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### The Geography of the Psalms

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CONCORDIA SEMINARY

THE GEOGRAPHY OF THE PSALMS

By

Alexander Heidel.

ST. LOUIS, MISSOURI.

May, 1929.

ok W. W. 5/10/29.

Read and approved 5/11/29 K.

## I N T R O D U C T I O N .

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One of the widely accepted opinions of the higher critics is the conception that the geographical horizon of the people of the Old Testament was very limited, that "this earth was looked upon as a small bit of flat turf around the eastern end of the Mediterranean Sea," as Mr. Barnes has it,\*) or, as it is crystallized in the Encyclopaedia Biblica, col. 1696, map II, they conceive of the geographical knowledge of the Hebrews in the tenth century B.C. as extending from the Arabian Desert to the Mediterranean Sea; from the Taurus Mountains to Arabia Petraea, including the Delta, both coasts of the Red Sea and the southern coast of Arabia.

This, however, is an entirely wrong conception. And it is the first object of this paper to show that the O. T. people by no means possessed such a limited knowledge of geography, but, on the contrary, were acquainted with a surprisingly large part of the known world. We shall not avail ourselves of all the different places and peoples mentioned in the various books of the O.T., but we shall rather confine ourselves to one book of the O.T. Scripture, and that is not even historical, much less geographical, but a devotional book, the hymnal and prayer book of the Israelites, which certainly does not aim to give us geographical information: THE PSALTER.

Our second purpose is to demonstrate that the Psalms, considered merely from a geographical point of view, suit the time

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\*) The Forum, April 1929, page 206.

in which they claim to have been composed, and that their geographical data are incompatible, as far as they are criteria of age, with the time of the Maccabees, to which many critics ascribe most of the psalms.

In order that anyone may convince himself as to the correctness of these deductions, a chapter has been added which gives the location of every place mentioned in the Psalter.

## CHAPTER I .

3

The Geographical Horizon of the Psalms .  
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The higher critics speak of the authors of the Psalms, and of their contemporaries in general, as of men that possessed little geographical knowledge because not much mention is made of places and peoples existing in their days.

Upon a closer investigation of the matter, however, the critics are found to be wrong. In order to disprove their statement, attention is called to the fact that the Psalter is not a book of which detailed geographical information should be expected; it would serve its purpose even though not one reference would be made in it to any place or people known at the time in which the Psalms were written; for it is a devotional book, the hymnal and prayer book of the O.T. believers. Its aim is to teach us what we should do and what we should omit according to the Law of God; it shows us how the Israelites prayed to God in their divers troubles and tribulations, trials and temptations, how God delivered them, although, at times, it appeared as if He had forgotten and forsaken His children, and how they praised and magnified Him for His gracious help and for all His manifold benefits ( 3-6. 18. 95-100); it records that even a saint like David stumbled and fell, but was again taken into God's favor as soon as he heartily repented, it transmits to us the very words with which he approached the mercy seat of God and sets forth how he obtained forgiveness for all of his iniquities and transgressions ( 3-6. 51. 102.130). Thus it shows us how we, under similar circumstances, should act. But the main object of this divinely inspired

Places and Peoples Mentioned in three Modern Hymnals.

1. Eternal Praise

Africa  
 America  
 Babel  
 Bethlehem  
 Calvary  
 Canaan  
 China  
 Columbia  
 Ebenezer  
 Galilee  
 Gethsemane  
 Greenland  
 India  
 Jericho  
 Jordan  
 Macedonia  
 Palestine  
 Persia  
 Zion

---

19 - 320 hymns

2. Ev.-Luth. Hymnbook

Africa  
 Alleghany  
 Arabia  
 Babylon  
 Bethlehem  
 Cana  
 Canaan  
 California  
 Calvary  
 Ceylon  
 Eden  
 Edom  
 Galilee  
 Gethsemane  
 Greenland  
 India  
 Israel  
 Jerusalem  
 Jordan  
 Missouri  
 Ocean  
 Promised Land  
 Red Sea  
 Sharon  
 Sinai  
 Zion

---

26 --567 hymns

3. Ev.-Luth. Gesangbuch.

Arabia  
 Bethlehem  
 Canaan  
 Egypt  
 Epha  
 Jerusalem  
 Jordan  
 Judah  
 Manasseh  
 Midian  
 Seba  
 Sharon  
 Sinai  
 Zion

---

14 --485 hymns

piece of literature is to prophesy of the promised Messiah; the Savior of the entire world, of His person, His redemptive work, His birth, betrayal, agony, and death, His triumph over death and hell, His ascension into heaven and enthronement at the right hand of God the Father Almighty. With this end in view, then, the holy writers composed this part of Holy Writ.

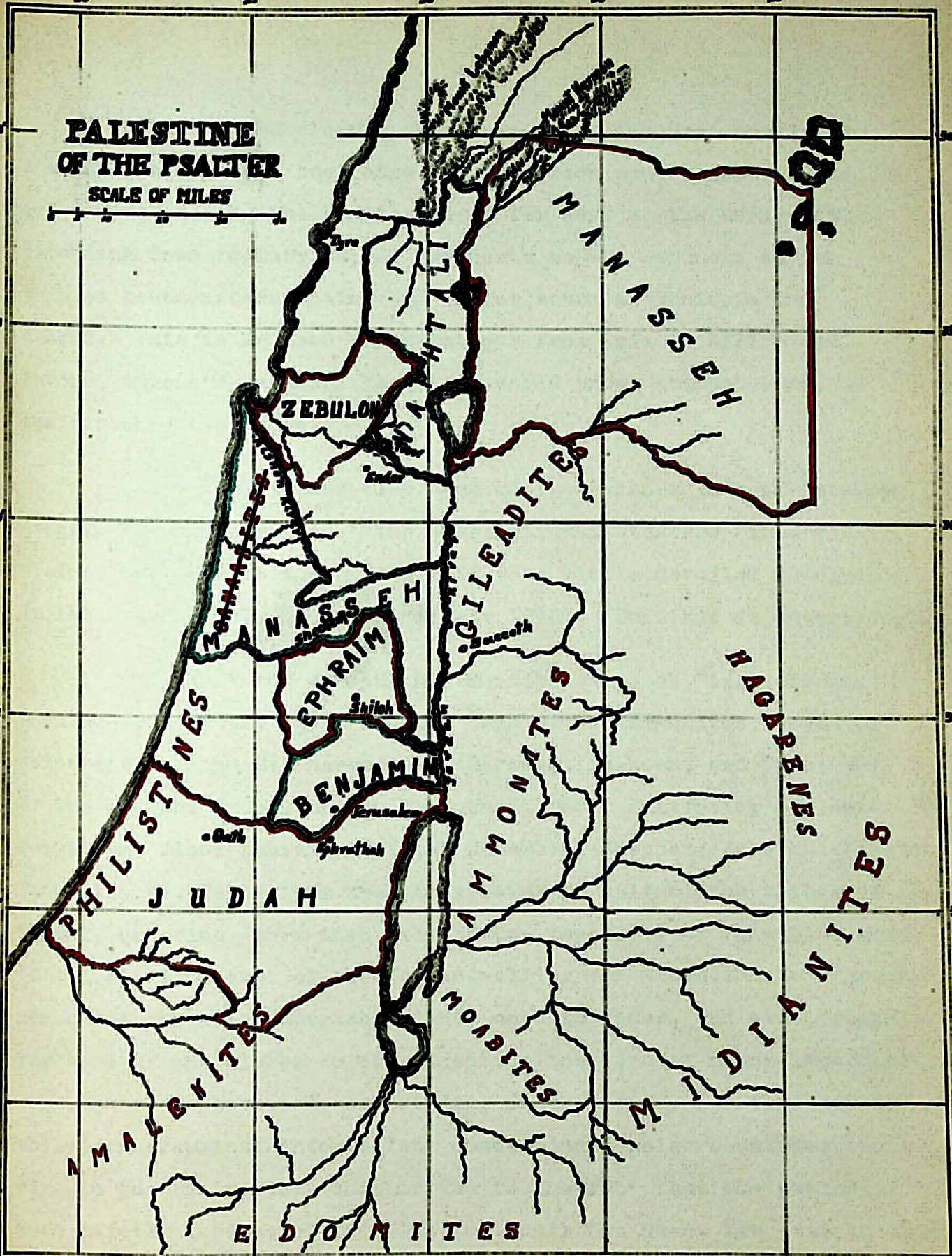
Nevertheless it gives us surprisingly much geographical information, in fact, more than any ordinary modern hymnal. Let us consider some of them. Among the three hundred and twenty hymns of "Eternal Praise" \*) we find only nineteen different places mentioned, as the attached table shows. The Evangelical Lutheran Hymnbook contains five hundred and sixty-seven hymns. But all these hymns make mention of not more than twenty-six places. Our German "Evangelisch-Lutherisches Gesangbuch," although being composed of four hundred and eighty-five hymns, lists but fourteen places, of which all, except Zion and Jerusalem, are mentioned only once or twice in the entire book. The Psalter outranks all of these books as regards geography, for the one hundred and fifty psalms, of which it is made up, refer to forty places. It would be obviously unfair to conclude that our Church poets, and our people in general, know far less about geography than those living at the time of the writers of the Psalms. The reason why our hymnals as well as the Psalter do not make more references to geography is due to their purpose. Who in our days would use a hymn-book as his text-book on geography!

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\*) a hymnal for Church and Sunday School, by M. Lawrance & E. Excell, Hope Publishing Co., Chicago, 1917.

# PALESTINE OF THE PSALTER

SCALE OF MILES





The Psalms clearly show that their authors possessed a wider geographical knowledge than a person would expect. The references made in the Psalter go as far east as the Euphrates, extending down to Babylon; as far north as Mt. Lebanon; as far west as southeastern Spain; and as far south as Ethiopia and Arabia. This is an area which extends from Asia to Africa and Europe, embracing almost the entire world known at that time, as the attached map shows.

The Psalter has also been charged with a lack of detailed geographical information. The International Standard Bible Encyclopaedia asserts that "there is very little detailed topography" in the Psalms (vol. IV, p.2218; year 1915). But this is unwarranted.

East of the Jordan they mention Manasseh, <sup>M</sup>izrah, Gilead, the Hagarânes, Succoth, Moab, and the land of the Ammonites; north of Palestine we find Mt. Hermon, Mt. Lebanon, Meshech, and Tyre; west of the Jordan: Judah, Endor, Ephrathah, Gath, Philistia; Benjamin, Jerusalem, Zion; Ephraim, Shiloh; Manasseh, Shechem; Zebulun, Kishon; Naphtali, Mt. Tabor. We see, they refer to half of the tribes of Israel, covering more than half of the territory of Palestine, and to all the land east of the Jordan, calling our attention to a great number of the most important places on both sides, and also bringing some of the places to our attention that are of minor importance, e.g., Endor, Succoth. We cannot deny it that we do not find any detailed geographical information concerning foreign countries occurring in the Psalter, but this is due to the fact that the psalmists were chiefly interested in Palestine, their own home. Yet even in this

respect our modern hymnals, mentioned above, do not approach the Psalter.

The most gratifying factor in this connection, however, is that the wide-spread and detailed geographical knowledge of the authors of the Psalms is coupled with the greatest accuracy. Referring to the topographical trustworthiness of Scripture in general, Napoleon states: "When camping upon the ruins of ancient cities, some one read the Bible aloud every evening in the tent of the General in Chief. The verisimilitude and truthfulness of the descriptions were striking. They are still suited to the land after so many ages and vicissitudes." \*) To this G.A. Smith remarks: "This is not more than true" (l.c.). Dr. Kyle writes: "Of the many theories underlying criticism, and interpretation as well, none has received more abundant and exact and even startling corroboration than the theory of the geographical and topographical trustworthiness of Scripture. It is the all but universal assumption that the peoples, places, and events of Scripture would be found just where Scripture locates them; and that every description, or every casual hint, concerning locality or landscape is correct - not the imaginings of mere romancers, as Homer's account of the travels of Ulysses; not attempted adaptations, as the Egyptian romances of Ebers or the medieval descriptions by Marion Crawford or the more classical Palestine descriptions of Tasso in 'Jerusalem Taken;' not mere conventional delineations which, like the historical novel of today, aim only at correctness in some things and adapt others to the exigencies of fiction, but exact re-

\*)

The Deciding Voice of the Monuments, Dr. Kyle, page 42.

presentations of realities," l.c.,p.48. The same holds true with regard to the geographical and topographical trustworthiness of the Psalms. Such a geographical correctness, as found in the Psalter, and in Scripture in general, is unequalled by any ancient secular writing. Says Dr. Kyle:" Both the geography and the topography of many ancient writings are treated with scant regard and justly so. Even the works of ancient geographers are often questioned and sometimes found incorrect beyond dispute. In contrast with this attitude toward ancient geographical notices generally,there is nothing in ancient history so completely confirmed and so universally accepted as the trustworthiness of the geographical and topographical indications of Scripture." (l.c.,p.51). It is certainly very pleasing to every believer to learn that,also in this direction, God's Word is the truth. And this quality of Holy Writ is of the most vital importance, for " correctness concerning the place of an event is the first and most important mark of a true narrative of real happenings, and the confirmation of such correctness in the Scripture is the first step toward the confirmation of Scripture; just as the discrediting of the statements concerning the place of an event makes unnecessary any further efforts to discredit a narrative of this event," l.c.,p.49.

## CHAPTER II.

Geographical Dating.  
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It is a common procedure among higher critics to place most of the psalms into the period of the Maccabees, with the result that the greater part of the psalms are disconnected with the authors to whom they are attributed by the titles or by any other evidences.

In concordance of the second purpose of this paper, we shall show the incompatibility of such a procedure with the geographical data of the Psalter by pointing out that the peoples and places mentioned are those current with David and Solomon, and that the great majority of the most important geographical notices are not accordant with the Maccabean period. To this end, we shall briefly refer to those occurrences in the lives of David and Solomon that have some bearings upon the matter under consideration, compare the geographical data of this period with those of the time of the Maccabees, and make legitimate deductions.

1.- Places and Peoples Mentioned in Psalms of David and Solomon which are Compatible with their Time.

The following peoples and places are referred to in Davidic psalms:

Bashan	Ephraim	Kadesh	Philistia	Zebulun
Benjamin	Ethiopia	Lebanon	Philistines	Zion
Edom	Gath	Manasseh	Shechem	Zoan
Edomites	Gilead	Moab	Sinai	
Egypt	Hermon	Naphtali	Succoth	
	Judah			

All these places and peoples existed in David's time and are compatible with his age. And it is but natural to find reference to them in the psalms of David, as the following will show.

Persecuted by Saul, David fled to Nob and obtained of Ahimelech hallowed bread and the sword of Goliath, while Doeg, the Edomite, was present, who informed Saul concerning this. David refers to this event in the title of Ps. 52 (: "...when Doeg the Edomite came and told Saul" etc). From here David fled to Saul's enemy Achis king of Gath. The Philistines, however, refused to harbor him who had formerly humiliated them, and they seized David. This occurrence is brought to our attention in the title of Ps. 56 (: "...when the Philistines took him in Gath").

On the death of Saul, the tribe of Judah elected David king. And later on he was crowned king over all the twelve tribes of Israel. During his reign, the Philistines twice invaded the land, and twice suffered defeat near Jerusalem ( 2 S. 5, 17-25). He followed up the second victory, took Gath and so completely subjugated the Philistines that they ceased to trouble Israel for centuries ( 2 S. 21). He smote the Amalekites for having destroyed Ziklag during his absence and rescued all they had taken from him and his men ( 1 S. 30). He subdued the Moabites and laid them under tribute ( 2 S. 8), to whom he refers in Ps. 60, 8 (108, 9): "Moab is my washpot." - He warred with the Ammonites, who had formed a league with the Syrians of Zoba, of Rehob, Ishtob, and Maacah ( 2 S. 10). He put garrisons throughout all Edom, and the land became subject to him. David thinks of Edom in Ps. 60, 8-9. And it is just as natural to find reference in his psalms to Benjamin, Ephraim, Manasseh, Naphtali, Zebulun, and Judah, over whom he was king.

And the other places, upon which we have not yet touched, lay either in his own territory, like Bashan, Gilead, Shechem, or they were well-known in his days, like Egypt, Ethiopia, Hermon.

The following places are mentioned in the psalms of Solomon: Lebanon, Seba, Sheba, and Tarshish. Under his wide-spread reign voyages were successfully made to Ophir, and Tarshish (Spain), and peoples from all parts of the world came to hear his wisdom and to see his splendor (1 K. 4, 34; 10, 23-25). The report of his wisdom was carried also to Arabia, and the queen of Sheba came to Jerusalem to hear his wisdom. Also in Solomon's instance, therefore, it is but natural to find references in his psalms to Seba, Sheba, and Tarshish (Ps. 72, 10). But there are

## 2. Places and Peoples Mentioned in David's Psalms that are Incompatible with the Period of the Maccabees.

Among these are:

First, the Moabites, concerning whom Hastings says:

"There seems to be no evidence of the existence of Moab as a state, even a dependent state, after the Exile, and we know that at the time of the Maccabean revolt Moab was occupied by the Nabatean Arabs," Vol. III, p. 412. Reference is made to them by David in Ps. 60, 8: "Moab is my washpot." Theod. v. Mopsuestia, Rudinger, Ohlshausen, Hitzig, and Cheyne \*) assign this psalm to the Maccabean period. But this theory is refuted by the fact that the Moabite nation did not exist anymore at so late a period, but had dropped out of history, while Ps. 60, 8 still considers them as a nation.- A second reference to Moab is found Ps. 108, 9, where David states the same thing. Also this psalm

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\*) See D.W. Nowack, HandKommentar zum A.T., II, Die Psalmen.

has been assigned to the Maccabean period by Teod.v.Mopsuestia (cf. l.c., p.326). But this theory must be rejected for the same reason as above.

Second, the Philistines, who dropped out of history in the sixth or seventh century B.C. (Cf. Philistines, chapt. III), and from the Greek period on their country was known by the name Palaistine, instead of Philistia. David refers to the Philistines in Ps. 60, 8: "Philistia, triumph thou because of me." As noted above, this psalm has been assigned to the Maccabean period by Theod.v.Mopsuestia, Rudinger, Ohlshausen, Hitzig, and Cheyne. Another reference is found in Ps. 108, 9: "Over Philistia will I triumph." Theod.v.Mops. places this psalm into the Maccabean period. These theories, however, are unwarranted, for the psalmist makes mention of Philistia as still existing, while, at the time of the Maccabees, Philistia was not known by this name. Had these psalms been composed during this age, then we should naturally expect the name current at this time. And the Philistines had long ago disappeared. It is also worthy of note that the name "Philistia" does not occur in 1 Maccabees, the period in which these psalms are supposed by some higher critics to have been written.

Third, the five tribes Benjamin, Ephraim, Manasseh, Naphtali, and Zebulon. The last four of these disappeared during the Assyrian Exile, while the first lost his existence, as a tribe, during the Babylonian Captivity, after which there was no tribal organization any longer among the Jews, but Judah and Benjamin were known under one name.

A-. Benjamin. David mentions this tribe in Ps. 68, 27: Here David calls upon the rulers of Benjamin to bless God. Ohlshausen (l.c. p.197) states this psalm dates back to the Maccabean period, and he

assigns it to the time of Jonathan or Simon. In this psalm, however, Benjamin is still looked upon as a tribe, for his rulers are mentioned, while at the time of Jonathan or Simon there was no tribe of Benjamin anymore. Therefore the psalm must have been composed before the the Babylonian Exile, when the tribe was still in existence.

B-. Ephraim. David refers to Ephraim in Ps. 60, 7: Here God says: Ephraim is the strength of my head. As noted above, the psalm has been placed into the Maccabean period by Theod. v. Mops., Rudinger, Ohlshausen, Hitzig, and Cheyne. Ps. 108, 8 is of the same contents, and also ascribed to the Maccabean period by Theod. v. Mops.

C-. Manasseh. David calls our attention to Manasseh in the same psalms as above (B).

D-. Naphtali. See Ephraim.

E-. Zebulon. See Ephraim.

Fourth, Gath. This city disappears from history in the seventh or eighth century B.C. (cf. chapt. III). It is mentioned in the title of Ps. 56: When the Philistines took David in Gath. Duhm \*) ascribes the psalm to about the second century B.C. At this period, however, the city had long ago passed out of existence.

Fifth, Bashan. Bashan is mentioned in Ps. 68, 15: The hill of God is as the hill of Bashan. Ohlshausen (Nowack, II, p. 197) places this psalm into the Maccabean period. But this country was called Batanaim from the Greek period on. Had the psalm been written during the time



of the Maccabees, then we should naturally expect the name current in those days, instead of the obsolete name. This proves that the psalm was composed when the old name was still in use, and it does not fit into the period of the Maccabees, for who in our days would speak of Chicago as of Fort Dearborn!

Sixth, Succoth. David mentions this place in Ps. 60, 6: God will mete out Succoth; and Ps. 108, 7, which is of the same contents. As stated above, these two psalms have been assigned to the Maccabean period by a number of higher critics. The occurrence of Succoth in these psalms is another argument against their late authorship. The LXX in these two passages does not consider Succoth a proper name at all, but renders it by "skenai." They do not know what to do with it. The name was so completely unknown in their days (second Cent. B.C.) that they did not understand the term any longer, because of its antiquity.

### 3. Places and Peoples Mentioned in Non-Davidic Psalms that are incompatible with the Maccabean Period.

First, the Amalekites, Assur, Ishmaelites, Hagarenes, and

the Midianites.

- A-. The Amalekites disappeared in the days of Hezekiah, when the rest of them were smitten by five hundred men of the Simeonites (1 Ch. 4, 43).
- B-. Assur. In 612 the Medes and the Scythian invaders captured Nineveh, the capital of Assyria, and thus put an end to the Syrian Empire.
- C-. The Ishmaelites. From the eighth century on we hear no more of them as an actual existing nation (Cf. Enc. Bibl., II, 2212).
- D-. The Hagarenes. They drop out of history not long after the time of David (cp. chapt. III).

B. The Midianites. "Midian as a nation disappears from history at a very early period," Enc. Bibl.

All these peoples are referred to in Ps. 83, 6-9. This psalm was written by Asaph, the chief musician of David. Nevertheless, it has been assigned to the Maccabean period by Theod. v. Kopsuestia, Diodor, Bengel, Hitzig, Ohlshausen, and Graetz (Nowack, II, p. 254). They claim the psalm refers to 1 Macc. 5, 1ff. But this theory cannot be held, because the extinction of all of these five peoples had already taken place long ago, as set forth above. To meet the difficulty, Gunkel (ad l.) says the names are used in "dichterisch altertümlicher Sprache." But Asaph, in this psalm, is praying for help against real enemies of the present and he would not ask for help against dead enemies any more than we would call on God to deliver us from the Indians of our country.

Second, Meshech. This nation is mentioned in Ps. 120, 5: Woe is me, that I sojourn in Meshech. The name seems to have been entirely forgotten and unknown at the time of the LXX because of its antiquity. Therefore the LXX renders . . . This is a clear proof that the psalm cannot date back to the Maccabean period.

Third, Sheba and Ophir. Sheba is found in Ps. 72, 10: Sheba shall offer gifts to king Messiah. During the time of the LXX the name was not well known, for the LXX translates it with . . . And Ophir is referred to in Ps. 45, 9: Upon thy right hand did stand the queen in gold of Ophir. Ohlshausen assigns this psalm to the time of the wedding of the Syrian king Alexander and Cleopatra (Nowack, II, 127). Cf. 1 Macc., 10, 57-58. But we reject this theory because, at the time of the LXX (minus 200 B.C.), the name was not well known anymore. This

can be gathered from the fact that, in Ps. 45, 9, the LXX does not consider Ophir a proper name, but an adjective, for it is rendered by . . . This clearly points to its antiquity; hence the psalm does not fit into the Maccabean period.

In addition to the arguments which we have advanced for the compatibility of the places and peoples of the Psalter with the time of David, Solomon and their contemporaries, we may also call attention to the fact that none of the places and peoples which came into existence or obtained prominence after the time of David and Solomon, is found in the Psalms. We mention a few of them: Arabia, Ionia, Macedonia, Media, Rome and the Romans, Spain, Sparta, etc. Had the Psalter been composed in the time of the Maccabees, then we should expect to find reference to at least some of these peoples and places that were so prominent during the Maccabean period, because a great number of the prominent peoples and places existing during David's time are found in the Psalms. But instead of that, we find that the geography of 1 Macc. is entirely different from that of the Psalter. Cf. the two attached tables.

Thus we see that the Word of God, also in this respect, stands the test and puts to shame the wisdom of men.

Places and Peoples Mentioned in the Psalter.

Amalek	Kadesh	Tyre
Ammon	Kedar	Zebulon
Babylon	Kishon	Zion
Baca	Lebanon	Zoan
Basan	Manasseh	
Benjamin	Meribah	
Canaan	Mesech	
Edom	Midianites	
Edomites	Mizar	
Egypt	Moab	
Endor	Naphtali	
	Ophir	
Ephraim	Philistia	
Ephrathah	Philistines	
Ethiopia	Red Sea	
Gath	Seba	
Gebal	Sheba,	
Gilead	Shechem	
Hagarenes	Shiloh	
Hermon	Sinai	
Horeb	Sirion	
Jerusalem	Succoth	
Jordan	Tabor	
Judah	Tarshish	

Places and Peoples Mentioned in 1 Maccabees.

## A.

Adasar	Berea	Gilead
Addus	Beth-Beshen	Galgala
Adida	Bethel	Galilee
Ador	Beth-Horon	Galileans
Accaron	Bethsan	Gaza
Alima	Bethzachara	Genesara
Ammao	Bethzura	Gortyna
Ammon	Bosor	Greece
Antiochia	Canaan	Hazar
Apherima	Cedron	Halicarnassus
Arabath	Chittim	Hebron
Arabia	Cyprus	Hemath
Arabians	Cyrene	Idumaea
Arbela	Damascus	Ionia
Ashdod	Datheman	Israel
Asia	Delus	Jamnia
Ashkalon	Dok	Jazer
Aspar	Dora	Jericho
Assaremoth	Edom	Jerusalem
Azaria	Egypt	Joppa
Azod	Eleutherius	Jordan
Babylon	Elimais	Judah
Barasa	Ephron	Kaphar-Salama
Bashama	Euphrates	Karia

Places and peoples Mentioned in 1 Maccabees.

B.

karnaim	Phara	Topo
Kasbon	Phaselus	Tubin
Kedes	Persians	Tyre
Kithim	Philistians (land of)	
Knidus	Ptolemais	
Kophnata	Ramatha	
Kos	Raphon	
Laisa	Red Sea	
Lydda	Rhodus	
Lydia	Romans	
Lyzia	Rome	
Macedonia	Samaria	
Machmas	Samos	
Madaba	Sampsaci	
Mageth	Saramel	
Masloth	Seleucia	
Maspha	Sicily	
Media	Sicyon	
Mispath	Side	
Nodin	Sidon	
Moor	Sion	
Kyndus	Spain	
Nabataeans	Sparta	
Nadabath	Syria	
Orthosia	Thamnatha	
Pamphylia	Thekoa	

## CHAPTER III.

### Location of Places and Peoples .

This chapter has been added to enable the reader of this paper to convince himself as to the correctness of our deductions made from the geographical data of the Psalms.

To facilitate this, we have arranged the names alphabetically. In the most important instances, we have also added the Hebrew, Greek, and Latin names, as found in the original text, the LXX, and the Vulgate. Our aim has been to give the exact location of the places and peoples mentioned in the Psalms, and to give the main historical data connected with them that are necessary to make legitimate deductions, special attention having been paid to the rise and disappearance of the peoples and places contained in the Psalter. We have not written anything concerning well-known places like Egypt and Jerusalem, or places and peoples that are of no importance.

Amalek.  
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1. Name and Origin. Amalek (אֲמָלֵק; LXX: Ἀμαλήκ; Vulgate: Amalech, Amalec) was the son of Eliphaz (the first-born of Esau) by his concubine Timna (Gen. 36, 12; 1 Ch. 1, 36). His mother came from the Horite, whose territory the descendants of Esau had seized.

2. Amalek and Amalekites identical? The question has often been raised whether Amalek is the father of the Amalekites so often referred to in Scripture. Moses speaks of the Amalekites long before this Amalek was born, i.e., in the days of Abraham, when Chedorlaomer, king of Elam, devastated their country (Gen. 14, 7). From this fact Le Clerc\* infers that there was some other and more ancient Amalek from whom this people sprung. The same attitude has been taken by M'Clintock and Strong.

Hengstenberg (Genuineness of the Pent., II, 247ff)\*, followed by Kurtz (Hist. of the Old Cov., III, 1ff)\*, maintains this does not imply that the Amalekites were in existence in the days of Abraham, but only that this country, lying between the land of the Amorites and Kadesh, afterwards known as "the fields of the Amalekites," was at that time overrun by Chedorlaomer. This is a plausible explanation; and we may thus consider the two terms identical.

3. History and Extent. Josephus says the Amalekites inhabited Gobolitis and Petra (Ant. III, 2, 1). He also speaks of them as "reaching from Pelusium of Egypt to the Red Sea" (VI, 7, 3). In the Bible they first appear at Kadesh (Gen. 14, 7), a little south of Hebron. On their way to the desert of Sinai, the Israelites had an encounter with the Amalekites at Rephidim

\*) See M'Clintock & Strong



(Ex.17,8-16). At this time they acted in a very bitter manner against Israel, attacking them on their rear, and cutting off the weak and the weary (Dt.25,17-19). For this reason they were placed under the ban. The spies, sent out by Israel to examine the land of Canaan, on their return reported that the Amalekites dwelt in the southern portions of the region later on occupied by Judah and Simeon (Nu.13,29;14,25). In communion with the Canaanites they resisted the entrance of the children of Israel into the south of Palestine, defeated them, and drove them as far as Hormah (Nu.14,43ff).

At the time of the Judges we meet the Amalekites in the company of the Moabites (Jg.3,13), when they were defeated by Ehud near Jericho. Then again in union with the Moabites (Jg.6,3), roaming about among their old desert haunts, and pursuing their old tactics of harassing peaceful agriculturists. They penetrated into the plain of Esdraelon and were defeated by Gideon. It appears as if a branch of them had secured a settlement in Mt. Ephraim, for Deborah speaks of "Ephraim whose root is in Amalek," Jg.5,14.

In the early years Saul was commanded to exterminate the Amalekites. He overran their whole territory and inflicted immense loss upon them, but spared their king, the best of the cattle and the movables, contrary to God's command, 1 S. 14.15. This battle was evidently fought south

of Judah, for the pursuit is described as extending from Havilah in Arabia, far to the east, to Shur in the west of the desert on the border of Egypt. After this they hardly appear anymore in history. Their power was broken, and they degenerated into a hord of bandits. Robber bands of the yet unsubdued nomad Amalekites of the desert sacked Ziklag, and carried off David's two wives and others as captives; they were overtaken and defeated by David, and only four hundred young men escaped. Their political destruction was completed as predicted in Nu. 24,20. The last mention of them in the O.T. occurs in 1 Ch. 4,43, in the days of Hezekiah. There it is said that "the rest of the Amalekites that were escaped," were smitten by five hundred of the Simeonites, who took possession of their land. Every piece of literature, therefore, which mentions the Amalekites as still existing must have been written before their disappearance recorded in 1 Ch. 4,43.

4. Reference to Amalek in Ps. 83,7. In this psalm enemies are planning to destroy the children of Israel. To this effect, an alliance has been made comprising Edom, the Ishmaelites, Moab, the Hagarenes, Gebal, Ammon, A m a l e k , Philistia with the inhabitants of Tyre. Also Assyria is leagued with them, and is helping the children of Lot. The psalmist asks God that this confederacy may meet the fate of Midian, Sisera and Jabin, and that its leaders may be made like Oreb and Zeeb, Zebah and Zalmunna.

Ammon.

1. Name and Origin. The usual designations of the Ammonites are:  $\text{אֲמוֹנִי}$ ,  $\text{אֲמוֹנִיָּם}$ ; LXX: *Ἀμμωνίαι, οἱ Ἀμμωνίαι*

They descended from the son of Lot by his younger daughter (Gen.19,38).

2. History and Extent. The land "from Arnon unto Jabbok and from the wilderness unto Jordan" was originally occupied by the Ammonites (Jg.11,13.22). Before the arrival of Israel at the plains of Moab, the Ammonites had been driven back from the Jordan banks by an Amorite tribe from the west under Sihon (Nu.21,26), and a strip of land along the eastern bank of the river ceased to be regarded as belonging to the Ammonites, and was assigned to Reuben and Gad.

Upon their arrival at the borders of the promised land, the Israelites were commanded not to trouble Ammon, for the sake of Lot, the progenitor of the Ammonites (Dt.2,19). However, the Ammonites and Moabites hired Balaam to curse Israel, and did not show them any hospitality or kindness. Therefore they were prohibited from "entering the congregation of the Lord to the tenth generation forever," Dt.23,3. According to Jg. 3,13, the king of Moab formed a confederacy with Ammon and Amalek and smote Israel. About three hundred years after the conquest of the land by the Israelites, the king of Ammon made the claim that they should restore to him the country taken from the Ammonites, not by Israel, but by Sihon. This terri-

tory, lying between Arnon and Jabbok, was in the possession of the Amorites when Israel invaded it; this fact was urged by Jephthah, to prove that the charge of the Ammonites was ill-founded, and he inflicted upon them a crushing defeat.

In the days of Saul, they formed a powerful nation under a capable king, Nahash, who was defeated by Saul ( 1 S.11). In the early years of David, hostilities between Israel and Ammon ceased, because in the time of his trouble, Nahash did David a good turn (2 S.10,2). When Nahash had died, David sent messengers to condole with his son Hanun, who, suspecting they were spies, maltreated them. Therefore David entered upon a war to wipe out the insult that had been put upon his ambassadors. The Ammonites lost, and their allies, the Syrians, were so daunted that they were afraid to help Ammon any more (2 S.10).

After the division of the kingdom, the Ammonites soon asserted their independence. They also joined with the Assyrians in their attack on Gilead obtaining increase of territory as the reward of their service. When Tiglath-pileser beat the Reubenites and Gadites, the Ammonites seem to have been permitted to reoccupy parts, at least, of their old territory on the banks of the Jordan (2 K.15,29; 1 Ch.5). In the reign of Jehoshaphat they joined with the Moabites and other tribes belonging to Mt. Seir to invade Judah. Suspicions of treachery among the allies turned the arms of the panic-stricken hosts against one another in a great

slaughter, so that Judah did not have to draw a sword (2 Ch.20). The Ammonites paid tribute to Uzziah (2 Ch. 26,8). They were thoroughly beaten by his son Jotham and paid a heavy tribute to him for three years. After the captivity of the two and half tribes east of the Jordan had taken place, the Ammonites took possession of the towns belonging to Gad (Jer.49). Bands of Ammon and of other nations came up with Nebuchadrezzar against Jerusalem and exulted over its fall (Ezek. 25, 3.6). After the overthrow of Judah, Baalis, the king of the Ammonites, sent Ishmael to murder the governor Gedaliah (2 K.25,22-26). On the return of the Jews from Babylon the Ammonites manifested their ancient hostility by opposing the rebuilding of the walls of Jerusalem and the restoration of the temple (Neh. 4,3:7.8).

We find them again in 1 Macc.5, where they join the Syrians against the Jews. Judas Maccabeus went through Gilead and inflicted a crushing defeat upon the Ammonites and their confederates.

Justin Martyr (d.166 A.D.) states that they were still numerous in his days. Origen speaks vaguely of them, as of Moabites and Edomites, classing them all with the Arab tribe. And so they pass out of history.

3. Reference to the Ammonites in Ps. 83,7. They are mentioned in connection with the Amalekites, the situation being the same as above.

Assur.

Assur or the Assyrians descended from Shem (Gen.10, 22). They inhabited the country on the Tigris and the Upper and Lower Zab. The name was originally given to the district dominated by the town of Asshur, circa sixty miles below Nineveh. Then it came to denote the region compassed by the Gordyaeen mountains of Armenia on the north, the ranges of Media on the east, and the little Zab river on the west. Westward it extended a short distance from the Tigris river into Mesopotamia. This district is the Assyria proper of history, but the name was also given to the extensive empire conquered and ruled by the Assyrians.

Tiglath-pileser I. raised the kingdom into the most extensive empire of the time. Under successors it greatly declined, a factor which permitted the kingdoms of David and Solomon to reach their widest limits. Shalmaneser III (860-825) was the first Assyrian king (of whom there is record) to come into conflict with Israel (Ahab, Jehu). Among the later kings there are Tiglath-pileser IV., Shalmaneser V., Sargon, Sennacherib, and Esar-haddon. In 612 the Medes and the Scythian invaders captured Nineveh, the capital, and thus put an end to the Assyrian empire.

Reference to Assur in Ps. 83,8. Assur is mentioned in connection with the Amalekites and the Ammonites, the situation being the same as in the two preceding instances. This reference proves that the psalm must have been written a certain length of time before 612 B.C., and it does not fit into the time of the Maccabees.

B a b y l o n .

Babylon was the capital of the Babylonian empire. It lay on the east side of the Euphrates. A part of its site is now occupied by Havillah, about fifty miles south of Baghdad. Its first mention in the O.T. is found in Gen. 10, 10, with three other places, as the beginning of Nimrod's kingdom. Hammurabi (Circa 2000 B.C.) raised it to be the capital of all Babylonia. It reached the height of its glory in the sixth century B.C., under Nebuchadnezzar, who made it the largest and most splendid city of his time. In 539 it was captured by Cyrus; and though it revolted more than once, never succeeded in maintaining its independence. Darius Hystaspis took it and destroyed its walls. Xerxes plundered it. Alexander the Great planned to restore it, but its decay was hastened by Seleucus Nicator, who conquered the city in 312 B.C., and made large use of its materials in building Seleucia, but the temple services continued till 29 B.C., at least. It is now a complete ruin.

References to Babylon in the Psalter. The name is found in Ps. 87, 4. The psalmist says that, in the N.T., Babylon and Rahab should be preached unto them that know the Lord. In Ps. 137, 1, the poet refers to the time when Judah sat by the rivers of Babylon and wept; and in vers 8 he prophesies of the destruction of Babylon.

The Valley of Baca .

The original text has  $\text{נַחְלֵי בַּעַז}$   $\rho\beta\alpha\gamma$ , which is rendered by the LXX:  $\kappa\upsilon\lambda\acute{\iota}\varsigma \tau\omicron\upsilon\tau \kappa\lambda\upsilon\lambda\acute{\iota}\mu\alpha\tau\omicron\varsigma$  ; the Vulgate has: *vallis lacrymarum*; Luther: *Jammertal*.

Nothing definite can be stated concerning Baca. The rendition of the LXX and the Vulgate is possibly due to a confusion between  $\text{בַּעַז}$  and  $\text{נַחְלֵי}$ , whose plural (2 S.5,24) designates a tree, variously identified with the mulberry, the pear tree (LXX, 1 Ch.14,14.15), and the balsam (Gesenius). Briggs (Ps.84,6) believes it was a valley through which pilgrims passed on their way to Jerusalem. Hastings thinks that, if it was an actual valley, it may be identified with the valley of Achor (Jos.7,24.26); the valley of Rephaim (2 S.5,18.22); or a Sinaitic valley with a similar name (Wady el-Baka, found by Burckhardt near Sinai). But, on the other hand, it may not be more an actual valley than the "valley of the shadow of death" in Ps. 23,4.

Reference to Baca in Ps. 84,6. The psalmist calls those blessed that pass through the valley of Baca and make it a well.

Bashan .

In the Hebrew text, this name is called  $\text{בַּשָּׁן}$ ; the LXX renders it:  $\pi\acute{\iota}\lambda\upsilon\nu$ ,  $\beta\alpha\sigma\acute{\alpha}\nu$ ; the Vulgate: *pinguis*, *Basan*.

Bashan was a territory east of the Sea Tiberias. It had its eastern border on Salcah, the present Salkhat, the nearest town of any importance to the Arabian desert, and included Edrei, Ashtaroth, and Golan. Bashan proper covered the land known in Greek times as  $\beta\alpha\sigma\alpha\upsilon\acute{\iota}\alpha$ , the southern



end of the great plain of Hauran. But in a wider sense Bashan extended to Hermon, and covered all the land north of Gilead. It was noted for mountains (Ps. 68, 15), lions (Dt. 33, 22), oak trees (Is. 32, 13), and especially cattle, both rams and bullocks (Dt. 32, 14; Ez. 39, 18).

References to Bashan in the Psalms. In Ps. 22, 12 the strong bulls of Bashan have surrounded the suffering Messiah. According to Ps. 68, 15, the hill of God is as the hill of Bashan; and in vers 22 the Lord says He will bring His people from Bashan, in the N.T. In Pss. 135, 11 and 136, 20 the defeat of Og king of Bashan is brought to the attention of the Israelites, this deed of God being one of the reasons why Israel should praise God.

Inferences. From the fact that, from the Greek period on, Bashan was known as Batanaia we may safely draw the conclusion that every piece of literature in which Bashan is referred to as Bashan and not as Batanaia, must date back to a time prior to the Greek period and that it cannot have originated during this period, otherwise we should expect the name current in that age; for who in our days would speak of New York as of New Amsterdam, using its ancient name instead of its modern appellation?

Benjamin.

The territory of the tribe of Benjamin lay between Judah and Ephraim. Its northern border ran from the Jordan through Bethel to Ataroth-addar, south of nether Beth-horon. Its western boundary ran from this point to Kiriath-jearim. Its southern border went thence through the valley of the son of Hinnom, immediately south of Jerusalem, to the northern point of the Dead Sea. Its eastern limit was the Jordan. The tribe was nearly exterminated for refusing to deliver the guilty inhabitants of Gibeah into the hands of the tribes of Israel (Jg.19-21).

References to Benjamin in the Psalter. The name is found in Ps. 68,27, where Benjamin is exhorted to bless God. In Ps. 80,2 God is asked to stir up His strength before Benjamin, Ephraim and Manasseh.

Deductions. After the Babylonian Captivity, Benjamin does not occur any longer as a tribe, there was no tribal organization anymore. Therefore, every piece of writing that treats Benjamin as a <sup>still existing</sup> tribe, must trace its origin back to a time not later than the Babylonian Captivity. Hence it is but natural that we do not find any passage in the first Book of the Maccabees which refers to the tribe of Benjamin.

Canaan.

Canaan, on the whole, is a hilly country. This induces H'Clintock and Strong to believe the country was called after the name of Canaan, the son of Ham. Kittel, however, contends the name originally referred to the lowland near the coast of Palestine. The name appears to have at first belonged to the Phoenician coast as distinguished from the hills above. But then it was also applied to other lowlands: Sharon, the Jordan valley, and so over the whole country, comprising mountains as well as plain parts of the country. In its widest sense the term seems to have been used to designate all of S. Syria, from Mt. Hermon to the lower end of the Dead Sea, including territories both east and west of the Jordan clear to the Mediterranean Sea. According to Jos. 11, 3, there were Canaanites living also east of the Jordan. From this we conclude that also some parts east of the Jordan belonged to Canaan, for "it was the spread of the Canaanites that spread the name" (G.A. Smith, Hist. Geogr., p. 5, note 1).

Taking Canaan in its widest sense, we may determine its boundaries as follows: on the west the sea was its border from Sidon to Gaza; on the south it was bounded by a line running from Gaza to the southern end of the Dead Sea, excluding the country of the Amalekites. The Jordan was the eastern boundary, but see above. On the north Canaan extended as far as Hamath.

References to Canaan in the Psalter. This name is made mention of in Ps. 105, 11, where the poet remembers the

promise of God given unto Jacob, saying: "Unto thee will I give the land of Canaan." In Ps. 106, 38 the psalmist calls attention to the idolatry of Israel, how they shed the blood of their sons and daughters, whom they sacrificed unto the idols of Canaan. And in Ps. 135, 11 he exhorts Israel to praise the Lord for having so graciously delivered them out of Egypt and of the hands of their enemies, smiting great nations and mighty kings, Sihon and Og, and all the kingdoms of Canaan.

Edom; Edomites.

Edom (עֲדוֹמָי, Ἰδουμαία ; Idumaea, Idumaei) was originally the secondary name of Esau (Gen. 25, 25.30), and also stands collectively for the posterity of Esau. And finally it is applied to the country which his descendants inhabited, embracing the ranges of Mt. Seir on either side of the Arabah, which runs southward from the Dead Sea to the head of the Gulf of Akabah.

While Israel was on his way to Palestine, Moses sent messengers from Kadesh-barnea to the king of Edom asking him to permit his "brother Israel" to pass through his territories, promising they would do no injury to the country. But the Edomites refused permission, and came out with an army. Thus Israel was obliged to "compass the land of Edom" (Nu. 20.21).

David conquered the country of the Edomites, put garrisons throughout it, and occupied its ports in

the Gulf of Akabah (2 S.8,14). - Amaziah invaded Edom, slew ten thousand of the enemy in the Valley of Salt and took Sela (2 K.14,7). Under the reign of Ahaz the Edomites smote Judah, and carried away captives (2 Ch.28,17).

When Jerusalem was destroyed by Nebuchadrezzar, the Edomites rejoiced over the calamities of Judah, Obad. 10-16. The Edomites likewise felt the ravages of the Chaldean march, but they were left in their own country, and even took away a portion of S. Palestine (Ezek. 35,10). - During the Syrian rule they continued to show their old ill will against the Jews (1 Macc. b), until Judas Maccabeus drove them from the south of Judah (164 B.C.). John Hyrcanus conquered their country and compelled them to adopt Judaism (109 B.C.). From the time of the overthrow of the Jewish nation, the name of Idumea no longer occurs; it passes away in the wider denomination Arabia.

References to Edom and the Edomites in the Psalms.

In Ps. 60,8 God says: "Over Edom will I cast my shoe;" and in vers 9 He asks: "Who will lead me into Edom?" In Ps. 83, 6 they are mentioned in connection with the Amalekites (q.v.). Ps. 108,9.10 is of the same contents as Ps.60,8.9. In Ps. 137,7 the poet calls upon God to remember the children of Edom in the day of Jerusalem, when they said: "Rase it, rase it, even to the foundation thereof."

Egypt .

This is the well-known country in N.Africa.

Endor .

Endor was a town of Manasseh, and the home of a woman with a familiar spirit consulted by Saul on the evening of the battle at Gilboa ( 1 S.28). It has been identified with Endur, south of Tabor, where several caves have been found. According to Ps. 83,10, it was the scene of the rout of Jabin and Sisera.

Ephraim .

Ephraim was the younger son of Joseph and Asenath, and the progenitor of the tribe called after his name. This tribe was allotted a territory west of the Jordan , being located between Manasseh to the north, and east, Benjamin to the south, and Dan to the west. By Hosea the term is applied to the ten tribes, because Ephraim was the most powerful among the tribes of the northern kingdom, and because it gave the first king to the Israelites. The tribe passed out of history during the Assyrian Captivity.

References to Ephraim in the Psalter. In Ps. 60,7 God calls Ephraim the strength of His head (cf. Ps.108,8). Ps.78,9 the psalmist complains that the children of Ephraim turned back in the day of battle; and in vers 67 Asaph continues, saying that God did not chose Ephraim, but the tribe of Judah, the mount Zion.

Inferences. Since the tribe of Ephraim disappeared during the Assyrian Captivity, every psalm and every other piece of literature which refers to the tribe as still in existence must belong to a period previous to the Assyrian Exile and is incompatible with any later period. Therefore the tribe is not mentioned in the first Book of the Macc.

Ephrathah.

This was the original name of Bethlehem in Judaea (Gen. 35, 19; 48, 7; Ruth 4, 11). In Micah 5, 2 it is called Bethlehem-Ephrathah. In Ps. 132, 6 pilgrims in Israel declare that they have heard at Ephrathah of David's zeal to find a place for the Lord.

Ethiopia.

This country was called Cush by the Hebrews, and is continually mentioned in connection with Egypt, several times also with Lybia. The country was located in eastern Africa, running southward from Syene. It was the upper region of the Nile, Nubia with Kordofan, Sennaar, and northern Abyssinia. When the Ethiopians, led by Zerah, invaded Judah, they were defeated by king Asa (2 Ch. 14, 9-15; 16, 8). The latest biblical reference to Ethiopia is found in Ezekiel 38, 5. Cambyses (530-522) made it tributary. Ethiopia is not mentioned in 1 Macc. It appears to have passed out of history at an early date ( Cf. Jew. Enc., V, 258 ).

References to Ethiopia in the Psalter. The psalmist predicts that, in the N.T., Ethiopia would stretch

out her hands unto God and enter the Christian Church (68,31; 87,4).

Inferences. These two psalms cannot have been composed in Maccabean times, nor any other late period, owing to the early disappearance of Ethiopia, which both of them mention, but they must date back to the fifth or sixth century B.C.

G e b a l .

Gebal was a place south of the Dead Sea, whose inhabitants made a league with the Edomites, Moabites, and the Bedouin of the Arabah against Israel (Ps. 83,7). It is the modern Jebel.

G i l e a d .

Gilead was the name of the territory bounded on the north by Bashan, on the west by the Jordan between the Dead Sea and the Sea of Galilee, on the east by the desert, and on the south by the territory of Moab. The Jabbok divided it into two parts: the southern half was given to Reuben and Gad, the northern half to the trans-Jordanic half of Manasseh. During the Maccabean struggles Gilead played an important role (1 Macc. 5,8). In Pss. 60,7 and 108,8 God declares that Gilead is His.



Gath.

Gath lay inland, on the borders of the Hebrew territory, and in a sense, between Ashdod and Ekron. It was one of the five great Philistines cities. David captured it (1 Ch. 18, 1). Rehoboam fortified it (2 Ch. 11, 8), but it was soon given over to the Philistines. Uzziah broke down its wall (2 Ch. 26, 6). When afterwards the Philistines cities are enumerated, Gath is missing (Jer. 25, 20; Zeph. 2, 4; Zech. 9, 5); and it is not referred to in Maccabees, nor by Josephus, when he relates events subsequent to the year 750 B.C. Therefore we may conclude that Gath disappeared during this period. - The title of Ps. 56 refers to the occasion when the Philistines took David in Gath.

Inference. This is another proof that the Psalter was not composed in any of the late periods to which most of higher critics assign most of the Psalms, but belongs to an early period.

Hagarenes.

The Hagarenes were a nomad people who dwelt throughout all the land east of the land of Gilead, and were rich in camels, sheep, and asses. Briggs (Ps. 83, 6) considers the term to be a "general name for Arabian tribes." However, it appears there is nothing to substantiate this theory. During the reign of Saul they were vanquished, and in a large measure destroyed (1 Ch. 5, 10. 18-22). A Hagarene had charge of David's flocks (1 Ch. 27, 31). They disappear not long after this time.

Reference to the Hagarenes in the Psalms. In

Ps. 83,6 Asaph says that the tabernacles of the Hagarenes are confederate against God.

Inferences. Also the mention of this people speaks against a late date of the Psalms and places them into the time of David or at least into the next few years subsequent to it.

Hermon.

This mountain constitutes the southern end of the Anti-Lebanon chain, and rises to the elevation of 9166 feet above the sea. It figures prominently in Hebrew poetry, being coupled with Tabor (Ps. 89,12), Zion (133,3), and Lebanon (Songs 4,8). But it overtops them all, being the highest mountain in Syria. The summit has three peaks. Therefore the R.V. has the rendition "the Hermons," in Ps. 42,6, while the A.V. translates: "the Hermonites."

References to Mt. Hermon in the Psalter.

According to Ps. 89,12, Hermon shall rejoice in the Messiah's name. In Ps. 133,3 the pleasantness of brotherly unity is compared to the dew of Hermon.

Horeb.

Horeb is the mountain in the peninsula of Sinai where Moses was granted the vision of the burning bush, and where the Law was given to Israel. The names Horeb and Sinai are used almost interchangeably. This has given rise to various theories:

- 1-. Horeb has been regarded as the name of

the range, and Sinai as the prominent peak (Hengstenberg);

2-. Horeb is thought of as a lower part of Mt. Sinai (Gesenius);

3-. The two terms denote the same object (Ewald, Macalister). Ewald believes Sinai to be the older name of the mountain afterwards called Horeb.

References to Horeb in the Psalter.

Ps. 106, 19 refers to the event when Israel made a golden calf in Horeb.

Ishmaelites.

The Ishmaelites are the descendants of Ishmael. They dwelt in the desert of northern Arabia, in the region included between Havilah, Egypt, and the Euphrates. Joseph was sold to the Ishmaelites by his brethren (Gen. 37, 25-28).

In a wider sense the term refers to the nomadic tribes of northern Arabia generally; either because the Ishmaelites were the chief people of the desert, or because the Ishmaelite confederacy had been formed which included tribes of other blood.

The Encyclopaedia Biblica states that from the eighth century on "we hear no more of Ishmael as an actual existing people, for the mention of Ishmaelites, together with several other ancient peoples, in Ps. 83, 7, is a mere figure of speech referring to some hostile

nation of the author's own time," Vol.II,col.2212.

Reference to the Ishmaelites in the Psalter.

Ps. 83,7:The tabernacles of Ishmael are confederate against God.

Inferences. Since the Ishmaelites disappeared in the eighth century B.C.,we must conclude that Ps.83 dates back to a very early period.This is another argument for the early authorship of the Psalter, and against the procedure of higher critics.

Jerusalem.

This is the well-known city in Palestine.

Jordan.

This is the most important river of the Holy Land,and has always been well known.

Judah.

Judah was the fourth son of Jacob,and the progenitor of the tribe called after his name. The tribe occupied the greater part of southern Palestine. The boundary started at the extreme south point of the Dead Sea. From here it passed to the wilderness of Zin,and thence by the south of Kadesh-barnea and the brook of Egypt to the Mediterranean Sea. The eastern boundary was the Dead Sea. The northern boundary commenced at the northern end of the sea,at the mouth of the Jordan, and went up by En-shemesh to Berozel and the valley of the son of Hinnom,south of Jerusalem,passed on to Kirjath-

Jearim, and from here by Beth-shemesh and Timnah to the Mediterranean Sea. The sea itself constituted the western boundary, but a part of the area was almost always in the hands of the Philistines.

Under Nebuchadrezzar Judah and Benjamin were carried into the Babylonian Captivity, from where they returned in 536 B.C. From now on there is no tribal organization among the Jews. Therefore it is but natural that no mention of the t r i b e of Judah is made in 1 Maccabees.

References to Judah in the Psalms.

Ps. 48,11: "Let the daughters of Judah be glad."

60,7: "Judah is my lawgiver."

68,27: "The princes of Judah."

69,35: "God will build the cities of Judah."

76,1: "In Judah is God known."

78,68: "God chose the t r i b e of Judah."

97,8: "The daughters of Judah rejoiced because of thy

108,8: "Judah is my lawgiver." (judgments.)

114,2: "Judah was his sanctuary."

K a d e s h .

Kadesh lay on the south boundary of the Amorite highlands, in the uttermost border of Edom (Nu.20,16), the southern frontier of Judah and of Palestine. The place was overrun by Chedorlaomer (Gen.14,7), and Abraham sojourned there for a certain length of time (Gen.20,1). On their way to Palestine, the Israelites

twice encamped at Kadesh,whence they sent the spies into Canaan. It was the scene of Korah's rebellion. At this place Moses smote the rock that water might gush forth. Before departing from here,messengers were sent to the king of Edom to ask permission for the Israelites to pass through his territory.- In 1842,the Rev.J.Rowlands discovered a fountain called by the Arabs Kades or Kudes,on the east of Jebel Helal,and Dr.H.Clay Trumbull has identified it with Kadesh-barnea. Cf.Hastings, Dict.of the Bible. Kadesh is mentioned in Ps.29,8:"The L<sub>o</sub>rd shaketh the wilderness of Kadesh."

K e d a r .

This was the name of a nomadic people,living to the east of Palestine,a tribe descended from Ishmael. Ezekiel couples them with "Arab," and speaks of their trade with Tyre in lambs,rams and goats.

Enc. Biblica:"In later times the name seems to have been used so as to include all the wild tribes of the desert,who were naturally disliked by the peace-loving Judaeans,and thus Kedar quite usurped the place of Ishmael," Vol.II,col.2654.

Hastings:"It is plain that the identification of Kedar with the Arabs .....had already commenced in Assyrian times," Vol. II,p.832.

Reference to Kedar in the Psalms.

Ps. 120,5:"Woe is me ...I dwell in the tents of Kedar."

K i s h o n .

Kishon was the ancient name of the river now called Nahr el-Mukatta in the plain of Esdraelon near Megiddo. The river Kishon swept away the soldiers of Sisera's beaten army when they attempted to cross the stream (Jg.5,19-21). Elijah slew the priests of Baal on its northern bank (1 K.18,40).

Ps.83,9 refers to the fate of Sisera at Kishon.

L e b a n o n .

The Lebanon is a snow-covered mountain mass at the N.W. boundary of Palestine consisting of the Lebanon proper and the Antilebanon, the two mountain ranges running north and south, being separated by the valley of the Litany and the Orontes.

From Lebanon was obtained wood for building the first and the second temple (2 Ch.2,8; Ezz.3,7).

References to Lebanon in the Psalms.

29,5: "The Lord breaketh the cedars of Lebanon."

29,6: "He maketh them also to skip like a calf;

Lebanon ..like a young unicorn."

72,16: "The fruit thereof shall shake like Lebanon."

92,12: "The righteous shall grow like a cedar in Lebanon."

104,16: "The trees of ...Lebanon" are full of sap.

Manasseh.

The elder son of Joseph by Asenath and the tribe which descended from Manasseh. After Moses had defeated Sihon, king of Heshbon, and Og, king of Bashan, one half the tribe of Manasseh joined with the tribes of Reuben and Gad in requesting permission to settle east of the Jordan, which was granted to them on the condition that they would aid their brethren in the war west of the Jordan. After the condition had been fulfilled, they were honorably dismissed to the chosen territory. The region given to the half-tribe of Manasseh east of the Jordan comprehended part of Gilead and all Bashan. The other half of the tribe crossed the Jordan and had their inheritance in central Palestine. It was bounded on the south by Ephraim, on the northwest by Asher, and on the northeast by Issachar. Its southern boundary ran by Janoah and Taanath-shilch, near Shechem, and along the northern bank of the brook Kanah to its entrance into the Mediterranean Sea.

The Manassites were carried into exile by Tiglath-pileser (1 Ch. 31, 18-26), only a few being left in Palestine. This is the period when the tribe passes out of existence.

References to Manasseh in the Psalms.

- Ps. 60, 7 and 108, 8 God says: "Manasseh is mine."
- Ps. 80, 2 the poet asks God to stir up His strength before M.

Inferences. See Ephraim.



Meribah.

The term designates a place at Horeb, near Rephidim, where the people strove with Moses for water (Ex.17); and God gave them to drink from the rock.

It also denotes Kadesh-barnea in the wilderness of Zin, where also the people strove with Moses, and water was miraculously brought from the rock (Nu.20).

Reference to Meribah in the Psalter is made in Ps.81,7: "I proved thee at the waters of Meribah."

Meshech.

Meshech was the name of a people that dwelt between the Black and the Caspian Seas. They traded in Tyrian markets in slaves and vessels of brass (Ez.27,13). In the days of Tiglath-pileser and Shalmaneser, Meshech lay in the mountains to the north of Assyria and bordered on Tabal (Tubal) in the west. They were gradually driven northward to near the Black Sea (Herod. III,94; VII,78).

Reference to Meshech in the Psalter. The only reference the Psalter makes to Meshech is found in 120,5: "Woe is me, that I sojourn in Meshech." The LXX does not seem to understand the term at all, and, therefore, translates the second part of the vers: *ἡ πάλαι οικία μου ἐμαρτύρησεν*. The Vulgate renders it: *incolatus meus prolongatus est.*

Inferences. The fact that the LXX ( second Cent. B.C.) did not understand the term anymore clearly proves that Meshech was an old name, that this nation had

already dropped out of history, and that Ps.120 could not have arisen during the time of the LXX, but that it was composed at an early period.

Midianites.

1. Name and Origin. Midian ( מִדְיָן; *Madayan*; Madian) was a son of Abraham by Keturah (Gen.25,1-4), and the progenitor of the people called after his name.

2. History and Extent. The Midianites were partly nomads, partly traders between Egypt and Palestine. The merchantmen who carried Joseph into Egypt are represented as bearing "spicery and balm and myrrh," Gen. 37,25. In this passage they are called both Ishmaelites and Midianites. In Gen.25 a clear distinction is made between the <sup>h</sup>Ishmaelites and the Midianites, but here and in Jg.8,24 the two names are used interchangeably. This may be due to the reason that they carried on the trade jointly, or that the terms "Midianites" and "Ishmaelites" were used as a synonym of travelling merchants.

We find them again in connection with the history of Moses, who fled from the presence of Pharaoh into the land of Midian (Ex.2,15), the peninsula of Sinai. Like most of the Arab tribes, they were roaming over a very wide region. They had their permanent nucleus on the eastern border of Edom, but their pasture grounds probably extended as far as Gilead and Bashan on the north, while on the south they embraced an extensive territory along both shores of the Aelanitic Gulf.

The name of Midian was probably applied to a number of clans spreading over a large area, some of whom settled down peacefully, tending their flocks, while others were of a warlike character. Cf. Gen. 25,4: Midian had five sons, who, in accordance with Arab custom, doubtless became heads of distinct tribes.

During the time of the Judges, they attacked their neighbors at harvest time and stripped the land bare, coming as grass-hoppers for multitude with their tents and camels as far as Gaza. The account of their defeat by Gideon is given in Jg. 6-8.

At this time, they are found dwelling in the land of Israel (Jg. 1, 16; 4, 11, 17), being called Kenites. Saul shows favor to them on account of the services which they rendered to Israel in the wilderness (1 S. 15, 6).

The last reference to Midian is found in Habakkuk 3, 7. "Midian as a nation disappears from history at a very early period," Enc. Biblica. But a trace of this people lasts down to the end of the middle ages and even to modern times.

3. Reference to Midian in the Psalms. They are mentioned in Ps. 83, 9, in connection with the Amalekites, q.v., 4.

4. Inferences. the reference to the Midianites in Ps. 83, 9 is another factor that militates against a late authorship of the psalm, as well as of the Psalter.

Briggs assigns this psalm to "the late exile and early restoration," and Gunkel to the period between Ezra and Alexander the Great. But at this period, the Midianites, who are referred to in this psalm as still in existence, had already dropped out of history, for "the late exile and early restoration" or the time between Ezra and Alexander the Great are not "a very early period." The mention of the Midianites in Ps. 83 is incompatible with any period later than the Babylonian Exile, but it fits admirably into the time of David and his immediate successors.

Mizar.

Mizar was a hill on the eastern side of the Jordan, perhaps within sight of the peaks of Hermon. The place has not yet been identified. It is mentioned in Ps. 42, 6.

Moab, Moabites.

1. Name and Origin. Moab (מֹאָב; מואב; Moab) was the son of Lot and his elder daughter, and the founder of the Moabitish people.

2. History and Extent. The land of Moab was the high tableland east of the Dead Sea and in the southernmost section of the Jordan. On the west the boundary was the Dead Sea and the Jordan; to the south lay Edom and the desert; to the east, Ammon and the

the desert; to the north, before the conquest by the Israelites, probably Ammon, after the conquest Israel. There is practically no frontier given in the north.

During the time of Ahab, Mesha, king of Moab, rendered tribute unto the king of Israel. After Ahab's death, however, they rebelled against Israel (2 K.3). Jehoram of Israel, confederated with Jehoshaphat of Judah and the king of Edom, warred with the Moabites, defeated them, destroyed the cities, laid their land waste, and shut up Mesha in Kir-hareseth. As a last resort, Mesha offered his own son for a burnt-offering (2 K.3). This filled the Israelites with such horror that they withdrew.

In the period from Jeroboam II. to the fall of Samaria, and the deportation of the ten tribes by Tiglath-pileser, Moab extended its borders.

In the last days of Jerusalem, Moab was in league with Babylon. Moabites fought for Nebuchadrezzar against Jehoiakim (2 K.24).

"There seems to be no evidence of the existence of Moab as a state, even a dependent state, after the Exile, and we know that at the time of the Maccabean revolt Moab was occupied by the Nabataean Arabs," Hastings, III, p.412.

3. Reference to Moab in the Psalter.

Ps. 60,8 (108,9): "Moab is my washpot."

4. Inferences. Since this nation disappeared at so early a period, it is clear that every writing which speaks of them as still existing must date back to at least the sixth Cent. B.C. The mention of the Moabites is suitable to the time of David, but is not concordant with the Maccabean period.

#### Naphtali.

Naphtali was the sixth son of Jacob and the founder of the tribe called by this name. The territory of Naphtali was bounded on the east by the upper Jordan and the sea of Galilee, on the south by Issachar and Zebulon, and on the west by Zebulon and Asher. The land of Naphtali was ravaged by Benhadad, king of Syria (1 K. 15, 20), and many of its inhabitants were subsequently carried into captivity by Tiglath-pileser (2 K. 15). The tribe passed out of history during the Assyrian Exile.

The only reference to Naphtali in the Psalms is found Ps. 68, 27, where the princes of Naphtali are exhorted to bless God.

References. See Ephraim.

#### Ophir.

1. The Name. Outside of the Psalter, the name is spelled either  $\text{קִינֹר}$  or  $\text{קִינָה}$ , and the LXX renders it by  $\text{Ὠφείρ}$ ,  $\text{ὠφείρ}$ ,  $\text{Ὀφείρ}$ ,  $\text{Ξουφείρ}$ . The Vulgate always has "Ophir." In Ps. 45, 10, however, the LXX translates it with  $\text{δεδάχρυσος}$  ( $\text{ἐν ἐματισμοῦ δαχρύου}$ ), and the Vulgate renders it by "deauratus."

## 2. Biblical References outside of the Psalter.

Ophir was a son of Joktan (Gen.10,29). In Solomon's time the place known by that name was the source of gold proverbially fine and other costly objects imported into Palestine (Job 22, 24; Ps.45,9; Is.13,12; 1 K.10,11.22). From here Solomon's Phoenician sailors, starting out from Ezion-geber, brought gold, which was stored up among the materials for the temple ( 1 K. 9,28;10,11; 1 Ch.29,4).

## 3. Reference in the Psalter. The only refer-

ence the Psalms make to Ophir is found in Ps. 45,9: "Kings' daughters were among thy honorable women: upon thy right hand did stand the queen in gold of Ophir."

## 4. Location. M'Clintock and Strong say that

some writers consider Ophir to be a general name for countries abounding in gold, like "Thule" in the classics, or "El Dorado" in the Middle Ages. In favor of this view, it has been said that, in Arabic, the word Ophir simply means "rich country." But the biblical references to Ophir as a well-known trading place are so definite that this view cannot be held.

On the other hand, it has been assigned to almost every place where gold has been found. The most important of these places are:

A-. The West Coast of India. Lassen and Delitzsch (Enc. Bibl., III, col. 3514) identify Ophir with the Abhira of the Sanskrit geographers, a place on the west coast on India, near the mouths of the Indus.- The main arguments ad-

vanced in support of this theory are the length of the voyages of Solomon's ships ( 3 years back and forth) and the nature of the imports they brought (1 K.10,22). These arguments, however, are not decisive, as will be shown in the following:

a). The voyages may have been similar to those of modern "coasting tramps," which would necessarily need a considerable length of time for a comparatively short voyage.

b). A maritime trade with India hardly existed previous to the seventh century B.C., and we do not know that the Jews had connections with India before the Persian period. That Indian wares sometimes found their way to Palestine, is possible, but we have no distinct knowledge of India, nor is there any record of intercourse with it on the part of the Jews before the time of Darius. In Esther 1,1 we find the first reference to India under the term "Hoddu." In 1 Macc. 6,37 we read of the Indian "ruler" of the war elephants of Antiochus V., and in 1 Macc. 8,8 India is included among the dominion of Antiochus the Great.

c). Whether the objects mentioned in 1 K.10, 11.22 were natural products of Ophir, or only bought and sold there, or even purchased by the merchantmen at intervening ports, cannot be seen from the passage. At any rate, they do not necessarily point to India.

aa). "Almuggim" or "algummim."  
Among the various theories that have been set up as



to the identity of the tree are the following ones: First, the traditional rendering of the Jews is "coral." But this is unsuitable, unless "coral-wood" simply designates a red wood. Second, Kimhi ( Enc. Bibl. ) takes it to be "brazil-wood," a red dye-wood found in India. Third, it has been considered to be "sandal-wood," perhaps of the redder kind, which is still used in India purposes similar to those given in 2 Ch. 9, 10, 11. The ancient versions shed no light on the question under consideration.

The Encyclopaedia Biblica says: "The evidence appears to point to some valuable Oriental wood brought . . . into the Eastern Mediterranean by ancient commerce of the Red Sea. If we may assume it to be a red wood adapted for carving, it may well be either (1) brazil-wood . . . , a tree of India and the Malay Isles . . . ; or it may be (2) red sandalwood, still surviving as a coloring matter in pharmacy, a native of southern India, where it is much valued for temple pillars (Solomon used it to make "pillars," 1 K. 10, 12). Possibly both species may be included under the expression." Vol. I, col. 120.

It almost appears as if the tree had been brought from the Lebanon, for the LXX, in 2 Ch. 10, has the rendition *βύλα τεύνηκ*, which would agree with this assumption. And in 2 Ch. 2, 8 it is expressly mentioned among the trees of Lebanon. Cheyne (Enc. Bibl., I, col. 120), therefore, suggests the identification of "almug" with "elammaku." This seems to indicate that the tree was of Elamite

origin. But a tree so useful may have been planted in Hermon and Lebanon.

bb). Apes (kophim). It is possible that the Hebrew "koph" is a loan word, and may be connected with kapi" (whence also the Greek "kepos," and the English "ape"), the Sanskrit word for ape (Enc. Bibl.). In every case it is mentioned in connection with the peacocks imported by Solomon from Ophir. The Assyrian monuments represent four kinds of monkeys. Queen Hatshepsut received monkeys from the land of Punt. Apes still abound in Africa. Cf. Enc. Bibl., I, col. 190.

cc). Peacocks (tukkiyim). Carl Niebur (See Hommel) contends that "tukkiyim" is a variant for "sukkiyim," probably meaning "black slaves." Doubtless he considers "tukkiyim" a corruption of "sukkiyim" (2 Ch. 12, 3). But we reject this theory on the ground that not one variant has "sukkiyim" instead of "tukkiyim." In addition to this, we must remember that the copyists of the O.T. Scripture were very careful, so that a mistake of this kind could hardly have crept in: mistaking  $\text{D}$  for  $\text{J}$ .

The peacock was successively carried westward till he passed from the Greek islands into Europe. Under the name of Juno's bird, the Romans spread the peacock to Gaul and Spain, where, however, he was not common until after the tenth century A.D. The peacock does not occur on the Assyrian or Egyptian monuments. Among the Greeks, he was known as the "Persian bird."

- d). The only passage in which these products are referred to does not designate Ophir as the port of destination of the ships (1 K.10,22);it simply makes reference to the fleet of Tarshish,which made the trip once every three years,while the parallel passage(2 Ch.9,21) states that the ships went to Tarshish (q.v.). Most probably the sailors of Solomon obtained the various objects at different places.
- e). Ophir has been sought at Abhira,at the mouth of the Indus,but there is no gold.

B-. East Africa. Peters (Enc.Bibl.,Vol. III,col.3514) identifies Ophir with the ruins of Zimbabwe in Mashonaland, discovered by Mauch in 1871,in a district between the Zambesi and the Limpopo,opposite Madagascar (also cf. "The New York Times," Aug. 9,1925). He identifies Ophir and the Punt of the Egyptian inscriptions,and believes that they are situated in the modern Rhodesia,where gold was abundant. But "this S.E. African district was unknown to the ancients,and even to the Arabian geographers before the thirteenth century," Enc.Bibl.,III,3514. Punt was the country between the Nile and the Red Sea,although the name was later on applied to the entire coast of the Red Sea,and to Somaliland,perhaps also to a great part of Arabia. Only in this sense,Punt can come under consideration. Furthermore,the result of the researches of Randall Mac Iver (Enc.Brit.) have deprived the ruins of Zimbabwe of much of their glitter and glamor;they seem to have been

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not much more than mere magnified kraals, about three or four hundred years old.

C-. Ethiopian Coast of the Red Sea. Benzinger (Enc.Bibl., III,col.3514) proposes to identify Ophir with the land of Punt, the Ethiopian coast of the Red Sea with the opposite coast of Arabia. It is true, ingots of gold were sent from Punt as tribute to queen Ha'tshepsut; but Punt was not particularly famous for its gold, as Ophir was. Furthermore, the inclusion of Ophir among the sons of Joktan appears to point to an Arabian locality.

D-. The West Coast of Arabia. Agatharchides (Jew.Enc) makes reference to the rich gold of the south-western coast of Arabia. These mines are said to have contained pieces of gold "as large as walnuts." The Arabians considered gold worth only one third as much as copper, and half as much as iron (Cf. Schaff-Herzog). - B. Moritz (Hommel, p. 103) looks for it in Asir Between Mecca and Yemen.

E-. East Coast of Arabia. Glaser (Enc.Bibl., III, col.3515) assigns Ophir to the east coast of Arabia, extending as far as the Persian Gulf. So also Hommel, who derives the word "Ophir" from "Apir," an old cuneiform name for that part of Elam which lay opposite the Arabian coast, and hence that coast itself. He says from an early date there was commercial intercourse between Elam in the east and Nubia in the west by Ophir. He

furthermore believes that "almug" was a name for a rare kind of timber used for building, this name being derived from the Assyrian "elammaku," i.e., "Elamitish." Therefore he considers almug-timber to have been one of the exports of Ophir. Also gold mines were situated in the northern parts of Arabia; and "southern and south-eastern Arabia were famed in ancient times for their gold-producing qualities, according to the testimony of Diodorus Siculus, Strabo, and Pliny. The gold of this region was called gold, because its purity was so marked that it needed no smelting," Hastings, III, 627.

The chief auriferous lands of the O.T. were found in Arabia. Besides Ophir we find: Havilah (Gen. 2, 11f; 10, 29); Sheba (q.v., Ps. 72, 15; 1 K. 10, 10); Parvaim (2 Ch. 9, 6); and Uphaz (Jer. 10, 9; Dan. 10, 5). Of these, Sheba and Havilah at least appear to have been located in the vicinity of Ophir (cf. Gen. 10, 29).

Glaser maintains that the biblical Ophir in the narrow sense is the Arabian coast of the Persian Gulf, extending from the north to Ras Musandum, and that in a wider sense it extends to both sides of the Gulf.

It is possible that Solomon's ships, starting out at Ezion-geber, first sailed along the Egyptian coast, then along the Somali coast, and finally along the coast of Arabia till they entered the Persian

Gulf. The voyage would take just about the required three years, in view of the annual monsoons which prevail on the Red Sea, The Gulf of Aden, and the Indian Ocean. We do not know, however, how they travelled with the natives.

5. Inferences. The LXX does not understand the term Ophir in Ps.45,9, and treats it as an adjective, instead of considering it a noun, a name. This clearly proves that, at the time of the LXX, the name was not well known, because of its antiquity. Therefore the psalm could not have originated during the time of the Maccabees. But it is just the name we should expect in a piece of literature that was composed during the time of Solomon or David, when this name was known by everybody in Israel and the neighboring countries.

Philistia,

Philistines.

Strictly speaking, Philistia (פְּלִשְׁתִּים),

denoted the country stretching from a little north of Joppa to a little south of Gaza. Its eastern border was Bethshemesh, and its western the Mediterranean Sea.

The Greeks changed the name to Παλαιστίνη and employed it to distinguish all Southern Syria, including Judea, from Phœnicia and Coelo-Syria. Josephus uses the name only of Philistia. The Romans called it Palestina.

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Within the limits of this land there were, in the times when the Philistines were prominent, at least three kinds of inhabitants: the Philistines proper; remnants of the Anakim, and Avvim in Gaza, Gath, Ashdod, etc.; some of the southern Geshuities.

The name of the Philistines has been explained as by derivation denoting "immigrants." Hommel (p. 619, note 1) believes the *Ἀλλόφυλοι* (the well-known Philistines) were a people different from the *Φυλιστινῆς* but we do not accept this theory for lack of sufficient proof.

The Philistines did not belong to the Semitic race, but they were immigrants into Palestine. This also seems to be implied in the etymology of the Hebrew *Peleshtim* as well as of the Greek *Allophyloi*.

But whence did they come? They came from Caphtor, as Israel came from Egypt. Amos 9, 7: "Have I not brought up ..the Philistines from Caphtor?" Here the question arises where Caphtor was. There is a strong trend toward the opinion that Caphtor was Crete. Cf. Hommel, p. 26.

The Israelites were oppressed by the Philistines during the time of the Judges up to the time of David. David defeated them in two desperate defensive campaigns (2 S. 5, 17-25), and then, in four more aggressive expeditions, reduced them to subjection (2 S. 8. 21).

On account of the disruption of the kingdom

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after Solomon's death, the Philistines became independent, but they never reestablished their early glory. Herodotus (III, 5) says that when Cambyses invaded Egypt (circa 525 B.C.), Gaza and the whole coast belonged to the king of the Arabians. This is practically the close of the Philistine History, although the cities long survived, being still mentioned in 1 Macc. 3-4.

References in the Psalter.

56 (title): The Philistines took David at Gaza.

60, 8: Philistia, triumph thou because of me.

83, 7: Cf. Amalekites.

87, 4: Philistia will belong to the Church of the N.T.

108, 9: Over Philistia will I triumph.

Inferences. Cf. Ethiopia.

Red Sea.

The Red Sea is the body of water that divides Africa from Arabia. The Greek term for the Hebrew Yam-Suph is Erythra Thalassa, by which the ancients understood not merely the Red Sea as limited by modern geographers, but also the Indian Ocean, and ultimately the Persian Gulf. At its northern part it terminates in two gulfs, Suez and Akaba, enclosing between them the Sinaitic Peninsula.

The Yam-Suph referred to in the Bible denotes the Red Sea of modern geography. It did not only comprise the Bitter Lakes of the present day, but



also Lake Timsah.

During the Exodus, Israel travelled from Ramses to Succoth, and from here to the wilderness of Etham, encamping at the ten northern end of the Red Sea.

References in the Psalter.

Ps.106,7: The children of Israel provoked God at the R.S.

106,9: God rebuked the Red Sea.

106,22: He wrought terrible things at the Red Sea.

136,13: God divided the Red Sea.

136,15: God overthrew Pharaoh at the Red Sea.

Salem.

Salem is an abbreviation of the name Jerusalem.

The name is found in Ps.76,2.

Seba.

Seba is not identical with Sheba (M'Clintock and Strong). Cp. Ps.72,10. Dillmann thinks it safest to regard Seba as a branch of the Cushites or Ethiopians settled eastward from Napata, on the Red Sea or Arabian Gulf (Jew. Enc.). Briggs says: "Seba has not been identified, but was most probably on the west coast of the Red Sea, in the Adulic Gulf, or in the region about Massowah in Abyssinia," Int. Crit. Com.

Reference to Seba. Ps.72,10: The kings of Seba shall offer gifts unto the king Messiah.

Sheba.

Sheba is not "the name of a race," the Sabaeans, as Hastings thinks, but it is place, cf. Is. 60, 6. Nor must it be identified with Seba (M'Clintock and Strong), because of the discrimination between the kings of Sheba and Seba in Ps. 72, 10.

At the time of Israel's highest prosperity, Solomon was visited by the queen of Sheba, to hear his wisdom (1 K. 10, 1-13; Mt. 12, 42).

Since the middle of the last century large finds of inscriptions have been made in various parts of Arabia, in the old Arabic character, dealing with Sheba and various institutions connected with it, and covering a time of at least one thousand and three hundred years. The inscriptions are found all over S. Arabia, and some of them even in the far north of the peninsula. Hastings says that some inscriptions have been transplanted from the buildings which they originally adorned to distant towns: The territory of the Sabaeans cannot be definitely determined. The final extinction of the Sabaean State by the Abyssinians is known to have taken place in the sixth century A.D. (See Hastings, IV, p. 480).

The country over which the queen of Sheba ruled appears to have embraced the greater part of Yemen or Arabia Felix. In Mt. 12, 42 and Luke 11, 31 the queen of Sheba is simply called "the queen of the south." This seems to point more to Arabia than to Egypt and Ethiopia (Josephus). The LXX took Sheba to be either a place in Arabia or Arabia

itself, for in Ps. 72, 15 Sheba is rendered by *Ἀραβία* (Vulgate: Arabia). Hommel believes it was probably in northern Arabia (p. 581, note 1).

Reference. Ps. 72, 10: The kings of Sheba and Seba shall offer gifts unto the king Messiah.

Inferences. See Ophir.

### Shechem.

Shechem was an ancient Hivite city in the valley between Ebal and Gerizim; the first meeting place of Israel after the conquest. - From the time of Titus Flavianus Vespasianus, the city was known by the name of (Flavia) Neapolis, a name which still persists in the modern Arabic form Nablus.

"Shechem was probably destroyed during the Jewish War, and its place taken by Flavia Neapolis," Hastings, Vol. IV, p. 485.

Reference. Ps. 60, 6 (108, 7): I will divide S.

### Shiloh.

Shiloh was a town of Ephraim, north of Bethel, and the site of the tabernacle from the time of Joshua to that of Samuel. During the time of Eli and Samuel, the ark and the tabernacle were still there. At this time, Shiloh seems to have been destroyed by the Philistines (Enc. Bibl., IV, 4488). It continued to be inhabited at least as late as the time of Jeremiah (41, 5). It has been identified as Seilun. Ps. 78, 60: God forsook the tabernacle of Shiloh.

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Sinai.

Sinai is a mountain in the Sinaitic Peninsula. It is also called Horeb (q.v.). Here the Law was given to Israel. The only later visit to the mountain recorded in Scripture is that of Elijah when he was threatened by Jezebel.

Reference to Sinai. Ps.68,8: Sinai moved at the presence of the Lord. Vrs.17: The Lord is among them as in S.

Sirion.

Sirion is the name given by the Sidonians to Mt. Hermon. Ps.29,6.

Succoth.

1.- Succoth was the first encamping ground of Israel on leaving Egypt (Ex.12).

2.- It was also a place east of the Jordan (Jg.8,4.5), at which Jacob, upon his return from Mesopotamia, built himself a house, with booths for cattle; therefore the name Succoth (Gen.32).

Reference in Psalter. Ps.60,6 (108,7): God will mete out the valley of Succoth. The LXX in these two passages does not treat Succoth as a proper name, but renders it by *σκηνώδεις*; and the Vulgate: tabernaculorum.

Inferences. See Meshech.

Tabor.

Tabor is a mountain in the N.E. corner of the plain of Esdraelon.

Ps. 89,12: Tabor shall rejoice in thy name.

Tarshish.

1. Name and Origin. The Hebrew name **תַּרְשִׁישׁ** has been translated by the LXX as *Θαρσῖς*; and the Vulgate renders it:Tharsis. In Gen. 10,4 Tarshish is one of the sons of Javan.

2. Biblical References outside of the Psalter. In Jona 1,3 it is said that the prophet embarked at Joppa to flee to Tarshish. In Is.66,19 it represents the most remote quarters of the earth to which the exiled Jews may have fled.

3. Reference in the Psalter. Ps. 72,10: Solomon prophesies that the kings of Tarshish will bring presents to the king Messiah.

4. Location of Tarshish. Le Page Renouf (Enc. Bibl.,IV,4898) contends that the Phoenician coast is meant. But Isaiah says that Tarshish is far away from Palestine (60,9). Josephus seems to have read Tarshush, for he explains it as Tarsus in Cilicia. But coins of Tarsus and Assyrian inscriptions of Shalmaneser show that the old Cilician city had the name Tarzi (**תַּרְזִי**). Cf.Hastings. In addition to this, the theory is incompatible with Is.60,9;Ezek.27,25:Tarshish is far away. The Enc. Bibl. also raises the objection that the recorded foundation of Tarsus does not go back far enough.

Most scholars since Bochart take Tarshish to have been a place in S.Spain (Hastings,IV,4898). In

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support of this theory, we may advance the following arguments:

First, Tartessus in Spain is a country far way from Palestine, Is. 60, 9; 66, 19;

Second, all the products mentioned in Ezek. 27, 12, as coming from Tarshish, are found there;

Third, Herodotus applies the name to S. Spain, (IV, 192);

Fourth, "some connection of the Phoenicians with Spain seems to be recognizable before the Carthaginian conquest," Hastings, IV, 684. G.A. Smith calls Tarshish "the great Phoenician colony in Spain," Geogr. Hol. Land, 136.

Nevertheless, Cheyne and W. Mueller (Hastings, IV) believe Tarshish might have been in Italy. Cheyne considers Tarshish to be identical with Tiras of Gen. 10, 2. And Mueller believes the latter name might have come from another source or it might be a gloss, so that the same people would be represented in two different forms. Vocalizing Turshush (Cf. Josephus), we should obtain the Tyrsenians, Tyrrhenians or Etruscans, who were bold seafarers and were well-known to the ancient Egyptians, by whom they are called Tursha. Hommel (Vorwort, p. VII) says that the Etruscans were found in Italy as well as in Spain. Mueller assumes the Etruscans might have brought the metals from Spain, from S. Gaul or from Upper Italy.

We reject this theory for the following reasons:

First, Mueller's theory is rather unnatural;

Second, the biblical statements concerning Tarshish are descriptive of S. Spain, but we do not know that they

suit the conditions of Italy;

Third, we know that the Phoenicians (Solomon had Phoenician sailors) went as far as Britannia, therefore it is not impossible that they were acquainted with Spain and its riches.

### Tyre.

Tyre was a famous Phoenician seaport, situated about half-way between Carmel and Beyrout. Hiram raised it to fame. It had two ports and colonies at Carthage. In 538 B.C. Cyrus II. ordered Tyrian workmen to assist with Lebanon cedars in the rebuilding of the Jewish Temple. It was taken by Alexander the Great after a terrible siege in 332 B.C.

### References in the Psalter.

45,12: The daughters of Tyre shall present gifts to the Church.

83,7: The enemies of Israel, in connection with the Amalekites.

87,4: Tyre shall belong to the Church of the N.T.

### Zebulon.

Zebulon was the tenth son of Jacob and the progenitor of the tribe called by that name, which lay north of Issachar, east of Asher, and south and west of Naphtali.

The fate of the other tribes of Galilee overtook also this tribe in the days of Pekah, when the Assyrian king Tiglath-pileser carried them to Assyria. Zebulon did not exist as a tribe any longer after the time of Hoshea, king of Israel, but passed out of history during the Babylonian Exile.

Reference. Ps. 68, 27: Zebulon is called upon to bless God.

Inferences. See Ephraim.

## Zion.

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Zion was one of the hills on which Jerusalem stood. First it was a hill on which the Jebusite stronghold in Jerusalem was situated that was captured by David and later on called "the city of David," 2 S.5,7. Hither David brought the ark of the covenant.

Josephus and the early Christian Church believed that Zion was located on the southern and higher end of the western hill of Jerusalem. But the majority of experts on this subject have adopted the theory that Zion was the south end of the eastern hill. G.A. Smith advances the following reasons for this assumption:

- 1-.This view best suits the natural conditions:it is better fortified by nature,and is better supplied with water;
- 2-.It does the most justice to the language of the historical books of the O.T.;
- 3-.It is confirmed by the oldest post-biblical traditions;
- 4-.Recent excavations prove the correctness of this theory. Cf.Enc.Bibl.,241.

After the building of the temple on Mt.Moriah and the transfer of the ark to it,the name Zion was extended to comprehend the temple and the temple hill (Is.8,18).

By another figure of speech Zion often becomes a name for the whole of Jerusalem (2K.19,21).

In a wider sense,Zion is employed as a designation of the Jewish church and polity (Ps.126,1;129,5; Is.33,14).

In the Messianic passages Zion denotes the believers in the N.T.,the church of Christ (Is.28,16).

Finally,Zion refers to heaven (Hebr. 12,22).



Z o a n .

Zoan was a city in the N.E. of Lower Egypt, on the Tanitic branch of the Nile, and one of the most ancient sites in Lower Egypt. The earliest kings of the twelfth dynasty made it their capital. The Hyksos fortified it and retained it as the capital. It was still an important city in the time of Isaiah and also of Ezekiel (Is.19,11.13; Ezek. 30,14). Between the days of Isaiah and Ezekiel, it was captured by the Assyrians. The city was known to the Greeks as Tanis, a name which is also found in the rendition of the LXX. It has lingered on to modern times, and is now called San el-Hagar.

References.. Ps.78,12:God did marvellous things in the field of Zoan. Vers 43:God wrought wonders in the field of Zoan.



Tarshish

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. Kadesh

NILE

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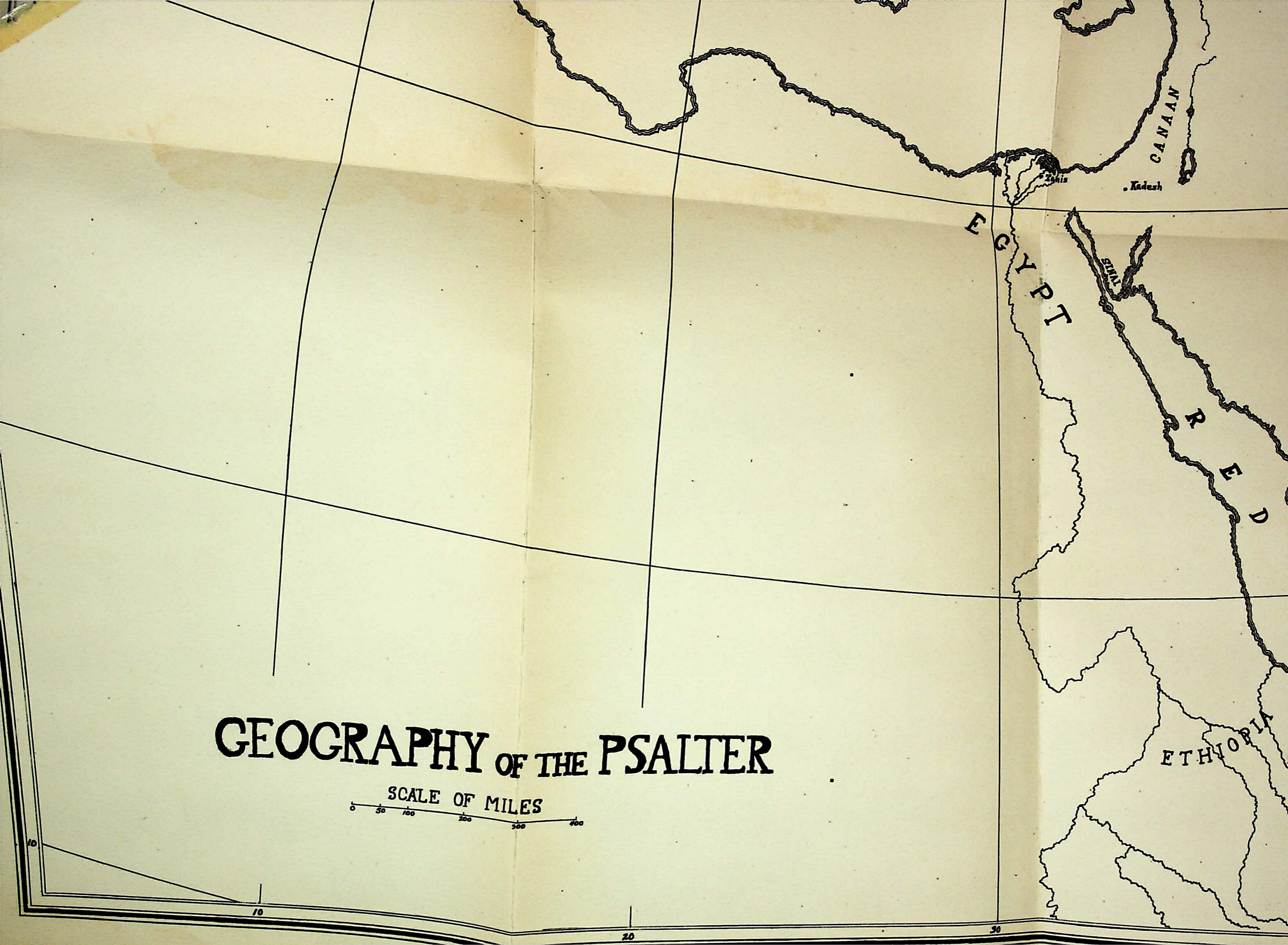
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Babylon

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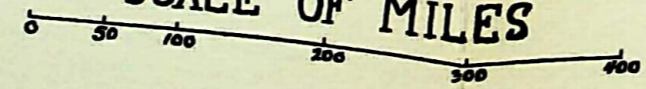
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SINAI



# GEOGRAPHY OF THE PSALTER

SCALE OF MILES



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