

Mamre

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(Heb. *Mamre'*, מַמְרֵ, *fat*; Sept. Μαμβρη; Josephus Μαμβρης, *Ant.* 1:10, 2; Vulg. Mambre), the name of an Amoritish chief who, with his brothers Aner and Eschol, was in alliance with Abraham ([Ge 14:13,24](#)). B.C. cir. 2080. In the Jewish traditions he appears as encouraging Abraham to undergo the pain of circumcision, from which his brothers would have dissuaded him, by a reference to the deliverance he had already experienced from far greater trials—the furnace of Nimrod and the sword of Chedorlaomer (Beer, *Leben Abrahams*, p.36). Hence (מַמְרֵי אֵלֹנֵי, Sept. ἡ δρῦς ἡ Μαμβρη), in the Auth. Vers., "the oaks of Mamre," "plain of Mamre" ([Ge 13:18](#); [Ge 18:1](#)), or simply "Mamre" ([Ge 23:17,19](#); [Ge 35:27](#)), a grove in the neighborhood of Hebron. It was here that Abraham first dwelt after separating from Lot ([Ge 13:18](#)); here the divine angel visited him with the warning of Sodom's fate ([Ge 18:1](#)); it was in the cave in the corner of the field opposite this place that he deposited the remains of Sarah ([Ge 23:17,19](#)); where he was himself buried ([Ge 25:9](#)), as was likewise Jacob ([Ge 49:30](#); [Ge 1](#); [Ge 13](#)). In later times the spot is said to have lain six stadia from Hebron, still marked by a reputedly sacred terebinth (Joseph. *War*, 4:9, 7; Eusebius, *Praep. Evang.* v. 9; Sozomen, *Hist. Ev.* 1:18; Eusebius, *Onomast.* s.v. Ἀρχώ, Arboch); and later travelers likewise (Sanutus, *Secret. fidel.* 3:14, 3, in the *Gesta Dei per. Franc.* 2:248; Troilo, *Trav.* p. 418) speak of a very venerable tree of this kind near the ruins of a church at Hebron (see Reland,

Palaest. p. 712 sq.). Dr. Robinson found here, at a place called *Ramet el-Khulil*, one hour distant from Hebron, some ancient remains, which he regards (in accordance with the local tradition) as probably marking the site of Abraham's sepulcher (*Researches*, 1:318). He saw the venerable oak near Hebron which still passes with the Mohammedans for the tree under which Abraham pitched his tent (*Researches*, 2:429), but which he states is not a terebinth (*ib.* 443). **SEE OAK.** According to Schwarz, "North of Hebron, and sideward from Halhul, is a plain about two and one half miles in length, which the Arabs call *Elon*, no doubt the ancient dwelling-place of Abraham" (*Palestine*, p. 109). **SEE HEBRON.** "Manre is stated to have been *at* Hebron, for we read that 'Jacob came unto Isaac his father, *to Mamre, to Kirjath-Arbah, which is Hebron*, where Abraham and Isaac sojourned' (*Ge 35:27*). The relative positions of Machpelah and Mamre are also described with great exactness. Five times Moses states that Machpelah lay '*before Mamre*' (עלאפני; Sept. ἀπέναντι; Vulg. *quae respiciebat*); which may mean either that it was to the east of Mamre, or that it lay facing it. The latter seems to be the true meaning. Machpelah is situated on the shelving bank of a little valley, and probably the oakgrove of Mamre stood on the other side of the valley, facing the cave, while the town of Hebron lay a little farther up to the north-west (*Ge 23:17,19; Ge 25:9; Ge 49:30; Ge 1; Ge 13*). The identity of Machpelah with the modern *Haarna* being established, **SEE MACHPELAH**, there can be little difficulty in fixing the position of Mamre; it must have been within sight of or 'facing' Machpelah, and so near the town of Hebron that it could be described as *at* it. The *Jerusalem Itinerary* places it *two miles* from Hebron (p. 599), and Sozomen (*H. E.* 2:4) says it lay on the north towards Jerusalem. It is evident that all these notices refer to the above ruin, *Ramet el-Khulil*. The

Jews of Hebron call it 'the house of Abraham,' and regard it as the site of Mamre (Porter, *Handbook*, 1:72; Stanley, *S. and P.* p. 141). The position, however, does not accord with the notices in Genesis, and cannot, therefore, be the true site of Mamre. The sacred grove and the place of the patriarch's tent were doubtless on the face of the hill facing the great Haram, which covers the cave of Machpelah (Stanley, *Sermons in the East*, p. 166 sq.; Ritter, *Pal. und Syr.* 3:222 sq.). The tradition which identified Mamre with Ramet el-Khulil may have originated in the existence of a grove of venerable oaks on that spot, just as now the great oak a mile or more west of the town is called 'Abraham's Oak' (Porter, *Handbk.* 1:70)." *SEE*
[*ABRAHAM.*](#)