

A

Dictionary of the Bible

DEALING WITH ITS
LANGUAGE, LITERATURE, AND CONTENTS
INCLUDING THE BIBLICAL THEOLOGY

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Unctionibus, and Graberg, *de unctione Christi in Bethania*, in Ugolini, xxx.). The crowning of guests with garlands is mentioned in Is 28¹, Wis 2⁹, Jos. *Ant.* XIX. ix. 1. See Plutarch, *Symp.* III. i. 3, and Martial, x. 19. After these preliminaries they sat down, males and females together (Ru 2¹⁴, 1 S 1⁴, Job 1⁴, Lk 10⁴⁰); and grace was said in Jewish feasts (Mt 14¹⁹, Lk 9¹⁸, Jn 6¹¹). The guests were arranged in order of rank (Gn 43³³, 1 S 9²² 20²⁵, Lk 14⁸, Mk 12³⁹, Jos. *Ant.* xv. ii. 4), the highest occupying the 'chief room,' the seat on the *protoklisia*. In Assyrian feasts they are represented as sitting (Layard, *Nineveh*, ii. 411). For Jewish practice see above. According to the *Tosaphoth* to *Berachoth*, vi., each guest had a separate table, but Pr 23¹ speaks of sitting at meat with the host; and David says that he sat at table with Saul (1 S 20⁶). The food was distributed either by the cook or by the head of the house (2 S 6¹⁹, Gn 43³⁴), and the most honoured guest received the largest portion (Gn 43³⁴; see Herod. vi. 57), or else the tit-bit (1 S 9²⁴). To guests who could not come, presents of food were sometimes sent (2 S 11⁸, Neh 8¹⁰, Est 9¹⁹⁻²²).

At a feast in NT times the guests reclined on a *triclinium*, the couches being arranged on three sides of a square, the fourth side being open for serving, and strangers might stand around on the outer side (see Rashi, *ad Berachoth*, 46b. 16; *Pesachim*, vii. 13). A wine cup was passed round containing wine mixed with three parts of water (*Shabbath*, viii. 1); to this there are many metaphorical allusions in which the cup in the hand of the Lord is spoken of (1 S 7⁵, Jer 25¹⁵; see Buxtorf, *Synagog. Jud.* xii. 242, and Werner, *de Poculo Benedictionis*). The guests were entertained with music (2 S 19³⁵, Is 5¹³, Am 6⁴⁻⁵, Lk 15²²; see Maimonides, *de Jejunii*, 5), dancing (Mt 14⁶), and riddles (Jg 14¹²). After the feast the hands were washed, as they were soiled by eating. Finn saw a guest taking handfuls of buttered rice from the dish, out of which he squeezed the butter between his fingers and licked it as it flowed down (*Byeways*, 171; Burekhardt, *Notes*, i. 63). Grace was said at the close of the meal (Dt 8¹⁰, Ro 14⁶; see *Berachoth*, vi. § 8). Wedding feasts were given by the bridegroom (Jg 14¹⁰), but the arrangements were carried out under the direction of a *symposiarch* or ruler of the feast, and they sometimes lasted seven days (Jn 2⁹, To 7⁸; see Selden, *de Uxor. Heb.* ii. 11). Wedding garments given to guests are mentioned in Mt 22¹¹.

The giver of the feast sometimes marked distinguished guests by giving them a sop of bread held between the thumb and finger. A *ψωμίδιον* of this kind dipped in the *haroseth* was given by our Lord to Judas. Sops are used to catch and convey pieces of meat (Lane, i. 193; Burekhardt, i. 63). In Proverbs the laziness of the sluggard is said to be such that he will not even lift up a sop (19²⁴ 26¹²).

For metaphorical allusions to feasts see Is 25⁶; the feast of angels at the finishing of creation is referred to in Job 38⁷. For Jewish feasts in general see Buxtorf, *de convitiis vet. Hebræorum*.

LITERATURE.—For food-stuffs see Bochart, *Hierozoicon*, Frankfurt, 1675; Tristram, *Nat. Hist. of Palestine*; Post, *Flora of Palestine*; Erman, *Life in Ancient Egypt*, 1894; Celsius, *Hierobotanicon*, Amst. 1748; Hiller, *Hierophyton*, Tübingen, 1723; Rosenmüller, *Botany of the Bible*, Edinburgh, 1840. For customs, Burekhardt, *Reisen in Syrien, Palästina*, etc. (ed. Gesenius), Weimar, 1823, the same writer's *Notes on the Bedouins and Wahabys*, Lond. 1830, and his *Travels in Arabia*, Lond. 1829; Robinson, *BEP* (3 vols. 1867); Thomson, *Land and Book* (3 vols. 1881-80); Doughty, *Arabia Deserta* (2 vols. 1888); Finn, *Byways in Palestine*. Talmudic quotations in the above article are from Surenhusius (Amsterdam edition). A. MACALISTER.

FOOL.—A. In OT. The wordstr⁴ by 'fool,' 'folly,' 'foolishness,' are the following: 1. נָכַח, נָכַח (opp. חָכָם in Dt 32⁶, see Driver, *ad loc.*, and on 2²¹ 32¹⁵, 21).

2. נָכַח, נָכַח, נָכַח, נָכַח, נָכַח (the root נָכַח means possibly 'to be thick, plump, sluggish'). 3. נָכַח, נָכַח, נָכַח (root-conception possibly the same as in the preceding). 4. נָכַח, נָכַח (from a root suggesting the idea of wild frantic folly). 5. נָכַח, נָכַח (from a root 'to be insipid'), only in Job 12²⁴ 24¹², Jer 23¹². 6. נָכַח (supposed by Dillm. to be connected with Eth. *tahala*, 'to err'), Job 4¹⁸.

All these terms denote something distinct from imbecility on the one hand and insanity on the other hand. It is in the forms under 4 only that the notions of 'folly' and 'madness' come together (cf. Job 12¹⁷, Is 44²⁵ with 1 S 21¹³, Jer 25¹⁶). As a rule, different words (derivatives from נָכַח) are used for 'madman' and 'madness.' The OT idea of 'folly' can be best understood from the antithesis it forms to 'wisdom.' Wisdom is not a theoretical or abstractly scientific apprehension of things, but such a practical immediate insight into their reality and manner of action as enables one to use them to advantage. Correspondingly, a fool is not one who is deficient in the power of logical thought, but one who lacks the natural discernment and tact required for success in life. Both wisdom and folly are teleological conceptions, and rest on the principle of adjustment to a higher law for some practical purpose. This general idea is, however, applied with considerable variety as to particular shades of meaning.

(a) In the widest sense folly is lack of common-sense in ordinary affairs (Gn 31²⁸, 1 S 25²³ [נָכַח, נָכַח], 26²¹ [הָכַח, נָכַח], 2 S 15³¹ [נָכַח]). Here the element of unreasonableness and inexpediency is most prominent.

(b) A moral and religious element enters into the conception where it expresses flagrantly sinful conduct such as offenses against the fundamental principles of natural law and usage. In this sense fools are great sinners—impious, reprobate people. But the original idea is retained in so far as the thought of sudden divine retribution lies in the background, it being considered the height of folly, by violating the elementary rules of religion and morality, to expose one's self to the untimely end which frequently befalls the fool (Jos 7¹⁵, 2 S 3³³ (cf. Driver, *in loco*), Job 21¹⁰ 30⁵ 52³ [all נָכַח, נָכַח], Ps 107¹⁷ [נָכַח]). A profounder and more spiritualized turn is given to this idea in some of the psalms, where it is applied to sin as such (Ps 38⁶ 69¹ [נָכַח, נָכַח], cf. 2 S 24¹⁰ [נָכַח]). This whole usage, with its identification of what is sensible and right, bespeaks a high development of the popular moral sense in Israel.

(c) A special usage connected with the foregoing characterizes as folly sexual sins of various kinds (Gn 34⁷, Dt 22²¹, Jg 19²², 23²⁴ 26¹⁰, 10, Jer 29²³). The standing phrase is 'folly in Israel,' 'which ought not to be done,' the implication being that such offences go against all reason in undermining the foundations of society as well as destroying the holiness of Israel. נָכַח and נָכַח are regularly used in this meaning; a synonym is נָכַח 'lewdness'; cf. further the sense of נָכַח in Hos 2¹², and of the verb in passages like Jer 14²¹, Mic 7⁹, Nah 3⁶; further, נָכַח in Job 42⁸.

(d) Inasmuch as in the Mosaic law a special norm has been given for the wise guidance of Israel's life, disregard of this law is equivalent to foolishness. Apostate Israel is 'a foolish (נָכַח) people and unwise' (Dt 32⁶); the Gentiles, not possessed of such a revelation, are 'a foolish nation,' 'a no-people' (Dt 32²¹; cf. Dt 4⁹, Jer 4²² [נָכַח]). The heathen diviners stand revealed as fools when the divinely-guided course of history foretold to Israel mocks their prognostications (Is 19¹¹, 12 44²⁵, Ezk 13³). Especially the higher classes among Israel might be expected to have profited by this wisdom (Jer 5⁴).

(e) A more specialized meaning is assumed by the term 'fool' in the so-called *Hokhma*-literature of

the OT (Job, Proverbs, Ecclesiastes, and some psalms and prophetic passages). Here also foolishness is the opposite of wisdom. But wisdom has developed, out of the unreflecting instinctive gift of seeing right and doing right, into the conscious art of successfully ordering the whole of individual life and conduct in harmony with the teleological principles of the divine government of the world, especially as embodied in the revealed law. Hence wisdom and folly are here introduced as personifications; and the divine wisdom, as the archetypal source of every teleological arrangement, is distinguished from human wisdom. Wisdom in this sense is 'practical virtuosity in the entire domain of ethics' (Riehm); it is equivalent to methodically applied religion and morality, as appears from the frequent interchange between it and the terms denoting piety and righteousness. Folly, as its contrast, is presented under two aspects, being either confined to a simple disregard of the rules of wisdom, or proceeding to open denial of the principle of divine government on which these rules are based. In the former character the fool is elaborately depicted in Proverbs. While wisdom consists primarily in circumspect behaviour, self-control, self-restraint, and teachableness, the fool is he who lets his undisciplined nature have free play—the self-reliant, self-pleased, arrogant, indolent, hasty with words, contentious, envious, quick to anger, intemperate, credulous, sluggish, given to pursuit of vain things, unable to conceal his own folly and shame. As easily seduced, he is called 'simple,' as unreceptive of instruction either by counsel or experience לִבִּי, as by nature stupid בְּרִי, as insensible to the claims of God or man לֵבִי; cf. the definition of לֵבִי in Is 32⁶ (in Pr לֵבִי occurs only 17²¹ 30²³, לֵבִי 19 t., לֵבִי 49 t.).

Folly, in the most advanced sense of a systematically conceived and applied theory of life opposed to that of wisdom, is equivalent to practical atheism. The fool (לֵבִי) is he who has said in his heart, 'There is no God'; by which, not a theoretical denial of the divine existence, but a practical negation of God's moral government is meant (Ps 14¹ 53¹ 39⁸, Is 9¹⁷). Synonymous with לֵבִי in this meaning is מְצַח 'mockers'.

B. IN NT. Analogies for most of the above meanings may be found in NT, usually with a somewhat larger admixture of the intellectual element.

(a) Foolishness appears as the lack of common-sense perception of the reality of things natural and spiritual, or as the imprudent ordering of one's life in regard to salvation: ἀφρων, μωρός, ἀνόητος (Mt 7²⁶ 23¹⁷ 25²⁶, Lk 11⁴⁰ 12²⁰ 24²⁶, Gal 3¹ 3³).

(b) The OT לֵבִי as a moral reprobate reappears in the μωρό of Mt 5²², a term of opprobrium distinguished by its ethical import from the Aramaic פֶּאֶד, occurring in the same verse and expressing merely intellectual imbecility.

(c) Of the natural foolishness belonging to the heathen mind, the only remedy for which lies in the wisdom supplied by revelation, we read in Ro 2²⁰, Tit 3³. The counterpart of the OT idea of the law as an institution for the wise guidance of Israel is furnished by St. Paul, who represents the gospel as a teleological arrangement in which the highest wisdom is manifested and recognized by the believer (Ro 11³³). Inasmuch, however, as the Gentile mind sustains a radically wrong relation to the moral world, it fails to see this marvellous adaptation and decries the gospel as foolishness. Even the converted Greek is under temptation to justify its reasonableness from the worldly point of view by such a presentation as will materially alter its character. Hence the sharp antithesis, 1 Co 1²¹⁻²³ 2¹⁴ 3¹⁸⁻²³ 4¹⁰, the wisdom of the world is foolishness to God, the foolishness of Christ crucified is the wisdom of God.

(d) In Ro 16¹⁹, Eph 5¹⁵ 17 we are reminded of the Hókma usage. The fool under whose mask St. Paul speaks 2 Co 11¹⁶ corresponds in a formal sense to the boasting fool of Proverbs.

LITERATURE.—Bruch, *Weisheitslehre der Hebräer*; Cheyne, *Job and Solomon*; Cremer, *Wörterb. der NT Gr.*, s.v. *σοφία*; Delitzsch, *Proverbs* (Introduction); Kuypers, *Encycl. ii.* 65-71; Oehler, *Theol. of OT*, part iii.; Riehm, *Alttest. Theologie*, 350-359; Siegfried, *Philo von Alexandrien*; Smend, *Lehrb. der alttest. Religionsgeschichte*, 508-525.

GLEERHARDUS VOS.

FOOLERY.—Sir 22¹³ 'Talk not much with a fool . . . and thou shalt never be defiled with his fooleries' (οὐ μὴ μολυνθῇς ἐν τῷ ἐντιναγμῷ αὐτοῦ BS, -γματι A; RV 'thou shalt not be defiled in his onslaught'). The form in A, ἐντιναγμα, is found in Aq. at Is 23² 32², and in Symm. Theod. at Is 28²; neither form elsewhere in Greek. The verb from which the subst. is derived, ἐντινάσσω, is used in LXX, 1 Mac 2³⁸ and 2 Mac 4⁴¹ of casting stones, and in 2 Mac 11¹¹ of charging an enemy. It is probably with the last passage in mind that RV renders 'onslaught.' Edersheim (*Speaker's Com.*) prefers the more etymological tr^s 'that which he throws out,' but understands that either *saliva* is meant literally, or that it is used figuratively for foolish words; Bissell follows Fritzsche and Bunsen, and renders *slaccr*, 'which, of course, is used for low and foolish words.' For the Eng. word, cf. Shaks. *Winter's Tale*, III. ii. 185—

Thy tyranny
Together working with thy jealousies,—
Fancies too weak for boys, too green and idle
For girls of nine,—O, think, what they have done.
And then run mad, indeed; stark mad! for all
Thy bygone fooleries were but spices of it.

J. HASTINGS.

FOOT (לֵבִי, ποίς).—There are various ideas connected with the foot due to its position as the lowest part of the human body.

1. *Subjection*, Jos 10³⁴, 2 S 22³⁹, Is 49²³, 1 Co 15²⁵ 27. The foot on the neck is seen on the Egyptian monuments. The promise made to Joshua of possessing every place that the sole of his foot should tread upon, is literally claimed and acted upon by Islam. The Sultan is *the Shadow of God*, the token of the Almighty's presence and power; military conquest is therefore a triumph of the faith and an inalienable possession. After the war with Greece in 1897, this article of belief created a religious dilemma with regard to withdrawing from conquered Thessaly.

2. *Humility*, as in the relationship of disciple sitting at the feet of master (Dt 33³, Lk 10³⁹, Ac 22³), and generally of inferior to superior in the act of obeisance and worship (Nu 16⁴, Ru 2¹⁰, Ezk 11¹³, Mt 18²⁹, Rv 5¹⁴ etc.). Such prostration forms part of the ordinary Moslem devotions.

3. *Defilement*, Ex 3⁵. Contact with the common earth was considered defiling, and gave rise to the Oriental rule about removing the shoe, and on certain occasions washing the feet before entering sacred places, such as buildings devoted to worship, shrines, and in houses the carpeted rooms where prayer is offered. Shaking the dust from the feet is an easy and often-repeated act on the dusty roads of the East. The shoe or slipper is not usually removed, but the foot is held out and shaken with the shoe hanging down from the toes, until the dust falls out. It was a symbol of scornful and complete rejection (Mt 10¹⁴, Ac 13³¹). The same thought is now more commonly expressed by shaking the collar of the coat (cf. Ac 18⁶).

The feet were put in stocks (Job 13²⁷), fastened with fetters (Ps 105¹⁸; see CHAIN). They were also adorned with anklets (Is 3¹⁸).

When the word of God is called a *lamp to the feet* (Ps 119¹⁰⁵), the reference is to village or town life, with ditches, refuse, and dogs in the pathway. A lantern was carried in the hand, or by a servant