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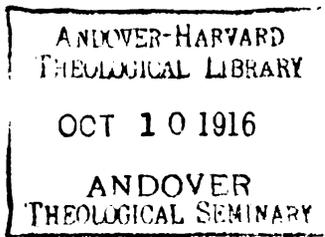
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shall write on his hand, Unto Jeh" (or Jeh's slave). Very clear is the passage Ezk 9 4.6 (and perhaps Job 31 35), where the word used for "mark" is *tāw*, the name of the last letter of the Heb alphabet which in its earliest form has the shape of an upright + (Baal Lebanon Inscr, 11th cent. BC) or of a lying (St Andrew's) cross X (Moabite Inscr, 9th cent. BC), the simplest sign in the old Israelite alphabet, and at the same time the character which in the Gr alphabet represents the X, the initial of Christ. In the NT we find a clear echo of the above-mentioned OT passage, the marking of the foreheads of the righteous (Rev 7 3; 9 4; 14 1; 22 4). The godless followers of the beast are marked on the (right) hand and on the forehead (13 16; 14 9; 20 4), and the apocalyptic woman dressed in scarlet and purple has her name written on her forehead (17 5).

(2) In a metaphorical sense the expression, "a harlot's forehead," is used (Jer 3 3) to describe the shameless apostasy and faithlessness of Israel. Ezk speaks of the stiff-necked obstinacy and the persistent unwillingness of Israel to hear the message of Jeh: "All the house of Israel are of a hard forehead and of a stiff heart" (3 7), and God makes his prophet's "forehead hard . . . as an adamant harder than flint," whereby an unflinching loyalty to God and a complete disregard of opposition is meant (vs 8.9). Compare the phrase: "to harden the face," s.v. FACE. H. L. E. LUERING

FOREIGN DIVINITIES, for'in di-vin'i-tiz (Acts 17 18 m). See GOD(S), STRANGE.

FOREIGNER, for'in-ēr: The tr of נָכְרִי, *nokhrī*, "unknown," "foreign," frequently rendered "stranger" (Dt 15 3; Ob ver 11); of תּוֹשָׁב, *tōshābh*, "a settler," "an alien resident" (Ex 12 45; RV "sojourner"; cf Lev 25 47; Ps 39 12); of פָּרוֹכִי, "dwelling near," "sojourner" (Eph 2 19, RV sojourners").

RV has "foreigner" for "stranger" (Dt 17 15; 23 20; 29 22; Ruth 2 10; 2 S 15 19), for "alien" (Dt 14 21); "the hand of a foreigner" for "a stranger's hand" (Lev 22 25). See ALIEN; STRANGER AND SOJOURNER.

FOREKNOW, fōr-nō', **FOREKNOWLEDGE**, fōr-nol'ej:

1. Meaning of the Term
2. Foreknowledge as Prescience
3. Foreknowledge Based on Foreordination
4. Foreknowledge as Equivalent to Foreordination

LITERATURE
The word "foreknowledge" has two meanings. It is a term used in theology to denote the prescience or foresight of God, that is, His knowledge of the entire course of events which are future from the human point of view; and it is also used in AV and RV to translate the Gr words *progignōskein* and *prōgnōsis* in the NT, in which instances the word "foreknowledge" approaches closely the idea of foreordination.

In the sense of prescience foreknowledge is an aspect of God's omniscience (see OMNISCIENCE).

2. Fore- God's knowledge, according to the Scripture, is perfect, that is, it is omniscience. It is true that the Scripture makes use of anthropomorphic forms of expression as regards the way in which God obtains knowledge (Gen 3 8), and sometimes even represents Him as if He did not know certain things (Gen 11 5; 18 21); nevertheless the constant representation of the Scripture is that God knows everything. This perfect knowledge of God, moreover, is not merely a knowledge which is practically unlimited for all

religious purposes, but is omniscience in the strictest sense of the term. In the historical books of the OT the omniscience of God is a constant underlying presupposition when it is said that God watches men's actions, knows their acts and words, and discloses to them the future; while in the Psalms, Prophets and Wisdom literature, this Divine attribute becomes an object of reflection, and finds doctrinal expression. It cannot, however, be said that this attribute of God appears only late in the history of special revelation; it is a characteristic of the Bib. idea of God from the very first, and it is only its didactic expression which comes out with especial clearness in the later books. God's knowledge, then, is represented as perfect. Since He is free from all limits of space, His omniscience is frequently connected with His omnipresence. This is the thought which underlies the anthropomorphic expressions where God is represented as seeing, beholding and having eyes. God's eyes go to and fro throughout the whole earth (2 Ch 16 9), and are in every place beholding the evil and the good (Prov 15 3). Even Sheol is naked and open to God's sight (Prov 15 11; Job 28 6). The night and darkness are light to Him, and darkness and light for God are both alike (Ps 139 12). All animals and fowls are His, and so are known by Him (50 11), and as their Creator God knows all the hosts of the heavenly bodies (Ps 147 4; Isa 40 26). He knows also the heart of man and its thoughts (1 S 16 7; 1 K 8 39; Ps 7 9 [Heb 10]; 94 11; 139 2; Jer 11 20; 17 9.10; 20 12; Ezk 11 5). Furthermore, God knows man entirely in all his ways (Ps 139 1-5; Prov 5 21). He looks from heaven and sees all men (Ps 11 4; 14 2; 33 13.14.15). Evil and sin are also known to God (Gen 3 11; 6 5.9.13; 2 S 7 20; Ps 69 5 [Heb 6]; Jer 16 17; 18 23). In a word, God knows with absolute accuracy all about man (Job 11 11; 34 21; Ps 33 15; Prov 5 21; Hos 6 3; Jer 11 20; 12 3; 17 9f; 18 23). This perfect knowledge finds its classic expression in Ps 139.

God is also, according to the OT, free from all limitations of time, so that His consciousness is not in the midst of the stream of the succeeding moments of time, as is the case with the human consciousness. God is not only without beginning or end of days, but with Him a thousand years are as one day. Hence God knows in one eternal intuition that which for the human consciousness is past, present and future. In a strict sense, therefore, there can be no foreknowledge or prescience with God, and the distinction in God's knowledge made by theologians, as knowledge of reminiscence, vision and prescience, is after all an anthropomorphism. Nevertheless this is the only way in which we can conceive of the Divine omniscience in its relation to time, and consequently the Scripture represents the matter as if God's knowledge of future events were a foreknowledge or prescience, and God is represented as knowing the past, present and future.

It is God's knowledge of events which from the human point of view are future that constitutes His foreknowledge in the sense of prescience. God is represented as having a knowledge of the entire course of events before they take place. Such a knowledge belongs to the Scriptural idea of God from the very outset of special revelation. He knows beforehand what Abraham will do, and what will happen to him; He knows beforehand that Pharaoh's heart will be hardened, and that Moses will deliver Israel (Gen 15 13 ff; Ex 3 19; 7 4; 11 1 ff). The entire history of the patriarchal period of revelation exhibits plainly the foreknowledge of God in this sense. In prophecy this aspect of the Divine knowledge is made the subject of explicit assertion, and its religious significance is

brought out. Nothing future is hidden from Jeh (Isa 41 22 ff; 42 9; 43 9-13; 44 6-8; 46 10; Dnl 2 22; Am 3 7), and this foreknowledge embraces the entire course of man's life (Ps 31 15 [Heb 16]; 39 5 [Heb 6]; 139 4-6, 16; Job 14 5). These passages from Isa show that it is from the occurrence of events in accordance with Jeh's prediction that the Prophet will prove his foreknowledge; and that in contrast with the worshippers of idols which are taken by surprise, Israel is warned of the future by the omniscient Jeh.

In the NT likewise, God's omniscience is explicitly affirmed. Jesus taught that God knows the hidden secrets of man's heart (Lk 16 15); and this is also the teaching of the apostles (Acts 1 24; 15 8; 1 Cor 2 10; 3 20; 1 Thess 2 4; Rev 2 23). In a word, according to the author of the Epistle to the He, everything is open to God, so that He is literally omniscient (He 4 13). And as in the OT, so also in the NT, foreknowledge in the sense of prescience is ascribed to God. Jesus asserts a foreknowledge by God of that which is hidden from the Son (Mk 13 32), and James asserts that all God's works are foreknown by Him (Acts 15 18). Moreover the many references in the NT to the fulfilment of prophecy all imply that the NT writers ascribed foreknowledge, in this sense of foresight, to God.

Denials of the Divine foreknowledge, in this sense of prescience, have been occasioned, not by exegetical considerations, but by the supposed conflict of this truth with human freedom. It was supposed that in order to be free, an event must be uncertain and contingent as regards the fact of its futuration, and that too in the most absolute sense, that is, from the Divine as well as the human point of view. Hence the Socinians and some Arminians denied the foreknowledge of God. It was supposed either that God voluntarily determines not to foresee the free volitions of man, or else that since God's omniscience is simply the knowledge of all that is knowable, it does not embrace the free acts of man which are by their nature uncertain and so unknowable. And upon this view of freedom, this denial of God's foreknowledge was logically necessary. If the certainty of events with respect to the fact of their futuration is inconsistent with freedom, then human freedom does conflict with God's foreknowledge, since God cannot know future events as certainly future unless they actually are so. Since, therefore, the Divine foreknowledge is quite as inconsistent with this view of freedom as is the Divine foreordination, the view of those who regard God as a mere onlooker on the course of future events which are supposed to be entirely independent of His purpose and control, does not help matters in the least. If God foreknows future events as certain, then they must be certain, and if so, then the certainty of their actually occurring must depend either upon God's decree and providential control, or else upon a fate independent of God. It was to escape these supposed difficulties that the doctrine known as *scientia media* was propounded. It was supposed that God has a knowledge of events as conditionally future, that is, events neither merely possible nor certainly future, but suspended upon conditions undetermined by God. But this hypothesis is of no help and is not true. Besides being contrary to the Scripture in its idea that many events lie outside the decree of God, and that God must wait upon man in His government of the world, there is really no such class of events as this theory asserts. If God foreknows that the conditions on which they are suspended will be fulfilled, then these events belong to the class of events which are certainly future; whereas if God does not know whether or not the conditions will be fulfilled by man, then His foreknowledge is denied, and these

events in question belong to the class of those merely possible. Nor do the Scripture passages to which appeal is made, such as Gen 11 6; Ex 3 19; Dt 7 3, 4; 1 S 23 10-13; 2 S 12 8, etc., afford a basis for this doctrine. The Scripture of course recognizes that God has put all things in relations of mutual dependence, and speaks of what can or cannot happen under such and such conditions; but none of these passages assert or imply that the events are suspended upon conditions which are either unknown or undetermined by God.

God's foreknowledge, according to the Scripture teaching, is based upon His plan or eternal purpose, which embraces everything that comes to pass. God is never represented as a mere onlooker seeing the future course of events, but having no part in it. That God has such a plan is the teaching of the entire Scripture. It is implied in the OT conception of God as an Omnipotent Person governing all things in accordance with His will. This idea is involved in the names of God in the patriarchal revelation, 'Él, 'Élohîm, 'Él Shadday, and in the prophetic name Jeh of Hosts. This latter name teaches not only God's infinite power and glory, but also makes Him known as interposing in accordance with His sovereign will and purpose in the affairs of this world, and as having also the spiritual powers of the heavenly world at His disposal for the execution of His eternal purpose. Hence this idea of God comes to signify the omnipotent Ruler of the universe (Ps 24 10; Isa 6 3; 51 5; 54 5; Jer 10 16; Am 9 5; cf Oehler, *Theol. of the OT*, ET, II, 280).

Not only in this conception of God as omnipotent and sovereign Ruler is the thought of His eternal plan evolved; it is explicitly asserted throughout the whole OT. The purpose of God as determining human history in the Book of Gen lies clearly upon the surface of the narrative, as, for example, in the history of Abraham and of Joseph. And where there is no abstract statement of this truth, it is evident that the writer regards every event as but the unfolding of the purpose of God. In the Psalms, Prophets, and Wisdom literature, this truth finds explicit and reiterated assertion. Jeh has an eternal purpose (Ps 33 11), and this purpose will certainly come to pass (Isa 14 27; 43 13). This purpose includes all events and renders certain their occurrence (Isa 14 24; 40 10; 46 9, 10; Zec 1 6). In the Wisdom literature the ethical character of this plan is dwelt upon, as well as its all-embracing character, and the certainty of its fulfilment (Prov 16 4, 33; 19 21; 20 24; Job 28 23). The providential control wherewith Jeh executes this plan includes the heart of man (Prov 21 1).

The NT likewise regards all history as but the unfolding of God's eternal purpose (Acts 4 28), which includes man's salvation (Eph 1 4, 5; 2 Tim 1 9), the provision of Christ as Saviour (1 Pet 1 20), and the good works of the Christian (Eph 2 10). See PREDESTINATION.

Now while the writers of the OT and the NT do not write in an abstract or philosophical manner nor enter into metaphysical explanations of the relation between God's foreknowledge and foreordination, it is perfectly evident that they had a clear conception upon this subject. Although anthropomorphisms are used in regard to the manner in which God knows, He is never conceived as if He obtained His knowledge of the future as a mere onlooker gazing down the course of events in time. The idea that the omnipotent Creator and sovereign Ruler of the universe should govern the world and form His plan as contingent and dependent upon a mere foresight of events outside His purpose and control is not only contrary to the entire Scriptural idea of God's sovereignty and omnipotence, but is also contrary to the Scriptural idea of God's foreknowledge which is always conceived as dependent upon His sovereign purpose. According to the Scriptural conception, God foreknows because He has foreordained all things, and because in

His providence He will certainly bring all to pass. His foreknowledge is not a dependent one which must wait upon events, but is simply the knowledge which God has of His own eternal purpose. Dillmann has called this "a productive foreknowledge" (*Handbuch d. attest. Theol.*, 251). This is not exactly correct. The OT does not conceive God's foreknowledge as "producing" or causing events. But when Dillmann says that in the OT there is no hint of an "idle foreknowledge" on God's part, he is giving expression to the truth that in the OT God's foreknowledge is based upon His foreordination and providential control of all things. The Divine foreknowledge, therefore, depends upon the Divine purpose which has determined the world plan (Am 3 7), and all its details (Job 28 26, 27). Before man is born God knows him and chooses him for his work (Jer 1 5; Job 23 13, 14), and God's thorough knowledge of man in Ps 139 is made to rest upon the fact that God has determined man's lot beforehand (Ps 139 14-16).

The same thing is true of the NT teaching on this subject. The Divine foreknowledge is simply God's knowledge of His own eternal purpose. This is esp. clear in those cases where God's eternal purpose of redemption through Christ is represented as a mystery which is known by God and which can be known by man only when it pleases God to reveal it (Eph 1 9; 3 4, 9).

While, therefore, the foreknowledge of God in the sense of prescience is asserted in the NT, this is not the meaning of the term when used

4. Foreknowledge as Equivalent to Foreordination

to translate the Gr words *proginōskein* and *prognōsis*. These words which are tr^d in AV and RV by the word "foreknowledge," and once by the word "foreordain" (1 Pet 1 20 AV), mean much more than mere intellectual foresight or prescience. Both the vb. and the noun approach the idea of foreordination and are closely connected with that idea in the passages where these words occur. Thus in Peter's speeches in Acts the predestination which finds expression in 4 28 is practically identified with the term *prognōsis* in 2 23. Everything which happened to Jesus took place in accordance with "the determinate counsel and foreknowledge of God," so that nothing happened except that which God had foreordained. In this verse the term foreknowledge is an expansion of the idea of God's "counsel" or plan, regarding it as an intelligent prearrangement, the idea of foreknowledge being assimilated to that of foreordination. The same idea is found in 1 Pet 1 20. Here the apostle speaks of Christ as a lamb "foreordained" by God before the foundation of the world. The Gr vb. *proegnōsménou*, meaning lit. "foreknown" (as in RV) is tr^d "foreordained" in AV. It is evidently God's foreordination of Jesus as Saviour which Peter has in mind. Also in 1 Pet 1 2 those to whom the apostle is writing are characterized as "elect according to the foreknowledge [*prognōsis*] of God," where the election is based on the "foreknowledge." By the *prognōsis* or foreknowledge, however, far more is meant than prescience. It has the idea of a purpose which determines the course of the Divine procedure. If it meant simply prevision of faith or love or any quality in the objects of the election, Peter would not only flatly contradict Paul (Rom 9 11; Eph 1 3, 4; 2 Tim 1 9); but also such a rendering would conflict with the context of this passage, because the objects of election are chosen "unto obedience and sprinkling of the blood of . . . Christ," so that their new obedience and relation to Christ are determined by their election by God, which election springs from a "foreknowledge" which therefore cannot mean a mere prescience.

In view of the fact that there was a classical use of the simple vb. *ginōskein* in the sense of "resolve," and more esp. of the fact that this word is used in the NT to denote an affectionate or loving regard or approbation in accordance with a common use of the Heb *yādhā* (Mt 7 25; 1 Cor 8 3; Gal 4 9; 2 Tim 2 19), there is nothing arbitrary in giving it this sense when compounded with the preposition *pro* when the context clearly demands it, as it does in the above passage (cf Johnstone, *Comm. on Pet* in loc.; *per contra* Meyer on passages in Acts and

Rom). The word *prognōsis* is, however, discriminated from "predestination." It is that loving regard in God from which the Divine election springs, which election Peter evidently regarded as sovereign, since sanctification is only a confirmation of it (2 Pet 1 10), and stumbling and disobedience are referred to 'appointment to unbelief' (1 Pet 2 8). Here, then, we have a pregnant use of foreknowledge in which it is assimilated to the idea of purpose, and denotes a sovereign and loving regard.

The word *prognōsis* is also found in this sense in the writings of Paul, in cases where it is manifestly impossible to regard it as a mere intellectual foresight, not only because of Paul's doctrine that election is absolutely sovereign (Eph 1 3, 4; Rom 9 11; 2 Tim 1 9), but also because of the contexts in which the term occurs.

In Rom 8 29, 30 the word "foreknow" occurs in immediate connection with God's predestination of the objects of salvation. Those whom God foreknew, He also did predestinate to be conformed to the image of His son. Now the foreknowledge in this case cannot mean a mere prescience or foresight of faith (Meyer, Godet) or love (Weiss) in the subjects of salvation, which faith or love is supposed to determine the Divine predestination. This would not only contradict Paul's view of the absolutely sovereign and gracious character of election, but is diametrically opposed to the context of this passage. These verses form a part of the encouragement which Paul offers his readers for their troubles, including their own inward weakness. The apostle tells them that they may be sure that all things work together for good to them that love God; and these are defined as being those whom God has called in accordance with His purpose. Their love to God is evidently their love as Christians, and is the result of a calling which itself follows from an eternal purpose, so that their Christian love is simply the means by which they may know that they have been the subjects of this call. They have not come within the sphere of God's love by their own choice, but have been "called" into this relationship by God, and that in accordance with an eternal purpose on His part.

What follows, therefore, must have as its motive simply to unfold and ground this assurance of salvation by tracing it all back to the "foreknowledge" of God. To regard this foreknowledge as contingent upon anything in man would thus be in flat contradiction with the entire context of the passage as well as its motive. The word "foreknowledge" here evidently has the pregnant sense which we found it to have in Peter. Hence those whom God predestinates, calls, justifies and glorifies are just those whom He has looked upon with His sovereign love. To assign any other meaning to "foreknowledge" here would be out of accord with the usage of the term elsewhere in the NT when it is put in connection with predestination, and would contradict the purpose for which Paul introduces the passage, that is, to assure his readers that their ultimate salvation depends, not on their weakness, but on God's sovereign love and grace and power.

It is equally impossible to give the word *prognōsis* any other sense in the other passage where Paul uses it. In Rom 11 2, speaking of the Jews, Paul says that "God did not cast off his people which he foreknew." It is quite impossible to regard this as meaning that God had a foresight or mere prevision of some quality in Israel which determined His choice of them, not only because it is the teaching of the entire Scripture that God's choice of Israel was sovereign and gracious, and not only because of the actual history of Israel, but also because of the context. Paul says that it would be absurd to suppose that God had cast off His people because He foreknew them, His foreknowledge of them being adduced as a ground for His not casting them off. Hence the argument would have no force if anything in Israel, foreseen by God, were supposed to ground an assurance that He had not cast them off, because the context is full of the hardness of heart and unbelief of Israel. The foreknowledge here has evidently the same sense as in the former passage.

Foreknowledge, therefore, in the NT is more than mere prescience. It is practically identical with the Divine decree in two instances, and in the other places where the term occurs it denotes the sovereign loving regard out of which springs God's predestination or election of men to salvation. See OMNISCIENCE; PREDESTINATION.

LITERATURE.—Besides the Comms on the appropriate passages, esp. those on Isaiah, see Dillmann, *Handbuch d. alttest. Theol.*, 249-52; H. Schultz, *Alttest. Theol.*, 417, 421; H. Cremer, *Die christliche Lehre von den Eigenschaften Gottes, Beiträge zur Förderung christl. Theol.*, I, 93-101; Stewart, art. "Foreknowledge," *HDB*, II, 51-53. Considerable Bib. as well as historical material will be found in works on systematic theology, such as Böhl, *Dogmatik*, 54-59; Bavinck, *Gerformeerde Dogmatik*, I, 182-95. For a history of the discussion of the problem of foreknowledge and freedom see J. Müller, *Die christl. Lehre von der Sünde*, III, 2, 2. See also literature under OMNISCIENCE.

On the relation of foreknowledge and foreordination, and the meaning of *prognōsis*, see K. Müller, *Die göttliche Zuvorkehrung und Erwählung*, 37 f, 81 f; Pfleiderer, *Paulinismus*, 268 f; *Urchristentum*, 289; Gennrich, *Studien zur Paulinischen Heilsordnung*, S. K., 1898, 377 f; and on the meaning of *προγνωσκω* in Rom 8 29 see esp. pp. 382-95; also Cremer, *Bibl.-theol. Wörterb.*, 263-65; Beyschlag, *Neutest. Theol.*, II, 109; B. Weiss, *Bib. Theol. of NT*, ET, I, 205 f; II, 6; H. Holtzmann, *Lehrbuch d. neutest. Theol.*, II, 165 f; B. B. Warfield, art. "Predestination," *HDB*, IV, 52-57. See also discussions of the meaning of *προγνωσκω* in the Comms. on 1 Pet and Rom, esp. Fritzsche on Rom 8 29, and Johnstone on 1 Pet 1 2. See also literature under PREDESTINATION.

CASPAR WISTAR HODGE

FOREORDAIN, fôr-ôr-dân', **FOREORDINATION**, fôr-ôr-di-nâ'shun: The word "foreordain" is uniformly used in RV to render the Gr *προορίζω*, *proōrízō*, in the passages where this vb. occurs (Acts 4 28; Rom 8 29,30; 1 Cor 2 7; Eph 1 5,11). In the passages in Rom and Eph it takes the place of the AV word "predestinate," a return to the usage of the older Eng. VSS. The word has simply the sense of determining beforehand. It is thus kindred in meaning with a number of other NT words expressing the idea of Divine purpose, as "foreknow" (in pregnant sense, Acts 2 23; Rom 8 29, etc); "determine" (Acts 17 26); "appoint" (1 Pet 2 8). Foreordination, in the widest sense, is coextensive with the sphere of God's universal providence, being but another name for that Divine plan, purpose or counsel which embraces all things, great and small (Mt 10 29,30), that happen in Nature, or fall out in human life. Man's free actions are not regarded in Scripture as excluded from it (Acts 2 28). Foreordination, at the same time, is not to be conceived of as in any way overriding, or doing violence to, human freedom. Man acts freely, as Nature acts necessarily, but it is God who appoints the time, place and circumstances of the free act, permits its happening, and overrules it and its issues for the furthering of His own wise and holy ends. See PROVIDENCE. Foreordination in the sphere of grace has respect to the choice, calling and blessing of those who, through faith, are made partakers of eternal life (Rom 8 29,30; Eph 1 5,11). In this, its soteriological aspect, the subject is considered in special articles. See CHOOSE; ELECTION; PREDESTINATION.

JAMES ORR

FOREPART, fôr'pärt: The tr of פָּנִים, *pānim*, "face" (Ex 28 27; 39 20; 1 K 6 20, RV "within"; Ezk 42 7, RV "before"), and of πρῶτα, *prōta*, the forward part of a ship, the prow (Acts 27 41, "the forepart stuck fast," RV "the foreship struck"). ARV has "its forepart into" for "with his face towards" (Joel 2 20 m "with its forepart"); "in the forepart thereof" for "before it" (Ex 28 25; 39 18).

FORERUNNER, fôr-run'ēr (πρόδρομος, *prōdromos*): This word occurs but once in the Bible: "Whither as a forerunner Jesus entered for us"

(He 6 20). The word signifies one who comes in advance to a place where the rest are to follow, or one who is sent on before as a scout to take observations. In this sense Christ is our forerunner for He has gone into heaven to prepare a place for His people into which He will eventually lead them. The idea of a forerunner is peculiar to the Christian dispensation. The OT Levitical economy knew nothing of such. The high priest was a representative, not a forerunner: where he led, viz. into the Holy of Holies, the people could not follow. He was not the pioneer of the people; Christ is. Christ goes nowhere but where His people may follow. He is the *file-leader* (cf He 12 2, "the author . . . of faith"). He goes before His people to prepare the way for them, to open the gates of heaven by His atoning blood and priestly intercession. The believer is led into full fellowship with God through Jesus Christ. See also JOHN THE BAPTIST; RUNNER.

WILLIAM EVANS

FORESAIL, fôr'säl, fôr's'l (Acts 27 40). See SHIPS AND BOATS.

FORESHIP, fôr'ship (Acts 27 30). See FOREPART; SHIPS AND BOATS.

FORESKIN, fôr'skin (פְּרִיָה, *'orläh*; ἀκροβυστία, *akrobustia*, often euphemistically tr'd "uncircumcision"):

(1) In the literal sense the word is frequently mentioned owing to the rite of circumcision in vogue in Israel since the days of Abraham (Gen 17 9-14) and among several other peoples of antiquity and modern times. The act of circumcision is represented in the temple of Khonsu, a medical deity, at Karnak. Among the Jews of antiquity circumcision had to be performed by means of a flint or stone knife (Ex 4 25; Josh 5 2,3) on the eighth day after birth (Gen 17 12; 21 4; Lev 12 3; Lk 2 21; Phil 3 5), even if this day was the Sabbath (Jn 7 23).

Very early we find the practice one of which the descendants of Abraham became proud (Gen 34 14), so that we see the uncircumcised despised and scorned (1 S 17 26), and in the time of oppression under King Antiochus Epiphanes many Israelites suffered martyrdom rather than give up the distinctive sign of their people (1 Macc 1 48,60,61; 2 Macc 6 10). Among the Arabs and all Mohammedans the custom of circumcision prevails from pre-Islamic times, for it is nowhere ordered in the Koran, and the appellation "uncircumcised" (غلف, *ghalaf*) is considered the greatest possible insult.

A peculiar martial custom is mentioned in 1 S 18 25, 27 (cf 2 S 3 14), where Saul is represented as asking "a hundred foreskins of the Philis" as a dowry from David for the hand of Michal. This does not seem to have been an exceptional booty in war, esp. if it meant that no very careful operation was expected to be performed, but the act became practically equivalent to extermination. We find in Egypt history at the time of Ramses III, that an invasion into Egypt had been made by several Libyan tribes (see Dümmichen, *Histor. Inschr.*, I, plates I-VI, and II, plates 47 ff). The Egypt army sent against the invaders defeated them and returned with a large number of *karnatha* which is a transcription into hieroglyphics of the Sem word קַרְנֹת, *karnôth*, the word being used euphemistically as is proven by the accompanying determinative sign of a phallus. See Chabas, *Études sur l'antiquité historique d'après les sources égyptiennes*, etc. 234; Bondi, *Hebr.-Phoen. Lehnworte im Egyptischen*, Leipzig, 1886, 72-74.

(2) **Metaphorically** the word is used in a variety of ways: (a) In the sense of "unlawful," "forbidden as food," "taboo." The fruit of newly planted trees was not to be eaten (Lev 19 23-25). (b) In the sense of "obstinacy," "opposition to God's law." The rite of circumcision meant submission