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A

A.—See ALEPH; ALPHABET.

AALAR, ā'a-lār. See ALLAR.

AARON, ā'r'un, sometimes pronounced ar'on (אֲרֹן, 'ahārōn—LXX Ἄαρὼν, *Aarōn*, meaning uncertain: Gesenius suggests "mountaineer"; Fürst, "enlightened"; others give "rich," "fluent.") Cheyne mentions Redslob's "ingenious conjecture" of *hā'ārōn*—"the ark"—with its mythical, priestly significance, *EB* s.v.; Probably eldest son of Amram (Ex 6 20), and according to the uniform genealogical lists (Ex 6 16–20; 1 Ch

1. Family 6 1–3), the fourth from Levi. This however is not certainly fixed, since there are frequent omissions from the Heb lists of names which are not prominent in the line of descent. For the corresponding period from Levi to Aaron the Judah list has six names (Ruth 4 18–20; 1 Ch 2). Levi and his family were zealous, even to violence (Gen 34 25; Ex 32 26), for the national honor and religion, and Aaron no doubt inherited his full portion of this spirit. His mother's name was Jochebed, who was also of the Levitical family (Ex 6 20). Miriam, his sister, was several years older, since she was set to watch the novel cradle of the infant brother Moses, at whose birth Aaron was three years old (Ex 7 7).

When Moses fled from Egypt, Aaron remained to share the hardships of his people, and possibly to render them some service; for we

2. Becomes Moses' Assistant his brother's cooperation in his mission to Pharaoh and to Israel, and that Aaron went out to meet his returning brother, as the time of deliverance drew near (Ex 4 27). While Moses, whose great gifts lay along other lines, was slow of speech (Ex 4 10), Aaron was a ready spokesman, and became his brother's representative, being called his "mouth" (Ex 4 16) and his "prophet" (Ex 7 1). After their meeting in the wilderness the two brothers returned together to Egypt on the hazardous mission to which Jehovah had called them (Ex 4 27–31). At first they appealed to their own nation, recalling the ancient promises and declaring the imminent deliverance, Aaron being the spokesman. But the heart of the people, hopeless by reason of the hard bondage and heavy with the care of material things, did not incline to them. The two brothers then forced the issue by appealing directly to Pharaoh himself, Aaron still speaking for his brother (Ex 6 10–13). He also performed, at Moses' direction, the miracles which confounded Pharaoh and his magicians. With Hur, he held up Moses' hands, in order that the 'rod of God might be lifted up,' during the fight with Amalek (Ex 17 10,12).

Aaron next comes into prominence when at Sinai he is one of the elders and representatives of his tribe to approach nearer to the

3. An Elder Mount than the people in general were allowed to do, and to see the manifested glory of God (Ex 24 1,9,10). A few days later, when Moses, attended by his "minister" Joshua, went up into the mountain, Aaron exercised some kind of headship over the people in his absence. Despairing of seeing again their leader, who had disappeared into the mystery of communion with the invisible God, they appealed to Aaron to prepare them more tangible gods, and to lead them back to Egypt (Ex 32). Aaron never appears as the strong, heroic character which his brother was; and here at Sinai he revealed his weaker nature, yielding to the demands of the people and permitting the making of the golden bullock. That he must however have yielded reluctantly, is evident from the ready zeal of his tribesmen, whose leader he was, to stay and to avenge the apostasy by rushing to arms and falling mightily upon the idolaters at the call of Moses (Ex 32 26–28).

In connection with the planning and erection of the tabernacle ("the Tent"), Aaron and his sons

4. High Priest being chosen for the official priesthood, elaborate and symbolical vestments were prepared for them (Ex 28); and after the erection and dedication

of the tabernacle, he and his sons were formally inducted into the sacred office (Lev 8). It appears that Aaron alone was anointed with the holy oil (Lev 8 12), but his sons were included with him in the duty of caring for sacrificial rites and things. They served in receiving and presenting the various offerings, and could enter and serve in the first chamber of the tabernacle; but Aaron alone, the high priest, the Mediator of the Old Covenant, could enter into the Holy of Holies, and that only once a year, on the great Day of Atonement (Lev 16 12–14).

After the departure of Israel from Sinai, Aaron joined his sister Miriam in a protest against the authority of Moses (Nu 12), which

5. Rebels Against Moses they asserted to be self-assumed. For this rebellion Miriam was smitten with leprosy, but was made whole again, when, at the pleading of Aaron,

Moses interceded with God for her. The sacred office of Aaron, requiring physical, moral and ceremonial cleanness of the strictest order, seems to have made him immune from this form of punishment. Somewhat later (Nu 16) he himself, along with Moses, became the object of a revolt of his own tribe in conspiracy with leaders of Dan and Reuben. This rebellion was subdued and the authority of Moses and Aaron vindicated by the

ABATE, a-bāt': Used six times in OT for five different Heb words, signifying "to diminish," "reduce," "assuage"; of the Flood (Gen 8 8); of strength (Dt 34 7); of pecuniary value (Lev 27 18); of wrath (Jgs 8 3); of fire (Nu 11 2).

ABBA, ab'a (אָבאָ, אָבאָ, 'abbā', Hebraic-Chald, "Father"): In Jewish and old-Christian prayers, a name by which God was addressed, then in oriental churches a title of bishops and patriarchs. So Jesus addresses God in prayer (Mt 11 25.26; 26 39.42; Lk 10 21; 22 42; 23 34; Jn 11 41; 12 27; 17 24.25). In Mk 14 36; Rom 8 15, and Gal 4 6 ὁ πατήρ, *ho patēr*, is appended even in direct address, in an emphatic sense. Servants were not permitted to use the appellation in addressing the head of the house. See Delitzsch on Rom 8 15; cf G. Dalman, *Gram. des jüd.-paläst. Aramäisch*, etc, § 40, c. 3. J. E. HARRY

ABDA, ab'da (אָבדָא, 'abhdā', perhaps, by abbreviation, "servant of Jeh"): (1) The father of Adoniram, King Solomon's superintendent of forced labor (1 K 4 6). (2) A Levite mentioned in the statistical note in Neh (11 17). This "Abda the son of Shammua" is in the partly duplicate passage in 1 Ch (9 16) called "Obadiah the son of Shemaiah."

ABDEEL, ab'dē-el (אָבדֵיֵל, 'abhdē'ēl, "servant of God"): The father of Shelemiah, one of the officers whom King Jehoiakim commanded to arrest Baruch, the scribe, and Jeremiah the prophet (Jer 36 26).

ABDI, ab'dī (אָבדִי, 'abhdī, probably by abbreviation "servant of Jeh"): A Levite, father of Kishi and grandfather of King David's singer Ethan (1 Ch 6 44; cf 15 17). This makes Abdi a contemporary of Saul the king. (2) A Levite, father of the Kish who was in service at the beginning of the reign of Hezekiah (2 Ch 29 12). Some mistakenly identify this Abdi with the former. (3) A man who in Ezra's time had married a foreign wife (Ezr 10 26). Not a Levite, but "of the sons of Elam."

ABDIAS, ab-dī'as (2 Esd 1 39=Obadiah): One of the Minor Prophets. Mentioned with Abraham, Isaac, Jacob and the Minor Prophets who shall be given as leaders to the "nation from the east" which is to overthrow Israel (cf OBADIAH).

ABDIEL, ab'di-el (אָבדִיֵּל, 'abhdī'ēl, "servant of God"): A Gadite who lived in Gilead or in Bashan, and whose name was reckoned in genealogies of the time of Jotham, king of Judah, or of Jeroboam II, king of Israel (1 Ch 5 15-17).

ABDON, ab'don (אָבדוֹן, 'abhdōn, perhaps "service"; אָבדוֹן, *Abdōn*):

(1) A judge of Israel for eight years (Jgs 12 13-15). The account says that he was the son of Hillel the Pirathonite, and that he was buried in Pirathon in the land of Ephraim. No mention is made of great public services rendered by him, but it is said that he had seventy well-mounted sons and grandsons. So far as we can judge, he was placed in office as a wealthy elderly man, and performed the routine duties acceptably. Very likely his two next predecessors Ibzan and Elon were men of the same type.

An effort has been made to identify Abdon with the Bedan mentioned in 1 S 12 11, but the identification is precarious.

A certain importance attaches to Abdon from

the fact that he is the last judge mentioned in the continuous account (Jgs 2 6-13 1) in the Book of Jgs. After the account of him follows the statement that Israel was delivered into the hands of the Philistines forty years, and with that statement the continuous account closes and the series of personal stories begins—the stories of Samson, of Micah and his Levite, of the Benjamite civil war, followed in our English Bibles by the stories of Ruth and of the childhood of Samuel. With the close of this last story (1 S 4 18) the narrative of public affairs is resumed, at a point when Israel is making a desperate effort, at the close of the forty years of Eli, to throw off the Philistine yoke. A large part of one's views of the history of the period of the Judges will depend on the way in which he combines these events. My own view is that the forty years of Jgs 13 1 and of 1 S 4 18 are the same; that at the death of Abdon the Philistines asserted themselves as overlords of Israel; that it was a part of their policy to suppress nationality in Israel; that they abolished the office of judge, and changed the high-priesthood to another family, making Eli high priest; that Eli was sufficiently competent so that many of the functions of national judge drifted into his hands. It should be noted that the regaining of independence was signalized by the reestablishment of the office of judge, with Samuel as incumbent (1 S 7 6 and context). This view takes into the account that the narrative concerning Samson is detachable, like the narratives that follow, Samson belonging to an earlier period. See SAMSON.

(2) The son of Jeiel and his wife Maacah (1 Ch 8 30; 9 36). Jeiel is described as the "father of Gibeon," perhaps the founder of the Israelitish community there. This Abdon is described as brother to Ner, the grandfather of King Saul.

(3) One of the messengers sent by King Josiah to Huldah the prophetess (2 Ch 34 20); called Achbor in 2 K 22 12.

(4) One of many men of Benjamin mentioned as dwelling in Jerus (1 Ch 8 23), possibly in Nehemiah's time, though the date is not clear.

WILLIS J. BEECHER

ABDON, ab'don (אָבדוֹן, 'abhdōn, perhaps "service"): One of the four Levitical cities in the tribe of Asher (Josh 21 30; 1 Ch 6 74). Probably the same with Ebron (in AV "Hebron") in Josh 19 28, where some copies have the reading Abdon. Now called Abdeh, a few miles from the Mediterranean and about fifteen miles south of Tyre.

ABED-NEGO, a-bed'nē-go (Heb and Aram. אָבֵד נֶגוֹ, 'ābhēdh nēghō; Dnl 3 29, אָבֵד נֶגוֹ, 'ābhēdh nēghō): According to many, the *nego* is an intentional corruption of Nebo, the name of a Bab god, arising from the desire of the Heb scribes to avoid the giving of a heathen name to a hero of their faith. The name, according to this view, would mean "servant of Nebo." Inasmuch as 'ābhēdh is a tr of the Bab 'arad, it seems more probable that *nego* also must be a tr of some Bab word. The goddess Ishtar is by the Babylonians called "the morning star" and "the perfect light" (*nigittu gītmaltu*). The morning star is called by the Aramaeans *nogah*, "the shining one," a word derived from the root *negah*, the equivalent of the Bab *nagu*, "to shine." Abed-nego, according to this interpretation, would be the tr of Arad-Ishtar, a not uncommon name among the Assyrians and Babylonians. Canon Johns gives this as the name of more than thirty Assyrians, who are mentioned on the tablets cited by him in Vol. III of his great work entitled *Assyrian Deeds and Documents*. It means "servant of Ishtar."

Abel-nego was one of the three companions of Daniel, and was the name imposed upon the Hebrew Azariah by Nebuchadnezzar (Dnl 1 7). Having refused, along with his friends, to eat the provisions of the king's table, he was fed and flourished upon pulse and water. Having successfully passed his examinations and escaped the death with which the wise men of Babylon were threatened, he was appointed at the request of Daniel along with his companions over the affairs of the province of Babylon (Dnl 2). Having refused to bow down to the image which Nebuchadnezzar had set up, he was cast into the burning fiery furnace, and after his triumphant delivery he was caused by the king to prosper in the province of Babylon (Dnl 3). The three friends are referred to by name in 1 Macc 2 59, and by implication in He 11 33,34.

R. DICK WILSON

ABEL, ā'bel (אָבֵל, *hebbel*; "Ἀβελ, *Ábel*; WH *Hábel*; etymology uncertain. Some tr "a breath," "vapor," "transitoriness," which are suggestive of his brief existence and tragic end; others take it to be a variant of Jabal, *yābhāl*, "shepherd" or "herdman," Gen 4 20. Cf Assy *ablu* and Bab *abil*, "son"): The second son of Adam and Eve. The absence of the vb. *hārāh* (Gen 4 2; cf ver 1) has been taken to imply, perhaps truly, that Cain and Abel were twins.

"Abel was a keeper of sheep, but Cain was a tiller of the ground," thus representing the two fundamental pursuits of civilized life, the two earliest subdivisions of the human race. On the Heb tradition of the superiority of the pastoral over agricultural and city life, see *Expos T*, V, 351 ff. The narrative may possibly bear witness to the primitive idea that pastoral life was more pleasing to Jeh than husbandry.

"In process of time," the two brothers came in a solemn manner to sacrifice unto Jeh, in order to express their gratitude to Him whose tenants they were in the land (vs 3,4).
1. A Shepherd human race. On the Heb tradition of the superiority of the pastoral over agricultural and city life, see *Expos T*, V, 351 ff. The narrative may possibly bear witness to the primitive idea that pastoral life was more pleasing to Jeh than husbandry.
"In process of time," the two brothers came in a solemn manner to sacrifice unto Jeh, in order to express their gratitude to Him whose tenants they were in the land (vs 3,4).
2. A Worshipper See SACRIFICE). How Jeh signified His acceptance of the one offering and rejection of the other, we are not told. That it was due to the difference in the material of the sacrifice or in their manner of offering was probably the belief among the early Israelites, who regarded animal offerings as superior to cereal offerings. Both kinds, however, were fully in accord with Heb law and custom. It has been suggested that the LXX rendering of 4 7 makes Cain's offence a ritual one, the offering not being "correctly" made or rightly divided, and hence rejected as irregular. "If thou makest a proper offering, but dost not cut in pieces rightly, art thou not in fault? Be still!" The LXX evidently took the rebuke to turn upon Cain's neglect to prepare his offering according to strict ceremonial requirements. *διέλως, diélōs* (LXX in loc.), however, implies *נִתָּח (נִתָּח), nāthah* (*nāthah*), and would only apply to animal sacrifices. Cf Ex 29 17; Lev 8 20; Jgs 19 29; 1 K 18 23; and see COUCH.

The true reason for the Divine preference is doubtless to be found in the disposition of the brothers (see CAIN). Well-doing consisted not in the outward offering (4 7) but in the right state of mind and feeling. The acceptability depends on the inner motives and moral characters of the offerers. "By faith Abel offered unto God a more excellent [abundant, *pletōna*] sacrifice than Cain" (He 11 4). The "more abundant sacrifice," Westcott thinks, "suggests the deeper gratitude of Abel, and shows a fuller sense of the claims of God" to the best. Cain's "works [the

collective expression of his inner life] were evil, and his brother's righteous" (1 Jn 3 12). "It would be an outrage if the gods looked to gifts and sacrifices and not to the soul" (*Alcibiades* II.149E.150A). Cain's heart was no longer pure; it had a criminal propensity, springing from envy and jealousy, which rendered both his offering and person unacceptable. His evil works and hatred of his brother culminated in the act of murder, specifically evoked by the opposite character of Abel's works and the acceptance of his offering. The evil man cannot endure the sight of goodness in another.

Abel ranks as the first martyr (Mt 23 35), whose blood cried for vengeance (Gen 4 10; cf Rev 6 9,10) and brought despair (Gen 4 13), whereas that of Jesus

4. A Martyr appeals to God for forgiveness and speaks peace (He 12 24) and is preferred before Abel's.

The first two brothers in history stand as the types and representatives of the two main and enduring divisions of mankind, and
5. A Type bear witness to the absolute antithesis and eternal enmity between good and evil.

M. O. EVANS

ABEL, ā'bel (אָבֵל, *'ābhāl*, "meadow"): A word used in several compound names of places. It appears by itself as the name of a city concerned in the rebellion of Sheba (2 S 20 14; cf 18), though it is there probably an abridgment of the name Abel-beth-maacah. In 1 S 6 18, where the Heb has "the great meadow," and the Gr "the great stone," AV translates "the great stone of Abel."

ABEL-BETH-MAACAH, ā'bel-beth-mā'a-ka (אָבֵל בֵּית מַעֲכָה, *'ābhāl beth ma'ākhāh*, "the meadow of the house of Maacah"): The name appears in this form in 1 K 15 20 and 2 K 15 29. In 2 S 20 15 (Heb) it is Abel-beth-hammaacah (Maacah with the article). In ver 14 of that chapter it appears as Beth-maacah, and in vs 14 and 18 as Abel.

In 2 S it is spoken of as the city, far to the north, where Joab besieged Sheba, the son of Bichri. In 2 K it is mentioned, along with Ijon and other places, as a city in Naphtali captured by Tiglath-pileser, king of Assyria. The capture appears also in the records of Tiglath-pileser. In 1 K it is mentioned with Ijon and Dan and "all the land of Naphtali" as being smitten by Benhadad of Damascus in the time of Baasha.

In the account in Ch parallel to this last (2 Ch 16 4) the cities mentioned are Ijon, Dan, Abel-maim. Abel-maim is either another name for Abel-beth-maacah, or the name of another place in the same vicinity.

The prevailing identification of Abel-beth-maacah is with *Abil*, a few miles W. of Dan, on a height overlooking the Jordan near its sources. The adjacent region is rich agriculturally, and the scenery and the water supply are especially fine. Abel-maim, "meadow of water," is not an inapt designation for it.
WILLIS J. BEECHER

ABEL-CHERAMIM, ā'bel-ker'a-mim (אָבֵל כְּרָמִים, *'ābhāl kerāmim*, "meadow of vineyards"): A city mentioned in the RV in Jgs 11 33, along with Aroer, Minnith, and "twenty cities," in summarizing Jephthah's campaign against the Ammonites. AV translates "the plain of the vineyards." The site has not been identified, though Eusebius and Jerome speak of it as in their time a village about seven Roman miles from the Ammonite city of Rabbah.