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or governor, a title which in Ezr 5 14 is given to Sheshbazzar also, it has been supposed that *pehāh* and *tirshāthā* were equivalent terms, the former being of Assyrio-Bab and the latter of Pers origin. According to Lagarde, it comes from the Bactrian *antarekshatra*, that is, "he who takes the place of the king." According to Meyer and Scheftelowitz it is a modified form of a hypothetical Old Pers word *tarsata*. According to Gesenius and Ewald, it is to be compared with the Pers *torsh*, "severe," "austere," i.e. "stern lord." It seems more probable that it is derived from the Bab  $\sqrt{r}$  *rashu*, "to take possession of," from which we get the noun *rashu*, "creditor." In this case it may well have had the sense of a tax-collector. One of the principal duties of the Pers satrap, or governor, was to assess and collect the taxes (see Rawlinson's *Persia*, ch viii). This would readily account for the fact that in Neh 7 70 the *tirshāthā* gave to the treasure to be used in the building of the temple a thousand drachms of gold, etc, and that in Ezr 1 8 Cyrus numbered the vessels of the house of the Lord unto Sheshbazzar. This derivation would connect it with the Aram. *rashya*, "creditor," and the New Heb *rāshūh*, "highest power," "magistrate."

R. DICK WILSON

**TIRZAH**, tūr'za (תִּרְצַח, *tirṣāh*; Θερσά, *Thersá*):

(1) A royal city of the Canaanites, the king of which was slain by Joshua (12 24). It superseded Shechem as capital of the Northern Kingdom (1 K 14 17, etc), and itself gave place in turn to Samaria. Here reigned Jeroboam, Nadab his son, Baasha, Elah and Zimri (15 21.33; 16 6.8.9.15). Baasha was buried in Tirzah. Here Elah was assassinated while "drinking himself drunk" in the house of his steward; here therefore probably he was buried. Zimri perished in the flames of his palace, rather than fall into Omri's hands. In Tirzah Menahem matured his rebellion against Shallum (2 K 15 14). The place is mentioned in Cant 6 4 AV, where the Shulamite is said to be "beautiful . . . as Tirzah, comely as Jerus." The comparison may be due to the charm of its situation. The name may possibly be derived from *rāṣāh*, "to delight." Several identifications have been suggested. Buhl (*GAP*, 203) favors *et-Tirēh*, on the W. of the plain of *Makhneh*, 4 miles S. of *Nāblus*, which he identifies with the *Tirathana* of Jos. He quotes Neubauer to the effect that the later Jews said *Tir'an* or *Tar'ita* instead of Tirzah, as weakening the claim of *Tellūzah*, which others (e.g. Robinson, *BR*, III, 302) incline to. It is a partly ruined village with no spring, but with ancient cisterns, on a hill about 4 miles E. of N. from *Nāblus*. This was evidently the place intended by Brocardius—Thersa, about 3 miles E. of Samaria (*Descriptio*, VII). A third claimant is *Teiast*, a fortress at the point where the road from Abel-meholah joins that from Shechem to Bethshan, fully 11 miles N.E. of *Nāblus*. It is impossible to decide with certainty. The heavy  $\xi$  in *Tellūzah* is a difficulty. *Teiast* is perhaps too far from Shechem. Buhl's case for identification with *et-Tirēh* is subject to the same difficulty as *Tellūzah*.

(2) One of the five daughters of Zelophehad (Nu 26 33; 27 1; 36 11; Josh 17 3). W. EWING

**TISHBITE**, tish'bīt. See ELIJAH; *Expos T*, XII, 383.

**TISHRI**, tish'rē, **TISRI**, tiz'rē: The 7th month of the Jewish ecclesiastical, and 1st of the civil, year (September-October). The same as Ethanim. See CALENDAR.

**TITANS**, tī'tanz: In Jth 16 7, "Neither did the sons of the Titans [*υἱοὶ Τίτανων*, *huiōi Titánōn*] smite him." The name of an aboriginal Canaan-

ish race of reputed giants who inhabited Pal before the Hebrews, and so used in the sense of "giants" in general. See REPHAIM. In 2 S 5 18.22, the "valley of Rephaim" is tr'd by LXX as "the valley of the Titans."

**TITHE**, tith (תְּשֻׁבָה, *ma'āsēr*; δεκάτη, *dekátē*):

The custom of giving a 10th part of the products of the land and of the spoils of war to priests and kings (1 Macc 10 31; 11 35; 1 S 8 15.17) was a very ancient one among most nations. That the Jews had this custom long before the institution of the Mosaic Law is shown by Gen 14 17-20 (cf He 7 4) and Gen 28 22. Many critics hold that these two passages are late and only reflect the later practice of the nation; but the payment of tithes is so ancient and deeply rooted in the history of the human race that it seems much simpler and more natural to believe that among the Jews the practice was in existence long before the time of Moses.

In the Pent we find legislation as to tithes in three places. (1) According to Lev 27 30-33, a tithe had to be given of the seed of the land, i.e. of the crops, of the fruit of the tree, e.g. oil and wine, and of the herd or the flock (cf Dt 14 22.23; 2 Ch 31 5.6). As the herds and flocks passed out to pasture they were counted (cf Jer 33 13; Ezk 20 37), and every 10th animal that came out was reckoned holy to the Lord. The owner was not allowed to search among them to find whether they were bad or good, nor could he change any of them; if he did, both the one chosen and the one for which it was changed were holy. Tithes of the herds and flocks could not be redeemed for money, but tithes of the seed of the land and of fruit could be, but a 5th part of the value of the tithe had to be added. (2) In Nu 18 21-32 it is laid down that the tithe must be paid to the Levites. (It should be noted that according to He 7 5, 'they that are of the sons of Levi, who receive the office of the priesthood . . . take tithes of the people.' Westcott's explanation is that the priests, who received from the Levites a tithe of the tithe, thus symbolically received the whole tithe. In the time of the second temple the priests did actually receive the tithes. In the Talm [*Yebhāmōth* 86a *et passim*] it is said that this alteration from the Mosaic Law was caused by the sin of the Levites, who were not eager to return to Jerus, but had to be persuaded to do so by Ezra [Ezr 8 15].) The Levites were to receive the tithes offered by Israel to Jeh, because they had no other inheritance, and in return for their service of the tabernacle (Nu 18 21.24). The tithe was to consist of corn of the threshing-floor and the fulness of the wine press (ver 27), which coincides with seed of the land and fruit of the trees in Lev 27. The Levites, who stood in the same relation to the priests as the people did to themselves, were to offer from this their inheritance a heave offering, a tithe of a tithe, to the priests (cf Neh 10 39), and for this tithe they were to choose of the best part of what they received. (3) In Dt 12 5.6.11.18 (cf Am 4 4) it is said that the tithe is to be brought "unto the place which Jeh your God shall choose out of all your tribes, to put his name there," i.e. to Jerus; and in vs 7.12.18, that the tithe should be used there as a sacred meal by the offerer and his household, including the Levite within his gates. Nothing is said here about tithing cattle, only corn, wine and oil being mentioned (cf Neh 10 36-38; 13 5.12). In Dt 14 22-29 it is laid down that if the way was too long to carry the tithe to Jerus it could be exchanged for money, and the money taken there instead, where it was to be spent in anything the owner chose; and whatever was bought was to be eaten by him and his household and the Levites at Jerus. In