

very great trembling," or "an earthquake,"<sup>1</sup> "cedars of God," "mighty cedars,"<sup>2</sup> "mountains of God," "mighty mountains,"<sup>3</sup> "a wind of Jehovah," "a mighty or terrible wind,"<sup>4</sup> &c. We may render it accurately "like a splendid garden, like the land of Egypt." It implies that "the *Kikkar*, or Circular-plain, of Jordan" was under extensive and abundant irrigation, and that it enjoyed a climate as hot and dry, and therefore presented the same wonderfully rich and luxuriant prospect, as the Delta of the Nile.

There can be no doubt as to the district whence Abraham and his nephew viewed the Jordan Valley. It is said to have been "between Bethel and Hai."<sup>5</sup> The little village of *Beitin*, three hours, that is, nine miles north of Jerusalem, evidently retains the name of Bethaven, "House of Folly," given in later times to Bethel, "the House of God," as appears from Hosea iv. 15. It would seem that Bethaven was a village somewhat to the east of Bethel, for we read of "Hai which is beside Bethaven, on the east side of Bethel."<sup>6</sup> From *Beitin* an elevated ridge runs towards the east, and where this abruptly ends, about a mile away, in a remarkable, conical hill with a broad flat summit stand mounds of a ruin called simply *Et Tell*, "the heap." Its sides are, in some places, covered deeply with fragments of large time-worn stones, which have every appearance of having been purposely strewn there long ages ago. Now, we

<sup>1</sup> 1 Sam. xiv. 15.

<sup>2</sup> Ps. lxxx. 10.

<sup>3</sup> Isa. xl. 7.

<sup>4</sup> Ps. xxxvi. 6. With which compare Ps. ciii. 16, and Jonah iv. 8. See also "wrestlings of God" for "mighty wrestlings" (Gen. xxx. 8), "voices of God" for "mighty voices," *i.e.*, "thunders" (Ps. xxxvi. 6), "a city of God" for "a mighty city," applied to heathen Nineveh. Thus Manoah's wife, Nebuchadnezzar, and the centurion in charge of our Lord's execution each use the expression, "a Son of God," figuratively, to mean "a mighty or great person" (Judges xiii. 6; Daniel iii. 25; Matt. xxvii. 54; Mark xv. 39). So also in the New Testament, "faith of God" is "mighty faith" (Mark xi. 20), and "prayer of God" is "most earnest prayer" (Luke vi. 20), and "children of God" is "mighty persons" (Luke xx. 36). Sometimes the name of God occurs with the dative of possession, instead of the genitive, with just the same meaning, as in Acts vii. 20, where "beautiful to God" stands for "very beautiful."

<sup>5</sup> Gen. xiii. 3.

<sup>6</sup> Josh. vii. 2.