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this must have been so much the more frequent, as the "Lord's song" in ancient times was not designed, as was the case in later periods, to express the national feelings and necessities, or general ascriptions of praise to God; its contents were entirely of an individual character, so that the poet-musicians uttered, and called upon God to hear, their most characteristic sentiments and experiences, their personal sufferings and complaints, their thanksgivings and manifold petitions. Now if we suppose that the significant tones of the trumpet fell in with and marked the words where the psalmist would present before God the leading desires of his heart, his most ardent hopes and convictions and assure himself of being heard, then certainly these are the points or passages where we should find לְהַקֵּץ subjoined. Here therefore is seen the office or use of the trumpets, and here *Selah* also appears. It is placed by the poet at the passages, where in the temple-song, the choir of priests, standing opposite to that of the Levites, sounded the trumpets (לְהַקֵּץ), and, with the powerful tones of this instrument, the words just spoken were marked and borne upwards to Jehovah's ear. This intercessory music of the priests was probably sustained on the part of the Levites by the vigorous tones of the psaltery and harp; hence the Greek term *διδυμάλμα*. The same appears further from the full phrase $\text{לְהַקֵּץ וְלַחֲזֹק}$, Ps. 9: 16, the first word denoting the sound of the stringed instruments, Ps. 92: 3; the latter, the blast of the trumpets, both of which would here sound together. The less important word, וְלַחֲזֹק , disappeared when the expression was abbreviated, and לְהַקֵּץ alone remained.

Thus the main inquiry, What is the meaning of *Selah*, is answered.

ARTICLE IV.

NOTES ON BIBLICAL GEOGRAPHY.

By E. Robinson, D. D., Professor at New York.

I. ABILA OF LYSANIAS. THE INSCRIPTIONS.

THE Evangelist Luke relates, that John the Baptist entered upon his public ministry "in the fifteenth year of Tiberius Caesar; Pontius Pilate being governor of Judea, and Herod [Antipas] being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene;" Luke

3: 1. It might here seem, that the writer was intending to mark the state of the governments in the several provinces and regions where John and Jesus were about to exercise their ministry. Judea and Galilee were the chief scenes of our Lord's labors; but he traversed also the dominions of Philip (which included Gaulonitis) where he passed from the eastern shore of the Lake of Tiberias to Caesarea Philippi; Mark 8: 13, 22—27. But why is Abilene likewise mentioned? Very possibly because, as we shall see, it lay upon the northern confines of Philip's territories, stretching along the eastern slope of Hermon and Anti-Lebanon; so that our Lord, while in the neighborhood of Caesarea Philippi, may very easily have entered and preached within its limits. Indeed, according to a passage from Josephus hereafter to be quoted (*Ant.* 15. 10. 8), it is not improbable that the district of Paneas (Caesarea Philippi) itself may have been at that time connected with Abilene under the rule of Lysanias.

The district Abilene was so called from its chief town Abila; known also as *Abila of Lysanias*, to distinguish it from another Abila in *Pe-raea* (now *Abil*), situated between *Gadara* and *Capitolias*; see *Polyb.* 5. 71. 2. *Jos. B. J.* 2. 13. 2. *ib.* 4. 7. 5. The Abila of Lysanias is marked by the geographer Ptolemy and the *Itineraries* as lying between *Heliopolis* (*Baalbek*) and *Damascus*, on the eastern slope of *Anti-Lebanon*. This of course decides the general position of the district Abilene. The definite site of *Abila* we shall endeavor to ascertain further on.

The eastern declivity of *Anti-Lebanon* is quite gradual; or, rather, this eastern side is characterized by successive lower ridges, with intervening open tracts or terraces, running parallel with its course, and presenting towards the east steep declivities and sometimes perpendicular precipices. The river *Barada*, the ancient *Chrysorroas*, the only important stream of *Anti-Lebanon*, rises high up in the mountain and flows by *Damascus*. In its course it breaks through no less than three such ridges;—one below *Zebedány*; a second near *el-Fí-jeh*; and a third at *Dummar*.¹ There are many villages along this stream, which are now comprised in the modern district of *Zebedány*. Others are more thinly scattered along the slope further south, and on the side of *Jebel esh-Sheikh*; after which succeeds the district of *Bel-lán* reaching to *Bániás*. These tracts would seem to have constituted the ancient tetrarchy of Abilene; bounded south by *Gaulonitis*; east by the territory or plain of *Damascus*; and north by the more desert parts of *Anti-Lebanon*.

Syria under the Romans and during the times of the New Testa-

¹ *Manuscr. Journ. of Rev. E. Smith.*

ment, constituted an *imperial* province, subject to the direct control of the emperor; and was governed by a *legate* of his appointment with the title of pro-consul or pro-praetor.¹ But in Syria, along with this general pro-consular authority extending in a certain degree over the whole, the emperor not unfrequently bestowed particular districts upon individuals, with the title of king, tetrarch, or the like; who thus held them as fiefs, and were dependent only on the emperor himself, and not upon the pro-consul; except as the latter chose or strove to exert an influence over them.² Such was the kingdom of Herod the Great, comprising Palestine and Idumea; and such, after his decease, were the tetrarchies of his sons Herod Antipas and Philip mentioned by Luke; Judea meantime being governed by a Roman pro-curator under the authority of the Syrian pro-consul. These fiefs were given out freely by the emperors to their favorites; and especially to the later Herods and Agrippas, the descendants of Herod the Great. Such a fief too, apparently, was the Abilene of *Lysanias*.

Two persons bearing the name of *Lysanias* are known in history in connection with Abilene; the first of whom only is mentioned by Josephus. His father was Ptolemy the son of Mennæus, who in the time of Pompey was lord of Chalcis (*δυναστεύων Χαλχίδος*) under Mount Lebanon; and he is likewise spoken of as a powerful and dangerous neighbor to Damascus; from which latter circumstance it may perhaps be inferred that his dominion extended also over Abilene quite to the territory of Damascus; Jos. Antt. 14. 7. 4; comp. 18. 16. 3 and 14. 8. 2. He was succeeded by his son *Lysanias* about B. C. 40; Antt. 14. 18. 3. B. J. 1. 18. 1. But that this *Lysanias* had anything to do with Abilene, is nowhere affirmed; it may however be inferred as in the case of his father; and has usually been assumed on the strength of a notice more than half a century later, referring to Abilene as "the tetrarchy of *Lysanias*;" Antt. 19. 5. 1. ib. 20. 7. 1; comp. 18. 6. 10. B. J. 2. 11. 5. Through the intrigues of Cleopatra, *Lysanias* was put to death by Antony about B. C. 34; and a portion (*πολλά*) of his domains was given over for a time to that princess; Antt. 15. 4. 1. Dio Cass. 49. 32. Some years afterwards we find mention of a certain Zenodorus as having *farmed* the possessions (*οίκος*) of *Lysanias*; Antt. 15. 10. 1. B. J. 1. 20. 4. The same person held jurisdiction over Trachonitis, Auranitis and Batanea, as also over other smaller districts west of these; but having become implicated with robber-hordes in Trachonitis and elsewhere, Augustus about B. C. 22 took from him those three districts, and gave them in charge to

¹ Adam's Rom. Antt. p. 165, 166.

² See one instance of this in Jos. Antt. 19. 8. 1.

Herod the Great, in order that he might extirpate the robbers; Antt. 15. 10. 1. A few years later, on the death of Zenodorus at Antioch, B. C. 19, Herod further received a large portion (*μοίρα οὐκ ὀλίγη*) of his remaining territories, viz. Ulatha, Paneas, and the region round about; Antt. 15. 10. 8. B. J. 1. 20. 4. Among the districts thus acquired by Herod the Great, there is however no mention nor suggestion of Abilene; though we may infer that Paneas had been connected with it.

There is no further historical notice, which can be regarded as in any way relating to Abilene, until nearly fifty years later in the fifteenth year of Tiberius; when, as Luke informs us, "Lysanias was the tetrarch of Abilene." This was nearly sixty-five years after the murder of the former Lysanias, the only one named by Josephus. This notice of Luke is in fact the earliest mention extant of Abilene; nor does Josephus speak of it as a tetrarchy or as belonging to Lysanias, until ten years afterwards. He then informs us that the emperor Caligula, in the first year of his reign (A. D. 38), gave to the elder Agrippa, the Herod of the book of Acts, the territory of his uncle Philip, and added likewise Abilene under the name of the tetrarchy of Lysanias; Antt. 18. 6. 10; comp. B. J. 2. 9. 6. These were confirmed to Agrippa by the succeeding emperor Claudius, on his accession in A. D. 41; who bestowed upon him also those parts of Judea and Samaria which had belonged to his grandfather Herod the Great. These last, the historian remarks, were granted to him as having upon them a sort of family claim; but the emperor gave him likewise "Abilene and all upon Mount Lebanon," as districts *belonging to himself* (*ἐκ τῶν αὐτοῦ προστίθετο*); Antt. 19. 5. 1. B. J. 2. 11. 5. After the miserable death of Herod Agrippa at Caesarea (Acts 12: 21—23. Antt. 19. 8. 2), Claudius in the thirteenth year of his reign granted to the younger Agrippa, the son of Herod Agrippa, that portion of his father's territories comprised in the former tetrarchy of Philip, and Abilene the tetrarchy of Lysanias; but took from him Chalcis, which he had held four years; Antt. 20. 7. 1; comp. B. J. 2. 12. 1. This is the latest historical notice we have of the district Abilene.

It thus appears, that Josephus nowhere speaks of Abilene in connection with the first Lysanias; nor indeed does he mention it at all, until ten years after the notice by Luke. When therefore the Jewish historian describes Abilene as the tetrarchy of Lysanias, it is perhaps more probable, that he refers to the more recent Lysanias, whom Luke expressly calls tetrarch, than that he should mean the former Lysanias, who had now been dead nearly seventy years, and who is nowhere even mentioned as a tetrarch nor in connection with Abilene.

Yet it is not an improbable inference, as we have seen above, that Abilens did form part of the possessions of the first Lysanias, and also of his father Ptolemy. After the murder of Lysanias, and apparently during the minority of his children, his territories were farmed by Zepodorus, probably for the benefit of his family; for in no other way can we so well account for their being *farmed* as all. The son of Lysanias, on reaching his majority, would naturally be reinstated in his father's dominions; and the second Lysanias may have been the son or grandson of the first. If a son, he must have been, when Luke wrote, not far from seventy years of age. His territories would seem to have reverted, after his decease, to the emperor; perhaps from failure of other heirs; and we find Caligula and Claudius bestowing them on Herod Agrippa as part of their own property.

The preceding considerations and suggestions are all of them probable inferences from recorded facts; and they serve to remove all trace of the difficulties, which have been supposed to cluster around the passage in Luke. The mere silence of the Jewish historian as to the family succession in a small district out of Palestine, can, on no principle of historic evidence, have here any weight against the express testimony of the Evangelist; supported too, as it is, by other incidental facts narrated by the historian.

ABILA. The position of Abila, the chief town of Abilene, is definitely given by ancient writers, as between Heliopolis (Baalbek) and Damascus.

The geographer *Ptolemy* enumerates the several cities in this order: *Heliopolis, Abila of Lysanias, Saana, Ina, Damascus.*

In the *Synekdemos of Hierocles* we find less definitely: *Heliopolis, Abila, Palmyra.*¹

The *Itinerary of Antoninus*, and also the *Peutinger Tables*, afford more specific notices:

<i>Itin. Anton.</i> ²	<i>Tabula Peut.</i> ³
Heliopoli.	Eliopoli.
Abila. M. P. XXVIII.	Abila. M. P. XXXII.
Damasco. M. P. XVIII.	Damasco. M. P. XVIII.

From these notices it is apparent, that Abila was situated *eighteen* Roman miles from Damascus on the great road towards Baalbek; a distance which in the ascent of Anti-Lebanon is equivalent to about

¹ *Itineraria*, ed. Wesseling. p. 717.—Dr. Wilson in his 'Lands of the Bible,' II. p. 374, quotes this passage incorrectly thus: *Heliopolis, Abila, Damascus.*

² Ed. Wesseling. p. 198. See also p. 199, where there is a manifest error in transcription.

³ Ed. Scheyb, *Segua*. IX. F.

eight hours in the usual mode of travel. At the present day, a course of about eight hours brings the traveller to the village called *Súk Wady el-Barada*.¹ This place is situated on the north side of the Baradas, near the point where that river issues from the gorge by which it breaks down through the first ridge or offset of the mountain below the plain of Zebedány. This chasm is described as wild and highly picturesque; "it is very deep; and on each side are remains of ancient buildings and caves, the work of men's hands."² The stream has wrought itself a deep and narrow channel, sometimes only a few fathoms wide; and on the sides the naked limestone walls rise perpendicularly to the height of several hundred feet. In this chasm, on both sides of the stream, and especially on the north side, where there is a huge acclivity of the rock of great height, are excavated many sepulchres; some of them with fine portals, and with steps leading up to the entrance. The ravine below is strown with broken columns and the remnants of walls. The whole aspect of the spot is that of the necropolis of an ancient adjacent city.³

In the neighboring village too, there are "evident remains of former edifices. Slight modern houses are often raised on ancient massive foundations. Well-squared stones, many of considerable size, lie about in all directions. On an elevated point, which commands a fine prospect down the valley, are fragments of large and small columns. A few broken shafts still retaining their position, prove by their situation and magnitude, that they once belonged to an important structure."⁴

The road follows the river through the pass; and is in some parts hewn in the rock,—in three places, according to Pococke; "first, for about twenty yards, the rock being about twenty feet high on each side; then for about forty yards, the rock being fifty feet high; the third passage is near the same length, but the rock is only ten feet in height."⁵ Another traveller describes the road as divided "into two or three narrow passes, deeply cut through that part of the rocky summit which is opposite to the necropolis. These deep tracks, that do not allow two horses to pass each other, make a sharp angle or two, as if to admit of being easily defended; and then unite, at some distance beyond, into a road of ordinary width."⁶

All these circumstances serve to show conclusively, that here was

¹ Burckhardt's Travels in Syria, p. 2. Wilson's Lands of the Bible, II. p. 370, 372.

² Taunús in Bibl. Res. III. App. 146.

³ Hogg's Visit to Damascus, I. p. 296. Russegger's Reisen, I. p. 722.

⁴ Hogg's Visit, etc. I. p. 299 sq.

⁵ Descr. of the East, II. p. 115.

⁶ Hogg's Visit, etc. I. p. 297.

the site of an ancient town of importance; and the specifications of the Itineraries show just as conclusively, that it was the Abila of Lysanias. Indeed it is surprising that a spot so very distinctly marked, and that too upon the great road from Damascus to the sea-coast, should have been lost sight of for so many centuries. Our surprise is increased, when we find that Abila long continued to be an episcopal city of Phenicia in Lebanon; one of her bishops, Jordan, having been present at the council of Chalcedon A. D. 451; and another, Alexander, being mentioned under the emperor Justin I, in A. D. 518.¹

On the opposite or south side of the Barada, a little further down, rises a high and steep hill, crowned by the ruins of an edifice known among the Arabs as the tomb of the prophet Abel (Neby Habil); where, they say, Cain buried the dead body of his brother. This tomb is mentioned by Gumpenberg and Radzivil, and perhaps by other travellers of the fifteenth and sixteenth centuries. But Mandsdrell, in 1697, seems to have been the first to connect this name in any way with Abila; remarking simply, that it is "supposed to be the tomb of Abel, and to have given the adjacent country in old times the name of Abilene!"² Now the converse of this is very probably true; the name Abel (Habil) being here nothing more than a popular traditional reminiscence of the neighboring Abila. Pococke visited the spot in the year 1738, and describes the building as "a most beautiful church uncovered;" and, what is more to the purpose, he found there a Greek inscription upon a large stone fixed in the inside of the church, which seemed to be in verse, "and to run in the first person, beginning with the year, and afterwards making mention of Lysanias, tetrarch of Abilene."³ Pococke regards this inscription as a confirmation that Abila was near. In this he was correct. The church most probably was dependent on or connected with that city; and thus acquired on the lips of an ignorant peasantry its present appellation.

Pococke heard of, but did not visit, the present village of Sûk; "where," he says, "as I was afterwards informed, there is an inscription on a stone near the river."⁴ This is the earliest intimation of an inscription on the site of Abila. Nothing further was heard of it until A. D. 1822; when the London Quarterly Review, in its celebrated article on Buckingham's Travels in Palestine, in pointing out a gross blunder of that writer, held the following language: "There is not, in fact, any position more certainly ascertained than that of Abila of Lysanias. It stood upon the river Barrady, on the road between Da-

¹ *Le Quien Oriens Christ.* II. 843.

² *Descr. of the East,* II. p. 115, 116.

VOL. V. NO. 17.

³ *Journey,* p. 180.

⁴ *Ibid.* II. p. 115.

mascus and Bálbec, where its tombs are still to be seen; and Mr. Bankes has brought home a long inscription, (not observed by former travellers,) copied from the face of a rock there, in which the Abilenians record the making of a new road to their city."¹ Mr. Bankes has never published the inscription; and the above statement, as will be seen below, is not quite correct. Still, the notice was immediately referred to by Gesenius, and has ever since been regarded, as fixing the site of Abila.²

Later inquiries have brought to light *two* inscriptions; of which only one makes mention of Abila. They were published by Letronne in the *Journal des Savans* for March 1827; but not having present access to that work, I am unable to say from whom he derived them. Thence they passed into Orelli's work: *Inscr. Lat. select. Collectio*, Nos. 4997, 4998. During the present year, copies of these and various other inscriptions, taken by Dr. De Forest of the American Mission in Syria, have been transmitted by him to Prof. Salisbury of Yale College. The two in question have been examined, and the different copies collated by President Woolsey, who has kindly communicated them to me, with his notes, for publication in connection with this article. The position of the inscriptions is described by Dr. De Forest as follows: "At the village called Sûk Wady el-Barada, and opposite the hill called Neby Habil, we examined inscriptions and tombs, broken columns, etc. The inscriptions are on the face of a rock, through which was cut a Roman road, high above the present path. They are quite distinct, except a few letters."³

The letter of President Woolsey is here subjoined; and the notes which follow in marks of quotation are also by him.

"Yale College, Sept. 24, 1847.

"DEAR SIR,—A few days ago, when you were in New Haven, we conversed, as you will recollect, concerning a few inscriptions copied [in May 1846] by Dr. De Forest of the Syrian Mission of the American Board; and not long since sent by that gentleman to Prof. Salisbury. One of the inscriptions interested you, as being thought to point out the site of Abila of Lysanias; and you requested me to send you a copy. You will remember that I told you a copy had been published as early as in 1827 by Letronne, in the *Journal des Savans* for March; whence it was transferred to Orelli's well known collection.

¹ Quart. Rev. Vol. XXVI. No. 52. p. 388.

² Gesen. Notes to Burckhardt's Syria, I. p. 537. Hogg's Visit to Damascus, I. p. 301.

³ Manuscr. Letter. See also Wilson's Lands of the Bible, II. p. 373.

My attention was first called to this fact by Prof. Johnson of the New York University. I send you, however, Dr. De Forest's copy, which differs in a few points from that which Letronne published; and subjoin some notes upon the discrepancies between the two.

Dr. De Forest.

IMP CAES M AVREL ANTONINVS
AVG ARMENIACVSET
IMP CAES L AVRELIVRSAYGAR
MENIACVS VIAM FLVMINIS
VIABRVBTAMINTER
MONTERESTITVRVNTPER
IVLVERVMLEGRPROVINC
SYRETAMICVMSVVM
INPENDIIS ABILENORVM

Orelli, No. 4997.

IMP. CAES. M. AVREL. ANTONINVS
AVG. ARMENIACVS ET
IMP. CAES. L. AVREL. VERVS. AVG. AR
MENIACVS VIAM FLVMINIS
VI ABRVPTAM INTERCISO
MONTE RESTITVERVNT PER
IVL. VERVM LEG. PR. PR. PROVINC
SVR. ETAMICVM SVVM
IMPENDIIS ABILENORVM

"In the *third* line Orelli's copy denotes Aurelius by AVREL. not by AVRELI. and is no doubt right in this.

"In the *fifth* line Orelli reads ABRVPTAM, which must be probably a correction by the editor or copier of the barbarous ABRVBTAM. In the same line we find INTERCISO, perhaps as a restoration, but seemingly a necessary one.

"In the *sixth* line, Dr. De Forest's RESTITVRVNT may be due to the stone-cutter.

"In the *seventh* line, instead of LEGR, Orelli has the reading LEG. PR. PR. but adds no explanation. This must be the true reading, and the words are in full: *Legatum pro Praetore Provinciae Syriae*. Comp. Orelli 3672, l. 7 *Legato pro Praetore Provinciae Numidiae*, written without abbreviation.

"In the *eighth* line, Orelli has SVR. that is, V for Y. This would be old Latin, as is said by Conrad Schneider expressly of this word (Lat. Gr. l. 42); and therefore, for the time of the inscription, not so probable as SYR.

"In the *last* line Dr. De Forest gives us INPENDIIS for IMPENDIIS, which may be the true spelling of the original stone. We find likewise INPIA for IMPIA, Orelli 4651; and by neglect of assimilation, INRITAS for IRRITAS, Orelli 8115."

In accordance with these remarks, it will be seen, that the copy of Orelli, as above given, is properly corrected and restored, excepting the SVR. of the last line. The inscription therefore, when fully written out, is as follows:

*Imperator Caesar Marcus Aurelius Antoninus | Augustus Armeniacus et | Imperator
Caesar Lucius Aurelius Verus Augustus Ar | meniacus viam fluminis vi abruptam in-
terciso | monte restituerunt per | Julium Verum Legatum pro Praetore Provinciae | Sy-
riae et amicorum suorum | impendiis Abilenorum.*

The second inscription, which is understood to be near the former, "ab altero latere" says Orelli, is as follows :

<i>Dr. De Forest.</i>	<i>Orelli, No. 4998.</i>
PROSALVTE	PRO SALVTE
IMPAVGANTONI	IMP. AVG. ANTONI
NIETVERIMVO	NI ET VERIM. VO
LVSIVSMAXIMVS	LVSIVS MAXIMVS
7LEGXVIEP	7. LEG. F. F.
OVIOPERIIN	QVI OPERI IN
STITVTVS	STITIT V. S.

"In the *third* line, Orelli exhibits VERI IM. VO; but this must be wrong. It cannot be *Veri Imperatoris*; for it would be usage to write IMP before the name, not IM after it. M. is therefore here for *Marcus*.

"In the *fifth* line the two copies differ very much. Orelli has 7. LEG. F. F. The first mark, a T without the horizontal part on the right, he explains as standing for *Tribunus*; but Dr. De Forest's *siglum* is 7, which often stands in inscriptions to denote *Centurio*. Next follows in Orelli LEG. F. F. that is, as he explains it, *Legionis Flaviae Firmae*. Dr. De Forest's copy gives XVI. EP after LEG. It is worthy of remark, that if we suppose Dr. De Forest to have copied XVI. correctly, and then put F. F. in the place of EP. all will be clear. M. Volusius becomes a centurion of the sixteenth Legion *Flavia Firma* or *Flavia Fidelis*. By the former epithets this legion is designated in Orelli's Inscr. 90 and 864; and by the latter in 898.

"In the *sixth* line Orelli has QVI for OVI, and no doubt correctly.

"In the *last* line Orelli's copy, with greater correctness, has INSTITIT V. S. i. e. perhaps: *qui operi institit, voto suscepto*."

Hence, the inscription written out in full, may be read as follows :

Pro salute | Imperatorum Augustorum Antoni | ni et Veri Marcus Vo | lusius Maximus | Centurio Legionis XVI Flaviae Firmae [Fidelis] | qui operi institit voto suscepto.

Such are the inscriptions. The first thing that strikes us is the flourish of trumpets in the longer one in behalf of the emperors Antoninus and Verus and their Proprætor of Syria Julius Verus, *at the expense of the Abilensians!* Another remark is, that the first inscription, of itself and apart from the remains, does not necessarily fix the site of Abila upon that spot. Had the inscription commemorative of a like cutting near the mouth of the Nahr el-Kelb, contained a similar clause relative to the inhabitants of Beirût, it would by no means follow that the ancient Berytus was situated at the mouth of the river Lycus.

The date of the inscriptions is fixed very nearly by the imperial title *Armeniacus*, assumed on occasion of the triumph held by both emperors after the subjugation of Armenia by Verus. This triumph took place in A. D. 166, and Verus died in A. D. 169. The first inscription, at least, falls within this interval.

A copy of the inscriptions was also communicated by Dr. De Forrest to the Rev. Mr. Graham, Scottish Missionary in Damascus; by whom they were transmitted to the Rev. Dr. Wilson, author of the "Lands of the Bible"; in which work they appear in a corrected form, though not collated with the copy of Orelli. The main differences are the following. The seventh line of the first inscription is made to read: LEG. PR. PROVINC, that is, PR. for *proconsul* evidently by conjecture. Again, the fifth line of the second inscription reads LEG. XVI F. F, the *siglum*, 7 being omitted; while in the sixth and seventh lines the readings OVI and INSTITVTVS are retained. In this inscription also the lines are differently divided. Dr. Wilson, who himself passed that way, "did not stop to examine the tombs, or aqueducts, or ruins which he observed from the road at the Sûk Wady el-Barada."¹

It is proper to state, that there is some confusion among travellers in respect to the name of the village which now occupies the site of Abila. The best authorities give it as above es-Sûk Wady el-Barada, i. e. the Market of Wady el-Barada. But Burckhardt, usually a good authority, calls this place simply es-Sûk; and gives the name of Sûk Barada to a village an hour and a quarter further down the river. Half an hour below Huseiniyeh, apparently the Fâris Zeid of Mr. Smith's lists and the El-Ekfaire el-Feite of Buckingham.² Burckhardt himself remarks, that "Sûk (market) is an appellation often added to villages which have periodical markets;" and his error (for such it seems to be) probably arose from this circumstance. It is true that G. Robinson and Russegger both speak of such a lower village Sûk Barada;³ but their whole context shows that they were merely writing out from Burckhardt (the latter perhaps also from Berghaus' Map); and not from any notes or observations of their own. The same is the case with the Itinerary of Berggren, appended to his Travels in the Swedish original.⁴

¹ *Lands of the Bible*, II. p. 373, 374.

² Burckh. Travels in Syr. p. 2. Bibl. Res. in Pal. III. App. p. 147. Buckingham Arab tribes, p. 389.

³ G. Robinson's Travels, etc. II. p. 113. Russegger's Reisen, I. p. 723.

⁴ Resor, etc. III. Itin. p. 39.

P. S. This article was already completed, as above, when I found, in the recent work of Krafft on the Topography of Jerusalem,¹ another copy of the inscriptions in question, made by that writer in 1845; accompanied by a somewhat more definite account of the spot where they are found.

According to this account in passing down from Zebedány, before the traveller issues from the narrow gorge as he approaches the village Sûk Wady el-Barada, there is near the bridge and high up on the northern declivity a portion of the rock hewn to an inclined surface, sixty paces long, upon which the inscriptions are found, *each of them twice*. . . . Still higher on the mountain is a channel cut through the rock for the water,—an immense Roman work, which protected this important road to Damascus from any further fall of the mountain. A little below this, towards the village, and in the same northern mountain, is an ancient necropolis, and several sepulchres with well executed sculptures.

Of the larger inscription Krafft gives only one copy; and this is identical with that of Orelli as above given, except that in the last line but one it reads SYR instead of the SVR of Orelli. This accords with the suggestion of President Woolsey.

Of the other inscription Krafft gives both copies, as follows:

PROSALVTE	PROSALVTE
IMPAVGANTONI	IMPAVGANTO
NIETVERIMVO	NINIETVERI
LVSIVSMAXIMVS	MVOLVSVSI
7LEGXVI FF	MAXIMVS7
QVIOPEREIN	LEGXVIFFQVI
STITITV.S.	OPERIINSTITVS

These two copies of the same inscription vary in respect to the division of the lines; and also in some points near the close; e. g. OPERE for OPERI. They show that the stone-cutter did not always do his work accurately. They thus serve to correct and elucidate each other; and further, they confirm in every particular the suggestions of President Woolsey, in his notes. In both the inscriptions therefore, the readings proposed by him turn out to be the true and actual readings of the inscriptions themselves.

II. CHALCIS.

The city and district of Chalcis is not indeed referred to in Scripture; but it was held by some of Herod's descendants, one of whom

¹ Die Topographie Jerusalem, von W. Krafft, Bonn 1846, p. 269.

at least is mentioned in the book of *Acts*. It has sometimes been regarded as identical with the Chalcis situated a few miles south of Aleppo, and now called Kinneserin.¹ Roland pointed out the distinction; but did not dwell upon it.²

Josephus relates that Pompey, marching southwards from his winter-quarters probably at or near Antioch, about the year 68 before Christ, razed the citadel in Apamea on the Orontes; passed through the cities Heliopolis (Baalbek) and *Chalcis*; and crossing the mountain which shuts in Coele-Syria, proceeded from Pella to Damascus, Antt. 14. 3. 2. Of this city and district Ptolemy the son of Mennæus (already mentioned above) was then lord; and Josephus expressly describes it as *under Mount Lebanon*; Antt. 14. 7. 4. B. J. 1. 9. 2. He was succeeded by his son, the first Lysanias; whose possessions after his murder by Antony, were farmed by Zenodorus, as above related. Many years later, A. D. 41, Claudius in the first year of his reign, bestowed Chalcis on Herod, a brother of the elder [Herod] Agrippa; and gave him also the oversight of the temple at Jerusalem, and the right of appointing the high-priests; Antt. 19. 5. 1. ib. 19. 8. 1. 3. ib. 20. 1. 3. After his death about A. D. 48, Chalcis went to his nephew, the younger Agrippa, mentioned in the book of *Acts*; B. 2. J. 12. 1. He held it four years, and was then transferred, with the title of king, to the provinces formerly held by Philip, his father's uncle, and afterwards by his father, viz. Batanea, Trachonitis, Abilene, and others; Antt. 20. 7. 1.

All these notices show very definitely, that the Chalcis in question was situated in the Buká'a, probably somewhere south of Ba'albek. The valley has never yet been examined with any reference to the site of this city. When this shall have been done, it is not impossible but that its position may be recovered, perhaps at Zahlah, which must always have been a point of importance; perhaps at Majdel Anjar, where Abulfeda speaks of great ruins of hewn stones.³ The district of Chalcis appears to have extended around or across the northern end of Lebanon to the sea; for Josephus speaks also of Arka as pertaining to the dominions of Agrippa; B. J. 7. 5. 1.

III. GREAT INSCRIPTION AT APAMEA.

Along with the inscriptions at Abila, as mentioned above, Dr. De Forest sent home also copies of several others found in northern Syria. These are quite fragmentary, and consist mostly of passages of Scrip-

¹ Cellarius Notit. Orb. II. p. 363, 364.

² Palest. p. 315 sq.

³ Tab. Syr. ed Koehler, p. 20. Bibl. Res. in Palest. III. App. p. 142.

ture. The longest of them all is the one brought from Apamea, which is sufficiently defaced. It is found "in a tower in the wall of Kul'at el-Medik, near the ruins of ancient Apamea. Above the inscription is a small figure now nearly obliterated, on whose right is a large M, and then the following inscription."

SEPTMIOZENO..STRATO
 L..EC...PART...EVERIM
 FEA E-----NAPRI
 POSTERI-YIX MNLI-III
 MLITAVITA MVXXILELM
 MAXIMVSDDERES-----
 IANVS-EC ATAR--
 B M P

The note of President Woolsey on the above, is as follows :

"It is probable that a skilful and practised hand may restore this inscription. In the second line, if we read EG for EC, and AN for M at the end, mention is made of a Parthian and Severian legion. Several legions bore these titles. Thus a *first* legion is called *Parthica Phillipiana* in inscriptions; and a *third*, *Parthica* simply. A first and several others are named after Severus.

"In the fourth line, 'vixit ann. L. I. [menses] III,' seems plain.—In the sixth, "maximo desiderio suorum," a common formula, occurs to mind, without seeming to suit the connection.

"The seventh line seems to contain, the name of some one, perhaps a fellow-soldier, (EC being part of LEG,) who placed the inscription,—*bene merenti posuit.*"

TOPOGRAPHY OF JERUSALEM.

Since the two articles on this subject in the numbers of this work for August and November 1846, no great change has taken place in the position of the question. Those articles have been translated into German, and published at Halle, under the supervision of Prof. Rödiger. The work of Krafft above alluded to, was published nearly simultaneously with the original articles; but, as is remarked by Rödiger in his introduction, "it follows in general so closely the results of Williams, as not to vary essentially the position of the controversy."

The author of that work has at last satisfied *himself* on various important points. Thus he says (p. i), "The question as to the situation of the hill Akra may now be regarded as at an end;" and again (p. vii), "In respect to the hill Golgotha, the identity of the same with the spot designated by ecclesiastical tradition, can no longer be doubt-

ed." Whether he will be able equally to remove all doubt from other minds, remains to be seen. The following may serve to give the reader a general idea of his accuracy and trust-worthiness.

In his preface (p. ix), he speaks of having found the sites of *thirty* ancient places, not before discovered; and he proceeds to describe two of them, *Ai* and *Gibeah*, as follows: "We found the ruins [of *Ai*], called by the Arabs *Medinet Oba*, not quite an hour eastward of *Jaba* (*Gibeah* of *Saul*) upon a hill above the declivity of *Wady es-Suweinit*. Half an hour further east, where the *Suweinit* unites with *Wady Fa'rah*, we came upon the ruins of *Gibeah* of *Benjamin*, called by the Arabs *Gobah*." Now the distance thus assigned between *Ai* and *Bethel* is not less than eight miles in a straight line, and much further by any possible road; whereas it appears from *Josh. 8: 12*, and still more from *vv. 16, 17*, that *Ai* and *Bethel* were at least not very far apart from each other. Again this writer, for the first time, makes a distinction between *Gibeah* of *Benjamin* and *Gibeah* of *Saul*; finding the latter at *Jeba* (the true *Geba*), and the former an hour and a half further east. But this distinction is unfounded, and his positions are both wrong; for the *Gibeah* of *Saul* and of *Benjamin* are obviously one and the same place; and as may be demonstrably shown from *Josephus*, that place was situated at the hill *Talil el-Fil* near the great road some three miles north of *Jerusalem*. See *Jos. B. J. 5. 2. 1. Biblioth. Sac. Aug. 1844, p. 698 sq.*

Another beautiful volume on *Jerusalem* has been issued by *James Ferguson, Esq.*¹ It is the object of the author, on architectural grounds, to maintain the position that the present *mosk of Omar, es-Sikra*, is the original church of the *Holy Sepulchre* erected by *Constantine*.

The main object of the present notice, is to introduce to the reader the following letter from the *Rev. George B. Whiting*, one of the missionaries of the *American Board* in *Syria*. *Mr. Whiting*, it may be remembered, was for several years a resident in the *Holy City*; and to his kindness and minute information I was very greatly indebted during my visit there in 1838. In his present visit he was accompanied by the late *Prof. Fiske* of *Amherst College*, a man of strong powers of mind and keen observation, who died during the visit and found his last resting-place on *Mount Zion*. He was a man of God; and I mourn in him the friend of many years.

It may be proper to remark, that the alleged remains of antiquity along the west side of the street of the *Bazaars*, are likewise rejected

¹ *Essay on the ancient Topography of Jerusalem, with Illustrations.* By *James Ferguson, Esq.* Lond. 1847.

by Krafft; who nevertheless regards the second wall as having run along that street.

“*Absih, Mount Lebanon, 22d August, 1847.*”

“MY DEAR SIR:—A few months ago I read with deep interest, and I may add with entire satisfaction, your two articles in the *Bibliotheca Sacra* on the Topography of Jerusalem. Being then about to revisit the Holy City, I resolved to examine anew some points on which much stress is laid by Mr. Williams, in his attempt to overthrow the position maintained in the *Biblical Researches*, in respect to the Tyropœon valley, and the course of the Second Wall.

“One of these points, and perhaps the most plausible one in Mr. Williams’s argument, is the alleged fact, that along the street running eastward from the Jaffa gate, at the northern base of Mount Zion, where you find the commencement of the Tyropœon, there *are no traces of a valley to be found*; and that the street called ‘Harat en-Nusâra,’ or *Christian street*, which leads out of the street last named towards the north, is *perfectly level*. Now, it must be conceded that this ‘Christian street’ is, at the point where it leaves the other (the Jaffa-gate street), nearly or quite level; and yet as you go northward there certainly is a gradual ascent, through almost the whole length of the street. And if, as you suggest, the course of the street were turned a few points westward, the ascent would be more rapid.

“But a more conclusive answer to the argument of Mr. W., is the fact, also suggested by you, that there is undoubtedly a large accumulation of rubbish, all along the northern base of Mount Zion, by which the old valley has been filled up. This fact is not only rendered extremely probable by the existence of a great depth of rubbish and old buildings on all the northern parts of Zion, as was found to be the case in digging for the foundations of the English Church, and for those of the barracks erected by Ibrahim Pasha; but it is now proved *by excavations actually made* at different points in the valley itself. So that the argument upon the present level appearance of the ground in question, is literally an argument resting upon *rubbish*. It has no solid foundation.

“But I am detaining you too long from the information which it is the object of this letter to communicate, and which clearly establishes the important fact in question. While walking in company with the late Prof. Fiske, through the enclosure once occupied by the great palace or hospital of the Knights of St. John, our attention was arrested by a large heap of rubbish freshly thrown up, lying near by the little Greek church in the south-west corner of the enclosure. On en-

tering the yard of this church, we found people digging for foundations on which to erect additional buildings. They had already excavated to the depth of some fifteen or twenty feet (as we estimated), through nothing but rubbish, and had just then come upon the top of a vaulted room, the depth of which could not yet be seen. The men said it was understood there was an ancient *chapel* there, long since buried beneath the ruins and rubbish of other buildings. Whether the vaulted room, the top of which we saw, was the said chapel or not, or whether it belonged to the first, or the second, or the third story of a structure long since buried and lost, we of course could not tell. But supposing it to have been on the first or lower story, the original foundations must have been at least thirty or forty feet below the present surface. They may have been much deeper than that. Now, this spot is within a few yards of the 'Jaffa-gate' street—precisely where, on your theory, we should look for the Tyropæon valley filled up with rubbish. I need not tell you how much we were interested in this discovery; which we instantly resolved to make you acquainted with.

"I proceed to mention another fact of the same sort. On this same 'Jaffa-gate' street, at a point further up towards the gate, a large new building has lately been erected. It stands opposite the castle on the corner of the street leading north from the main street towards the Latin convent. Of course then, this building stands directly over the bed of your Tyropæon Valley; and here also we should look for a considerable accumulation of rubbish. I inquired of a European merchant, who occupies a part of the building, and who said he was present when it was erected, whether in digging to lay the foundations, much depth of rubbish was found? 'A very great depth,' he replied. 'How deep do you think the excavations were?' 'O, I don't know,' he said, 'but *very deep*. Look at the height of that castle wall; the depth of our excavations was equal to that.' The part of the castle wall to which he pointed, cannot be less than forty or fifty feet high. 'Are you sure,' I said, 'your foundations were so deep?' 'Yes,' he answered with confidence, 'quite as deep as the height of that wall.'

"Our English friends in Jerusalem, like ourselves, were much interested in these facts; and regarded them as proving beyond all controversy, that there was formerly a deep valley or ravine along the course of this street. And it seems to me, that no unbiassed mind can doubt, after reading your very lucid reply to Williams and Schultz, that that valley was the Tyropæon.

"The new building above referred to, is perhaps not more than 100 or 150 yards from the Jaffa gate. Is it not probable that the valley

originally extended quite through to the valley of Hinnom, leaving Mount Zion entirely surrounded by the two valleys?

“Much has been said by Mr. Williams and others, about some supposed ancient remains, near the corner formed by the Jaffa-gate street and the street running north through the Bazaars; as also about a supposed ‘Pier of an ancient gateway,’ in the open grounds on the west of the Bazaars. Both of these points I took some pains to examine, in company with Prof. Fiske. The remains first mentioned, are nothing more nor less than a *square corner*, in a good state of preservation, of the celebrated palace of the Knights of St. John. You may recollect a row of arches, almost entire, along the north side of this Jaffa-gate street, extending from near the Bazaars, almost up to the ‘Christian Street.’ This row of arches, I believe it is on all hands admitted, belongs to the Crusades, and evidently formed the south basement of the great palace of the Knights. The square corner alluded to, is a continuation or more correctly, the termination of this row of arches. It is exactly on a line with them, and built in the very same style, the stones being of the same shape and size with those of the arches and buttresses.

“Looking northward from this corner of the old palace, we noticed, exactly on a line with the eastern face of it, and about midway between it and the north side of the palace enclosure, Mr. Williams’s ‘pier of a gateway,’ which he says is, in its style of architecture, different from anything he had seen in Jerusalem, and, as he thinks, of high antiquity. Now, if Mr. W. had carefully compared this relic with the row of arches above-mentioned, he would have found that the style of architecture is precisely the same in both. Even the shape and dimensions of the stones are the same in both. The stones are mostly of an oblong form, three or four feet in length, as I should think, and perhaps a little less than two feet in breadth and thickness. And further, if he had looked from the top of the corner, already described, across the open ground to this ‘pier of a gateway,’ he would have been satisfied that both the ‘pier’ and the ‘corner,’ are part and parcel of one and the same building, and that the old palace of the Knights of St. John. I think you have suggested in your review, that this was one of the gates of the said palace; and it seems to me that no one, who carefully compares the several remains now alluded to, can doubt for a moment that such is the fact.

I remain, my dear Sir, with great respect,

Most truly yours,

G. B. WHITING.

“P. S.—Mr. Smith lent me the sheets of your article, and I left them with Dr. McGowan, of Jerusalem, for the edification of travel-

lers. Dr. M. is much interested in the subject; is quite convinced of the correctness of your views, and has promised to keep an eye upon those excavations, and any others that may be made, and to communicate to me anything interesting that he may discover.

G. B. W.

REV. DR. ROBINSON."

ARTICLE V.

ANALYSIS OF THE ARGUMENT IN THE EPISTLE TO THE GALATIANS.

By Prof. H. B. Hackett, Newton Theol. Institution.

THE epistle to the Galatians is one of the most argumentative of all the New Testament epistles; both in this respect and in point of doctrinal importance, it stands confessedly next to the epistles to the Romans and the Hebrews. The following is an attempt to exhibit with conciseness a logical outline of the contents of this epistle. It will be perceived that in two or three instances the course of thought as developed here, is founded on passages which are controverted, and which some might choose to understand differently;¹ but for the most part, the nerve of the argument will be found to be contained in expressions which by general consent admit of only one explanation.

The general object of the epistle was to arrest the progress of the false sentiments respecting the mode of acceptance with God, which the Judaizing errorists were spreading in the Galatian churches, and to bring back the Galatians to their original dependence on Christ as the only foundation of their hope of salvation. For the accomplishment of this object, the writer adapting himself to the course pursued by his opponents aims, first, to establish his claim to a full equality as an apostle with the other acknowledged apostles of our Lord; second, to explain and confirm the true doctrine of justification by grace alone in opposition to that of works; and, finally, to administer such counsels and reproofs as the moral condition of the Galatians required. Of these three parts into which the epistle divides itself, the first may be termed *apologetic*, including the first two chapters, the second *doctrinal* or *dogmatic*, including the third and fourth chapters, and the

¹ This remark applies, however, almost exclusively to 3: 19. 5: 11.