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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 Ἀαρών, *Aarōn*, meaning uncertain: Gesenius suggests "mountaineer"; Fürst, "enlightened"; others give "rich," "fluent." Cheyne mentions Redslab'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

In the year 854, Ahab with 2,000 chariots and 10,000 men, fights shoulder to shoulder with Benhadad against Shalmaneser II, king of Assyria. At Karkar, on the Orontes, Benhadad, with his allied forces, suffered an overwhelming defeat (*COT*, II, i, 183 f).

Perhaps Benhadad blamed Ahab for the defeat. At any rate he fails to keep his promise to Ahab (1 K 22 3; 20 34). Lured by false prophets, but against the dramatic warning of Micaiah, Ahab is led to take up the gauntlet against Syria once more. His friend, Jehoshaphat, king of Judah, joins him in the conflict. For the first time since the days of David all Israel and Judah stand united against the common foe.

Possibly the warning of Micaiah gave Ahab a premonition that this would be his last fight.

He enters the battle in disguise, but in vain. An arrow, shot at random, inflicts a mortal wound. With the fortitude of a hero, in order to avoid a panic, Ahab remains in his chariot all day and dies at sunset. His body is taken to Samaria for burial. A great king had died, and the kingdom declined rapidly after his death. He had failed to comprehend the greatness of Jehovah; he failed to stand for the highest justice, and his sins are visited upon his posterity (1 K 22 29 f).

(1) *The Moabite Stone* (see *MOABITE STONE*) bears testimony (lines 7, 8) that Omri and his son (Ahab) ruled over the land of Mehadaba for forty years. When Ahab and

9. Ahab and Archaeology Moab rose in insurrection. Mesha informs us in an exaggerated manner that "Israel perished with an everlasting destruction." Mesha recognizes Jeh as the God of Israel.

(2) *The Monolith of Shalmaneser II* (Brit Mus; see *ASSYRIA*) informs us that in 854 Shalmaneser II came in conflict with the kingdom of Hamath, and that Benhadad II with Ahab of Israel and others formed a confederacy to resist the Assyrian advance. The forces of the coalition were defeated at Karkar.

(3) *Recent excavations*.—Under the direction of Harvard University, excavations have been carried on in Samaria since 1908. In 1909 remains of a Heb palace were found. In this palace two grades of construction have been detected. The explorers suggest that they have found the palace of Omri, enlarged and improved by Ahab. This may be the "ivory house" built by Ahab. In August, 1910, about 75 potsherds were found in a building adjacent to Ahab's palace containing writing. The script is the same as that of the Moabite Stone, the words being divided by ink spots. These *ostraca* seem to be labels attached to jars kept in a room adjoining Ahab's palace. One of them reads, "In the ninth year. From Shaphtan. For Ba'al-zamar. A jar of old wine." Another reads, "Wine of the vineyard of the Tell." These readings remind one of Naboth's vineyard. In another room not far from where the *ostraca* were found, "was found an alabaster vase inscribed with the name of Ahab's contemporary, Osorkon II of Egypt." Many proper names are found on the *ostraca*, which have their equivalent in the OT. It is claimed that the writing is far greater than all other ancient Hebrew writing yet known. Perhaps with the publication of all these writings we may expect much light upon Ahab's reign. (See *OSTRACA*; *Harvard Theological Review*, January, 1909, April, 1910, January, 1911; *Sunday School Times*, January 7, 1911; *The Jewish Chronicle*, January 27, 1911.) S. K. MOSIMAN

AHAB, ā'hab, and **ZEDEKIAH**, zed-e-ki'ā (זְדַכְיָהוּ, 'ah'ābh, "uncle"; יְהוֹיָכִן, 'yehōyākin, "Jeh is my

righteousness"): Ahab, son of Kolaiah, and Zedekiah, son of Maaseiah, were two prophets against whom Jeremiah uttered an oracle for prophesying falsely in the name of Jeh, and for immoral conduct. They should be delivered over to Nebuchadrezzar and be slain, and the captives of Judah that were in Babylon should take up the curse concerning them. "Jeh make thee like Zedekiah and like Ahab, whom the King of Babylon roasted in the fire" (Jer 29 21 ff). S. F. HUNTER

AHARAH, ā'har-a, a-hār'a (אֲהָרָה, 'ahrah; A, 'Ααρά, Aarā; B, 'Ιαφαήλ, Iaphaēl, brother of Raḥ, or, a brother's follower, though some regard it as a textual corruption for Ahiram): A son of Benjamin (1 Ch 8 1). See *AHIRAM*.

AHARHEL, a-hār'hel (אֲהָרְהֵל, 'aharhēl, "brother of Rachel"; LXX ἀδελφοῦ Ρηχάβ, adelphou Rēchāb, "brother of Rechab"): A son of Harum of the tribe of Judah (1 Ch 4 8).

AHASAI, ā'ha-sī, a-hā'sī. See *AHZAI*.

AHASBAI, a-has'bi (אֲהַשְׁבַּי, 'ahashbay, "blooming"): The father of Eliphelet, a Maacathite, a soldier in David's army (2 S 23 34). He was either a native of Abel-beth-maacah (20 14) or, more probably, of Maacah in Syria (10 6). The list in 1 Ch 11 35.36 gives different names entirely. Here we have Ur and Hephher, which simply show that the text is corrupt in one or both places.

AHASUERUS, a-haz-ū-ēr'us, or **ASSEURUS** (LXX Ἀσσοῦρος, Assouēros, but in Tob 14 15 *Asúeros*; the Lat form of the Heb אֲשַׁוֶּרֶשׁ, 'āshavērōsh, a name better known in its ordinary Gr form of Xerxes): It was the name of two, or perhaps of three kings mentioned in the canonical, or apocryphal, books of the OT.

There seems to be little reasonable doubt, that we should identify the Ahasuerus of Est with the well-known Xerxes, who reigned over Persia from 485 to 465 BC, and who made the great expedition against Greece that culminated in the defeat of the Pers forces at Salamis and Plataea. If Est be taken as equivalent to Ishtar, it may well be the same as the Amestris of Herodotus, which in Bab would be Ammi-Ishtar, or Ummi-Ishtar. Amestris is said to have been the daughter of Otanes, a distinguished general of Xerxes, and the granddaughter of Sisamnes, a notorious judge, who was put to death with great cruelty by the king because of malfeasance in office. Sisamnes may be in Bab Shamash-ammanu-[shallim]. If he were the brother and Otanes the nephew of Mordecai, we can easily account for the ease with which the latter and his ward Est, were advanced and confirmed in their positions at the court of Xerxes.

An Ahasuerus is mentioned in Ezzr 4 6, as one to whom some persons unnamed wrote an accusation against Judah and Jerusalem.

2. In Ezra Ewald and others have suggested that this Ahasuerus was Cambyses, the son and successor of Cyrus. It seems to be more probable that Xerxes, the son and successor of Darius Hystaspis, is meant: first, because in the following ver Artaxerxes, the son and successor of Xerxes, is mentioned; and secondly, because we have no evidence whatever that Cambyses was ever called Ahasuerus, whereas there is absolute certainty that the Pers Khshayarsha, the Heb 'āshavērōsh, the Gr Assoueros or Xerxes, and the Lat Ahasuerus, are the exact equivalents of one another.

In the apocryphal book of Tob (14 15 AV) it is said that before Tobias died he heard of the destruction of Nineveh, which was taken by Nabuchodonosor and Assuerus. This Assuerus can have been no other than Cyaxares, who according to Herod. (i.196) took Nineveh and reduced the Assyrians into subjection, with the exception of the Bab district. As we shall see below, he was probably the same as the Ahasuerus of Dnl (9 1). The phrase "which was taken by Nabuchodonosor and Assuerus" is not found in the Syr version of Tob.

An Ahasuerus is said in Dnl 9 1 to have been the father of Darius the Mede, and to have been of the seed of the Medes. It is probable
4. In Daniel that this Ahasuerus is the same as the Uvakhshatara of the Pers recension of the Behistun inscription, which in the Bab is Umaku'ishtar, in the Susian Makishtarra, and in Herod Cyaxares. It will be noted that both the Gr Cyaxares and the Heb Akhashwerosh omit the preformative *uwa* and the *t* of the Pers form Uvakhshatara. That this Median king had sons living in the time of Cyrus is shown by the fact that two rebel aspirants to the throne in the time of Darius Hystaspis claimed to be his sons, to wit: Fravartish, a Median, who lied saying, "I am Khshathrita of the family of Uvakhshatara" (Behistun Inscr, col. II, v); and Citrantakhma, who said, "I am king in Sagartia of the family of Uvakhshatara" (id, II, xiv). If we accept the identification of Gubaru with Darius the Mede, then the latter may well have been another of his sons, at first a sub-king to Astyages the Scythian, as he was later to Cyrus the Persian. R. DICK WILSON

AHAVA, a-hā'va (אָהַוָּא, 'ahāwā'): The river in Babylonia on the banks of which Ezra gathered together the Jews who accompanied him to Jerusalem. At this rendezvous the company encamped for three days to make preparation for the difficult and dangerous journey (Ezr 8 15 ff). On reviewing the people and the priests Ezra found no Levites among them; he therefore sent to Iddo, "the chief at the place Casiphia," a request for ministers for the temple. A number of Levites with 220 Nethinim returned to the rendezvous with the deputation. Ezra had expressed to the king his faith in the protection of God; being, therefore, ashamed to ask for a military escort he proclaimed a fast to seek of God "a straight way." To 12 priests Ezra assigned the care of the offering for the temple in Jerusalem. When all was ready the company "departed from the river Ahava," and journeyed in safety to Jerus.

This river, apparently called after a town or district toward which it flowed (8 15), remains unidentified, though many conjectures have been made. Rawlinson thinks it is the 'Is' of Herod. (i.79), now called "Hit," which flowed past a town of the same name in the Euphrates basin, 8 days' journey from Babylon. Some identify the district with "Ivvah" (2 K 18 34, etc). Most probably, however, this was one of the numerous canals which intersected Babylonia, flowing from the Euphrates toward a town or district "Ahava." If so, identification is impossible. S. F. HUNTER

AHAZ, ā'haz (אָחָז, 'ahāz, "he has grasped," 2 K 16; 2 Ch 28; Isa 710 ff; 'Aḫáz, Acház): The name is the same as Jehoahaz; hence

1. Name appears on Tiglath-pileser's Assyrian inscription of 732 BC as *Ia-u-ha-zi*. The sacred historians may have dropped the first part of the name in consequence of the character of the king.

Ahaz was the son of Jotham, king of Judah. He succeeded to the throne at the age of 20 years

(according to another reading 25). The chronology of his reign is difficult, as his son Hezekiah is stated to have been 25 years of age when he began to reign 16 years after

2. The Accession (2 K 18 2). If the accession of Ahaz be placed as early as 743 BC, his grandfather Uzziah, long unable to perform the functions of his office on account of his leprosy (2 Ch 26 21), must still have been alive. (Others date Ahaz later, when Uzziah, for whom Jotham had acted as regent, was already dead.)

Although so young, Ahaz seems at once to have struck out an independent course wholly opposed to the religious traditions of his nation.

3. Early Idolatries His first steps in this direction were causing to be made and circulated of molten images of the Baalim, and the revival in the valley of Hinnom, south of the city, of the abominations of the worship of Moloch (2 Ch 28 2.3). He is declared to have made his own son "pass through the fire" (2 K 16 3); the chronicler puts it even more strongly: he "burnt his children in the fire" (2 Ch 28 3). Other acts of idolatry were to follow.

The kingdom of Judah was at this time in serious peril. Rezin, king of Damascus, and Pekah, king of Samaria, had already, in the days of Jotham, begun to harass Judah (2 K

4. Peril from Syria and Israel 16 37); now a conspiracy was formed to dethrone the young Ahaz, and set upon the throne a certain "son of

Tabeel" (Isa 7 6). An advance of the two kings was made against Jerus, although without success (2 K 16 5; Isa 7 1); the Jews were expelled from Elath (2 K 16 6), and the country was ravaged, and large numbers taken captive (2 Ch 28 5 ff). Consternation was universal. The heart of Ahaz "trembled, and the heart of his people, as the trees of the forest tremble with the wind" (Isa 7 2). In his extremity Ahaz appealed to the king of Assyria for help (2 K 16 7; 2 Ch 28 16).

Amid the general alarm and perturbation, the one man untouched by it in Jerus was the prophet

Isaiah. Undismayed, Isaiah set himself, apparently singlehanded, to turn the tide of public opinion from the channel in which it was running, the seeking of aid from Assyria. His appeal was to both king and people. By Divine direction, meeting Ahaz "at the end of the conduit of the upper pool, in the highway of the fuller's field," he bade him have no fear of "these two tails of smoking firebrands," Rezin and Pekah, for, like dying torches, they would speedily be extinguished (Isa 7 3 ff). If he would not believe this he would not be established (ver 9). Failing to win the young king's confidence, Isaiah was sent a second time, with the offer from Jeh of any sign Ahaz chose to ask, "either in the depth, or in the height above," in attestation of the truth of the Divine word. The frivolous monarch refused the arbitrament on the hypocritical ground, "I will not ask, neither will I tempt Jeh" (vs 10-12). Possibly his ambassadors were already despatched to the Assyrian king. Whenever they went, they took with them a large subsidy with which to buy that ruler's favor (2 K 16 8). It was on this occasion that Isaiah, in reply to Ahaz, gave the reassuring prophecy of Immanuel (Isa 7 13 ff).

As respects the people, Isaiah was directed to exhibit on "a great tablet" the words "For Maher-shalal-hash-baz" ("swift the spoil, speedy the prey"). This was attested

6. Isaiah's Tablet by two witnesses, one of whom was Urijah, the high priest. It was a solemn testimony that, without any action on the part of Judah, "the riches of Damascus and the