

A

Dictionary of the Bible

DEALING WITH ITS
LANGUAGE, LITERATURE, AND CONTENTS

INCLUDING THE BIBLICAL THEOLOGY

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A—FEASTS

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more creditable in one who was able to give alms, and might have contented herself with doing this. The garments which the widows showed to St. Peter may most naturally be supposed to be those which she had previously given to them. The widows are thus seen here, as in 6¹, to form a recognized class, dependent upon bounty. The account of the actual raising of Dorcas (vv. 41-42) bears a close resemblance to that of the raising of Jairus' daughter (Mt 9²⁵, Mk 5⁴¹⁻⁴², Lk 8⁵⁴).

V. H. STANTON.

DORYMENES (Δορυμένους), the father of Ptolemy Macron, who was a trusted friend of Antiochus Epiphanes (2 Mac 4³⁵), and was chosen by Lysias to command the Syrian army in Pal. in conjunction with Nicanor and Gorgias (1 Mac 3³⁸). Ptolemy had formerly been in the service of the Egypt. king Ptolemy VI. Philometor (2 Mac 10¹³); and his father, Dorymenes, may perhaps be identified with the Ætolian Dorymenes who fought for Ptolemy IV. against Antiochus the Great (Polybius, v. 61).

H. A. WHITE.

DOSITHEUS (Δοσίθεος).—1. The priest who, according to a note in one of the Greek recensions of Esther, brought the book to Alexandria in the 4th year of Ptolemy Philometor (?) and Cleopatra, c. B.C. 178 (Ad. Est 11). 2. A soldier of Judas Maccabæus, who (2 Mac 12³⁵) laid hold, in the heat of battle, of Gorgias the general of the enemy, and sought to take him alive. The attempt was frustrated by a Thracian horseman, who cut off the arm of Dositheus. 3. A renegade Jew who frustrated the plot of Theodotus to assassinate king Ptolemy Philopator (3 Mac 1³). 4. An officer of Judas Maccabæus (2 Mac 12¹⁹⁻²⁴).

J. A. SELBIE.

DOTÆA (Δοταία).—Another form of DOTHAN (which see). AV has incorrectly Judæa.

NOTE.—The orig. meaning of to 'dote' is to be foolish (cf. 'dotage,' and Scotch 'dotted'), as in Chaucer, *Legend of Good Women*, 261—

Wel wot I ther-by thou beinnest dote
As olde foles, whan hir spirit fayleth;

and *Piers Plowman*, i. 138—

'Thow doted daffe, quod she, dull arne thi wittes.'

In this sense occurs 'dote' in Jer 50³⁶ 'A sword is upon the liars, and they shall dote' (Cov. 'they shall become fools,' Heb. נָסִי, the vb. [נָסַי] is only found in Niph., and always = be foolish, or act foolishly, whether innocently as Jer 5¹, or not as Is 19¹³); Sir 25² 'an old adulterer that doteth' (ἐλαττούμενον συνέσει, RV 'lacking understanding'); and 1 Ti 6¹ 'doting about questions and strifes of words' (AVM 'a fool,' RVm 'sick,' Gr. νόσῳν, only here in NT, and νόσημα only Jn 5⁴ TR; but the sense is clearly 'unsound,' 'mad,' a common meaning of the word; Tind. tr. freely 'wasteth his braynes'; 'doteth' is the Geneva word of 1560). Elsewhere 'dote' occurs only in the sense of 'be (foolishly) fond,' Ezk 23^{5-7, 9, 12, 16, 23} (212). J. HASTINGS.

DOTHAN (דֹּתַן and דֹּתַי, Δωθάειν), Gn 37¹⁷ (Dothaim, in Jth 4⁶ etc.), now Tell Dothân, was an ancient town situated 10 miles N. of Samaria. Thither Joseph followed his brethren from Shechem (Gn 37¹⁹). The pasturage about it is still the best and freshest in a time of drought (Thomson, *Land and Book*, p. 466). The site of Dothan, known in earlier times by Eusebius, who placed it 12 miles N. of Samaria, had for some centuries been lost till recovered by Van de Velde (vol. i. p. 364 ff.). It lay on an ancient (Jewish?) road, of which Van de Velde found the remains, crossing from the plain of Esdraclon into the plain of Sharon, and must have always been an important military post. It

stood on the top of a mound, as the language of 2 K 6¹⁴⁻¹⁷ would suggest. There are still two large ancient cisterns, into one of which possibly Joseph was cast. There are two wells, as the name implies, but only one of them seems ancient. It bursts from the foot of the hill (*Syr. Mem.* ii. 169, 215). Most probably, Joseph's brethren were gathered watering their flocks when he approached. Dothan was the residence of Elisha when the incident of 2 K 6¹²⁵ occurred. It is several times mentioned in the account of the siege of Bethulia (Jth 4⁶ 7^{3, 18} 8³).

A. HENDERSON

DOUBT.—See next article. The middle Eng. *douten* most freq. meant to *fear*, after *dubitare* in late Lat. And this meaning is still very common for 'doubt' in Shaks., as *Macbeth*, IV. ii. 66—

'I doubt some danger does approach you nearly.'

In AV this meaning is evident in Sir 9¹³ 'Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death' (οὐ μὴ ὑποπτεύσης φόβον θανάτου, RV 'thou shalt have no suspicion of the fear of death'). But in NT also it is often more than 'hesitate' or 'mistrust,' esp. where the Gr. is ἀπορόμαι, 'to be at a loss' (Jn 13²², Ac 25², Gal 4²⁰), or the stronger διαπορέω, 'to be utterly at a loss' (Ac 2¹² 5²⁴ 10¹⁷). In like manner *doubtful* means 'perplexing' or 'perplexed,' Sir 18⁷ (ἀπορόμαι, RV 'in perplexity'); Lk 12²³ 'neither be ye of doubtful mind' (μὴ μετεωρίζεσθε, a word of disputed meaning here, see Plummer, *ad loc.*); Ro 14¹ 'd. disputations' (see under DISPUTE).

J. HASTINGS.

****DOUBT**.—The Heb. of OT seems to lack an exact equivalent to our term 'doubt,' when used in a religious reference. Some have, indeed, understood 'doubters,' 'sceptics' to be meant when the Psalmist, who loves God's law and hopes in His word and delights in keeping His commandments, declares that he 'hates them that are of a double mind' (Ps 119¹¹³ דִּבְּרָיִם). Apparently, however, it is rather hypocrisy, what we should call 'double-faced men,' who are meant; and it seems to be hypocrisy, rather than doubt, which is in mind also in 1 K 18²¹, where the kindred term דִּבְּרָיִם occurs, and in 1 Ch 12²³, Ps 12², where the similar phrase 'double heart' (דִּבְּרָיִם) appears, as well as in Hos 10², where the comm. differ as to whether the words דִּבְּרָיִם are to be tr'd 'their heart is divided,' or, perhaps better, 'their heart is smooth,' i.e. deceitful.

In NT, on the other hand, we meet with a series of terms which run through the shades of meaning expressed by our words, perplexity, suspense, distraction, hesitation, questioning, scepticism, shading down into unbelief.

Perplexity is expressed by the verb ἀπορέω (Mk 6²⁰, Lk 24⁴, Jn 13²², Ac 25², 2 Co 4⁴, Gal 4²⁰), with its strengthened compound, διαπορέω (Lk 9⁷, Ac 2¹² 5²⁴ 10¹⁷), expressing thorough perplexity, when one is utterly at a loss, and the still stronger compound ἐξαπορέω (2 Co 1⁸ 4⁵), in which perplexity has passed into despair. This perplexity is never assigned in NT to the sphere of religion. Even in such instances as Lk 24⁴, where we are told that the women, finding the Lord's tomb empty, 'were perplexed thereabout'; Mk 6²⁰, Lk 9⁵, where Herod's perplexity over John's preaching and the subsequent preaching of Jesus and His followers is spoken of; and Ac 2¹², where the extreme perplexity of those who witnessed the wonders of the Day of Pentecost is adverted to, it is not a state of religious doubt but of pure mental bewilderment which is described. The women merely had no explanation of the empty tomb ready, they were at a loss how to account for it; Herod simply found John's preaching and the reports concerning the preach-

ing and work of Jesus and His disciples inexplicable, he had no theory ready for their explanation; the marvels of Pentecost, before Peter's explanation of them, were wholly without meaning to their witnesses; and, similarly, in Ac 10¹⁷, Peter was just at a complete loss to understand what the vision he had received could mean, and required a revelation to make it significant to him. It was this state of mind, a state of what we may call objective suspense due to lack of light, which the Jews claimed for themselves when in Jn 10²⁴ they demanded of Jesus: 'How long dost thou hit up our soul (τὴν ψυχὴν ἡμῶν αἰεῖς)? If thou art the Christ, tell us plainly.' They would suggest that they were in a state of strained expectation regarding His claims, and that the lagging of their decision was due, not to subjective causes rooted in an evil heart of unbelief, but to a lack of bold frankness on His part. Jesus, in His reply, repels this insinuation and ascribes the fault to their own unbelief. They were not eager seekers after truth, held in suspense by His ambiguous speech: they were men in possession of full evidence, who would not follow it to a conclusion opposing their wishes; they were therefore not perplexed, but unbelieving.

For the doubt of the distracted mind the NT appears to have two expressions, *μερῶσθαι* (Lk 12²²) and *διστάζειν* (Mt 14³¹ 28¹⁷). This state of mind is superinduced on faith, and is a witness to the faith which lies behind it; only those who have faith can waver or be distracted from it. But the faith to which it witnesses is equally necessarily an incomplete and imperfect faith; only an imperfect faith can waver or be distracted from its firm assurance. The exhortation, 'Be ye not of a wavering mind,' is appropriately given, therefore, in Lk 12²², to those who are addressed as 'of little faith' (*δολιγοπίστοι*), of whom it is the specific characteristic. It is to trust in God's providential care without carking anxiety as to our food and drink and clothing that the Saviour is exhorting His hearers in this context—to fullness of faith, which, according to its definition in He 11¹, is absorbed in the unseen and future in contrast with the seen and present. Those who have full faith will have their whole life hid with God; and in proportion as care for earthly things enters, in that proportion do we fall away from the heights of faith and exhibit a wavering mind. It was a similar weakness which attacked Peter, when, walking, by virtue of faith, upon the water to come to Jesus, he saw the wind and was afraid (Mt 14³¹); and, accordingly, our Saviour addressed him similarly, 'O thou of little faith, wherefore didst thou doubt (*ἕδιστασας*)?' Here, again, is real faith though weak, but a faith that is distracted by the entrance of fear. The same term, and surely with similar implications, is used again and on an even more interesting occasion. When the disciples of Jesus came to the mountain where He had appointed them and there saw their risen Lord, we are told (Mt 28¹⁷), 'They worshipped; but some doubted (*ἕδιστασαν*).' It is this same doubt of imperfect and distracted faith, and not the sceptical doubt of unbelief, that is intended. All worshipped Him, though some not without that doubt of the distracted mind which is no more 'psychologically absurd' here than in Lk 12²² and Mt 14³¹. Whence the distraction arose, whether possibly from joy itself, as in Lk 24⁴¹, or from a less noble emotion, as possibly in Jn 20²⁵, we do not know. But the quality of doubt resulting from it, although manifesting the incompleteness of the disciples' faith, was not inconsistent with its reality; and the record of it is valuable to us as showing, along with such passages as Lk 24³⁷⁻⁴¹, Jn 20²⁵, that the apostles' testimony to the resurrection

was that of convinced rather than of credulous witnesses.

A kindred product of weak faith, the doubt of questioning hesitation, is expressed in NT by the term *διαλογισμός* (Lk 24³⁸, Ro 14¹, Ph 2¹⁴, 1 Ti 2⁸). It is the Nemesis of weakness of faith that it is pursued by anxious questionings and mental doubts. Thus, when Christ appeared to His disciples in Jerus., 'they were terrified and affrighted, and supposed that they had beheld a spirit' (Lk 24³⁷), provoking their Master's rebuke, 'Wherefore do questionings arise in your heart?' And in St. Paul's Epistles, the timid outlook of the weak in faith is recognized as their chief characteristic. This seems to be the meaning of Ro 14¹, where 'he that is weak in faith' is to be received into full Christian brotherhood, but not 'for the adjudication of questionings' (cf. the *κρινέτω* of v. 3 and the *κρίνων* of v. 4): here is a man whose mind is crowded with scruples and doubts,—he is to be received, of course, but not as if his agitated conscience were to be law to the community; he is to be borne with, not to be obeyed. The same implication underlies Ph 2¹⁴, where the contrast between 'murmurings and disputings' seems to be not so much between moral and intellectual rebellion, as between violent and timid obstacles in the Christian pathway,—a contrast which appears also in 1 Ti 2⁷. It would seem that those who are troubled with questionings are everywhere recognized as men who possess faith, but who are deterred from a proper entrance into their privileges and a proper performance of their Christian duties by a settled habit of hesitant casuistry, which argues lack of robustness in their faith.

The NT term which expresses that deeper doubt which argues not merely the weakness but the lack of faith is the verb *διακρίνεσθαι* (Mt 21²¹, Mk 11²³, Ro 4²¹, 14²³, Ja 1^{6b}, Jude 22). Wherever this critical attitude towards divine things is found, there faith is absent. The term may be used in contrast to that faith by which miracles are wrought, or in which God is approached in prayer (Mt 21²¹, Mk 11²³, Ja 1^{6b}); in either case it implies the absence of the faith in question and the consequent failure of the result,—he that 'doubteth' in this sense cannot expect to receive anything of the Lord. It may be used of a frame of mind in which one lives his life out in the Christian profession (Ro 14²³); in this case, the intrusion of this critical spirit vitiates the whole course of his activities,—because they are no longer of faith, and 'whatsoever is not of faith is sin.' Or it may be used as the extreme contrast to that fullness of faith which Abraham exhibited in his typical act of faith; and then it is represented as the outgrowth of unbelief (Ro 4²¹). From the full description of its opposite here, and the equally full description of it itself in Ja 1^{6b} (see Mayor's note), we may attain a tolerably complete conception of its nature as the critical, self-debating habit of the typical sceptic, which casts him upon life like a derelict ship upon the sea, and makes him in all things 'double-minded' and 'unstable.' Such a habit of mind is the extreme contradiction of faith, and cannot coexist with it; and it is therefore treated everywhere with condemnation—unless Jude 22 be an exception, and there the reading is too uncertain to justify its citation as such. See further, FAITH.

B. B. WARFIELD.

DOVE (ῥῆν) *ῥῆνῆ*, *περιστέρα*, *columba*).—There are several species of wild doves in Bible lands, which all go by the name of *hamām* in Arabic. (1) The ring dove or wood pigeon (*Columba Palumbus*, L.), which appears twice a year, at the spring and autumn migration, in all the wooded districts of