes in the nature of the soul a double set of faculties, whose highest degree is the simple understanding, and whose highest effort is the instructive perception of spiritual truths; and the affective faculties, which, in their highest flights, attain to a state of ecstatic enjoyment, whose proper object is God.

(3.) His theology is that of love. Faith and penitence are the wings on which divine love rises and attains to the possession of the Infinite Being. This possession is naturally imperfect; here below none can see God face to face, "for there shall no man see it and live;" but it produces peace in the heart; the ignorant and the lowly can attain to it, and it is much superior to that which results from speculative theories, with their attending abstractions and syllogism, and the uncertainty and the agonizing doubts which often accompany them. Gerson's is a mild form of mysticism, based on the nicest analysis: it does not lead to the absorption of the personality into the bosom of the Infinite Being, nor exclude the normal exercise of the function of the intellect and volition. Gerson was a determined enemy of scholasticism. He signalized, as the origin of all the evils of theology, that vain curiosity which leads to the disregard of the most reliable authorities, the dangerous taste for novelty in things and in words, the love of argument, and the mixing up of the different sciences. Revelation, with him, is the limit of theology, and to endeavor to carry it farther by human reasonings is to lead it astray. "If the Scriptures are insufficient as a means, of arriving at God, where shall we find anything to lead us higher? Let us then guard against attempting to help theology by an admixture with other sciences, and against introducing into it the exercises of the schools." As to *practical* religion, as we have already said, Gerson was of the moderate mystical school. In his view all the moral and intellectual powers of man were originally in harmony with each other, and directed to God; but sin destroyed this harmony, and it is the object of mystic theology to restore it. But, in order to effect this, it must first know the nature of the powers of the mind, and the manner of acting upon them. Following Richard de St. Victor (*de Contemplatione*), Gerson distinguishes in the operations of the two orders of faculties three different degrees: in the *vis cognitiva*, 1. the *cogitatio*, involuntary tendency of the soul to moral consideration; 2. the

meditatio, voluntary effort to learn the truth; 3. *contemplatio*, the voluntary inquiry into spiritual, and especially divine subjects; in *the vis affectiva*, 1. the desire, *libido*; 2. piety, *devotio*, 3. loving aspirations, *dilectio ecstasica*, and *anagogica*, inseparably connected with the *contemplatio*: these are only separately or theoretically considered. In this union of love with contemplation resides the true essence of mystic theology, which is essentially a theology of love. Gerson designated it as *theologia affectiva*, in contradistinction from: scholastic theology, which he called *theologia speculativa*. Love consists only in an "*experimentalis Dei perceptio*," from which, however, Gerson abstracts all that is material or figurative. In his definition of it, he says: "By love is the eternal Word born in the soul, and the unity with God achieved." That wonderful book, *De Imitatione Christi* is attributed by many of the best critics to Gerson. On this question, *SEE KEMPIS*.

There are several editions of Gerson's collected works, but the most complete is *Opera Omnia J. Gersonii, op. et stud. L. Ellies du Pin* (Antwerp, 1706, 5 volumes, fol.). Volume 1 contains a life of Gerson, an essay on the authorship of the *Imitation of Christ*, a critical catalogue of his writings, together with his dogmatical works. Volume 2 contains his treatises on ecclesiastical polity, etc.; volume 3, his writings on moral theology; volume 4, exegetical writings; volume 5, controversial writings, sermons, etc. Some works are included in this edition which do not belong to Gerson. See Richer, *Vie de Gerson*; L'Enfant, *Hist. of the Council of Constance*; Le'cuy, *Essai sur Gerson* (Paris, 1832, 2 volumes, 8vo); Schmidt, *Essai sur Gerson* (Strasb. 1839); Thomassy, *Jean Gerson* (Paris, 1843, 16mo); Faugere, *Eloge de Gerson* (Paris, 1837); Engelhardt, *de Gersonio Mystico* (Erlang. 1843, 4to); Illgen's *Zeitschrift fur d. hist. Theol.* (1833); *Studien u. Kritiken* (1835), page 278; Jourdain, *Doctrina Gersonii de theolog. myst.* (Par. 1838, 8vo); Michelet, *Hist. de France*, volume 4; Bonnechose, *Reformateurs avant la Reforme*, 1:160; Neander, *Ch. Hist.* volume 5; Neander, *History of Christian Dogmas*, 519, 607, 612; Mosheim, *Ch. Hist.* 2:443; Dupin, *Hist. of Eccles. Writers*, cent. 15; Hofer, *Nouv. Biog. Generale*, 20:283 sq.; Hase, *Ch. Hist.* 250, 251; Hook, *Eccles. Big.* 5:306; Schwab, *J. Gersonneine Monographie* (Wiirzburg, 1858, 8vo); Herzog, *Real-Encyklopadie.* 5:89 sq.

Gertrude, St

born in 626, was the daughter of Pepin of Landen, majordomo of the king of Austrasia, France. She was religiously brought up, and finally entered the nunnery of Nivelles, nine miles from Brussels, of which she was elected abbess at the early age of twenty. She died there March 17, 659, and that day has since been kept in commemoration of her throughout *Brabant*. — *Acta Sanctorum*, March 17.

Gertrude, St

was born at Eisleben, Germany, and became in 1294 abbess of a congregation of Benedictine nuns at Roberdorf. She was thoroughly versed in Latin and the holy Scriptures, but is particularly known for the visionary mysticism of her piety. A series of editions of her *Insinuationum diiince pietatis exercitia* appeared during the 16th and 17th centuries. Mege published an edition in 1664, and in 1676 translated it, together with her biography, into French. She died in 1334. Her saint's day is November 15. — Herzog, *Real-Encyklop.* 5:100.

Ger-iphina

(*anypwrg*), the name of a mountain not very far from Jerusalem, mentioned in the Talmud (*Rosh hash-Shanah*, 2, fol. 22, b) as the third summit distant, on which signal-fires were lighted; held by Schwarz to be a prominent peak near the center of a mountain-chain called "*Arapun*, about three Eng. miles south of Kalat el-Raba, or Ramoth Gilead" (*Palest.* page 82); but we find no corresponding name in any other modern authority.

Gervaise Francois-Armand,

a Trappist monk, was born at Paris in 1660. Having studied under the Jesuits, he then entered among the barefooted Carmelites; but, not finding this reform sufficiently austere to satisfy his love of asceticism, he took the habit of La Trappe in 1695, and insinuated himself so much into the favor of the celebrated abbe *De Rance* that he was appointed abbot of La Trappe on the death of *Zozimus Foisel* in 1696. The able, however, soon repented of his choice, for the new abbot began, by his austerity and intriguing spirit, to foment divisions among the monks, and to undo all that *De Rance* had done. He soon resigned, and in leaving La Trappe he drew up a long Apology. When his *Histoire generale de Citeaux* (Avignon, 1746, 4to)

appeared, the Bernardines, who were violently attacked in it, obtained an order from the court against him, and he was arrested at Paris and conveyed to the abbey of Notre Dame des Reclus, where he died in 1755. He wrote *La Vie der St. Cyprien* (Paris, 1717, 4to): — *La Vie d'Abailard et d'Heloise* (Paris, 1720, 2 volumes, 12mo): — *La Vie de St. Irenee* (Paris, 1723, 2 volumes 12mo): — *La Vie de l'Aputre St. Paul* (Par. 1734, 3 volumes, 12mo): — *La Vie de St. Epiphane* (Paris, 1738, 4to): — *L'honneur de l'eglise defendu contre P. Le Courayer* (1742, 2 vols. 12mo). See Richard, *Bibliothèque Sacre*; Hook, *Eccles. Biogr.* volume 5; Hoefler, *Nouv. Biog. Generale*, 20:130.

Gervaise And Protaise

(GERVASIUS et PROTASIUS), two saints always named together in the Roman martyrology. Ambrose gives an account of them, and calls them the "first martyrs of Milan." They appear to have suffered martyrdom in the time of Dioclesian. Many stories are told of the miracles wrought by their "relics." Their commemoration day is June 19. See Butler, *Lives of the Saints*, June 19.

Gervase Of Canterbury,

a mediaeval English chronicler, was born about 1150, and died in the early part of the 13th century. We know but little of his history. It appears that he was a monk of the priory of Christ's Church, Canterbury, and held the office of sacristan. was present at the burning in 1174 of Canterbury Cathedral, and watched the erection of the new cathedral, until the election of Baldwin as archbishop in 1184, where he wrote his account of the destruction and rebuffing thereof, entitled *Tractatus de combustione Doroborensis ecclesiae*. Another work, *Imaginationes de discordiis inter monachos Cantuarienses et archiepiscopum Baldwin*, written, perhaps, after Hubert became archbishop in 1193, gives a full account of the dissensions between Baldwin and his monks. His next work, *Vitae Dorobornensium archiepiscoporum*, contains lives of the archbishops of Canterbury, ending soon after Hubert's accession. His most valuable work, *Canonica de tempore regum Angliae Stephani, Hen. II, et Ricardi II*, chronicles the reigns of these sovereigns, and contains in the conclusion an announcement of a second part, to be devoted to the reign of John, which was probably never written. In the library of Corpus Christi College, Cambridge (No. 438), there is a MS. treatise of Gervase, entitled *Mappa*

Mundi, the first part of which gives a topographical description of England by counties, with lists of the bishops sees and monasteries in each, and the second part lists of the archbishops of the whole world and their suffragans, and added thereto a chronicle of England from the fabulous times to the death of Richard T. Bishop Nicolson (*Eng. Hist. Library*) characterizes Gervase as a diligent and judicious historian; and Wright (*Biog. Brit. Lit.*) says "his writings show great care in collecting information, and discrimination in using it; and his chronicle of the reigns of Stephen, Henry, and Richard is one of the most valuable of the historical memorials of the 12th century." His works, except the *Mappa Mundi*, were published in Twysden's *Historiae Anglicanae Scriptores Decem* (Londoni. 1652, fol., Coll. 1285-1684), and an English translation of his *Tractatus de Combustione*, etc., is given in the *Report of the Proceedings of the British Archaeological Association, at the first General Meeting, held at Canterbury in the Month of September, 1844*, ed. by Alfred John Dunkin (Lond. 1845, 8vo), pages 194-240. — Wright, *Biographia Britannica Literaria* (Anglo-Norman period, pages 419-421); Hoefler, *Nouv. Biog. Gen.* 20:326, 327; Rose, *New Genesis Biog. Dictionary*, 8:12. (J.W.M.)

Gerzite

SEE GEZRITE

Ge'sem

(Γεσέμ), a Graecized form (Judith 1:9) of the name of the land of GOSHEN.

Gesenius, Friedrich Heinrich Wilhelm

a distinguished Oriental scholar, was born at Nordbausen February 3, 1785. After finishing his education at the universities of Helmstadt and Gottingen, he was for a short time teacher at the paedagogium at Helmstadt. In 1806 he became privat docent at the University of Göttingen, and in 1809 professor of ancient literature at the college of Heiligenstadt. In 1810 he became extraordinary, and in 1811 ordinary professor at Halle. In 1814 he received the degree of doctor of divinity; and in 1820 he made a scientific journey to Paris and Oxford, where he chiefly collected material for his projected Hebrew dictionary. He died October 23, 1842. Gesenius was an outspoken adherent of the Rationalistic school. In the study of Oriental languages, his works, which had an almost

unprecedented circulation, began a new era. The most important among them are: *Hebräisches und Chaldäisches Handwörterbuch* (Lpz. 1810-1812, 2 volumes; 7th ed. 1868; Latin ed. 1833; 2d ed. by Hoffmann, 1847; Eng. transl. by C. Leo, Cambridge, 1825; by J.W. Gibbs, Andover, 1824, and by Robinson, Boston, 1850): — *Hebrische Grammatik* (Halle, 1813; 20th edit. by Dr. Rödiger, 1866; English transi. by M. Stuart, Andover, 1826, and by Conant, Boston, 1839; also a French transl.): — *Hebraisches Lesebuch* (Halle, 1814; 7th edit. by De Wette; 9th edit. by Heiligstedt, 1858 transl. into English, N.Y.): — *Kritische Geschichte der hebr. Sprache u. Schrift* (Leipz. 1815 ; 2d edit. 1827): — *De Pentateuchi Samaritani origine indole et auctoritate* (Halle, 1815): — *Grammatisch-Krit. Lehrgebäude der hebr. Sprache* (2 volumes, Leipz. 1817): — *Uebearbeitung des Propheten Jesaias mit einem phil.-krit. u. hist. Commentar* (3 volumes, Leipz. 1820-1821; 2d edit. 1829): — *Thesaurus phil. crit. ling. hebr. et chald.* (Leipz. 1827-1853, 3 volumes; part of the 3d volume by Rödiger): — *Scripturae linguaeque phoeniciae monumenta* (Leipz. 1837, 3 volumes). He also wrote many valuable articles for the *Allgemeine Encycl.* of Ersch und Gruber, and translated Burckhardt's, *Travels to Syria and Palestine* (Weimar, 1823, 2 volumes), with many valuable notes illustrating Biblical geography. See *Gesenius, eine Erinnerung an seine Freunde* (Berlin, 1843); Herzog, *Real-Encyklop.* 5:121-3.

Gesenius, Justus

a German divines and scholar, was born at Essbeck, in Hanover, July 6, 1601, studied theology at Helmstadt and Jena, and became pastor in Brunswick in 1629. In 1636 he became court preacher at Hildesheim, and finally councillor and general superintendent of Hanover. He died September 18, 1673. His principal works are, *Passionspredigten* (Hanov. 1660): — *Trostpredigten* (Hanov. 1661); and, under the name of Timotheus Fridlibius, *Warum willst du nicht Katholisch werden wie deine Vorfahren waren* (on the conversion of the duke John Frederick to Roseanism) (Hanov. 1669-72, 4 parts). He wrote also a number of hymns, which have been incorporated in the Hanoverian Hymn-book. — Pierer, *Universal Lexikon*, s.v.; Herzog, *Real-Encyklop.* 5:117. (J.N.P.)

Ge'sham

or rather GESHAN [as in the edit. of 1611] (Heb. *Geyshan'*, ^{ִנְיִשׁ}*filthy*, Sept.-. Γησώμ v.r. Σωγάρ., Vulg. *Gesan*), the third named of the sons of Jahdai (q.v.) among the descendants of Caleb (^{<1387>}1 Chronicles 2:47). B.C. post 1612.

Ge'shem

(Heb. id. ^{מִנְשׁ}, a *shower*, if Heb.; Fürst, *firmness*; but more prob. the Arabic *Jasim* or *Jahum*, a historical name in Arabia Proper; Sept. Γησώμ, Vulg. *Gesam*), once (^{<1416>}Nehemiah 6:6) in the prolonged form GASH'MU (He.). *Gashmu'*, ^{מִנְשׁ}), as Arabian (^{<1429>}Nehemiah 2:19; 6:1), and one of the enemies of the Jews on the returns from the exile, especially in the plots against the life of Nehemiah (^{<1416>}Nehemiah 6:2). B.C. 446. Geshem, we may conclude, was an inhabitant of Arabia Petraea, or of the Arabian Desert, and probably the chief of a tribe which, like most of the tribes on the osastern frontier of Palestine, was, in the time of the captivity and the subsequent period, allied with the Persians, or with any peoples threatening the Jewish nation. Geshems, like Sanballat and Tobiab, seems to have been one of the "governors beyond the river," to whom Nehemiah came, and whose mission "grieved them exceedingly, that there was come a man to seek the welfare of the children of Israel" (^{<1420>}Nehemiah 2:10); for the wsardering inhabitants of the frontier doubtless availed themnselves largely, in their predatory excursions, of the distracted state of Palestine, and dreaded the re-establishment of the kingdom; and the Arabians, Ammonites, and Ashdodites are recorded as having "conspired to fight against Jerusalem, and to hinder" its repairing. *SEE NEHEMIAH.*

Ge'shur

(Heb. *Geshur'*, ^{רִשְׁשׁ}; Sept. Γεσούρ and Γεσουρί), the name of a district of Syria near Gilead (^{<1418>}2 Samuel 15:8; ^{<1423>}1 Chronicles 2:23), which adjoined, on the east side of the Jordan, the northern border of the Hebrew territory, and lay between Mount Hermon, Maachabh, and Bashan (^{<1413>}Deuteronomy 3:13, 14; ^{<1425>}Joshua 12:5). It is plain from these notices that Geshur lay in that portion of Syria which was connected with or adjoining to the land of Gilead, and the Geshurites probably dwelt in the rocky fastnesses of Argob. This region is supposed to be the same with what is now called the Lejah, and is remarkable for its singularly wild and

rugged scenery. Burckhardt says, "In the interior parts of the Lejah the rocks are in many places cleft asunder, so that the whole hill appears, shivered, and in the act of falling down," etc. Porter adds, "No description can approach the reality. One cannot repress a shudder when he finds himself in such a den, surrounded armed hordes on whose faces the country seems do have stamped its oaken savage aspect. Ibrahim Pasha, flushed with victory, and maddened by the obstinacy of a handful of Druses, attempted to follow them into this stronghold; but scarcely a soldier who entered returned. Every nook concealed an enemy... . The Lejah has for ages been a sanctuary for outlaws, and not unfrequently a refuge for the oppressed" (*Handbook for Syria*, page 504). **SEE ARGOB.**

Geshur is first associated with Aram or Syria as among the conquests of Jair, the son of Manasseh. After stating that he had three and twenty cities in the land of Gilead, it is said, Jair took "Geshur and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, three-score cities" (1^{<HB>}1 Chronicles 2:23). While these places were taken, they were held: only as subject territories, still to a great extent occupied by their original inhabitants. **SEE HAVOTH-JAIR.** According to the boundaries of the Holy Land, as defined by Moses, Geshur would have formed part of it; but in ^{<HB>}Joshua 13:2, 13, it is stated that the Israelites had expelled neither the Geshurites nor the Maachathites, but dwelt together with them. That the Hebrews did not afterwards permanently subdue Geshur appears from the circumstance that, in David's time, this district had a king of its own, called Talmai, whose daughter, Maachah, was one of the wives of David (^{<HB>}2 Samuel 3:3; ^{<HB>}1 Chronicles 3:2). She was probably a person of superior beauty, as she became the mother of the two handsomest of David's children, Absalom and Tamar. How David should have thought of getting a wife from such a quarter, or what prior link of connection between him and the king of Geshur might have led to such a result, is left unnoticed in the history. But possibly the Geshurites, who are mentioned among the tribes against whom David made incursions while he dwelt in Ziklag (1 Samuel 27:8), and who, from the name being once found in connection with the Philistines (^{<HB>}Joshua 13:3), are generally supposed to have been a different tribe from the other, may, after all, have been the same. **SEE GEHURITE.** The Geshurites, very probably, from their fastnesses in Argob, were wont to sally forth, like the Amalekites, in occasional raids upon the districts to the south and east of Palestine, without having any settled habitations there; and David might justly regard them (though

located at some distance), equally with the Amalekites who are mentioned along with them, as fair subjects for making reprisals upon. In that case he would be brought into close contact with Talmai, first, indeed, as occupying a hostile relation to him, but not unnaturally afterwards as wishing to form with him' a bond of alliance. Ahnid the troubles and difficulties which encompassed David's access to the throne, a marriage into the family of the king of Geshur might seem to afford a prospect not to be slighted of strengthening his position. As it ultimately proved, this alliance became the source of one of his greatest dangers, in giving birth to the fascinating, but restless and aspiring Absalom. The wild acts of Absalom's life may have been to some extent the results of maternal training; they were at least characteristic of the stock from which he sprung. In fleeing, as Absalom did, after the assassination of his brother Amnon, to the court of his maternal grandfather at Geshur (^{<01037>}2 Samuel 13:37, 38; 14:23, 32), one can easily understand how secure a refuge he might find there, while he required to be in concealment, but at the same time how unlikely it was his ambition could remain long satisfied with its dreary aspect and dreadful seclusion. **SEE ABSALOM.** The word *Geshur* signifies a *bridge*, and corresponds with the Arabic *Jisr*, Syriac *Giythara*; and in the same region where, according to the above data, we must fix Geshur, between Mount Hermon and the Lake of Tiberias, there still exists an ancient stone bridge over the Upper Jordan, called *Jisr-Benat-Jakub*, or "the bridge of the daughters of Jacob," i.e., the Israelites. The ancient commercial route to and from Damascus and the East seems to have lain in this direction in the most ancient times (^{<01575>}Genesis 37:25), and hence the probability that there was even then a bridge over the river, which (in times when bridges were rare) gave its name to the adjacent district. The Jordan, however, is at a considerable distance from the region in question. Dr. Robinson, moreover, regards the bridge in question as a structure of the time of the Crusades, although he admits that it occupies the site of a traditionary Ford of Jacob (*Researches*, 3:361) **SEE BRIDGE.**

Gesh'uri

(Heb. *Geshuri'*, γρϞϞϞ] Sept. Γαργεσί v.r. Γεργεσί, and Γεσουρί v.r. Γεσιρεί; the sing. ^{<01814>}Deuteronomy 3:14; ^{<01812>}Joshua 12:2), or GESHURITES (Heb. *Geshurim'*, μγρϞϞϞ plur. ^{<01815>}Joshua 12:5; 13:11, 13; ^{<01278>}1 Samuel 27:8; but in ^{<01813>}Joshua 13:13, second clause, where the Heb.

has *Geshur* simply), the name of an aboriginal people of Palestine, who appear at opposite extremities of the country. *SEE CANAAN, LAND OF.*

1. The natives of a district geographically within Bashan, but politically reckoned to Aram (^{<0158>}2 Samuel 15:8). It seems, from the various references in Scripture, that the Geshurites occupied a territory of great natural strength, and that thus, though small in number, they were able to defend themselves against all assailants. Reland thinks (*Palast.* page 77 sq.) that Geshur of Bashan (^{<0125>}Joshua 12:5) was distinct from the Geshur of Aram (^{<0158>}2 Samuel 15:8). For this, however, there is no authority, and the whole tenor of the Scripture narrative seems opposed to it. The view of Keil (on ^{<0125>}Joshua 12:5), Rosenmüller (*Bib. Geogr.* 2:227), and Gesenius (*Thesaurus*, s.v.), that Geshur lay along the east bank of the upper Jordan, is opposed to the topographical details of the Bible, in which it is closely connected with Argob. Their chief argument is that *Geshur* signifies "a bridge," and there is a bridge on the upper Jordan. Porter, after a careful survey of the whole country, was led to the conclusion that Geshur embraced the northern section of the wild and rocky provinces now called *Lejah*, and formerly Trachonitis and Argob. It probably also took in the neighboring plain to the north as far as the banks of the Pharpar, on which there are several important bridges; but on the approach of the Israelites, the people may have concentrated themselves in their rugged stronghold, where the Israelites deemed it more prudent to leave them than to attempt to expel them. The wild tribes that now occupy that region hold a somewhat similar position, being really independent, but nominally subject to the Porte (see *Journ. of Sac. Lit.* July 1854, page 300; Porter's *Damascus*, volume 2; Burckhardt's *Travels in Syr.* page 105 sq.). *SEE GEZER.* The Geshurites appear to have maintained friendly relations with the Israelites east of the Jordan; probably from mutual interest, both being extensive cattle owners. The community of occupation may have led to the alliance between David and the daughter of Talmi, king of Geshur (^{<0108>}2 Samuel 3:3). *SEE TRACHONITIS.*

2. A people who dwelt on the south-western border of Palestine, adjoining the Philistines (^{<0132>}Joshua 13:2). They appear to have been nomads, and to have roamed over the neighboring desert, though occupying for a time at least a portion of Philistia. "David went up and invaded the Geshurites, and the Gezrites, and the Amalekites; for those nations were of old the inhabitants of the land as thou goest to Shur, even unto the land of Egypt" (^{<0278>}1 Samuel 27:8). These, however, appear to have been but a branch of

the foregoing tribe, settled more or less permanently on the maritime outskirts of Judah. Schwartz finds the latter "in the modern village *Adshur*, one mile from Deir-Diban, on the road to Migdlat" (*Palest.* page 113). Thenius (*Comment. ad loc.*) thinks that *Gesheurites* should be read instead of "Ashurites" in ^{<1012>}2 Samuel 2:9. **SEE GESHUR.**

Gesselius Timan, M.D.,

was born at Amersfoort near the close of the 16th century. His father, Cornelius Gesselius, was rector of the Latin school of that place, but lost his situation in consequence of refusing to subscribe the canons of the Synod of Dort. His son Timan, associate rector, holding his father's sentiments, shared the same fate. Being a doctor of medicine, he established himself first at Nymegan, and subsequently at Utrecht as a practicing physician. He deserves mention here chiefly on account of his labors in Church history. His principal works are, *Historia sacra et ecclesiastica ordine chronologica et via compendiaria digesta* (Traj. 1659, 4 volumes): — *Historia rerum memorabilium in orbes gestarum ab anno mundi usque ad annum Christi 1625* (Traj. 1661). See Glasius, *Godgeleerd Nederland*, 1 D. blz. 517 en verv. (J.P.W.)

Gessner Salomon, D.D.,

a Lutheran divine, was born in Silesia in 1559, appointed professor of theology at Wittenberg in 1592, and died in 1605. He wrote *Commentationes in Psalmos Davidis* (Wittenb. 1629, fol.). — Darling, *Cyclop. Bibliographica*, s.v.; Melchior Adam, *Vita Theologorum*, etc., 1:352.

Ge'ther

(Heb. id. גֵּתֵר, signif. unknown; Sept. Γατέρ v.r. Γαθέρ), the name of the third of the sons of Aram (^{<1012>}Genesis 10:23). B. C. post. 2513.; Josephus (*Ant.* 1:6, 4) makes him the ancestor of the *Bactrians* (but see Michaelis, *Spicileg.* 2:138); and in the traditionary legends of the Arabs one *Ghathir* appears as the source of the Thamudites in Hejaz and the Jadisites in Jemama (Abulf. *Hist. Anteisl.* page 16). The Arab. vers. of the Polyglot has the *Geramaka*, a tribe which in the time of Mobaims ed must have inhabited the district of Mosul. **SEE ARABIA.** Jerome (ad loc.) proposes the *Carians*. Bochart asks (*Phaleg.* 2:10) whether the river *Centrites*, mentioned by Xenophon (*Anab.* 4:3, 1) and Diodorus Sic. (14:27), and

which lay between the Carduchians and Armenians, may not have derived its name from Gether; and Le Claere finds a trace of the name in Cathara (**Καθάρα**), a town on the Tigris (*Ptol.* 5:18). Ksalisch (*Commentary*, ad loc.) thinks it may be but an Aramean form of *Geshur*, an identification already proposed by Thomson (*Land and Book*, 1:386). (See Schulthess, *Parad.* Page 282.) **SEE ARAM.**

Gethsnm'ane

Picture for Gethsnm'ane

(Γεθησμανῆ v.r. Γεθησμαῶνεί, prob. for Aramean **anm̄yAtGj** *oil-press*, such being doubtless in the vicinity), the same of a small field (**χωρίον**, *plot*, A.V. "place," ^{<4156>}Matthew 26:36) or oliveyard (comp. **κῆπος** ^{<3801>}John 18:1), just out of Jerusalem, over the brook Kedron, and at the foot of the Mount of Olives, to which Jesus, as often before (comp. ^{<2729>}Luke 22:39), retired with his disciples on the night of his betrayal (^{<4142>}Mark 14:32), and which was the scene of his agony (q.v.). The Kedron runs in the battone of a deep glen, parallel with the eastern wall of Jerusalem, and about 200 yards distant. Immediately beyond it rises the steep side of Olivet, now, as formerly, cultivated in rude terraces. Somewhere on the slope of this mount Gethsemane must have been situated (see Nitzsch, *De horto Gethasemane*, Viteb. 1750). According to Josephus, the suburbs of Jerusalem abounded with gardens and pleasure-grounds (**παραδείσοις**, 6:1, 1; compare 5:3, 2); now, with the exception of those belonging to the Greek and Latin convents, hardly the vestige of a garden is to be seen. There is, indeed, a favorite paddock or close, half a mile or more to the north, on the same side of the continuation of the valley of the Kedron, the property of a wealthy Turk, where the Mohammedan ladies pass the day with their families, their bright, flowing costume forming a picturesque contrast to the stiff, somber foliage of the olive-grove beneath which they cluster. But Gethsemane has not come down to us as a scene of mirth; its inexhaustible associations are the offspring of a single event — the agony of the Son of God on the evening preceding his passion. Here emphatically, as Isaiah had foretold, and as the name imports, were fulfilled those dark words, "I have trodden the wine-press alone" (63:3; compare ^{<6141>}Revelation 14:20, "the wine-press ... without the city"). — "The period of the year," remarks Mr. Gresswell (*Harm. Diss.* 13), "was the vernal equinox; the day of the month about two days before the fall of the moon — in which case the moon would not be now very far past her meridian,

and the night would be enlightened until a late hour towards the morning;" the day of the week Thursday, or rather, according to the Jews, Friday, for the sun had set. The time, according to Mr. Gresswell, would be the last Watch of the night, between our 11 and 12 o'clock. Any recapitulation of the circumstances of that ineffable event Would be unnecessary, any comments upon it unseasonable. A modern garden, in which are eight venerable olive-trees, and a grotto to the north, detached from it, and in closer connection with the Church of the Sepulchre of the Virgin in fact, with the road to the summit of the mountain running between them, as it did also in the days of the Crusaders (Sanuti, *Secret. Fidel. Cruc.* lib. 3, page 14, c. 9) — both securely enclosed, and under lock and key, are pointed out as making up the true Gethsemane. These may be the spots which Eusebius (*Onomast.* s.v. Γεθσιμανῆ " where the faithful still resort for prayer"), St. Jerome (*Liber de Situ et Nomnibus*, s.v.), and Adamnanus mention as such; and from the 4th century downwards some such localities are spoken of as known, frequented, and even built upon. This spot was probably fixed upon at the wish of Helena, the mother of Constantine, in A.D. 326. The pilgrims of antiquity say nothing about those time-honored olive-trees, whose age the poetic minds of Lamartine and Stanley shrink from criticizing — they were doubtless not so imposing in the 6th century; still, had they been noticed, they would heave afforded undying testimony to the locality — while, on the other hand, few modern travelers would inquire for and adore, with Antoninus, the three precise spots where our Lord is said to have fallen upon his face. Against the contemporary antiquity of the olive-trees, it has been urged that Titus cut down all the trees round about Jerusalem; and certainly this is no more than Josephus states in express terms (see particularly *War*, 6:1, 1, a passage which must have escaped Mr. Williams, *Holy City*, 2:437, 2d. edit., who only cites 5:3, 2, and 6:8, 1). Besides, the tenth legion, arriving from Jericho, were posted about the Mount of Olives (5:2, 3; and comp. 6:2, 8). and in the course of the siege a wall was carried along the valley of the Kedron to the fountain of Siloam (5:10, 2). The probability, therefore, would seem to be that they were planted by Christian hands to mark the spot; unless, like the sacred olive of the Acropolis (Bahr, *ad Herod.* 8:55), they may have reproduced themselves as scions from the old roots, a supposition which their shape and position render not unlikely (Aiton, *Land of the Messiah*, page 204). Maundrell (*Early Trav. in Palestine*, by Wright, page 471) and Quaresmius (*Elusid.* T. S. lib. 4, per. 5, chapter 7) appear to have been the first to notice *them*, not more than three centuries

ago; the former arguing against and the latter in favor of their reputed antiquity, but nobody reading their accounts would imagine that there were then no more than eight, the locality of Gethsemane being supposed the same. Parallel claims, to be sure, are not wanting in the cedars of Lebanon, which are still visited with so much enthusiasm; in the terebinth, or oak of Mamre, which was standing in the days of Constantine the Great, and even worshipped (Vales. ad Euseb. *Vit. Const.* 3:53); and the fig-tree (*ficus elastics*) near Nerbudda, in India, which native historians assert to be 2500 years old (Patterson's *Journal of a Tour in Egypt*, page 202, note). Still more appositely, there were olive-trees near Liternum 250 years old, according to Pliny, in his time, which are recorded to have survived to the middle of the 10th century (*Nousv. Dict. de Hist. Nat.* Paris, 1846, 29:61). There can, indeed, be no certainty as to the precise age of the trees; but it is admitted by all travelers that the eight which still stand upon the spot in question bear the marks of a venerable antiquity, having gnarled trunks and a thin foliage. Several young trees have been planted to supply the place of those which have disappeared (Olin's *Travels*, 2:115). Some years ago the plot of ground was bought by the Latin Church; and, having been enclosed by a wall, the interior is laid out in walks and flower-beds after the fashion of a modern European garden: the guardian padre, however, still points out to pilgrims not only "the grotto of the agony," but also the spot where Judas betrayed Jesus, and that where the three disciples slept (Geramib, *Pilgrimage to Palestine*, 1:63 sq.). Mr. G. Robinson says: "The grot to which our Saviour retired, and where, 'falling to the ground' in the agony of his soul, and sweating 'as it were great drops of blood,' he was comforted by an angel (^{422B}Luke 22:43, 44), is still shown and venerated as such. It is excavated in the rock, and the descent to it is by a flight of rudely-cut steps. The form of the interior is circular, about fifteen feet in diameter, and the roof, which is supported by pilasters, is perforated in the middle to admit light. There are some remains of sepulchres in the sides (*Travels in Palestine*, Par. 1837, 1:128). The Armenian or Greek Church, however, denies that this is the actual site, and has fixed upon another as the proper one, at some little distance to the north of it. But both sites have been deemed by many writers as too public for the privacy of prayer (Thomson, *Land and Book*, 2:284). The solemn quietude of the Latin site, however, is strongly commented upon by Bartlett (*Walks about Zion*, page 98). Dr. Robinson remarks that there is nothing particular in the traditionary plot to mark it as the garden of Gethsemane, for adjacent to it are many similar enclosures, and many olive-trees equally old (*Researches*, 1:346). He

admits, however, the probability that this is the site which Eusebius and Jerome had in view, and as no other site is suggested as entitled to superior credit, we may be content to receive the traditional indication (Tischendorf, *Reise ins dem Orient*, 1:312). It has been visited and described by nearly every modern traveler in Palestine. Some have even heard the ancient name given in connection with this spot, but this was probably borrowed by the Arabs from the Christian traditions. *SEE JERUSALEM.*

Geil'el

(~~1 a~~^{1 a}~~6~~⁶) *elevation of God*; Sept. Γουδιήλ), son of Machi of the tribe of Gad, and one of the commissioners sent by Moses to explore Canaan (~~0135~~Numbers 13:15). B.C. 1657.

Geulinx Arnold,

a Belgian philosopher, born about 1625 at Antwerp, died about 1668 as professor of philosophy at Leyden. He at first taught the classics and the Cartesian philosophy at Louvain, but subsequently went to Leyden, where he abjured Catholicism, and finally obtained the chair of philosophy, which he retained until his death. He was the most remarkable disciple of Des Cartes prior to Spinoza and Malebranche, and his writings contain the germs of some of the doctrines of these later philosophers. He in particular developed the hypothesis of occasional causes. He wrote *Ethica* (Amsterdam, 1665); *Logica* (Amsterd. 1662); *Metaphysica* (Amsterd. 1691). (A.J.S.)

Gez

SEE LOCUST.

Ge'zer

(Heb. *id.* ~~r~~^r~~z~~^z~~e~~^e~~r~~^r) prob. a *precipice*, from ~~r~~^r~~z~~^z; to *cut off*; Sept. Γάζερ,, but in ~~1367~~1 Chronicles 6:67 and 20:4 Γαζέρ,, in ~~1346~~1 Chronicles 14:16 Γαζηρά; in pause GAZER, which Emerald, *Isr. Gesch.* 2:427, note, deems the original form), an ancient city of Canaan, chosen king, Horam, or Elam, coming to the assistance of Lachish, was defeated, and probably killed, with all his people, by Joshua (~~0603~~Joshua 10:33; 12:12). The town, however, is not said to have been destroyed; it formed one of the landmarks on the southern boundary of Ephraim, not far from the lower

Beth-horon, towards the Mediterranean (16:3), the western limit of the tribe (1 Chronicles 7:28). It was allotted, with its suburbs, to the Kohathite Levites (<1621>Joshua 21:21; <1367>1 Chronicles 6:67); but the original inhabitants were not dispossessed (<1012>Judges 1:29); so that in the time of David the Philistine territory seems to have included it (<1002>2 Samuel 10:25; <1314>1 Chronicles 20:4); and even down to the reign of Solomon the Canaanites (or, according to the Sept. additioe to <1610>Joshua 16:10, the Canaanites and Perizzites) were still dwelling there, and paying tribute to Israel (<1196>1 Kings 9:16). At this time it must, in fact, have been independent of Israelitish rule, for Pharaoh had on some occasion burnt it to the ground and killed its inhabitants, and then presented the site to his daughter, Solomon's queen. But it was immediately rebuilt by the latter king (<1195>1 Kings 9:15-21); and, though not heard of again till after the captivity, yet it played a somewhat prominent part in the later struggles of the nation, being the *Gazera* (Γάζηρα, 1 Macc. 4:15; 7:45), or *Gazara* (Γάζαρα, 1 Macc. 15:28, 35; 13:53; 2 Macc. 10:32), of the Apocrypha and Josephus (Γάζαρα, *Ant.* 13:9, 2), who once calls it *Gadara* (Γάδαρα., *Ant.* 13:9, 2). Strabo (16:759) also mentions a town called *Gadaris* (Γαδαρίς). Ewald (*Gesch.* 3:280), somewhat arbitrarily, takes Gezer and *Geshus* to be the same, and sees in the destruction of the former by Pharaoh, and the simultaneous expedition of Solomon to Hamath-zobab, in the neighborhood of the latter, indications of a revolt of the Canaanites, of whom the Geshurites formed the most powerful remnant, and whose attempt against the new monarch was thus frustrated. In one place *Gob* is given as identical with Gezer (<1314>1 Chronicles 20:4; comp. <1218>2 Samuel 21:18). Gezer was perhaps the original seat of the *Gezrites* (q.v.) whom David attacked (<1028>1 Samuel 27:8), in the vicinity of the Amalekites; and as they are mentioned in connection with the Geshurites, they may have lived a considerable distance north of Philistia. Finally, Mount Gerizim (q.v.) appears to have derived its name from the vicinity of this tribe (compare the name *Ar-Gerizim*, by Thecodotius, in Eusebius, *Praep. Evang.* 9:22).

Gezer must have been between the lower Beth-horon and the sea (<1613>Joshua 16:3; <1197>1 Kings 9:17), therefore on the edge of the great maritime plain which lies beneath the hills of which Beit-ur et-tahta is the last outpost, and forms the regular coast road of communication with Egypt (<1196>1 Kings 9:16). It is therefore appropriately named as the last point to which David's pursuit of the Philistines extended (<1025>2 Samuel

5:25; ^{<1346>}1 Chronicles 14:16), and as the scene of at least one sharp encounter (^{<1310>}1 Chronicles 20:4), this plain being their own peculiar territory (comp. Josephus, *Ant.*, 8:6, 1, **Γάξαρα τὴν τῆς Παλαιστίνων χώρας ὑπάρχονσαν**); and as commanding the communication between Egypt and the new capital, Jerusalem, it was an important point for Solomon to fortify. By Eusebius (*Onomast.* s.v. **Γαζέρι**) it is mentioned as four miles north of Nicopolis (Amwâs), a position exactly occupied by the important town *Jimzu*, the ancient Gimzo, and corresponding well with the requirements of Joshua. But this hardly agrees with the indications of the first book of Maccabees, which speak of it as between Emmaus (Amwâs) and Azotus and Jamnia; and again as on the confines of Azotus. In the neighborhood of the latter there is more than one site bearing the name *Yasur*; but whether this Arabic name can be derived from the Hebrew Gezer, and also whether so important a town as Gazara was in the time of the Maccabees can be represented by such insignificant vilages as these, are doubtful questions. Schwartz (*Palest.* page 85) identifies it with *Y'azur*, a little village two miles east of Jaffa; but this has long since been identified with the Hazor of Eusebius (see Robinson's *Res.* 2:370, note). Van Senden proposes to identify it with *El-Kubab*, a place on a tell northwest of Anwas; but Van de Velde suggests that this would require the supposition of two Gezers (*Memoir*, page 315). The site seems rather to be that of the modern *Urn-Rush*, a village with ruins and a well on the Jaffa road (Robinson, *Researches*, 3:57), a place which must, from its position (commanding the thoroughfare), have always been of great importance, like Gezer.

Gezerite

SEE GEZRITE.

Gez'rite

(Heb. with the art. *hag-Gizri'* **yrz'zhi**, apparently from **rz'z** a section, or **rz'z**, a *shorn*, i.e., sterile tract; the marginal reading at ^{<1276>}1 Samuel 27:5, erroneously adopted instead of the textual *hag-Girzi'*, **yzir'zai**, the GIRZITE; Sept. **Γεζραΐτες** v.r. **Γεσιρί**, Vul. *Gerzi*, A.V. "the Gezerites"), the designation of a tribe in the vicinity of the Amalekites, attacked and subdued by David while residing among the Philistines (^{<1178>}1 Samuel 17:8), and hence probably Canaanitish nomades inhabiting the south-western wastes of Palestine. The twofold form of the name, *Gezerite* or *Gerizzite*,

seems to furnish a link between the city of GEZER *SEE GEZER* and MOUNT GERIZIM *SEE MOUNT GERIZIM . SEE GESHURITE*. They were rich in Bedouin treasures - "sheep, oxen, asses, camels, and apparel" (verse 9; comp. 15:3; ^{<1312>}1 Chronicles 6:21). They appear to have occupied Central Palestine at a very early period, and to have relinquished it in company with the Amalekites, who also left their name attached to a mountain in the same locality (^{<1725>}Judges 12:15), when they abandoned that rich district for the less fertile but freer south. Other tribes, as the Avvim and the Zemarites, also left traces of their presence in the names of towns of the central district. *SEE CANAANITE*.

Gfrörer August Friedrich,

a German historian was born March 5, 1803, at Calw. In 1826 he was for a time tutor in a private family at Geneva, made then a journey in Italy, and in 1828 was appointed lecturer (repetent) in the Evangelical "Stift" in Tübingen. In 1830 he became librarian in Stuttgart, and devoted henceforth his whole time to historical studies. Having at first been a Liberal Protestant of the Tübingen school, he gradually changed his views, and became partial to Roman Catholicism. In 1846 he accepted a call as professor of history to the University of Freiburg. In 1848 he was elected a member of the German Parliament, in which he belonged to the "Grossdeutsche" (Great German) party. In November, 1853, he joined the Roman Catholic Church. He died July 10, 1861. The most important of his works are: *Geschichte unserer Tage* (under the assumed name of Ernst Fregmund, 1830-1835): — *Philo u. die jud. alexandria Theosophie* (Stuttg. 1831, 2 volumes): — *Gustav Adolf u. seine Zeit* (Stuttg. 1835-37, 2 volumes; 3d edit. 1852): — *Gesch. des Urchristenthums* (Stuttg. 1838, 3 volumes): — *Allgem. Kirckengesch.* (Stuttg. 1841-46, 4 volumes) — *Geschichte der ost. u. westfrank. Karolinger vom Tode Ludwig des Frommen bis zum Ende Konrad I* (Freiburg, 1848, 2 volumes): — *Untersuchung uber Alter, Ursprung, Zweck der Decretalen des falschen Isidorus* (Freiburg, 1848): — *Ursprung des menschlichen Geschlechts* (Schaffhausen, 1855, 2 volumes): — *Papst Gregorius u. sein Zeitalter* (Schaffhausen, 1859-61, 7 volumes): — *Geschichte des 18^{ten} Jahrhunderts* (after his death edited by Weiss, Schaffhausen, 1862). — *Allgem. Encycl.* s.v.

Ghazzali Abu Hamid Imohammed Ibn Ahmad,

"surnamed ZAINEDDIN (*glory of the law*), one of the most eminent Mohammedan philosophers and divines, and one of the warmest adherents of Sufism (q.v.), born in 450 H. (1058, A.D.), at Tus, in Khorassan, the birthplace also of Firdusi, and burial-place of Harunal-Rashid. The surname of Ghazzali was given to him, according to some, because his father dealt in *ghazal* or spun cotton. Left an orphan at an early age, by the advice of his guardian, a Sufi, he went to Dzorshan, with the intention of devoting himself to study and science as a means of support, and became the favorite pupil of Abu Nasr Ismail, an eminent teacher of the time. He afterwards betook himself to Nishapur, where he attended the lectures of the learned Imamn of the two sanctuaries (Mecca and Medina) on law, polemics, philosophy, and theology, and remained till the death of his instructor. The grand vizier of Bagdad Ithen appointed him (A.D. 1091) to a professorship at his *Nizamje* (university), which he left four years later in order to perform the holy pilgrimage to Mecca. On his return he visited Jerusalem and Damascus, and remained for ten years at the mosque of the latter place, leading a studious and ascetic life. He afterwards visited Cairo, Alexandria, and other places in Africa, everywhere teaching and lecturing on religion and science, and also returned for a short time to Nishapur; but he finally went back to Tus, his native place, where he died, 505 H. (A.D. 1111), having founded a monastery for Sufis and a college for the studious. Of the ninety-nine works written by him (mostly in Arabic, a few in Persian), the most famous is his *Ihja Olum ad-Din* (Restoration of Religious Sciences), a work so remarkable and exhaustive, that it has been said, 'If all the books of the Islam were lost, and we had only this one left, we should not miss the others' (*Haji Khalifah*). The academies of the West, however, Cordova, Morocco, Fez, etc., condemned it as contrary to the teachings of the Sunna (q.v.), and had it publicly burned. Next in importance stands his great philosophical work *Tahafat Al-Filasafah* (The Overturning of the Philosophers), which has survived only in Hebrew translations, and which gave rise to a warmly contested controversy between him and Averroes (Ibn Roslid). We may mention also his commentary on the ninety-nine names of God, and an ethical treatise, *O Child!* published and translated into German by Hammer Purgstall. About one third only of his works is known to have survived and of this but a very small part has been published."

Ghibellins Or Ghibellines.

SEE GUELPHS.

Ghislain Or Guillain, St.,

called the apostle of Belgian Gaul, is said to have been a native of Athens. He came to Gaul in 633, and in 641, with the assistance of king Dagobert, he founded the convent of St. Ghislain (originally St. Peter's cell). The legend says that he was led to that spot by an eagle, who guided him in the search after his ecclesiastical vestments, which had been stolen by a she-bear. After Waldetrude's husband had retired from the world and founded the convent of Heaumont, Ghislain induced Waldetrude to found one at Gastrilocus: this was the first settlement of the present city of Mons, and the origin of its chapter. Ghislain died in 687, and was canonized in 925. Miracles were said to take place at his tomb especially the cure of epilepsy, which is still commonly called in Belgium St. Ghislain's Evil. His life was written in the 12th century by Philippe Deharveng, abbot of Bonne-Esperance. — See *Acta Sanctorum Ord. Sancti Benedicti*; Baillet, *Vie des Saints, 17th Oct.*; Hoefer, *Nouv. Biog. Generale*, 20:403 sq.

Ghost

an old English word of Saxon origin (Germ. *geist*), equivalent to *soul* or *spirit*, occurs as the translation of the Heb. **נְפֶשׁ**, *ne'phesh*, and the Greek **πνεῦμα**, both signifying *breath, life, spirit, or living principle*, by which and similar terms they are elsewhere rendered (^{<3812>}Job 11:20; ^{<3819>}Jeremiah 15:9; ^{<1275>}Matthew 27:50; ^{<3838>}John 19:30). It frequently occurs in the N.T. in the sacred name "Holy Ghost." SEE SPIRIT. Other phrases in which it occurs are those rendered to "give up the ghost," etc., all simply signifying to *die*, e.g. (**υἱ**; to *expire* (^{<2019>}Lamentations 1:19; ^{<0257>}Genesis 25:17; 35:29; 49:33; ^{<3831>}Job 3:11; 10:18; 13:19; 14:10) **ἐκπνέω** to *breathe out*, etc., *one's life* (^{<4155>}Mark 15:37, 39; ^{<0246>}Luke 23:46); **ἐκψύχω**, to *breathe out one's last* (^{<4415>}Acts 5:5, 10; 12:23). Many commentators suppose, from the original terms used in the Gospels (**ἀφῆκε τὸ πνεῦμα**, ^{<1275>}Matthew 27:50; **παρέδωκε τὸ πνεῦμα**, ^{<3838>}John 19:30), something preternatural in Christ's death, as being the effect of his *volition*. But there is, nothing in the words of Scripture to countenance such an opinion, though our Saviors volition must be supposed to accompany his offering himself for the sins of the world. The Greek words rendered yielded up, and gave up, are no

other than such as is frequently used, both in the Septuagint (^{<01518>}Genesis 35:18; comp. ^{<0305>}Psalms 31:5; ^{<2137>}Ecclesiastes 12:7) and the classical writers, of expiration, either with the spirit or the soul (Josephus, *Ant.* 5:2, 8; 7:13, 3; Alian, *H. An.* 2:1; Herod. 4:190. *SEE SPECTRE.*

Ghostly

(i.e., *spiritual*) occurs in the expressions "*ghostly enemy*" and "*ghostly counsel*," found in the Catechism and in the Communion-service of the Church of England, signifying the one our spiritual enemy Satan; the other, spiritual advice preparatory to partaking of the Eucharist (Eden, s.v.). *SEE SPIRIT, HOLY.*

Gi'ah

(Heb. *Gi'acl*, **ג** **יג**) a *breaking forth* sc. of a *fountain*; Sept. Γιέ v.r. Γαί, Vulg. simply *vallis*), a place (probably marked by a spring) opposite the hill Ammah, on the road to the "wilderness (east?) of Gibeon," where Joab and Abishai ceased at sun-down from the pursuit of Abner after the death of Asahel (^{<0123>}1 Samuel 2:24). It is perhaps identical with the "pool" mentioned in verse 13, although in that case the parties must have become far separated in the rout, since they would thus have returned to the spot where the battle began. *SEE GIBEON.*

Giant

These beings of unusual height are found in the early history of all nations, sometimes of a purely human origin, but more frequently supposed to have partaken also, in some way, of the supernatural and the divine. The scriptural history is not without its giants, and the numerous theories and disputes which have arisen in consequence render it necessary to give a brief view of some of the main opinions and curious inferences to which the mention of them leads. The English word has several representatives in the original Hebrew.

1. In ^{<0104>}Genesis 6:4, we have the first mention of *giants* (**ג** **יג** **נפיל**) *nephilim'*, according to some from the Arabic, but better from **ק** **נ**, *to fall*, q.d. *causing to fall*, i.e., *violent*; Sept. γίγαντες, Vulg. *gigantes*; but more discriminatingly Aquil. ἐπιπίπτοντες, Synlm. βιαῖοι) — "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them,

the same became mighty men, which were of old men of renown." A somewhat similar intercourse is made mention of in the second verse of the same chapter, "The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose" (see *Jour. Sac. Lit.* October 1867). Wellbeloved (ad loc.) and others translate and interpret the passage so as to make it speak merely of "men of violence; men who beat down, oppressed, and plundered the weak and defenceless." Doubtless this is an agreement with the meaning of the original word (which occurs also in ^{<HEB>}Numbers 13:33, in connection with the Anakim). But these giants, as in other cases, would naturally be designated by a descriptive name, and great strength is generally accompanied by violence and oppression. In our judgment, the bearing of the passage obviously favors the common notion of giants, and that the rather because their origin is traced to some unexplained connection with "the sons of God," that is, with beings of high endowments, if not of a superior nature. We have here given, in all probability, the true basis of all those mythological heroes with which the history of ancient nations is found to begin, such as Hercules and others of a like stamp. It is also especially worthy of note that these are ascribed to a similar parentage, half human, half celestial. Their famous deeds have been immortalized by their deification in every profane system of religion. This appears to us a more substantial interpretation of the Greek and Roman, and even of the Indian and Scandinavian systems of mythology, than the subtle resolution of these semi-fabulous characters into symbols of the various powers of nature, after the mythical theory of the German writers. It is simply the traditions of these cases of antediluvian prowess and fame that the early poets of each nation have wrought up into the divine personages of their heroic age. We merely add that, by the "sons of God" and the "daughters of men" in the above passage, we are doubtless to understand the descendants of Seth and Cain respectively (see Gesenius, *Heb. Thesaur.* page 96); yet Kitto inclines to regard to former as angelic beings (*Daily Illust.* ad loc.). **SEE NEPHILIM.**

2. In ^{<HEB>}Genesis 14:5, we meet with a race termed *Rephaim* (**רפאים**), as settled on the other side of the Jordan, in Ashteroth-Karnaim, whom Chedorlaomer defeated. Of this race was Og, king of Bashan, who alone remained, in the days of Moses (^{<HEB>}Deuteronomy 3:10), of the remnant of the Rephaim. A passage, which is obviously from a later hand, goes on to say, "Behold, his bedstead (**וְדֹחַ**, *canopy*; others *coffin*; see Michaelis, Dathe, Rosemüller) was a coffin of iron; is it not in Rabbath of the children

of Ammon? nine cubits is its length and four cubits its breadth, according to the cubit of a man," or the natural length of the cubit. *SEE CUBIT*. It does not appear to us to be enough to say that Og was "no doubt a man of unusual stature, but we cannot decide with accuracy what this stature was from the length of the iron couch of state or coffin in which he was placed" (Wellbeloved, ad loc.). Whatever theory of explanation may be adopted, the writer of the passage clearly intended to speak of Og as a giant, and one of a race of giants (compare ^{<6124>}Joshua 12:4; 13:12). See OG. This race gave their name to a valley near Jerusalem, termed by the Sept. ἡ κοιλάς τῶν τιτάνων. *SEE REPRIAIM*.

The *rephaim* (A.V. "dead") of ^{<1816>}Job 26:5; ^{<1018>}Proverbs 2:8, etc., are doubtless the *shades* of the departed. *SEE DEAD*.

3. The *Anakim* (μυγαῖα) or אַנַּכִּים (Aynē] sons of Anak). In Numbers 13, the spies sent by Moses before his army to survey the promised land, report, among other things, "The people be strong that dwell in the land; and, moreover, we saw the children of Anak" (verse 28). This indirect mention of the children of Anak shows that they were a well-known gigantic race. In the 32d and 33d verses the statement is enhanced — "It is a land that eateth up the inhabitants; and all the people that we saw in it are men of great stature. And there we saw the giants, the sons of Anak which came of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." However much of exaggeration fear may have given to the description, the passage seems beyond a doubt to show the current belief in a race of giants (^{<1812>}Deuteronomy 9:2). From ^{<1810>}Deuteronomy 2:10, it appears that the size of the Anakim became proverbial, and was used as a standard with which to compare others. In the time of Moses they dwelt in the environs of Hebron (^{<6112>}Joshua 11:22). They consisted of three branches or clans — "Ahiman, Sheshai, and Talbeais — the children of Anak" (^{<0412>}Numbers 13:22). They were destroyed by Joshua (^{<6121>}Joshua 11:21) "from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. There was none of the Anakim left in the land of the children of Israel: only in Gaza, in Gath, and in Asimodod, there remained" (^{<0012>}Judges 1:20; ^{<6142>}Joshua 14:12). *SEE ANAKIM*.

From this remnant of the Anakim thus left in Gath of the Philistines proceeded the famous Goliath (hyl ḡ ^{<0974>}1 Samuel 17:4. This giant is said

to have been in height six cubits and a span. He challenged the army of Israel, and put the soldiers in great alarm. The army of the Philistines and that of Israel were, however, on the point of engaging, when David, the youngest son of Jesse, came near, bringing, at the command of his father, a supply of provisions to his three eldest brothers, who had followed Saul to the battle; and, becoming aware of the defiance which had been again hurled at "the armies of the living God," he at once went and presented himself as a champion to the king; was offered, but refused, a coat of mail; and, arming himself solely with a sling, smote the Philistine in his forehead, so that he fell upon his face to the earth, and was decapitated by David with his own sword. A general, victory ensued. This achievement is ascribed to, the divine aim (17:46, 47). In Samuel 21:19, "Goliath the Gittite, the staff of whose spear was like, a weaver's beam" is said have been slain by Elhanan, a chief in David's army. This apparent contradiction the common version tries to get over by inserting words to make this. Goliath the brother of him whom David put to death. Some suppose that the former was a 'descendant of the latter, bearing the same, perhaps a family name. See, however, the parallel passage in ^{<316>}1 Chronicles 20:5. Other giants of the Philistines are mentioned in the passage before cited, ^{<216>}2 Samuel 21:16 sq., namely:

1. "Ishbi-benob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass, he being girded with a new sword, thought to have slain. David; but Abishai, the son of Zeruah, succored him, and smote the Philistine and killed him."
2. Saph, who was, of the sons of the giant, and was slain by Sibbechai.
3. "A man of great stature, that had on every hand six fingers and on every foot six toes, four and twenty, in number, and he also was born to the giant; and when he defied Israel, Jonathan, the son of Shimeah, the brother of David, slew him." These four were sons, of the giant in Gath, that is, probably, of the Gath of Gath whom David slew (^{<108>}1 Kings 20:8; ^{<112>}2 Samuel 20:22; ^{<74>}1 Samuel 17:43. See each of these names in their alphabetical order.
4. Another race is mentioned in ^{<210>}Deuteronomy 2:10, the Emim (ϣymjaε) who dwelt in the country of the Moabites. They are described as a people "great and many, and tall as the Anakims, which were also accounted giants" (^{<145>}Genesis 14:5). See Emim.

5. The Zamzummim also (מִזְמוּמִים) (^{<18102>}Deuteronomy 21:2.), whose home was in the land of Ammon — "That also was accounted a land of giants: giants dwelt therein of old time, and the Ammonites called them Zamzummims, a people great and many, and tall as the Anakims; but the Lord destroyed them before them and they (the Israelites) succeeded them, and dwelt in their stead." *SEE ZAMZUMMIM.*

6. The only other passage where the term "giant" occurs (except as a rendering of γίγας in Judith 16:6; Wiisd. 14:7; Ecclus. 16:7; 47:4; Bar. iii, 26, 1 Macc. 3:3) is ^{<18164>}Job 16:14, where the original is d/KGj elsewhere."a migqty man," i.e., champion or hero. *SEE GIBBORIM.*

All nations have had a dim fancy that the aborigines who preceded them, the earliest men generally, were of immense stature. Berosus says that the ten antediluvian kings of Chaldaea were giants, and we find in all monkish historians a similar statement about the earliest possessors of Britain (comp. Homer, *Od.* 10:119; Augustine, *De Civ. Dei.* 15:9; Pliny, 7:16; Varro, ap. *Aul. Gellius*, 3:10; Jerome on Matthew 27). The great size decreased gradually after the Deluge (2 Esdr. 5:52-55). That we are dwarfs compared to our ancestors was a common belief among the Latin and Greek poets (*Il.* 5:302 sq.; Lucret. 2:1151; Virg. *AEn.* 12:900; Juv. 15:69). On the origin of the mistaken supposition there are curious passages in Natalis Comes (*Mytholog.* 6:21) and Macrobius (*Saturn*, 1:20). *SEE NIMROD.* At an early period and under favorable circumstances, individuals, and even tribes, may have reached an unusual height and been of extraordinary strength. This was in great part, no doubt, owing to the simpler mode of life and smore hardy habits that prevailed in early times. But many things concur to show that the size of the race did not differ materially from what it is at present. This is seen in the remains of human beings found in tombs, especially among the mummies of Egypt. To the same effect is the size of ancient armor, as well as architectural dimensions, and the measures of length which have been received from antiquity. Ancient writers who are free from the influence of fable are found to give a concurrent testimony. "Homer, when speaking of a fine man, gives him four cubits in height and one in breadth; Vitruvius fixes the usual standard of a man at six Roman feet; Aristotle's admeasurement of beds was six feet" (Millingen's *Curiosities of Medical Experience*, page 14). No one has yet proved by experience the possibility of giant races materially exceeding in size the average height of man. There is no great variation in the

ordinary standard. The most stunted tribes of Esquimaux are at least four feet high, and the tallest races of America (e.g. the Guayaquilistis and peopled of Paraguay) do not exceed six feet and a half. It was long thought that the Patagonians were men of enormous stature, and the assertions of the old voyagers on the point were positive. For instance, Pigafetta (*Voyage round the World*, Pinkerton, 11:314) mentions an individual Patagonian so tall that they "hardly reached to his waist." Similar exaggerations are found in the Voyages of Byron, Wallace, Carteret, Cook, and Forster, but it is now a matter of certainty, from the recent visits to Patagonia (by Winter, captain Snow; etc.), that there is nothing at all extraordinary in their size. The general belief (until very recent times) in the existence of fabulously enormous men arose from fancied giant graves (see De la Valle's *Travels in Persia*, 2:89), and, above all, from the discovery of huge bones, which were taken for those of men, in days when comparative anatomy was unknown. Even the ancient Jews were thus misled (Josephus, *Ant.* 5:2, 3). Augustine appeals triumphantly to this argument, and mentions a molar tooth which he had seen at Utica a hundred times larger than ordinary teeth (*De Civ. Dei.* 15:9). No doubt it once belonged to an elephant. Vives, in his commentary on the place, mentions a tooth as big as a fist which was shown at St. Christopher's. In fact, this source of delusion has only very recently been dispelled (*Martin's West. Islands*, in Pinkerton, 2:691). Most bones — which have been exhibited have turned out to belong to whales or elephants, as was the case with the vertebra of a supposed giant examined by Sir Hans Sloane in Oxfordshire. On the other hand, isolated instances of monstrosity are sufficiently attested to prove that beings like Goliath and his kinsmen may have existed. Columella (R.R. 3:8, § 2) mentions Navius Pollio as one, and Pliny says that in the time of Claudius Caesar there was an Arab named Gabbaras nearly ten feet high, and that even he was not so tall as Pusio and Secundilla in the reign of Augustus, whose bodies were preserved (7:16). Josephus tells us that, among other hostages, Artabanus sent to Tiberius a certain Eleazar, a Jew, surnamed "the Giant," seven cubits in height (*Ant.* 18:4, 5). Porus, the Indian king, was five cubits in height: (Arrian, *Exp. Al.* 5:19). Nor are well-authenticated instances wanting in modern times Delrio says he saw in 1572 a man from Piedmont whose height exceeded nine feet (*Not. ad Senec.* (Ed. page 39). O'Brien, whose skeleton is preserved in the Museum of the College of Surgeons, must have been eight feet high, but his unnatural height made him weakly. On the other hand, the blacksmith Parsons, in Charles II's reign, was seven feet two inches high, and also remarkable

for his strength (Fuller's *Worthies*, Staffordshire). The tallest person of whom we have a trustworthy record did not, according to Haller, exceed nine feet. Schreber, who has collected the description. of the principal modern giants, found few above seven feet and a half, although he mentions as Swedish peasant of eight feet Swedish measure; and one of the guards of the Duke of Brunswick as eight feet six inches Dutch. Such well-known instances as those of Daniel Lambert and others in modern museums probably come full up to any of the Measures of the Biblical giants. See art. Giant in the Encyclopaedia *Maetsopolitana*; Whiston,. "On the old Giants," *Auth. Records*, 2:872-938; Prichard, *Researches into the Physical History, of Mankind*, 1:3058 (1836).

Gib Adam,

one of the founders of the anti-burgher secession in Scotland, was born in Perthshire in 1713, and educated ins Edinburgh. He was a bitter opposnent of private church patronage, and in 1733 was dismissed from his pastoral charge. He was made pastor of a secession church in Edinburgh in 1741, and when the dispute began in 1746 about the swearing of the oaths of burgesses, Mr. Gib was considered the ablest advocate of the anti-burgher party. He died in 1788. He published *A Display, of the Secession Testimony* (1744, 2 volumes, 8vo): — *Sacred Contemplations*, with an essay appended on Liberty and Necessity in reply to Lord Kascas (1786). — Allibone, *Dictionary of Authors*, 1:660; Rose, *New Central Biographical Dictionary*, 8:18.

Gib'bar

(Chald. Gibbar', *rKḫj* for Heb. *r/Bḫj* a hero, as in ^{<2713>}Daniel 3:20; Sept. *Γαβέρ*, Vulgate Gebbar), given as thee same of a man whose descendants to the number of 95 returned with Zerubbabel from Babylon (^{<1921>}Ezra 2:20), probably an error for the remnants of the natives of GIBEON *SEE GIBEON* (^{<1025>}Nehemiah 7:25).

Gib'bethon

(Hebrew Gibbethon', *ḡtBḫa* height; Sept. *Γαβαθών* v.r. *Γαβεθών*, *Γαβαων*, *Γεθεδών* and *Βεγεθων*), a city of the Philistines, which was included in thee territories of the tribe of Dan (^{<694>}Joshua 19:44), and was assigned, with its "suburbs," to the Kohatbite Levites (^{<623>}Joshua 21:23). It was still in the hands of the Philistines in the time of Nadab king of Israel,

who besieged it, and was slain under its walls by Baasha, one of his own officers (^{<1157>}1 Kings 15:27). B.C. 950. The effort to expel the Philistines seems to have been continued by the forces of the northern kingdom, till the siege was finally raised by Omri in consequence of the necessity of pursuing the usurper Zimri (^{<1165>}1 Kings 16:15). B.C. 926. It is said by Essebius and Jesome (apparently even to their time) to be inhabited by Gentiles (τῶν Ἀλλοφύλων Γαβαθών), but they expressly distinguish this from the Danite towns, and they seem uncertain whether to identify it with a village (πολίχνη) called Gabe (Γαβέ), about 16 R. miles from Caesarea, near the great plain of Legio, or with one of two or three other places named Gabbatha (Onomast. s.v. Γαβαθών, *Gabathon*). Josephus (*Ant.* 8:12, 5) calls it *Gabathone* (Γαβαθώνη). The signification of the name and the great strength of the place seem to fix it upon the hills west of Gibeah of Benjamin (with which M.D. Saulcy confounds its locality, *Narrative*, 1:98). It is possibly the modern large village *Saidon*, a short distance beyond the well S.E. of Ramleh (Robinson, *Researches*, 3:21). Van de Velde calls it also *Sheik Musa* (*Memoir*, page 114).

Gibbites

THE, a small fanatical sect in Scotland about 1681, named from their leader, John Gil, a sailor. They never exceeded thirty persons. Their doctrines were a compound of Quaker ideas, with some of the extreme speculative views of the strict Covenanters. They were seized as a body, sent into the House of Correction, and soon ceased to exist as a sect. — Hetherington, *Church of Scotland*, 2:114. — *SEE SWEET SINGERS*.

Gibbon Edward,

historian, was born at Putney, in Surrey, April 27, 1737. He was sent to Oxford too young, and did not learn much there. At sixteen he embraced Romanism. He was immediately placed under the care of a Calvinist minister at Lausanne, whose instructions led him in a few months back to Protestantism. "The five years he spent at Lausanne, closing in 1758, when he was just of age, formed the real commencement of his education; and at their close, he was not only a ripe scholar in French and Latin, but possessed of an extraordinary amount of historical and other information. He found leisure, however, for falling in love, unsuccessfully, with a young lady, who afterwards became the wife of M. Necker, and the mother of Madame de Staël. For several years after Gibbon's return to England he

lived chiefly at his father's house in Hampshire, and, failing in attempts to obtain diplomatic employment, he accepted a militia commission, attended zealously to his duties, and rose to be lieutenant colonel. But the studious habits and literary ambition which he had acquired never flagged. In 1761 he published, in French, a short essay *On the Study of Literature*. He extended his acquaintance with English authors, and, beginning to learn Greek thoroughly, pursued the study zealously when, in 1763, he was allowed again to visit the Continent. In Rome, next year, he conceived the design of his great historical work. Returning home: in 1765, he passed some years unsatisfactorily to himself, but not without much improvement both in knowledge and in skill of writing. In 1774 he entered the House of Commons, in which he sat for eight sessions; and he was rewarded for his silent votes in favor of Lord North's administration by holding for three years a seat at the Board of Trade. In 1770 he published, in answer to Warburton his spirited *Dissertation on the Sixth Book of the Aeneid*. In the same year, the death of his father placed him in possession of a fortune, which, though embarrassed, he was able to extricate so far that it afforded a handsome competence, and enabled him to devote himself exclusively to study and composition. In 1776 he, published the first volume of *The History of The Decline and Fall of the Roman Empire*, the first edition of which was sold in a few days, and was rapidly followed by others. The second and third volumes, appearing in 1781, brought down the narrative to the fall of the Western Empire; and for a while the author hesitated whether he should not here allow the work to drop" (Rich, *Biog. s.v.*). He resumed the design, however, in 1783, when he fixed his abode at Laussansne, and prepare the remaining volumes, the last of which appeared in 1788. He died January 16, 1794, during his last visit to England. His posthumous works were published by his friend Lord Sheffield. The best editions of the "Decline and Fall" are that of Milman (Lond. 1846, 6 volumes, 8vo, 2d edit.), and that by Dr. Wm. Smith, (1855, 8 volumes, 8vo). In a literary point of view, the merits of this history are very great; its style has a loftiness in harmony with the grandeur of the theme; its erudition is vast to a degree unknown before in English writers of history; its arrangement is luminous, and its execution is sustained at the same point of excellence throughout. But Gibbon was an infidel, and his unbelief lurks in every page of his work where Christianity is nearly or remotely touched on. His skepticism leads him into manifold displays of unfairness, and even into inaccuracies, many of which are corrected in Milman's notes. Dr. J.M. Macdonald wrote an able article in the *Bibliotheca Sacra* (July 1868),

defending Gibbon from the charge of infidelity, and seeking to account for the opposite opinion about him so generally adopted. The attempt is very ingenious, but will not shake the established opinion. — Milman, *Life of E. Gibbon* (Lond. 1839, 8vo); *Quarterly Review*, 12:375; 62:196; *Literary and Theol. Review*, 2:38; *Christian Review*, 13:34; *National Review*, January 1856.

Gibbons Thomas, D.D.,

a pious and eminent English dissenter, was born at Reak, near Cambridge, May 31, 1720. His father, who was pastor of a Congregational church at Olney, in Bucks, gave him the best education his circumstances would permit. In 1742 he became acquainted with Dr. Isaac Watts; and by showing him a volume of poems in manuscript, an intimate friendship was formed between them, which continued unabated to the close of Dr. Watts's life. In 1743 Dr. Gibbons was called to the pastoral charge of the Independent church meeting in Haberdashers' hall, Cheapside, which he held till his death, February 22, 1785. He wrote *Memoirs of Dr. Watts* (1780, 8vo): *Poems, on several Occasions* (1743): — *Rhetoric; or, a View of its principal Tropes and Figures, in their Origin and Powers* (1767, 8vo): — *Hymns* (1769): — *Hymns*, second series, entirely original (1784): — *Lives and Memoirs of eminently pious Women* (1777, 2 volumes, 8vo). After Dr. Gibbons's death, three volumes of sermons by him were published in 8vo by subscription. Some of his hymns are still used, and will continue to hold their place in Christian song. — Jones, *Christian Biography*, page 177; Darling, *Cyclop. Bibliograph.* 1:1244.

Gibborim

plur. of ' *r/BG*, *Gibbor'*, a warrior (^{288D}Isaiah 3:2; ^{350D}Ezekiel 39:20); especially spoken of David's noted braves or "mighty men" (^{103B}2 Samuel 23:8; ^{100B}1 Kings 1:8; ^{312B}1 Chronicles 11:26; 29:24). **SEE CHAMPION.** The sons of the marriages mentioned in ^{008E}Genesis 6:1-4, are called *Gibborinz'* (*μῦρBG*, from *r* — *bG*; *to be strong*), a general name meaning *powerful* (*ὄβρισταὶ καὶ πάντος ὑπεροπταὶ καλοῦ*, Josephus, *Ant.* 1:3, 1; *ἡῆς παῖδες τὸν νοῦν ἐκβίβασαντες τοῦ λογιζέσθαι κ. τ. λ.*, Philo, *De Gigant*, page 270; comp. ^{342A}Isaiah 49:24; ^{352D}Ezekiel 32:21). They were not necessarily *giants* in our sense of the word (Theodoret, *Quaest.* 48). Yet, as was natural, these powerful chiefs were almost universally represented as men of extraordinary stature. The Sept. renders the word

γίγαντες, and call Nimrod ,a γίγας κунηγός (^{<3310>}1 Chronicles 1:10); Augustine calls them *Staturosi* (*De Civ. Dei.* 15:4); Chrysostom ἥρωες εὐμήκεις, Theodoret παμμεγέθεις (comp. Bar. 3:26, εὐμεγέθεις, ἐπιστάμενοι πόλεμον).

These beings are chiefly interesting as connected with the question, Who were their parents, "the sons of God" (μυη'ι Εη; yneϑB)? The opinions respecting the import of this latter title are various: (1.) *Men of power* (νιοὶ δυναστενόντων, Symm., Jerome, *Quest. Heb.* ad loc.; aY; — brϑBriyηB] Onk.; hynfl ϙ ynb, Samar.; so too Selden, Vorst, etc.), (compare ^{<9107>}Psalms 2:7; 82:6; 89:27; ^{<3185>}Micah 5:5, etc.). The expression will then exactly resemble Homer's Διογενεῖς Βασιλῆες, and the Chinese *Tian-tseu*, "son of heaven," as a title of the emperor (Gesenius, s.v. ἘBϑ). But why should the union of the high-born and the low-born produce offspring unusual for their size and strength? (2.) *Men with great gifts, "in the image of God"* (Ritter, Schumann); (3.) Cainites arrogantly assuming the title (Paulus); or (4.) the pious Sethites (comp. ^{<1002>}Genesis 4:26; Maisnon. *Mor. Neboch.* 1:14; Suidas, s.v. Σήθ and μαιγαμίας; Cedren. *Hist. Comp.* page 10 ; Augustine, *De Civ. Dei.* 15:23; Chrysost. *Hon.* 22, in *Gen.*; Theod. in *Genesis Quaest.* 47; Cyril, c. *Jul.* 9, etc.). A host of modern commentators catch at this explanation, but ^{<1002>}Genesis 4:26 has probably no connection with the subject. Other texts quoted in favor of the view are ^{<5401>}Deuteronomy 14:1, 2; ^{<1735>}Psalms 73:15; ^{<1046>}Proverbs 14:26; ^{<3010>}Hosea 1:10; ^{<4184>}Romans 8:14, etc. Still the mere antithesis in the verse, as well as other considerations, tend strongly against this gloss, which indeed is built on a foregone conclusion. Compare, however, the Indian notion of the two races of men Suras and Asuras (children of the sun and of the moon, Nork, *Bramm. und Rabb.* p. 204 sq.), and the Persian belief in the marriage of Jemshid with a sister of a *der*, whence sprang black and impious men (Kalisch, *Genesis* p. 175). 5. Worshippers of false gods (παῖδες τῶν θεῶν, Aqu.) making yneB] = "servants" (comp. ^{<5401>}Deuteronomy 14:1; ^{<1046>}Proverbs 14:26; ^{<1230>}Exodus 32:1; ^{<1046>}Deuteronomy 4:28, etc.). This view is ably supported by Poole in *Genesis of Earth and Man*, page 39 sq. (6.) Devils, such as the Incubi and Succubi. Such was the belief of the Cabbalists (Valesius, *De S. Philosoph.* cap. 8). That these beings can have intercourse with women St. Augustine declares it would be folly to doubt, and it was the universal belief in the East. Mohammed makes one of the ancestors of Balkis, queen of Sheba, a

daemon, and Damir says he had heard a Mohammedan doctor openly boast of having married in succession four daemon wives (Bochart, *Hieroz.* 1, page 747). Indeed, the belief still exists (Lane's *Mod. Eg.* 1, chapter 10, ad 3). (7.) Closely allied to this is the oldest opinion, that they were *angels* (Sept. ἄγγελοι τοῦ Θεοῦ, for such was the old reading, not *uioi*, August. *De Civ. Dei.* 15:23; so too Josephus, *Ant.* 1:3, 1; Philo, *De Gig.* 2:358; Clem. Alex. *Strom.* 3:7, 69; Sulp. Sever. *Hist. Script. in Orthod.* 1:1, etc.; compare ^{<8006>}Job 1:6; 2:1; ^{<8201>}Psalms 29:1; ^{<8048>}Job 4:18). The rare expression "sons of God" certainly means angels in ^{<8307>}Job 38:7; 1:6; 2:1; and that such is the meaning in ^{<0084>}Genesis 6:4 also, was the most prevalent opinion both in the Jewish and early Christian Church. It seems, however, to be directly negated by ^{<0230>}Matthew 22:30. **SEE SONS OF GOD.**

It was probably this very ancient view which gave rise to the spurious book of Enoch, and the notion quoted from it by Jude (^{<6006>}Jude 1:6), and alluded to by Peter (^{<6004>}2 Peter 2:4; compare ^{<6110>}1 Corinthians 11:10; Tertul. *De Virg. Vel.* 7). According to this book, certain angels, sent by God to guard the earth (Ἐγγήγοροι, φύλακες), were perverted by the beauty of women, "went after strange flesh," taught sorcery, finery (*lumina lapillorum, circulos ex aure*, Tertullian, etc.), and, being banished from heaven, had sons 3000 cubits high, thus originating a celestial and terrestrial race of daemons — "Unde modo vagi subvertunt corpora multa" (Commodiani *Instruct. III, Cultus Daemonum*), i.e., they are still the source of epilepsy, etc. Various names were given at a later time to these monsters. Their chief was Leixas, and of their number were Machsael, Aza, Shemchozai, and (the wickedest of them) a goat-like daemon Azael (compare Azazel, ^{<8108>}Leviticus 16:8; and for the very curious questions connected with this name, see Bochart, *Hieroz.* 1:652 sq.; Rab. Eliezer, cap. 23, *Bereshith Rabo* ad ^{<0082>}Genesis 6:2; Sennert, *De Gigantibus*, 3). **SEE ASMODAEUS.**

Against this notion (which Havernick calls "the silliest whim of the Alexandrian Gnostics and Cabbalistic Rabbis," *Introd. to Pentateuch*, page 345) Heidegger (*Hist. Patri lefc.*) quotes ^{<0230>}Matthew 22:30; ^{<0249>}Luke 24:39, and similar testimonies. Philastrius (*Adv. Haeres.* cap. 108) characterizes it as a heresy, and Chrysostom (Hom. 22) even calls it τὸ βλάσφημα ἐκεῖνο. Yet Jude (verses 6, 7) is explicit, and the question is not so much what can be, as what was believed. The fathers almost unanimously accepted these fables, and Tertullian argues warmly (partly on expedient grounds!) for the genuineness of the book of Enoch. The angels were called Ἐγγήγοροι, watchers, a word used by Aquil. and Synem. to

render the Chaldee $\Gamma\Upsilon$ (^{<2043>}Daniel 4:13 sq.; Vulg. Vigil; Sept. $\epsilon\acute{\iota}\rho$; Lex Cyrilli, $\acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\iota$ ἢ $\acute{\alpha}\gamma\rho\nu\pi\omicron\nu\iota$; Fabric. *Cod. Pseudepigr.* V.T. page 180), and therefore used, as in the Zend-Avesta, of good guardian angels, and applied especially to archangels in the Syriac liturgies (compare $\Gamma\mu\Theta$, ^{<2011>}Isaiah 21:11), but more often of evil angels (Castelli *Lex. Syr.* page 649; Scaliger, *ad Euseb. Chron.* page 403; Gesenius, *Thes.* s.v. $\Gamma\Upsilon$ (). The story of the Egregori is given at length in Tertsil. *De Cult. Fem.* 1:2; 2:10; Commodianus, *Instrct.* 3; Lactant. *Div. Inst.* 2:14; *Testam. Patriarc.* c.v., etc. Everyone will remember the allusions to the same interpretation in Milton, *Par. Rea.* 2:179:

*"Before time Flood, thou with thy lusty crew,
False-titled sons of God, roaming the earth,
Cast wanton eyes on the daughters of men,
And coupled with them, and begat a race."*

The use made of the legend in some modern poems deserves to be severely reprobated. *SEE ANGEL.*

We need hardly say how closely allied this is to the Greek legends which connected the $\acute{\alpha}\gamma\rho\iota\alpha$ $\phi\acute{\upsilon}\lambda\alpha$ $\gamma\iota\gamma\acute{\alpha}\nu\tau\omega\nu$ with the gods (Homer, *Od.* 7:205; *Pausan.* 8:29), and made $\delta\acute{\alpha}\iota\mu\omicron\nu\epsilon\varsigma$ sons of the gods (Plato, *Apolog.* $\eta\acute{\mu}\acute{\iota}\theta\epsilon\omicron\iota$; Cratylus, § 32). Indeed, the whole heathen tradition resembles the one before us (Cumberland's *Sanchoniatho*, page 24; Homer, *Od.* 11:306 sq.; Hesiod, *Theog.* 185, *Opp. et D.* 144; Plato, *Rep.* 2, §.17, 604 E. *De Legg.* 3, § 16, 805 A.; Ovid, *Metam.* 1:151; Lucan, 4:293; Lucians, *De Dea Syr.*, etc.; compare Grotius *De Ver.* 1:6); and the Greek translators of the Bible make the resemblance still more close by introducing a such emords as $\theta\epsilon\acute{o}\mu\alpha\chi\omicron\iota$, $\gamma\eta\gamma\epsilon\nu\acute{\epsilon}\iota\varsigma$, and even $\tau\iota\tau\acute{\alpha}\nu\epsilon\varsigma$, to which last Josephus (1.c.) expressly compares the giants of Genesis (Sept. at Prom. 2:18; Pinsa. 48:2; ^{<000>}1 Samuel 5:18; Judith 16:5). The fate, too, of these daemon-chiefs is identical with that of heathen story (^{<000>}Job 26:5; Sir. 16:7; Bar. 3:26-28; Wisd. 14:6; 3 Macc. 2:4; ^{<000>}1 Peter 3:19). *SEE DAEMON.*

These legends may therefore be regarded as distortions of the Biblical narrative, handed down by tradition, and embellished by the fancy and imagination of Eastern nations (Thomson, *Land and Book*, 2:395 sq.). The belief of the Jews in later times is remarkably illustrated by the story of Asmodaeus in the book of Tobit. It is deeply instructive to observe how wide and marked a contrast there is between the incidental allusion of the

sacred narrative (~~Gen~~ Genesis 6:4), and the minute frivolities or prurient follies which degrade the heathen mythology, and repeatedly appear in the groundless imaginings of the Rabbinic interpreters. If there were fallen angels whose lawless desires gave birth to a monstrous progeny, both they and their intolerable offspring were destroyed by the deluge, which was the retribution on their wickedness, and they have no existence in the baptized and renovated earth. *SEE GIANT.*

Gibbs Josiah W., LL.D.,

professor in the theological department of Yale College, was born in Salem, Massachusetts, April 30, 1790. He graduated at Yale College in 1809, and was tutor in the College from 1811 till 1815. He then spent some years at Andover, Massachusetts, devoting himself to the study of Hebrew and Biblical literature. While there he published a translation of Starr on *The Historical Sense of the New Testament* (Boston, 1817, 12mo), and also prepared a translation of Gesenius's Hebrew Lexicon, which appeared in 1824; also London, 1827, 2d edit. 1832; in abridged form *Manual Hebrew and English Lexicon*, including Biblical Chaldee, 1828; 2d edit. enlarged, New Haven 1832, 8mo. In 1824 he was called to be lecturer of sacred literature in the theological school of Yale College. In 1826 a professorship in that branch was founded, to which Mr. Gibbs was called. He remained in this post until his death, March 25, 1861, at New Haven. Professor Gibbs was a constant contributor to periodicals, especially on the points of Biblical criticism, archaeology, and philological science. Many of his valuable papers appeared in newspapers, often anonymously. Others were published in the *Christian Spectator*, *Biblical Repository*, *New Englander*, and *American Journal of Science*. During his later years his attention was chiefly given to comparative grammar, and in this branch, as in every other which he touched, his work was that of a thorough scholar. For several years he was one of the publishing committee of the American Oriental Society. Some of his essays were collected, with additions, under the title *Philological Studies, with English Illustrations* (New Haven, 1856), and *Teutonic Etymology* (New Haven, 1860). — Fisher, in *New Englander*, July 1861, art. 2.

Gib'ea

(Heb. Giba', a (~~city~~ *city*) hill; Sept. Γαιβαά v.r. Γαιβάλ), a place built or occupied in connection with Macbenah by Sheva, son of Caleb's concubine

Maachah (^{<1104>}1 Chronicles 2:49); hence probably the same with GIBEAH (q.v.) of Judah (^{<1657>}Joshua 15:57).

Gib'eah

(Heb. *Gibah'*, *h*(*bā* a hill, as the word is sometimes rendered; likewise the Sept., which usually has *Γαβαά*, but in Joshua 18 *Γαβαάθ*; Josephus *Γαβαθή*, *Ant.* 6:4, 6), the name of three cities, all doubtless situated on hills. The term is derived, according to Gesenius (*Thes.* pages 259, 260), from a root, (*κ* *ḡ*; signifying to be round or humped (compare the Latin *gibbus*, *Eng.* gibbous; the Arabic *jebel*, a mountain, and the German *gipfel*). It is employed in the Heb. Bible to denote a "hill," that is, an eminence of less considerable height and extent than a "mountain," the term for which is *rhj har*. For the distinction between the two terms, see ^{<1480>}Psalms 148:9; ^{<1085>}Proverbs 8:25; ^{<2101>}Isaiah 2:2; 40:4, etc. In the historical books *gibeah* is commonly applied to the hald, rounded hills of Central Palestine, especially in the neighborhood of Jerusalem (Stanley, *Palest.* App. § 25). There is no lack of the corresponding name among the villages of Central Palestine. Several of these are merely mentioned as appellatives:

- (1.) The "bill of the foreskins" (^{<1683>}Joshua 5:3), between the Jordan and Jericho; it derives its name from the circumcision which took place there, and the vicinity seems afterwards to have received the name of GILGAL *SEE GILGAL* (q.v.).
- (2.) "The hill" of Kijath-jearim, a place in which the ark remained from the time of its return by the Philistines till its removal by David (^{<1018>}2 Samuel 6:3, 4; comp. ^{<1001>}1 Samuel 7:1, 2). *SEE KIRJATH-JEARIM*.
- (3.) The hill of Moreh (^{<1001>}Judges 7:1). *SEE MOREH*
- (4.) The hill of God — Gibeah ha-Elohim (^{<1005>}1 Samuel 10:5); one of the places in the route of Saul, which is so difficult to trace. In verses 10 and 13 it is apparently called "the bill," and "the high place." *SEE ELOHIM*.
- (5.) The hill of Hachilah (^{<1029>}1 Samuel 23:19; 26:1). *SEE HACIHILAH*.
- (6.) The hill of Ammah (^{<1024>}2 Samuel 2:24). *SEE AMAMAH*.
- (7.) The hill of Gareb (^{<2619>}Jeremiah 31:39). *SEE GAREB*. — Smith, s.v.

1. GIBEAH, OF BENJAMIN is historically the most important of the places bearing this name. It is called "Gibeah of Beenjanmin" (^{<09315>}1 Samuel 13:15; ^{<10339>}2 Samuel 23:29) and "Gibeah of Saul" (^{<09108>}1 Samuel 11:4; ^{<23109>}Isaiah 10:19; **λόφος Σαούλου**, Josephus, *War*, 5:2, 1); also "Gibeah of God," rendered hill of God (^{<09015>}1 Samuel 10:5); and GIBEATH (^{<06838>}Joshua 18:28, where it is enumerated among the last group of the towns of Benjamin, next to Jerusalem). This last name (**τ (bāē** which frequently appears elsewhere in the original), being the form of GIBEAH in the *construct state*, has been joined by some to the following name, i.e., "Gibeah of Kirjath-jearim" (Schwarz, *Phys. Descrip. of Palestine*, page 132); but these two cities are evidently counted separately in the text. Others regard "Gibeah" here as a mere appellative denoting some hill near Kirjath-jearim (compare ^{<09001>}1 Samuel 7:1,2). This city is often mentioned in Scripture (^{<28108>}Hosea 5:8; 9:9; 10:9; ^{<09015>}1 Samuel 10:26). It was the scene of the atrocious crime which involved in its consequences almost the entire extirpation of the tribe of Benjamin (^{<07912>}Judges 19:12-30; 20:148). It soon recovered from that eventful siege and sack. It was the birth-place of Saul, and continued to be his residence after he became king (^{<09015>}1 Samuel 10:26; 11:4; 15:33; 23:19; 26:1); and it was doubtless on account of this its intimate connection with Saul that the Gibeonites hanged up here his seven descendants (^{<10215>}2 Samuel 21:6). An erroneous translation of the name has led to the misapprehension that this was the scene of Jonathan's romantic exploits against the Philistines (1 Samuel 14). **SEE GEBA**. Like Bethel, it seems to have been reckoned among the ancient sanctuaries of Palestine (^{<09015>}1 Samuel 10:5, 6; 15:34; 23:19; 26:1; ^{<10215>}2 Samuel 21:6-10). The inhabitants were called Gibeathites (^{<13128>}1 Chronicles 12:3). Josephus locates it twenty (*Ant.* 5:2, 8) or thirty (*War*, 5:2, 1, **Γαβαθσαούλη**) stadia north of Jerusalem. Jerome speaks of Gibeah as, in his time, level with the ground (*Ep.* 86, *ad Eustoch.*), and since then it does not appear to have been visited by travelers till recently. Dr. Robinson at first identified it with *Jeba*, a half-ruined place about five miles north by east of Jerusalem (*Researches*, 2:114); but he afterwards retracted this position as being that of GEBA (*Bibliotheca Sacra*, 1844, page 598); and he has, finally fixed upon *Tell el-Ful*, about four miles north by west of Jerusalem, as the site of Gibeah of Saul (new ed. of *Researches*, 3:286). Tell el-Ful ("hill of the bean") is a high knoll, with a curiously knobbed and double top, having a large heap of stones upon it. There seems to have originally been here a square tower, fifty-six feet by forty-eight, built of large unhewn stones, and apparently ancient; this has been thrown down, and the stones and rubbish,

falling outside, have assumed the form of a large pyramidal mound. No trace of other foundations is to be seen. The spot is sightly, and commands a very extensive view of the country in all directions, especially towards the east. There are no other remains around the hill itself; but a few rods further west, directly upon the great road as it enters the lower plain or valley, there are seen a number of ancient substructions, consisting of large unhewn stones in low massive walls. Probably the ancient city extended down from the hill on this side and included this spot (Robinson, in *Researches and Biblioth. Sacra*, ut sup.; Stanley's *Palestine*, page 210). The ancient road from Jerusalem to Bethel and Shechem passes close along its western base, and Ramah is in full view on another hill two miles further north (*Handbook of S. and P.* page 325). The narrative of the Levite's journey is thus made remarkably graphic. He left Bethlehem in the afternoon to go home to Mount Ephraim. Two hours' travel (six miles) brought him alongside Jerusalem. Evening was now approaching. His servant advised him to lodge in Jebus, but he declined to stop with strangers, and said he would pass on to Gibeah or Ramah. The "sun went down upon them when they were by Gibeah," and they resolved to pass the night there (Judges 19). The site of Gibeah was well adapted to form the capital of Israel during the troublous times of Saul, when the whole country was overrun by the hostile bands of the Philistines. It was naturally strong, it was on the very crest of the mountain range, and it commanded a wide view, so that Saul's watchmen could give timely notice of the approach of the enemy.

2. GIBEAH OF JUDAH, situated in the mountains of that tribe (^{<1657>}Joshua 15:57, where it is named with Maon and the southern Carmnel; compare ^{<1657>}1 Chronicles 2:49), which, under the name of Gabatha (Γαβαθά), Eusebius and Jerome place twelve Roman miles from Eleutheropolis, and state that the grave of the prophet Habakkuk was there to be seen (*Onomasticon*, s.v. Γαβαθά, Gabaath; although they there confound it with the Gibeah of Phinehas in Ephraim, and elsewhere [s.v. Κεειλά, Ceila] state that Habakkuk's tomb was shown in Keilah), or, more probably, one of those by a similar name (Γαβαά, Γαβαθα) lying in the Daroma or near Bethlehem (*ib.* s.v. Γαβαθών, Gabathon). Dr. Robinson (*Researches*, 2:327) identifies it with the village of *Jebah*, which stands upon an isolated hill, in the midst of wady el-Mussur, about ten miles southwest of Jerusalem; but this is too far from the associated names in Joshua, which require a location southeast of Hebron (Kil, *Comment.* ad

loc.), possibly at the ruins on a mound with caves marked as *Erfaiyeh* on Van de Velde's *Map* east of tell Zif. **SEE JUDAH.**

3. GIBEAH OF PHINEHAS, in Mount Ephraim, where the high-priest Eleazar, son of Aaron, was buried by his son Phinehas (^{<1243>}Joshua 24:33, where the name is rendered "hill of Phinehas"). Eusebius and Jerome (*Onomast.* s.v. Γηβενά, Gebin) probably mention this place by the name of *Geba* (although they incorrectly identify this with the Gebim of ^{<2301>}Isaiah 10:31) (s.v. "Gebim"), five Roman miles from Gophna, on the road to Neapolis (Shechem), which was itself fifteen Roman miles north of Jerusalem. Josephus appears also to allude to it (Γαβαθά, *Ant.* 5:1, 20). Dr. Robinson (*Researches*, 3:80, note) finds it in a narrow valley called *wady el-Jib*, the *Geeb* of Maundrell, lying just midway on the road between Jerusalem and Shechem; the indication of direction in the *Onomasticon* agrees with the position of the village *Jibed* (located on that wady), west of the Nablus road, half way between Bethel and Shiloh (Van de Velde, *Memoir*, p. £15), but the distance still better suits that of the Moslem ruined village *Jibia*, west of this (Robinson, *Researches*, 3, Append. page 125; Van de Velde, *Map*).

Gib'eath

(^{<1283>}Joshua 18:28). **SEE GIBEAH 1.**

Gib'eathite

(Heb. with the article *hag-Gibathi'*, . yti(bḡhi; Sept. ὁ Γαβαθίτης v.r. Γαβαδίτης, Γεβωθείτης, the designation of a native of Gibeah (^{<1311>}1 Chronicles 12:3); in this case, Shemaah, or "the Shemaah," father of two Benjamites, "Saul's brethren," who joined David. **SEE GIBEAH 1.**

Gib'eon

Picture for Gib'eon

(Heb. *Gibon'*, ˜/(bḡi; hill-city; Sept. Γαβαών, Josephus Γαβαώ), one of the four cities of the Hivites, the others being Beeroth (omitted by Josephus, *Ant.* 5:2, 16), Chephirah, and Kirjath-jearim (^{<1307>}Joshua 9:17). **SEE CANAANITE.** Its inhabitants made a league with Joshua (^{<1308>}Joshua 9:3-15), and thus escaped the fate of Jericho and Ai (^{<1310>}Joshua 11:19). **SEE GIBEONITE.** It appears, as might be inferred from its taking the

initiative in this matter, to have been the largest of the four — "a great city, like one of the royal cities" — larger than Ai, (~~660E~~ Joshua 10:2). Its men, too, were all practiced warriors (*Gibborim*, μῦρ ΒΓ). Gibeon lay within the territory of Benjamin (~~682S~~ Joshua 18:25), and with its "suburbs" was allotted to the priests (~~6217~~ Joshua 21:17), of whom it afterwards became a principal station, where the tabernacle was set up for many years under David and Solomon (~~3639~~ 1 Chronicles 16:39; 21:29; ~~400B~~ 2 Chronicles 1:3), the ark being at the same time at Jerusalem (~~4004~~ 2 Chronicles 1:4). For these and other notices in the historical books of Scripture, see below. From ~~2426~~ Jeremiah 12:16, we may infer that after the destruction of Jerusalem by Nebuchadnezzar, Gibeon again became the seat of government. It produced prophets in the days of Jeremiah (~~2481~~ Jeremiah 28:1). After the captivity we find the "men of Gibeons" returning with Zerubbabel (~~4075~~ Nehemiah 7:25: in the list of Ezra the name is altered to GIBBAR), and assisting Nehemiah in the repair of the wall of Jerusalem (~~4487~~ Nehemiah 3:7). In the post-Biblical times it was the scene of a victory by the Jews over the Roman troops under Censius Gallus, which offers in many respects a close parallel with that of Joshua over the Canaanites (Josephus, *War*, 2:19, 7; Stanley, *Palest.* page 212). In ~~1025~~ 2 Samuel 5:25 it would seem to be called GEBA (where the error of the original has been followed by all the versions), as compared with ~~1346~~ 1 Chronicles 14:16; but it is to be distinguished from both Geba and Gibeah. It is said (~~1023~~ 2 Samuel 2:13) that there was a pool in Gibeon. Whether it were of any considerable extent does not appear from this passage; but there is little doubt that it is the same as "the great waters that are in Gibeon" (~~2422~~ Jeremiah 12:12). There was also a great stone or rock here (~~1008~~ 2 Samuel 20:8), and also the great high place (~~1004~~ 1 Kings 3:4). All this shows that Gibeon was situated on an eminence, as its name imports.

Location. — None of the scriptural passages mark the site of Gibeon; but there are indications of it in Josephus (*War*, 2:19, 1), who places it 40 (*Ant.* 7:11, 7) or 50 stadia northwest from Jerusalem, and in Jerome (*Ep.* 86, *ad Eustoch.*), which leave little doubt that Gibeon is to be identified with the place which still bears the name of El-Jib. The name Gabaon is indeed mentioned by writers of the time of the Crusades, as existing at this spot, and among the Arabs it then already bore the name of El-Jib, under which it is mentioned by Bohaedinn (*Vita Saladin*, page 243). Afterwards it was overlooked by most travelers till the last century, when the attention of Poccoke was again directed to it (*Description of the East*, 2:49). The

traveler who pursues the northern camel-road from Jerusalem, turning off to the left at Tuleil el-ful (Gibeah) on that branch of it which leads westward to Jaffa, finds himself, after crossing one or two stony and barren ridges, in a district of a more open character. The hills are rounder and more isolated than those through which he has been passing, and rise in well-defined mamelons from broad undulating valleys of tolerable extent and fertile soil. This is the central plateau of the country the "land of Benjamin;" and these round hills are the Gibeahs, Gebas, Gibeons, and Ramahs, whose names occur so frequently in the records of this district. Retaining its ancient name almost intact, El-Jib stands on the northernmost of a couple of these mamelons, just at the place where the road to the sea parts into two branches, the one by the lower level of the wady Suleiman, the other by the heights of the Beth-borons, to Gimzo, Lydda, and Joppa. The road passes at a short distance to the north of the base of the bill of El-Jib. The strata of the bills in this district lie much more horizontal than those further south. With the bills of Gibeon this is peculiarly the case, and it imparts a remarkable precision to their appearance, especially when viewed from a height such as the neighboring eminence of neby Samwil. The houses stand very irregularly and unevenly, sometimes almost above one another. They seem to be chiefly rooms in old massive ruins, which have fallen down in every direction. One large building still remains, probably a former castle or tower of strength. The natural terraces are carried round the hill like contour lines; they are all dotted thick with olives and vines, and the ancient-looking houses are scattered over the flattish summit of the mound. On the east side of the bill is a copious spring, which issues in a cave excavated in the limestone rock, so as to form a large reservoir. In the trees farther, down are the remains of a pool or tank of considerable size, probably, says Dr. Robinson, 120 feet by 100, i.e., of rather smaller dimensions than the lower pool at Hebron. This is doubtless the "pool of Gibeon," at which Abner and Joab met together with the troops of Ishbosheth and David, and where that sharp, conflict took place which ended in the death of Asahel, and led, at a later period, to the treacherous murder of Abner himself. Here or at the spring were the "great waters (or the many waters, μυBīr μγῖμ) of Gibeon" (both here and in ^{<1004>}1 Kings 3:4, Josephus substitutes Hebron for Gibeon, *Ant.* 10:9, 5; 8:2, 1), at which Johanan, the son of Kareah, found the traitor Ishmael (^{<24112>}Jeremiah 41:12). Round this water also, according to the notice of Josephus (ἐπί τινι πηγῇ τῆς πόλεως οὐκ ἄπωθεν, *Ant.* 5:1, 17), the five kings of the Amorites were encamped when Joshua burst upon them from Gilgal. The

"wilderness of Gibeon" (¹⁰²⁴2 Samuel 2:24) — the *Midbar*, i.e., rather the waste pasture-grounds must have been to the east, beyond the suburb of cultivated fields, and towards the neighboring swells, which bear the names of Jedireh and Bir Neballah. Such is the situation of Gibeon, fulfilling in position every requirement of the notices of the Bible, Josephus, Eusebius, and Jerome. Its distance from Jerusalem by the main road is as nearly as possible 61 miles; but there is a more direct road reducing it to 5 miles (Robinson, *Res.* 2:137, 138; Van de Velde, *Memoir*, page 315; Thomson, *Land and Book*, 2:546; Porter, *Handb. for Syria*, page 225).

Scriptural Incidents. — Several of these are of such deep interest as to call for a detailed notice.

(1.) The name of Gibeon is most familiar to us in connection with the artifice by which its inhabitants obtained their safety at the hands of Joshua, and with the memorable battle which ultimately resulted therefrom. (See Kitto's Daily Bible Illust., ad loc.) This is the first mention of the place in Scripture, and the battle is considered "one of the most important in the history of the world" by Stanley, whose graphic description (*Jewish Church*, 1:266 sq.) we condense, slightly modified and illustrated.

The kings of Palestine, each in his little fastness, were roused by the tidings that the approaches to their territory in the Jordan valley and in the passes leading from it were in the hands of the enemy. Those who occupied the south felt that the crisis was yet more imminent than when they heard of the capitulation of Gibeon. Jebus or Jerusalem, even in those ancient times, was recognized as their center. Its chief took the lead of the hostile confederacy. The point of attack, however, was not the invading army, but the traitors at home. Gibeon, the recreant city, was besieged. The continuance or the raising of the siege became the turning question of the war. The sermons of the Gibeonites to Joshua was as urgent as words can describe, and gives the key-note to the whole movement (¹⁰²⁵Joshua 10:6). Not a moment was to be lost. On the former occasion of Joshua's visit to Gibeon (¹⁰²⁶Joshua 9:16, 17), it had been a three-days' journey from Gilgal, as according to the slow pace of eastern armies and caravans it might well be. But now, by a forced march, "Joshua came unto thee suddenly, and went up from Gilgal all night." When the sun rose behind him, he was already in the open ground at the foot of the heights of Gibeon, where the kings were encamped (according to Josephus, *Ant.* 5:1, 17) by a spring in the neighborhood. The towering hill, at the foot of which Gibeon lay; rose

before them on the west. The besieged and the besiegers alike were taken by surprise (in the Samaritan version of Joshua, the war cry is given, "God is mighty in battle," Joshua 20, 21).

As often before and after, so now "not a man could stand before" the awe and panic of the sudden sound of that terrible shout. The Canaanites fled down the western pass, and "the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that *goeth up* to Beth-boron." This was the first stage of the flight. It is a long, rocky ascent, sinking and rising more than once before the summit is gained. From the summit, which is crowned by the village of Upper Beth-horon, a wide view opens over the valley of Ajalon, which runs from the plain of Sharon.

"And it came to pass as they fled before Israel, and were in the *going down* to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah." This was the second stage of the flight. The fugitives had outstripped the pursuers; they had crossed the high ridge of Beth-horon the Upper; they were in full flight to Beth-horon the Nether. It is a rough, rocky road, sometimes over the upturned edges of the limestone stratas, sometimes over sheets of smooth rock, sometimes over loose rectangular stones, sometimes over steps cut in the rock. It was as they fled down this slippery descent that a fearful tempest, "thunder, lightning, and a deluge of hail" (Josephus, *Ant.* 5:1, 17), broke over the disordered ranks; and "they were more which died of the hailstones than they whom the children of Israel slew with the sword."

Then follows the poetic version of the story, taken from the ancient legendary "Book of Jasher." On the summit of the pass, where is now the hamlet of the Upper Beth-boron, looking far down the deep descent of the western valleys, with the green vale of Ajalon stretched out in the distance, and the wide expanse of the Mediterranean Sea beyond, stood, as it intimated the Israelitish chief. Below him was rushing (town in wild confusion, the Amoritish host, Around him were "all his people of war, and, and his mighty men of valor." Behind him were the hills which hid the now rescued Gibeon from his sight. But the sun stood high, above those hills, "in the midst of heaven" (it was the middle of the forenoon, or at most midday), for the day had now far advanced since he had emerged from his night-march through the passes of Ai; and in his front, over the western vale of Ajalon, may have been the faint crescent of the waning

moon, visible above the hail-storm driving up from the sea in the black distance. Was the enemy to escape is safety, or was the speed with which Joshua had "come quickly, and saved and helped" his defenseless allies, to be rewarded, before the close of that day, by a signal victory? It is doubtless so standing on that lofty eminence, with outstretched hand and spear, that the hero appears in the ancient record: "Then might Joshua [be heard to] speak to Jehovah in the day of Jehovah's giving [up] the Amorite before the sons of Israel, when he said in the eyes of Israel:

*“Sun, in Gibeon stand still;
And, moon, in Ajalon's vale!”*

So the sun stood still, and moon stayed until a people should take vengeance [upon] it enemies. [Is] not this written on the Book of the Upright?

*“So the sun stayed in the midst of the heavens,
And hasted not to go [down] as a whole day;
And [there] was not like that day [another] before it or
after it.
For Jehovah's hearkening to a man's voice,
For Jehovah [it was that] fought for Israel.”*

So Joshua returned, and all Israel with him, to the camp at Gilgal" (^{<0602>}Joshua 10:12-15). *SEE JOSHUA.*

(2.) We next hear of Gibeon at the encounter between the men of David and of Ishbosheth, under their respective leaders Joab and Abner (^{<0102>}2 Samuel 2:12-17). The meeting has all the air of having been premeditated by both parties, unless we suppose that Joab had heard of the intention of the Benjamites to revisit from time distant Mahanaim their native villages, and had seized the opportunity to try his strength with Abner. *SEE ABNER.* The place where the struggle began received a name from the circumstance, and seems to have been long afterwards known as the "field of the strong men." *SEE HELKATH-HAZZURIM.*

(3.) We again meet with Gibeon in connection with Joab; this time as the scene of the cruel and revolting death of Amsasa icy his hand (^{<0105>}2 Samuel 20:5-10). Joab was in pursuit of the rebellious Shleba, the son of Bichri, and his being so far out of the direct north road as Gibeon may be accounted for by supposing that he was making a search for this Benjamite among the towns of his tribe. The two rivals met at "the great stone which

is in Gibeon" — some old landmark now no longer recognizable, at least not recognized — and then Joab repeated the treachery by which he had murdered Abner, but with circumstances of a still more revolting character. *SEE AMASA.*

It is remarkable that the retribution for this crowning act of perfidy should have overtaken Joab close to the very spot on which it had been committed. For it was to the tabernacle at Gibeon (^{<1028>}1 Kings 2:28, 29; comp. ^{<1369>}1 Chronicles 16:39) that Joab fled for sanctuary when his death was pronounced by Solomon, and it was while clinging to the horns of the brazen altar there that he received his death-blow from Benaiah, the son of Jehoiada (^{<1028>}1 Kings 2:28, 30, 34). *SEE JOAB.*

(4.) Familiar as these events in connection with the history of Gibeon are to us, its reputation in Israel was due to a very different circumstance — the fact that the tabernacle of the congregation and the brazen altar of burnt-offering were for some time located on the "high place" attached to or near the town. We are not informed whether this "high place" had any fame for sanctity before the tabernacle came there; but if not, it would probably have been erected elsewhere. We only hear of it in connection with the tabernacle; nor is there any indication of its situation in regard to the town. Stanley has suggested (*Sinai and Pal.* page 212) that it was the remarkable hill of neby Samwil, the most prominent and individual eminence in that part of the country, and to which the special appellation of "the great high-place" (^{<1004>}1 Kings 3:4; *hmbhihl /dGhi*) would perfectly apply. Certainly, if "great" is to be understood as referring to height or size, there is no other hill which can so justly claim the distinction. But the word has not always that meaning, and may equally imply eminence in other respects, e.g. superior sanctity to the numerous other high places — Bethel, Rammah, Mizpeh, Gibeah which surrounded it on every side. The main objection to this identification is the distance of neby Samwil from Gibeon more than a mile — and the absence of any closer connection therewith than with any other of the neighboring places. The most natural position for the high place of Gibeon is the twin mount immediately south of El-Jib — so close as to be all but a part of the town, and yet quite separate and distinct. The testimony of Epiphanius, by which Stanley supports his conjecture, viz. that the "Mount of Gabaon" was the highest round Jerusalem (*Adv. Haereses*, 1:394), should be received with caution, standing as it does quite alone, and belonging to an age which, though early, was marked by ignorance, and by the most improbable conclusions.

To this high place, wherever situated, the "tabernacle of the congregation" — the sacred tent which had accompanied the children of Israel through the whole of their wanderings had been transferred from its last station at Nob. The exact date of the transfer is left in uncertainty. It was either before or at the time when David brought up the ark from Kirjath-jearim to the new tent which he had pitched for it on Mount Zion, that the original tent was spread for the last time at Gibeon. The expression in ^{<4005>}2 Chronicles 1:5, "The brazen altar he put before the tabernacle of Jehovah," at first sight appears to refer to David. But the text of the passage is disputed, and the authorities are divided between $\mu\sigma$; "he put," and $\mu\nu$; "was there." Whether king David transferred the tabernacle to Gibeon or not, he certainly appointed the staff of priests to offer the daily sacrifices there on the brazen altar of Moses, and to fulfill the other requirements of the law (^{<3160>}1 Chronicles 16:40), with no less a person at their head than Zadok the priest (verse 39), assisted by the famous musicians Heman and Jeduthun (verse 41).

One of the earliest acts of Solomon's reign — it must have been while the remembrance of the execution of Joab was still fresh — was to visit Gibeon. The ceremonial was truly magnificent: he went up with all the congregation, the great officers of the state — the captains of hundreds and thousands, the judges, the governors, and the chief of the fathers — and the sacrifice consisted of a thousand burnt-offerings (^{<1004>}1 Kings 3:4). This glimpse of Gibeon in all the splendor of its greatest prosperity — the smoke of the thousand animals rising from the venerable altar on the commanding height of "the great high place" — the clang of "trumpets, and cymbals, and musical instruments of God" (^{<1362>}1 Chronicles 16:42) resounding through the valleys far and near — is virtually the last we have of it. In a few years the Temple at Jerusalem was completed, and then the tabernacle was once more taken down and removed. Again "all the men of Israel assembled themselves" to king Solomon, with the "elders of Israel," and the priests and the Levites' brought up both the tabernacle and the ark, and "all the holy vessels that were in the tabernacle" (^{<1003>}1 Kings 8:3; Joseph. *Ant.* 8:4, 1), and placed the venerable relics in their new home, there to remain until the plunder of the city by Nebuchadnezzar. The introduction of the name of Gibeon in ^{<1335>}1 Chronicles 9:35, which seems so abrupt, is probably due to the fact that the preceding verses of the chapter contain, as they appear to do, a list of the staff attached to the "tabernacle of the congregation" which was erected there; or if these

persons should prove to be the attendants on the "new tent" which David had pitched for the ark on its arrival in the city of David, the transition to the place where the old tent was still standing is both natural and easy.

It would be very satisfactory to believe, with Thomson (*Land and the Book*, 2:547), that the present wady Suleiman, i.e., "Solomon's valley," which commences on the west side of Gibeon, and leads down to the Plain of Sharon, derived its name from this visit. But the modern names of places in Palestine often spring from very modern persons or circumstances and, without confirmation or investigation, this cannot be received with certainty. — Smith, s.v.

Gib'eonite

(Heb. *Giboni'*, גִּבְוֹנִים Sept. Γαβαωνίτης), the designation of the people of the Canaanitish city GIBEON *SEE GIBEON*, (q.v.), and perhaps also of the three cities associated with Gibeon (^{<1897>}Joshua 9:17) — Hivites who, on the discovery of the stratagem by which they had obtained the protection of the Israelites, were condemned to be perpetual bondmen, hewers of wood and drawers of water for the congregation, and for the house of God and altar of Jehovah (^{<1823>}Joshua 9:23, 27). The compact, although the punishment of fraud, was faithfully observed on both sides (see Benzel, *Syntagm dissertt.* 3:122 sq.). Saul, however, appears to have broken this covenant, and in a fit of enthusiasm or patriotism to have killed some, and devised a general massacre of the rest (^{<1800>}2 Samuel 21:1, 2, 5). This was expiated many years after by David, at the suggestion of the priestly oracle, giving up seven men of Saul's descendants to the Gibeonites, who hung them or crucified them "before Jehovah" — as a kind of sacrifice in Gibeah, Saul's own town (4, 6, 9). At this time, or, at any rate, at the time pot of the composition of the narrative, the Gibeonites were so identified with Israel that the historian is obliged to insert a note explaining their origin and their non-Israelite extraction (^{<1812>}2 Samuel 21:2). The actual name "Gibeonites" appears only in this passage of 2 Samuel There is not the slightest evidence for the allegation which has been sometimes made against David, that he purposely contrived or greedily fell in with this device, in order to weaken the house of Saul and place it under a darker stigma. On the contrary, David's conduct throughout to that house was in the highest degree generous and noble; and at the very time when this fresh public calamity befell it, he took occasion to have the bones of Saul and Jonathan, along with the bones of the seven now publicly hanged,

gathered together and honorably buried in the sepulcher of Kish. *SEE DAVID*. From this time there is no mention of the Gibeonites as a distinct people; but most writers suppose they were included among the Nethinim, who were appointed for the service of the Temple (^{<130D>}1 Chronicles 9:2). Those of the Canaanites who were afterwards subdued and had their lives spared were probably added to the Gibeonites. We see in ^{<158D>}Ezra 8:20; 2:58; ^{<100D>}1 Kings 9:20, 21, that David, Solomon, and the princes of Judah gave many such to the Lord; these Nethinim being carried into captivity with Judah and the Levites, many of them returned with Ezra, Zerubbabel, and Nehemiah, and continued, as before, in the service of the Temple, under the priests and Levites. (See De Platen, *De religione Gibebnitarum*, Rost. 1703; Fecht id. ib. 1731.) *SEE NETHINIM*.

Individual Gibeonites named are;

- (1) **ISMAIAH**, one of the Benjamites who joined David in his difficulties (^{<130D>}1 Chronicles 12:4);
- (2) **MELATIAH**, one of those who assisted Nehemiah in repairing the wall of Jerusalem (^{<168D>}Nehemiah 3:7);
- (3) **HANANIAH**, the son of Azur, a false prophet from Gibeon, who opposed Jeremiah, and shortly afterwards died (^{<28D>}Jeremiah 28:1, 10, 13, 17).

Gib'lit'e

(Heb. with the art. in the sing. *hag-Gibli'*, *yl ḡḡḡi* ^{<6335>}Joshua 13:5; Sept. *Γαβλί* [v.r. *Γαλιὰθ*] *Φυλιστιεῖμ* Vulg. merely confinia; plural, *hag-Giblim'*, *μγλ ḡḡḡi* ^{<1058>}1 Kings 5:18; Sept. *Alex. οἱ Γιβλίοι*, other MISS. omit; Vulg. *Giblii*, A.V. "stone-squarers"), a people whose land is coupled with "all Lebanon, as together belonging to the territory of the Israelites on the northern side, in the enumeration of the portions of the Promised Land remaining to be conquered by Joshua" (^{<6335>}Joshua 13:5). The ancient versions give no help, but there is no reason to doubt that the allusion is to the inhabitants of the city GEBAL *SEE GEBAL* (q.v.), which was on the sea-coast at the foot of the northern slopes of Lebanon, and from which the name is a regular derivative (see Gensenius, *Thesaur.* page 258 b). The whole passage is instructive, as showing how very far the limits of the country designed for the Israelites exceeded those which they actually occupied. The people in question, who plainly belonged to the Phoenician

territory, are understood to have been the people of *Byblus*, a city of the Phoenicians between Tripoli and Berytus. The inhabitants of Gebal are mentioned in the cuneiform inscriptions (q.v.). The Giblites are again named (in the Hela.) in ~~1058~~1 Kings 5:18 as assisting Solomon's builders and Hiram's builders to prepare the trees and the stones for building the Temple. That they were clever artificers is evident from this passage; and in connection with the shipping and merchandise of Tyre, the prophet Ezekiel mentions "the ancients of Gebal" as furnishing calkers, or perhaps generally ship-carpenters (~~3570~~Ezekiel 27:9). The Giblites are not mentioned in immediate connection with the affairs of Israel; if they did come into direct contact with these, it must have been for evil, and not for good; for Byblus was the seat of the worship of the Syrian Tammucz or Adonis, a worship which certainly found its way, among other corruptions, into the later idolatries of the Jewish people (~~2684~~Ezekiel 8:14), bent whether directly from Bybius, or from other parts of Phoenicia, we have no means of ascertaining. *SEE PHOENICIA.*

Gibson, Edmund D.D.,

bishop of London, was born at Bampton in 1669, and was educated at Queen's College, Oxford. He early devoted himself to the study of the languages of North Britain and of British antiquities. At twenty-two he prepared an edition of *The Saxon Chronicle*, with Latin translation and Indexes (Oxford, 1692, 4to). In 1694 he became M.A., and soon after was ordained, and made fellow of his college. In 1695 he published an English translation of Camden's *Britannia* (2 volumes, fol.). In 1696 he was appointed librarian at Lambeth by Tenison, archbishop of Canterbury; and in 1697 he was appointed morning preacher at Lambeth church. In the same year he published *Vita Thomae Bodleii*, together with *Historia Bibliotheca Bodeleiana*, both prefixed to the *Catalogi Librorum Manuscriptorum, in Anglia et Hibernia, in unum collecti* (2 volumes, fol.). In 1698 he published *Reliquiae Spelmanianae*, together with the life of the author (fol.). He was now made domestic chaplain to the archbishop, through whose means he obtained, about the same time, the lectureship of St. Martin's-in-the-Fields, and in 1700 he was presented to the rectory of Stisted, in Essex, a rectory still the seat of learning. In 1703 he was made rector of Lambeth, and residentiary of the cathedral of Chichester. He was soon after appointed master of the hospital of St. Mary and in 1710 he was promoted to the arch-deaconry of Surrey. While he was chaplain to archbishop Tenison he engaged in the controversy between the two houses

of Convocation. *SEE ATTERBURY*. Gibson enlisted on the side of the upper house, and published ten pamphlets on the subject in three years, to which he added another in 1707. And to the interest he took in this controversy we may trace the origin of his great work, *Codex Juris Ecclesiastici Anglicani, or the Statutes, Constitution, Canons, Rubrics, and Articles of the Church of England, etc.* (1713, fol.; reprinted at Oxford in 1761). In 1715 he succeeded Wake as bishop of Lincoln, and in 1723 he was translated to the see of London. He subsequently became chief adviser of Sir Robert Walpole in ecclesiastical affairs, and woefully disappointed his former Whig friends by his intolerant support of the Test Act, and of the severe measures adopted against the Quakers. His better qualities appeared in his opposition to the demoralizing masquerades of the time, by which he lost the favor of George II. Towards the close of his life he made a collection of the best treatises that were written against Popery during the reign of James II, and published of these with a preface in 1738 (3 volumes, fol.); recently republished under the title of *A Preservative against Papry, etc.*, edited by Dr. Cumming (London, 1489, 18 volumes, 8vo); there is also a Supplement (Lond. 1849, 8 volumes, 8vo). He died at Bath in 1743. — Hook, *Eccl. Biog.* 5:314; Darling, *Cyclop. Bibliographica*, 1:1250.

Gibson, Robert

a minister of the Reformed Presbyterian Church, was born at Ballymena, Ireland, October 1, 1793. His parents emigrated to the United States in 1797, and his father, the Reverend Williams Gibson, settled as pastor of the Reformed Presbyterian Church at Ryegate, Vermont. He received his theological training at the Reformed Presbyterian Theological Seminary, Philadelphia, and was licensed to preach in 1818. On September 6, 1819, he was ordained and installed as pastor of the church at Beamer Dane, where he labored with great success for twelve years. In 1831 he became pastor of the Second Reformed Presbyterian church in the city of New York, as of occupied that position till his death. In this new and extensive field he labored with great diligence, and his influence grew rapidly. He bore a prominent part in the controversy which resulted in the disruption of the Church in 1833, and published three pamphlets vindicating the course of the Synod. In 1836 he showed symptoms of declining health. All efforts to arrest his disease were unavailing, and he died in the midst of his people, December 22, 1837. We have from him only the three pamphlets above mentioned. — Sprague, *Annals (Ref. Presb.)*, 9:71.

Gibson, Tobias

a Methodist Episcopal minister, was born in Liberty County, South Carolina, November 10, 1771, entered the itinerant ministry in 1792, and died at Natchez, Mississippi, April 5, 1804. He traveled and preached in the most important appointments of the Carolinas until the year 1800, and then went to Natchez as a missionary. The whole Louisiana purchase was then almost a wilderness. After penetrating the forest for six hundred miles to the Cumberland River, Mr. Gibson took a canoe, and alone navigated that stream to the Ohio, and thence down the Mississippi in a boat. He made four trips through the wilderness to the Cumberland while missionary at Natchez, and laid the foundations of Methodism in that vast and now so important region. His fellow-laborers in Carolina testify that "he did for many years preach, profess, possess, and practice Christian perfection; and that those who were acquainted with him must be impressed with his depth of piety;" and "that infidelity itself would stagger before the life of so holy, loving, and devoted a man of God." — *Minutes of Conferences*, 1:125.

Gibson, William

a Reformed Presbyterian minister, was born near Knockbracken, County Down, Ireland, in 1753. He studied at Glasgow, and was licensed by the Reformed Presbytery of Ireland in 1781. In the political ferment of Ireland towards the end of the century he joined the United Irishmen, and on the failure of the rebellion he fled to America, where he arrived in 1797. Finding a number of his own people there, he formed a congregation; and the Reformed Presbytery of North America was constituted in 1798. In 1799 he became pastor at Ryegate, Vermont, and remained there till 1817, when he accepted a call to Canonsburg, Pennsylvania. In 1830 his infirmities compelled him to resign his charge. His latter years were spent in Philadelphia, where he died, October 15, 1838. — *Wilson, Presb. Hist. Almanac*, 1862, page 274; *Sprague, Annals (Ref. Presb.)*, 9:6.

Gichtel Johann Georg,

a German mystic, was born at Ratisbon in 1638. He studied theology and law at the University of Strasburg, and was afterwards distinguished as a lawyer. He became a follower of Jacob Bohme, and prepared for publication the first edition of his works (Amsterdam, 1682). He finally devoted himself to the propagation of his theosophic and ascetic views. Gichtel considered his own announcements of divine commands as superior

to the Scriptures in authority. He was imprisoned as a dangerous visionary, struck off the list of barristers, and finally exiled. He retired in 1667 to Holland, where he died poor in 1710. His opinions have found occasional adherents to this day at Amsterdam, Leyden, and even in Germany. They were called Gichtelians, or Brothers of the Angels (*Engelsbrüder*), and believed themselves equal to the inhabitants of heaven on account of their celibacy, peculiar mode of life, etc. One of the most zealous adherents of Gichtel was professor Alandt de Raadt, who, however, subsequently fell out with him, when a merchant, by the name of Ueberfeld, became intimate with Gichtel. Bands of adherents were found in Berlin, Halle, Magdeburg, Altona, where Gliising (died 1728) was at their head, and other places, and partly maintained themselves to the 19th century. Gichtel's *Letters* were published by Gottfried Arnold (1701, 2 volumes; 1708, 3 volumes); and finally a complete collection of his writings, under the style *Practische Theosophie* (Leyden, 1722, 6 volumes). See Reinbeck, *Gichtel's Lebenslauf und Lehren* (Berl. 1732); Harless, *Gichtel's Leben u. Irrthümer*, in *Evang. Kirch.Zeit.* 1831, No. 77; Hoefer, *Nouv. Biog. Generale*, 20:454; Herzog, *Real-Encyclop.* 5:145.

Giddal'ti

(Heb. *id.* גִּדְדַלְתִּי *Gid'del*, whom I [Jehovah] *have made great*; Sept. Γεδδολλαθί and Γεδδελθί, Vulg. *Geddelthi* and *Gedelthi*), the ninth named of the fourteen musical sons of Heman, and head of the twenty second course of Levitical musicians in the tabernacle under David (~~1~~ 1 Chronicles 25:4, 29). B.C. 1013. The office of these brothers was to sound the horn in the Levitical orchestra (verse 5, 7). Fürst (who reduces the sons of Heman to *five*) suggests (*Heb. Lex.* s.v.) that the appended "names probably formed together (*t/ayzjəni rytə y təwirz[,yTojn rə]ytə d[]*; *have dealt out fame and victorious help; I have spoken oracles in fulness*) an old prophetic saying with which an oracle began, whose words were applied to the five [as soubriquets]; the tone itself [as a *name* it would regularly be *Giddalti'*] pointing to this explanation." *SEE HEMAN*.

Gid'del

(Heb. *Giddel'* גִּדְדֵל *Gid'del*, perhaps *giant*; Sept. Γεδδήλ, Γαδδήλ, Σαδήλ), the name of two men whose descendants or relatives (*Bene-Giddel*) returned from the captivity with Zerubbabel; perhaps Gibeonites (q.v.).

1. One of the Nethinim (^{<1917>}Ezra 2:47; ^{<1674>}Nehemiah 7:49). B.C. ante 536.
2. One of "Solomon's servants," i.e., perhaps of the Canaanitish tribes enslaved by Solomon (^{<1926>}Ezra 2:56; ^{<1678>}Nehemiah 7:58; compare ^{<1102>}1 Kings 9:21). B.C. ante 536. *SEE SOLOMON.*

Giddings Rockwood,

a Baptist minister, was born in Plymouth, New Hampshire, August 8, 1812, graduated at Waterville College in 1833, and then went to Virginia, where he commenced the study of medicine. He was about settling as a physician in Missouri when he felt called to preach the Gospel. He was shortly afterwards ordained, and in 1835 became pastor of the Baptist church in Shelbyville, Kentucky, where his ministrations were very successful. In 1838 he was appointed president of the Baptist College of Georgetown, then in a most destitute condition. He accepted the nomination, and in less than eight months secured more than eighty thousand dollars towards an endowment. But the severe labor he imposed on himself undermined his health, and he died October 29, 1839. — Sprague, *Annals*, 6:818.

Gid'eon

(Heb. *Gidon'*, גִּדְּוֹן, tree-feller, i.e., warrior, comp. ^{<2103>}Isaiah 10:33; Sept. and N.T. Γεδεών), a Manassite, youngest son of Joash of the Abiezrites, an undistinguished family, who lived at Ophrah, a town probably on the western side of Jordan (^{<1065>}Judges 6:15). He was the fifth recorded judge of Israel, and for many reasons the greatest of them all, being the first of them whose history is circumstantially narrated (Judges 6-8). B.C. 1362-1322.

1. When we first hear of him he was grown up and had sons (^{<1061>}Judges 6:11; 8:20), and from the apostrophe of the angel (^{<1062>}Judges 6:12) we may conclude that he had already distinguished himself in war against the roving bands of nomadic robbers who had oppressed Israel for seven years, and whose countless multitudes (compared to locusts from their terrible devastations, ^{<1065>}Judges 6:5) annually destroyed all the produce of Canaan, except such as could be concealed in mountain-fastnesses (^{<1062>}Judges 6:2). The Midianites, in conjunction with the Amalekites and other nomadic tribes, invaded the country every year, at the season of produce, in great numbers, with their flocks and herds, rioting in the country after the

manner which the Bedouin Arabs practice at this day. It was probably during this disastrous period that the emigration of Elimelech took place (^{<0000>}Ruth 1:1, 2; Jahn's *Hebr. Comm.* § 21). Some have identified the angel who appeared to Gideon (φάντασμα νεανίσκου μορφῆ Josephus, *Ant.* 5:6) with the prophet mentioned in 6:8, which will remind the reader of the legends about Malachi in Origen and other commentators. Paulus (*Exeg. Conserv.* 2:190 sq.) endeavors to give the narrative a subjective coloring, but rationalism is of little value in accounts like this. When the angel appeared, Gideon was threshing wheat with a flail (Sept. ἔκοπτε) in the wine-press, to conceal it from the predatory tyrants. Such was the position and such the employment in which he was found by the angel of the Lord, who appeared to him and said, "Jehovah is with thee, thou mighty man of valor." It was a startling address, and one that seemed rather like a bitter irony, when viewed in connection with the existing state of affairs, than the words of soberness and truth. Therefore Gideon replied, "Oh! my Lord, if Jehovah be with us, why then is all this befallen us? and where be all the miracles which our fathers told us of, saying, Did not Jehovah bring us up from Egypt? But now Jehovah hath forsaken us, and delivered us into the hands of the Midianites." The desponding tone of the reply was not unnatural in the circumstances, and what followed was designed to reassure his mind, and brace him with energy and fortitude for the occasion. Jehovah, it is said for, instead of the angel of Jehovah, as formerly, it is now Jehovah himself Jehovah looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee?" Gideon still expressed his fear of the result, mentioning his own comparative insignificance, and that of his father's family, but was again met with a word of encouragement, "Surely I will be with thee, and thou shalt smite the Midianites as one man." Gideon's heart now began to take courage; but to make him sure that it really was a divine messenger he was dealing with, and that the commission he had received was from the Lord, he requested a sign from heaven; and it was given him in connection with an offering, which he was allowed to present, of a kid and some unleavened cakes. These the angel touched with the tip of his staff, and a fire presently rose out of the rock and consumed them. Immediately the angel himself disappeared, though not till he had by a word of peace quieted the mind of Gideon, which had become agitated by the thought of having seen the face of the Lord (comsp. ^{<0209>}Exodus 20:19; ^{<0132>}Judges 13:22).

The family of Joash had fallen into the prevalent idolatry of the times, which was characterized by backsliding from the true worship of Jehovah; and it was the first task of Gideon as a reformer to rebuke this irreligion, and his first sphere was at home. In a dream the same night he was ordered to throw down the altar of Baal and cut down the Asherah (A. Vers. "grove") upon it *SEE ASHESRAH*, which his father had caused, or at least suffered, to be erected on the family grounds; and with the wood of this he was to offer in sacrifice his father's "second bullock of seven years old," an expression in which some see an allusion to the seven years of servitude (^{<0016>}Judges 6:26, 1). Perhaps that particular bullock is specified because it had been reserved by his father to sacrifice to Baal (Rosenmüller, Schol. ad loc.), for Joash seems to have been a priest of that worship. Bertheaus can hardly be right in supposing that Gideon was to offer two bullocks (*Richt.* page 115). At any rate, the minute touch is valuable as an indication of truth in the story (see Ewald, *Gesch.* 2:498, and note). Gideon, assisted by ten faithful servants, obeyed the vision. He deemed it prudent, however, to do this under cover of the darkness. The same night, apparently, he built on the spot desecrated by the idolatrous shrine the altar Jehovah-shalom (q.v.), which existed when the book of Judges was written (^{<0016>}Judges 6:24). As soon as the act was discovered, and the perpetrator suspected and identified, which was immediately on the following morning, he ran the risk of being stoned; but Joash appeased the popular indignation by using the common argument that Baal was capable of defending his own majesty (compare ^{<1187>}1 Kings 18:27). This circumstance gave to Gideon the surname of Jerubbaal (I [Bry] "Let Baal plead," 6:32; Sept. Ἰεροβάαλ), a standing instance of national irony, expressive of Baal's impotence. Winer thinks that this irony was increased by the fact that I [bry] was a surname of the Phoenician Hercules (comp. Movers, *Phoeniz.* 1:434). We have similar cases of contempt in the names Sychar, Baal-zebul, etc. (Lightfoot, *Her. Fleb.* ad ^{<0124>}Matthew 12:24). In consequence of the name, some have identified Gideon with a certain priest, *Jerosebolus* (Ἰερόμβαλος), mentioned in Eusebius (*Praep. Evang.* 1:10) as having given much accurate information to Sanchoniatho the Berytian (Bochart, *Phaleg*, page 776; Huaetius, *Deam. Evang.* page 84, etc.), lent this opinion cannot be maintained (Ewald, *Gesch.* 2:494). We also find the name in the fores Jesrubesheth (^{<0112>}2 Samuel 11:21); probably indicative of contempt for the heathen deity (comp. Eshlaal, ^{<1383>}1 Chronicles 8:33, with Ishbosheth, 2 Samuel 2 sq.). The mind of Joash, at all events, was confirmed by this bold

act of his son, and he seems resolved to leave the solution of the controversy to divine Providence.

2. Gideon soon found occasion to act upon his high commission. The allied invaders were encamped in the great plain of Jezreel or Esdraelon, when, "clothed" by the Spirit of God (~~0064~~Judges 6:34; comp. ~~1328~~1 Chronicles 12:18; ~~0249~~Luke 24:49), he blew a trumpet, and thus gathered round him a daily increasing host, the summons to arms which it implied having been transmitted through the northern tribes by special messengers. Being joined by "Zebulun, Naphtali, and even the reluctant Asher" (which tribes were chiefly endangered by the Midianites), and possibly also by some of the original inhabitants, who would suffer from these predatory "sons of the East" no less than the Israelites themselves, he encamped on one of the neighboring slopes, from which he overlooked the plains covered by the tents of Midian. Mount Gilead, indeed, is named in the movement of Gideon against Midian, but probably only as the first place of rendezvous for his army (~~0008~~Judges 7:3). For the sake of security, he might be obliged to assemble the people on the mountainous lands to the east of Jordan. Stanley (*Sinai and Palestine*, page 342), after Le Clerc, without any authority from MSS., would substitute Gilboa for Gilead in the passage referred to. This is otherwise objectionable, its one does not see how thousands from Asher, Naphtali, about and beyond Esdraelon, could have been able to meet on Gilboa, with the Midianitish host lying between. Ewald is perhaps right in regarding the name as a sort of war-cry and general designation of the Manassites. (See too, Gesenius, *Thes.* page 804, n.).

The inquietude connected with great enterprises is more sensibly felt some days before than at the moment of action; and hence the two miraculous signs which, on the two nights preceding the march, were required and given as tokens of victory. The first night a fleece was laid out in the middle of an open threshing-floor, and in the morning it was quite wet, while the soil was dry all around. The next night the wonder was reversed, the soil being wet and the fleece perfectly dry. Strengthened by this double sign from God (to which Ewald gives a strange figurative meaning, *Gesch.* 2:500), Gideon advanced to the brook Harod, in the valley of Jezreel. **SEE HAROD**. He was here at the head of 32,000 men; but, lest so large a host should assume the glory of the coming deliverance, which of right belonged to God only, two operations, remarkable both in motive and procedure, reduced this large host to a mere handful of men. First, by

divine direction, the usual proclamation (^{<1510>}Deuteronomy 20:8; comp. 1 Macc. 3:56) was made that all the faint-hearted might withdraw; and no fewer than 22,000 availed themselves of the indulgence. The remaining 10,000 were still declared too numerous: they were therefore all taken down to the brook, when only those who lapped the water from their hands, like active men in haste, were reserved for the enterprise, while all those who lay down leisurely to drink were excluded. The former numbered no more than 300, and these were the appointed vanquishers of the huge host which covered the great plain. It was but a slight circumstance which marked the difference between them and the others, but still it indicated a specific quality; they were the persons that took the more expeditious method of quenching their thirst, and thereby gave proof of a nimbleness and alacrity which bespoke a fitness for executing quick movements in attacking or pursuing an enemy. This affords a perfectly sufficient and natural explanation and there is no need far resorting, as many do, to peculiar usages in the East, and no one who knows anything of the manners of people in rural and highland districts can need to be told how common it is for them, when wishing to get a hasty refreshment at a running stream, to lift the water to their mouths in the palm of their hand, instead of leisurely bending down, or laying themselves along to get a fuller draught. Josephus, however, explains these men to have been the *most cowardly* in the army (*Ant.* 5:6, 3).

Finally, being encouraged by in words fortuitously overheard (what the later Jews termed the Bath-Kol) (compare ^{<1949>}1 Samuel 14:9, 10; Lightfoot, flor. *Hebr. ad* ^{<1184>}Matthew 3:14), in the relation of a significant dream, Gideon framed his plans, which were admirably adapted to strike a panic into the huge and undisciplined nomad host (^{<1085>}Judges 8:15-18). We know from history that large and irregular Oriental armies are especially liable to sudden outbursts of uncontrollable terror; and when the stillness and darkness of the night were, suddenly disturbed in three different directions by the flash of torches and by the reverberating echoes which the trumpets and the shouting woke among the hills, we cannot be astonished at the complete rout into which the enemy were thrown. It must be remembered, too, that the sound of 300 trumpets would make them suppose that a corresponding number of *companies* were attacking them. It is curious to find "lamps and pitchers" in use for a similar purpose at this very day in the streets of Cairo. The *Zabit or Ayha* of the police carries with him at night "a torch which burns soon after it is lighted, without a

flame, excepting when it is waved through the air, when it suddenly blazes forth: it therefore answers the same purpose as our dark lantern. *The burning end is sometimes concealed in a small pot or jar, or covered with something else, when not required to give light*" (Lane's *Mod. Eg.* 1, chapter 4). For specimens of similar stratagems, see Livy, 22:16; Polynus, *Strateg.* 2:37; Frontinus, 2:4; Sallust, *Jug.* 99; Niebuhr, *Desc. de l'Arabie*, page 304; *Journal As.* 1841, 2:516. The custom of dividing an army into three seems to have been common (^{<OR11>}1 Samuel 11:11; ^{<OR14>}Genesis 14:15), and Gideon's war-cry is not unlike that adopted by Cyrus (Xenoph. *Cyr.* 3:28). He adds his own name to the war-cry, as suited both to inspire confidence in his followers and strike terror in the enemy. His stratagem was eminently successful, and the Midianites, breaking into their wild peculiar cries, fled headlong "down the descent to the Jordan," to the "house of the Acacia" (Beth-shitta), and the "meadow of the dance" (Abel-meholah), but were intercepted by the Ephraimites (to whom notice had been sent, ^{<OR73>}Judges 7:24) at the fords of Beth-barah, where, after a *second* fight, the princes of Oreb and Zeeb ("the Raven" and "the Wolf") were detected and slain — the former at a rock, and the latter concealed in a wine-press, to which their names were afterwards given. The Ephraimites took their heads over to Gideon, which amounted to an acknowledgment of his leadership. but still the always haughty and jealous Ephraimites were greatly annoyed that they had not in the first instance been summoned to the field; and serious consequences might have followed but for the tact of Gideon in speaking in a lowly spirit of his own doings in comparison with theirs. Gideon's "soft answer," which pacified the Ephraimite warriors, became a proverb (^{<OR83>}Judges 8:13). Meanwhile the "higher sheiks, Zebah and Zalmunna, had already escaped," and Gideon resolved to pursue them into eastern Manasseh, and burst upon them among the tents of their Bedouin countrymen. On that side the river, however, his victory was not believed or understood, and the people still trembled at the very name of the Midianites. Hence he could obtain no succor from the places which he passed, and town after town refused to supply even victuals to his fatigued and hungry, but still stout-hearted troop. He denounced vengeance upon them, but postponed its execution until his return. Continuing his pursuit of the Midianites southward, he learned that they had encamped with the remnant of their army in fancied security at Karkor, just without the limits of Palestine; he therefore resolved to surprise them by a rapid detour through the edge of the nomadic region of the Hauran, a measure which he accomplished so successfully that, falling suddenly upon them from the east

by night, he utterly routed them, and by sunrise was on his way to the Jordan. In this his *third* victory he avenged on the Midianitish emirs the massacre of his kingly brethren whom they had slain at Tabor. In those days captives of distinction taken in war were almost invariably slain. Zebah and Zalmunna had made up their minds to this fate; and yet it was Gideon's humane intention to spare them till he learned that they had put to death his own brothers under the same circumstances; upon which, as the avenger of their blood, he slew the captives with his own hand. In these three battles only 15,000 out of 120,000 Midianites escaped alive. It is indeed stated in ^{<07810>}Judges 8:10, that 120,000 Midianites had already fallen; but here, as elsewhere, it may merely be intended that such was the original number of the routed host. During his triumphal return Gideon took signal and appropriate vengeance on the coward and apostate towns of Succoth and Peniel. The memory of this splendid deliverance took deep root in the national traditions (^{<09211>}1 Samuel 12:11; ^{<08811>}Psalms 83:11; ^{<03004>}Isaiah 9:4; 10:26; ^{<08132>}Hebrews 11:32),

3. After this there was a peace of 40 years, and we see Gideon in peaceful possession of his well-earned honors, and surrounded by the dignity of a numerous household (^{<07839>}Judges 8:29-31). It is not improbable that, like Saul, he had owed a part of his popularity to his princely appearance (^{<07818>}Judges 8:18). In this stage of his life occur alike his most noble and his most questionable acts. Gideon magnanimously rejected, on theocratic principles, the proffer of hereditary royalty which the rulers in the warmth of their gratitude made him. He would only accept the golden earrings (q.v.) which the victors had taken from the ears of their slaughtered foes, and with these he made an ephod, and put it in his city Ophrah (^{<07822>}Judges 8:22-27). But whether Gideon intended it as a commemorative trophy, or had a Levitical priest in his house, as Micah on Mount Ephraim, and the Danites at Laish, it is difficult to determine (^{<07715>}Judges 17:5-13; 18:15-31). The probability is that the worship rendered there was in honor of Jehovah. It became, however, a snare to the Hebrews in the vicinity, who thus, having an ephod and worship in their own country, would not so readily go over to the tabernacle at Shiloh, and consequently fell into idolatry by worshipping the gods of the Phoenicians (^{<07833>}Judges 8:33). Gesenius and others (*Thes.* page 135; Bertheau, page 113 sq.) follow the Peshito in making the word ephod here mean an idol, chiefly on account of the vast amount of gold (1700 shekels) and other rich material appropriated to it.

But it is simpler to understand it as a significant symbol of an unauthorized worship. (See *Crit. Sacr. Thes.* 1:425.) **SEE EPHOD.**

The evil consequences of this false step in religion were realized in the miserable sequel of Gideon's family. After his death his numerous sons were destroyed by Abimelech, their brother, who afterwards reigned at Shechem (^{<0785>}Judges 8:35; 9:5). (See Evans, *Script. Biog.* 2:55; Kitto, *Daily Bible Illustrations*, ad loc.; Stanley, *Jewish Church.* 1:374; Duncan, *Gideon, Son of Joash*, London, 1860). **SEE ABIMELECH.**

Gideo'ni

(Heb. *Gi ynafe dfa*; another form of GIDEON; Sept. **Γαδεωνί**), the father of Abidan, which latter was a prominent man of the tribe of Benjamin at the Exode (^{<0011>}Numbers 1:11; 2:22; 7:60, 65; 10:24). B.C. 1657.

Gidgad

SEE HOR-HAGIGDAD.

Gi'dom

(Heb. *Gidom'*, *μ[dfa* felling; Sept. **Γεδάν** v.r. **Γαλαάδ**), a place east of Gibeah, towards the wilderness (of Bethel), where the routed Benjamites turned to escape to the rock Rimmon (^{<0745>}Judges 20:45); hence probably in the plain lying north-east of Michmash, and perhaps so called from being a *clearing* in the woods that anciently covered this tract (^{<1724>}2 Kings 2:24; ^{<0945>}1 Samuel 14:25). **SEE MENUKAH.**

Gier-eagle

Picture for Gier-eagle

[i.e., vulture-eagle] (*μj r*; *racham'*, ^{<0818>}Leviticus 11:18, and [with *h* paragogic] *racha'annah*, *hm3j r*; ^{<0547>}Deuteronomy 14:17, prob. so called from its *tenderness* to its young; Sept. **κύκνος**, and **πορφύριος**, *Vulg. porphyrio*), probably a smaller species of vulture, the *Vultur percnopterus* of Siam (Bochart, *Hieroz.* 3:56). It is about the size of a raven, has an almost triangular bald and wrinkled head, a strong pointed beak, black at the tip, large eyes and ears, the latter entirely on the outside, and long feet. The male is white, with black wings; the female has a brown body. It lives

entirely upon carrion. It is called in Arabic zoology racham, the exact equivalent of the Heb. name (Freytag's *Selecta ex Hist.* Halelei, Paris, 1819, page 87), and is found in Arabia and Syria (Burkhardt, 2:681, 864; Russel's Aleppo, 2:195), and likewise in Egypt, the streets of Cairo being infested With this disgusting but useful bird (Hassenquist, *Trav.* page 195). **SEE EAGLE.** As to the identity of the bird in question, Gesner had already figured (De Aquila *quem Percnopterus vocant*, page 199) the Barbary variety, and pointed out the racham of Scripture as the identical species; but Bruce first clearly established the fact of its agreement with the Egiyptiasn variety, popularly called "Pharaoh's chicken." The *rachama* of the former writer is apparently the *Ak-Bobha* ("white father") of the Turks, and forms one of a small group of vulturidse, subgenerically distinguished by the name of *Percnopterus* and *Neophron*, differing from the other vultures in the bill being longer, straight, more attenuated, and then urinated, and in the back of the head and neck being furnished with longish, narrow, sub-erectile feathers, beet, like true vulture's, having the pouch on the breast exposed and the sides of the head and throat bars and livid. The great wing-coverts are partly, and the quill-feathers entirely of a black and blackish asb-color; those of the head, nape, smaller wing-coverts, body, and tail, in general white, with tinges of buff and rufous; the legs are flesh-color, and rather bong; and the toes are armed with sharp claws. The females are brownish. In aside the species is little bulkier than a raven, but it stands high on the legs. Always soiled with blood and garbage, offensive to the eye and nose, it yet is protected in Egypt both by law and public opinion, for the services it renders in clearing the soil of dead carcasses putrefying in the sun, and the cultivated fields of innumerable rats, mice, and other vermin. Pious Moslems at Cairo and other places bestow a daily portion of food upon them, and upon their associates the kites, who are seen hovering conjointly in great numbers about the city. The racham extends to Palestine in the summer season, but becomes scarce towards the north, where it is not specially protected; and it accompanies caravans, feasting on their leavings and on dead camels, etc. Mr. Tristram says it breeds in great numbers in the valley of the Kedron (*Ibis*, 1:23). Naturalists have referred this vulture to the [περκνόπτερος](#), or [ὄρειπέλαργος](#) of Aristotle (*Hist. An.* 9:22, 2, ed. Schneid.). The species indicated in the Scriptures is now generally admitted to be the white carrion vulture of Egypt, *Percnopterus Neophron Aegyptiacus* which differs but slightly from the above description. With respect to the original imposition of the name Racham, as connected with any unusual affection for its young, there

is no modern ornithologist who assigns such a quality to percnopteri more than to other birds, although it is likely that as the pelican empties its bag of fish, so this bird may void the crop to feed her brood. For the Arabian fables of the birds racham, see Bochart, Hieroz. 3:56. The *Peresopterus* is somewhat singularly classed, both in Leviticus and Deut., along with aquatic birds; and it may be questioned whether any animal will eat it, since, in the parallel case of *Vultur aura*, the turkey-buzzard or carrion-crow of America, and even the ants, have been found abstaining from its carcass, and leading it to dry up in the sun, though swarming etround and greedy of every other animal substance. **SEE VULTURE**. The Reverend G. E. Post, M.D., of Tripoli, Syria, suggests (Am. ed. of Smith's Dictionary of *the Bible*, s.v.) that the *racham* of Moses may rather be a kind of pelican (*Pelecana onocratalas*), founds in great numbers in Egypt and about lake Hubehe, and which he says is likewise called by the Arabs racham; but this needs confirmation. **SEE PELICAN**.

Gieseler Johann Karl Ludwig,

one of the greatest of modern Church historians, was born at Petershagen, near Minden, March 3, 1793. His father and grandfather, from both of whom, he received instruction in childhood, were Lutheran ministers, somewhat of the Pietistic school. In 1803 ha went to study at the Latin school of the Orphan House at Halle, and was afterwards made one of the masters. In 1813 he entered the "liberating" army as a volunteer; at the peace in 1815 he returned to his mastership; in 1817 he became co-rector of the gymnasium at Minden; in 1818 rector of that in Cleves; and in 1819 professor ordinarius of theology in the newly-founded University of Bonn. For this rapid success he was indebted to his *Historisch-kritischer Versuch uber die Entstehung und die fruhesten Schicksale der schriflichen Evangelien* (Historico-critical Essay on the Origin and earliest History of the written Gospels). In 1824 he began the publication of his *Lehrbuch der Kirschengeschichte* (Text-book of Church History), a further account of which is given below; and his studies were thenceforward almost wholly devoted to this science. In 1831 he accepted a call to the University of Gsttingen, where he spent the remainder of his life. The university repeatedly conferred on him the dignity of, protector, and he was almost uninterruptedly a member of one or more of the academical boards. He was devoted to the interests of the Göttingen Orphan House, of which he was curator, and which he visited almost daily. He also gave much time and labor to a masonic lodge of which he was a member. In these various

offices his high administrative talent found full play. He died July 8, 1854. His *Church History* is the chief work on which his reputation rests. The 4th ed. of volume 1 appeared in 1844 and 1845; the 4th ed. of volume 2, carrying the history down to A.D. 1409, appeared in 1846-49; volume 3, reaching to 1648, appeared in two parts in 1840 and 1853. The 4th volume (1648-1814), the 5th (1814 to the present time), and the 6th, containing *Dogmengeschichte* (History of Doctrines), were issued posthumously, 1855-1857. The history, as a whole, is, beyond question, the most learned, faithful, and impartial compendium of Church History that has ever appeared. Its most marked features are the judicious arrangement of the periods of history; the close, compact narrative in the text; and, most of all, the abundant *sources* of information given in the notes. In this last particular no other work resembles it; it does not merely give references, but on all difficult or controverted points the quotations bearing on the subject are given at length, thus enabling the reader who has not at command the treasures of a vast library, to consult, in no slight degree, the original sources for himself. It is true, however, that Gieseler moves through the field of Church History "with critical acumen and cold intellect" (Schaff), and not, like Neander, in the spirit of faith and devotion. The rationalism of the age in which he was educated leaves its traces, if not in his pages, at least between the lines. But his biographer, Redepenning, denies that he ever was a Rationalist in the ordinary sense of the term, and affirms that from the beginning to the end of his career he held fast the fundamental Christian doctrine of justification by faith alone. A translation of the first three volumes of the *Church History*, by Cunningham (Philadel. 1836, 3 volumes, 8vo), was made from the earlier editions, and has been superseded by a new one from the fourth edition by Davidson (Edinb. 1848-56), of which five volumes have appeared. A better edition still is the American one, edited by Dr. H.B. Smith, of which four volumes have appeared (N.Y., Harper and Brothers, 8vo). Of his other works, we mention those on the disturbances in the Dutch Reformed Church between 1833 and 1839 (*Unruhen in der nied.-ref. Kirche*, etc., Hamb. 1840); on the Lehnin (q.v.) prophecy (*Ueber d. Lehninsche Weissagung*, Gotting. 1840); and *Die Lehninsche Weissagung als ein Gedicht des Abts von Huysbruck nachgewiesen*, Elberfeld, 1849); on the difficulty between the archbishop of Cologne and the Prussian government (*Ueber die koln. Angelegenheit*, Leipz. 1838). He was also one of the assistant editors of the *Studien und Kritiken*, one of the best theological journals of Germany. — Redepenning, in volume 5 of the *Church History*, translated in the

Journal of Sacred Literature, January 1856; Herzog, *Real-Encyclop.* 5:152 sq.

Giffen David Flud Van,

was born at Sneek. He belonged to an honorable family. Following the bent of his own mind, though in opposition to the wishes of his relatives, he devoted himself to the study of theology, which he pursued at the University of Harderwik. In 1674 he became pastor of the Reformed church at Wykell. He fully embraced the views of Cocceius. The sentiments which he held he boldly proclaimed. He did not, however, blend the Cartesian philosophy with his Cocceian sentiments, but gave a practical direction and tendency to his interpretations of the Scriptures, and even to those of the prophecies, to whose elucidation he devoted special attention. To him, and his followers and successors of the same school, was applied the epithet *serious*, in distinction from those who were denominated Leaden Cocceians. His Cocceianism excited the prejudice and opposition of many to his preaching during the early part of his ministry, and involved him in unpleasant ecclesiastical proceedings. Finally, all further ecclesiastical and civil proceedings against him were prohibited by the States of Friesland, to which he had appealed. He died in 1701. An edition of his works was given to the public by professor A. Voget in 1735, under the title *Verzameling van alle de Wercken, nagelaten en vitgegeven van den hooggeleerden en godvruchtigen heer David Flud van Giffen* (Groningen, 1735). See Glasius, *Godgeleerd Nederland*, i D., blz. 522 en verv.; H. Bouman, *Geschiedenis der Gedersche Hoogeschool*, ii D., blz. 45 (Utrecht, 1844, 1847); A. Ypeij en J. Dermont, *Geschiedenis der Nederlandsche Hervormde Kerk*, ii D., blz. 516 en verv. (J.P.W.)

Gift

the rendering of seven Heb. and four Greek terms (with their variations from the same root) in the A.V., besides being the import of others differently rendered. Several of these have a distinct and special meaning, indicative of the relation of giver and receiver, or of the motive and object of the presentation. They are as follows:

1. Properly and simply [^]*Tmj mattan'*, a *gratuity* (^{<0096>}Proverbs 19:6), to secure favor (^{<0096>}Proverbs 18:16; 21:14), in religious thankfulness (^{<0091>}Numbers 18:11), or in dowry (^{<0042>}Genesis 4:12). From the same root

(¹⁰tn; *nathan'*, to *bestow*, in the widest sense) are also **hnTmj** *mattanah'*, a *present*, e.g. a divine bestowal (⁹⁸¹⁸Psalm 68:18), in charity (¹⁰²²Esther 9:22), in religious consecration (¹²³⁸Exodus 28:38; ¹²³⁸Leviticus 23:38; ¹⁴⁸⁶Numbers 18:6, 7, 29; ¹⁵⁶⁷Deuteronomy 16:17; ²¹¹⁵Ezekiel 20:26, 31, 39), in inheritance (¹²⁵⁶Genesis 25:6; ¹⁴¹³2 Chronicles 21:3; ¹⁵⁴⁶Ezekiel 46:16,17), or as a *bribe* (¹¹⁵⁷Proverbs 15:27 ²¹⁰⁷Ecclesiastes 6:7); with its corresponding Chald **hnTjji** *mattenah'*, e.g. a *royal bounty* (²⁷¹⁶Daniel 2:6, 48; 5:17); and the synonymous **tTmj** *mattath'*, e.g. a *reward* (as rendered in ¹¹³⁷1 Kings 13:7) or *fee* (¹²⁵⁴Proverbs 25:14), or simple conferment (²¹⁸³Ecclesiastes 3:13; 5:19) or contribution (²⁶⁴⁵Ezekiel 46:5, 11). From the same root likewise *the Nethinim* (sc. *given*, i.e., consecrated, ¹⁴⁸⁹Numbers 8:19).

2. From the root **acn**; *nasa'*, to *raise*, in the "Piel" sense of *aiding*, sc. by a gift, come **tacjni** *maseth'*, *pecuniary assistance* (¹⁷²⁸Esther 2:18; elsewhere in various altered significations, and with different renderings); and **taCaa** *misseth*, a *present* in token of respect (¹⁰⁹²2 Samuel 19:42).

Perhaps the inherent idea of these terms, however, is rather that of *oblation* to a superior, i.e., honorary gift; hence the former is also used of a *dish of honor* sent to special guests ("mess," 43:34; ¹⁰¹⁸2 Samuel 11:8), and of a *tax* or fixed contribution towards the sanctuary ("collection," ¹⁴⁴⁶2 Chronicles 24:6, 9), or voluntary first-fruits offered ("oblation," ²³⁴⁰Ezekiel 20:40); like the cognate **aCmj** *massa'* ("tribute," ¹⁴⁷¹2 Chronicles 17:11).

3. More distinctly in the sense of a votive offering is **hj njna** *ninchah'*, an *oblation* or propitiatory gift (¹⁰⁸²2 Samuel 8:2, 6; ¹³⁸²1 Chronicles 18:2, 6; ¹⁴⁹⁸2 Chronicles 26:8; 32:23; ¹⁹⁵²Psalm 45:12; "present," ¹²¹³Genesis 32:13; 18, 20, 21; 33:10; 43:11, 15, 25, 26; ¹⁷⁸⁵Judges 3:15, 17, 18; 6:18; ¹⁹¹⁷1 Samuel 10:27; ¹¹²¹1 Kings 4:21; ¹³⁸⁸2 Kings 8:8, 9; ¹⁴⁹⁴2 Chronicles 9:24; 17:5, 11; ¹⁹²⁰Psalm 72:10; in several of which passages the word has the accessory idea of *tribute*; elsewhere usually rendered "offering"). Kindred in meaning with the last, but from an entirely different root (**rWv**, *shur*, to travel about with a commodity *offered* in sale), is **hrWvTj** *teshurah'*, a *conciliatory* "present," e.g. to a seer-fee (¹⁰⁰⁷1 Samuel 9:7). Different still is **hmWvRTj** *terumah'* (from **uWr**, *rum*, to be *h^glh*), an *oblation* (¹²⁰⁴Proverbs 29:4), especially a *peace-offering* (as usually rendered). The word **hkrBj** *blessing*, is sometimes used of a *present* (¹²³¹Genesis 33:11;

<027>1 Samuel 25:27; <015>2 Kings 5:15), munificence (<012>Proverbs 11:25), or benefaction (<042>Genesis 49:25; <232>Isaiah 19:24).

4. Mercenary in character are the following: **רj נְשׁוֹחַד**, *a bribe*, especially given to a judge to obtain a favorable verdict (<023>Exodus 23:8; <569>Deuteronomy 16:19; <490>2 Chronicles 19:7; <065>Proverbs 6:35; 17:8, 23; <202>Isaiah 1:23; <222>Ezekiel 22:12; elsewhere rendered "bribe," "reward," "present"); **רKvā**, *eshkar'* (from **rkiv**; to *hire*), *price*, i.e., tribute (<970>Psalm 72:10; "present," <275>Ezekiel 27:15). So also **μῦξ** **ἐκβά** *shilluchim'* (literally *sendings away*), dotal "presents" (<106>1 Kings 9:16) **SEE DOWRY**; but **hdne'deh** (lit. *liberality*), signifies the prodigal wages of a harlot (<265>Ezekiel 16:35).

5. In Greek the usual terms are some derivative from **δίδωμι**, to *give*, namely **δόμα**, a *gift*, simply, it is the thing given (<401>Matthew 7:11; <213>Luke 11:13; <408>Ephesians 4:8; <507>Philippians 4:17), **δόσις**, the act of *giving* (<507>James 1:17); **δῶρον**, a *conferment* in token of amity (<421>Matthew 2:11; <428>Ephesians 2:8; <610>Revelation 11:10), or sacrificial (<453>Matthew 5:23, 24; 8:4; 23:18,19; Heb. 5:1; 8:3, 4; 9:9; 11:4), or merely eleemosynary (<201>Luke 21:1) or in consecration (<415>Matthew 15:5; <471>Mark 7:11) **SEE CORBAN**; whereas **δωρεά**, a *gratuity* (<404>John 4:10; <428>Acts 2:38; 8:20; 10:45; 11:17; <655>Romans 5:15, 17; <795>2 Corinthians 9:15; <480>Ephesians 3:7; 4:7; <504>Hebrews 6:4), and **δῶρημα**, *endowment* (<656>Romans 5:16; <507>James 1:17), refer to spiritual bestowments, i.e. grace. These significations are distributed in **ἀνάθημα**, a *votive offering* (<215>Luke 21:5, as being *hung up*), and **χάρις** (<404>2 Corinthians 8:4; "liberality," <648>1 Corinthians 16:3; "benefit," <415>2 Corinthians 1:15), *grace* (as elsewhere usually rendered), and its cognate **χάρισμα**, an *inpasrtation* which is spoken of spiritual and unmerited endowments (<655>Romans 5:15, i6; 6:23), especially the miraculous or special powers granted to the early Christians (<501>Romans 1:11; 12:6; <407>1 Corinthians 1:7; 7:7; 12:4, 9, 28, 30, 31; <501>2 Corinthians 1:11; <504>1 Timothy 4:14; <506>2 Timothy 1:6; <610>1 Peter 1:10); while **μερισμός** (a *dividing*, as in <302>Hebrews 4:12), points out the *distribution* of these among believers (<303>Hebrews 2:4). Henderson has admirably analyzed the terms used in the above passage (<424>1 Corinthians 12:4-6) for these various "operations" in his work on *Divine Inspiration* (Lond. 1847), lect. 4. **SEE SPIRITUAL GIFTS**.

"The giving and receiving of presents has in all ages been not only a use frequent, but also a more formal and significant proceeding in the East than among ourselves. It enters largely into the ordinary transactions of life: no negotiation, alliance, or contract of any kind can be entered into between states or sovereigns without a previous interchange of presents: none of the important events of private life, betrothal, marriage, coming of age, birth, take place without presents: even a visit, if of a formal nature, must be prefaced by a present. The extent to which the custom prevailed admits of some explanation from the peculiar usages of the East: it is clear that the term 'gift' is frequently used where we would substitute 'tribute' or 'fee.' The tribute of subject states was paid, not in a fixed sum of money, but in kind, each nation presenting its particular product — a custom which is frequently illustrated in the sculptures of Assyria and Egypt; hence the numerous instances in which the present was no voluntary act, but an exaction (^{<0185>}Judges 3:15-18; ^{<0182>}2 Samuel 8:2, 6; ^{<0102>}1 Kings 4:21; ^{<0178>}2 Kings 17:3; ^{<0471>}2 Chronicles 17:11; 26:8); and hence the expression 'to bring presents' to own submission (^{<0689>}Psalms 68:29; 76:11; ^{<2387>}Isaiah 18:7). Again, the present taken to a prophet was viewed very much in the light of a consulting 'fee,' and conveyed no idea of bribery (^{<0907>}1 Samuel 9:7; comp. 12:3; ^{<0185>}2 Kings 5:5; 8:9): it was only when false prophets and corrupt judges arose that the present was prostituted, and became, instead of a *minchah* (as in the instances quoted), a shockad or bribe (^{<2023>}Isaiah 1:23; 5:23; ^{<0212>}Ezekiel 22:12; ^{<0381>}Micah 3:11). But even allowing for these cases, which are hardly 'gifts' in our sense of the term, there is still a large excess remaining in the practice of the East: friends brought presents to friends on any joyful occasion (^{<0709>}Esther 9:19, 22), those who asked for information or advice to those who gave it (^{<0188>}2 Kings 8:8), the needy to the wealthy from whom any assistance was expected (^{<0491>}Genesis 43:11; ^{<0159>}2 Kings 15:19; 16:8), rulers to their favorites (^{<0452>}Genesis 45:22; ^{<0108>}2 Samuel 11:8), especially to their officers (^{<0708>}Esther 2:18; Josephus, *Ant.* 12:2, 15), on to the people generally on festive occasions (^{<0169>}2 Samuel 6:19): on the occasion of a marriage, the bridegroom not only paid the parents for his bride (A.V. 'dowry'), but also gave the bride certain presents (^{<01312>}Genesis 34:12; comp. ^{<0122>}Genesis 24:22), while the father of the bride gave her a present on *sending her away*, as is expressed in the term *shilluchim* (μῦν ἄρα ^{<0096>}1 Kings 9:16); and again, the portions of the sons of concubines were paid in the form of presents (^{<0156>}Genesis 15:6).

"The nature of the presents was as various as were the occasions: food (^{<0907>}1 Samuel 9:7; 16:20; 25:18), sheep, and cattle (^{<0323>}Genesis 32:13-15; ^{<0750>}Judges 15:1), gold (^{<0081>}2 Samuel 18:11; ^{<0831>}Job 13:11; ^{<0121>}Matthew 2:11), jewels (^{<0253>}Genesis 24:53), furniture, and vessels for eating and drinking (^{<0078>}2 Samuel 17:28), delicacies, such as spices, honey, etc. (^{<0253>}Genesis 24:53; ^{<1105>}1 Kings 10:25; ^{<1152>}2 Kings 5:22), particularly in the case of persons inducted into high office (^{<1008>}Esther 6:8; ^{<0516>}Daniel 5:16; comp. Herod. 3:20). The mode of presentation was with as much parade as possible; the presents were conveyed by the hands of servants (^{<0088>}Judges 3:18), or, still better on the backs of beasts of burden (^{<1100>}2 Kings 8:9), even when such a mode of conveyance was unnecessary. The refusal of a present was regarded as a high indignity, and this constituted the aggravated insult noticed in ^{<0121>}Matthew 22:11, the marriage robe having been offered and refused (Trench, *Parables*). No less an insult was it not to bring a present when the position of the parties demanded it (^{<0907>}1 Samuel 10:27). *SEE PRESENT.*

Gift of Tongues

SEE TONGUES, GIFT OF.

Gifts, Spiritual

(*χαρίσματα*, *charisims*). On this subject we make the following extract, by permission from Schaff, *History of the Apostolic Church*, § 11 6:

"By the expression *spiritual gift* or *gift of grace*, *χάρισμα*, *ἐνέργημα*, the apostle means 'a revelation of the Spirit for the common good' (*Φανέρεσις τοῦ πνεύματος πρὸς τὸ συμφέρον*, ^{<0617>}1 Corinthians 12:7; *πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας*, 14:12; compare ^{<0012>}Ephesians 4:12); that is, not faith in general, which constitutes the essence of the whole Christian disposition, but a particular energy and utterance of the believer's life, prompted and guided by the Holy Ghost, for the edification of the Church; the predominant religious qualification, the peculiar divine talent of the individual, by which he is to perform his function, as an organic member, in the vital action of the whole, and promote its growth. It is, therefore, as the name itself implies, something supernaturally wrought, and bestowed by free grace (comp. ^{<0617>}1 Corinthians 12:11); yet it forms itself, like Christianity in general, upon the natural basis prepared for it in the native intellectual and moral capacities of the man, which are in fact themselves gifts of God. These natural qualities it baptizes with the

Holy Ghost and with fire, and rouses to higher and freer activity. The charisms are many, corresponding to the various faculties of the soul and the needs of the body of Christ; and in this very abundance and diversity of gifts are revealed the riches of divine grace (ποικίλη χάρις θεοῦ, <4000>1 Peter 4:10). As, however, they all flow from the same source, are wrought by the Holy Ghost, and are gifts of free grace, so they all subserve the same end, the edification of the body of Christ. Hence the apostle applies to them the beautiful simile of the bodily organism, the harmonious cooperation of different members (<5120>Romans 12:4-6; <5121>1 Corinthians 12:12 sq.). To this practical design the term administrations or ministry (Διακονία, <5125>1 Corinthians 12:5; comp. <4042>Ephesians 4:12; <4040>1 Peter 4:10) no doubt refers. Everyone has his proper gift, which best corresponds to his natural peculiarity and is indispensable for his sphere of activity (<4100>1 Corinthians 7:7; 12:11; <5126>Romans 12:6; <4040>1 Peter 4:10). But several charisms may also be united in one individual. This was the case particularly with the apostles, whose office in fact originally included all other spiritual offices and their functions, even to the diaconate (comp. <4065>Acts 4:35, 37; 6:2). It is true they all had not these gifts in equal measure. John seems to have possessed especially the charisms of love, profound knowledge, and prophecy; Peter, those of Church government and discipline, miracles, and discernment of spirits (comp. <4040>Acts 5:1 sq.); James, those of the faithful episcopal superintendence of a congregation and silent, patient service at the altar. Most variously endowed in this respect was St. Paul, eminent alike in knowing and in setting forth divine mysteries; fitted both for the labors of a pioneer, and for preserving and confirming established order; at home among visions and revelations; excelling all the Corinthians in the gift of tongues (<5148>1 Corinthians 14:18); and accredited among them by signs and wonders (<4722>2 Corinthians 12:12). The greatest movements in the history of the world always proceed from individuals uncommonly gifted, in whom the scattered mental energies of their age are harmoniously concentrated. Of course, however, the number or strength of the charisms establishes no merit or preference as to the attainment of salvation. For this living faith in Christ is sufficient. The charisms are free gifts of grace; and the man is responsible, not for the possession, but for the use of them. Every spiritual gift is liable to abuse. Spiritual knowledge may puff up (<4100>1 Corinthians 8:1). The gift of tongues may foster vanity and the disposition to monopolize the benefit of worship in self-edifying rapture (<5142>1 Corinthians 14:2 sq.). And every gift is attended with heavy responsibility. Hence the apostle's earnest

commendation of love, which alone would prevent such abuse of other gifts, and make their exercise pleasing to God. The value of the gifts varied; not depending, however, as many of the Corinthians thought, on their splendor and outward effect, but on their practical utility for building up the kingdom of God (~~423~~ 1 Corinthians 12:31; 14:3 sq.). This extraordinary operation of the Spirit showed itself first in the apostles on the day of Pentecost, the birthday of the Church. Some of these gifts, as those of prophecy and miracles, meet us, indeed, even in the Old Testament; and before the resurrection of Christ we find the disciples healing the sick and casting out devils (~~4108~~ Matthew 11:8; ~~4063~~ Mark 6:13). But the *permanent* possession of the Holy Ghost as the Spirit of *Christ* was attached to his glorification and exaltation to the right hand of the Father (~~4079~~ John 7:39). Thence it followed the steps of the heralds of the Gospel as a holy energy, awakening in every susceptible soul a depth of knowledge, a power of will, and a jubilee of heavenly joy, which formed a glowing contrast with the surrounding paganism. For the Lord had promised (~~4167~~ Mark 16:17, 18) that the gifts of speaking with tongues, casting out devils, and healing, should be not confined to a few, but bestowed on the mass of believers. This blooming glory of the infant Church unfolded itself most luxuriantly among the intellectual, excitable, gifted Greeks, especially in the Corinthian Church. But there, too, the dangers and abuses attending it most frequently appeared. The usual medium of communicating spiritual gifts was the laying on of the apostles' hands (~~4187~~ Acts 8:17; 19:6; ~~5044~~ 1 Timothy 4:14); yet on Cornelius and his company the Holy Ghost fell immediately after the simple preaching of the Gospel, and they began to speak with tongues and prophesy, to the great astonishment of the Jewish-Christian brethren, before Peter had baptized them (~~4104~~ Acts 10:44,46).

"It is the prevailing view that the charisms, some of them at least, as those of miracles and tongues, belong not essentially and permanently to the Church, but were merely a temporary adventitious efflorescence of the apostolic period, an ornamental appendage, like the wedding-dress of a youthful bride, and afterwards disappeared from history, giving place to the regular and natural kind of moral and religious activity. So, among the ancients, Chrysostom, who begins his twenty-ninth homily on the Epistle to the Corinthians with these words: **Τοῦτο ἅπαν τὸ χάριον σφόδρα ἐστὶν ἀσαφές, τὴν δὲ ἀσάφειαν ἢ τῶν πραγμάτων ἄγνοια τεκατέλλειψις ποιεῖ, τῶν τότε μὲν συμβαινόντων, νῦν δὲ οὐ**

γινομένων. Among moderns compare, for example, Olshausen (*Comment.* 3:683), who makes the charismatic form of the Spirit's operation cease with the third century. With special distinctness, this view is expressed by Trautmann as follows (*Die Apostol. Kirche*, 1848, page 309): 'As, in the case of marriage, the festivity of the wedding-day cannot always last, any more than the inspiration of the first love when the seriousness and steady activity of the common pilgrimage just begun comes on; as, according to the universal order of nature, the blossom must fall away if the fruit is to thrive — though, on the other hand, the fruit does not appear without the preceding blossom — so that gush of heavenly powers on the day of Pentecost *could* not, *must* not continue in the Church. It could not — because the earthly human nature is not able constantly to bear the bliss of ecstasy and such mighty streams of power from above, as is shown by the example of the three chosen disciples on the Mount of Transfiguration. It must not — because the continuance of the blossom would have hindered the development of the fruit. The splendor of these higher powers would unavoidably have fixed the eye and the heart too much on externals, and the proper object and work of faith, the inward conquest of the world, would have been neglected.' The Irvingites, on the contrary, like the Montanists of the second century, look upon these apostolic gifts and offices as the necessary conditions of a healthy state of the Church at any time; make their disappearance the fault of Christianity; and hold it impossible to remedy the defects of the Church without a revival of the charisms and the apostolate. They appeal to such passages as ~~4127~~1 Corinthians 12:27-31; ~~4041~~ Ephesians 4:11-13, where undue emphasis is laid on 'till;' and to ~~5159~~1 Thessalonians 5:19, 20; ~~4123~~1 Corinthians 12:31; 14:1, where the apostle not only warns Christians against quenching the holy fire of the Spirit, but also positively requires them to strive earnestly after his miraculous gifts. So Thiersch, the (only) scientific theologian of the Irvingite community, in his *Torlesungeen iber Katholicisnzus und Protestantismus*, 1:80 (2d edit.); compare my articles on 'Irvingism and the Church Question' in the *Deutsche Kirchenfreund*, volume 3, Nos. 2, 3, 5, and 6, particularly page 223 sq. The Mormons, too, or, 'Church of Jesus Christ of Latter-Day Saints,' whose rise (April 6, 1830) was almost simultaneous with the appearance of Irvingism in England, not withstanding their radical difference in spirit and conduct, likewise claim to possess all the offices and spiritual gifts of the apostolic Church. Their founder, Joseph Smith, lays down, among other articles of faith: 'We believe in the same organization that existed in the primitive Church, viz.

apostles, prophets, pastors, teachers, evangelists, etc. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues,' etc. (*Hist. of all the Relig. Denominations in the U.S.* page 348, 2d edit.). There seems to us to be here a mixture of truth and error on both sides. In these charisms we must distinguish between the essence and the temporary form. The first is permanent; the second has disappeared, yet breaks out at times sporadically, though not with the same strength and purity as in the apostolic period. In the nature of the case, the Holy Ghost, when first entering into humanity, came with peculiar creative power, copiousness, and freshness; presented a striking contrast to the mass of the unchristian world; and by this very exhibition of what was extraordinary and miraculous, exerted a mighty attraction upon the world, without which it could never have been conquered. Christianity, however, aims to incorporate herself in the life of humanity, enter into all its conditions and spheres of activity as the ruling principle, and thus to become the second, higher nature. As it raises the natural more and more into the sphere of the Spirit, so in this very process it makes the supernatural more and more natural. These are but two aspects of one and the same operation. Accordingly we find, that as fast as the reigning power of heathenism is broken, those charisms which exhibited most of the miraculous become less frequent, and after the fourth century almost entirely disappear. This is not owing to a fault of Christianity, for at that very time the Church produced some of her greatest teachers, her Athanasius and her Ambrose, her Chrysostom and her Augustine. It is rather a result of its victory over the world. Spiritual gifts, however, did not then fully and forever disappear; for in times of great awakening, and of the powerful descent of the Spirit, in the creative epochs of the Church, we now and then observe phenomena quite similar to those of the first century, along with the corresponding dangers and abuses, and even Satanic imitations and caricatures. These manifestations then gradually cease again, according to the law of the development of a new principle as just stated. Such facts of experience may serve to confirm and illustrate the phenomena of the apostolic age. In judging of them, moreover, particularly of the mass of legends of the Roman Church, which still lays claim to the perpetual possession of the gift of miracles, we must proceed with the greatest cautions and critical discrimination. In view of the over-valuation of charisms by the Montanists and Irvingites, we must never forget that Paul puts those which most shun free inspection, and most rarely appear, as the gift of tongues, far beneath the others, which pertain to the regular vital

action of the Church, and are at all times present in larger or smaller measure, as the gifts of wisdom, of knowledge, of teaching, of trying spirits, of government, and, above all, of love, that greatest, most valuable, most useful, and most enduring of all the fruits of the Spirit (1 Corinthians 13).

"Finally, as to the *classification* of the charisms. They have often been divided into extraordinary or supernatural in the strict sense, and ordinary or natural. (So by Neander; also by Conybeare and Howson, *The Life and Epistles of St. Paul* [London, 1853], 1:459.) But this is improper, for, on the one hand, they all rest on a natural, basis, even the gift of miracles (upon the dominion of mind over body, of will over matter); and, on the other, they are all supernatural. St. Paul derives them all from one and the same Spirit, and it is only their supernatural, divine element, that makes them charisms. Nor, according to what has been already said, can the division into permanent, or those which belong to the Church at all times, and transitory, or such as are confined to the apostolic period, be strictly carried out. We therefore propose a psychological classification, on the basis of the three *primary faculties of the soul*; they all being capable and in need of sanctification, and the Holy Ghost, in fact, leaving none of them untouched, but turning them all to the edification of the Church. With this corresponds also the classification according to the different *branches of the Church-life*, in which the activity of one or the other of these faculties thus supernaturally elevated predominates. This would give us three classes of charisms:

1. Those which relate especially to feeling *and worship*.
2. Those which relate to knowledge *and theology*.
3. Those which relate to will and *Church government*. To the gifts of feeling belong speaking with tongues, interpretation of tongues, and inspired prophetic discourse; to the theoretical class, or gifts of intellect, belong the charisms of wisdom and of knowledge, of teaching and of discerning spirits; to the practical class, or gifts of will, the charisms of ministration, of government, and of miracles. Faith lies back of all, as the motive power, taking up the whole man, and bringing all his faculties into contact with the divine Spirit, and under his influence and control."

On the special gifts, see further in Schaff, *Hist. of the Apost. Church*, § 117-120. On the gift of tongues *SEE TONGUES, GIFT OF*. See also

Jortin, *Remarks on Ecclesiastical History*; Doddridge, *Lectures on Pneumatology*; Neander, *Planting and Training*, chapter 1; Delitzsch, *Biblical Psychology*, part 5; Martensen, *Christian Dogmatics*, § 233-235; Herzog, *Real-Encyklop.* 4:730 sq.; and the art. **SEE CATHOLIC APOSTOLIC CHURCHS**; **SEE PLYMOUTH BRETHREN**.

Gifttheil Ludwig Friedrich,

a native of Suabia, made himself a name in the 17th century by his fanatical denunciations of the State Church and its ministers. The date of his birth is not known, but he began to write during the Thirty-Years' War. Gifttheil not only opposed the religious institutions of his day, but also believed himself called to warn the governments against war and bloodshed. For this object he wrote to the king of England, in 1643-1644, *Zween Brieffe, gerichtet an die Mächtigen in England*, etc.; then, in 1647, his *Eine neue Declaration aus Orient*, etc. He continued his warnings also to Cromwell, and, among other things, called the protector "field-marshal of the devil, highwayman, thief, and murderer." After wandering over more than the half of Europe, he died at Amsterdam in 1611. See Arnold, *Kirchens. Ketzerhist.* 3:10; Böhme, 8 *Bacher v.d. Reformation der Kirche in England* (Altona, 1734, page 941 sq.); Herzog, *Real-Encyklop.* 5:155. (J.N.P.)

Giger George Musgrave,

an eminent divine and scholar in the Presbyterian Church, was born in Philadelphia June 6 1822. He graduated with high honor at Nassau Hall in 1841, and studied divinity in the Theological Seminary at Princeton in 1844. "Soon after finishing his colleges course he was chosen tutor in New Jersey College. This position he held till 1846, when he was elected adjunct professor of mathematics. In the following year he was elected adjunct professor of Greek, and in 1854 professor of the Latin language and literature. He held this chair till 1865 when failing health obliged him to resign. He died in Philadelphia October 11, 1865. Dr. Giger was heartily attached to the interests of the college with which he was so long connected. He bequeathed to it his library, and it is also a residuary legatee to the extent of thirty thousand dollars." He also left legacies to "Clio Hall," one of the college societies, and to the order of Masons. — Wilson's *Presbyterian Historical Almanac*, 9:146.

Gi'hon

(Heb. *Gichon'*, \hat{r}/j $\gamma\hat{a}in$ 1 Kings \hat{r}/j $\zeta\hat{a} stream, as breaking forth from a fountain; Sept. in ^{<00213>}Genesis 2:13 $\Gamma\epsilon\hat{o}\nu$ v.r. $\Gamma\eta\hat{o}\nu$, in ^{<10033>}1 Kings 1:33, 38 $\Gamma\iota\hat{o}\nu$, in ^{<44231>}2 Chronicles 32:30 $\Gamma\epsilon\hat{i}\hat{o}\nu$, undistinguishable in ^{<44314>}2 Chronicles 33:14; Vulg. Gileon), the name of two water-courses. Gesenius compare's Job 40: 23, and the Arabic *jayhauna* and *jayunu*, spoken of several larger Asiatic streams, as the Ganges, Araxes, etc.$

1. The second of the four rivers of Eden, said to flow around the land of *Cush* or Ethiopia (1 ^{<00213>}Genesis 2:13). What river is actually denoted here is a matter of great dispute and uncertainty; perhaps the face of the country in question has been so greatly changed since that time (although the present tense is used by Moses in the description) as to efface the distinctive marks given. *SEE PARADISE*. We may here remark, however, that the usual interpretation, and the one adopted by Gesenius, is that of Josephus ($\Gamma\eta\hat{o}\nu$, *Ant. 1:1* 3a), which identifies the Gihon with the NILE *SEE NILE*; so also the Sept., which in ^{<24218>}Jeremiah 2:18, for Smeioia or the Nile, has $\Gamma\eta\hat{o}\nu$, and in Ecclus. 24:27 puts $\Gamma\eta\hat{o}\nu$ (A.V. "Geon") for the Nile. The Mohammedans likewise reckon the Nile as one of the rivers of Paradise (*Fundgrab. des Orients, 1:304*). Others regard the Oxus as meant (Rosensmüller, *Altesth. 1:1*, page 184; Ritter, *Erdk. 2:480*), others the Araxes (Reland); others still the Ganges (Ewald, *Isr. Gesch. 1:333*). — Winer, 1:428.

The second river of Paradise presents difficulties not less insurmountable than the first, or Pison. Those who maintained that the Pison is the Ganges held also that the Gihon was the Nile. One great objection to this theory is, that although in the books of the Old Testament frequent allusion is made to this river, it nowhere appears to have been known to the Hebrews by the name Gihon. The idea seems to have originated with the Sept.

rendering of r/j $\gamma\hat{a} by $\Gamma\eta\hat{o}\nu$ in ^{<24218>}Jeremiah 2:18, but it is clear, from the manner in which the translators have given the latter clause of the same passage, that they had no conception of the true meaning. Among modern writers, Bertheau (quoted by Deaitzsch, *Genesis*) and Kalisch (*Genesis*) have not hesitated to support this interpretation, in accordance with the principle they adopt, that the description of the garden of Eden is to be explained according to the most ancient notions of the earth's surface, without reference to the advances made in later times in geographical knowledge. If this hypothesis be adopted, it certainly explains some$

features of the narrative; but, so far from removing the difficulty, it introduces another equally great. It has yet to be proved that the opinions of the Hebrews on these points were as contradictory to the now well-known relations of land and water as the recorded impressions of other nations at a much later period. At present we have nothing *but* categorical assertion. Pausanias (2:5), indeed, records a legend that the Euphrates, after disappearing in a marsh, rises again beyond Ethiopia, and flows through Egypt as the Nile. Arrian (*Esp. Alex.* 6:1) relates that Alexander, on finding crocodiles in the Indus, and beans like those of *Egypt* on the banks of the *Acaninas*, imagined that he had discovered the sources of the Nile; but he adds, what those who make use of this passage do not find it convenient to quote, that on receiving more accurate information Alexander abandoned his theory, and canceled the letter he had written to his mother Olympias on the subject. It is but fair to say that there was at one time a theory afloat that the Nile rose in a mountain of Lower Mauretania (Pliny, *H.N.* 5:10).

The etymology of Gihon (j yġæto burst forth) seems to indicate that it *emas* a swiftly-flowing, impetuous stream. According to Golius (*Lex. Arab.*), *Jichun* is the name given to the Oxus, which has, on this account, been assumed by Rosenmüller, Hartmann, and Michaelis to be the *Gihon* of Scripture. But the Araxes, too, is called by the Persians *Jichun ar-Ras*, and from this circumstance it has been adopted by Reland, Calmet, and colonel Chesney as the modern representation of the Gihon. It is clear, therefore, that the question is not to be decided lay etymology alone, as the name might be appropriately applied to many rivers. That the Gihon should be one of the channels by which the united stream of the Tigris and Euphrates falls into the Persian Gulf, was essential to the theory which places the garden of Eden on the Shat el-Arab. Boch-Amit and Huet contended that it was the easternmost of these channels, while Calvin considered it to be the most westerly. Hopkinson and Junius, conceiving that Eden was to be found in the region of Auranitis (= *Audanitis*, *quasi Edenitis*), on the Euphrates, were compelled to make the Gihon coincide with the Naharsar, the Marses of Amm. Marc. (23:6, § 25). That it should be the Orontes (Leclerc), the Ganges (Buttmann and Ewald), the Kur, or Cyrus, which rises from the side of the Saghanlou mountain, a few miles northward of the sources of the Araxes (Link), necessarily followed from the exigencies of the several theories. Rask and Verbrugge are in favor of the Gyndes of the ancients (Herod. 1:189), now called the Diyalah, one of the tributaries

of the Tigris. Abraham Peritsol (Ugolino, volume 7) was of opinion that the garden of Eden was situated in the region of the Mountains of the Moon. Identifying the Pisoan with the Nile, and the Gihon with a river which his editor, Hyde, explains to be the Niger, he avoids the difficulty which is presented by the fact that the Hiddekel and P'rath are rivers of Asia, by conceiving it possible that these rivers actually take their rise in the Mountains of the Moon, and then run under ground till they make their appearance in Assyria. Equally unsatisfactory is the explanation of Ephraem Syrus that the four rivers have their source In Paradise, which is situated in a very lofty place, but are swallowed up by the surrounding districts, and, after passing underneath the sea, come to light again in different quarters of the globe.

Inasmuch as the sacred narrative makes it evident that all the rivers in question took their origin from the head waters of the Euphrates and the Tigris, we must refer the Gihon to one of the streams of the same region, namely, the lake system of Central Armenia, in the vicinity of Lake Van. As the Euphrates and Tigris flow southerly, so we may naturally conclude that by the Pison and Gihon are intended rivers flowing northerly, probably one towards the Caspian, and the other towards the Euxine. No better representative of the Gihon can be found in this region: than the Araxes (**Ἀράξης**) of antiquity, which, as we have seen, to this day bears the same name among the Arabs. This is a large river in Armenia Major, which takes its rise from a member of sources in Mount Abus (the present Bin-Gol), nearly in the center of the space between the east and west branches of the Euphrates (Strabo, page 531; Pliny, 6:10; Ptolemy, 6:13; § 3, 6, 9). The general course may be described as east, then south-east, and, after flowing in a north-easterly direction, it resumes its south-east course, and, after its junction with the Cyrus (Kur), it discharges itself into the Caspian Sea (Col. Monteith, in the *London Geogr. Journ.* volume 3). It is the modern *Arras* (Smith, *Dict. of Class. Geogr.* s.v.). **SEE EDEN.**

2. A fountain near Jerusalem, to which the young Solomon was taken to be anointed kin" (~~100B~~1 Kings 1:3, 38), out of sight, but within hearing of a Enrogel, with the city between (verses 9, 41), but its direction is not indicated. Subsequently Hezekiah "stopped the upper water-course [or upper outflow of thee waters] of Gihon, and brought it straight down to the west side of the city of David" (~~42B~~2 Chronicles 22:30; 33:14). This was, perhaps, on occasion of the approach of the Assyrian army under Sennacherilb, when, to prevent the besiegers from finding water, great

numbers of the people labored with much diligence in stopping the water of the fountains without the city, and in particular of "the brook that ran through the midst of the land" (~~487B~~ 2 Chronicles 32:3, 4). The author of the book of Sirach (48:17) also states that "Hezekiah brought water into the midst of the city; he dug with iron into the rock, and built fountains for the waters." The fountain of Gihon is also mentioned by Josephus as living outside the city (Γιόν, *Ant.* 7:14, 5). From a comparison of these passages, the editor of the *Pictorial Bible* (on 2 Chronicles 32) arrived at the conclusion, since confirmed by Dr. Robinson (*Researches*, 1:313), that there existed anciently a fountain of Gihon on the west side of the city, which was "stopped" or covered over by Hezekiah, and its waters brought by subterranean channels into the city. Before that time it would naturally have flowed down through the valley of the Gihon, and probably formed the brook which was stopped at the same time. "The fountain may have been stopped, and its waters thus secured very easily by digging deep and erecting over it one or more vaulted subterranean chambers. Something of the very same kind is still seen in the fountains near Solomon's Pools beyond Bethlehem, where the water rises in subterranean chambers, to which there is no access except down a narrow shaft like a well. In this was the waters of Gihon would be withdrawn from the enemy and preserved in the city, in which they would seem to have been distributed among various reservoirs and fountains." From all these circumstances there seems little room to doubt that an open fountain, called "the fountain of Gihon," did anciently exist on the west side of the city, the waters of which may still continue to flow by subterranean channels down to the ancient Temple, and perhaps to Siloam. This fountain was probably near the present Upper Pool, in the valley west of Jerusalem. This Upper Pool is a large tank, which is dry in summer, but in the rainy season becomes full, when its waters are conducted by a small, rude aqueduct or channel to the vicinity of the Jaffa Gate and so to the Pool of Hezekiah within the city (*Robinson's Researches*, 1:352, 512-514). Mr. Williams (*Holy City*, 2:480) suggests another route for the water in question, namely, that the upper spring of Gihon once had its issue on the north side of the city, not far from the tombs of the kings, where its waters were originally received into a basin called the Serpent's Pool and thence flowed down the valley of Jehoshephat. This upper outflow Hezekiah stopped, and brought the water by an aqueduct down the Tyropoeon to the Temple, whence the surplus flowed off by an old channel to the fountain of the Virgin, and was continued through, a new bore to the Pool of Siloam, which Mr. Williams

thinks was the Lower Pool of ^{<2279>}Isaiah 22:9, 11. Schwarz (*Palest.* page 266) likewise confounds the lower spring of Gihon with Siloam. This latter, he says, has the same peculiar qualities as the water of a cistern found between the castle of David and the Temple Mount, showing the course of the now closed upper fount of Gihon. From the terms of the first passage in which Gihon is mentioned (^{<1003>}1 Kings 1:33, 38, 45), it is evident it was at a lower level than the city — "Bring him down (ⲡⲧⲃⲏⲛ) upon (Ⲁ ⲓ) Gihon""They are come up (Ⲩⲓ ⲓ) from thence." With this agrees a later, mention (^{<4834>}2 Chronicles 33:14), where it is called "Gihon-in-the-valley," the word rendered valley being *nachal* (Ⲁ ⲓ ⲏ). In this latter place Gihon is named to designate the direction of the wall built by Manasseh — "outside the city of David, on the west of [rather to Ⲁ] Gihon-in-the-valley to the entrance of the fish-gate." It is not stated in any of the above passages that Gihon was a spring; but the only remaining place in which it is mentioned suggests that idea, or at least that it had given its name to some water" Hezekiah also stopped the upper source or issue (ax/m, from axy; to rush forth; incorrectly 'water-course' in A.V.) of the waters of Gihon" (^{<4820>}2 Chronicles 32:30). If the place to which Solomon was brought down on the king's mule was Gihon-in-the-valley and from the terms above noticed it seems probable that it was then the "upper source" would be some distance away, and at a higher level. Josephus also speaks of water brought to the tower of Hippicus (*War*, 5:7, 3), which could only have come from the west. The following are therefore the views propounded as to its real import and locality:

(1) Some affirm that Gihon was the ancient name of the valley of Jehoshaphat, and that it is compounded of the words ayg, "a valley," and j , "beauty." The fountain of the Virgin, which rises at the bottom of the valley, had originally flowed into the brook Kidron, but was artificially carried by a conduit across the ridge of Sion (?) to the Pool of Siloam. This was the lower water-course of Gihon. More to the north was anciently another spring, called the upper water-course of Gihon, which was stopped or sealed in the time of Hezekiah, and conveyed to the west side of the city of David (Lewin, *Jerusalem*, p. 11 sq.). It will be seen that in this theory the "city of David" is identified with Moriah.

(2) Others think that Gihon was the old name of the Tyropeean valley; that the Pool of Siloam was the "lower Gihon;" and that the "upper Gihon" was

only the table-land north of the Damascus gate (Williams, *Holy City*, 1:124, supplement).

(3) Others hold that Gihon was a name sometimes given to the valley of Hinnom, and that the "upper outflow" was at the head of that valley west of the city (Robinson, *B. R.* 1:346).

(4) An English engineer, recently sent out to survey the waters of Jerusalem, has reported that there is not, and from the position of the city and the character of the strata there could not be, any perennial fountain in or around Jerusalem. The so-called Fountain of the Virgin, he says, is supplied by the leakage from the great cisterns under the Temple area; and the peculiar taste of its water is occasioned by stagnation and filth (MS. Report). If this be so, then Gihon could neither be a fountain nor a perennial stream. The results of this examination of authorities may be thus stated. The upper fountain of Gihon was in the head of the valley of Hinnom, and a stream from it ran down through that valley. The fountain was covered by Hezekiah, and the water brought into the city of David by a concealed channel, partly hewn in the rock. There was an "upper" and a "lower" pool in this valley. A close examination of the place tends to confirm these views. No fountain has yet been discovered, nor could it be without extensive excavations; but a section of an old aqueduct was laid bare when sinking the foundations of the new church on the northern summit of Zion. It was twenty feet beneath the surface, in places excavated in the rock, and its direction was from west to east (Bartlett, *Walks about Jerusalem*, page 84). This may be a portion of Hezekiah's aqueduct from Gihon; and it may have carried the water to the Temple area as well as to Zion. In the valley of Hinnom are still two great, "pools;" one at its head, called *Birket el-Mamnilla*; another west of the present Sion gate in the bottom of the glen, called *Birket es-Sultan*. The fountain or rivulet in question is doubtless a part of the aqueduct system of Jerusalem, all of it probably traceable to the supply from the pools of Solomon at Bethlehem. *SEE JERUSALEM.*

Gil Juan,

commonly called Dr. Egidius, was one of the early converts to the Reformation in Spain. He was born at Olivera, in Aragon, and was educated at the University of Alcalá, where he devoted himself especially to the Scholastic theology. After his ordination he became canon-preacher

at the cathedral of Seville, and professor of theology at Sigüenza. Under the influence of Rodrigo de Valer (q.v.) he was led to the careful study of the Bible, and the effect appeared in the life and power of his preaching, which was soon noised abroad. He united with Vargas (q.v.) and Ponce de la Fuente in a plan for diffusing practical religious life. In 1550 he was nominated by the emperor to the bishopric of Tortosa, and this preferment excited the anger of his enemies. He was seized and imprisoned by the Inquisition on a charge of heresy. The emperor and the chapter of Seville interfered in his behalf; but, after a singular trial (for details, see M'Crie), he was condemned to imprisonment (1551), from which he was released in 1555. He died soon after. His remains were taken from the grave by order of the Inquisition, and burnt, as those of a Lutheran heretic. — M'Crie, *Reformation in Spain*, chapter 4.

Gil'alai

(Heb. *Gilalay'*, גִּילְאֵי, perhaps *duny* [Gesenius], or *weighty* [Farst]; Sept. Γελάλι), one of the priests appointed by Nehemiah to aid Zechariah in the musical services under Ezra at the dedication of the walls of Jerusalem (Nehemiah 12:36). B.C. 446.

Gilbert de la Porree

(*Gislebertus Porretanus*), a Scholastic theologian and follower of Abelard, was born at Poitiers in 1070. He studied philosophy under Bernard of Chartres, and theology under Anselm and Radulfus of Laon. He began to lecture at Chartres, and both there and at Paris achieved great distinction as a profound logician and an original teacher. In 1142 he was made bishop of Poitiers, but did not give up his metaphysical pursuits. He treated theology more as a metaphysician than as a divine, making more use of Aristotle than of Scripture or of the fathers. His style was very obscure. He was a thorough Realist in philosophy. For his theories with regard to the divine nature he was accused at the Council of Rheims in 1148, where Bernard of Clairvaux headed the prosecution against him. The charges: were founded on the following propositions of Gilbert:

1. That the divine nature, the substance of God, is not God.
2. The properties of the divine persons are not the persons themselves; and the persons of the Trinity are one only in virtue of their divinity.

3. It was not the divine nature, but only the person of the Word, that became incarnate.

4. There is no merit possible but the merit of Christ. Gilbert was condemned, though some of the cardinals voted with him. He submitted to the decision of the council, and remained afterwards unmolested in his diocese. He died in 1154. Gilbert wrote many books, part of which are yet in MS. Among those printed are *Commentarius. in quatuor libros de Trinitate* of Boethius, published in *Boethii Opera* (Bale, 1570, fol.): — *Liber sex Principiorum*, pub. in Hermolaus Barbarus' edition of Aristotle. See Haureau, *Philosophie Scolastique*, 1:296 sq.; Cousin, *Introd. aux Ouvrages inedites d'Abeilard*; Baur, *Dreietigkeit*, 2:509 sq.; Neander, *Ch. History*, 4:410, .461; Neander, *History of Dogmas*, pages 489, 497; Hoefler, *Nouv. Biog. Generale*, 20:484.

Gilbert Eliphalet Wheeler, D.D.,

a Presbyterian minister, and president of Delaware College, was born at Lebanon, Columbia Co., New York, December 19, 1793, and graduated at Union College in 1813. After completing his theological course at Princeton, he was licensed in 1817, went on a mission to the West, and on his return was elected pastor of the Second Presbyterian Church in Wilmington, Delaware. He was frequently engaged in missionary labors; and, on being released from his charge at Wilmington in 1834, he became agent for the American Education Society, but resigned on being chosen president of Delaware College. In 1835 he returned to Wilmington, where he remained till 1841, when he was recalled to the presidency of Delaware College. After a second resignation of this office in 1847, he was installed pastor of the Western Presbyterian Church, Philadelphia, and died July 31, 1853. He published *The Letters of Paul and Amicus*; two tracts, viz. *Regeneration and Perseverance*; three articles in the *Presb. Review*, viz. *Geology, The Apocalypse, and Millenarianism*. — Sprague, *Annals*, 4:596.

Gilbert, Gad Smith

a minister of the Methodist Episcopal Church, was born in New Haven, Connecticut, September 22, 1814. He studied at the Wesleyan University with a view to the ministry, but for several years he turned his attention to secular pursuits. In 1842 he joined the New York Conference, and was stationed at New Milford, Connecticut. Subsequently he was stationed at Woodbury and Wolcottville. In 1847 he located, and removed to Louisiana

on account of the sickness of his wife, who died during the same year. While at the South, however, he had charge of the Methodist Church at Opelousas, La. In, 1848 he returned and joined the New York East Conference, and was stationed at Greenport, Long Island. After that he was stationed at Southport, Conn., First Place, Brooklyn, and Rye, New York. In 1855 he was agent for the Wesleyan University. In 1856 he was stationed at Port Chester, New York, and afterwards at Second Avenue, New York City, Sag Harbor, Long Island, De Kalb Avenue, Brooklyn, Tompkins Avenue, Brooklyn, which society he organized. His last appointment was Southport, Connecticut. He died in New Haven, August 1, 1866. Shortly before his death he praised God, saying, "This house is as that of Obed-Edom, where the ark of the Lord rested; it is the gate of heaven; heaven has come down to earth. the angels are here. This disease is drawing my body down to earth, but Jesus is drawing my soul up to heaven; I shall soon be there." And just before he ceased to live on earth he said, "Is this dying? it is felicity! O how precious Jesus is! Glory, halleluiah!" — *Minutes of Conferences*, 1867, page 77.

Gilbert, Joseph

an English Independent minister, was born in 1778, and was for many years pastor at Nottingham; died in 1852. He wrote *The Christian Atonement* (Cong. Lecture, London, 1836, 8vo; 2d edit. 1852). See *British Critic*, 21:450; *Life of Gilbert*, by his widow (Lond. 1853, 12mo); Darling, *Cyclop. Bibliographica*, 1:1254; Allibone, *Dictionary of Authors*, 1:668.

Gilbert of Sempringham

Picture for Gilbert

(GUILBERT), St., founder of the order of Gilbertines, was the son of Josselin, lord of Sempringham and Tirington, and was born in 1083. After completing his studies at Paris, he was ordained priest by the bishop of Lincoln. and received from his father the stewardship of two estates. He then founded a house for seven poor maidens who had resolved to lead a life of chastity, and who made. vows of absolute seclusion. They were attended only by a few servants, from whom they received all they required through a window. The property with which he had endowed this institution was attended to by poor laborers, whom he also subjected to certain rules and observances. As similar institutions were soon erected in other places, Gilbert requested pope Eugene III to incorporate his

foundation with the Cistercians. Eugene not complying with the request, he was obliged to provide in some other way for the guidance of his congregations, and in that view attached a convent of canons to each nunnery, framing at the same time very strict rules to keep them each separate; he placed the nuns under the rule of St. Benedict, and the canons under that of St. Augustine. The institution counted some 2200 men and several thousand women among its members, and hospitals for the poor, the sick, widows, and orphans were connected with their regular establishments. Gilbert died in 1189, aged 106 years. The strictness of his life had not protected him from calumny. He was, however, canonized by pope Innocent III in 1202. At the time of the Reformation the order possessed 21 houses, and 11 double convents inhabited by both nuns and monks, but they were so strictly divided that the nuns received even communion through a window, and the canons administered the extreme unction to dying nuns without seeing them. Whenever it became absolutely necessary that a nun and monk should hold communication with each other, a witness was obliged to attend; hence a body of ten canons was appointed, together with a number of lay brethren, subject to the rule of Citeaux. The order was never propagated outside of England, The rule of the order is given in full by Holstenius (tom. 2). See Hurter, *Innocenz III u. s. Zeitgenossen*, 4:230; Herzog, *Real-Encyklop.* 5:413 sq.; Hoefer, *Nouv. Biog. Gen.* 20:488.

Gilbertines

SEE GILBERT OF SEMPRINGHAM.

Gilbo'a

[many *Gil'boa*] (Heb. *Gilbo'a*, [~~Bō~~boiling spring, prob. from a neighboring fountain; Sept. and Joseph. *Ant.* 6:14, 2, also Euseb. *Onom.* Γελαβουέ), usually called *Mount Gilboa* ([~~Bō~~berh), a mountain near which (according to some) Gideon pitched on the eve of his overthrow with the Midianites (^{<000>}Judges 7:1, *SEE GILEAD*, 2); but especially memorable for the defeat of Saul by the Philistines, where his three sons were slain, and where he himself died by his own hand (^{<020>}1 Samuel 28:4; 31:1-8; ^{<006>}2 Samuel 1:6-21; 21:12; ^{<300>}1 Chronicles 10:1, 8). When the tidings were carried to David, he broke out into this pathetic strain: "Ye mountains of Gilboa, let there be no rain upon you, neither dew, nor field of offering" (^{<02>}2 Samuel 1:21).. The circumstances of the narrative would

alone suffice to direct our attention to the mountains which bound the great plain of Esdraelon on the *south-east*, and are interposed between it and the Jordan valley. (See Stanley's *Sinai and Palestine*, page 337.) Here there are a number of ridges, with a general direction from northwest to south-east, separated by valleys running in the same direction. The largest of these valleys is the southernmost: it is a broad, deep plain, about two miles and a half wide, and leading direct into the Jordan valley. This is supposed to be distinctively (for the plain of Esdraelon is sometimes so called) the Valley of Jezreel. The higher mountains which bound it on the south undoubtedly form Mount Gilboa. Eusebius mentions the mountains of Gilboa as lying six miles from Scythopolis, with a large village upon them called *Gelbus* (Γελαβοῦς). There is still, indeed, an inhabited village, in whose name of *Jelbon* that of Gilboa may be recognised (Robinson's *Researches*, 3:157, 170). The fountain implied in the name Gilboa may be that mentioned by William of Tyre (22:26) under the name of Tubaania (Ἰταβία), being the large fountain still found at the north-eastern base, half a mile from the ruins, called in Scripture both the "Well of Harod" (^{<0200>}Judges 7:1) and "The fountain of Jezreel" (^{<0200>}1 Samuel 29:1), and now called Ain-Jalud. *SEE HAROD.*

A knowledge of the topography of this region gives great vividness to several of the Scripture narratives, but especially to that of the fatal battle in which Saul fell. The range about six miles north of Gilboa, and of nearly equal elevation and length, was anciently called the "hill of Moreh" (^{<0200>}Judges 7:1), but now Jebel ed-Duhy (and by travelers "Little Hermon"). The intervening valley, named from the city of Jezreel at the western extremity of Gilboa, has at its eastern end, overlooking the Jordan, the sound and ruins of Bethshean. On the other side of the valley, and near the base of Moreb, stands Shunem; and away behind the latter bill, hidden from view, is the village of Endor. The Philistines encamped on the north side of the valley at Shunem; and Saul took up a position by the fountain of Jezreel, at the base of Gilboa (^{<0200>}1 Samuel 28:4; 29:1). From the brow of the hill above the camp Saul had a full view of the enemy, and he was struck with terror at their numbers (^{<0200>}1 Samuel 28:5). The position he had chosen was a bad one. There is a gradual descent in the valley from Shunem to the base of Gilboa at the fountain, while immediately behind it the hill rises steep and rocky. The Philistines had all the advantage of the gentle descent for their attack, and both front and flanks of the Israelites were exposed, and retreat almost impossible up the steep hill side. On the

night before the battle Saul went to Endor. The battle seems to have begun early in the morning, when the king was wearied and dispirited (~~1889~~ 1 Samuel 28:19). The Israelites were broken at once by the fierce onset of the enemy, and the slaughter was terrible as they attempted to flee up the sides of Gilboa. While the terror-stricken masses were clambering up the rugged slopes, they were completely *exposed* to the arrows of the Philistine-archers. "They fell down slain in Mount Gilboa" (~~1890~~ 1 Samuel 31:1); "The Philistines followed hard upon Saul and upon his sons," probably when they tried to rally their troops. The three sons fell beside their father; "and the battle went sore against Saul, and the archers bit him; and he was sore wounded of the archers" (verse 3). David has caught the peculiarity of the position in his ode: "The beauty of Israel is slain upon the high places;" and, "Jonathan, thou wast slain upon thine high places" (~~1891~~ 2 Samuel 1:19, 25). The stripping and mutilating of the slain is characteristic of the Arab tribes to this day, and Porter witnessed some fearful instances of it in 1858 near this same spot (*Hand-book for S. and P.* page 355). The Philistines took the body of Saul and fastened it to the wall of the neighboring fortress of Bethshean, from whence it was snatched by a few brave men from Jabesh-Gilead, on the opposite side of the Jordan (Stanley, *Jewish Church*, 2:30 sq.). **SEE SAUL.**

The ridge of Gilboa is bleak and bare (Wilson, *Lands of Bible*, 2:85; Fürst derives from this fact the name of the mountain, q.d. *bare land*, from **I bē**; *Haeb. Lex.* s.v.). The soil is scanty, and the gray limestone, rocks crop out in jagged cliffs and naked crowns, giving the whole a look of painful barrenness. One would almost think, on looking at it, that David's words were prophetic (Van de Velde, *Narrative*, 2:369). The highest point of Gilboa is said to have an elevation of about 2200 feet above the sea, and 1200 above the valley of Jezreel (Van de Velde, *Memoir*, page 178). The range of Gilboa extends in length some ten miles from W. to E. The modern local name is Jebel Fekuah, and the highest point is crowned by a village and wely called *Wezar* (Porter, *Hand-book*, page 353).

Gildas The Wise,

the first British historian, was born in the year 511 (according to Bede, 493), became scholar to Iltutus, abbot of Morgan, and was made afterwards abbot of Bangor. The time of his death is uncertain. The legendary accounts of him differ so much that Bale and Usher suppose there were two of the same name, while others doubt the existence of any

such person. "In truth, as Mr. Stevenson observes, in his introduction to the Latin text of *Gildas de Excidia Britanniae*: "We are unable to speak with certainty as to the parentage of Gildas, his country, or even his name, the period when he lived, or the works of which he was the author. Mr. T. Wright attempts to show that Gildas is a fabulous person, and his history the forgery of some Anglo-Saxon or foreign priest of the 7th century (*Biog. Brit. Lit.* Anglo-Saxon period, pages 115-134). But Stevenson, Lappenberg, and others, while admitting the fabulous character of the common accounts, are inclined to believe that Gildas really lived somewhere near the time usually stated" (*English Cyclop.* s.v.). The writings which pass under his name are valuable for their antiquity and as containing the only information we have of the times in which he wrote; although Gibbon describes him as "a monk who, in the profound ignorance of human life, was presumed to exercise the office of historian, and strangely disfigures the state of Britain at the time of its separation from the Roman empire." They are, (1) *Liber Querulus de excidio Britanniae*, etc., a picture of the evils of the times and of the previous ages of British history: — (2) *Castigatio Ordin. Eccles.* (Reproach on the Clergy), a sad account of abominations and vices imputed to the clergy. They are given in Gale's *Hist. Brit., etc., Scriptorum xv* (Oxon. 1691, fol.), and in the *Works of Gildas and Nonnius*, translated by J.A. Giles (Lond. 1841, 8vo); also in Gale, *Rerum Angl. Script. Veteres* (1684-87, 3 volumes, fol.); but the best edition is that published in 1838 by the Historical Society, and edited by Mr. Joseph Stevenson. There are three English translations of it: one by Habington (Lond. 1638, 8vo); another, entitled *A Description of the State of Great Britain, written eleven hundred years since* (London, 1652, 12mo); and a third by Dr. Giles, but based on that of Habington, and published in Bohn's *Antiquarian Library* (1848). See Wright, l.c.; *Poste, British Researches*; *English Cyclopaedia*; Clarke, *Succ. of Sacred Literature*, volume 1.

Gilder William H.,

a minister of the Methodist Episcopal Church, was born in Philadelphia, September 17, 1812, and was educated at the Wesleyan University. He entered the Philadelphia Conference in 1833, and after three years' preaching was compelled by ill health to retire from active service. About 1840 he established at Philadelphia the *Pearl and Repository*, an independent Methodist paper. For some years he was principal of the Female Institute at Boardentown, New Jersey. He afterwards became

president of Flushing Female College, at St. Thomas's Hall, Flushing, Long Island. While at Bordentown he established the *Literary Register*, which he edited for several years. In 1862 he became chaplain of the 40th New York Regiment, and shared in all its campaigns, following his charge into every battle. In 1863 he was taken with typhoid fever, which greatly impaired his strength. He returned to his post before he was in fit physical condition to do so, and, while attending to his duties in the regimental hospital, he contracted small-pox, of which he died at Culpepper, Virginia, April 13, 1864. No chaplain in the army had a stronger hold upon the affection and confidence of the men than Mr. Gilder. Shortly before his death he said to his son, "I am in the hands of one whom I can trust; I feel that I am perfectly safe;" and when he could no longer speak, he intimated by signs that all was *well*. — *Minutes of Conferences*, 1865, page 81.

Gil'ead

(Heb. *Gilad'*, גִּלְעָד) generally with the article prefixed, when applied to the region or mountain; properly a stony district, hence, according to ^{<0134>}Genesis 31:41, *heap* or *hill of testimony*; Sept. Γαλαάδ), the name of several men, also of a region and mountain, and perhaps a city. The name Gilead. as is usual in Palestine, describes the physical aspect of the country. It signifies "a hard, rocky region;" and it may be regarded as standing in contrast with Bashan, the other great trans-Jordanic province, which is, as the name implies, a "level, fertile tract." The statements in ^{<0134>}Genesis 31:48, are not opposed to this etymology. The old name of the district was גִּלְעָד (Gilead), but, by a slight change in the pronunciation, the radical letters being retained, the meaning was made beautifully applicable to the "heap of stones" Jacob and Laban had built up "and Laban said! this *heap* (גִּלְעָד) is a *witness* (עֵד) between me and thee this day. Therefore was the name of it called *Gal-eed*" (גִּלְעָד "the heap of witness"). Those acquainted with the modern Arabs and their literature will see how intensely such a play upon the word would be appreciated by them. This *Galeed* could not have been far from Mahanaim, and was doubtless one of those rounded eminences to the northward which overlook the broad plateau of Bashan (^{<0132>}Genesis 31:25; 32:1, 2). **SEE GALEED.**

1. A mountainous region east of the Jordan; bounded on the north by Bashan, on the east by the Arabian plateau, and on the south by Moab and Ammon (^{<0132>}Genesis 31:21; ^{<0132>}Deuteronomy 3:12-17), properly extending

from the parallel of Rabboth-Ammon on the south to the river Hieromax on the north. The same name, however, was given to the *ridge* extending between these parallels. With the exception of the narrow strip of plain along the bank of the Jordan, the mountains, in fact, cover the whole region; hence it is sometimes called "Mount Gilead" (^{<0325>}Genesis 31:25), **d[] ġārhi**; comp. ^{<0812>}Deuteronomy 3:12; ^{<2419>}Jeremiah 1:19), sometimes "the land of Gilead" (^{<0811>}Numbers 32:1, **d[] ġāra**; compare ^{<0849>}Deuteronomy 34:1; ^{<0849>}Numbers 34:29; ^{<3800>}Zechariah 10:10), and sometimes simply "Gilead" (^{<0817>}Psalm 60:7; ^{<0325>}Genesis 37:25; ^{<0834>}Numbers 32:40; ^{<0701>}Joshua 17:1; Amos 1:3); but a comparison of the several passages shows that they all mean the same thing. There is no evidence, in fact, that any particular mountain was meant by Mount Gilead more than by Mount Lebanon (^{<0818>}Judges 3:3) — they both comprehend the whole range, and the range of Gilead embraced the whole province, or group of mountains vaguely stated by Eusebius (*Onomast.* s.v. **Γαλαάδ**) to be connected with Lebanon by means of Mount Hermon. It begins not far from the latter, and extends southward to the sources of the brooks Jabbok and Arnon, thus enclosing the whole eastern part of the land beyond the Jordan (^{<0321>}Genesis 31:21; ^{<2401>}Song of Solomon 4:1). According to Michaelis (*Mos. Recht*, 1:86), this mountain, which gave its name to the country so called, must even be situated beyond the region sketched in our maps, and somewhere about the Euphrates. But this is fanciful. Strictly, the name comprehends the mountainous region south of the river Jabbok, where is the highest part of the mountains east of the Jordan; and one ridge is still named *Jebel Jelad* or *Jelud*, from the ruined towns so called upon it (Burckhardt, *Travels in Syria*, page 348; Robinson's *Researches*, 2:243, 306; *App.* page 167). The inhabitants were called *Gileadites* (^{<0708>}Judges 10:3; ^{<1255>}2 Kings 15:25).

I. Divisions of the Territory. —

(a.) Gilead is usually, therefore, the name of a large district beyond the Jordan, continually mentioned in the Scriptures in contradistinction to, or apart from, Bashan (^{<0813>}Deuteronomy 3:13; ^{<0325>}Joshua 12:5; 13:11; 17:1; ^{<1203>}2 Kings 10:33; ^{<1316>}1 Chronicles 5:16; ^{<3074>}Micah 7:14); though, to judge from its geographical position (as given ^{<0826>}Numbers 32:26; ^{<0812>}Deuteronomy 3:12), it must have comprised the entire possessions of the two tribes of Gad and Reuben, and even the southern part of Manasseh (^{<0813>}Deuteronomy 3:13; ^{<0834>}Numbers 32:40; ^{<0701>}Joshua 17:2-6);

corresponding to the region now called *el-Beka* and *Jebel-Ajlun*. Sometimes it is put for the territory of Gad and Reuben alone (^{<1810>}Psalm 60:9; 108:9); at others for the tribe of Gad only (^{<1857>}Judges 5:17; comp. 5:16), although this usage is not constant, and in ^{<1837>}1 Samuel 13:7, the land of Gad and Gilead are joined. The cities Ramoth, Jabesh, and Jazer are usually designated as lying in Gilead.

There is a special descriptive term, which may almost be regarded as a proper name, used to denote the great plateau which borders Gilead on the south and east. The refuge-city Bezer is said to be "in the country of the *Mishor*" (^{<1843>}Deuteronomy 4:43); and ^{<2482>}Jeremiah 48:21 says, "judgment is come upon the country of the *Mishor*" (see also ^{<1639>}Joshua 13:9,16.17,21; 20:8). *Mishor* (^{r/vma} and ^{r/cm}) signifies a "level plain" or "table-land;" and no word could be more applicable. This is one among many examples of the minute accuracy of Bible topography. *SEE MISHOR.*

The extent of Gilead in this general sense we can ascertain with tolerable exactness from incidental notices in the Holy Scriptures. The Jordan was its western border (^{<1837>}1 Samuel 13:7; ^{<1203>}2 Kings 10:33). A comparison of a number of passages shows that the river Hieromax, the modern Sheriat el-Mandhur, separated it from Bashan on the north. "Half Gilead" is said to have been possessed by Sihon, king of the Amorites, and the other half by Og, king of Bashan; and the river Jabbok was the division between the two kingdoms (^{<1882>}Deuteronomy 3:12; ^{<1631>}Joshua 12:1-5). The half of Gilead possessed by Og must therefore have been north of the Jabbok. It is also stated that the territory of the tribe, of Gad extended along the Jordan valley to the Sea of Galilee (^{<1637>}Joshua 13:27); and yet "all Bashan" was given to Manasseh (verse 30). We therefore conclude that the deep glen of the Hieromax, which runs eastward, on the parallel of the south end of the Sea of Galilee, was the dividing line between Bashan and Gilead. North of that glen stretches out a flat, fertile plateau, such as the name *Bashan* (^{^vB}; like the Arabic *bashah*, signifies "soft and level soil") would suggest; while on the south we have the rough and rugged, yet picturesque hill country, for which Gilead is the fit name. (See Porter, in *Journal of Sac. Lit.* July 1854, page 284 sq.; compare *Ib.* January 1852, page 364.) On the east the mountain range melts away gradually into the high plateau of Arabia. The boundary of Gilead is here not so clearly defined, but it may be regarded as running along the foot of the range. The southern boundary is

less certain. The tribe of Reuben occupied the country as far south as the river Arnon, which was the border of Moab (^{<R26>}Deuteronomy 2:36; 3:12). It seems, however, that the southern section of their territory was not included in Gilead. In ^{<G33>}Joshua 13:9-11, it is intimated that the "plain of Medeba" ("the Mishor" it is called), north of the Arnon, is not in Gilead; and when speaking of the cities of refuge, Moses describes 'Bezer, which was given out of the tribe of Reuben, as being "in the wilderness, in the plain country" (i.e., "in the country of the *Mishor*," *rvyMæ/ra*), while Ramoth is said to be in Gilead (^{<R43>}Deuteronomy 4:43). This southern plateau was also called "the land of Jazer" (^{<Q31>}Numbers 32:1; ^{<Q15>}2 Samuel 24:5; comp. also ^{<G36>}Joshua 13:16-25). The valley of Heshbon may therefore, in all probability, be the southern boundary of Gilead. Gilead thus extended from the parallel of the south end of the Sea of Galilee to that of the north end of the Dead Sea —about 60 miles; and its average breadth scarcely exceeded 20.

(b.) While such were the usual limits of Gilead, the same is used in a wider sense in two or three parts of Scripture. Moses, for example, is said to have seen, from the top of Pisgah, "all the land of Gilead unto Dan" (^{<B41>}Deuteronomy 34:1); and in ^{<Q21>}Judges 20:1, and ^{<G21>}Joshua 22:9, the name seems to comprehend the whole territory of the Israelites beyond the Jordan. A little attention shows that this is only a vague way of speaking, in common use everywhere.

(c.) The district corresponding to Gilead is now divided into two provinces, separated by the Jabbok. The section lying between the Jabkok and the *Hieromax* is now called *Jebel Ajlun*; while that to the south of the Jabbok constitutes the modern province of *Belka*. One of the most conspicuous peaks in the mountain range still retains the ancient name, being called *Jebel Jihad*, "Mount Gilead." It is about seven miles south of the Jabbok, and commands a magnificent view over the whole Jordan valley, and the mountains of Judah and Ephraim. It is probably the site of Ramath-Mizpeh of ^{<G33>}Joshua 13:26; and the "Mizpeh of Gilead," from which Jephthah "passed over unto the children of Ammon" (^{<Q12>}Judges 11:29). The spot is admirably adapted for a gathering-place in time of invasion or aggressive war. The neighboring village of es-Salt occupies the site of the old "city of refuge" in Gad, Ramoth-Gilead (q.v.).

II. History. — The first notice we have of Gilead is in connection with the history of Jacob (^{<Q21>}Genesis 31:21 sq.). That patriarch, having passed the

Euphrates, "set his face towards Mount-Gilead;" he struck across the desert by the great fountain at Palmyra; then traversed the eastern part of the plain of Damascus, and the plateau of Bashan, and entered Gilead from the north-east. "In the Mount Gilead Laban overtook him" — apparently soon after he entered the district; for when they separated again, Jacob went on his way and arrived at Mahanaim, which must have been considerably north of the river Jabbok (^{<0130>}Genesis 32:1, 2, 22). *SEE JACOB.*

Gilead is not mentioned again in the patriarchal history; but it is possibly this same region which is referred to under the name Ham (q.v.), and was inhabited by *the* gigantic Zuzim. The kings of the East who came to punish the rebellious "cities of the plain," first attacked the Rephaim in Ashteroth Karnaim — i.e., in the country now called Hlaurann; then they advanced southwards against the "Zuzims in Ham;" and next against the Emim in Simaveh-Kiriathim, which was subsequently possessed by the Moabites (^{<0145>}Genesis 14:5; ^{<0119>}Deuteronomy 2:9-19). *SEE EMIM; SEE REPHAIM.*

We hear nothing more of Gilead till the invasion of the country by the Israelites. One half of it was then in the hands of Sihon, *king* of the Amorites, who had *a short* time previously driven out the Moalites. *Ogr* king of Bashan, had the other section north of the Jabbok. The Israelites defeated the former at Jahaz, and the latter at Edrei, and took possession of Gilead and Bashan (^{<0123>}Numbers 21:23 sq.). The rich pasture-land of Gileads, with its shady forests and copious streams, attracted the attention of Reuben and Gad, who "had a very great multitude of cattle," and was allotted to them. The future history and habits of the tribes that occupied Gilead were greatly affected by the character of the country. Rich in flocks and herds, and now the lords of a fitting region, they retained, almost unchanged, the nomad pastoral habits of their patriarchal ancestors. Like all Bedawin, they lived in a constant state of warfare, just as Jacob had predicted of Gad — "a troop shall plunder him, but he shall plunder at the last" (^{<0149>}Genesis 49:19). The sons of Ishmael were subdued and plundered in the time of Saul (^{<0119>}1 Chronicles 5:9 sq.), and the children of Ammon in the days of Jephthah and David (^{<0112>}Judges 11:32 sq.; ^{<0102>}2 Samuel 10:12 sq.). Their wandering tent life, and their almost inaccessible country made them in ancient times what the Bedawi tribes are now — the protectors of the refugee and the outlaw. In Gilead the sons of Saul found a home while they vainly attempted to re-establish the authority of their house (^{<0108>}2 Samuel 2:8 sq.). Here, too, 'David' found a sanctuary during the unnatural

rebellion of a beloved son; and the surrounding tribes, with a characteristic hospitality, carried presents of the best they possessed to the fallen monarch (^{<0172>}2 Samuel 17:22 sq.). Elijah the Tishbite was a Gileadite (^{<1170>}1 Kings 17:1); and in his simple garb, Wild aspect, abrupt address, wonderfully active habits, and movements so rapid as to evade the search of his watchful and bitter foes, we see all the characteristics of the genuine Bedasi, ennobled by a high prophetic mission. *SEE GAD.*

Gilead was a frontier land, exposed to the first attacks of the Syrian and Assyrian invaders, and to the unceasing raids of the desert tribes — "Because Machir, the first-born of Manasseh, was a man of war, therefore he had Bashan and Gilead" (^{<0670>}Joshua 17:1). Under the wild and wayward Jephthab, Mizpeh of Gilead became the gathering-place of the trans-Jordanic tribes (^{<0712>}Judges 11:29); and in subsequent times the neighboring stronghold of Ramoth-Gilead appears to have been considered the key of Palestine on the east (^{<1123>}1 Kings 22:3,4, 6; 2 Kings 103:28; 9:1).

The name *Galaad* (Γαλαάδ) occurs several times in the history of the Maccabees (1 Macc. 5:9 sq.), and also in Josephus, but generally with the Greek termination — Γαλααδῆτις or Γαλααδηνή (Ant. 13:14,2; War, 1:4, 3). Under the Roman dominion the country became more settled and civilized; and the great cities of Gadara, Pella, and Gerasa, with Philadelphia on its south-eastern border, speedily rose to opulence and splendor. In one of these (Pella) the Christians of Jerusalem found a sanctuary when the armies of Titeis gathered round the devoted city (Eusebius, *H.E.* 3:5). Under Mohammedan rule the country has again lapsed into semi-barbarism. Some scattered villages amid the fastnesses of Jebel Ajluhn, and a few fierce wandering tribes, constitute the whole population of Gilead. They are nominally subject to the Porte, but their allegiance sits lightly upon them. The inhabitants, like the old Gadites, are semi-nomads, whose wealth consists in flocks and herds. Like them, too, they are harassed by the desert tribes; they are inured to arms, and they are noted for their hospitality. The capital of the whole country is es-Salt (Burnkhardt, *Trav. in Syria*, page 270; Buckingham, *Arab Tribes*, page 21 sq.; Lord Lindsay's *Travels*, 2:108 sq.).

III. *Description of modern Country.* — The great body of the range of Gilead is Jura limestone, but there are occasional veins of sandstone. The oak and the terebinth flourish on the former, and the pine on the latter. The mountains of Gilead have a real elevation of from two to three thousand

feet, but their apparent elevation on the western side is much greater, owing, to the depression of the Jordan valley, which averages about 1000 feet. Their outline is singularly uniform, resembling a massive wall running along the horizon. From the distant east they seem very low, for on that side they meet the plateau of Arabia, 2000 feet or more in height. Though the range appears bleak from the distance, yet, on ascending it, we find the scenery rich, picturesque, and in places even grand. The summit is broad, almost like table-land "tossed into wild confusion of undulating downs" (Stanley, *Sinai and Pal.* page 314). It is everywhere covered with luxuriant herbage. In the extreme north and south there are no trees, but as we advance towards the center they soon begin to appear, at first singly, then in groups, and at length, on each side of the Jabbok, in fine forests, chiefly of prickly oak and terebinth. The rich pasture-land of Gilead presents a striking contrast to the nakedness of Western Palestine. Except among the hills of Galilee and along the heights of Carmel, there is nothing to be compared with it as "a place for cattle" (^{<0830>}Numbers 32:1). In passing through the country, one can hardly get over the impression that he is roaming through an English park. The graceful hills, the rich vales, the luxuriant herbage, the bright wild flowers, the plantations of evergreen oak, pine, and arbutus; now a tangled thicket, and now a grove scattered over the gentle slope, as if intended to reveal its beauty; the little rivulets fringed with oleander, at one place running lazily between alluvial banks, at another dashing madly down rocky ravines. Such are the features of the mountains of Gilead. Here, too, we have the cooing of the wood-pigeon, the hoarse call of the partridge, the incessant hum of myriads of insects, and the cheerful chirp of grasshoppers to give life to the scene. Add to all the crumbling ruins of town, village, and fortress, clinging to the mountain-side or crowning its summit, and you have a picture of the country between es-Salt and Gerasa" (Porter, *Hand-book for S. and P.* page 310). Such a picture, too, illustrates at once the fertility ascribed to it by ^{<0216>}Jeremiah 22:6; 1, 19, and the judgments pronounced against it by Amos 1:3,13.

Gilead anciently abounded in spices and aromatic gums, which were exported to Egypt (^{<0375>}Genesis 37:25; ^{<0482>}Jeremiah 8:22; 46:11). The balm of Gilead seems to have been valued for its medicinal properties from the earliest times. The Midianitish merchants to whom Joseph was sold were passing through the valley of Jezreel on their way from Gilead to Egypt (^{<0377>}Genesis 37:17). Josephus often mentions this balm or balsam, but generally as the product of the rich plain of Jericho, for example (*Ant.*

14:4): "Now when Pompey had pitched his camp at Jericho (where the palm-tree grows, and that balsam which is an ointment of all the most precious, which upon any incision being made in the wood with a sharp stone distils out thence like a juice), he marched in the morning to Jerusalem." Dr. Thomson found in the plain of Jericho some thorn-bushes called the *zukum*, "which is like the crab apple-tree, and bears a small nut, from which a kind of liquid balsam is made, and sold by the monks as balm of Gilead, so famous in ancient times," and he supposes "that the balm which Jacob sent to Joseph (^{<0471>}Genesis 47:11), and that which ^{<0482>}Jeremiah 8:22 refers to for its medicinal qualities, were the same which the trading Ishmaelites were transporting to Egypt, and that it was some resinous extract from the forest trees of (Gilead" (*Land and Book*, 2:193, 194). See below.

Gilead, Balm Of.

Picture for Gilead Balm of

Our English word *balm*, and its French equivalent *baume*, are the contracted forms of *balsam*, a word (**βάλσαμου**) which the Greeks have adopted from the Hebrew words ל [B]iand ^m̄y, *lord* or *chief of oils*. In ordinary language the word is used very loosely, but here we are only concerned with the substance to which the English translation of the Bible has given this name. As early as the days of Jacob the district of Gilead yielded aromatic substances which were in great request. After casting Joseph into a pit, we are told that his brothers espied a caravan on its way from Gilead to Egypt, "with their camels bearing spicery, and *balm*, and myrrh" (^{<0375>}Genesis 37:25). Afterwards, when Jacob dispatched his embassy into Egypt, his present to the unknown ruler included "a little balm" (^{<0411>}Genesis 43:11); and at an interval of more than 1000 years late! we find that the same region was celebrated for the same production, for we find Jeremiah asking, "Is there no balm in Gilead?" and from an expression in the prophet Ezekiel we find still later that balm was one of the commodities which Hebrew merchants carried to the market of Tyre (^{<0377>}Ezekiel 27:17). In all these passages the original word is **yræ tsori'**. During the interval, however, between Jacob and Jeremiah, we are told by Josephus that the queen of Sheba brought "the root of the balsam" as a present to Solomon (*Ant.* 8:6, 6); and there can be no doubt that, in the later days of Jewish history, the neighborhood of Jericho was believed to be the only spot where the true balsam grew, and even there its culture was

confined to two gardens, the one twenty acres in extent, the other much smaller (Theophrastus).

Many attempts have been made by different writers to identify the *tsori*, not one of which, however, can be considered altogether conclusive. The Syriac version in ^{<4182>}Jeremiah 8:22, and the Samaritan in ^{<1372>}Genesis 37:25, suppose *cera*, "wax," to be meant; others, as the Arabic version in the passages cited in Genesis, conjecture *theriaca*, a medical compound of great supposed virtue in serpent bites. Of the same opinion is Castell (*Lex. Hept.* s.v. $\gamma\rho\chi$). Luther and the Swedish version have "salve," "ointment," in the passages in Jeremiah; but in ^{<3717>}Ezekiel 27:17 they read "mastic." The Jewish Rabbis, Junius and Tremellius, Deodatius, etc., have "balm" or "balsam," as the A.V.; Celsius (*Hierob.* 2:180) identifies the *tsori* with the mastic-tree (*Pistacia lentiscus*). Rosenmuller (*Bibl. Bot.* page 169) believes that the pressed juice of the fruit of the *zukum-tree* (*Elceagnus angustifolius*, Lin. [?]), or narrow-leaved oleaster, is the substance denoted; but the same author, in another place (*Schol. in* ^{<1372>}Genesis 37:25), mentions the balsam of Mecca (*Amyris opobalsamum*, Lin.), referred to by Strabo (16, page 778) and Diodorus Siculus (2:132) as being probably the *tsori* (see Kitto, *Phys. Hist. of Pal.* page 273; Hasselquist, *Travels*, page 293).

Hasselquist has given a description of the true balsam-tree of Mecca. He says that the exudation from the plant "is of a yellow color, and pellucid. It has a most fragrant smell, which is resinous, balsamic, and very agreeable. It is very tenacious or glutinous, sticking to the fingers, and may be drawn into long threads. I have seen it at a Turkish surgeon's, who had it immediately from Mecca, described it, and was informed of its virtues; which are, first, that it is the best stomachic they know, if taken to three grains, to strengthen a weak stomach; secondly, that it is a most excellent and capital remedy for curing wounds, for if a few drops are applied to the fresh wound it cures it in a very short time" (*Travels*, page 293).

The trees which certainly appear to have the best claim for representing the scriptural *tsori* — supposing, that is, that any one particular tree is denoted by the term — are the *Pistacia lentiscus* (mastic) and the *Amyris opobalsamum*, Linnaeus, the *Balsamodendron opobalsamum*, or *Gileadense* of modern botanists (Balm of Gilead). One argument in favor of the first-named tree rests upon the fact that its name in Arabic (*dseri*, *dseru*) is identical with the Hebrew; and the Arabian naturalists have

attributed great medicinal virtues to the resin afforded by this tree (Dioscorides, 1:90, 91; Pliny, 24:7; Avicenna, edit. Arab. pages 204 and 277, in Celsius). The *Pistacia lentiscus* has been recorded to occur at Joppa both by Rauwolf and Pococke (Strand. *Flor. Palaest.* No. 561). The derivation of the word from a root, "to flow forth," is opposed to the theory which identifies the pressed oil of the *zukum* with the *tsori*, although this oil is in very high esteem among the Arabs, who even prefer it to the balm of Mecca, as being more efficacious in wounds and bruises (see Mariti. 2:353, ed. London). Maundrell (*Journeb* from Alep. to *Jerus.* page 86), when near the Dead Sea, saw the *zukum*-tree. He says it is a thorny bush with small leaves, and that "the fruit, both in shape and color, resembles a small unripe walnut. The kernels of this fruit the Arabs bray in a mortar, and then, putting the pulp into scalding water, they skim off the oil which rises to the top: this oil they take inwardly for bruises, and apply it outwardly to green wounds ... I procured a bottle of it, and have found it upon some small trials a very healing medicine." "This," says Dr. Robinson (*Bib. Res.* 2:291), "is the moderns balsam or oil of Jericho." From Maundrell's description of the *zukum* Dr. Hooker unhesitatingly identifies it with *Balanites Aegyptiaca*, which he saw abundantly at Jericho (*Kew Garden Misc.* 1:257).

In the region of Gilead, the only production now which has any affinity to balm or balsam is a species of *Elveagnus*, from the kernels of which a balsamic oil is extracted (*Journal of Deputation of Malta Protestant College*, page 406); and even the balsam gardens of Jericho have perished and left no trace. There is little reason, however, to doubt that the plants with which they were stocked were the *Amyris Gileadensis*, or *A. opobcasamus*, which was found by Bruce in Abyssinia, the fragrant resin of which is known in commerce as the "balsam of Mecca." Like most plants yielding gum or gum-resin, the amyris requires a high temperature to elaborate its peculiar principle in perfection; and in the deeply depressed and sultry valley of the Jordan it would find a climate almost as congenial as that of Yemen, where we find it now. Nor is it impossible that there may have existed in Gilead at an early period a plantation of the self-same amyris; but, yielding to the superior qualities of the queen of Sheba's newly-imported specimens, the growth of Gilead may have become obsolete, and bequeathed its name and honors to its more favored rival. The *Amyris Gileadensis* is an evergreen shrub or tree, belonging to the natural order Amyridaceae. Its height is about fourteen feet, with a trunk

eight or ten inches in diameter. The wood is light and open, and the small and scanty leaves resemble rice. After the dog-days, cease the circulation of the sap is most vigorous, incisions are made into the bark, and the balsam is received in small earthen bottles. The supply is very scanty. Three or four drops exude in a day through a single orifice, and the entire amount yielded by the gardens of Jericho did not exceed six or seven gallons a year. When first exuded the balsam is of a whitish tinge, inclining to yellow, and somewhat turbid, and its odor is almost as pungent as volatile salts; but, after standing some time, it becomes pellucid, and deepens to an almost golden color. With its gem-like appearance, its aromatic odor, and its great rarity — being worth twice its weight in silver — it has always been highly valued in the East as a remedy. It is considered very efficacious in the cure of wounds, and the Egyptians esteem it as a preventive of the plague. As a vulnerary it appears to have been valued in the days of Jeremiah (chapter 8:22); and, could it be procured as easily as the balsams of Perau and Tolu, it is likely that it would find a place in European pharmacy. In describing Palestine, Tacitus says that in all its productions it equals Italy, besides possessing the palm and the balsam (Hist. 5:6); and the far-famed tree excited the cupidity of successive invaders. By Pompey it was exhibited in the streets of Rome as one of the spoils of the newly-conquered province, B.C. 65; and one of the wonderful trees graced the triumph of Vaspasiasn, A.D. 79. During the invasion of Titus two battles took place at the balsam groves of Jericho, the last being to prevent the Jews ill their despairing frenzy from destroying the trees. They then became public property, and were placed under the protection of an imperial guard; but history does not record how long the two plantations survived. *SEE BALM.*

2. Possibly the name of a mountain west of the Jordan, near Jezreel (^(~~אורב~~)Judges 7:3). Michaelis and others are inclined to agree with the suggestion of Clericus (ad loc.), that the true reading in this place should be [BbGæ]alboa, instead of d[I]taGideon was encamped at the "spring of Harod," which is at the base of Mount Gilboa. Gesenius, however, thinks (*Thesaur. Heb.* page 804) that the passage merely implies that all those who should not feel inclined to prosecute the war against the Midianites farther than the mountain from which the latter had emerged, were at liberty to return home (rhmj "per montem"). A better solution, however, is that suggested by Schwarz (*Palest.* page 164, note), that the northernmost spur of Matthew Gilboa was also called Gilead; and this is

confirmed by the actual existence of the name Jalud to this day in this spot.
SEE HAROD.

3. A city of this name is apparently mentioned ^{<2068>}Hosea 6:8 (comp. Sept. ^{<0712>}Judges 12:7); so, at least, it is given in most of the ancient and modern versions, though the meaning may only be that Gilead is (hike) a city full of iniquity, i.e., a union of iniquitous people. This city (if one be meant) is perhaps the same with RAMOTH-GILEAD.
4. The son of Machir (apparently by Maachah), and grandson of Manasseh; his descendants bore his name as a patronymic (^{<0629>}Numbers 26:29, 30). B.C. prob. between 1874 and 1658.
5. The father of Jephthah the judge, a descendant of the above (^{<0710>}Judges 11:1, 2). B.C. ante 1256. It is not clear, however (comp. verses 7, 8), whether this Gilead was an individual, or a personification of the community.
6. The son of Jaroah, and father of Michael, of the tribe of Gad (^{<1354>}1 Chronicles 5:14). B.C. considerably ante 781.

Gil'eddite

(Hebrew prop. Giladi', ^{<0712>}גִּלְדָּי Sept. Γαλααδί or Γαλααδίτης but often the same as *Gilead* simply), a descendant of one of the men, or an inhabitant of the region called GILEAD (^{<0629>}Numbers 26:29; ^{<0710>}Judges 10:3; 11:1, 40; 12:7; ^{<0727>}2 Samuel 17:27; 19:31; ^{<1007>}1 Kings 2:7; ^{<1252>}2 Kings 15:25; ^{<1516>}Ezra 2:61; ^{<1076>}Nehemiah 7:63), or perhaps rather a branch of the tribe of Manasseh, descended from Gilead. There appears to have been an old standing feud between them and the Ephraimites, who taunted them with being deserters. See ^{<0712>}Judges 12:4, which may be rendered, "And the men of Gilead smote Ephraim, because they said, Runagates of Eptiraim are ye (Gilead is between Ephraim and Manasseh)."

Giles

ST. (Lat. *Egdius*; Fr. *Gilles*; Span. *Gib*), patron saint of woodlands, also of Edinburgh. The Roman Catholic Church has set apart September 1 for the commemoration of a saint of this name, though it is doubtful whether such a person ever lived. The hagiographers describe two such persons: the first an Athenian of the 6th century, who wrought various miracles, and finally took up his abode in a cave near the mouth of the Rhone, liming

upon the milk of a hind, and upon herbs and fruits. The king's hunters once wounded the hind, and the arrow also passed through the hand of St. Gileg (whose attribute, in legendary art, is a wounded hind). He died in his cave, and the noble monastery of St. Giles was erected near the spot. The other claimant to the name of St. Giles was abbot of a monastery near Arles in the 6th century. The first legend, as the more striking and poetical one, is naturally the most popular. St. Giles has been especially venerated in England and Scotland. In spite of the Reformation, the name of this legendary saint is still retained in the English calendar. — A. Butler, *Lives of Saints*, September 1; Mrs. Jamieson, *Legends of the Monastic Orders*, page 28.

Gilgal

Picture for Gilgal

(Heb. Gilgal, **גִּלְגָּל** wheel, as in ^{<2338>}Isaiah 28:28; according to ^{<1619>}Joshua 5:9, a rolling away; with the article a prop. name, Sept. τὰ Γάλλαλα, but Γολγól v.r. Γαγγάλ in ^{<6112>}Deuteronomy 11:20 and ^{<6416>}Joshua 14:6), the name of at least two places in Palestine.

1. The site of the first camp of the Israelites on the west of the Jordan, the place at which they passed the first night after crossing the river, and where the twelve stones were set up which had been taken from the bed of the stream (^{<1619>}Joshua 4:19, 20; comp. 3) **SEE STONE**; where also they kept their first passover in the land of Canaan (5:10). It was in the "end of the east of Jericho" (**יְרִיחוֹ אֶרֶץ** A.V. "in the east border of Jericho"), apparently on a hillock or rising ground (verse 3; compare 9) in the Arboth-Jericho (A.V. "the plains"), that is, the hot, depressed district of the Ghor which lay between the towns and the Jordan (verse 10). Here the Israelites who had been born on the march through the wilderness were circumcised, an occurrence from which the sacred historian derives the name: "'This day I have rolled away (*gallo'thi*) the reproach of Egypt from off you.' Therefore the name of the place is called Gilgal to this day." The meaning does not seem to be that a new name was given, but rather that a new meaning and significance were attached to the old name. The word Gilgal means a "circle," and also a "rolling away." A similar play upon a word was noticed in the case of GILEAD **SEE GILEAD**; and Bethel is an example of an old name having attached to it a new significance (^{<1239>}Genesis 28:19; 35:15). By Josephus (*Ant.* 5:1, 11) it is said to signify

"freedom" (ἐλευθέριον). It would appear that Gilgal was the name of the place before the Exodus, for Moses describes the Canaanites as dwelling "over against Gilgal" (^{<6113>}Deuteronomy 11:30). The difficulties connected with this passage have already been explained under EBAL *SEE EBAL*. Keil supposes that this Gilgal was near Shechem (*Comm. on Joshua*, pages 219, 232). The camp thus established at Gilgal remained there during the early part of the conquest (^{<6016>}Joshua 9:6; 10:6, 7, 9, 15, 43); and we may probably infer from one narrative that Joshua retired thither at the conclusion of his labors (^{<6146>}Joshua 14:6; comp. 15). Saul, when driven from the highlands by the Philistines, collected his feeble force at the site of the old camp (^{<6131>}1 Samuel 13:4, 7). The tabernacle appears to have remained there at least until its removal to Shiloh (^{<6710>}Judges 18:1). It was one of the places to which Samuel regularly resorted, where he administered justice (^{<6076>}1 Samuel 7:16), and where burnt-offerings and peace-offerings were accustomed to be offered "before Jehovah" (^{<6018>}1 Samuel 10:8; 11:15; 13:8, 9-12; 15:21); and on one occasion a sacrifice of a more terrible description than either (^{<6153>}1 Samuel 15:33). The air of the narrative all through leads to the conclusion that at the time of these occurrences it was the chief sanctuary of the central portion of the nation (see ^{<6018>}1 Samuel 10:8; 11:14; 15:12, 21). But there is no sign of its being a town; no mention of building, or of its being allotted to the priests or Levites, as was the case with other sacred towns, Bethel, Shechem, etc. In the history of David's return to Jerusalem (2 Samuel 19), the men of Judah came down to Gilgal to meet the king to conduct him over Jordan, as if it was close to the river (^{<1095>}2 Samuel 19:15), and David arrived there immediately on crossing the stream after his parting with Barzillai the Gileadite (^{<1094>}2 Samuel 19:40). After the erection of the Temple, Gilgal appears to have been utterly neglected. Perhaps, when Jericho was rebuilt, the traditional sanctity of Gilgal was transferred to it, and there a school of the prophets was established and remained until a late period (^{<1216>}2 Kings 2:5). *SEE JERICHO*. How Gilgal became appropriated to a false worship we are not told, but certainly, as far as the obscure allusions of Hosea and Amos can be understood (provided that they refer to this Gilgal), it was so appropriated by the kingdom of Israel in the middle period of its existence (^{<2015>}Hosea 4:15; 9:15; 12:11; ^{<3004>}Amos 4:4; 5:5). These idolatrous practices are specially mentioned by Epiphanius and others (Reland, *Palaest.* page 782 sq.). The utter desolation of its site, and the whole surrounding region, shows how fearfully the prophecies have been fulfilled.

The place is not mentioned in the Apocrypha nor the N.T. Later authorities are more precise, but unfortunately discordant among themselves. By Josephus (*Ant.* 5:1, 4) the encampment is given as fifty stadia, rather under six miles, from the river, and ten from Jericho. In the time of Jerome the site of the camp and the twelve memorial stones were still distinguishable, if we are to take literally the expression of the *Epit. Paulae* (§ 12). The distance from Jericho was then two miles. According to Eusebius, the spot (Γαλγῶλ) was left uncultivated, but regarded with great veneration by the residents (*Onomast.* s.v. Γάλαγαλα). When Arculf was there at the end of the 7th century, the place was shown at five miles from Jericho. A large church covered the site, in which the twelve stones were ranged (*Early Travels in Pal.* page 7). It is probable, however, that the ecclesiastical architects had not been very particular about topography (Robinson, *Research.* 2:287). The church and stones were seen by Willibald thirty years later, but he gives the distance as five miles from the Jordan, which again he states correctly as seven from Jericho. The stones are mentioned also by Thietmar, A.D. 1217 (according to whom it was to these that John the Baptist pointed when he said that God was "able of these stones to raise up children unto Abraham," *Peregr.* 31); and, lastly, by Ludolf de Suchem a century later. These specifications, show that Gilgal must have been near the site of the modern village of Riha (Porter, *Handbook for Sinai and Palestine*, page 196). In Van de Velde's *Map* (1858), a spot named Moharfer, a little south-east of er-Riha, is marked as probable. Schwartz (*Physical Description of Palestine*, page 128) asserts that there is at present found near the Jordan in this vicinity a hill, which appears like a heap of stones, and is called by the Arabs *Galgala*; but this lacks confirmation. It is probably this Gilgal that is called GELIOTH in ^{<16187>}Joshua 18:17, where, as well as in the parallel passage, 15:7, the position is given with more minuteness than elsewhere.

2. A royal city of the Canaanites, whose sovereign ("king of the nations of Gilgal," or, rather, perhaps the "king of Goim-at-Gilgal," | G| ḡ|ḡ| μγ|ḡ|ḡ|ḡ|ḡ| m) is mentioned in the catalogue of the chiefs overthrown by Joshua (^{<16123>}Joshua 12:23), appears to have been situated on the western plain, as it is connected with the "region of Dor" (verse 22). Eusebius and Jerome (*Onomast.* s.v. Γελγέλ, Gelgel) say that it was in their time a village called *Galgulis* (Γαλγουλῆς), about six Roman miles north of Antipatris (Kefr Saba); and this is probably the present ruined village *Ji'ulieh* of the same neighborhood (Robinson, *Researches*, 3:47; Schwarz,

Palest. page 92), although this is only two miles from Kefr Saba, and east-south-east (E. Smith, in the *Bibliotheca Sacra*, 1843, page 492), rather than the *Kilkilieh*, about two miles east of Kefr Saba (Robinson, *Later Researches*, pages 136, 138).

The *Goim*, or original inhabitants of this place, evidently were in some distinctive sense *heathen* (q.v.). "By that word (^{<1000>}Judges 4:2) or 'nations' (^{<0140>}Genesis 14:1) the name is usually rendered in the A. Vers. as in the well-known phrase, 'Galilee of the nations' (^{<2300>}Isaiah 9:1; comp. ^{<1045>}Matthew 4:15). Possibly they were a tribe of the early inhabitants of the country, who, like the Gerizites, the Avim, the Zemarites, and others, have left only this faint, casual trace of their existence there" (Smith, s.v.). **SEE GALILEE.**

3. A town, evidently in the mountainous interior, whence Elijah and Elisha are said to have gone *doon* to Bethel (^{<1110>}2 Kings 2:2), which is itself 3000 feet above the Gilgal in the Jordan valley. It was perhaps here that Elisha rendered the pottage harmless (^{<1048>}2 Kings 4:38); he may even have resided here (^{<1110>}2 Kings 2:1; 4:38). It lay in the vicinity of Baal-shalisha (^{<1110>}2 Kings 4:42). This is probably the BETH-GILGAL (A.V. "house of Gilgal") mentioned (^{<1629>}Nehemiah 12:29) as occupied by the Levitical singers after the exile; and it is evidently also the *Galgala* (Γάλαλα) on the route of the victorious Bacchides (1 Macc. 9:3). **SEE GALALA.** Keil (*Comment. on Joshua* p. 219, 232) and Van de Velde (*Memoir*, page 316), after Winer (s.v.), unnecessarily identify this with the Gilgal of Joshua's camp, etc. It is doubtless the *Galgala* (Γάλαλα) stated by Eusebius and Jerome (*Onomast.* s.v.) to be located near Bethel; and is the large village *Jiljilia*, one hour west of Sinjil, on the road from Jerusalem to Nablus, situated so high on the brow of the central mountain tract as to afford an extensive view of the great lower plain and the sea, and even a view of Mount Hermon (Robinson, *Researches*, 3:81).

Gill, Alexander

an English philologist and theologian, was born in Lincolnshire February 27, 1564. He studied and graduated in Corpus Christi College, Oxford. In 1608 he became principal of St. Paul's school, which post he filled until his death, Nov. 17, 1635. He gained much reputation as a philologist and theological critic by his *Treatise concerning the Trinity* (1601, 8vo): — *Logonomia Anglica* (1621, 4to): — *Sacred Philosophy of Holy Scripture*,

or a Commentary on the Creed (1635, 8vo). See Wood, *Athene Oxonienses*, volume 1 (London, 1691, 2 volumes, fol.); Hoefler, *Nouv. Biog. Ginerale*, 20:523; Knight, *Life of Colet*; Allibone, *Diet. of Authors*, 1:671.

Gill, John

D.D., an eminent Biblical scholar, was born at Kettering, England, November 23, 1697. He received his education at the grammar-school in his native town. But the tuition of the school was only one of the means of education that he availed himself of. "As sure as that John Gill is in the bookseller's shop," became a proverbial expression. He left school and began preaching at the age of nineteen, and was pastor successively of the Baptist churches in Higham-Ferrers and Kettering. In 1719 he was settled at Horsleydown, Southwark, where he ministered for fifty-one years. He died October 14, 1771. Short as was his term of preparatory study, he must have laid a good foundation, and have been diligent in his subsequent studies. He made himself an excellent Latin and Greek scholar, and a learned Orientalist. His Rabbinical studies were extensive and profound. The fruits of his learning are chiefly deposited in his commentary, a work valuable to consult, but so heavy and prolix in style as to repel any but very courageous readers. He was a voluminous author. For a time he exerted a commanding influence in his own denomination, and enjoyed high consideration with the religious public generally. In theology he was a Calvinist of the Supralapsarian type, and his peculiar doctrine concerning the relation of Christians to the law of God occasioned, though it scarcely justified, the charge of Antinomianism. His principal writings are,

1. *Exposition of the Song of Solomon*: —
2. *Prophecies respecting the Messiah fulfilled in Jesus*: —
3. *The Cause of God and Truth*, being an examination of the several passages of Scripture made use of by Arminians (4 vols. 8vo, 1735; new ed. Lond. 1838, 8vo): —
4. *Exposition of the New Testament* (3 volumes): —
5. *Exposition of the Old Testament* (6 volumes): —
6. *Dissertation on the Antiquity of the Hebrew Language, Letters, Vowel Points, and Accents*: —

7. *A Body of Doctrinal and Practical Divinity*: —

8. *Sermons and Tracts*. He also wrote several treatises on Baptism, one of which, entitled *Infant Baptism a Part and Pillar of Popery*, has been republished in America. His *Body of Divinity* has also had some circulation in this country, and has been abridged. He received the degree of doctor of divinity from the University of Glasgow. (L.E.S.)

Gill, William

one of the early Methodist ministers in America, was born in Delaware, November 23, 1697. He entered the itinerant ministry in 1777, filled a number of important stations successfully, and died October 14, 1789. He was a man "of very quick and solid parts," and, although he had not enjoyed great advantages of early education, he became so skilled in theology that Dr. Rush, of Philadelphia, pronounced him "the greatest divine he ever heard." — *Minutes of Conferences*, 1:33; Wakeley, *Heroes of Methodism*, page 199.

Gilles

(COLONNA). *SEE AEGIDIUS*,

Gilles of Viterbo.

SEE EGIDIO ANTONINI.

Gilles, Pierre

a pastor of the Vaudois Church at La Tour, was born in one of the valleys of Piedmont in 1571. He was appointed to collect and arrange all the documents he could find on the origin, history, beliefs, and religious customs of the Vaudois. He devoted his entire life to this work, which he published at the age of seventy-two. The title is *Histoire ecclesiastique des eglises reformes recueillies en quelques vallees du Piemont et circonvoisines, autresfois oppellees eglises Vaudoises* (Geneve, 1644, 4to). — Hoefler, *Nouv. Biog. Ginerale*, 20:544.

Gillespie George,

minister at Edinburgh, was born January 21, 1613. He was one of the four sent as commissioners from the Church of Scotland to the Westminster Assembly in 1643. He died December 17, 1648. He wrote

(1) *Aaron's Rod blossoming, or the divine Ordinance of Church Government vindicated* (Lond. 1646, 4to): —

(2) *The Ark of the Testament opened; a Treatise of the Covenant of Grace* (Lond. 1661-77, 2 volumes, 4to); besides other smaller treatises.

A new edition of his entire works, edited by Hetherington, was published at Edinburgh in 1846 (2 volumes, 8vo), with a memoir of his life. — Darling, *Cyclop. Bibliog.* 1:1258; Allibone, *Dict. of Authors*, 1:671.

Gillies, John

a Scotch divine, was born in 1712, ordained minister of the New College Church, Glasgow, in 1742, and continued to labor there until his death in 1796. His works are, *Historical Collections relating to remarkable Periods of the Success of the Gospel*, etc. (Glasg. 1754, 2 volumes, 8vo): — *The N.T., with devotional Reflections* (London, new ed. 1810, 2 volumes, 8vo): — *Life of Whitefield* (1772, 8vo; often reprinted): — *Essay on the Messianic Prophecies* (Lond. 1773, 8vo). Two supplements to the *Historical Collections* appeared in 1761 and 1796; and a new edition of the original work, with the two supplements and an additional one by H. Bonar, appeared at Kelso, 1845, 8vo. — Darling, *Cyclop. Bibliog.* 1:1260; Allibone, *Dict. of Authors*, 1:672.

Gillies, John

LL.D., was born at Brechin, Scotland, January 18, 1747, and was educated at the University of Glasgow. In 1793 he became historiographer royal for Scotland; in 1830 he removed to Clapham, near London, where he died, February 15, 1836. He wrote several historical works, now of little value, and translated several Greek authors, among them Aristotle (*Ethics*, *Politics*, *Rhetoric*), very badly.

Gilly, David

a Protestant divine who became a Roman Catholic, was born at Nismes in 1648. He studied at Nismes, Montauban, and Saumur, and was appointed pastor at Baugé. His life there was quiet and studious until the revocation of the Edict of Nantes, when, to save himself from the dragonades, he abjured his faith, and allied himself with the Roman Catholics. The Protestants ordered public fasts to avert the wrath of God on account of this apostasy, but the king gave Gilly a pension of 1000 livres, which was

increased by the clergy 400 livres more. He was sent to Languedoc by the court to preach against his old faith, and afterwards was brought to Paris to confirm the newly-converted in their faith. He died at Angers December 27, 1711. — Hoefer, *Nouv. Biog. Generale*, 20:557.

Gilly, William Stephen

D.D, a pious and exemplary English clergyman, and patron of the Vaudois Christians. He was born in 1789, and educated at Cambridge, where he passed A.B. in 1812, A.M. in 1817, and D.D. in 1833. In 1817 he became rector of North Fambridge, Essex. In 1825 he became a canon of Durham and rector of St. Margaret's in that city. He died September 10, 1855. In the year 1823 Dr. Gilly paid his first visit to the Vaudois Christians, which has been attended with such important results, not only to himself, but likewise to that interesting people, who for so many centuries have maintained their independence against all the power and persecution of papal Rome. The following year he published a volume entitled *A Narrative of an Excursion to the Mountains of Piedmont in the Year 1823, and Researches among the Vaudois, or Waldenses, Protestant Inhabitants of the Cottian Alps*. This work immediately attracted great attention, and the interest it produced was shown by its reaching a fourth edition in less than three years. A fund of over £7000 was raised, and devoted, in part to the maintenance of a college and library at La Tour, in Piedmont. Dr. Gilly ceased his labors on behalf of the Vaudois only with his life. **SEE VAUDOIS**. Besides the work above-named, he published *The Spirit of the Gospel, or the four Evangelists elucidated* (Lond. 1818, 8vo): — *Horae Catecheticae, or an Exposition of the Duty and Advantages of public Catechizing in the Church* (Lond. 1828, 8vo): — *Waldensian Researches, a second Visit to the Vaudois* (Lond. 1831, 8vo): — *A Memoir of Felix Nef, Pastor of the High Alps, and of his Labors among the French Protestants of Dauphine* (Lond. 1832, 8vo): — *Our Protestant Forefathers* (London, 1835, 12mo; twelve editions before 1844): *Vigilantius and his Times* (London, 1844, 8vo). — *Gentleman's Magazine*, October 1855; *Quart. Rev.* 33:134.

Gilman Samuel, D.D.,

an eminent Unitarian minister, was born in Gloucester. Mass., February 16, 1791, and graduated at Harvard College in 1811. From 1817 to 1819 he was connected with the university as tutor. In the year last named he

accepted an invitation from the Unitarian church at Charleston, South Carolina, and was soon afterwards ordained. He continued to serve that church with great popularity up to the year of his death, which took place February 9, 1858. He was a frequent contributor to the *North American Review*, and his papers showed a wide range of scholarship, as well as great skill in execution. A number of his essays, etc., are collected in his *Contributions to Literature* (Bost. 1856, 12mo). See *Monthly Religious Magazine* (Bost. 1858); Allibone, *Dictionary of Authors*, 1:674; *New American Cyclopaedia*, 8:256.

Gil'oh

(Heb. *Giloh'*, **הַיְלֹחַ** ~~Exile~~ [Gesenius] or circle [Furst]; Sept. in Joshua **Γιλώ** v. r. **Γηλώμ** and **Γηλών**, in Sam. **Γελώ** v.r. **Γωλά**), the last named (after Goshen and Holon) in the first group of eleven cities in the south-western part (Keil, *Joshua* page 384) of the hill-country of the tribe of Judah (^{<0151>}Joshua 15:51); and afterwards the native place or residence of Ahithophel (hence called "the Gilonite" [q.v.], ^{<0152>}2 Samuel 15:12; 23:34), whence Absalom, on his way from Jerusalem to Hebron, summoned him (perhaps from a temporary banishment or disgrace at court) to join his rebellious standard (^{<0152>}2 Samuel 15:12), and whither he returned to commit suicide on the failure of his colleagues to adopt his crafty counsel (^{<0173>}2 Samuel 17:23). Josephus calls it *Gelmon* (**Γελμών**, *Ant.* 7:9, 8). De Saulcy (*Dead Sea*, 1:453) and Schwarz (*Palest.* page 105) both make it to be the modern *Beit-Jala*, near Bethlehem; but this is rather the ancient Zelah or Zelzah (q.v.), and the scriptural notices require a different position, perhaps at *Rafat*, a village with extensive ruins one hour twenty minutes south of Hebron (Van de Velde, *Memoir*, page 252).

Gil'onite

(Heb. with the art. *hag-Giloni'*, **הַגִּילֹנִי** in, Sept. **ὁ Γελωνάιος**, ^{<0152>}2 Samuel 15:12, or **הַגִּילֹנִי**, Sept. **Γελωνίτης**, ^{<0174>}2 Samuel 23:34), an epithet of the traitor Ahithophel (q.v.), doubtless from his city GILOH *SEE* *GILOH* (q.v.).

Gilpin, Bernard

called the apostle of the North, an eminent English reformer and itinerant preacher, was born at Kentmire, in Westmoreland, in 1517. At sixteen he

was sent to Queen's College, Oxford, where, stimulated by the works of Erasmus, he made the Scriptures in Hebrew and Greek his chief study. In 1541 he became M.A., and about the same time was elected fellow of his college, and ordained. His reputation for learning soon after led to his being solicited by cardinal Wolsey's agents to accept an establishment in his new foundation at Christ's Church, whither he removed from Queen's College. The university was divided between those who asserted the necessity of a reformation and those who resisted it. Gilpin was for some time opposed to the reformers, maintaining the Romish side in a dispute with Hooper, afterwards bishop of Worcester. But his mind was open to conversion, and in preparing himself for this dispute, he began to suspect that the peculiarities of Romanism were not supported by Scripture or by the fathers. This truth was still further forced upon him when, on the accession of Edward VI, Peter Martyr was sent to Oxford, and Bernard Gilpin was selected as one of the champions on the Romish side to oppose him. The result was that he embraced the Reformation. In 1552 he was made vicar of Norton, and in the same year obtained from Edward VI a license as "general preacher," which authorized him to preach in any diocese. He resigned his living soon after, and went to Louvain, where the priests sought in vain to reclaim him to Romanism. He returned to England in 1556, and found the Church oppressed and persecuted by queen Mary with blood and fire. His uncle, bishop Tonstall, gave him the living of Easingdon, and afterwards the rectory of Houghton-le-Spring; and although his Protestant views were well known, the bishop protected him. His enemies now accused him before bishop Bonner, and he was on his way to trial, and probably to the scaffold, but was detained by breaking his leg on the journey, till news arrived of Mary's death, and he returned in peace to his rectory. The remainder of his life was spent in the assiduous discharge of his parish duties, and in preaching through the country as an itinerant. "The parts of Redesdale and Tyynedale, debatable land on the Marches, are particularly named as the scenes of his labors. The people there, living on the borders of the two counties, had long led a lawless life, subsisting mostly on plunder. Gilpin went fearlessly amongst them, holding forth the commands and the sanctions of Christianity, and did much to change the character of the country. Hence it was that he was commonly called the Northern apostle, and his name for generations was repeated with reverence. His own parish of Houghton, which included within it fourteen villages, however, was the chief scene of his labors. It yielded him an ample income, for Houghton was then, as now, one of the richest

benefices in the North. He was himself a bachelor. In hospitality he was like what is said or fabled of the primitive bishops. Every fortnight, we are told, forty bushels of corns, twenty bushels of malt, and a whole ox, were consumed in his house, besides ample supplies of provisions of many other kinds. A good portion of this hospitable provision was no doubt consumed by his parishioners, it being his customs, having 'a large and wide parish and a great multitude of people, to keep a table for them every Sunday from Michaelmas to Easter.' But the rectory-house was also open to all travelers, and so great was the reverence which surrounded the master that his liberality was rarely abused, even the most wicked being awed lay it. His skill in according differences was scarcely less famed than his hospitality and his preaching; and when to this we add that his benevolence took the wise direction of providing instruction for the young, and that he was assiduous in his attention to the sick and to the poor, we have touched upon all the points which can be prominent in the life of a good pastor. His zeal for education was 'manifested at once in the education of the poor children in his parish in homely learning, and in patronizing promising youth in their studies in the universities. Of these, his scholars, 'he kept full four-and-twenty in his own house, the greater number being poor men's sons, upon whom he bestowed meat, drink, and cloth, sand education in learning;' and out of these scholars, and from the grammar-school which he founded, wes are told that 'he supplied the Church of England with great store of learned meas.' Of his scholars he always maintained at his own expense at least six at the universities, and when they had completed their studies charged himself with the care of their settlement" (English *Cyclopaedia*, s.v.). His Lfe, by bishop Carleton, is one of the most interesting of Christian biographies. He died March 4, 1583. See Wordsworth, *Eccl. Biog.* 4:367; *Life*, by W. Gipin (Glasg. 1824, 12mo); Jamieson, *Cyclop. Relig. Biog.* page 222; Hook, *Eccl. Biog.* volume 5; English *Cyclopaedia*, s.v. **SEE FAITH, RULE OF.**

Gilpin, Richard

M.D., a Nonconformist divine was born in Cumberland, England; studied at Queen's College, Oxford, and became minister of Greystock, but was ejected for nonconformity in 1662, and afterwards practiced physic. He died in 1697. While in the Church, he was very popular as a preacher. He published *Daemonologia sacra; or, a Treatise of Satan's Temptations* (in three parts, London, 1677, 4to): — *The Temple Rebuilt* (Lond. 1658): —

Sermons (Lond. 1700). — Allibone, Dictionary of *Authors*, 1:674; Darling, Cyclopaedia Bibliographica, 1:1260.

Gilpin, William

a descendant of Bernard Gilpin, was born at Carlisle, 1724. He became master of the school at Cheam, in Surrey; afterwards vicar of Boldre, and prebendary of Salisbury. He died at Boldre, April 5, 1804. Among his numerous publications are, *An Exposition of the N.T. intended as an Introduction to the reading of the Scriptures* (Lond. 1811, 2 volumes, 8vo, 4th edit.): — *Lives of the Reformers* (Lond. 1809, 2 volumes, 8vo): — *Sermons to a Country Congregation* (Lond. 1802-5, 4 volumes, 8vo): — *Life of Bernard Gilpin* (Glasg. 1824, 12mo, new ed.): — *Lectures on the Church (Catechism)* (Lond. 1779, 2 volumes, 8vo): — *Observations on Picturesque Beauty* (1790, 2 volumes, 8vo): — *Moral Contrasts* (Lond. 1798, 12mo). — Darling, *Cyclop. Bibliog.* s.v.; Rose, *New Genesis Biog. Dict.* 8:30.

Gils Antonius Van, D.D.,

was born July 29, 1758, at Tilburg. His parents were Roman Catholics. He graduated at Louvain with high honor. In 1783 he received spiritual consecration at Antwerp. After this he was appointed to give instructions in theology, and in 1785 he received his licentiate in theology. Not approving the changes made in the University of Laouvain by order of the emperor Joseph II, he resigned his position there, and in 1786 was made chaplain at Eindhoven. From December, 1786, to April, 1790, he labored zealously among the Romanists at 's Hertogenbosch. He returned in 1790 to Louvain, where he was made president of the College of Malder and canon of St. Peter. In November of the same year he was taken prisoner by the Austrian troops, and conveyed to Mechlin. Released from confinement, he defended the university before the Congress, assembled for the regulation of Belgian affairs. In 1791 he was appointed professor, and in 1794 was promoted to the degree of doctor of theology. The French, making themselves masters of Louvain soon after, conveyed him and other professors as prisoners to Peronne. On his return to Louvain he composed the reply to the magistrates of the city, declining, on the part of himself and his colleagues, to attend the opening of the *temple of reason*. From 1795 to 1813 he experienced various fortunes, being sometimes imprisoned, and for most of the time an exile. After the overthrow of Napoleon he again

stood at the head of the University of Louvain. He died at the university June 10, 1834. His principal works are, *De twee cosyms: — Eenvondige samenspraeken over de relnaiezaken van dezen tyd* (Leuv. 1796, 12mo): — *Motifs de conscience qui empechent les ministres de culte catholique de faire la declaration exigee par la loi du 7 Vend. an. IV* (Leuv. 1797; this was also translated into Flemish): — *De gronden van het Christen-cath. geloaf, tegenover de gronden der philosophie* ('s Hertogenb. 1800): — *Analysis epistolarum B. Pauli apostoli ad usum seminari Sylvec-Ducensis* (Lov. 1816, 3 volumes, 12mo). See Glasius, *Godgeleerd Nederland*, D. i, biz. 527 en verv.; also F. V. Goethals, *Lectures relatives a l'histoire des sciences, des arts, des mœurs, et de la politique en Belgique*, etc., 2:298 suiv. (J.P.W.)

Gimzo

(Heb. Gimzo', /zmʃæ place fertile in sycamores; Sept. Γυμζώ v.r. Γαμαιζαί), a city in the plain of the kingdom of Judah, mentioned in connection with Timnah, and taken, with its dependent villages (Heb. *daughters*), by the Philistines in the time of Ahaz (^{<14318>}2 Chronicles 28:18); now *Jimzu*, a common and rather large village, on an eminence, on the south side of the road, about an hour south-east of Ludd (Lydda or Ramleb); with many threshing-floors and ancient cisterns used as magazines for grain (Robinson's *Researches*, 3:56). It is mentioned in the Talmud (Schwarz, *Palest.* page 136).

Gin

an old English word for trap, stands as the rendering of two Hebrew words in certain passages: *vqémō* *mokeshn*, a noose or "snare" (as elsewhere rendered), ^{<14115>}Psalm 140:5; 141:9; ^{<10115>}Amos 3:5; and *j Pi pach*, lit. a plate or thin layer, hence a net or trap, Sept. Παγίς, ^{<18110>}Job 18:9; ^{<21844>}Isaiah 8:14; elsewhere "snare." *SEE HUNTING; SEE FOWLER*, etc.

Gina

(*any*), a brook or winter-stream (*arhō* mentioned in the Talmud as being not far from En) Gannim (q.v.) (Schwarz, *Palest.* page 52).

Gi'nath

(Heb. *Ginath'*, תניצאגarsdan [Gesén.] or protection [Fürst]; 'Sept. Γινῆθ v.r. Γωνάθ), the father of Tibni (q.v.), king of the northern tribes of Israel (^{<1162>}1 Kings 16:21, 22). B.C. ante 926.

Gin'netho

(Heb. Ginnethoy', y/tNÇ; Sept. Γεναθών, Vulg. *Genthon*), a corrupt reading (^{<1624>}Nehemiah 12:4) for the name GINNETHON *SEE* *GINNETHON* (q.v.).

Gin'nethon

(Heb. Ginnethon', ḡ/tNÇagardener or great garden; Sept. Γαωνναθών and Γαναθώθ, Vulg. *Genthon*), one of the "chief" priests that returned from the captivity with Zerubbabel (^{<1624>}Nehemiah 12:4, where the reading is "Gennetho"), and subscribed the covenant with ^{<1605>}Nehemiah 10:6; his son Meshullam is mentioned as contemporary with the high-priest Joiakin (^{<1626>}Nehemiah 12:16). B.C. 536410.

Gioberti Vincenzo,

a distinguished Italian philosopher and statesman, was born at Turin, April 5, 1801. He studied theology in the university of his native city, was received doctor in 1823, and in 1825 was ordained priest and appointed professor of theology in the university. He acquired great reputation, and became court chaplain in 1831. Soon afterwards he was implicated in a republican conspiracy (said to have been instigated by the Jesuits, in order to destroy the liberal sympathies of the king), was thrown into prison, and then exiled without trial. He went first to Paris, thence to Brussels, where he remained until 1843, in the humble position of tutor in a private school. Some time after he declined a professorship of philosophy offered him by cardinal Wiseman, preferring to devote all his time to his literary labors. His first publication was the *Teoria del Sopranaturale* (Capolago, 1838). In 1839 he published his *Introduzione allo studio della Filosofia*. This remarkable work was followed in 1841 by his *Del Bello*, in which the author analyzes Christian epopee, and especially Danta's *Divina Comedia*. Gioberti next employed himself against the modern Geraiman philosophers and the French encyclopedists, whose ideas outlived the Revolution. He wrote successively the *Lettres polemiques contre La Mennais* (Paris,

1840); *Del Buono*; and *Errori filosofici di Antonio Rosmini* (Capolago, 1842). In opposing the pantheistic tendencies of La Mennais and Rosmini, Gioberti evinces great argumentative talent, and a vivid imagination. He aimed at making Italy throw off the yoke of foreign doctrines, with the ultimate view of enabling her subsequently to expel foreign political interference. He was careful always to profess orthodox opinions, no as not to give either time Italian princes or the pope any hold against him. His new catholic system found many adherents. In order to raise the clergy in the popular esteem, he advocated such reforms as the spirit of the times required, and advised the priests to head the social movement and to disseminate instruction among the people. He also called on the learned men of Italy, inviting them to regain their former ascendancy by uniting faith with science and art. In this view he wrote his *Il Primato civile e morales degli Ital.* (Paris, 1843). This remarkable work, which proposed the plan of a Roman confederacy headed by the pope, and which has had great influence on the recent history 'of Italy', was not at the time in harmony with public opinion. The substance of the book is as follows: "Italy has been twice at the head of European civilization; once is antiquity, and again in the Middle Ages. In the latter period Italy owed its supremacy to the popes, who were then the natural arbiters of princes and the spiritual sovereigns of the nations. The downfall of Italy is due to the downfall of the papacy. The problem now is to restore the papal power, as a moral dominion based on religion and public opinion." Gioberti aims at "restoring the papal arbitration between the sovereign and the 'people; lie wishes to lead it back to the' time of Gregory VII and of Alexander III, and in this restoration of the past finds the best means of repulsing foreign oppression by the unaided efforts of Italy alone. As for the form of government, he inclines to a constitutional monarchy, and, like Alfieri, considers Piedmont as the most compact, best organized, and most vital state of Italy; calls it to closer union with the other provinces, and by showing to it the perspective of a united Italy, invites it to become the champion of national independence." The work was published under the most unfavorable circumstances, during the last years of the pontificate of Gregory XVI. The Jesuits, despite a few compliments to their order, which the author had skilfully introduced in his book, were alarmed at its tendencies. Gioaberti, however, answered their objections in I *Prolegomeni* (1845); *II Gesuita moderni* (Capolago, 1847, 8 volumes; German transl. by Cornet, Lpz. 1849, 3 volumes). This work, written *ab irato*, had an immense effect; the

Jesuits were expelled from Piedmont, and from all the other states of Peninsular Italy.

After the events of 1848 Gioberti was recalled from exile, and his return was a triumph. He went to Milan, started the project of union between Lombardy and Piedmont, and traversed Central Italy, inviting all parties to unite for the good of the country. He declined the office of senator which was offered him by Charles Albert, but was elected to the House of Representatives by the inhabitants of Turin, and at once chosen for its president. In 1848 he was minister of public instruction, and president of the so-called Democratic council. Austrian intrigues defeated Gioberti's plans, and he was obliged to withdraw from the cabinet. He then advocated his views in a newspaper entitled *Il Sagnatore*. The misfortunes of Italy and the abdication of Charles Albert rendered it necessary for him to take again an active part in state affairs. Victor Emmanuel appointed him in the Deaunae-Pinelli cabinet, without any special department; but the conservative party managed soon after to have him appointed ambassador to Paris, as a means of getting rid of him. He understood it so, sent in his resignation, and on the arrival of his successor, count Gallina, returned to private life. He afterwards published his *Del Rinnovamento civile dell' Italia* (Paris and Turin, 1851, 2 volumes). In this work he examines with great impartiality into the causes of the present position of Italy. Among the chief obstacles to its independence he signalizes on the one hand, the exaggeration of the principles of municipal and ecclesiastical power, and, on the other, the dangerous influence of Mazzinianism. Sympathizing with the loyalty and liberalism of Victor Emmanuel, he, so to say, traces out for him the line to be followed to arrive at the regeneration of Italy. Gioberti was preparing a philosophical work, entitled *Protologia*, when he died suddenly at Paris, October 25, 1851. His most important work is the *Introduzione*, which has been translated into French under the title *Introduction à l'étude de la Philosophie* (Paris, 1847, 3 volumes, 8vo). The *Christian Remembrancer* (July 1853, art. 1) remarks upon it as follows, "With regard to the Introduction to Philosophy, it is extremely difficult to express an opinion, because (speaking with the utmost seriousness) we have a great difficulty in deciding, upon internal evidence alone, whether it was the product of a sane mind. The excitement visible throughout; the lofty tone in which he passes judgment upon others, and pours forth his own 'utterances;' the virulence with which he treats some who differ from him, combined with the obscurity and dreaminess of the

opinions expressed; the extraordinary nature of the premises he assumes, and his dogmatism, not the less arrogant from his entire unconsciousness. All these things on the one hand, and, on the other, his acuteness, depth, information, and power of argument, leave us much at a loss to discover whether the author was in his sober senses or not. We give a brief abstract of his views, so far as we have been enabled to comprehend them. He conceives that the source of all human knowledge is in God, and that it is one whole, and in a manner identical with God himself; and the name which he gives it is 'L' Idea,' or Thought. This divine thought is communicated to man in proportion as he is capable of receiving it; and it is 'the light which enlighteneth every man that cometh into the world.' Man receives it by means of his reason, which is capable of directly beholding it; and this direct beholding (or intuition) of the 'Idea' is the origin and first cause of all the knowledge of natural things which the mind of man possesses. It is innate, inasmuch as it rises to the mind at the same moment as the thought which apprehends it; but it does not rise within the mind, but enters it from without. It is the principle of knowledge to the human mind, from the very first exercise of its powers as a thinking being. The similarity of this view to that of Plato, revived and modified by Malebranche and Leibnitz, is sufficiently evident. But this direct intuition of the divine thought by the reason, although the origin of all thoughts in the soul, is by itself but inchoate and imperfect. In order to render it available, it requires that this intuition should be reflected on; and this can be done only by means of language, for man cannot reflect on and (so to speak) repeat the original intuition except by means of language, which renders determinate what was before imperfect. For this purpose language was given to man, and by means of language God originally reveals to man that which he has caused him to behold by internal and direct intuition; and by means of language this same revelation is repeated and carried on from generation to generation; and by the same medium, employed analogically, the knowledge of the divine thought is more and more revealed. Yet language is not the cause of human knowledge, nor is it, in the case of ordinary knowledge, the medium of the exhibition of the divine thought to the mind (for that shines immediately upon the mind), but it is the occasion of its being completely revealed. For the purposes of ordinary and natural knowledge this combination of intuition with language is the method ordained; but supernatural knowledge can be conveyed only by means of language; and divine truths are not seen by intuition, but believed. Yet all knowledge of every kind has its source in the divine thought, and consists

of such views of it as the individual is capable of. Besides reason, which is capable of beholding the divine thought, man has likewise *internal and spiritual feelings* or emotions, which are modifications of the mind, and preserved by feeling; and, in addition, he possesses *material and external feelings*, having reference to the properties of bodies, and perceived by sensation and the outward senses. The ordinary range of modern metaphysics is confined to these internal and external feelings; and it is a common error to substitute the internal feeling as a first principle, instead of that which is apprehended by the reason through direct intuition, and revealed to the soul by language and reflection. It is likewise an equally common error to substitute reflection on these internal and external feelings for reason, as the initiatory instrument of that knowledge which is the basis of philosophy. (Here he is evidently alluding to Locke and his followers.) But it is by the view or intuition of the divine thought that meaning is given to these various feelings, external and internal, and to the various sensible objects by which they are surrounded. The basis of all knowledge is the knowledge of *being*; yet not of an abstract idea, but of the concrete personal Being, God himself, acting as a cause and producing *existences*, who is, in fact, the only *being*, because he alone has being in himself. The knowledge of this being is gained by revelation, by means of the written word, wherein he declares himself, 'I am that I am;' and the mind beholds him, and has him made known to it internally, through the reason, independently of all external sensations. God being the only being, all other things are only existences; and man learns from the revealed word that the one being created existences; not that he extends himself into these various manifestations (as Hegel teaches); not that he causes these existences to emanate from himself, as other Pantheists teach, but that he *creates* them. Man thus learns their proper nature, viz. that they are distinct, individual, real things, having a kind of personality; that it is the act of creation which gives them this reality and individuality; and that it is only by the fact of their being created that their reality is assured to us; that, in short, nothing but the act of creation could assure to us the reality of external things. Gioberti holds, moreover, that all our knowledge of philosophy must begin with a knowledge of being and existences, and their relation to each other; and that not of abstract being or abstract existence, but of one concrete Being, and of many concrete individual existences; and he thinks that the divine thought gives us a knowledge of the latter by a direct view of them, which gives life and meaning to all our sensations and feelings in connection with them. He likewise teaches that principles of

knowledge are objective, eternal, and absolute; that they are not the creation of the' mind, nor sought out by it, but that they present themselves to the mind unsought, and are first truths — the foundation of other truths. He teaches that the permanent possession of the divine thought depends in a degree on man himself; that he may rebel against it, and thus fail to receive it, and fall into error. He teaches that it is by the participation of it that individuals possess a moral personality; that it is the vital principle, and that if it were entirely withdrawn the consequence would be annihilation; that inasmuch as the divine thought creates and governs the universe, it is the soul of the world; inasmuch as it dwells in men's minds, it is knowledge; inasmuch as it actuates, produces, determines, and classifies the powers of nature, it is the generic and specific essence of things; that the basis of generality is the Divine Being himself, having in himself the ideas of all possible things, and the power of giving effect to those ideas." He left a number of MSS., which were edited and published by G. Massari, under the title *Opere inedite di Vincenzo Gioberti* (Torino, 1856-60, 6 volumes, 8vo). There is an excellent article on the life and writings of Gioberti in the *Christian Examiner*, 1861, page 237. See also Massari, *Vita e Morte di Gioberti* (Flor. 1848), and *Etudes sur Gioberti*; Cruger, *Esquisses Italiennes*; Spaventa, *La filosofia di Gioberti* (Naples, 1864); *Risorgimento* (October 1851); Hoefler, *Nouv. Biog. Generale*, 20:585 sq.; *New American Cyclopedia*, 8:259 sq.; *North British Review*, volume 11; *Brownson's Review*, 4:409 sq.

Giordano Bruno

SEE BRUNO.

Gir

SEE CHALK.

Giraldus Cambrensis

(SYLVESTER), archdeacon of Brecon and titular bishop of Menevia. or St. David's, was born at Pembroke, Wales, in 1146. He finished his education in Paris, and in 1175 was appointed by Richard, archbishop of Canterbury, as his legate for Wales, and was soon after made archdeacon of Brecon. In the following year he was elected bishop of Menevia, but king Henry II refused to confirm the election. He then returned to Paris, where, as he says himself, in his *De rebus a se gestis*, he passed for the

most learned person in jurisprudence, and was offer the professorship of canon law, which he declined. He afterwards administered for a while the affairs of the bishopric of Menevia, and in 1184 became court preacher of Henry II. He accompanied Henry's son John as adviser in the expedition against Ireland, and in 1188 accompanied archbishop Baldwin of Canterbury on a tour through Wales, for the purpose of organizing a crusade. Richard I appointed him legate of Wales, but at the fall of the latter he returned to his studies. He was again elected bishop of St. David's, but failed again to be recognized as such. He "passed the last seventeen years of his life in study, revising his former literary works and composing others, of which he has himself given a copious index. In the midst of these occupations he received once more an offer of the bishopric of St. David's, and would have met with no opposition from the court; but, from the dishonorable terms on which it was offered, he refused the ecclesiastical dignity which had so long been the object of his earnest wishes. He died at St. David's in the seventy-fourth year of his age, and was buried in the cathedral church, where his effigy still remains upon an altar-tomb beneath an ornamental arch. Giraldus appears to have been an upright and able man. As an ecclesiastic he was zealous, active, and fearless in maintaining the rights and dignities of his Church; but he was, at the same time, honest and disinterested. As a scholar he was learned, and as a collector of historical materials diligent, far beyond the measure of his age. As a historian, however, he was full of credulity, and as a man, as his works prove, one of the vainest upon record. Giraldus has himself given a catalogue of his works, as well as a long history of his actions, both printed by Wharton. Other lists will be found in Fabricius, *Bibliotheca Med. et Inf. Latinitatis* (edit. Patav. 4to, 1754), 3:62, and in the notes to his life in the *Biogr. Britan.* (ed. 1778), 1:640; 642, 644. Sir Richard Colt Hoare has given a full account of such MSS. of his works as exist in the several libraries in the British Museum, in the Archiepiscopal Library at Lambeth, at Benet (Corpus Christi) College, in the public library at Cambridge, and in the Bodlian. Those printed are, *Itinerarium Cambrie* (Lond. 1585, 8vo), and in Camden's *Anyl. Norm., etc., Script.* (Francof. 1602, fol.), page 818-878: — *Topographia Hiberniae* (Camden, ut sup.), p. 692-754: — *Expugnatio Hibernice* (ibidem), pages 755-813: — *Descriptio Cambrie* (ibid.), pages 879-892. Several short pieces by Giraldus are printed in the second volume of Wharton's *Anglia Sacra*. The *Gemma Ecclesiastica*, published at Mentz in 1549, without the author's name, under the title of *Gemma Animce*, is ascribed to Giraldus. Sir Richard Colt Hoare, in 1806,

published the *Itinerary of Archbishop Baldwin through Wales*, translated into English, and illustrated with views, annotations, and a life of Giraldus (2 volumes, 4to)." A new edition, *Giraldi Cambrensis Opera*, is now publishing, under the direction of the master of the rolls, edited by J.F. Dimock; 5 volumes, were issued up to 1868. See Wharton, *Anglia Sacra*, 2:457-513; Fabricius, *Bibliotheca Med. et Inf. Latinitatis; Engl. Cyclopaedia*, s.v. Barry; *Biog. Britannica*, s.v. Barri; Herzog, *Real-Encykloadie*, 5:164; Wright, *Biog. Brit. Literaria*, Anglo-Norman Period, pages 380-97.

Girdle

Picture for Girdle 1

an essential article of dress in the East, and worn both by men and women. The corresponding Hebrew and Greek words are:

1. r/gj } chagor', or **hr/gj } (fem.)**, *chagorah'*, *girder* (^{<18124>}Proverbs 31:24; ^{<25215>}Ezekiel 23:15; ^{<10817>}Genesis 3:7; ^{<10811>}2 Samuel 18:11; ^{<23221>}Isaiah 32:11), which is the general term for a girdle of any kind, whether worn by soldiers (^{<10804>}1 Samuel 18:4; ^{<10108>}2 Samuel 20:8; ^{<11015>}1 Kings 2:5; ^{<11001>}2 Kings 3:21), or by women (^{<21034>}Isaiah 3:24).

2. r/zaęezor', something *bound* (^{<23105>}Isaiah 11:5), especially used of the girdles worn by men; whether by prophets (^{<11008>}2 Kings 1:8; ^{<24101>}Jeremiah 13:1), soldiers (^{<21027>}Isaiah 5:27; ^{<25215>}Ezekiel 23:15), or kings in their military capacity (^{<18128>}Job 12:18).

3. j zmęmezach', or **j jzęę mazi'ach**, a *band* (" strength," ^{<18121>}Job 12:21), used of the girdle worn by men alone (^{<19199>}Psalms 109:19; ^{<23101>}Isaiah 23:10).

4. These, as well as the general term ζώνη, a *belt*, ^{<11014>}Matthew 3:4; 10:9; ^{<10016>}Mark 1:6; 6:8; ^{<41111>}Acts 21:11; ^{<61113>}Revelation 1:13; 15:6, require no special elucidation. Besides these were the following peculiar terms:

5. fnbąj abnet' (from the Sanscrit *bandha*, a *band*), the girdle of sacerdotal and state officers (^{<12804>}Exodus 28:4 39, 40; 29:9; 39:29; ^{<18117>}Leviticus 8:7, 13; 16:4; ^{<23221>}Isaiah 22:21). **SEE PRIEST**. It was especially worn by the priests about the close-fitting tunic (^{<12839>}Exodus 28:39; 39:29), and is described by Josephus (*Ant.* 3:7, 2) as made of linen so fine of texture as to look like the slough of a snake, and embroidered

with flowers of scarlet, purple, blue, and fine linen. It was of about four fingers' breadth, and was wrapped several times round the priest's body, the ends hanging down to the feet. When engaged in sacrifice, the priest threw the ends over his left shoulder. According to Maimonides (*De Vas. Sanct.* c. 8), the girdle worn both by the high-priest and the common priests was of white linen embroidered with wool; but that worn by the high-priest on the day of atonement was entirely of white linen. The length of it was thirty-two cubits, and the breadth about three fingers. It was worn just below the arm-pits to avoid perspiration (comp. ^{<26418>}Ezekiel 44:18). Jerome (*Ep. ad Fabiolam, de Vest. Sac.*) follows Josephus. With regard to the manner in which the girdle was embroidered, the "needlework" (**hcēmi** **μπερ** ^{<1239>}Exodus 28:39) is distinguished in the Mishna from the "cunning-work" (**bvē hcēmi**, ^{<1231>}Exodus 26:31) as being worked by the needle with figures on one side only, whereas the latter was woven-work with figures on both sides (Cod. *Yoma.* c. 8). So also Maimonides (*De Vas. Sanct.* 8:15). But Jarchi, on ^{<1231>}Exodus 26:31, 36, explains the difference as consisting in this, that in the former case the figures on the two sides are the same, whereas in the latter they are different. **SEE EMBROIDER.** This *abnet* may be considered as fairly represented by those girdles which we observe on such persons in the Egyptian paintings. In all passages, except ^{<2321>}Isaiah 22:21, **fnēḫi** is used of the girdle of the priests only, but in that instance it appears to have been worn by Shebna, the treasurer, as part of the insignia of his office; unless it be supposed that he was of priestly rank, and wore it in his priestly capacity. He is called "high-priest" in the *Chronicos Paschale*, page 115 a, and in the Jewish tradition quoted by Jarchi ad loc.

6. The "curious girdle" (**bvj** **ēche'sheb**, something requiring *inventive* art, ^{<1238>}Exodus 28:8) attached to the ephod was made of the same materials and colors as the ephod, that is, of "gold, blue, and purple, and scarlet, and fine twined linens." Josephus describes it as sewed to the breastplate. After passing once round it was tied in front upon the seam, the ends hanging down (*Ant.* 3:7, 5). According to Maimonides, it was of woven work. **SEE EPHOD.**

7. In addition to these. **l ygæt** **ḫē** **pethigil**, a covering or festive mantle ("stomacher," ^{<2324>}Isaiah 3:24), is a costly girdle worn by women. The Vulgate renders it *fascia pectoralis*. It would thus seem to correspond with the Latin *stroaphium*, a belt worn by women about the breast. In the Sept.,

however, it is translated **χιτὼν μεσοπόφυρος**, "a tunic shot with purple," and Gesenius has "buntes *Feyerkleid*" (compare Schroeder, *De Vest. Mul.* pages 137, 404).

8. The **μυρταίς** *qāishshurim'*, closely-tied articles, mentioned in ^{<23RD>}Isaiah 3:20 (head-bands"); ^{<24ED>}Jeremiah 2:32 ("attire"), were probably girdles, although both Kimchi and Jarchi consider them as fillets for the hair. Is the latter passage the Vulgate has again *fascia pectoralis*, and the Sept. **σθηθοδεσμίς**, an appropriate bridal ornament. See each of the above renderings in their place.

The common girdle was made of leather (^{<100B>}2 Kings 1:8; ^{<100B>}Matthew 3:4), like that worn by the Bedouins of the present day, whom Curzon describes as "armed with a long crooked knife, and a pistol or two stuck in a red leathern girdle" (*Monast. of the Levant*, page 7). In the time of Chardin the nobles of Mingrelia wore girdles of leather, four fingers broad, and embossed with silver. A finer girdle was made of linen (^{<24ED>}Jeremiah 13:1; ^{<236D>}Ezekiel 16:10), embroidered with silk, and sometimes with gold and silver thread (^{<270B>}Daniel 10:5; ^{<601B>}Revelation 1:13; 15:6), and frequently studded with gold and precious stones or pearls (Le Bruyn, *Trav.* 4:170; comp. Virgil, *Aeneid*, 9:359). Morier (*Second Journey*, page 150), describing the dress of the Armenian women, says, "They wear a silver girdle which rests on the hips, and is generally curiously wrought." The manufacture of girdles formed part of the employment of women (^{<182B>}Proverbs 31:24).

The girdle was fastened by a clasp or buckle (^{<100B>}2 Kings 1:8; ^{<100B>}Matthew 3:4; ^{<400B>}Mark 1:4) of gold or silver, or tied in a knot (^{<24ED>}Jeremiah 13:1; Ezekiel xvi, 10), so that the ends hung down in front, as in the figures on the ruins of Persepolis. It was worn by men about the loins, hence the expressions "girdle of the loins" or "of the reins" (**μυρταίης** *r/zae* ^{<201B>}Isaiah 6:5; **μυρταίης** *r/zae* ^{<237D>}Isaiah 5:27). The girdle of women was generally looser than that of the men, and was worn about the hips, except when they were actively engaged (^{<1817>}Proverbs 31:17). Curzon (page 58), describing the dress of the Egyptian women, says, "Not round the waist, but round the hips a large and heavy Cashmere shawl is worn over the yelek, and the whole gracefulness of an Egyptian dress consists in the way in which this is put on." The military girdle was worn about the waist; the sword or dagger was suspended from it (^{<001B>}Judges 3:16; ^{<100B>}2 Samuel 20:8; ^{<191B>}Psalms 45:3). In the Nineveh sculptures the soldiers are

represented with broad girdles, to which the sword is attached, and through which two or even three daggers in a sheath are passed (comp. Q. Curtius, 3:3). Hence girding up the loins denotes preparation for battle or for active exertion (^{<1186>}1 Kings 18:46; ^{<1709>}2 Kings 4:29; ^{<1880>}Job 38:3; ^{<2117>}Proverbs 31:17; ^{<2417>}Jeremiah 1:17; ^{<2225>}Luke 12:35; ^{<6013>}1 Peter 1:13); and to "loose the girdle" was to give way to repose and indolence (^{<2167>}Isaiah 5:27). To loose the girdle and give it to another was a token of great confidence and affection (^{<9804>}1 Samuel 18:4). In times of mourning, girdles of sackcloth were worn as marks of humiliation and sorrow (^{<2134>}Isaiah 3:24; 22:12).

In consequence of the costly materials of which girdles were made, they were frequently given as presents (^{<9804>}1 Samuel 18:4; ^{<1081>}2 Samuel 18:11), or in token of honor (^{<6015>}Revelation 1:15), as is still the custom in Persia (comp. Morier, page 93). Villages were given to the queens of Persia to supply them with girdles (Xenoph. *Anab.* 1:4, 9; Plato, *Alc.* 1:123).

Picture for Girdle 2

They were used as pockets, as among the Arabs still (Niebuhr, *Descr.* page 56), and as purses, one end of the girdle being folded back for the purpose (^{<4109>}Matthew 10:9; ^{<4168>}Mark 6:8). Hence "zonaeperdere," "to lose one's purse" (Hor. *Epist.* 2:2, 40; compare *Jum.* 14:297). Iskhorns were also carried in the girdle (^{<3102>}Ezekiel 9:2).

"Girdle" is often mused figuratively in the Scriptures (see ^{<1999>}Psalm 109:19; compare ^{<6004>}1 Samuel 2:4; ^{<6911>}Psalm 30:11; 65:12; ^{<4164>}Ephesians 6:14). The girdle was a symbol of strength, activity, and power (^{<1828>}Job 12:18, 21; 30:11; ^{<2330>}Isaiah 23:10; 45:15; 11:5;; 22:21; ^{<1101>}1 Kings 20:11). The perfect adherence of the people of God to his service is figuratively illustrated by the "cleaving of the girdle to a man's loins" (^{<2431>}Jeremiah 13:11). In the same view, "righteousness and faithfulness" are called the girdle of the Messiah (^{<23105>}Isaiah 11:5). *SEE ATTIRE.*

Gir'gashite

(Hebrew invariably in the sing. and. with the art. *hag-Gisgashi'*, *יבא גש* in a collective sense; dwelling in a *clayay* soil; Sept. *Γεργασαῖοι* and *Γεργασαῖος*, Vulg. *CaGerescei* and *Geryesceus*; A.V. "Girgashite" in ^{<3114>}1 Chronicles 1:14; "Girgasite" in ^{<1106>}Genesis 10:16; elsewhere "Girgashites"), a designation of one of the nations who were in possession

of Canaan before the entrance thither of the children of Israel. In ^{<0106>}Genesis 10:16, they are mentioned as the descendants of the fifth son of Canaan; in other passages the tribe is merely referred to, and that but occasionally, in time formula expressing the doomed country (^{<0112>}Genesis 15:22111 ^{<0101>}Deuteronomy 7:1 [and 20:17 in Saniarit. and Sept.]; ^{<0110>}Joshua 3:10; 24:11; ^{<0104>}1 Chronicles 1:14; ^{<0108>}Nehemiah 9:8). Thee Girkashites are conjectured to have been a part of the large family of the Hivites, as they are omitted in nine out of ten places in which the nations or families of Canaan are mentioned, while in the tenth they are' mentioned, and the Hivites omitted. Josephus states; that nothing but the name of the Girkashites (**Γεργασάιοι**) remained in his time (*Ant.* 1:6, 2). In the Jewish commentaries of R. Nachman and elsewhere, the Girkashites are described as having retired into Africa, fearing the power of God; and Procopius, in bin History of the Vandals, mentions an ancient but doubtful inscription in Mauritania Tingitana, stating that the inhabitants had fled thither from the face of Joshua, the son of Nun. A city Girkis ~~vgr~~ existed among the Phoenician tribes in Northern Africa at the Syrtis Minor (Farst, *Heb. Lex.* page 298). The notion that the Girkashites did migrate seems to have been founded on the circumt-ansce that, although they are included in the list of the seven devoted nationas either to be *driven out* or destroyed by the Israelites (^{<0110>}Genesis 15:20, 21; ^{<0101>}Deuteronomy 7:1; ^{<0110>}Joshua 3:10; 24:11; ^{<0108>}Nehemiah 9:8), yet they are omitted in the list of those to be utterly destroyed (^{<0107>}Deuteronomy 20:17), and are mentioned among those with whom, contrary to the divine decree, the Israelites lived and intermarried (^{<0101>}Judges 3:1-6). **SEE CANAAN.** The expression in ^{<0111>}Joshua 24:11 would seem to indicate that the district of the Girkashites was on the west of Jordan. By most writers, however, they are supposed to have been settled in that part of the country which lay to the east of the lake of Gennesareth (*Jour. Sac. Lit.* October 1851, page 167). This conclusion is founded on the identity between the word **Γεργασάιοι**, which the Septuagint gives for Girkashites, and that by which Matthew (8:28) indicates the land of the Gergesenes (**Γεργεσηνοί**). But as this last reading rests on a conjecture of Origen, on which little reliance is now placed, the conclusion drawn from it has no great weight, although the fact is possible on other grounds, especially the probability that some actual city of this name must have been the foundation of the reading in question. Indeed, the older reading, "6 Gerasenes," has sufficient resemblance to direct the attention to the country beyond the Jordan; where Eusebius also (*Onom.* s.v. **Γεργασεί**) affirms that the Girkashites dwelt. **SEE GERASA.**

Gir'gasite

(^{<0106}Genesis 10:16). *SEE GIRGASHITE*. Girl (hDl ^גeyaldah', fem. of dl y, a boy), lit. one *born*, i.e., a female child (^{<0103}Joel 3:3; ^{<0105}Zechariah 13:5), spoken of a marriageable "damsel" (^{<0104}Genesis 34:4). *SEE CHILD*.

Girzite

SEE GEZRITE.

Gisborne Thomas, A. M.,

prebendary of Durham, a distinguished divine and author, was born at Derby in 1758, entered at Harrow School in 1773, and at St. John's College, Cambridge, in 1776; was made perpetual curate of Barton-under-Needwood, Staffordshire, in 1783, and removed in the same year to Yoxall Lodge, near Barton, where he ever after resided. He obtained the prebend of Durham in 1826, and died in 1846. His works are written in a clear and nervous style; his sermons have been recommended as models for young students in divinity of the strongly opposed Paley's Ethics, of which he published an *Examination* (2d edit. 1790). Among his works are, *A familiar Survey of the Christian Religion as connected with the Introduction of Christianity* (London, 1799, 2d ed. 8vo): — *The Principles of Moral Philosophy investigated and applied to the Constitution of chzil Society* (Lond. 1798, 4th ed. 8vo): — *The Testimony of Natural Theology to Christianity* (London, 1818, 12mo): — *An Inquiry respecting Love as one of the divine Attributes* (Lond. 1838, sm. 8vo): *Sermons* (Lond. 1808, 1809, and 1810, 3 volumes, 8vo): — *A familiar Exposition of Colossians, in eight Sermons* (London, 1816, 12mo). — Darling, *Cyclopaedia Bibliographica*, 1:1267; Allibone, *Dict. Of Authors*, 1:675; Whewell, *History of Moral Philosophy in England*, lecture 11; *Gent. Magazine*, June 1846.

Gischala

(τὰ Γίσχαλα), a small city (πολιχνία) often mentioned by Josephus in his account of the last struggle of the Jews with the Romans, especially as being the scene of the operations of the famous "John (q.v.) of Gischala" (*War*, 4:1, 3). It was situated in Galilee (*ib.* 2:1); and, after having been destroyed by the Jewish zealots, it was rebuilt by John (*Life*, 10), and further fortified by the advice of Josephus himself (*War*, 2:20, 6), and was

the last stronghold of Galilee captured by Titus (*ib.* 4:2). It is doubtless the *Gush Chalab* (ג'ש חל'ב ;^{vWG}) of the Talmud (*Menach.* 8:3), famed for its oil (*Erach.* 9:6), named in connection with Meron and Capernaum (Gemara, *Pesachim*, fol. 33, a), and also by Peter Apollonius (*De excid. Hierosol.* page 63). Jerome, on several occasions, states a tradition that the parents of the apostle Paul emigrated thence to Tarsus (Reland, *Palaest.* page 813). The same Hebrew name likewise occurs in Hottinger (*Cippi Hebraici*, page 56) and in Benjamin of Tudela (page 108). Schwarz erroneously identifies it (*Palest.* page 198) with the AHLAB **SEE AHLAB** (q.v.) of the tribe of Asher (^{<00E3>}Judges 1:31). Dr. Robinson found the site in the modern *El-Jish*, on a hill about two hours northwest of Safed; the village had recently been totally destroyed by an earthquake, but was then partly rebuilt (*Researches*, 3:368 sq.).

Gislebert

SEE GILBERT.

Gislebertus Porretanus

SEE GILBERT.

Gis'pa

(Heb. *Gishpa'*, ג'שפ'א; ^{vaf}flattery or *hearkening*; Sept. Γεσφάς, Vulg. *Gaspha*), one of the two overseers of the Nethinim in Ophel at Jerusalem, after the captivity (^{<61D2>}Nehemiah 11:21); but whether he was himself also of that class is not stated, although this is probable from the fact that his associate Ziba was (^{<5BB>}Ezra 2:43). B.C. 446.

Gitta

(τὰ Γίττα), a town of Samaria, mentioned by Justin Martyr (*Apol.* 2), Eusebius (*Hist. Eccles.* 1:13), Zonarus (from Justin, 11, page 567), Theodoret (*Compend. haeret. feb.* 1), and by Epiphanius (*adv. Haer.* page 55) and Athanasius (*Hist. Eccles.* page 15), as the birthplace of Simon Magus; thought by some to be the GATH **SEE GATH** (q.v.) of Scripture (Reland, *Palest.* pages 813, 814), but discovered by Robinson (*Researches*, 3:144) in the modern *Kuryet-Jit*, a village rather more than two hours west of Nablus (comp. Schwarz, *Palest.* page 134).

Another Gitta (Γιτθᾶ) is mentioned by Josephus (*War*, 1:17, 2) as a fortress at Machaerus (q.v.).

Git'tah-he'pher

(Heb. *Gittah'-Che'pher*, ἡτθᾶπῃ Sept. Γεθᾶφέρ, Vulg. *Gethhepher*), a prolonged form (^{<1693>}Joshua 19:13) of the name GATH-HEPHER *SEE GATH-HEPHER* (q.v.).

Gitta'im

(Heb. *Gitta'yim*, γιτθᾶι, *two wine-presses*, Sept. Γεθαίμ and Γεθθαίμ), a place incidentally mentioned in ^{<1043>}2 Samuel 4:3, where the meaning appears to be that the inhabitants of Beeroth, which was allotted to Benjamin, had been compelled to fly from that place, and had taken refuge at Gittaim. Beeroth was one of the towns of the Gibeonites (^{<1017>}Joshua 9:17); and the cause of the flight of its people may have been Saul's persecution of the Gibeonites alluded to in ^{<1012>}2 Samuel 21:2; although the above text seems to intimate that the flight was through consternation at the death of Abner, and fear of vengeance for the murder of Ishbosheth. *SEE BEER*. The inhabitants, doubtless, soon returned. Gittaim is again mentioned in the list of places inhabited by the Benjamites after their return from the captivity, with Ramah, Neballat, Lod, and other known towns of Benjamin to the northwest of Jerusalem (^{<1613>}Nehemiah 11:33). Schwartz (*Phys. Descr. of Palest.* page 134) identifies Gittaim with *Ramleh* (ARIMATHEA) on the strength of certain Jewish traditions; which is not impossible, since Lydda was occupied by the Benjamites, and other associated cities seem to have been located in this neighborhood. *SEE LOD; SEE HADID*.

"Gittaim occurs in the Sept. version of ^{<1043>}1 Samuel 14:33 — 'Out of Getthaim roll me a great stone.' But this is not supported by any other of the ancient versions, which unanimously adhere to the Hebrew text, and probably proceeds from a mistake or corruption of the Heb. Word μ22TdῖB} A.V. ye have transgressed. It further occurs in the Sept. in ^{<1035>}Genesis 36:35, and ^{<1346>}1 Chronicles 1:46, as the representative of AVITH, a change not so intelligible as the other, and equally unsupported by the other old versions."

Gittin

SEE TALMUD.

Git'tite

(Heb. *Gitti'*, גִּתִּי' Sept. Γεθαιος), an inhabitant or native properly of the Philistine city GATH (^{<0638>}Joshua 13:3). Obed-Edom, in whose house the ark was for a time placed (^{<1060>}2 Samuel 6:10), and who afterwards served in Jerusalem (^{<1368>}1 Chronicles 16:38), although a Levite (^{<1370>}1 Chronicles 26:4), is called a Gittite (^{<1060>}2 Samuel 6:10), possibly because he had been with David when at Gath, but much more probably from his being a native of GATH-RIMMON, which was a city of that family of the Levites to which he belonged (^{<0624>}Joshua 21:24). There seems to be no reason for extending this interpretation to Ittai (^{<1059>}2 Samuel 15:19), seeing that David expressly calls him "a stranger" (foreigner), and, what is more "an exile." He was at the head of 600 men, who were also Gittites, for they are called (ver. 20) his "brethren." They appear to have formed a foreign troop of experienced warriors, chiefly from Gath, in the pay and service of David, which they had perhaps entered in the first instance for the sake of sharing in the booty obtainable in his wars. SEE CHEREHITE.

Git'tith

(Heb. *Gittith'*, גִּתִּיִּתְּ prob. for גִּתִּיִּתְּ] and so kindred with NEGINOTH), a stringed instrument of music (^{<1900>}Psalms 8:1; 81:1; 84:1). The term seems to be derived (with the Targums) from the city GATH, not (with the Sept. ὑπερ τῶν ληνῶν) from a wine-press (as a vintage-song, *Michael. Suppl.* page 382); nor from the root גִּחַ; to strike (Redslob, *De praecepto nus.*, etc., Lips. 1831, page 24), Gesenius, *Tanes. Hebr.* page 849. On the other hand, Furst (Concord. page 256) derives it from תִּטַּ; to deepen, and calls it "a musical instrument curved and hollow (syn. לֵי לֵי);" as in his *Heb. Lex.* page 304, he says it is the name of "a musical body of Levites who had their chief seat in the Levitical city of Gath-rimmon, the word in the titles of Psalms not being capable of an interpretation referring to instruments or airs." SEE PSALMS.

Gizoh

SEE GIZONITE.

Gi'zonite

(Heb. with the art. *hag-Cizoni'*, ~~yzabai~~ Sept. ὁ Γιζωνίτης v. r. Γωῦνί, *Vulg. Geznites*), an inhabitant of Gizosm (Hela. *Giezoc*, ~~hzap~~ perhaps quarry), a place unknown except as the residence of Hashem, the ancestor of two of the sons of David's warriors (~~1323~~1 Chronicles 12:34). As these are called Hasasites (i.e., "mountaineers") in this as well as the parallel passage (~~1033~~2 Samuel 23:32; 34), we may perhaps infer that the city in question was situated somewhere in the mountains of Judah. The conclusion of Kennicott, who examines the passage at length, is that the name should be Gouni, a proper name, and not an appellative (*Dissert.* pages 199-203). *SEE GUNI.*

Gizrite

SEE GEZRITE.

Glagolita, Glagolitza, Glagolites

(derived from the Slavonic Glagol, a word), "an ancient Slavonic alphabet, principally used in several Roman Catholic dioceses of Istria and Dalmatia, in the psalms, liturgies, and offices of the Church. The use of this liturgy was confirmed to the priesthood by a bull of pope Innocent IV, 1248. Of the antiquity of this alphabet the savans have maintained a great variety of opinions. Dobrowsky laid the foundation of a critical investigation of the subject, and has been followed by Kopitar, Jacob Grimm, Ivan Preis, Schafarik. etc. In former times the invention was sometimes ascribed to St. Jerome; while the Orientals, according to Neale, consider it as a mere corruption and Latinization of the Cyrillic alphabet. According to the recent researches of Schafarik, it was invented by Cyril, and is, consequently, older than what is now called the Cyrillic alphabet (Kyriblliszer), the author of which was bishop Clement of Welitza (died 916). Grimm found in some Glagolitic letters Runic characters. The *Glagolitic* literature embraces all South Slavic works which are written in the Glagolitic alphabet. According to langage and form of the letters, two periods may be distinguished — an earlier and a later one. Among the important documents of the earlier period which are still extant are a Glagolitic manuscript of the 11th century, belonging to count Klotz, published by Kopitar under the title *Glagolita Clozianus* (956 lines, Vienna, 1836); a gospel which in 1736 was brought by J.S. Assemani from

Jerusalem to Rome, is preserved there in the Vatican, but is not yet printed; the Abecenarsunm *Bulgaricum*, at Paris (published in the *Nouveau traite de diplomatique* [Paris, 1700], and more fully by Kopitar in the *Glagolita Cloziasmus*); a gospel which Victor Gregorovich, of Kasan, purchased on Mount Athos (fragments in Miklosich's *Slavic Library* [Vienna, 1857, volume 1]). The resemblance between the language of these documents and the language of the Old-Slavonic documents written in the Cyrillic alphabet, is the greater the more ancient the latter are. The younger period of the Glagolitic literature embraces the translations into the South Slavic dialects of the New Testament by Primus Truber (about the middle of the 16th century), of the whole Bible by Dalmatin (Witten. 1584), of the Augsburg Confession, of the Catechismes of Luther, etc. In some of these works partly the Glagolitic and partly the Cyrillic alphabet was used." (See Dobrowsky, *Cagolitica* [Prague, 1807] — who puts the origin of the Glagolitic alphabet erroneously in the 13th century; Hoeffler and Schafarik, *Glagolitische Fragmente* [Prague, 1856]; Schafarik, *Ueber Ursprung u. Heimath des Glagolitismus* [Prague, 1858]; Sillem, Primms Truber [Erlangen, 1861]. The Glagolitic alphabet is given in Bagster's *Bible of Every Land*, page 44). — *Allgem. Real-Encyklop.* s.v.; Neale, *Holy Eastern Church, Introduction*, 2:823. (A.J.S.)

Glanvil Joseph,

an eminent English divine and philosopher, was born at Plymouth in 1636. He graduated at Exeter College, Oxford, in 1655, and in 1656 he removed to Lincoln College, where he took his degree of M.A. in 1658. Although a friend of Baxter, at the Restoration he conformed to the Church; he also became a convert to the principles of the Baconian philosophy; and when he had just entered his twenty-fifth year he wrote a treatise in defense of them, under the title of *The Vanity of Dogmatizing, or Confidence in Opinions*, with *An Apology for Philosophy* (1661, 12mo). About this time he entered into orders, and was presented to the rectory of Wimbish and to the vicarage of Frome-Selwood. In 1662 he published *Lux Orientalis, or an Inquiry into the Opinion of the Eastern Sages concerning the Pre-existence of Souos* (12mo). In 1665 he published *Scepsis Scientifica, or Confessed Ignorance the Way to Science*, a modified edition of *The Vanity of Dogmatizing* (4to). It was dedicated to the Royal Society, of which he was now chosen a member. Tennemann remarks that in this treatise Glanvil enlarged with ability on the causes of doubt, and applied them to the different departments of science, more particularly the discoveries in

physics effected in his own time. His remarks on Causality, in which he coincides with those of Algazel, and appears to have foraeftalled Hume, deserve especial attention. "We do not," says he, "detect the existence of any cause immediately by sensational or intuitional perception, but only by mediate representations, and therefore by inference, which may be erroneous." The credit which he had acquired by his writings encouraged him in 1666 to deliver his sentiments upon the subject of witchcraft, the existence of which he endeavored to defend in *Some Philosophical Considerations touching the Being of Witches and Witchcraft* (Lond. 1666, 4to), an enlarged edition of which was published by Henry More under the title *Sadducismus Triumphans* (Lond. 1682, 8vo). He wrote also *Essays on Subjects in Philosophy and Religion* (Lond. 1676, 4to): — *Essay concerning Preaching* (London, 1678, 12mo), and other smaller works. About this time he was presented to the rectory of the Abbey Church at Bath. He died of fever November 4, 1680. After his death a volume of his *Discourses, Sermons, and Remains* appeared, edited by Dr. Horfieck, who wrote a eulogy upon him. — Hook, *Eccl. Biog.* 5:325; Tennemann, *Manual Hist. Philos.* § 343 Bayle, *General Dict.* 5:435; Lecky, *History of Rationalism*, 1:121 sq.

Glaphyra

(Γλαφύρα, *elegant*), daughter of Archelaus, king of Cappadocia; married to Alexander, son of Herod the Great (Josephus, *Ant.* 16:1, 2). She quarreled with Salome (*ib.* 17:7, 2), who, in revenge, fomented Herod's jealousy against Alexander (*War*, 1:24, 2, 3), which eventuated in the death of the latter. **SEE ALEXANDER** 9. She remained faithful to her husband (*Ant.* 16:10, 7), and after his execution she returned to her father (17, 1), although her two sons by Alexander were brought up by Herod (*ib.* 2). She afterwards married Juba, king of Lydia, and at his death again returned to her father, but subsequently married Herod Archelaus, who divorced for her sake his former wife Mariamne, but she soon died, in accordance with a dream in which her first husband reproached her for her repeated inconstancy (*ib.* 17:13, 4).

Glareanus Heinrich Loriti,

was born at Mollis, in the canton of Glarus (hence his name), in Switzerland, June, 1488; studied philosophy, belles-lettres, and theology at Rottweil and Cologne, and in 1512 became poet laureate of the emperor

but, as they were without the usual means of suspending their cooking vessels, they employed for that purpose logs of nitre, their vessel being laden with that substance: the fire fusing the nitre and the sand produced glass. He proceeds to state that the Sidonians, in whose vicinity the discovery was made, took it up, and, having in process of time carried the art to a high degree of excellence, gained thereby both wealth and fame; other nations became their pupils; the Romans especially attained to very high skill in the art of fusing blowing, and coloring glass; finally, even glass mirrors were invented by the Sidonians. This account of Pliny is in substance corroborated by Strabo (16:15) and by Josephus (*War*, 2:9). But this account is less likely than the supposition that vitreous matter first attracted observation from the custom of lighting fires on the sand "in a country producing natron or subcarbonate of soda" (Rawlinson's *Herod.* 2:82). It has been pointed out that Pliny's story may have originated in the fact that the sand of the Syrian river Belus, at the mouth of which the incident is supposed to have occurred, "was esteemed peculiarly suitable for glass-making, and exported in great quantities to the workshops of Sidon and Alexandria, long the most famous in the ancient world" (Smith, *Dict. of Class. Ant.* s.v. Vitrum, where everything requisite to the illustration of the classical allusions to glass may be found). Some find a remarkable reference to this little river (respecting which, see Pliny, *Hist. Nat.* 5:17; 36:65; Josephus, *War*, 2:10, 12; Tacitus, *Hist.* 5:7) in the blessing to the tribe of Zebulun, "they shall suck of the abundance of the seas, and of treasures hid in the sand" (~~(1339)~~ Deuteronomy 33:19). Both the name Belus (Reland, *Palest.* page 267) and the Hebrew word לַיָּם "sand," have been suggested as derivations for the Greek ὑάλος, which is, however, in all probability, from an Egyptian root. **SEE BELUS**. Some suppose that the proper name μυαῖτ/πρὺναι ("burnings by the waters") contains an allusion to Sidonian glass-factories (Meier on Jos. 11:8; 13:6), but it is much more probable that it was so called from the burning of Jabin's chariots at that place (Lord A. Hervey, *On the Genealogies*, page 228), or from hot springs. **SEE MISREPHOTH-MAIM**

Picture for Glass 1

Picture for Glass 2.

Yet, notwithstanding the above explicit statement, it was long denied that the ancients were acquainted with glass properly so called; nor did the denial entirely disappear even when Pompeii offered evidences of its want

of foundation. Our knowledge of Egypt has, however, set the matter at rest. Wilkinson, in his *Ancient Egyptians* (3:88 sq.), has adduced the fullest evidence that glass was known to and made by that ingenious people at a very early period of their national existence. Upwards of 3500 years ago, in the reign of the first Osirtasen, they appear to have practiced the art of blowing glass. The process is represented in the paintings of Beni-Hassan, executed in the reign of that monarch. In the same age images of *glazed* pottery were common. Ornaments of glass were made by them about 1500 years B.C.; for a bead of that date has been found, being of the same specific gravity as that of our crown glass. Many glass bottles, etc., have been met with in the tombs, some of very remote antiquity. Glass vases were used for holding wine as early as the Exode. In Egypt they had the advantage not only of an earlier application to the art, but also of a peculiar earth, which appears to have been necessary to the production of some of the more valuable and brilliant kinds of glass (Beckman, *History of Inventions*, "Colored Glass," 1:195 sq., Eng. transl.; also 3:208 sq.; 4:54). Yet the perfectly clear and transparent glass was considered the most valuable (Pliny, 36:26). Indeed, a great part of the glass-ware used at Rome about the Christian aera and subsequently came from Alexandria; and the emperor Hadrian was presented by an Egyptian priest with some vases which were reckoned so fine that they were produced only on grand occasions (Strabo, 1:17; *Vopiscus in Vita Saturnini*, c. 8). Wilkinson states respecting the Egyptians, "Such was their skill in the manufacture of glass, and in the mode of staining it of various hues, that they counterfeited with success the amethyst and other precious stones, and even arrived at an excellence in the art which their successors have been unable to retain, and which our European workmen, in spite of their improvements in other branches of this manufacture, are still unable to imitate. For not only do the colors of some Egyptian opaque glass offer the most varied devices on, the exterior, distributed with the regularity of a studied design, but the same hue and the same devices pass in right lines directly through the substance; so that in whatever part it is broken, or wherever a section may chance to be made of it, the same appearance, the same colors, and the same device present themselves, without being found ever to deviate from the direction of a straight line, from the external surface to the interior" (*Ancient Egypt*. 3:193). Winckelmann is of opinion that glass was employed more frequently in ancient than in modern times. It was sometimes used by the Egyptians even for coffins, and in wainscoting ("vitreae camerae," *Hist. Nat.* 36:64; *Stat. Sylv.* 1:5, 42). They also

employed it not only for drinking utensils and ornaments of the persons, but for mosaic work, the figures of deities, and sacred emblems, attaining to exquisite workmanship and a surprising brilliancy of color. Their imitation of precious stones in a manner which often defied detection (Pliny, *Hist. Naturalis*, 37:26, 33, 75) is probably the explanation of the incredibly large gems which we find mentioned in ancient authors; e.g. Larcher considers that the emerald column alluded to by Herodotus (2:44) was "du verre colore, dont l'interieur etaite eclairei par des lampes." The art, too, of cutting glass was known to them at the most remote periods; for which purpose, as we learn from Pliny (*Hist. Naturalis*, 37:4), the diamond was used. *SEE ENGRAVE*

Picture for Glass 3.

The art of manufacturing glass was also known to the ancient Assyrians (Layard, *Ninev.* 2:42), and a glass bottle was found in the northwest palace of Nimraud which has on it the name of Sargon, and is therefore probably older than B.C. 702 (id. *Nin. and Bab.* page 167). This is the earliest known specimen of *transparent* glass. Opaque colored glass was manufactured by the Assyrians at a much earlier period, and some specimens exist of the 15th century B.C. The Sargon vase had been blown in one piece, and turned and hollowed out afterwards. In the mounds of Babylon were likewise found in glass bottles, some colored, others ribbed and otherwise ornamented, and vases of earthen-ware of various forms and sizes, sometimes glazed with a rich blue color (ib. page 429).

Picture for Glass 4

Picture for Glass 5

Other glass vessels of the Roman period were else. where discovered (ib. page 504). With the glass bowls was discovered a rock-crystal lens, which must have been used as a magnifying or burning-glass (ib. page 167). In later times glass was abundant for similar purposes among the Romans, as is evident from the specimens disinterred from the ruins of Pompeii. *SEE BOTTLE.*

That glass was known to the Hebrews appears beyond a doubt; but whether they brought a knowledge of its manufacture with them omit of Egypt, or learned it from their Sidonian neighbors, is uncertain. Whether they used it for mirrors is doubtful. In ^{<18817>}Job 28:17, [tykwxz](#) is believed

to mean, glass, though it is rendered "crystal" in the English version. It comes from Ἐκζ;(to be pure), and, according to the best authorities, means a kind of glass which in ancient days was held in high esteem (J.D. Michaelis, *Hist. Vitri apud Hebr.*; and Hamberger, *Hist. Vitrsi ex antiquitate eruta*, quoted by Gesenius, s.v.). Symmachus renders it κρύσταλλος, but that is rather intended by *vybēa* ^{<838>} Job 28:18, A.V. "pearls," Sept. γάβις, a word which also means "ice;" comp. Pliny, *H.N.* 37:2) and *j rā*, ^{<302>} Ezekiel 1:22). It seems, then, that ^{<837>} Job 28:17 contains the only allusion to glass found in the O.T., and even this reference is disputed. Besides Symmachus, others also render it διαυγή κρύσταλλον (Schleusner, *Thesaur.* s.v. ὕαλος), and it is argued that the word ὕαλος frequently means crystal. Thus the Schol. on Aristoph. *Nub.* 764, defines ὕαλος (when it occurs in old writers) as διαφανής λίθος ἔοικὸς ὕαλω, and Hesychius gives as its equivalent λίθος τίμιος. In Herodotus (3:24) it is clear that ὕελος must mean crystal, for he says, ἡ δέ σφι πολλή καὶ εὐεργος ὀρύσσεται, and Achilles Tatius speaks of crystal as ὕαλος ὀρωρυγμένη (2:3; BAhre, *On Haerod.* 2:44; Heeren, *Ideen*, II, 1:335). Others consider *tyk* ~~z~~ to be amber, or electrum, or alabaster (Bochart, *Hieroz.* II, 6:872). In the New Testament the word employed is ὕαλος (compare Aristoph. *Nubes*, 768). In ^{<218>} Revelation 21:18 we read, "The city was pure gold, like unto clear glass;" verse 21, "as it were transparent glass" (compare 4:6). Mention is made in ^{<616>} Revelation 4:6, and 15:2, of a sea of glass like unto crystal, concerning the meaning of which interpreters vary; but it is probably an allusion to the brazen sea spoken of in ^{<1023>} 1 Kings 7:23, and elsewhere, containing water for the priests to wash with, that they might not minister before God under any pollution. "Molten looking-glass" also occurs in ^{<8718>} Job 37:18; but the original *yaæ* *tspeculus*, and its corresponding word in ^{<2818>} Exodus 38:8, authorize the translation "mirror" — that is, of some metal. Indeed, Beckman (*Beitrag zur Gesch. der Erfindung*, 3:319) erroneously denies that glass mirrors were known till the 13th century, adding that they are still seldom seen in the East. It is certain, however, that glass was not applied in ancient times to windows; when these were not, as they commonly were in the East, simply open apertures by day, with wooden doors placed on them by night, a kind of semi-transparent stone, a sort of talc, called *lapis specularis*, was generally used, and continued to be so for centuries after the Christian temra. *SEE WINDOW.*

It is a singular fact, that although the ancients were aware of the reflective power of glass, and although the Sidonians used it for mirrors (Pliny, *H.N.* 36:66), yet for some unexplained reason mirrors of glass must have proved unsuccessful, since even under the Roman empire they were universally made of metal, which is at once less perfect, more expensive, and more difficult to preserve. See Smith, *Dict. of Class. Ant.* s.v. Speculum. Accordingly, the mirrors found in Egypt are made of mixed metal, chiefly copper. So admirably did the skill of the Egyptians succeed in the composition of metals, that their mirrors were susceptible of a polish which has been but partially revived at the present day. The mirror was nearly round, having a handle of wood, stone, or metal. The form varied with the taste of the owner. The same kind of metal mirror was used by the Israelites, who doubtless brought it from Egypt. In ^{<1238>}Exodus 38:8 it is expressly said that Moses "made the laver of brass of the looking-glasses (brazen mirrors) of the women." In the East mirrors had a connection with the observances of religion; females held them before the images of the goddesses, thereby manifesting their own humility as servants of the divinities, and betokening the prevalence in private life of a similar custom (Callimach. *Hymn. in Pallad.* 21; Senec. *Ep.* 95; Cyril, *De Adorat. in Spir.* 2:64). That in the New Testament a mirror is intended in ^{<302>}James 1:23, "beholding his natural face in a glass," appears certain; but the other passage, in which the word ἑσόπτρον occurs (^{<4532>}1 Corinthians 13:12), seems to require an imperfectly transparent medium, through which objects are beheld. What the precise substance was which the apostle thought of when he used the words it may not be easy to determine. It could not well be ordinary glass, for that was transparent. It may have been the *lapis specularis*, or a kind of tale, of which the ancients made their windows. This opinion is confirmed by Scbleusner, who says that the Jews used a similar mode of expression to describe a dim and imperfect view of mental objects (Schottgen, *Hor. Heb. ad loc.*). (See Michaelis, *Hist. Vitri ap. Heb. in Comment. Soc. Goetting.* 4:57; also Dr. Falconer on "the Knowledge of the Aiccients respecting Glass," in the *Memoirs of the Lit. and Philippians Soc. of Manchester*, 2:96; Becker's *Charicles*, 1:132; Michaelis, *Supplem.* page 613; Pareau, *Comment. on Job 28*, page 316; Hamberger, *Vitri Hist.*, in the *Comment. Soc. Gott.* 1754; Hirsch, *Geschichte d. Baukunst*, 3:66.)
SEE LOOKING-GLASS.

Glass-painting

is of three kinds:

- (1) the mosaic, in which pieces of differently-colored glass are so cut out and arranged as to represent figures or scenes, the pieces being joined together with lead;
- (2) the enamel, in which the colors are laid on a plate of glass and then burnt in; and
- (3) the mosaic-enamel, which is a union of the two others, and is by far the most effective kind of glass-painting.

The art probably had its origin in France or Germany during the tenth century. The mosaic style prevailed till the fourteenth century. Glass-painting reached its highest state in the fifteenth and sixteenth centuries. After the rise of the Renaissance architecture in the sixteenth century, glasspainting fell into decadence. It has been quite successfully revived during the last thirty years in Germany. — Warrington, *History of Stained Glass* (London, 1850); Wackernagel, *Gelchichte der deutschen Glasmulerei* (Leipzig, 1855). (G.F.C.)

Glass or Glassius Salomo

a German theologian, eminent both for piety and learning, was born at Sondebrshausen, Thuringia, in 1593. He was educated at the universities of Wittenberg and Jena, and devoted himself at an early period specially to the study of Hebrew and its cognate languages. He became in 1637 professor of theology at Jena, and in 1640 was made superintendent of the churches and schools in Saxe-Gotha. In this office he acquitted himself with great zeal and success, laboring for the spiritual as well as intellectual well-being of the churches of the duchy. He died at Gotha July 27, 1656. His works are, *Philalugia Sacra* (4to): — *Onomatologia Messice Prophetica* (Jena, 1624, 4to): — *Disputationes in Augustanam Confessionem: — Exegesis Evangeliorum et Episnolarum* (Gotha, 1647, 4to; Nuremb. 1664, fob.): — *Christologia Mosaica* (Jena, 1649, 4to): — *Christologia Davidica* (Jena, 1638, 4to): — *Loci Theologici* (posthumous, Gotha, 1661, 8vo, and Jena, 1731, 8vo, with a preface on the *Life and Writings of Glassius*). The best edition of the *Philologia Sacra*, as Glass left it, is that of Leipsig, 1725, 4to; the edition of Dathe and Bauer (Lips. 1776-1797, 3 volumes, 8vo) contains valuable additions by the editors, but is tainted with the vices of the low rationalistic period in which it appeared. — Herzog, *Real-Encyclop.* 5:167 sq.; Hoefer, *Nouv. Biog. Generale*, 20:795-6.

Glastonbury

"an ancient municipal burg and market-town in the county of Somerset, twenty-five miles southwest of Bath, is built in the form of a cross, and occupies a peninsula formed by the river Brue or Brent, called the Isle of Avalon. Pop. (1861) 3593. The town owes its origin to its celebrated abbey, which, according to tradition, was founded in A.D. 60, and was one of the earliest seats of Christianity in Britain. Its traditionary founder was Joseph of Arimathea, and the 'miraculous thorn,' which flowered on Christmasday, was, till the time of the Puritans, believed by the common people to be the veritable staff with which Joseph aided his steps from the Holy Land. The tree was destroyed during the civil wars, but grafts from it still flourish in the neighboring gardens. In A.D. 605 the monks adopted the dress and rules of the Benedictine order. This magnificent pile at one time covered sixty acres but as most of the houses in Glastonbury, and also a causeway across Sedgemoor, have been constructed of the materials, the extent of the ruins is now much diminished. The most interesting remains are the Abbey Church, with St. Joseph's Chapel, St. Mary's Chapel, and the Abbot's Kitchen. St. Joseph's Chapel is one of the most elegant specimens in existence of the transition from Norman to early English architecture, and is supposed to have been erected during the reigns of Henry II and Richard I. It is now roofless, and the vaulting of the crypt is nearly destroyed. The entrance is adorned with sculpture. Below the floor is a Norman crypt, within which is St. Joseph's Well. Of the Abbey Church few fragments remain. The Chapel of St. Mary is roofless, but the remains of its pointed windows and arches are exceedingly elegant. The Abbot's Kitchen, now separate from the rest of the ruins, is a square massive structure, the walls strongly buttressed, and dates from about the 15th century. Glastonbury has the honor of ranking St. Patrick (A.D. 415) and St. Dunstan among its abbots. In 1539 Henry VIII summoned abbot Whiting to surrender Glastonbury and all its treasures; and on his refusal, condemned him to be hanged and quartered, and the monastery confiscated to the king's use, which sentence was immediately carried into execution. According to tradition, king Arthur and his queen Guinever were buried in the cemetery of the abbey; and Giraldus Cambrensis states that a leaden cross, bearing the following inscription, "Hic jacet sepultus inclytus Rex Arthurus in insula Avallonia," was found under a stone seven feet below the surface, and nine feet below this was found an oaken coffin, containing dust and bones.' This disinterment took place by order of Henry II. The

only other objects of interest at Glastonbury are the Church of St. Benedict; the Church of St. John the Baptist, with a tower 140 feet high; the Weary-all Hill, where Joseph of Arimathea rested from his weary pilgrimage; and the Tor Hill, where the last abbot of Glastonbury was put to death, 500 feet above the sea-level, crowned by a beautiful tower, the ruin of a pilgrimage chapel of St. Michael."

Glatz Jacob,

a Protestant clergyman of Hungary, was born in 1776 at Poprad, studied theology at the university of Jena, became in 1797 professor at Schnepfenthal, in 1804 professor at the Protestant school of Vienna, in 1805 minister of the Lutheran congregation in the same city, resigned in 1826, and died in 1831 at Pressburg, He wrote numerous juvenile books, which appeared in many editions; also several pedagogical works. He edited the *Annalen der oestreich. Literatur*, the *Evangelisch-christliche Gesangbuch*, and an agenda (*Kirchenagende*) which was introduced into the Protestant congregations of Austria. — Wenrich, *J. Glatz, eine biograph. Skizze* (Vienna, 1834).

Glean

(prop. **fqi** ; *lakat'*, spoken of grain, Ruth 2, elsewhere to "gather" field crops generally, ^{<1819>}Leviticus 19:9; 23:22; also **ll ¶** ; *alal'*, ^{<1819>}Leviticus 19:10; ^{<1821>}Deuteronomy 24:21; ^{<17215>}Judges 20:45; ^{<2419>}Jeremiah 6:9; properly spoken of grape gleanings, ^{<17215>}Judges 8:2; ^{<21715>}Isaiah 17:6; 24:13, etc.; and figur. of a small remnant, ^{<2419>}Jeremiah 49:9; ^{<31005>}Obadiah 1:5; ^{<31001>}Micah 7:1). **SEE CORNER**. The law of Moses directed a liberal treatment of the poor at the seasons of harvest and ingathering. **SEE HARVEST**. The corners of the field were not to be reaped — the owner was not to glean his own fields — and a sheaf accidentally left behind in the field was not to be fetched away, but left for the poor. There are equally liberal regulations respecting vineyards and olive-yards (^{<1819>}Leviticus 19:9, 10; ^{<18219>}Deuteronomy 24:19, 21). Hence the proverb of Gideon (^{<17215>}Judges 8:2). The privilege of gleaning after the reapers was conceded not as a matter of right, but as a favor granted to particular persons whom the owner wished to befriend. It did not, however, require any special interest to obtain this favor, for Naomi could scarcely have suggested it in the first instance, and Ruth might hence have hesitated to apply for it to a stranger, "the servant that was set over the reapers." On two occasions Dr.

Robinson speaks of witnessing interesting illustrations of harvest scenes — similar to those in Ruth (*Researches*, 2:371, 384), and in the latter he says he frequently saw the process of women beating out with a stick handfuls of grain which they seem to have gleaned (*ib.* note). In the case of Boaz, young women, recognised as being "his maidens," were gleaning in his field, and on her claim upon him by near affinity being made known, she was bidden to join them and not go to any other field; but for this, the reapers, it seems, would have driven her away (^(~~RIB~~)Ruth 2:6, 8, 9).

Maimonides lays down the principle (*Constitutiones de donis pauperum*, cap. 2:1) that whatever crop or growth is fit for food, is kept, and gathered all at once, and carried into store, is liable to that law. (See also Maimon. *Constitutiones de donispauperum*, cap. 4) With regard to the vintage, what fell to the ground (**frP**, ^(~~RIB~~)Leviticus 19:10), or was left after the general gathering, belonged to the poor (*Peah*, 7:3); hence any one placing a vessel under the tree to catch what might accidentally fall was held to defraud the poor (Surenhusius, *Mishna*, 1:56). **SEE POOR.**

Glebe

in England the *soil* ("gleba," clod), meadow, or pasture belonging to a parsonage besides the tithes. Glebe-house is the common designation in Ireland of the parsonage.

Glede

Picture for Glede 1

Picture for Glede 2

the old English name for the common kite (*milvu's afer*), occurs only in ^(~~SH43~~)Deuteronomy 14:13 (**har**; *raah'*) among the unclean birds of prey. But in the parallel passage, ^(~~SH14~~)Leviticus 11:14, we find **haD**; *daah'*, "vulture." That this difference has arisen from a permutation of the **d** and the **r** is evident, but which is the original form of the word is not certain. Bochart decides (*Hieroz.* 2:191) for *daah* on the ground that, assuming the bird to be the kite or glede, it is more probable that it would receive its name from **haD**; *to fly swiftly* than from **har**; *to see*; while others, presuming that it is the vulture, prefer the latter derivation, and the reading, consequently, *raah*, on account of the sharp sight of these birds. But both these qualities are marked traits of the vulture as well as the kite. Thus far the evidence is

therefore equal, nor do the versions help us to a decision; for while the Sept. gives in both passages γύψ, vulture, the Vulg., has milvus, kite, in both. The Codex Samar., however, reads **had** in ⁽⁶¹⁴¹³⁾Deuteronomy 14:13, which favors the supposition that this is the proper reading; but it still remains uncertain whether by this term we are to understand the glede or the vulture. The A.V. makes it the one in the one passage and the other in the other. As the **had** is distinguished from the **hyd** (⁽⁶¹⁴¹³⁾Deuteronomy 14:13), and as the latter is probably one of the vulture genus (comp. ⁽²³¹⁴⁴⁾Isaiah 34:14), it is probable that the former belongs to the kites. The kite has, in comparison with its bulk, very long wings, and a forked tail extending beyond them. It is a species that rises to a towering height, hangs apparently motionless in the sky, and darts down with immense velocity; but the legs and claws being weak, it is cowardly, and feeds upon carrion, fish, insects, mice, and small birds. About Cairo kites are particularly abundant, mixing with the carrion vultures in their wheeling flight, and coming in numbers to the daily distribution of food awarded them. But the question whether the kite of Europe and that of Egypt are the same species is not decided, though there is no want of scientific names for both species found in the valley of the Nile, one of which is certainly distinct from the European, and the other, if not so, is a strongly-marked variety. We find it noticed in various stages of plumage as *Milvus Ictinus*, *Milvus Etolis*, Savigny; *Falco Aegyptiacus* and *Falco Forskahlii*, Gmelin; *Falco cinereo-ferrugineus*, Forskahl; *Falco Arda*, Savigny; probably, also, *Falco parasiticus*, Lath. The bill of this species is dark; head and throat whitish, with brown streaks; body above dark gray brown, pale ferruginous below; tail but slightly forked; legs yellow. It is found in hieroglyphic paintings, colored with sufficient accuracy not to be mistaken. The other species, which we figure below as *Milvus ater*, is the black kite, *Falco melanoterus*, Daudin; *Elanus Coesius*, Savigny; *Falco Souninensis*, Lath.; *Le Blac*, Le Vaill., and the *Kouhich* of the Arabs. It has the head, neck, and back dark rusty gray; scapulars bordered with rusty; wing-coverts and primaries black, the last-mentioned tipped with white; tail rusty gray above, white beneath; bill dark; legs yellow. The manners of both species are much the same; it is likely that they are equally abundant at Cairo, and spread into Palestine. **SEE HAWK.**

Glendy John, D.D.,

a Presbyterian minister, was born in Derry, Ireland, June 4, 1755, and was educated in the University of Glasgow, where, after devoting some time to the study of theology, he was licensed and ordained. He subsequently accepted a call from the Church in Londonderry, where he remained till the Irish insurrection of 1798 obliged him to leave his native land. He arrived in Norfolk, Virginia, in 1799, and shortly after supplied the congregations of Staunton and Bethel, in Augusta County, for nearly two years. He made the acquaintance of Washington and Jefferson, and was held in high estimation as a minister. In 1803 he was inducted as pastor of the Second Presbyterian congregation at Baltimore, and served the House of Representatives and the Senate as chaplain. He died October 4, 1832. He published *An Oration in Commemoration of Washington*, 1800: — *A Prayer offered on the 4th of July*, 1821. — *Sprague, Annals*, 4:229.

Glenorchy Lady Wilhelmina Maxwell,

distinguished for her benevolence and piety, was born at Preston, Scotland, September 2, 1741. Her early years, though sedulously watched over by her kind and intelligent mother, were' nevertheless too much devoted to the follies and gayety of fashionable life. When she had attained the age of twenty-three years, her mind was aroused by a serious illness to reflections on her present character and future prospects; and musing on the first question in the Assembly's Catechism, "What is the chief end of man?" — "It is to glorify God, and enjoy him forever," she asked herself, Have I answered the design of my being? Have I glorified God? Shall I enjoy him forever? Thus reflecting, she gradually felt the sinfulness of her nature, perceived the total alienation of her heart from God, and applied to her heavenly Father through Christ for pardon and grace. The remainder of her life was distinguished by the consistency of her deportment. She employed much of her time in acts of benevolence; in wise and pious conversation; in an extensive, judicious, and profitable correspondence; and in every other means for promoting the conversion of sinners and the edification of saints. For such benevolent actions, she was called a Methodist, and represented as a wild enthusiast; but such opposition her principles enabled her patiently to endure, and, through evil and good report, to pursue her work of faith and labor of love. She was an intimate friend of Darcy Lady Maxwell, as, like her, a friend to Mr. Wesley and his preachers. In 1774 she opened a chapel in Edinburgh called "Lady Glenorchy's chapel," where

Mr. Jones, of Plymouth, preached for over fifty years. She built also several places of worship in the country. Though her health declined, her activity and usefulness were unabated, till, on the 17th of July, 1786, she was summonsed to her reward. She bequeathed, by her will, five thousand pounds for the education of young men for the ministry in England; five thousand pounds to the society in Scotland for the propagation of Christian knowledge; and the greatest part of the residue of her property to charitable and pious purposes. See *Memoirs of Lady Glenorchy*, in Burder's Pious Women. — Jones, *Christian Biography*; Jamieson, *Religious Biography*, page 228; Stevens, *History of Methodism*.

Gloria in Excelsis

("Glory be [to God] on high"), the name of one of the most ancient doxologies of the Church. It is called *doxologia major*, to distinguish it from the *Gloria Patri*; and is also called *hymnus angelicus* (the angelic hymn), because the first part of it was sung by the angels at Bethlehem. The latter portion is ascribed to Telesphorus, about A.D. 139; but this is doubtful. The whole hymn, with very little difference, is to be found in the Apostolical Constitutions, and was established to be used in the church service by the fourth Council of Toledo. It is used by both the Greek and Latin churches. "In the Eastern Church," says Palmer, "this hymn is more than 1500 years old, and the Church of England has used it, either at the beginning or end of the liturgy, for above 1200 years." In the Roman Missal it stands at the beginning of the Office for the Communion, as it does also in the first Common Prayer of king Edward VI, where it immediately follows the Collect for Purity. In the present prayer-book of the Church of England and the Protestant Episcopal Church it stands after the communion, as it does also in the *Ritual* of the Methodist Episcopal Church. The Greek form of the hymn, as restored by Bunsen (*Analecta Anteniccena*, 3:87), is as follows: Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. Αἰνοῦμέν σε, εὐλογοῦμέν σε, προσκυνοῦμέν σε: εὐχαριστοῦμέν σοι διὰ τὴν μεγάλην σου δόξαν. Κύριε βασιλεῦ ἐπουράνιε, θεὸς πατὴρ παντοκράτωρ: Κύριε ὁ θεός: Κύριε υἱὲ μονογενῆ: Ἰησοῦ Χριστέ: Ὁ ἀμνὸς τοῦ θεοῦ: ὁ υἱὸς τοῦ πατρός: Ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου: ἐλέησον ἡμᾶς: Ὁ ἄρων τὰς ἁμαρτίας τοῦ κόσμου: ἐλέησον ἡμᾶς, προσδέξαι τὴν δέησιν ἡμῶν: Ὁ καθήμενος ἐν δεξιᾷ τοῦ πατρός: ἐλέησον ἡμᾶς. Ὅτι σὺ εἶ μόνος ἅγιος: σὺ εἶ μόνος κύριος: Ἰησοῦς Χριστός: εἰς δόξαν θεοῦ πατρός. "Αμήν. "The English form: "Glory be

to God on high, and on earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen." — Hook; Wheatly, *Common Prayer*, chapter 6, § 27; Palmer, *Orig. Liturg.* 2:158; Procter, *On Common Prayer*, page 353; Bingham, *Orig. Eccles.* book 15, chapter 3; Daniel, *Thesaurus Hymnologicus*, 2:267; *Evangelical Quar. Rev.* April 1869, page 250. **SEE ANGELICAL HYMN; SEE DOXOLOGY.**

Gloria Patri

Glory be to the Father, one of the primitive doxologies of the Church, the *doxologia minor*. At first almost all the fathers had their own doxologies, which they expressed, as they had occasion, in their own language, ascribing "glory and honor" sometimes to the Father only, sometimes to the Son only, and sometimes to the Father through the Son. At the rise of the Arian heresy, "Glory be to the Father, and to the Son, and to the Holy Ghost," became the standing form; to which the Western Church soon added, "As it was in the beginning, is now, and ever shall be, world without end. Amen." — Wheatly, *Comm. Prayer*, chapter 3, § 7; Palmer, *Orig. Liturg.* 1:219; Procter, *On Common Prayer*, pages 212, 215. **SEE DOXOLOGY.**

Glorify

(1.) to make glorious or honorable, or to cause to appear so, ^{<B28>}John 12:28; 13:31, 32; 15:8; 17:4, 5; 21:19; ^{<H13>}Acts 3:13. In this view it particularly refers to the resurrection of Christ, and his ascension to the right hand of God, ^{<B33>}John 7:30; 12:16.

(2.) It also expresses that change which shall pass upon believers at the general resurrection, and their admission into heaven.

(3.) To glorify God (<465D>1 Corinthians 6:20) is to "show forth his praise" by obedience to his law. Thus the "heavens declare the glory of God" in obedience to the law of creation; and much more do moral and intellectual beings glorify him by willing obedience to the moral law (<460B>1 Corinthians 10:31; <4670B>John 17:4). *SEE GLORY OF GOD.*

Glory

in the English Version, usually represents the words d/bK; *kabod'*, and δόξα. The Hebrew, from dbK; "to be heavy," is susceptible of the various *analogical* meanings which are derived from its root, viz. "to be hard," "honored," "rich," etc. The above Heb. and Gr. terms have the following applications:

(1.) *Abundance, wealth, treasures*, rendered "honor" in <9812>Psalm 48:12, and "glory" in <0300>Genesis 31:1; <2300B>Isaiah 10:3; <4008>Matthew 4:8; <4006>Luke 4:6; <6702B>Revelation 21:24, 26.

(2.) *Honor, glory, dignity*, as in <1083>1 Kings 3:13; <4011>2 Chronicles 1:11, 12; <0088>Proverbs 8:18; <8807>Hebrews 2:7; <6024>1 Peter 1:24; <6107>1 Corinthians 11:7. Spoken of God, as in <9901>Psalm 19:1; 29:1; <2408>Isaiah 42:8; of persons in high honor (<2353>Isaiah 5:13; <6020>2 Peter 2:10 <6008>Jude 1:8). Also *the honor, glory*, of any one; poet.cally for *the mind, the heart*, as the noblest part of man (<0406>Genesis 49:6; <8907B>Psalm 7:5; 16:9; 30:12; 47:8; 108:1; <4026>Acts 2:26). Some here assign the signification of "liver," but the liver is never (like the heart and reins) assumed as the seat of the mind and affections.

(3.) *Splendor, brightness, glory, majesty*" of all my glory," i.e., *splendor* (<0453>Genesis 45:13; <2046B>Isaiah 4:5; 11:10; 22:18; <4008>1 Samuel 2:8; <4021>Acts 22:11; <6004>1 Peter 5:4); "the glory of Lebanon," its magnificence, beauty (<2380>Isaiah 35:2; 60:13). So of the sun, stars, etc. (<4654>1 Corinthians 15:40, 41); of Moses's face (<6007>2 Corinthians 3:7); also of the celestial light which surrounds angels (<6800>Revelation 18:1), or glorified saints (<4008>Luke 9:31, 32; <6156>1 Corinthians 15:43; <5004>Colossians 3:4). Spoken especially of *the glory, majesty, of Jehovah* (<2809>Isaiah 59:19; 60:1; <5009>2 Thessalonians 1:9; <6017>2 Peter 1:17; <6711>Revelation 21:11, 23), that *fiery effulgence* surrounded with dark clouds in which Jehovah is represented as appearing, or God himself as surrounded by this efful" gence, from which lightnings proceed (<0823>Leviticus 9:23, 24; <0465B>Numbers 16:35; <4982>Psalm 18:12), such as he manifested when he showed himself at Sinai to Moses and the people

(^{<1247>}Exodus 16:7, 10; 24:17; 33:18; ^{<806>}Leviticus 9:6, 23), or appeared in the tabernacle (^{<1248>}Exodus 40:34), or in the Temple (^{<1081>}1 Kings 8:11; ^{<4002>}2 Chronicles 7:1, 2; compare ^{<110>}Luke 2:9; 9:32; ^{<4075>}Acts 7:55; 22:11), or was seen in prophetic visions (^{<2008>}Isaiah 6:3; ^{<6124>}John 12:41; ^{<3028>}Ezekiel 1:28; 8:4; 10:4, 18; 43:2, 4; 44:4; ^{<658>}Revelation 15:8; 21:11, 23). To this corresponds the SHEKINAH of the later Jews (Buxtorf's *Lexicon Chald. Talmud. et Rabbinicum*, col. 2394). God appears, too, in glory to punish transgressors (^{<8002>}Leviticus 10:2); and sinners are said to "provoke the eyes of his glory," i.e., of him as thus appearing in his glory for their punishment (^{<2008>}Isaiah 3:8). Spoken also of the expected temporal reign of the Messiah (^{<4107>}Mark 10:37; comp. ^{<4021>}Matthew 20:21); and also of the glory of his second coming (^{<1027>}Matthew 16:27; 19:28; 24:30; ^{<1135>}Mark 13:26; 8:38; ^{<1026>}Luke 9:26; 21:27; ^{<5023>}Titus 2:13).

(4.) Of internal character, i.e. glorious moral attributes. Spoken of God, *infinite perfection, divine majesty and holiness* (^{<900>}Psalm 19:1; ^{<3405>}Isaiah 40:5; ^{<4102>}Acts 7:2; ^{<8023>}Romans 1:23; ^{<4017>}Ephesians 1:17); so of the divine perfections as manifested in the *power* of God (^{<6140>}John 11:40; ^{<8041>}Romans 6:4; ^{<5011>}Colossians 1:11), or in his *benevolence and beneficence* (^{<8023>}Romans 9:23; ^{<4012>}Ephesians 1:12, 14, 18; 3:16). So of Jesus, as the *effulgence* of the divine perfections (^{<3008>}Hebrews 1:3; ^{<6014>}John 1:14; 2:11); also of the Spirit (^{<6044>}1 Peter 4:14).

(5.) Of that exalted state of blissful perfection which is the portion of those who dwell with God in heaven; e.g. spoken of Christ, and including also the idea of his regal majesty as Messiah (^{<4226>}Luke 24:26; ^{<8175>}John 17:5, 22, 24; ^{<3014>}2 Thessalonians 2:14; ^{<5416>}1 Timothy 3:16; ^{<6011>}1 Peter 1:11). Spoken of glorified saints, i.e., salvation, eternal life, etc. (^{<8075>}Romans 2:7, 10; 5:2; 8:18; ^{<4017>}1 Corinthians 2:7; ^{<4047>}2 Corinthians 4:17; ^{<5021>}1 Thessalonians 2:12; ^{<5200>}2 Timothy 2:10; ^{<8200>}Hebrews 2:10; ^{<6014>}1 Peter 5:1, 10). So to *glorify*, when spoken of God and Christ, it render conspicuous and glorious the divine character and attributes of God as glorified by the Son (^{<6128>}John 12:28; 13:31, 32; 14:13; 15:8; 17:1, 4); of Christ as glorified by the Father (^{<8054>}John 8:54; 13:32; 17:1, 5; ^{<4483>}Acts 3:13), or by the Spirit (^{<6164>}John 16:14), or by Christians (^{<6170>}John 17:10), or generally (^{<8008>}Leviticus 10:3; ^{<6104>}John 11:4; 13:31). — Bastow, s.v. *SEE GLORIFY*.

Other terms less frequently rendered "glory," "glorious," etc., are: **ryDai** *laets*, large; **rdh**; to *swell*; **d/h**, honor; **hrapTa** *beauty*, etc.; **κλέος**,

renown; **καυχάω**, to *boast*. On these and the above, consult the Heb. and Gr. Lexicons.

We may be said to give glory to God when we confess our sins, when we love him supremely, when we commit ourselves to him, are zealous in his service, walk humbly, thankfully, and cheerfully before him, and recommend, proclaim, or set forth his excellencies to others (⁽⁴¹⁵¹⁶⁾Matthew 5:16; ⁽⁴¹⁵¹⁸⁾John 15:8; ⁽⁴¹⁵²⁰⁾Galatians 2:20). In ⁽⁴¹⁵²⁰⁾Exodus 8:9 we read, "And Moses said unto Pharaoh, Glory over me." The margin has for "glory" "honor," and for "over me" "against me." Pharaoh had besought Moses to pray that the Lord might take away the frogs, and Moses wished the king to have the honor and glory (in preference to himself) of appointing a time when he should thus pray to the Lord to take them away. This was not only complimentary to Pharaoh, but it would have a strong tendency to convince him that the Lord had heard the prayer of Moses, because he himself had appointed the time.

As man's real glory on earth consists in submitting to the will of God, and in doing it, so will his glory in heaven consist in being eternally pleasing to God, and in finding in him his perfect happiness. There can be no real glory either in this world or in the next, aside from virtue. The glory we seek here consists in the esteem of our fellow-men, and it would never be a false or a dangerous glory if men were wise enough not to esteem anything but what is virtuous. Christ commands us to practice virtue, not in view of gaining the approbation of men, but to please God. At the first glance his instructions as this point may appear somewhat contradictory. He says: "Let your light so *shine before men that they may see your good works, and glorify your Father* which is in heaven (⁽⁴¹⁵¹⁶⁾Matthew 5:16); then: *Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.* — Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward," etc. (⁽⁴¹⁵¹⁶⁾Matthew 6:1 sq.). But these passages are really not contradictory. Christ means that he does not want the desire of being admired and praised by men to be the motive of our good actions; but he wants us to do those good actions in order to edify our neighbors, to lead them by our example to the practice of virtue, so that they may glorify God, and not us. There is a great difference between these two motives: the first is very wrong, the second right and praiseworthy. We are consequently to keep secret our

good actions, whenever an opposite course is not necessary for public edification; but when it is, then we are to let them be seen. St. Paul says: "Our rejoicing (or glory) is this, the testimony of our conscience that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward" (^{<4012>}2 Corinthians 1:12).

The word glory, in St. Paul's writings, has often been misunderstood. In speaking of the destiny of the Jews and Gentiles with regard to faith (^{<4012>}Romans 9:22, 23), he says: "What if God, willing to show his wrath, and to make his power known, endued with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory," etc. We do not think that the word glory here refers to eternal glory, but rather to God's glory here below and to the glory of his Church; for God has really showed its riches in the virtues of those who have been called to faith. St. Paul uses the expression again in the same sense when he speaks (^{<4017>}1 Corinthians 2:7) of "the hidden wisdom which God ordained before the world unto our glory," and when he says (^{<4016>}Ephesians 1:5, 6) that God predestined us for adoption "to the praise of the glory of his grace." So Augustine (*Enarr. in* ^{<4018>}*Psalm 18:3*, and in ^{<4014>}*Psalm 39:4*) understands these passages. — Bergier, *Dict. de Theologie* (Paris, 1854), 3:139.

Glory Of God.

In numerous passages of Scripture it is said that God has done certain acts *for His own glory* (e.g. Isaiah 13), that man should glorify God (^{<4015>}1 Samuel 6:5; ^{<4017>}1 Corinthians 6:20; 10:31, etc.). But how can man "glorify" the Supreme Being, who is absolutely glorious in holiness and perfection? To this question infidels answer that it is "absurd to suppose that God is a 'vain' being; that so insignificant a creature as man can bring to God any kind of pleasure or satisfaction; or that God would demand from man a fictitious 'glory' which he does not require, and by which he could not feel flattered without exhibiting weakness, and consequently imperfection." All this argument is based on the misconception of a word. It is in the nature of an intellectual and free being, like God, to act in view of a certain aim and motive. But God can have no higher aim, no object more worthy of himself, than to exert his perfections, his power, his wisdom, and especially his benevolence. Hence the creation of beings endowed with sense,

intellect, and freedom, and susceptible of feeling affection, esteem, thankfulness, and obedience. God willed, as says St. Augustine, the existence of beings to whom he could manifest his love. Hence, also, God has established physical and moral laws, and made the happiness of reasonable beings to depend from their submission to these. President Edwards treats this point with profound insight. "It is," he says, "a thing infinitely good in itself that God's glory should be known by a glorious society of created beings. And that there should be in them an increasing knowledge of God to all eternity, is an existence, a reality infinitely worthy to be, and worthy to be valued and regarded by him to whom it belongs to order that to be which, of all things possible, is the fittest and best. If existence is more worthy than defect and nonentity, and if any created existence is in itself worthy to be, then knowledge or understanding is a thing worthy to be; and if any knowledge, then the most excellent sort of knowledge, viz. that of God and his glory. The existence of the created universe consists as much in it as in any thing; yea, this knowledge is one of the highest, most real, and substantial parts of all created existence, most remote from nonentity and defect. As there is an infinite fullness of all possible good in God, a fullness of every perfection, of all excellency and beauty, and of infinite happiness, and as this fullness is capable of communication or emanation *ad extra*, so it seems a thing amiable and valuable in itself that it should be communicated or flow forth, that this infinite fountain of good should send forth abundant streams, that this infinite fountain of light should, diffusing its excellent fullness, pour forth light all around — and as this is in itself excellent, so a disposition to this, in the Divine Being, must be looked upon as a perfection or an excellent disposition, such an emanation of good is, in some sense, a multiplication of it; so far as the communication or external stream may be looked upon as any thing besides the fountain, so far it may be looked upon as an increase of good. And if the fullness of good that is in the fountain is in itself excellent and worthy to exist, then the emanation, or that which is as it were an increase, repetition, or multiplication of it, is excellent and worthy to exist. Thus it is fit, since there is an infinite fountain of light and knowledge, that this light should shine forth in beams of communicated knowledge and understanding; and as there is an infinite fountain of holiness, moral excellence, and beauty, so it should flow out in communicated holiness. And as there is an infinite fullness of joy and happiness, so these should have an emanation, and become a fountain flowing out in abundant streams, as beams from the sun. From this view it

appears in another way to be a thing in itself valuable that there should be such things as the knowledge of God's glory in other beings, and a high esteem of it, love to it, and delight and complacency in it; this appears, I say, in another way, viz. as these things are but the emanations of God's own knowledge, holiness, and joy. Thus it appears reasonable to suppose that it was what God had respect to as an ultimate end of his creating the world, to communicate of his own infinite fullness of good; or, rather, it was his last end, that there might be a glorious and abundant emanation of his infinite fullness of good *ad extra*, or without himself; and the disposition to communicate himself, or diffuse his own fullness, which we must conceive of as being originally in God as a perfection of his nature, was what moved him to create the world" (page 219)... . "God and the creature, in this affair of the emanation of the divine fullness, are not properly set in opposition, or made the opposite parts of a disjunction. Nor ought God's glory and the creature's good to be spoken of as if they were properly and entirely distinct. This supposeth that God's having respect to his glory, and the communication of good to his creatures, are things altogether different; that God's communicating his fullness for himself, and his doing it for them, are things standing in a proper disjunction and opposition; whereas, if we were capable of having more full and perfect views of God and divine things, which are so much above us, it is probable it would appear very clear to us that the matter is quite otherwise, and that these things, instead of appearing entirely distinct, are implied one in the other — that God, in seeking his glory, therein seeks the good of his creatures. Because the emanation of his glory (which he seeks and delights in, as he delights in himself and his own eternal glory) implies the communicated excellency and happiness of his creatures. And in communicating his fullness for them, he does it for himself; because their good, which he seeks, is so much in union and communion with himself. God is their good. Their excellency and happiness is nothing but the emanation and expression of God's glory. God, in seeking their glory and happiness, seeks himself, and in seeking himself, i.e., himself diffused and expressed (which he delights in, as he delights in his own beauty and fullness), he seeks their glory and happiness" (*Dissertation on the End of God in Creation*, § 2, 3).

In thus *manifesting* his power, wisdom, holiness, and goodness, we say that God has established his "glory;" and so, also, when men acknowledge and worship these divine perfections, they "glorify" God. In this language

there is nothing absurd or injurious to the divine majesty. In Scripture the object of divine revelation is stated sometimes to be the sanctification of man, sometimes the glory of God, as these are identical, whether considered from the divine or the human point of view. Moreover, it is an effect of the divine wisdom, holiness, and goodness, that man should find happiness in virtue, not in vice; in submission to the physical and moral laws established by God, not in violating them. And when man submits to these laws he glorifies God, since he renders homage to the divine perfections. Hence it cannot be wrong to say that the glory of God consists in the submission of all creatures to his law, and that the glory of all reasonable creatures consists in absolute submission to God. If we are to recognize the glory of God a one of his rights, as one of his regal prerogatives, it takes *eo ipso* the form of a duty, which becomes obligatory for us. The heavens declare the glory of God, but they only declare it to reasonable beings, for the glory of God is only realized when its revelation is understood by moral beings, willingly received by them, and independently reflected. "*The Lord hath made all things for himself*" (~~2008~~ Proverbs 16:4). Not that he made "all things" for his own use, to supply his own wants, or to increase his own essential happiness, but that he made all in accordance with the requirements of his divine perfections, and so as better to manifest his glory. When the adversaries of Christianity reproach it with making God like unto man, supposing him vain, thirsting for praise and incense, they fall themselves into the very error which they denounce. They say: "If man seeks for glory, it is because he needs it; because he is weak, hence, if God seeks his own glory, it is also from need and weak., ness. This is pure sophistry: man is weak and poor because finite; God is self-sufficient because essentially happy and perfect; and it is on account of this very perfection that he acts for his glory, because he could not have any higher or more worthy aim.

"But," it is said, "to speak of 'glory' accruing from man to God is as if a nest of ants should imagine themselves working for the glory of some great king." This comparison is absurd. God did not *need* to create man, to give him laws, to promise him rewards and punishments, yet he has done so. No king could do this towards insects. It was not unworthy of God to create reasonable beings, neither is it any less worthy of him to take care of his creatures, to take an interest in their actions; the one is no more difficult for him than the other; it is all done by a simple act of his will. Philosophers may do their utmost to degrade man under pretense of rendering him

independent, but there is implanted in man a feeling stronger than all, their sophisms which assures him that he is the child of God, and that the grandeur of the supreme Being does not consist in a sort of philosophical pride and absolute indifference, but in the power and will to do good to all his creatures. It is one of God's great gifts to man that the creature finds his highest happiness, both for this world and the next, in working for the "glory" of his Maker. St. Paul says, <404B>1 Corinthians 10:31, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all for the glory of God." In this passage (compared with <404A>1 Peter 4:11) we find the broad ethical law laid down, viz. all our actions should tend to the greater glory of God, which is done when every action does not merely conform to his commandment, but is really inspired by God the Holy Ghost. Chrysostom, in his New-Year sermon at Antioch (A.D. 387, on <404B>1 Corinthians 10:31), by a series of isolated examples, shows that the most insignificant things can be made to glorify God. This ethical doctrine has been distorted by the Roman Catholic Church, which substantially puts the glory of the Church in place of the glory of God. President Edwards, *Works* (N.Y. 4 volumes), 2:204 sq.; Farindon, *Sermons*, 2:502; Beveridge, *Works*, 5:349; Tillotson, *Sermons*, 11:29; Sharp (Abp.), *Works*, 3:211; Dwight, *Theology*, 1:393; Bergier, *Dictionnaire de Theologie*, 3:138; Herzog, *Real-Encykl.* 3:707 sq.

Glory, Aureole, Or Nimbus

are names applied to rays, circles, or bodies of light placed around the heads (or the entire bodies) of Christ, angels, and saints in Christian art. The glory was first used in Egyptian art. From this it passed to the Grecian, and especially to the Roman. In both of these branches of classic art, it was used in both sculpture and painting to adorn the heads of deities, kings, and apotheosized emperors. In classic art the glory was mostly composed of gilded rays. (The disc used to protect the heads of statues from rain has been improperly considered by some to be the original, from which the glory of Christian art was copied.) In Christian art the glory was first used, as far as we know, in the glasses or *paterae* of the Catacombs, about the 3d century, being in them applied to the head of Christ. About the close of the 6th century it was first applied to angels, and to the apostles and saints.

The glory was used in ancient art to signify power and dominion. In this sense it was occasionally used in Christian art, as when it was placed around the head of Constantine, of the empress Theodora, around six heads of the beast of the Apocalypse, and even around that of Satan. But

usually it signified holiness and purity. The oblong glory, or the "vesica piscis," envelopes the whole person only in representations of Christ, the Virgin Mary, or other saints who are represented as ascending to heaven. The glory had many forms: thus it was a simple circle of light, or it contained a cross in the neonograime **A Ω** or **X P**. It was sometimes applied to the head of a dove, a lamb, or other symbol of the Savior. — Mrs. Jameson, *Sacred and Legendary Art*; Martigny, *Dictionnaire des Antiquités Chrétiennes*. (G.F.C.)

Gloss, Glossary

A gloss is a note appended to any word or phrase for the purpose of interpretation or illustration. "Sacred glosses" are such notes appended to words or phrases occurring in the Scriptures. A *glossary* is a collection of such explanatory notes properly arranged.

The word *gloss* is borrowed from the Greek **γλῶσσα**. But in the sense above explained it has no support from classical usage. The process, however, by which the word passed from its original meaning to that in which it was used by medieval writers, and is which it is now used, may be traced. The Greek word **γλῶσσα**, meaning tongue *or* speech, came to be used by the Greek grammarians in the sense of a word requiring to be explained. In process of time words often become obsolete, or come to be used in senses different from those in which they were originally used; new words are introduced; and words frequently have special meanings attached to them of a professional or technical character, familiar only to a portion of the community. To the multitude such words need to be explained; and such words the Greek grammarians called **γλῶσσα**. Thus Plutarch speaks of certain expressions in the poets which were not commonly understood, and which belonged to the idiotisms of particular regions or tribes, as **τὰς λεγομένας γλώττας** (*De audiend. poet.* c. 6). Galen applies the same name to the antiquated words of Hippocrates, and explains the term thus: **ὅσα τοίνυν τῶν ὀνομάτων ἐν μὲν τοῖς πάλαι χρόνοις συνήθη ἦν νῦν δὲ οὐκ ἔτι ἐστί, τὰ μὲν τοιαῦτα γλώσσας καλοῦσι**. *Gloss.* Hippocrat. Proem.). Aristotle applies the same term to provincialisms (*De arte poet.* c. 21, § 4-6; 22:3, 4, etc.). And, not to multiply quotations, a scholiast on Dion. Halicarn., quoted by Wetstein on ~~620~~ 1 Corinthians 12:10, expressly says **γλῶσσαί: φωναὶ ἀρχαῖαι καὶ ἀποξενίσμενα ἢ ἐπιχωριάζουσαι**. Quintilian also says of the

synonymous word glossemata, "Id est voces minus usitatas" (*Inst. Orat.* 1:8, 15; comp. also 1:1, 35).

The next step was from calling a word needing explanation a *gloss*, to apply this term to the explanation itself. These explanations at first consisted merely in adhibiting the word in common use (ὄνομα κύριον, Aristot.) to the obsolete and peculiar word; and thus the two viewed as one whole came to be called a gloss; and ultimately this name came to be given to that part which was of most interest to the reader, viz. *the explanation*.

These explanations constituted the beginnings of Greek Lexicography. They did not continue, however, to be merely lexical; they often embraced historical, geographical, biographical, and such like notices. Nor were they arranged at first in an alphabetical order; nor did they embrace the whole range of the language, but only such parts of it as the glossographer was interested in (hence such works as the *Ἀπτικά Ἐλῶσαι* of Theodorus, etc.); nor were the words presented in their uninflected forms, but in the form in which they occurred in the course of the glossographer's reading. More methodical collections of these explanations began to be made in the Middle Ages, and such as have been preserved to us in the works of Hesychius, Suidas, Phavorinus, Zonaras, Photius, and in the *Etymologicum Magnum*.

I. The first class of extant scriptural glosses consists of explanations drawn from the Greek glossarists a large number of the notes collected by whom are on words occurring in Scripture. Their works thus become valuable as exegetical aids, especially as they convey not the individual opinion of the collector so much as opinions which he had gathered from older writers. A *Glossarium Graecum in N.T.*, collected from these works, was published by Alberti in 1735. Valekenauer collected from Hesychius the explanations of scriptural words (Opp. 1:173 sq.); but this has been best done by J. Ch. Gottl. Ernesti, in his *Glossce Sacrae Hesychii Graece*, etc. (Lips. 1785), which was followed by a similar collection from Suidas and Phavorinus, with specimens from the *Etymologicum Magnum* (Lips. 1786). These are extremely convenient books of reference. Comp. Fabricius, *Bibl. Graeca*, 4:540 sq.; Rosenmuller, *Histor. Interpr.* 4:356 sq. Suicer's *Thesaurus Ecclesiasticus* (Amst. 1682, 1728, 2 volumes, fol.) contains nearly all these explanatory words or glosses, and the most important of them are also usually in the best modern Greek Lexicons of the N.T.

II. The second class of glosses is due to the habit, as old perhaps as the art of writing itself, of readers inscribing on the margin of MSS. or books observations of their own, explanatory or otherwise of the text. This was especially the case with the sacred books, partly because after the establishment of Christianity they were more read than other books, partly because their contents gave abundant occasion for theological, historical, or philological annotation. Hence, from an early period, marginal notes intended to illustrate in some way the text came to have a place in the codices containing the sacred books. At first very brief, often confined to a single word, these glosses grew into more extended remarks, written in a smaller hand on the margin, and sometimes between the lines of the codex. In the ancient Hebrew codices these marginal notes were the source of not a few of the Kerr readings; and the glosses on the margins of the codices of the Sept. and the N.T. have given rise to many of the various readings which exist in both of these. It is believed also, as marginal notes are apt to be transferred, by ignorant or careless copyists, into the text, that some such interpolations are to be found in the received text of the N.T., and it is considered to be one of the problems which criticism has to solve to detect these, and eliminate them. The exercise of a sound and cautious judgment, however, is required to preside over this, lest rash and unauthorized alterations be made (Valeckenaer, *Dissert. de Glossis Sacris* [Franeq. 1737]; J.A. Ernesti, *De vero us et indole Glossariorum Gr.* [Lug. Bat. 1742]; Tittmann, *De Glosis N.T. aestimandis et judicandis* [Wittenb. 1782]; Wassenb. *De Glossis N.T.*, prefixed to Valeckenaer's *Scholia in Libros quonsdam N.T.* [AGst. 1795]; Bornemann, *Da Clossemat. N.T. cante dijudicandis*, in his *Scholia ad Luc. Evang.* 1830). It has been proposed to restrict the term *gloss* to the marginal annotations as such, and to use *glosseme* to designate those which are supposed to have been introduced into the text; but the usage of writers is not uniform in this respect.

The longer marginal annotations (*Glossae Marginales*) were made principally on the text of the Vulgate. These were of various kinds; some grammatical, some historical, some theological, some allegorical and mystical. The most famous collection of these is that made in the 9th century by Walafrid Strabo from the writings of Augustus, Ambrose, Jerome, Gregory, hal dore, Bede, Alcusin, and Rabanus Maurus, with additions by himself. This became the great exegetical thesaurus of the Middle Ages, and was known as the *Glossa Ordinaria*. Of notes written

between the lines (*Glossae Interlineares*), a collection was made by Anselm of Laon in the beginning of the 12th century. Both these works were printed together about the end of the 15th century, 4 volumes, fol.; they have often been reprinted since, with the commentary of Lyra. Other glossaries are those of Peter the Lombard on the Psalms (Par. 1535); of Hugo and S. Caro (*Postille in universa Biblia*, Ven. 1487, fol.); Davidson in Horne's *Introd.* 2:252; Herzog, *Real-Encyklop.* 5:188.

Glosses And Glossatores

of the Roman and canon law. In the 12th century the Roman law, which after the downfall of the Western Roman empire had retained but little of its former importance, was again brought into notice, and studied with great zeal. The law school of Bologna, founded towards the end of the 11th century or the beginning of the 12th by Irnerius (Warnerius, Guarnerius), was the center of this new movement. The reputation of the school and of its professors brought students from all parts of Europe to Bologna. The activity of the teachers did not confine itself to the expounding of the sources of the law, but also made these researches the foundation of a literary activity, and created a body of *Glossatores* (Glossarists), so called. The written interpretation of the *Corpus jusns* appeared in the form of glosses, consisting sometimes in the explanation of some particular word or expression, sometimes in full and complete elucidations, and this sometimes between the lines of the text (*interlinear glosses*), sometimes on the margin (*marginal-glosses*). Besides these the glossatores also wrote *summae*, reviews of the contents of some particular chapter of law; *casus*, real or imaginary cases intended as illustrations of particular points in connection with *quaestiones* and *distinctiones*; and also *brocarda* or *brocardica*, etc. (see Savigny, *Gesch. des Rom. R. i. Mittelalter*, 3:537-574, 2d ed.). This literary activity of the glossatores of Roman law was an example for scientific treatment of canon law, which afterwards (in the 12th century) gave rise in Bologna and in Paris to lectures on the subject, and thus by the side of the legists rose the schools of the canonists, the decretists, and the decretalists. A number of the pupils and disciples of Gratian (q.v.) composed glosses (probably interlinear) on his *Decretum*. Among the oldest of these glossatores was Sicardus of Cremona, who was made bishop of Cremona in 1185. When the number of glosses in different MSS. became very great, it was naturally found expedient to collect and arrange, them. This labor was undertaken by John Teutonicus, who wrote in 1212 a commentary on the *Decretum*, compiled

from the glosses of his predecessors, and this *Apparatus*, augmented and improved by Bartholomew of Brescia about 1236, became the *Glossa ordinaria*; i.e., was endorsed by the school, appended to the MS. copies of the *Decretum*, and subsequently printed with it. Glosses on the collection of decretals of Gregory IX were written by Vincentius Hispanus (about 1240), Goffredus Tranensis (t 1245), and Sinibaldus Fliscus, who afterwards sat on the pontifical throne (1243-54) under the name of Innocent IV. From these glosses Bernhard de Botono of Parma (t 1266) compiled his *Apparatus*, which was also recognized as *glossa ordinaria*. Among the glossatores of the *Liber sextus* are to be named Johannes Monachus (t 1313), Guido de Baysio, and Johannes Andrese (f 1348). The glosses of the latter were originally written in his youth; he afterwards improved them, and they have been copied and printed as *glossoe ordinarie*. He also wrote the first glosses on the *Clementines*, and they were also recognized as *glossae ordinarie*. Among the other glossatores of the same collection we remark Zenzelinus de Cassanis, a teacher of Toulouse, Johannes de Lignano, Petrus de Ancharano, Franciscus Zabarella (1417), etc. The glosses on the *Extravagantes* were the work partly of Gulielmus de monte Lauduno, and partly of Johannes Monachus. Those on the collection of John XXII were chiefly by Zenzelinus de Cassanis. The glosses have to this day great scientific value for the history of law. They have also exerted an important influence in the practice of the law. See Sarti, *De claris archigymnasii Bonon. professoribus*, t. 1, p. 1, 2 (Bonon. 1769, folio); Herzog, *Real-Encyklop.* 5:191. (J.N.P.)

Gloucester

a cathedral city of England, on the Severn, 107 miles northwest of London. The cathedral is of several different eras of ecclesiastical architecture, 427 feet in length, and 144 in width; the height of the central tower, its greatest external ornament, is 225 feet; the cloisters, also of great beauty, form a large square. Formerly the church of a Benedictine abbey, it was converted into a cathedral in 1541. Gloucester is the official residence of the bishop of Gloucester and Bristol, whose diocese embraces Gloucestershire, and parts of Somersetshire and Wiltshire. The diocese belongs to the province of Canterbury, and in 1890 had 13 deaneries, 489 benefices, 190 curates, and about 210,000 church sittings. The incumbent (1890) is Charles John Ellicott, D.D. (consecrated in 1863).

Gloves

part of the insignia of a bishop. *SEE BISHOP.*

Glutton

(| | ~~ε~~, *zole'*, ~~<1610>~~ Deuteronomy 21:20; ~~<1721>~~ Proverbs 23:21; a "riotous" person, ~~<1731>~~ Proverbs 23:20; 28:7, i.e., prodigal, voluptuous debauchee; ~~φάγος~~, given to *eating*, "gluttonous," ~~<1119>~~ Matthew 11:19; ~~<1734>~~ Luke 7:34).

Gnapheus

(or FULLONIUS), WILHELMUS, was born at the Hague in 1493. He was one of the earliest reformers in the Netherlands. He was rector of the school in his native place, and afterwards counsellor of the Margrave Albert of Brandenburg. He was a man of learning, and specially versed in Latin literature. He shared in the afflictions of his friends, Jan de Bakker or Pistorius, and Cornelis Hoon or Hoen, who became victims to Roman Catholic intolerance and persecution. Released from captivity, he was again seized and condemned to spend three months in a monastery on bread and water. He was permitted to see the cause of the Reformation prosper, and to enjoy the esteem and confidence of his countrymen. He died in 1568, at Norden, of which he was burgomaster. He wrote several works in Latin, which bear evidence of his familiarity with the writings of Erasmus. His most important work is his *Life of Johannes Pistorius*. It was probably written in 1526, and was published at Prasburg in 1529. Its title is *Joh. Pistorii Woerdensis, ob evangelicae veritatis assertionem, apud Hollandos primi omnium exusti martyrium*. A new edition was brought out in 1649 by Prof. Reuins of Leyden. See Glasius, *Godgeleerd Nederland*, 1 D. blz. 531, 532; Ypeij en Dermout, *Geschiedenis der Nederlandsche Hervormde Kerk*, 1 D. biz. 104, Aanteek. blz. 40 (79); also, Harkenrothii, *vita Gnaphaei descriptio, in Bibl. Bremens. class. 8, fasc. 1, page 111 sq.*; Herzog, *Real-Encykl.* 19:566. (J.P.W.)

Gnash

(~~qrj~~ ; *charak*, to *grate* the teeth; ~~βρύχω~~, ~~<1075>~~ Acts 7:54; ~~τρίξω~~, ~~<1098>~~ Mark 9:18). "To gnash with the teeth," and "gnashing of teeth," are expressions that occur in several parts of Scripture, denoting rage or sorrow (~~<1810>~~ Job 16:9; ~~<1820>~~ Psalm 112:10; ~~<2016>~~ Lamentations 2:16; ~~<1812>~~ Matthew 8:12). *SEE TOOTH.*

Gnat

Picture for Gnat

(κόνωψ, Vulgate *culex*, occurs only in ⁴¹²³⁴Matthew 23:24), a small two-winged stinging fly, belonging to the genus *culex* (Linn. *diptera*, Latronne *culicidae*), which includes the mosquitoes. The common gnat scarcely yields to any insect in regard to the interesting facts which it presents to the naturalist. The following *outline* will recall the chief of them to the reader: The boat-shaped *raft of eggs*, which the parent gnat forms, and leaves upon the water, so admirably constructed that, though hollow, it neither becomes, filled with water, nor sinks even under the torrents of a thunder-shower; the aquatic *larva*, breathing, head, downwards, through its *tufted spiracle*; its hook with which it seizes the animalcules on which it feeds; the variations and even reverses of *structure* it undergoes in the pupa state, now swimming, head *upwards*, by means of its finlike tail, and breathing through spiracles placed behind the head; the amazing transformation it undergoes when raising its shoulders out of the water, and upon the bursting of the skin which had enveloped them, the *perfect* insect emerges, its former covering now serving as a life-boat during those few critical moments while it disengages and trims its wings for flight, and commences its existence a winged creature in a new element, and instantly begins to suck the juices of animals or vegetables, while "its shrill horn its fearful larum rings;" the complicated mechanism of its tube, which serves the purposes both of lancet and cuppins-glass, and of inserting a fluid for liquefying the blood, and making it flow more freely. The various organs, comprehended in so small a structure, excited the wonder of Pliny (*Hist. Nat.* 11:2), and attracted the notice of Socrates, as we learn from his poetical adversary Aristophanes (*Nubes*, 158); but the further discoveries of the microscope raise our wonder into a still higher principle. "I dare boldly affirm," says Swammerdam, "that the incomprehensible greatness of Deity manifests itself in these mysterious operations in a particular manner, and affords an opportunity of examining, as it were with our senses, the "divine nature" (page 2, 51). The word κόνωψ seems to be the generic term for the gnat among the ancient Greek writers, under which they included several species, as we use the word "fly," and "the fly;" though they give distinct names to *some* species, as the word σέρφος, etc. Rosenmuller observes that the κόνωπες of the Greeks seem to be the *epaemerce* of Linnseus (apud Bochart, 3:444, 4to, Lips. 1793-6). Aristotle

gives the name to a species whose larvae are bred in the lees of wine, which is thence called the *Culex vinasnus* (*Hist. An.* 5:19). Pliny also refers to various species of gnats (*Hist. Nat.* 11:35; 17:27). We ourselves recognize several kinds under the common name, as gall gnats, horse, wheat, winter (see Kirby and Spence, *Introd. to Entomology*). **SEE FLY.**

Our Savior's allusion to the gnat is a kind of proverb, either in use in his time, or invented by himself; "Blind guides who strain out a gnat, and swallow down [bolt, as we say] a camel." He adopts the antithesis of the *smallest insect* to the *largest* animal, and applies it to those who are superstitiously anxious in avoiding small faults, yet do not scruple to commit the greatest sins. The typographical error, "strain at a gnat," first found its way into King James's translation, 1611 (*Trench, Auth. Vers.* page 131). It is "strain out" in the previous translations. The custom of filtering wine, among the Jews, for this purpose, was founded on the prohibition of "all flying, creeping things" being used for food, excepting the *saltatori* (^{<RB123>}Leviticus 11:23). The custom seems alluded to by the Sept., which in ^{<RB16>}Amos 6:6 reads **διδυλισμένος οἶνος**, "filtered wine" — a passage having a similar scope. According to the Talmud, eating a gnat incurred scourging or excommunication (*Vorstius, De Adaglis, N.T.*, page 771, ed. Fischer; *Grief, Oraculum Christi contra percolantes culicem*, etc., Lips. 1749).

The species referred to in the N.T. is thought by Bochart (*Hieroz.* 3:444) to be the *Culex vinarius*, the **𐤒𐤓𐤁𐤎** **byj** yabehcush, of the Talmud (*Buxtorf, Lex. Talin.* page 927, a). The Heb, **מַלְכָּאִים** **malakaim** (sing. **מַלְכָּאִי** **malakai**) (^{<RB16>}Isaiah 2:6), which constituted one of the plagues upon Egypt (^{<RB16>}Exodus 8:16 sq.; comp. ^{<RB15>}Psalms 105:31), are thought to have been a species of culex or gnat (comp. *Herod.* 2:95), as these insects are very numerous in Egypt (*Hasselquist, Trav.* page 69; *Maillet, Descr. de l'Egypte*, 2:134, ed. Mascrier). **SEE LICE.**

The weapon with which the gnat or mosquito makes its attack is a long and slender proboscis, projecting from the mouth like a very fine laristle, and appearing to the naked eye quite simple. Under the magnifying power of the microscope, however, it is seen to be a flexible sheath (*i*) enclosing six distinct pieces, two of which are cutting blades or hancets (*g*), two notched like a saw with reverted teeth (*f*), a tubular canal (*e*), and the central one an exceedingly acute point, which is also tubular (*d*). When the attack is made, the gnat brings the tip of the organ within its sheath to

press upon the skin, into which it presently enters, the sheath remaining without and bending into an angle as the lancets descend. When the weapon has penetrated to its base — a distance of one sixth of an inch or more—the lancets move laterally, and thus cut the flesh on either side, promoting the flow of blood from the superficial vessels; at the same moment a highly irritative fluid is poured into the wound, which has the effect of diluting the blood, and thus of rendering it more capable of flowing up the slender central tube into the throat of the insect. It then sucks, if undisturbed, till its stomach is filled to repletion, leaving a painful tumor accompanied with an intolerable itching. It is the female gnat alone which is noxious; the male, whose proboscis is feathered, has no power of sucking blood.

Gnesen,

a town in the Prussian province of Posen, with (in 1885) 15,760 inhabitants. It is believed to be the most ancient town of the former Polish empire. The cathedral church contains the relics of St. Adalbert, the apostle of the Prussians, which were purchased and deposited there by duke Boleslav I. Soon after, at the beginning of the 11th century, Gnesen as made the see of an archbishop, Gaudentius, the brother and companion of St. Adalbert, being the first incumbent of that dignity. The archbishops of Gnesen were primates of the Polish empire, the first after the king, and the regents of the empire during the vacancy of the throne. In 1821 the united archbishopric of Poses and Gnesen was organized, the archbishop residing at Posen, but Gnesen remaining the seat of a chapter. See Neher, *Kirchl. Statistik*, volume 2.

Gnosimachi

(γνώσις and μάχομα), a name given to those in the 4th century who were the avowed enemies of the Gnostics. A certain Rhetorius is said to have formed a sect on the principle that matters of doctrine are indifferent, as no certainty can be obtained as to doctrine; but that a good life is all that is essential to Christianity. "It may be a question whether there was ever a regularly constituted sect professing such indifference to doctrines; whether the fact ever amounted to anything more than this, that individuals at different times and in different places were led by the same opposition and the same tendency of mind to entertain these views, of which

individuals the above-mentioned Rhetorius may have been one. — Neander, *Church History* (Torrey's), 2:702.

Gnosis

SEE GXOSTICISM.

Gnosticism

A. Gnosis. — The New-Testament writers were occasionally determined in their choice of prominent words by the expressions which were current among the people they addressed. Such words as *logos* and *gnosis*, having acquired a peculiar signification in the schools, were recognized by them, and appropriated to a sacred use. We concede, indeed, that the latter word (*γνῶσις*) usually denotes in their writings simply what its etymology implies, the mere act of knowing, or the objective knowledge thus acquired. In those primitive times it was seldom that any systematic or scientific exposition of Christian truth was demanded. The contest was with reference to the simple facts of the Gospel, and Christianity was fain to secure an existence in the world before it had leisure to speculate upon abstract points. Not only was it unwise to divert men's minds from, practical religion, but many true believers were too carnal to be intrusted with a higher wisdom. Paul, therefore, and his fellow-laborers determined to confine their apostolic ministrations to such a historical presentation of Jesus Christ and him crucified as might be called the simplest milk of the word. He declares, however (^{<4016>}1 Corinthians 2:6), that he sometimes made known a higher wisdom among such as were perfect, though a wisdom, he is careful to say, very different from that which some heathen and Jewish philosophers had claimed. In other passages he applies the word *gnosis* to this kind of wisdom. He specifies "the word of knowledge" among those peculiar gifts of the Spirit which were possessed by the more eminent teachers (^{<4018>}1 Corinthians 12:8), and commends a knowledge through which the more discerning believers rose above the fear of the heathen gods, and ate of the things offered to idols as of things in themselves indifferent (^{<4017>}1 Corinthians 8:7). He speaks also of a *gnosis* falsely so called, and thus implies that there was another which truly deserved the name (^{<5416>}1 Timothy 6:20). In subsequent times this use of the word became common, and great pains were taken to make obvious the distinction between the true (*γνῶσις ἀληθινή*) and the false *gnosis* (*γνῶσις ψευδώνυμος*). A lately (1715) discovered treatise of Irenaeus

(entitled **γνῶσ. ἀληθ.**), and an extended description of the true Gnostic at the close of the Stromata of Clement of Alexandria, have preserved to us the views of the Church on this subject near the close of the 2d century.

It was admitted on all sides that there was a knowledge of divine things superior to that of the multitude, not in its importance to the salvation of the soul, but in its intellectual power. It belonged not so much to the pulpit as to the schools, and was important not so much to the personal salvation as to the comfort and growth of believers, and to the acceptance of the Gospel among the more educated classes. It took up those facts which were objects of the common faith, and made them subjects of speculation and profound thought. It arranged them, drew from them logical conclusions, reconciled their apparent discrepancies with each other and with the conclusions of science, and applied them to long-agitated questions which were only hinted at, but not solved, in the Christian Scriptures. At this point, however, the true and the false gnosis separated, and took different directions. The former submitted itself without reserve to the authority of the Scriptures, and professed never to venture beyond what was written. It presented itself to all men without discrimination of natural talents or social condition. The latter claimed to be above the reach of the vulgar, and to be derived from sources superior to the written word. Clement describes the true Gnostic as one who grows gray in the study of the Scriptures. I A scientific culture may be indispensable to the higher departments of that study, and a true spiritual discernment can be acquired only by divine grace, but the natural talents which must be used in its acquisition have been given to all, and each one's success will be proportioned to his prayerful diligence. The sources of knowledge, too, were the same for the humblest believer and the most eminent Gnostic, for all had access to the Scriptures and the common tradition (**παράδοσις**) which had been transmitted in 11 the churches. The gnosis was. simply a faith made perfect, an expansion. of what faith had received, a building constructed wholly of materials supplied by faith. Its advocates made much use of a passage in **<270>** Isaiah 7:9 (Sept.): "If ye believe not, neither shall ye understand;" from which they inferred not only that faith is indispensable to knowledge, but that knowledge should spring from faith. And yet it cannot be denied that many, especially of the Alexandrian school, gave an undue prominence to this higher knowledge, as if it were indispensable to all religion, and disparaged the great body of believers (**πιστικοί**) as incapable of a true spiritual life, as in communion only with the Christ of an

earthly and sensuous life, and as actuated only by a fear of punishment and a desire of personal benefits. The true Gnostic, — on the other hand, they believed to be favored with such an intuitional faculty for the discernment of truth, and such a perpetual tuition under the divine Logos, that he could dispense, in a great degree, with outward demonstrations; and they claimed that his love of knowledge was so intense and disinterested, that if it could even be separated from his eternal salvation he would not hesitate still to choose it. The subjects on which they delighted to expatiate were chiefly: God, as he must be conceived of in his absolute being, the incarnation and redeeming work of Christ, the influence of these upon our race and upon other beings, the vast chain of existence between man and God, the fall of some links in this chain and their probable recovery, the origin of this world, the source of moral evil and its elimination from the universe, and the future history and destiny of all things. In the discussion of such themes, we need not be surprised to find that they not unfrequently transcended the province both of reason and of faith, and that some of their speculations were condemned by their more temperate brethren (Neander, *Hist.* 1:544-52; Hase, *Hist.* § 85; Schaff, *Hist. Christ. Church*, volume 1, chapter 4).

B. *Heretical Gnosticism.* —

I. *General Character.* — The name Gnosticism has been applied to a variety of schools which had sometimes little in common except the assumption of a knowledge higher than that of ordinary believers. Most of them claimed a place in the Church, and complained bitterly when this was denied them; and yet they generally spoke of Christianity as insufficient to afford absolute truth, and not unfrequently they assumed a hostile attitude towards it. They seldom pretended to demonstrate the principles on which their systems were founded by historical evidence or logical reasonings, since they rather boasted that these were discovered by the intuitional powers of more highly endowed minds, and that the materials thus obtained, whether through faith or divine revelation, were then worked up into a scientific form according to each one's natural power and culture. Their aim was to construct not merely a theory of redemption, but of the universe a cosmogony. No subject was beyond their investigations. Whatever God could reveal to the finite intellect, they looked upon as within their range. What to others seemed only speculative ideas, were by them hypostatized or personified into real beings or historical facts. It was in this way that they constructed systems of speculation on subjects entirely

beyond the range of human knowledge, which startle us by their boldness and their apparent consciousness of reality.

II. *External Origin.* — And yet we have reason to believe that Gnosticism originated no speculations which were essentially new. It only recognized and selected what seemed to it true in earlier systems, and then combined these fragments in new relations — not in the way of a crude syncretism, but with mutual affinities and living power. No question, however, has more perplexed historians than that which refers to the direct origin of Gnosticism. We are in possession of scarcely any authenticated documents which have come down to us from persons living at the time and in countries in which it had its birth. We are dependent for our information respecting it almost entirely upon the representations of opponents, who knew almost nothing of Oriental systems, and were acquainted with it only in its maturity. Unfortunately, too, the question of the origin of Gnosticism has recently become complicated with others on which violent party feelings have been exercised. Those who have denied the apostolic origin of the epistles in which traces of Gnosticism have been discovered, have felt an interest in removing both the epistles and Gnosticism to as late a period as possible. From the discussion of this subject, however, there are some facts which may now be regarded as incontrovertible.

1. Ever since the conquests of Alexander the Great, an intense interest had been felt throughout Asia Minor and Egypt in Hellenistic philosophy and Oriental theosophy; and while the old mythologic fables and professed systems of positive revelation had lost their authority, many thoughtful persons had discovered under these what they looked upon as a uniting bond of truth and the elements of a universal religion.

2. The result was that, near the time of the first promulgation of Christianity, a number of new systems of religious philosophy sprung up independently in different countries, and exhibited similar characteristics. They were usually formed by incorporating with the national religion what seemed attractive elements in foreign systems, and softening down what was harsh and incredible in the popular faith and worship. In this way we discover a nearly simultaneous origin of the Judaistic philosophy at Alexandria, of Essenism and Therapeutism in Egypt and southern Palestine, of the Cabbalistic literature in Syria and the East, and of New Platonism among the Hellenistic nations. These were all offshoots from the same general root, and not necessarily deriving anything original, but

unquestionably drawing much assistance from one another. Similar circumstances everywhere called forth similar phenomena with no conscious interdependence.

3. We thus account for the origin of Gnosticism, and easily reconcile the conflicting views of different writers respecting it. As the early ecclesiastical writers were themselves acquainted almost exclusively with Occidental literature, they were in the habit of ascribing the rise of Gnosticism to the study of Grecian philosophy, and especially of Platonism, and they appeal to the cosmogonies of Hesiod and others for the exemplars of the Gnostic speculations. Modern historians, however, have found in most of the Gnostic systems such a predominance of Oriental elements, that they have been led to infer a direct influence not merely from Alexandrian Judaism, but dualistic Parsism, and even from pantheistic Buddhism. There can, in fact, be no question regarding the influence of all these systems. The Platonic doctrines of a God, without distinctions in his nature, withdrawn entirely within himself, intelligible only to the initiated, and that only through the mediation of the Nous, a higher ideal sphere reflecting itself in a lower phenomenal world, a hyle (ὕλη) and an undefined dualism between it and God, a fall of spiritual beings from the divine to the sensuous sphere, the derivation of sin from a contact with the material element; the Pythagorean doctrine of numbers; the Brahminic doctrine of emanation eshypostatizing of the divine attributes; the Parsic representation of the divine essence as light. of a dualism in which God is subject to the continual aggression of a world of matter, and of a good principle in eternal conflict with the prince of darkness; and the Buddhist notions of a God in process of development, of souls longing to be freed from the bonds of matter, and to be raised above all sensible things, and reunited with the divine source of life, are all unmistakable, and indicative of their respective sources. We need not, however, suppose that these elements were derived directly from their original sources. The Alexandrian literature, in which most of these elements had found a place, was diffused among the educated classes in all those countries in which Gnosticism flourished, and might have been the mediating agency through which the mind of the East was brought into communication with that of the West. From the heterogeneous commingling of such diverse systems, and especially from their contact with the young energies of Christianity, the Gnostic spirit might easily draw forth such materials as suited its purpose. The sources of Gnosticism, however, like those of the Nile, are to a great

extent concealed, and those who imagine they have discovered its principal head not unfrequently learn that another remains far beyond. As its friends boasted, there were secret agencies by which truth was conveyed to the elect race under symbols and an outward letter which only they could understand. (See Baxmann, in the *Ames. Theol. Review* for 1862, page 666-76).

III. Classification. — It has been found very difficult to arrange the several Gnostic sects according to any principle of classification. They have been grouped together by different writers according to their origin, their geographical position, and their speculative views. Neander (*Hist. Christ. Religion*, 1:379-86) divides them into Judaizing and anti-Judaizing Gnostics, according to their agreement or opposition to ancient Judaism. Gieseler (*Eccl. Hist.* volume 1, § 44) arranges them according to their geographical order, as Alexandrian, Syriac, and miscellaneous. Hase (*Hist. Chr. Ch.* § 76) makes four classes, Syrian, Hellenistic, Judaizing, and specially Christian. Similar to this is Matter's division into those of Svria, Asia Minor, Egypt, and the rest of the Roman world (*Hist. crit. du Gnost.*). Baur (*Chr. Gnosis*, 1835) arranges the several sects into three principal classes according to their relation to the three earlier religions with which they came in contact:

1. Those who combined Christianity with Judaism and heathenism;
2. Those who entirely separated it from them, and opposed it to them; and,
3. Those who identified it with Judaism, but opposed it to heathenism. This ingenious, and, in many respects, satisfactory division, fails to bring out the historical progress and internal development of the Gnostic systems, and offers no suitable place for Manichaeism. It has, however, found much favor on account of its simplicity, and has been adopted with some modifications by Niedner, Marheineke (*Weltalter*, th. 2, page 246), Tennemann (*Manual of the Hist. of Philipians* § 200), and others. Dr. Schaff proposes a classification, according to an ethical point of view, into the speculative and theosophic, the practical and ascetic; and the Antinomian and libertine (*Hist. of the Chr. Ch.* 1:234). It is evident that no classification can combine together a chronological local, and logical distribution, and hence we shall probably gain something by presenting these separately.

IV. History. — In attempting to give a historical outline of the course of Gnosticism, our object is not so much to present particular details of the several schools, since these will be found, as far as possible, under their several heads in this work, but to indicate in general the order and position of each. Lipsius, in a recent work (*Gnosticism, its Essence, Origin, and Development*, 1860), endeavors to show that this course of development was a curve which commenced with only a slight departure from orthodoxy, and, after diverging more and more from it, finally comes back again gradually to the true path. Another writer (Hilgenfeld) has attempted a distinct definition of the three stadia of this development. It is difficult to discover in the actual history the regularity of departure and return implied in such a figure, and yet we may derive from it a correct notion of the general direction. In the first stadium we have the Judaizing Gnostics, and then the several classes who, in their opposition to Judaism, deify nearly all the godless characters of the Old Testament. In the second we have not merely Old-Testament history, but Greek philosophy, a contempt of the common faith, the opposition of the psychic and pneumatic natures, and mythical personifications of speculative ideas. In the third and last stadium this opposition between the pneumatic and psychic natures begins to be modified, and finally, under the Marcionites, the Gnostic speculation approximates very nearly that of the more liberal Catholic teachers. It is in this last stadium that we find the greatest difficulty in seeing how the curve approximates with much uniformity the orthodox highway for some classes of the later Marcionites, and, above all, the Manichees, seem rather to have been the extreme consummation of Gnosticism.

As there were strong tendencies towards Gnosticism both in Judaism and heathenism, we might reasonably infer that the Gnostics must have been powerfully attracted by Christianity. It was, however, more consistent with the essential spirit of that movement to attempt to mold the new system to its fancy than to submit with docility to the exclusive authority of the Gospel. Among the remnants of Oriental tribes in Samaria we are not surprised to find such a man as Simon, who succeeded in making the multitude believe that he was the great power of God. It is said that he called himself the creative world-spirit, and his female companion the receptive world-soul. We have here a likeness of the Gnostic doctrine of aeons and syzygies. In the tradition of the subsequent Church, this half-mythical personage became the patriarch of all heretics, but especially of heathen Gnostics (Irenaeus, *Adv. haer.* lib. 1, c. 27, § 4; Hippol. 1:62 sq.).

During the twenty years which intervened between the first Christian Pentecost and the later epistles of Paul, we know that theosophic speculations were everywhere prevalent in Syria and Asia Minor, and that these were strangely mixed with Christian doctrines. Great freedom was allowed to religious thought, even among the early Christians, as long as the moral and religious life of the people was not perverted. But Paul very soon discovered dangerous tendencies in the churches which he had recently established in Asia Minor. Josephus tells us that Alexander the Great had sent into the provinces of Lydian and Phrygian Mesopotamian and Babylonian Jews to garrison the disaffected towns there, and we are informed that the inhabitants of that region have always since been prone to mystical and Oriental superstitions (Alford, *How to use the Epistles*, Epistle to the Colossians, *Sunday Mag.* 1867, page 829). The errors which he reproveth at Colossae were doubtless a curious commixture of Jewish and heathen speculations. The ancient historian Hegesippus informs us (Euseb. *Eccl. Hist.* 3:32) that the heretical gnosis did not make its appearance with an uncovered head until after the death of the apostles, but that it previously worked in secret. After all the contentions of various writers on the question how far this error prevailed in apostolic times, there is a general agreement that, while most of the heresies of that period were Judaistic, there was an obvious difference between those reproveth in the Galatian churches and those noticed in the epistles to the Colossians and Timothy. The latter are treated much more mildly, and we readily perceive that they must have been much less developed and less subversive of the Christian system. They are expressly called (^{<546B>}1 Timothy 6:20) a false gnosis, and were characterized by empty sounds without sense and subtle oppositions to the truth, a depreciation of the body, and a worship of angels (^{<502B>}Colossians 2:18, 23), and interminable genealogies and myths (^{<540B>}1 Timothy 1:4). These seem more akin to Jewish than to heathen speculations, and imply not the completed Gnosticism of the second century, but the manifest germs of Docetic emanations and Gnostic dualism. Irenaeus, on the authority of Polycarp, relates (*Adv. haer.* 1:26) that John was acquainted with Cerinthus, and wrote the fourth gospel to refute his errors. Both he and Epiphanius (*Haer.* page 28) say that Cerinthus taught that the world was not made by the Most High God, but by a lower power, or by angels, and that Jesus was an ordinary man, whom the supreme Logos became united with at his baptism, but forsook during his last sufferings, to reunite with him in the future kingdom of Messianic glory. *SEE CERINTHUS*. Here the Gnosticism becomes plainly

perceptible, and we can certainly understand a number of passages in John's Gospel and Epistles *better* if we suppose a reference in them to these and similar errors. The Nicohaitans of the Apocalypse and the false teachers of the Epistle of Jude despised Judaism as the work of evil angels, ridiculed and trampled upon the law that they might insult these limited powers, and thus fell into a strange complication of gross licentiousness and bodily mortifications (Burton, *Heresies of the Apost. Age*; Potter in the old and W.L. Alexander in the new edition of Kitto's *Cyclop.*; Conybeare, in Conybeare and Howson's *Life of St. Paul*, note at the end of volume 1. Comp. C.C. Tittmanns, *De vestigiis Gnosticor. in N.T. frustra quaesitis*, Leips. 1773; transl. and publ. in Contributions to Foreign Literature, New York, 1827). No sooner had the direct influence of the apostles and their immediate successors ceased than the speculative interest and numbers of the Gnostics began to increase mightily. Near the commencement of the 2d century, flourished about the same time Basilides in Alexandria and his son Isidore **SEE BASILIDES**, the dualistic and ascetic Saturninus in Antioch, Carpocrates of Alexandria, and his son Epiphanes. The last two maintained that every one who could soar to the same height of contemplation might attain the same powers with Christ, and that Christ differed in no respect from the wise and good of all nations. About the same time we first become acquainted with the party commonly called Ophites, though Origen says that it was founded by a certain Euphrates, who must have lived as early as the time of Christ. Their common appellation (Ophites, Heb. Naasenes) was given them by their opponents (for they always called themselves simply Gnostics), because they were said to pay great honor to the serpent as the instrument of the temptation in Eden. As the prohibition then transgressed was designed to keep man back from knowledge, what is commonly called the Fall was, in fact, a transition to a higher state. When first known they resided principally in Egypt and in Phrygia. They afterwards became numerous, and branched off into various subdivisions. **SEE OPHITES**. Great differences however, are discoverable between those who bear the same name. In the next generation (A.D. 140-160) belongs Valentinus, who flourished first in Egypt and then in Rome, and finally died in the island of Cyprus (about A.D. 160). The school named after him was the most influential of all the Gnostic parties, and contained a large number of talented and eminent teachers. It was divided into an Oriental and an Italian branch, in both of which was inculcated a highly exalted style of religion. Among its most esteemed writers may be mentioned Heracleon of Alexandria, who wrote a commentary on John's Gospel, some extracts

from which, preserved in Origen, admirably bring out the profound spirit of this evangelist; Ptolemy, whose epistle to Flora has come down to us in Epiphanius, and endeavors to show that his system was not inconsistent with the Catholic faith; Marcus, probably a Jew of Palestine, in whose poetic and symbolical work divine sons discourse in liturgical forms; and Bardesanes, an Armenian of Edessa (about 170), who, with his son Harmonius, was immensely popular as a writer of hymns and imitations of David's Psalms. (See the articles under these names.) Contemporary with Valentinus lived Cerdon, a Syrian, and his pupil Marcion of Sinope, in Pontus, who carried their zeal for Pauline and primitive Christianity to such an extreme that they rejected not only as secret traditions, but large portions of the New Testament. They opposed heathen religions as the work of the devil, and Judaism as the product of an inferior and wrathful deity, who was to be put down by Christ and the revelation through him of the supreme God. Kindred with him were Apelles of Alexandria, and his pupils Lucas and Marcus, who approximated still nearer a Christian orthodoxy, though with singular inconsistencies. Tatian, a Syrian, a rhetorician in Rome, during the latter part of his life is said to have fallen into Gnostic errors, and to have prescribed a system of extreme abstinence as the only means of disengaging ourselves from the world. A party of Encratites, calling themselves by his name or by that of his pupil Severus, continued as late as the 4th century. A class of persons represented by the Clementine Homilies at Rome, and sometimes reckoned among the Gnostics, ought rather to be classed with the Ebionites. *SEE CLEMENTINES*. We now come in contact with several classes of the Ophites, many of whom, according to Origen, went so far in their opposition to ordinary views that they admitted none to their assemblies who did not curse Christ (Neander, 1:446 sq.). The whole system of the God of the Jews was looked upon by this sect as oppressive to man, and whoever is represented in the scriptural history as rebelling against it were regarded as saints. Hence some of the worst characters of the Old and New Testament were held in the highest honor. Even Jesus was reckoned among agents of the Jewish Jehovah, and his betrayal by Judas Iscariot was extolled as done with the best of motives and results. Those who maintained this position were called Cainites, while such as dissented from such extravagances were distinguished as Sethites. The Perates, who have recently become known to us through the Philosophoumena, appear to have approximated much nearer the Catholic doctrine. During the 3d century Gnosticism appears to have lost its power, for the orthodox party

had now attained more scientific precision of thought, and their formulas of faith presented scriptural doctrine in a style consistent with the highest culture of the age. Towards the close of that century, however, arose in the distant East one more attempt to combine Christianity with Oriental theosophy. Manicheism sprang up in a region where neither Hellenism nor Judaism was familiar; and its object appears to have been to reform the corrupted Parsism of that day by incorporating with the original system of Zoroaster numerous elements taken from a gnosticized Christianity and Buddhism. To Christianity, however, it seems to have been indebted more for its names and symbols than for its essential history or characters. Personages and facts taken from scriptural records find in that system an entirely new significance. Its founder (Mani or Manes, a Magian banished from Persia) discovered many points of agreement between the doctrines of Parsism, Buddhism and Gnostic Christianity, and endeavored to combine these three systems into one universal religion. He accounted for all things on dualistic principles. His followers were soon driven by persecution from their earliest seats, but were numerous during the fourth century in every part of the East, and in Africa, Sicily, and Italy. Many persons of noble spirit were attracted by it, but it soon fell into gross licentiousness by its professed exaltation above outward things, and of course lost its place in common esteem, and fell into contempt. Some vestiges, however, both of Marcionism and Manichaeism, remained even into the Middle Ages, and by means of the Priscillianists, the Paulicians, the Bogomiles, and the Cathari, transmitted the leading features of Gnosticism to distant ages and countries.

Many of these sects can hardly be recognized as within the pale of Christianity. While some of them claimed a place within the Church, and refused to leave it when they were disowned by its authorities, others openly abjured the Christian name. Certainly such complete subverters of the essentials of the Gospel as the Carpocratians, Perates, Sethites, Cainites, and Manichaeans deserve to be called rather gnosticized heathen than Christian Gnostics. In the history of the Church they deserve a place only because they, like other heathen, influenced it from without. In a history of Gnosticism even these must have no unimportant position. Indeed, no history of this system is quite complete without embracing some still more remote systems — Cabbalistic Judaism, Neo-Platonism, etc., which had their origin under Gnostic influences.

V. General Principles. — The ultimate aim of Gnosticism was to present a perfect solution of the great problem of the origin and destiny of the universe, and especially of the origin of evil, **πολυθρύλητον ζήτημα, πόθεν ἢ κακία**. The three ideas which were fundamental to all its speculations were:

1. A supreme being, unconnected with matter, and incapable of being affected by it;
2. Matter, **ὑλη**, eternal, the source of evil, and opposed to God; and,
3. A series of beings intermediate between these two

The primary source of all spiritual existence was an eternal abyss (**βυθός**), so utterly beyond human representation that no one should venture to name him, or even to conceive of him. He was the absolute one, and virtually and logically non-existent (**οὐκ ὄν**). In his nature, however, there was some inconceivable ground of self-evolution (**προβολή**), in consequence of which his infinite powers became revealed in a series of aeons, or hypostatized divine attributes. It is only through these that he can have communication with finite natures. They are called aeons (**αἰῶνες**) because they are *eternal ones*, representing the eternal Source of all (**αἰών**). According to Valentinus, they emanated in pairs (syzigies) of different sexes. Basilides and Marcion ascribed their existence to an act of love and to a creative word, but the more pantheistic sects to a necessary process of emanation which is usually spoken of as by generation. Their number varies in different systems; sometimes it is determined by planetary relations (12), sometimes by the days of the year (365), sometimes by the years in the life of Christ (32), but not unfrequently it is left indefinite. The first eons were Nous, Logos, Sophia, Dunamis, Aletheia, Zoe, etc., generated either by the original being or by one another in ever-increasing imperfection as they recede from their source. Together they constitute the Pleroma, the world of light and divine fullness, but far removed from the infinite abyss with which none can directly communicate.

2. Over against this Pleroma and this eternal abyss stands the world of matter (**ὑλη**), sometimes contradistinguished as the Kenoma, or the world of emptiness or darkness. This was usually spoken of as eternal, but chaotic, and disordered by internal strifes. It was generally described as far removed from the kingdom of light, but sometimes as very near, and even on the confines of that kingdom. Some conceived of it as dead and

powerless until it became animated by influences from the Pleroma, but others, and especially Manes and his followers, represented it as active and aggressive. According to the former, one of the lowest and feeblest of the divine sons (called by Valentinus Sophia, the lower wisdom or Achamoth, the **κάτω** in distinction from the **ἄνω σοφία**) fell from the abode of light and came under the power of matter. Though Valentinus makes this, to some extent, a free act of apostasy on the part of the divine eon, as she was wandering beyond the bounds of the Pleroma, and agitated by her intense desire to get out of her proper sphere and enter into more direct communication with the infinite Source, it was usually described as the result of an incapacity to retain a hold upon the superior world, and a consequent precipitation into the darkness of the Kenoma.

3. At this point we meet with the idea of the Demiurge. The name signifies a public worker (**Δημιουργός**), and *le esi* the same with the Avelion of Basilides and the Jaldabaoth (**𐤆𐤌𐤁𐤁𐤀𐤃𐤇𐤃𐤇** *γ*; the chaosborn) of the Ophites. He came into being from the commingling of the light-nature in the Sophia (the **πνευματικόν σπέρμα**) with matter. As the fruit of such a parentage, he was possessed of a nature neither pneumatic nor material, but psychical, and he occupies an intermediate position between the supreme God and the material world. He is not, of course, an evil, but only a limited and imperfect being, and yet evil springs from the defects of his work and of his plans. He acts in general with sincerity according to his power and light. By him the chaos of matter was transformed into an organized universe. The planetary heavens, and the sidereal spirits who are over them, and the whole course of the world, are under his control. In all this, however, he is the unconscious instrument of higher powers in the world of light, who secretly influence all his movements. Of this control he finally and gradually became aware, and by some teachers he is said to have become vexed and goaded into opposition by the discovery, and by others to have gladly welcomed and submitted to it. He was the author of Judaism, and to some extent of Christianity; and hence by many Gnostics the former system was looked upon as defective, if not false, and even the latter, especially in its mere letter, as incapable of imparting the highest wisdom. Only by Marcion was he regarded as entirely independent of the supreme God in the work of creation and providence, since he was here in a department which belonged wholly to him. He remained the God of this world until the coming of Christ, who vanquished him at the crucifixion.

4. With respect to anthropology, the Gnostics held that the whole kingdom of the Demiurge was fallen. He was himself the creature of a fallen eon, and the world he created and rules is subject to imperfection. From his connection with matter there was produced a human race, which in its totality is a microcosm, representing within itself the three principles of the great universe, the supreme God, the Demiurge, and matter. This was inconsequence of the creation of three classes of men, higher or lower in proportion to their freedom from matter. Marcion alone made this distinction dependent upon the will of man himself; the other Gnostics made it a result of creation, or of a divine communication of the spark of light and life from the upper world. The highest of these, i.e., the *spiritual* (**πνευματικοί**), share largely in the nature of the lowest aeon (**σοφία**), who originally fell from the Pleroma, and hence they are the only ones who can attain perfection. They alone are capable of recognizing and receiving the light which is communicated from above. The second class, the *psychical* (**ψυκικοί**), have the nature of the Demiurge himself, who has power to raise them to some extent above the debasement of matter, and, by giving them legal forms, to impart to them a legal righteousness, but not to afford them a recognition of those divine mysteries which are beyond his own reach. The third class are the fleshly or hylic (**σαρκικοί, υλικοί**) natures, in whom matter has usurped human form and passion (**πάθος**), has entire control, and who are therefore destined to share the fortunes of matter alone. Historically, the spiritual predominated under the Christian dispensation, the psychical under the Jewish, and the fleshly among the heathen of all ages. Individuals, however, of each class are numerous under all these dispensations. In the aristocratic spirit of ancient Platonism, many Gnostics allowed of no transition from the one to the other of these classes, while others looked upon it as possible for the lower to rise to the higher in consequence of a divine communication of special powers.

5. The Gnostic idea of redemption was simply that of a liberation of the light-spirit from its connection with matter. Of course it is confined to the two higher classes of our race in whom that spirit is found. In every condition of humanity, some favored individuals are represented as sighing for deliverance. In this way were explained some glimpses of a higher knowledge, which break forth at intervals in the prophecies and psalms of the Jewish Scriptures, and in the writings of pagan philosophers. Some sparks of light were supposed to have been thrown into the breasts of nobler persons, and the rational creation, as a whole (**κτίσις**), is

represented as sighing for redemption (~~4182~~Romans 8:22). A recently discovered work (Pistis Sophia) contains the penitential sighings and longings of the neon (σοφία) when she had herself fallen from her original condition of divine intuition to that of mere faith. In pity for this sighing spirit, Christ, one of the highest of all the aeons, descends, and brings her, after innumerable sufferings, back to the Pleroma, and undertakes the deliverance of all pneumatic natures. To accomplish this, he assumes, not a material form, since he can have no contact with matter, but only the appearance of one. In answer to the longings of the Jews, the Demiurge had promised and actually sent among them a Messiah with only psychical powers. Most of the Gnostics suppose that the heavenly Christ (Soter) took possession of this Messiah, who had proved himself unable to accomplish what had been promised in his behalf, and that from the baptism by John until the crucifixion this true Redeemer acted through this personage. Some, however, held that the man Jesus, with whom the aeon Christ then became connected, combined in his own nature all human elements with the powers of an aetherial spirit. As this Christ cannot suffer, everything in him which seemed like it, or like any imperfection, was either a docetic illusion, or wholly in the human personage with which he was united: This work of Christ, however, commenced not wholly with the life of Jesus, but, to some extent, with creation itself, in which the Redeemer inspired the unconscious Demiurge with many divine ideas, and during the whole process of the world's government he is drawing congenial spirits to himself, and correcting many errors of the world-ruler. His redeeming work, however, is effected entirely by the communication of the Gnosis, and especially the revelation of the true God. In the end, all pneumatic and psychical natures capable of redemption will be gathered and raised to the Pleroma. Valentinus supposes that all psychical natures are exalted only to a lower degree of blessedness in a peculiar kingdom of the Demiurge. Matter with all fleshly natures will either be consumed by its own powers, or sink back into its original condition of utter deadness and absolute separation from the light, or of internal confusion.

6. The sources from which the Gnostics professed to derive their knowledge were,

(a.) Tradition, not so much that of the Church, which they generally looked upon as unphilosophical, and fit only for the multitude, but that which was said to have been communicated by Christ to a narrow circle

of congenial spirits, and by them transmitted to others. Marcion alone made this tradition accessible to all.

(b.) The ordinary Christian Scriptures were only partially received among them. Marcion and the more strenuous Judaistic Gnostics entirely rejected the Old Testament, and the more moderate recognized a distinction between its pneumatic, psychic, and hylic elements. Many of them disparaged portions of the New Testament also, while others accepted only of Paul's writings and an expurgated gospel of Luke.

(c.) Other writings of highly enlightened persons belonging to particular sects. Thus Manes's writings were much venerated among his followers, and the prophecies of Cain and of a pretended seer named Parchor among the followers of Basilides, and the apocryphal books of Adam, Enoch, Moses, Elias, Isaiah, Baruch, and others.

(d.) Even the writings of the heathen poets and philosophers were much used by some, who, by a course of allegorical explanations, like those which they applied to the Scriptures, discovered ineffable mysteries under the most unpromising outward letter.

7. With the exception of the followers of Manes, we have no evidence that the Gnostics ever attempted a distinct ecclesiastical organization. Many of them were never excluded from the orthodox churches, within which they only sought to form schools and social circles. They practiced baptism, and believed that in this rite, as in the baptism of Christ, the higher spirit was more abundantly imparted, and the human spirit was emancipated from the power of the Demiurge. Most of them were inclined by their poetic fancies and their love of symbols to a gorgeous style of worship, but the more common ordinances and observances of the Church were neglected as useful only to such as were on the ground of mere faith.

8. Their ethics and practical morality were usually dependent upon dualistic principles. Among the Hellenistic Gnostics it took the form of a struggle against matter, which so unfrequently ran into asceticism, and sometimes into the use of charms and astrological practices. The Oriental Gnostics, on the other hand, are said in many instances to have plunged into immoralities, sometimes with the view of showing their contempt for the Demiurge and his laws, or because they regarded the body as an indifferent thing to a spirit united with the supreme God, and subject to no inferior law. Saturninus, Marcion, and Manes rejected marriage; but many Gnostics

not only submitted to it, but looked upon it as the highest law of pneumatic natures. We have no evidence that the standard of morality was lower among the Gnostics generally than among orthodox Christians in general.

One is amazed at the boldness, the fanciful nature, and the high pretensions of Gnosticism. In the course of a century and a half it comes and goes before us like a splendid vision.. And yet its influence upon Christianity was profound and permanent. It gave occasion to a great expansion of Christian thought, to a clearer idea of the historical relation of Christianity to earlier and surrounding religions, and to a better definition of the basis of true faith. It deserves a more careful study than it has usually received.

VI. Literature. — The original authorities are the ecclesiastical writers of the period generally, but especially Irenaeus and Epiphanius, *Adv. haereses*; Tertullian, *De praescript. Haer., contra Gnost. scosp., adv. Valentinanos, adt. Marcianum*; Hippolytus, *Κατὰ πασ. αἰρ. ἔλεγχος*, and the *Philosophoumena* usually ascribed to him; Theodoret, *Haer. Fabb.* Also Clemens, Alex. and Origen in many passages; Gnostic fragments in Grabe's *Spicilegium*; Munter's *Odae Gnosticae* (Kopenh. 1812); *Pistis Sophia* (a Gnostic work translated from a Copt. Codex by Schwartz and edited by Petermanns Berlin, 1851); *Cerdus Nazaraeus* (ed. by Norberg, and sometimes called the Bible of Gnosticism); *Bardesanes Gnosticus Syrorum primus Hymnologus*, and *Antitheses Marcionis Gnostiici* (two Gnostic works published by Aug. Hahn, Leips. 1819, 1823); also the Neo-Platonist work of Plotinus, *Πρὸς τ. γνωστικόν* (Emend. 2, lib. 9). The English reader can gain access to many of these ecclesiastical writers by means of the *Ante-Nicene Chr. Lib.*, edited, by Drs. Roberts and Donaldson, now in course of publication at Edinburgh.

The modern literature of Gnosticism is very abundant. Besides the general ecclesiastical histories of Gieseler, Neander, Hase, and Schaff, the doctrinal histories of Hagenabach, F.K. Meier, F.C. Baur, A. Neander, L. Noack, and Shedd, and the histories of philosophy by H. Ritter, Tennemann, F.D. Maurice, and the French history translated by C.S. Henry, the more important special works on the subject are, A. Neander, *Genet. Entwickl. d. vorn. gnost. Syst.* (Berl. 1818); J. Matter, *Histoire crit. et Gnosticisme* (Par. 1828 [1843], 2 volumes); Dr. Edward Burton, *Bampton Lectures on the Heresies on the Apost. Age* (1829; Oxford, 1830); F.C. Baur, *Die christ. Gnosis* (Tub. 1835), and *Das Christenthum* (Tub. 1853), pages 159-213; J.A. Moehler, *Versuch u. d. Urspr. d. Gnost.* (Tub. 1831);

Möller, *Gesch. der Kosmologie d. Griech. Kirche* (1862); R.A. Lipsius, *Gnosticismus*, etc. (Leips. 1860); Norton's *Hist. of the Gnostics* (1845); C.A. Lewald, *De doctrina Gnost.* (1818); H. Rossel, *Gesch. d. Untersuch. it. d. Gnost. in Theol. Nachl.* (Berl. 1847). Articles on Gnosticism have been published by F.R. Licke in *Berl. theol. Zeitschr.* (1819); J.C.L. Gieseler, in *Hal. lit. Zeit.* (1823) and *Stud. u. Krit.* (1830); F.C. Baur, *Stud. u. Krit.* (1837); H. . Cheever, in *Asser. Bibl. Repository*, October 1840; R. Baxmann, in *Deutsche Zeitschr.* (1861), and transl. in *Amer. Theol. Rev.* October 1862; and on the later history of the Nazoreans, or Mandai Jahia, in the *Christian Review* January 1855: an excellent article by J.L. Jacobi may be found in Herzog's *Real-Encyklop. fur prot. Theol.* See also Appleton's, Brande's, and Chambers's *Cyclopaedias.* (C.P.W.)

Goa

the largest of the Portugese possessions is India, embracing the provinces of Salfatte and Kankara and six islands. Its population was, in 1869, about 364,000, of whom two thirds were connected with the Roman Catholic Church. The city of Goa, the capital of Portuguese India, is the seat of an archbishop. The jurisdiction of the archbishop of Goa has been in modern times the subject of a violent dispute between the popes and the kings of Portugal. *SEE PORTUGAL.* (A.J.S.)

Goad

Picture for Goad

(dm) ἦνι malmad', an instrument for guiding; the Greeks used the term βουλήξ, *Iliad*, 6:135, also βούκεντρον, or simply κέντρον; see Scbottgen, *De stimulo bousn*, Francof. 1717; Hager, *De πρὸς κέντρα λακτίξειν*, Lips. 1738). "Shamgar, the son of Anath, slew of the Philistines six hundred men with an ox-goad" (^{<OR>}Judges 3:31). Maundrell gives us the best account of the ox-goad, which is no doubt the same as that used in the days of Shamgar. "At Khan Leban the country people were now everywhere at plow in the fields in order to sow cotton. 'Twas observable that in plowing they used goads of an extraordinary size; upon measuring of several I found them to be about eight feet long, and at the bigger end six inches in circumference. They are armed at the lesser end with a sharp prickle for driving the oxen, and at the other end with a small spade or paddle of iron, strong and massy, to clear thee plough from the

clay that encumbers it in working" (*Journal of a Journey from Aleppo to Jerusalem*, page 110). This was in the north of Syria. Prof. Hackett says, "The ox-goads that I saw in the south I should judge to be quite as large. It is manifest that such an instrument, wielded by a strong arm, would do no mean execution. It is easy, therefore, to credit the account of Shamgar's achievement. We may suppose, however (so fragmentary is the notice), that he was not entirely alone; that some others rallied to his aid with such instruments of labor as they could snatch at the moment" (*Illustrations of Scripture*, page 155). **SEE AGRICULTURE.**

In the other passages where the word "goad" occurs it is the representative of a different term in the original; $\hat{\text{br}}\text{D}$;dorban´, something pointed ($\langle 1921 \rangle$ -1 Samuel 13:21), or $\hat{\text{br}}\text{D}$;dorbon´ ($\langle 2121 \rangle$ -Ecclesiastes 12:11), which is, perhaps, properly' the iron point to which the rod or handle, denoted by the previous term, was fixed. This, at least, is the explanation adopted by Jahn (*Archaeol.* 1:4, § 9) from Rabbinical writers (Gesenius, *Thes.* page 349). According to others, it may refer to anything pointed, and the tenor of Ecclesiastes 12 allows the sense of a peg or nail anything, in short, which can be fastened; while in 1 Samuel 13, the point of *the ploughshare* is possibly intended (which is likewise understood by the Sept. and Yabg. at Judges $\epsilon\nu\ \tau\hat{\omega}\ \acute{\alpha}\rho\omicron\tau\rho\acute{\omicron}\rho\omicron\delta\iota$, vomere). There are undoubted references to the use of the goad in driving oxen in Ecclus. 38:25, and $\langle 4934 \rangle$ Acts 26:14. The expression "to kick against the goads" ($\langle 4905 \rangle$ Acts 9:5; A.V. "the pricks") was proverbially used by the Greeks for unavailing resistance to superior power (comp. *Ascheyl. Agam.* 1633; *Prom.* 323; *Eurip. Bacch.* 791). The same means of inciting animals to greater speed is probably alluded to in $\langle 1024 \rangle$ 2 Kings 4:24. (See generally Buckingham, *Travels ins Palestine*, 1:91; Kitto, *Daily Bible Illustr.* 2:341; Thomson, *Land and Book*, 1:501.) **SEE OX.**

Goad Thomas, D.D.,

a learned English divine, was elected to Kitg's College, Cambridge, in 1592. He became rector of Milton, Cambridgeshire, and afterwards, successively, prebendary of Winchester and Canterbury, precentor of St. Paul's, rector of Notleya, Essex, and of Hadleay, Suffolk. He died in 1638. He was one of the deputies to the Synod of Dort in 1618 as a Calvinist, but he afterwards altered his opinions. His principal works are, A Disputation concerning the *Contingency of Events ins respect of God's eternal Decrees*

(to be found in the Cambridge Tracts and in Womack, *Result of False Principals*). — Darling, *Cycl. Bibliographica*, 1:1276.

Goadby Robert,

a printer and publisher of Sherborne, Dorsetshire, who died in 1778. He compiled and published a commentary under the title *An Illustration of the Holy Scriptures by Notes and Explications on the O. and N.T.*, etc. (Lond. 1759-70, 6th ed. 3 volumes, fol.). Dr. A. Clarke says of it that, while it seems to be orthodox, it is written entirely on the Arian hypothesis." Sellon wrote a reply to it (London, 1765, 12mo). — Darling, *Cyclop. Bibliog.* s.v.; Allibone, *Dict. of Author*, 1:680; Horne, *Bibliographical Appendix*.

Goar, Jacques

a French Dominican monk, was born at Paris in 1601. He entered into the order of Preaching Friars in 1619, and taught rhetoric in several houses of the Dominicans for some years. He was then sent on a mission into the Leyant, and lived eight years at Chios, where he made the doctrines and ceremonies of the Greek Church the subjects of his investigation, and then came to Rome with many collections of MSS., etc. In 1647 he published at Paris, in Greek and Latin, his *Εὐχολόγιον, Euchologium sive Rituale Graecorum* (Paris, 1647, folio; Venice, 1730). For the history of liturgies, this is a very valuable and useful work. Goar died at Amiens in 1653. See Echard, *Script. Ord. Praed.* volume 2; Hoefer, *Nouv. Biog. Generale*, 20:860.

Goar, St.

a French anchorite, was born in Aquitaine about the year 585. The legend says that, after being ordained priest, he devoted himself to the propagation of Christianity, and left his family to retire to the neighborhood of Oberwesel (Germany), where he erected a small chapel (at the place since called St. (Goar), beside his cell, to receive pilgrims, and succeeded in converting a large number of heathen. Some of his enemies, having accused him as "an impostor and a man fond of good living" to Rusticus, bishop of Treves, he cleared himself by performing several miracles. Sigebert III offered to appoint him bishop in the place of Rusticus, but Goar preferred remaining in his humble position. He died July 6, 649, and was buried in the chapel he had erected by Agrippin and Eusebius, two of

Sigebert's priests. The Church of St. Goar, on the Rhine, was dedicated to him in 1768. See Hoefer, *Nouv. Biog. Generale*. 20:809. (J.N.P.)

Goat

an animal of the genus *Capra*, found in every part of the world, and easily domesticated. There are various names or appellations given to the goat in the original text of the Scriptures. *SEE CATTLE*.

1. Most frequently ζ [εεζ, generally said to denote the *she-goat* (as it is rendered in ^{<0159>}Genesis 15:9; 30:35; 31:38; 32:14; ^{<0457>}Numbers 15:27), and in several passages undoubtedly so used (^{<0338>}Genesis 31:38; 32:14; ^{<0457>}Numbers 15:27; ^{<1777>}Proverbs 27:27); but it is equally certain that it is used also to denote the he-goat (^{<2175>}Exodus 12:5; ^{<0423>}Leviticus 4:23; ^{<0815>}Numbers 28:15; ^{<1971>}2 Chronicles 29:21; ^{<2085>}Daniel 8:5, 8, etc.), which the etymology would seem to show was the original sense. In most of the passages in which it occurs it may denote either the male or the female animal (^{<0276>}Genesis 27:16; 30:32, 33; 37:31; ^{<0110>}Leviticus 1:10; 3:12; 7:23; 22:19; ^{<0252>}1 Samuel 25:2; ^{<1177>}1 Kings 20:27). It is used also to designate a kid (as rendered in ^{<0387>}Genesis 38:17, 20; ^{<0451>}Numbers 15:11; ^{<0769>}Judges 6:19; 13:15, 19; 15:1; ^{<0951>}1 Samuel 16:20 [^{<1177>}1 Kings 20:27; ^{<1817>}2 Chronicles 35:7]). From this we are led to conclude that properly it is the generic designation of the animal in its domestic state, a conclusion which seems to be fully established by such usages as μυζ[εαυδ] a kid of the goats, ηεμυζ[εα] a flock of "goats," i.e. any of the goat species (Geas. 27:9; ^{<6144>}Deuteronomy 14:4). Hochart (*Hieroz.* book 2, c. 51) derives the word ζ [ε]froes ζ [ροζ, strength; Gesenius and Finrst prefer tracing it up to ζζ [ε]; azaz', to become strong; in either case the ground-idea is the superior strength of the goat as compared with the sheep; Syr. ozo; Arab. onaz (where the n represents the rejected z of ζζ [ε]); Phomen. oz. of which ozza or azza is the feminine form. Whether there is any affinity between this and the Sansc. dga, fem. agae, Gr. αἶξ, αἰγός, Gott. gaitan, and our goat, may be doubted. In the Sept. ζ [ε] is usually represented by αἶξ, in a few instances by ἔριφος; and when μυζ[εα] is used elliptically to denote goat's hair (as in ^{<0207>}Exodus 26:7; 36:14; ^{<0312>}Numbers 31:20), the Sept. renders σκύτινος, τρίχινος, or αἶγειος; in ^{<0913>}1 Samuel 19:13 it gives the strange rendering ηπαρ τῶν αἰγῶν, reading dbk for rybk (comp. Joseph. *Ant.* 6:11, 4). *SEE BOLSTER*.

2. The next most frequent term is **dWT [i]** attud, which is used only in the plur. **μydc [i]** In the A.V. it is translated sometimes "rams" (^{<0310>}Genesis 31:10, 12), often "he-goats" (^{<0477>}Numbers 7:17-88; Psalm 1, 9; ^{<2011>}Isaiah 1:11; ^{<2544>}Jeremiah 51:40; ^{<2547>}Ezekiel 34:17), but usually simply "goats" (^{<0224>}Deuteronomy 22:14; Psalm 1, 13; 66:15; ^{<1076>}Proverbs 27:26; ^{<2346>}Isaiah 34:6; ^{<2721>}Ezekiel 27:21; 39:18; ^{<3103>}Zechariah 10:3). The singular occurs frequently in Arabic atud, and is defined as the *Kasnu's* as a young goat of a year old (Bochart, *Hieroz.* book 2, chapter 53, page 646, where other authorities are adduced). The name is derived from **dt [i]**; atad to set a place, prepare, and hence Bochart infers it describes the animal as fully grown, and so prepared for all its functions and uses; Gesenius, a goat four months old; while others think no more is implied by the name than that this animal was strong and vigorous. The attudim were used in sacrifice (^{<0465>}Psalm 66:15), and formed an article of commerce (^{<2721>}Ezekiel 27:21; ^{<1076>}Proverbs 27:26). In ^{<2403>}Jeremiah 1:8, the word is employed for the leaders of a flock ("chief ones"); and in ^{<2349>}Isaiah 14:9, and ^{<3103>}Zechariah 10:3, it is used metaphorically for princes or chiefs. **SEE HE-GOAT.**

3. **ydgc' gedi'**, is the young of the goat, a kid. The name is derived by Fürst from the obsolete verb **hdgc' gadat'**, to *canstalorth*, so that it is equivalent to the Latin faetus, but was afterwards restricted to one kind, that of the goat. Gesenius traces it to **hdgc' yodeh'**, to *crop*, and supposes the name was given to it from its cropping the herbage. Both etymologies are purely conjectural. The phrase **μyz [æ] ydgc' kid of the goats**, is frequently used. See above. The reason of this Kischi finds in the generic sense of **ydgc'** as applicable originally to the young either of the sheep or goat, so that it required the addition of **μyz [h]** to specialize its meaning, until it came by usage to denote only the latter. Ibn-Ezra thinks the addition was made because the *gedi*, being yet tender, could not be separated from its mother. The flesh of the kid was esteemed a delicacy by the Hebrews (^{<0279>}

SEE KID.

4. **ry [æ] sair'**, signifies properly a *he-goat*, being derived from **r [c]**; to *bristle*, i.e., the *shaggy* ("he-goat," only ^{<0223>}2 Chronicles 29:23; "goat," in ^{<0424>}Leviticus 4:24; 9:15; x,16; 16:7-27; ^{<0432>}Numbers 28:22; 29:22-38; ^{<2625>}Ezekiel 43:25; "satyr," in ^{<2321>}Isaiah 13:21; 34:14; "devil," in ^{<0177>}Leviticus 17:7; elsewhere "kid"). It occurs frequently in Leviticus and Numbers (**ry [æ] taFj h**), and is the goat of the sin-offering (^{<0103>}Leviticus

9:3, 15; 10:16). The word is used as an adjective with **rypæ** in ^{<2782>}Daniel 8:21, "and the goat, the *rough* one, is the king of Javan," and also in ^{<1071>}Genesis 27:11, 23, "*a hairy man*." **SEE SATYR**. The fem. **hry**[**æov**, *seirah'*, a *she-goat*, likewise occurs ("kid," ^{<8908>}Leviticus 4:28; 5:6). **SEE SACRIFICE**.

5. **rypæ** *tsaphir'*, occurs in ^{<1421>}2 Chronicles 29:21, and in ^{<2785>}Daniel 8:5, 8; it is followed by **μυζῆς** and signifies a "*he-goat*" of the-goats. Gesenius derives it from **רפך**; *tsaphar'*, to leap, indicative of the sex. It is a word found only in the later books of the O.T. In ^{<1567>}Ezra 6:17, we find the Chald. form of the word, **rypæ** *tsephirs*.

6. **vyæ** *ta'yish*, a *buck*, is from a root **vyTæ** to strike. It is invariably rendered "he-goat" (^{<1035>}Genesis 30:35; 32:15; ^{<1388>}Proverbs 30:31; ^{<1471>}2 Chronicles 17:11).

7. In the N.T. the words rendered *goat* in ^{<152>}Matthew 25:32, 33, are **ἔριφος** and **ἐρίφιον** = a young goat or *kid*; and in ^{<892>}Hebrews 9:12, 13, 19, and 10:4, **τράγος** = *hegoat*. *Goat-skins*, in ^{<8157>}Hebrews 11:37, are in the Greek **αἴγεια δέρματα**; and in ^{<1027>}Judges 2:17, **αἴγες** is rendered *goats*.

8. For the undomesticated species several Heb. terms are employed: (1.) **י** [**y**, *yael'*, only in the plur. **י** [**æ**] wild or mountain goats, rendered "wild goats" in the passages of Scripture in which the word occurs, viz. ^{<1242>}1 Samuel 24:2; ^{<1891>}Job 39:1; and ^{<19448>}Psalms 104:18. The word is from a root **י** [**y**]; to ascend or climb, and is the Heb. name of the *ibex*, which abounds in the mountainous parts of the ancient territory of Moab. In ^{<1891>}Job 39:1, the Sept. have **τραγελάφων πέτραι**. In ^{<1159>}Proverbs 5:19, the fem. **הי** [**y**] *yaalah'*, "roe" occurs. See ROE. (2.) **/Qaj** *akko'*, rendered *wild goat* in ^{<1545>}Deuteronomy 14:5, and occurs only in this passage. It is a contracted form of **hwqna**, according to Lee, who renders it *gazelle*, but it is probably larger, more 'nearly approaching the *tragelaphus* or *goat-deer* (Shaw, *Supplement*, page 76). **SEE WILD GOAT**.

9. Other terms less directly significant of this animal are, (1.) **אַיִץ** } *chasiph'*, a *flock*, i.e., little flock: "two little flocks of kid" (^{<1127>}1 Kings 20:27); and (2.) **ח**, *seh*, one of the *flock* of sheep and goats mixed

(^{Q228}Leviticus 22:28, and frequently "goat" or "kid" in the margin). See FLOCK.

10. For the **l zəz[]** *Azazel'* ("scape-goat," ^{Q148}Leviticus 16:8, 10, 26), **SEE AZAZEL.**

The races either known to or kept by the Hebrew people were probably, 1. The domestic Syrian long-eared breed, with horns rather small and variously bent; the ears longer than the head, and pendulous; hair long, often black. 2. The Angora, or rather Anadoli breed of Asia Minor, with long hair, more or less fine. 3. The Egyptian breed, with small spiral horns, long brown hair, very long ears. 4. A breed from Upper Egypt, without horns, having the nasal bones singularly elevated, the nose contracted, with the lower jaw protruding the incisors, and the female with udder very low, and purse-shaped.

Picture for Goat 1

Picture for Goat 2

There appear to be two or three varieties of the common goat (*Hircus cegagrus*) at present bred in Palestine and Syria, but whether they are identical with those which were reared by the ancient Hebrews it is not possible to say. The most marked varieties are the Syrian goat (*Capra Mambrica*, Linn.), with long, thick, pendent ears, which are often, says Russell (*Nat. Hist. of Aleppo*, 2:150, 2d edit.), a foot long, and the Angora goat (*Capra Angorensis*, Linn.), with fine long hair. The Syrian goat is mentioned by Aristotle (*Hist. An.* 9:27, § 3). There is also a variety that differs but little from British specimens. Goats have from the earliest ages been considered important animals in rural economy, both on account of the milk they afford and the excellency of the flesh of the young animals. The goat is figured on the Egyptian monuments (see Wilkinson's *Ancient Egypt*. 1:223). Colossians Ham. Smith (Griffiths, *An. King.* 4:308) describes three Egyptian breeds: one with long hair, depressed horns, ears small and pendent; another with horns very spiral, and ears longer than the head; and a third, which occurs in Upper Egypt, without horns.

Besides the domestic goats, Western Asia is possessed of one or more wild species — all large and vigorous mountain animals, resembling the ibex or bouquetin of the Alps. Of these, Southern Syria, Arabia, Sinai, and the borders of the Red Sea contain at least one species, known to the Arabs by

the name of Beden or Beddan, and Taytal — the *Capra Jaela* of Ham. Smith, and *Capra Sinaitica* of Ehrenberg. We take this animal to be that noticed under the name of יַעֵל [ג], *yael* or *jaal* (^{<0242>}1 Samuel 24:2; ^{<0390>}Job 39:1; Psalm civ. 18; ^{<0159>}Proverbs 5:19). The male is considerably taller and more robust than the larger he-goats, the horns forming regular curves backwards, and with from 15 to 24 transverse elevated cross-ridges, being sometimes near three feet long, and exceedingly ponderous: there is a beard under the chin, and the fur is dark brown; but the limbs are white, with regular black marks down the front of the legs, with rings of the same color above the knees and on the pasterns. The females are smaller than the males, more slenderly made, brighter rufous, and with the white and black markings on the legs not so distinctly visible. This species live in troops of 15 or 20, and plunge down precipices with the same fearless impetuosity that distinguishes the ibex. Their horns are sold by the Arabs for knife handles, etc.; but the animals themselves are fast diminishing in number. **SEE IBEX.**

Picture for Goat 3

In ^{<0545>}Deuteronomy 14:5, /Qa} *ako* is translated "wild goat." Schultens (*Origines Hebraicae*) conjectures that the name arose from its shyness, and Dr. Harris points out what he takes to be a confirmation of this conjecture in Shaw's travels, who, from the translations of the Sept. and Vulgate, makes it a goat-deer or tragelaphus, under a mistaken view of the classification and habitat of that animal. *Akko*, therefore, if it be not a second name of the zemer, which we refer to the kebsch, or wild sheep **SEE CHAMOIS**, as the species must be sought among ruminants that were accessible for food to the Hebrews, we should be inclined to view as the name of one of the gazelles, probably the ahu (*Ant. Subgutturosa*), unless the Abyssinian ibex (*Capra Walie*) had formerly extended into Arabia, and it could be shown that it is a distinct species. **SEE WILD GOAT.**

From very remote antiquity goats have formed an important part of pastoral wealth in the East. They are not mentioned by name in the enumeration of Abram's possessions (^{<0126>}Genesis 12:16), nor in those of Job (^{<0303>}Job 1:3; 42:12); but perhaps they are included under the generic term of "flocks," which Lot (^{<0135>}Genesis 13:5), and, *a fortiori*, Abram possessed; and a she-goat formed part of the sacrifice offered by Abram on the occasion of the promise of Isaac (^{<0159>}Genesis 15:9). In the account of the miraculous increase of Jacob's cattle (^{<0310>}Genesis 31:10, 12) we find

goats conspicuously mentioned. Their milk has always constituted an important article of food in Palestine (Kitto, *Pict. Palestine*, 2:304). — Fairbairn. Goats were extensively reared among the Israelites (^{<1812>}Leviticus 3:12; 9:15; ^{<1215>}Exodus 12:5, etc.); their milk was used as food (^{<1277>}Proverbs 27:27); their flesh was eaten (^{<1544>}Deuteronomy 14:4; ^{<1270>}Genesis 27:9); their hair was used for the curtains of the tabernacle (^{<1231>}Exodus 26:7; 36:14) and for stuffing bolsters (^{<1913>}1 Samuel 19:13); their skins were sometimes used as clothing (^{<8157>}Hebrews 11:37). Notwithstanding the offensive lasciviousness which causes it to be significantly separated from sheep, the goat was employed by the people of Israel in many respects as their representative. It was a pure animal for sacrifice (^{<1215>}Exodus 12:5), and a kid might be substituted as equivalent to a lamb: it formed a principal part of the Hebrew flocks, and both the milk and the young kids were daily articles of food. Among the poorer and more sober shepherd families, the slaughter of a kid was a token of hospitality to strangers, or of unusual festivity; and the prohibition, thrice repeated in the Mosaic law, "not to seethe a kid in its mother's milk" (^{<1239>}Exodus 23:19; 34:26; and ^{<1541>}Deuteronomy 14:21), may have originated partly in a desire to recommend abstemiousness, which the legislators and moralists of the East have since invariably enforced with success, and partly with a view to discountenance a practice which was connected with idolatrous festivals, and the rites they involved. It is from goatskins that the leathern bottles to contain wine and other liquids are made in the Levant. For this purpose, after the head and feet are cut away, the case or hide is drawn off the carcass over the neck, without opening the belly; and the extremities being secured, it is dried with the hair in or outside, according to the use it is intended for. The old worn-out skins are liable to burst: hence the obvious propriety of putting new wine into new bottles (^{<1197>}Matthew 9:17). Harmner (*Obs.* 4:162) appears to have rightly referred the allusion in ^{<1182>}Amos 3:12 to the long-eared race of goats: "As the shepherd taketh out of the mouth of the lion two legs or a piece of ear, so shall the children of Israel be taken out that dwell in Samaria and Damascus." — Kitto. The passage in ^{<2141>}Song of Solomon 4:1, which compares, the hair of the beloved to "a flock of goats that eat of Mount Gilead," probably alludes to the fine hair of the Angora breed. In ^{<1181>}Proverbs 30:31, a he-goat is mentioned as one of the "four things which are comely in going;" in allusion, probably, to the stately march of the leader of the flock, which was always associated in the minds of the Hebrews with the notion of dignity. Hence the metaphor in ^{<2149>}Isaiah 14:9, "all the, chief ones (margin,

"great goats") of the earth." So the Alexandrine version of the Sept. understands the allusion **καὶ τράγος ἡγούμενος αἰπολίον** (comp. Theocr. *Id.* 8:49; Virgil, *Ecl.* 8:7). — Smith. Goats, from their offensiveness, mischievous and libidinous disposition, etc., are symbols of the wicked, who are, at the clay of judgment, to be finally separated from the good (^{<4133>}Matthew 25:33). **SEE SHEEP.**

From ^{<4870>}Leviticus 17:7, it appears that the rebellious Hebrews, while in the desert, fell into the idolatrous worship of the *he-goat* (rendered "*devils*," comp. ^{<4115>}2 Chronicles 11:15), after the example of the Egyptians, under whose influences they had grown up. Herodotus says (1:46) that at Mendes, in Lower Egypt, both the male and female goat were worshipped; that the god Pan had the face and thighs of a goat; not that they believed him to be of this figure, but because it had been customary to represent him thus. They paid divine honors, also, to real goats, as appears in the table of His. The *Sairim* ("wild beasts") of ^{<2131>}Isaiah 13:21 were, according to the popular notion, supposed to be wild men **SEE APE** in the form of he-goats, living in unfrequented, solitary places, and represented as dancing and calling to each other. — Calmet. **SEE SPECTRE.**

Picture for Goat 4

A he-goat was the symbol of the Macedonian empire in the prophetic vision of Daniel (^{<2185>}Daniel 8:5) — a goat that had a notable born between his eyes. It is interesting to know that this was the recognized symbol of their nation by the Macedonians themselves.

Picture for Goat 5

There are coins of Archelaus, king of Macedon (B.C. 413), having as their reverse a one-horned goat; and there is a gem in the Florentine collection, a on which are engraved two heads united at their occiputs, the one that of a ram, the other that of a one-horned goat. By this is expressed the union of the Persian and Macedonian kingdoms, and Mr. T. Combe, who gives us the information, thinks that "it is extremely probable that the gem was engraved after the conquest of Persia by Alexander the Great." **SEE MACEDDONIA.**

Goats' Hair

(Heb. goats simply; see above) was used by Moses in making the curtains of the tabernacle (^{4023H}Exodus 25:4), and, from what we now know of it, seems to have been particularly suitable. The hair of the goats of Asia, Phrygia, and Cilicia, especially .of the Angora breed, which is at the present day manufactured into stuffs, is very bright and fine, and has to the ground; ins beauty it almost equals silk, and is never sheared, but combed off. The shepherds carefully and frequently wash these goats in rivers, and the women of the country spin the hair; it is then worked and dyed. The natives attribute the quality of the hair to the soil of the country. (See a treatise son the *Pastoral Life and Manufactures of the Ancients*, N.Y. 1845, chapter 4) "The Cashmere breed has long been celebrated as the source from which are obtained those elegant Indian shawls which fetch so high a price in Europe. It is carried on men's backs over the ridges of the Himalayas, across frightful precipices, along narrow ledges over sharp, snow-covered peaks climbed by wooden ladders, across rattling cane-bridges over foaming torrents, until it arrives, loaded with extortionate taxes, at Cashmere, where the shawls are woven. Thence they are sent by mountain roads similarly beset with dangers and difficulties, and subject at every step to extortionate tribute, into Europe, either through Turkey, or over the Caucasus through Russia." *SEE TENT*.

Goat, Scape.

SEE SCAPE-GOAT.

Goat, Wild.

SEE WILD GOAT.

Go'ath

(or, rather, GOAH', *h[ḡa lowing*; the final *j* being local in *ht[ḡo*"to Goath," Sept. *ἐξ ἐκλεκτῶν λίθων*; Vulg. Goatha), a place in the vicinity of Jerusalem, mentioned only in ²⁴¹⁹Jeremiah 31:39 as lying beyond "the hill Gareb," in the compass of the city from between thee corner-tower (on the north-west) and the valley of Tophet (on the south); hence, perhaps, some eminence on the western bank of the valley of Gihon. *SEE JERUSALEM*. In accordance with the etymology is the rendering of the Targum, which has for Goah *al g[, tbyrB*]= the heifer's pool. The Syriac, on the other

hand, has *leromto*, "to the emisesce," perhaps reading *haṣo* (Fürst Handwb. page 269b). Barclay (*City of Great King*, page 118) essentially agrees with the above location, although he seeks to identify the name with *Golgotha* (page 78), which is forbidden by the presence of the [in Goah, and other philological considerations. *SEE GOLGOTHA.*

Gob

(Heb. id. *bGa* and *b/G*, a spit; Sept. *Γόβ* v.r. *Γέθ* and *ῥ Πόμ*, Vulg. Gob), the scene of two of David's encounters with the Philistines, in the former of which Sibbechai slew the giant Saph, and in the latter ElbaI nan slew the brother of Goliath (^{<1018>}2 Samuel 21:18, 19). In the parallel passage (^{<1304>}1 Chronicles 20:4) it is called by its more usual name GEZZER (see Schwarz, Palest. p. 131); and this, as well as the omission of any locality for the second event, is supported by Josephus (*Ant.* 7:12, 2). On the other hand, some copies of the Sept. and the Syriac have *Gath* in the first case, a name which in Hebrew much resembles Gob; and this appears to be borne out by the account of a third and subsequent fight, which all agree happened at Gath (^{<1021>}2 Samuel 21:20; ^{<1306>}1 Chronicles 20:6), and which, from the terms of the narrative, seems to have occurred at the same place as the others. The suggestion of Nobwhich Davidson (*Hebr. Text.*) reports as in many MSS., and which is also found in the Compl. ed. of the Sept. is not admissible, on account of the situation of that place. *SEE DAVID.*

Gob.

SEE LOCUST.

Gobel Jean Baptiste Joseph,

a Roman Catholic bishop of France, was born in 1727 at Thann, in Upper Alsace. He was educated in the Collegium Germanicum in Rome, became canon at Porentruy, Switzealand, and in 1772 bishop inspart. of Lydda, and coadjutor of thee bishop of Basle. In 1789 he went as a delegate of the clergy to the *Etats Generaux*, allied himself with the Jacobins, became constitutional bishop of Paris, Upper Marne and Upper Rhine, voted on November 7, 1793, for the abolition of Christianity and laid down his ecclesiastical dignities in the hands of the Convention. Having fallen into disfavor with Robespierre, he was executed April 13, 1794. (A.J.S.)

Goblet

Picture for Goblet

(⁶Gaj *aggan'*, prop. a *trough* for washing garments, hence a laver; ²¹¹⁰Song of Solomon 7:2, where it is described as being round; elsewhere a sacrificial "basin," ¹²⁴⁶Exodus 24:6, or pensile drinking "cup," ³²²⁴Isaiah 22:24). In form and material these utensils were probably like those found in the Egyptian ruins, some being of gold or silver, others of bronze, porcelain, and even wood. *SEE BOWL; SEE BASIN*, etc.

Gobolitis

SEE GEBAL.

Goch John Of,

more properly *John Pupper*, was born in the little city of Goch in the beginning of the 15th century. Dissatisfied with the Church of Rome, he, like some others at that time, wished for a reformation, and insisted on the free use of the Scriptures. There is no accurate history of his life; all that is known is that he established an order of canonesses at Mechlin in 1451, attempted to introduce reform in the convents of that place, and for twenty-four years acted as father confessor of the deaconesses at Thalsor. He died March 28, 1475. He was a man of great piety, and, though less vigorous than his friend Wessel, he was a better theologian than Thomas i Kempis. His principal works are, *De liberitate christians*, edited by Corn. Grapheus (Antw. 1521), and *Dialoaqus de quatuor erroribus circa lea evangelicism exortis*, in Walch's *Monumementa medii aevi*. The writings of Goch contain many reformatory ideas. He demanded that the Bible should chiefly be explained by itself, and laid great stress on love, on living piety, and especially on evangelical freedom. As an obstacle to the latter, he regarded the episcopal dignity, with its hierarchical elevation, above the priestly, which, in his opinion, was the highest in the-Church. An excellent sketch of Goch, and of his relations to theology and Church reform, is given by Ullmann, *Reformers before the Reformation*, 1:17-157; Herzog, *Real-Encyclop.* 5:220 sq.