

CYCLOPÆDIA
OF
BIBLICAL LITERATURE

EDITED BY

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little more than that they once existed. We read in Irenæus, Epiphanius, Origen, Eusebius, and other ecclesiastical writers, of the Gospels of Eve or of Perfection, of Barnabas (ancient and modern), of Bartholomew, of Basilides, of Hezechius, of Judas Iscariot, of the Valentinians, of Apollon, of Cerinthus, of the Twelve Apostles, and several others. Some of these were derived from the Gnostics and other heretics; others, as the Gospel of Matthias, are supposed by Mill, Grabe, and most learned men to have been genuine gospels now lost. Those of which we have the fullest details are the *Gospel of the Egyptians* and that of the *NAZARENES*. This latter is most probably the same with that of the Hebrews, which was used by the Ebionites. It was supposed by St. Jerome to have been a genuine Gospel of St. Matthew, who, he says, wrote it in the Hebrew language and letters. He copied it himself from the original in the library of Cæsarea, translated it into Greek and Latin, and has given many extracts from it. Grabe conceived this gospel to have been composed by Jewish converts soon after our Lord's ascension, before the composition of the canonical Gospel of St. Matthew. Baronius, Grotius, Father Simon, and Du Pin, look upon it as the Gospel of St. Matthew—interpolated, however, by the Nazarenes. Baronius and Grabe think that it was cited by Ignatius, or the author of the Epistles ascribed to him. Others look upon it as a translation altered from the Greek of St. Matthew. Mr. Jones thinks that this Gospel was referred to by St. Paul in his Epistle to the Galatians. It is referred to by Hegesippus (Euseb. *Ecol. Hist.* iv. 22), Clemens Alexandrinus (*Strom.* ii. p. 280), Origen (*Comm. on John*; *Hom.* viii. in *Matt.*), and Eusebius (*Hist. Ecol.* iii. 25, 27, 39). Epiphanius (*Hær.* §§ 29, 30) acquaints us that it was held in great repute by the ancient Judaizing Christians, and that it began thus: 'It came to pass in the days of Herod king of Judæa that John came baptizing with the baptism of repentance in the river Jordan,' &c. It consequently wanted the genealogy and the two first chapters.

THE GOSPEL OF THE EGYPTIANS is cited by Clemens Alexandrinus (*Strom.* iii. pp. 445, 452, 453, 465), Origen (*Hom. in Luc.* p. 1), Ambrose, Jerome (*Pref. to his Comm. on Matt.*), and Epiphanius (*Hær.* lxxii. § 2). Grabe, Mill, Du Pin, and Father Simon, who thought highly of this Gospel, looked upon it as one of the works referred to by St. Luke in the commencement of his Gospel. Mill ascribes its origin to the Essenes, and supposes this and the former Gospel to have been composed in or a little before A.D. 58. It is cited by the Pseudo-Clement (*Second Epistle to the Corinthians*, or Chevallier's Translation, 1833), who is generally supposed to have written not before the third century. (See Car. Chr. Schmidt's *Corpus omnium vet. Apoc. extra Biblia*; Kleuker, *De Apoc. N. T.*; Hencke, *De Pilati actis probab.*; W. L. Brunn, *De indole, ætate et usu libr. Apoc. vulgo in scriptis Evangel. Nicodemi*, Berlin, 1794; Birch's *Auctarium*, Fasc. 1, Hafn. 1804. Home's *Apocryphal N. T.*, London, 1820, which in its external form was designed to be an imitation of the English New Testament, is of no critical use. The *Orthodoxographia* of Grynæus, 7 vols. in 2, fol. Basil,

1569, of which there was formerly a copy in the British Museum, which exists there no longer; but there is a fine copy in Mr. Darling's valuable Clerical Library.)—W. W.

GOURD. [ΚΕΛΑΤΟΝ.]

GOZAN (𐎠𐎢𐎡𐎢; Sept. Γωζάν), a river of Media, to the country watered by which Tiglath-pileser first, and afterwards Shalmaneser, transported the captive Israelites (1 Chron. v. 26; 2 Kings xvii. 6). It is unnecessary to trouble the reader with antiquated conjectures concerning this river, as, since the appearance of Major Rennell's *Geography of Herodotus*, Lond. 1800 (which contains a section, xv., 'Concerning the disposal of the Ten Tribes of the Jews,' pp. 389-407), there has been scarcely a dissenting voice to his conclusion—that the Gozan is no other than the present Ozan, or, with the prefix, Kizil-Ozan (Golden River), which is the principal river of that part of Persia that answers to the ancient Media. Everything in criticism or travel which has since transpired has tended to confirm this most happy conjecture. When Major Rennell wrote it was scarcely known so well as it is now, to what extent the Oriental Jews themselves connect the memories of the first captivity with the country through which the Kizil-Ozan flows. This river rises eight or nine miles south-west of Sennah, in Kurdistan. It runs along the north-west frontier of Irak, and passes under the Kafulan Koh, or Mountain of Tigris, where it is met by the Karanku. These two rivers combined force a passage through the great range of Caucasus, and, during their course, form a junction with the Sharood. The collective waters, under the designation of Sifeed Rod or White River, so named from the foam occasioned by the rapidity of its current, flow in a meandering course through Ghilan to the Caspian Sea (Sir John Macdonald Kinneir's *Geograph. Memoir of the Persian Empire*, pp. 121, 122; Morier's *Second Journey*, p. 208; Ker Porter's *Travels*, i. 207). The present writer, in crossing the river in September, under the Kafulan Koh, by a bridge of three arches, found it there a low but rapid stream, flowing between well wooded banks, and in a deep channel which afforded manifest traces of its breadth and impetuosity when swollen by the periodical rains and by the drainage of the mountains.

GRAPE. [VINÆ.]

GRASS. [DESSA and CHARITÆ.]

GRASSHOPPER (𐎠𐎢𐎡𐎢). The creature denoted by this Hebrew word so evidently belongs to the class of 'flying creeping things' (Lev. xi. 21, 22), that the *grasshopper*, according to the common acceptance of the word, can scarcely be the proper translation. Other reasons render it most probable that a *species of locust* is intended. It is, therefore, referred to the general English word [LOCUST], under which the various species will be considered which are not already treated of under the Hebrew names [CHARGOL; CHASIL]. J. F. D.

GRAVE. [BURIAL.]

GREECE. The relations of the Hebrews with the Greeks were always of a distant kind, until the Macedonian conquest of the East: hence in the Old Testament the mention of the Greeks is naturally rare. It appears by Cruden's *Concord-*

ance that 'Tubal and Javan,' in connection, are named four times, Dan and Javan once (Ezek. xxvii. 19), and Javan, translated by us Greece and Greeks, five times, of which three are in the book of Daniel. Of these passages, that which couples Dan and Javan is generally referred to a different tribe [see JAVAN]; in the rest Javan is understood of Greece or its people. The Greek nation had a broad division into two races, Dorians and Ionians: of whom the former seem to have long lain hid in continental parts, or on the western side of the country, and had a temperament and institutions more approaching to the Italic. The Ionians, on the contrary, retained many Asiatic usages and tendencies, witnessing that they had never been so thoroughly cut off as the Dorians from Oriental connection. When afterwards the Ionic colonies in Asia Minor rose to eminence, the Ionian race, in spite of the competition of the half Doric Æolians, continued to attract most attention in Asia; and it is not wonderful that the Ionian name (for *Javan* is the same word as *Idav*) should have maintained its extensive application in Oriental usage. Just so in the 'Persæ' of the tragic poet Æschylus, the Persians are made to style all the Greeks *Idaves*, i. e. Javan.

The few dealings of the Greeks with the Hebrews seem to have been rather unfriendly, to judge by the notice in Zech. ix. 13. In Joel iii. 6, the Tyrians are reproached for selling the children of Judah and Jerusalem to the Grecians: but at what time, and in what circumstances, must depend on the date assigned to the book of Joel [see JOEL]. With the Greeks of Cyprus or Chittim, the Hebrews were naturally better acquainted; and this name, it would seem, might easily have extended itself in their tongue to denote the whole Greek nation. Such at least is the most plausible explanation of its use in 1 Macc. i. 1, and viii. 1.

The Greeks were eminent for their appreciation of beauty in all its varieties: indeed their religious creed owed its shape mainly to this peculiarity of their mind; for their logical acuteness was not exercised on such subjects until quite a later period. The puerile or indecent fables of the old mythology may seem to a modern reader to have been the very soul of their religion; but to the Greek himself these were a mere accident, or a vehicle for some embodiment of beauty. He thought little whether a legend concerning Artemis or Apollo was true, but much whether the dance and music celebrating the divinity were solemn, beautiful, and touching. The worship of Apollo, the god of youth and beauty, has been regarded as characterizing the Hellenic in contrast with the older Pelasgic times; nor is the fact without significance, that the ancient temple and oracle of Jupiter at Dodona fell afterwards into the shade in comparison with that of Apollo at Delphi. In lead the Dorian Spartans and the Ionian Athenians alike regarded Apollo as their tutelary god, who was 'Ἀπόλλων πατήρ at Athens, and 'Ἀπόλλων Καρπίος at Amyclæ. Whatever the other varieties of Greek religious ceremonies, no violent or frenzied exhibitions arose out of the national mind; but all such *orgies* (as they were called) were imported from the East, and had much difficulty in establishing themselves on Greek soil. Quite at a late period the managers

of *orgies* were evidently regarded as mere jugglers of not a very reputable kind (see Demosth. *De Coronâ*, § 79, p. 313); nor do the Greek States, as such, appear to have patronized them. On the contrary, the solemn religious processions, the sacred games and dances, formed a serious item in the public expenditure; and to be permanently exiled from such spectacles would have been a moral death to the Greeks. Wherever they settled they introduced their native institutions, and reared temples, gymnasia, baths, porticoes, sepulchres, of characteristic simple elegance. The morality and the religion of such a people naturally were alike superficial; nor did the two stand in any close union. Bloody and cruel rites could find no place in their creed, because faith was not earnest enough to endure much self-abandonment. Religion was with them a sentiment and a taste rather than a deep-seated conviction. On the loss of beloved relatives they felt a tender and natural sorrow, but unclouded with a shade of anxiety concerning a future life. Through the whole of their later history, during Christian times, it is evident that they had little power of remorse, and little natural firmness of conscientious principle: and, in fact, at an earlier and critical time, when the intellect of the nation was ripening, an atrocious civil war, that lasted for twenty-seven years, inflicted a political and social demoralization, from the effects of which they could never recover. Besides this, their very admiration of beauty, coupled with the degraded state of the female intellect, proved a frightful source of corruption, such as no philosophy could have adequately checked. From such a nation then, whatever its intellectual pretensions, no healthful influence over its neighbours could flow, until other and higher inspiration was infused into its sentiment.

Among the Greeks the arts of war and peace were carried to greater perfection than among any earlier people. In navigation they were little behind the Tyrians and Carthaginians; in political foresight they equalled them; in military science, both by sea and land, they were decidedly their superiors; while in the power of reconciling subject-foreigners to the conquerors and to their institutions, they perhaps surpassed all nations of the world. Their copious, cultivated, and flexible tongue carried with it no small mental education to all who learned it thoroughly; and so sagacious were the arrangements of the great Alexander throughout his rapidly acquired Asiatic empire, that in the twenty years of dreadful war between his generals which followed his death, no rising of the natives against Greek influence appears to have been thought of. Without any change of population adequate under other circumstances to effect it, the Greek tongue and Greek feeling spread far and sank deep through the Macedonian dominions. Half of Asia Minor became a new Greece; and the cities of Syria, North Palestine, and Egypt, were deeply imbued with the same influence. Yet the purity of the Hellenic stream was various in various places; and some account of the mixture it underwent will be given in the Article HELLENISTS.

When a beginning had been made of preaching Christianity to the Gentiles, Greece immediately became a principal sphere for missionary

exertion. The vernacular tongue of the Hellenistic Christians was understood over so large an extent of country, as almost of itself to point out in what direction they should exert themselves. The Grecian cities, whether in Europe or Asia, were the peculiar field for the Apostle Paul; for whose labours a superintending Providence had long before been providing, in the large number of devout Greeks who attended the Jewish synagogues. Greece Proper was divided by the Romans into two provinces, of which the northern was called Macedonia, and the southern Achaia (as in 2 Cor. ix. 2, &c.); and we learn incidentally from Acts xviii. that the pro-consul of the latter resided at Corinth. To determine the exact division between the provinces is difficult; nor is the question of any importance to a Biblical student. Achaia, however, had probably very nearly the same frontier as the kingdom of modern Greece, which is limited by a line reaching from the gulf of Volo to that of Arta, in great part along the chain of Mount Othrys. Of the cities celebrated in Greek history, none are prominent in the early Christian times except Corinth. Laconia, and its chief town Sparta, had ceased to be of any importance: Athens was never eminent as a Christian church. In Macedonia were the two great cities of Philippi and Thessalonica (formerly called Therme); yet of these the former was rather recent, being founded by Philip the Great; the latter was not distinguished above the other Grecian cities on the same coast. Nicopolis, on the gulf of Ambracia (or Arta), had been built by Augustus, in memory of his victory at Actium, and was, perhaps, the limit of Achaia on the western coast (Tacitus, *Annal.* ii. 53). It had risen into some importance in St. Paul's days, and, as many suppose, it is to this Nicopolis that he alludes in his epistle to Titus. (See further under ACHAEA and NICOPOLIS.)—F. W. N.

GREYHOUND. [ZAREIR; DOG.]

GRINDING. [MILL.]

GUEST. [HOSPITALITY.]

H.

HABAKKUK (חֲבַקּוּק), one of the most distinguished Jewish prophets, who flourished about 610 B.C., the name descending in the form of חֲבַקּוּק, from חֲבַק, *amplecti*, and denoting, as observed by Jerome, as well as a 'favourite' as a 'struggler.' Abartanel thinks that in the latter sense it has allusion to the patriotic zeal of the prophet, fervently contending for the welfare of his country; but other prophets did the same; and in the first and less distant signification, the name would be one like Theophilus, 'a friend of God,' which his parents may have given him for a good omen. The Greeks, not only the Septuagint translators but the fathers of the Church, probably to make it more sonorous, corrupt it into Ἀπαβακούκ, Ἀπαβακούκωπος, or as Jerome writes, Ἀβακούκωπος, and only one Greek copy, found in the library of Alcalá in Spain, has Ἀββακούκ, which seems to be a recent correction made to suit the Hebrew text. Of this prophet's birth-place, parentage, and life we have only apocryphal and conflicting accounts. The Pseudo-Euphianus (*De Vita Prophet.* Opp. tom.

ii. 18, p. 247) states that he was of the tribe of Simeon, and born in a place called Βαβυλωνία (*al.* Βαβυλωνία); that he fled to Ostracine when Nebuchadnezzar attacked Jerusalem, but afterwards returned home, and died two years before the return of his countrymen. But rabbinical writers assert that he was of the tribe of Levi, and name different birth-places (Huetius, *Dem. Evang. Prop.* iv. p. 508). In the apocryphal appendix to Daniel, in the story of Bel and the Dragon, we are told that an angel seized Habakkuk by the hair, when he was in Judaea carrying food to his reapers in the field, and transported him through the air to the lions' den in Babylon, where Daniel then lay; and that, after having provided the latter with victuals, he was the same day carried back to his own country in like manner. Eusebius notices that in his time the tomb of Habakkuk was shown in the town of Ceila, in Palestine; and this is repeated also by Nicephorus (*Hist. Eccles.* xii. 48), and Sozomen (vii. 29); still there are other writers who name different places where, according to common opinion, he had been buried (Carpeov, *Introd. ad libros canonicos V. T.*, p. 402).

A full and trustworthy account of the life of Habakkuk would explain his imagery, and many of the events to which he alludes; but since we have no information on which we can depend, nothing remains but to determine from the book itself its historical basis and its age. Now, we find that in chap. i. the prophet sets forth a vision, in which he discerned the injustice, violence, and oppression committed in his country by the rapacious and terrible Chaldeans, whose oppressions he announces as a divine retribution for sins committed; consequently he wrote in the Chaldean period, shortly before the invasion of Nebuchadnezzar which rendered Jehoiakim tributary to the king of Babylon (2 Kings xxiv. 1). 'When he wrote the first chapter of his prophecies, the Chaldeans could not yet have invaded Palestine, otherwise he would not have introduced Jehovah saying (i. 5), 'I will work a work in your days, which ye will not believe, though it be told you;' (ver. 6) 'for I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land to possess the dwelling-places that are not theirs.' From ver. 12 it is also evident that the ruin of the Jews had not then been effected; it says, 'the Lord ordained them for judgment, established them for correction.' Agreeably to the general style of the prophets, who to lamentations and announcements of divine punishment add consolations and cheering hopes for the future, Habakkuk then proceeds in the second chapter to foretell the future humiliation of the conquerors, who plundered so many nations. He also there promulgates a vision of events shortly to be expected; (ver. 3) 'the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come; it will not tarry.' This is succeeded in the third chapter by an ode, in which the prophet celebrates the deliverances wrought by the Almighty for his people in times past, and prays for a similar intercession now to mitigate the coming distresses of the nation; which he goes on to describe, representing the land as already waste and desolate, and yet giving encouragement to hope for a return