

THE  
INTERNATIONAL STANDARD  
BIBLE ENCYCLOPAEDIA

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# THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA

## 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 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 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** 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

**ARROGANCY**, ar'o-gan-si: Excessive pride, leading to boastfulness and insolence (1 S 2 3; Prov 8 13; Isa 13 11; Jer 48 29).

**ARROW**, ar'ō. See ARCHERY; ARMOR.

**ARROWS, DIVINATION BY.** See AUGURY, IV, 1.

**ARROWSSNAKE**, ar'o-snāk: In Isa 34 15 the Heb word **קִיפּוֹז**, *kippōz*, which in AV is rendered "great owl," is in ERV rendered "arrowsnake," and in ARV "dart-snake." Gesenius, who translates "arrowsnake," says, "so called from the spring with which it propels itself." Others, from the mention of "make her nest, lay, and hatch," think some kind of bird is meant. See OWL; SERPENT.

**ARSACES**, är-sä'sēz, är'sa-sēz (Ἀρσάκης, *Ar-sákēs*): The common name assumed by all the Parthian kings, is mentioned in 1 Macc 14 1-3, and in 15 22 in connection with the history of Demetrius, one of the Gr, or Seleucid, kings of Syria, and successor to Antiochus Epiphanes, the oppressor of the Jews, who caused the uprising against the Syrian domination under the leadership of the Maccabees. This particular Arsaces was the sixth of the line of independent Parthian rulers which had been founded in 250 BC by Arsaces I, who revolted from Antiochus Theos, killed the Syrian satraps, and with his successor Tiridates I firmly established the independence of the Parthian kingdom. About 243 BC, Tiridates added Hyrcania to his dominions; but it was not till the reign of Arsaces VI, whose pre-regnal name was Mithridates, that Parthia through the conquest of Bactria, Media, Persia, Armenia, Elymais and Babylonia, threatened the very existence of the kingdom of the Seleucids and became a dangerous competitor of Rome itself. It was this king who about 141 BC was attacked by Demetrius Nicator, king of Syria. According to the account preserved in 1 Macc 14 1-3, Arsaces sent one of his captains, who went and smote the host of Demetrius, and took him alive, and brought him to Arsaces, by whom he was put in ward. At first, the captive king was treated with great severity, being carried in triumph from city to city and exhibited to his enemies. Later, however, Arsaces gave him his daughter in marriage and assigned him a residence in Hyrcania. Some time after the death of Arsaces, Demetrius was sent back to Syria by Phraates, the son of Mithridates, and reigned from 128 to 125 BC. Arsaces VI is mentioned, also, in 1 Macc 15 22, as one of the kings whom the Romans forbade to make war on their Jewish allies.

**LITERATURE.**—See 1 Macc 14 1-3, and 15 22; *Ant.* XIII, v, 11; XIV, viii, 5; Appian, *Syria*, 67; Strabo, XI, 515; XV, 702; Justin, XLI, 5, 6; XXXVI, 1; Orosius, V, 4; Rawlinson's *Parthia*, in the *Story of the Nations* ser. and *Die Herrschaft der Parther* in Justi's *Geschichte des alten Persiens* in Oncken's *Allgemeine Geschichte*, I, 4.

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**ARSARETH**, är'sa-reth. See ARZARETH.

**ARSIPHURITH**, är-si-fū'rith (Ἀρσιφουριθ, *Ar-siphourith*; AV *Azephurith*): 112 of the sons of A. returned to Jerus with Zerubbabel (1 Esd 5 16). The name is omitted in Ezra and Nehemiah, but the number corresponds to those mentioned with Jorah (Ezr 2 18) and Hariph (Neh 7 24).

**ARTAXERXES**, är-taks-ürk'sēz (Ἀρταξέρξης, *Artaxérxēs*): Is the Gr and Lat form of one, and perhaps of two or three kings of Persia mentioned in the OT.

(1) All are agreed that the Artaxerxes at whose court Ezra and Nehemiah were officials is Artaxerxes

I, the son of Xerxes, commonly called Longimanus, who reigned from 465 to 424 BC. This Artaxerxes was the third son of Xerxes and was raised to the throne by Artabanus, the murderer of Xerxes. Shortly after his accession, Artaxerxes put his older brother Darius to death; and a little later, Artabanus, who perhaps aimed to make himself king, was killed. Hystaspes, the second brother, who seems to have been satrap of Bactria at the time of his father's death, rebelled, and after two battles was deprived of his power and probably of his life. The reign of Artaxerxes was further disturbed by the revolt of Egypt in 460 BC, and by that of Syria about 448 BC. The Egyptians were assisted by the Athenians, and their rebellion, led by Inarus and Amyrtaeus, was suppressed only after five years of strenuous exertions on the part of the Persians under the command of the great general Megabyzus. After the re-conquest of Egypt, Artaxerxes, fearing that the Athenians would make a permanent subjugation of Cyprus, concluded with them the peace of Callias, by which he retained the island of Cyprus; but agreed to grant freedom to all Gr cities of Asia Minor. Shortly after this Megabyzus led a revolt in Syria and compelled his sovereign to make peace with him on his own terms, and afterward lived and died in high favor with his humiliated king. Zopyrus, the son of Megabyzus, at a later time, while satrap of Lycia and Caria, led a rebellion in which he was assisted by the Greeks. It is thought by some that the destruction of Jerus which is lamented by Nehemiah occurred during the rebellion of Syria under Megabyzus. Artaxerxes I died in 424 BC, and was succeeded by his son Xerxes II, and later by two other sons, Sogdianus and Ochus, the last of whom assumed the regnal name of Darius, whom the Greeks surnamed Nothus.

(2) Ewald and others have thought that the Artaxerxes of Ezr 4 7 was the pseudo-Smerdis. The principal objection against this view is that we have no evidence that either the pseudo-Smerdis, or the real Smerdis, was ever called Artaxerxes. The real Smerdis is said to have been called Tanyoxares, or according to others Oropastes. Ewald would change the latter to Ortosastes, which closely resembles Artaxerxes, and it must be admitted that many of the Pers kings had two or more names. It seems more probable, however, that Artaxerxes I is the king referred to; and there is little doubt that the identification of the Artaxerxes of Ezr 4 7 with the pseudo-Smerdis would never have been thought of had it not been for the difficulty of explaining the reference to him in this place.

(3) The Gr tr of the LXX renders the Ahasuerus of the Book of Est by Artaxerxes, and is followed in this rendering by Jos. There is no doubt that by this Artaxerxes Jos meant the first of that name; for in the *Antiquities*, XI, vi, 1 he says that "after the death of Xerxes, the kingdom came to be transferred to his son Cyrus, whom the Greeks called Artaxerxes." He then proceeds to show how he married a Jewish wife, who was herself of the royal family and who is related to have saved the nation of the Jews. In a long chapter, he then gives his account of the story of Vashti, Esther and Mordecai. In spite of this rendering of the LXX and Jos, there is no doubt that the Heb *āhashwērōsh* is the same as the Gr Xerxes; and there is no evidence that Artaxerxes I was ever called Xerxes by any of his contemporaries. The reason of the confusion of the names by the LXX and Jos will probably remain forever a mystery.

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**ARTEMAS**, är'tē-mas (Ἀρτεμάς, *Artemás*): One of the seventy disciples and bishop of Lystra, according to Dorotheus (*Bibl. Maxima* [Lugd.