

## EDEN AND GOLGOTHA.

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## I.

## POSITION OF EDEN.

I HAVE formed a theory with respect to the position of Eden. I believe the Greek of the text respecting the parting of the main river of Eden into four other rivers can be read that four rivers united to form one great river.

In Genesis we have one river Euphrates given us : on it was Babylon. We have the Hiddekel, on which was Nineveh (*vide* Daniel), and which is the Tigris ; these two unite and come down the Persian Gulf. We need to identify the Pison and Gihon. The Pison is the Nile, its meaning is "overflowing," and it flowed into the Red Sea before the Flood ; it is connected with Egypt, which, like Nineveh and Babylon, oppressed Israel. The Blue Nile encompasses Havilah, where there is gold. Havilah was a grandson of Shem, his brothers were Ophir and Sheba, also connected with gold, and with Abyssinia ; they went forth by Mesha (? Mecca), they crossed the sea, for Solomon got his gold from Ophir by sea. Where is the Gihon ? There is the Brook Gihon south of Jerusalem, the Valley of Hinnom, where idolatrous practices went on ; it therefore is also a spot whence Israel was oppressed. On this brook is Jerusalem ; its flow, when it has any, is to the Dead Sea, its ravine is very deep, and could have been the bed of a river before the Flood. There is the difficulty of finding a ravine from the Dead Sea descending to the Gulf of Akabah through Wâdy Arabah, the Valley of Salt. By report, the watershed or flow of the Valley of Salt is towards the Dead Sea, and not towards the Gulf of Akabah. Is there any other ravine from the Dead Sea to the Red Sea by which the Gihon could meet the Nile in that Red Sea ?

Allowing for the moment that the Pison is the Nile, and Gihon is the Brook Gihon, that they flowed into the Red Sea, and through the Gate of the World, Bab el Mandeb, we find by taking off the soundings of the Indian Ocean, that there are two clefts of 1,000 fathoms deep, joining near Socotra, and then going south, gradually deepening till they reach 2,600 fathoms, some 100 or 200 miles west of Seychelles.

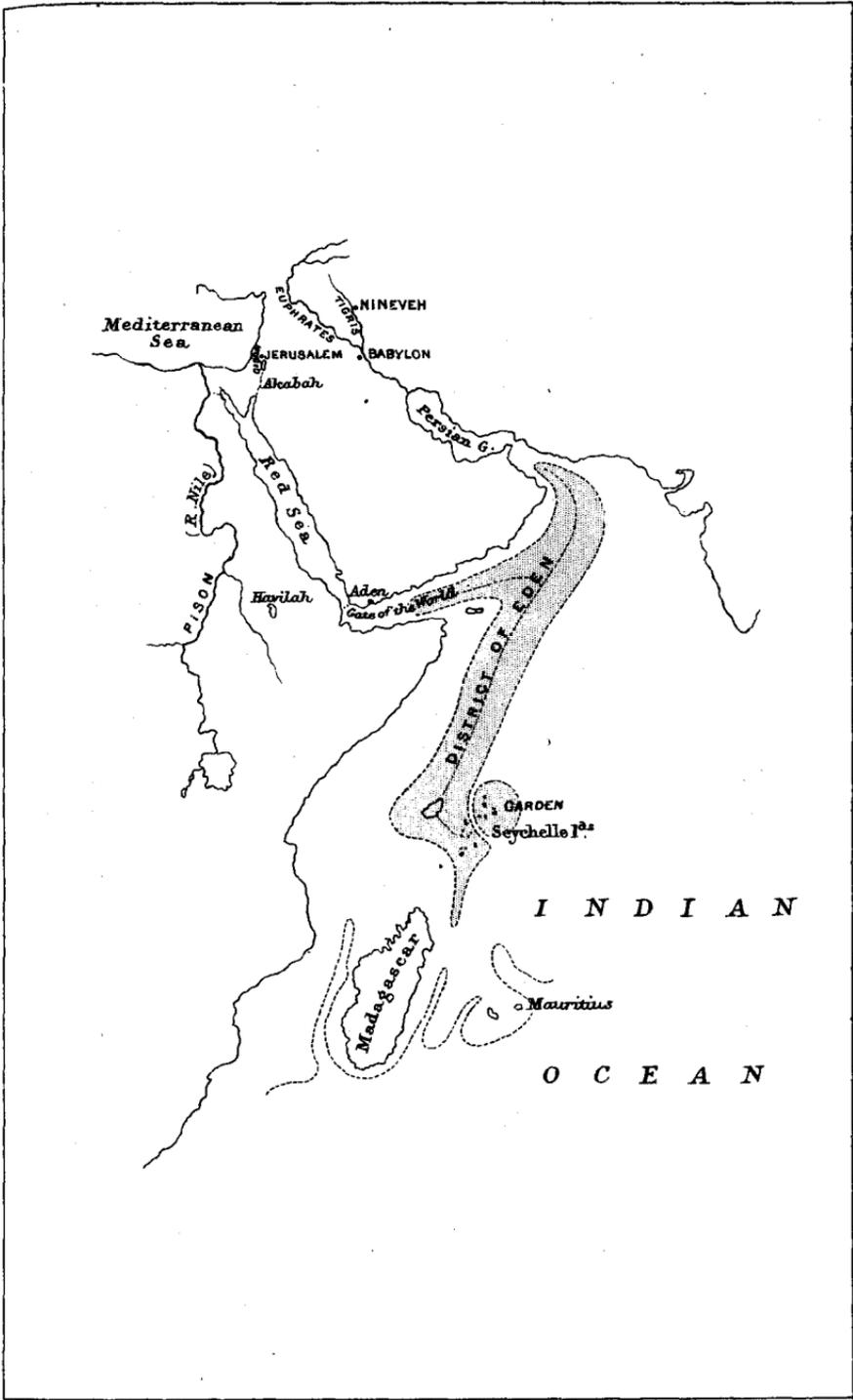
Seychelles is granitic, all other isles are volcanic.

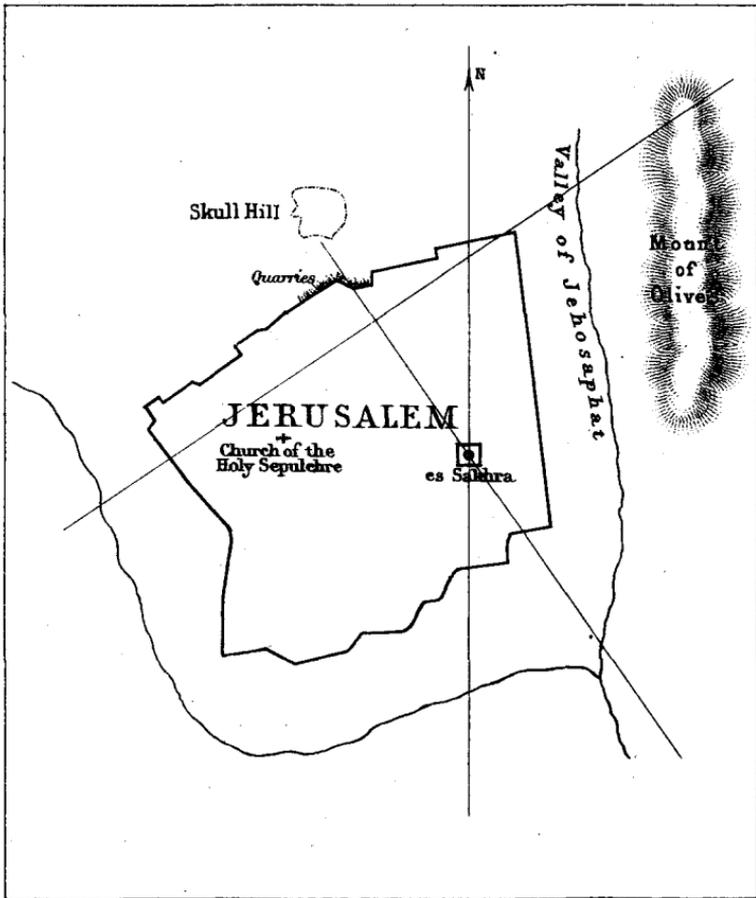
Aden, query Eden.

Mussulman tradition places Eden at Ceylon.

I do not go into the question whether or not the Tree of Knowledge is not the *Lodoicea seychellarium*, and the Tree of Life the *Artocarpus incisa*, though for myself I do not doubt it.

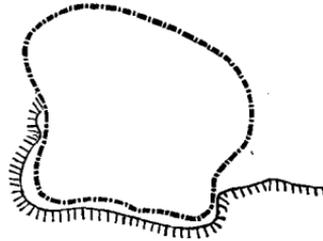
I was two years in the neighbourhood of the sources of the Euphrates, Arax, Phasis, &c. ; no flood could connect these rivers ;—floods do not alter the features of a country with respect to high ranges.





## II.

## GOLGOTHA.



1. I last wrote to you giving the four rivers of Eden, one of which was the Gihon on which Jerusalem was. I do not know if I then mentioned it was the Tyropœon Valley, which conclusion I came to ere I came to Palestine.

2. *Golgotha*. The morning after my arrival at Jerusalem I went to the Skull Hill, and felt convinced that it must be north of the Altar. Leviticus i, 11, says that the victims are to be slain on the side of the Altar northwards (literally to be slain slantwise or askew on the north of the Altar); if a particular direction was given by God about where the types were to be slain, it is a sure deduction that the prototype would be slain in some position as to the Altar: this the Skull Hill fulfils. With reference to the word "askew" or "aslant," we have the verse "all the day long have I stretched out my arms to a rebellious people" (Isa. lxx, 2). Draw a line from the centre of the Sakhra to the centre of the Skull; draw a perpendicular to this line, at centre of skull; a cross on that line will embrace all the city and Mount of Olives, and be askew to the Altar.

The Latin Holy Sepulchre is west of the Altar, and therefore, unless the types are wrong, it should never have been taken as the site.

I pass by the fact of the tradition of Beth hat Selzileh, of the precipice, of the tradition of its being the place Jeremiah wrote the Lamentations (which describes the scenes enacted there nearly 600 years afterwards, "Is it nothing to thee, all ye that pass by" (Lam. i, 12), &c., or the particularly suitable entourage of the place, for these things may be fanciful. I also will not hold to the fact that in the twelfth century St. Stephen's Church was at the Damascus Gate, outside, and St. Stephen was stoned nine months after our Lord's Crucifixion, and that it is unlikely that the Jews would have had two places of execution in nine months.

2. And I will come to the more fanciful view, that the mention of the place of Skull in each four gospels is a call to attention. Wherever a mention of any particular is made frequently, we may rely there is something in it; if the skull is mentioned four times, one naturally looks

for the body, and if you take Warren's or others' contours with the earth or rubbish removed showing the natural state of the land, you cannot help seeing that there is a body, that Schick's conduit is the œsophagus, that the quarries are the chest, and if you are venturesome you will carry out the analogy further. You find also the verse (Ps. xlviii), "Zion, on the sides of the north;" the word "pleura," same as they pierced His *pleura*, and there came blood and water, God took a *pleuron* from the side of Adam, and made woman. Now the Church of Christ is made up of, or came from, His *pleura*, the stones of the Temple came from the quarries, from chest of figure, and so on; so that fixed the figure of body to the skull.

3. Then by Josephus's account, as I read it, the Tower Psephinus was on the rocky point opposite the skull. Titus had his headquarters at the slaughter-house, 2 furlongs from the wall, viz., 300 to 400 yards, near the *corner* (note that corner, for it is alluded to in the 400 cubits broken down by Jehoash, king of Israel), and my placing of the walls and reading of Josephus would make his point of attack just where Schick's conduit enters the city east of Damascus Gate, or at the cisterns to east, where I think Agrippa's wall began. Mystically, the Roman Eagle should have gone at the Lamb of Zion by the throat, viz., Schick's conduit. However, I will not continue this, for if you please you can get the papers and plans from my brother. I would do them for you if you wish; I did them for Chaplin long ago. The camp of the Assyrians is the place where Nebuchadnezzar camped a month *after the fall of the city*, when he came to *burn the Temple*; it is this day which the Jews keep as the fast, not the day of *taking the city*.

3. Naturally, after discerning *the figure*, the question arose of Mount Zion, and of the boundaries; by studying the latter with the Septuagint there seemed no reason *by Scripture* to consider Ain Haud the *Enshemesh*. Septuagint has Beth Samos, and near Jebel el Tell is Kh. el Sama. Again, Gihon (being the Tyropœon) is to gush forth, and as the skull is the Altar, it is thence the two rivers, one to the Dead Sea, the other to the Mediterranean, are to come. At last Moses's blessing to Benjamin came in, "he shall rest between His arms," not his shoulders; so thus I brought the boundary up Gihon to Kh. el Sama.

4. Other reasons came to back this view,—

Nehemiah mentions town of Furnaces.

He also mentions throne of *Governor*.

Josephus mentions women's towers.

The word "furnace" is derived from *fornex*, thence the connection. The tent Cozbi and Zimri went into was a *furnace*. Josiah broke down the high places built by Manasseh near the Gate of *Governor*, which were, no doubt, these same *furnaces*. Herodias lived at Jaffa Gate, and even to this day there are *furnaces* there I should think, for the troops are there.

This led to looking up the history of the Levites, &c., in Judges, of Gibeon, of mouldy bread, Nob, Gibeah of Saul, &c., and the result is as



I have just noted, according to my ideas ; but it is a matter of perfect indifference to us all, for these sites are in each of us.

During these studies, the potters' field comes up, and also the pool where Abner and Joab met, the field of the treacherous ones, and my idea is that round about the Serpent's Pool is the Tophet, Aceldama, Potters' field ; that down the Valley of Hinnom is the Perez of David.

I will not bore you much longer than to say that, by my ideas,

Kuryet el Eneb is	}	Kirjath-jearim
		Ramathaim-Zophim
		Armathaim
		Ramah, one of them
		Place of Saul's anointing
		Arimathæa
		Emmaus

and that Samuel was sacrificing to the Ark when Saul came to him.

Schick has been writing on these subjects for years, and he plaintively says, "but how *am I* possibly to advance other views now ?" In reality, in writing on these sites, no man ought to draw any cheques on his imagination ; he ought to keep to the simple fact, and not prophesy or fill up gaps. If one wrote under cognomen  $\alpha$ , and altered under cognomen  $\beta$  it would be all right ; as it is now, a man under his own name cannot go right about face all at once. The Ark was built at Abu Shushah by Noah, and floated up to Baris ; only in A.D. 776 was it placed on Ararat, which is "*holy land*." God said, "Go to a mountain I will shew thee," a mountain already consecrated by the resting place of the Ark. Noah offered on the rock his sacrifice. Look at Genesis and you will see (Gen. xi, 1), after the Flood they journeyed *eastward* to Shinar ; you might go eastward from either Ararat or El Judi near Jesereb ebn Omar for ever before you reached Shinar. I will not bore you any longer, except to say that I think there are not many places far apart of interest in the Scripture way, and that these few are—

1. Nazareth and region of Tiberias.
2. Plain of Esdraelon.
3. Shechem.
4. Bethel.
5. Jerusalem.
6. Bethlehem
7. Hebron.
8. Kuryet el Eneb, Philistia.
9. Jericho, Gilgal, Ammon and Moab, Dead Sea, Valley of Arabah.

C. G.