

THE  
INTERNATIONAL STANDARD  
BIBLE ENCYCLOPAEDIA

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VOLUME I  
A—CLEMENCY

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CHICAGO  
THE HOWARD-SEVERANCE COMPANY

1915

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Printed by the Lakeside Press  
Types cast and set by the University of Chicago Press  
Chicago, Illinois, U.S.A.

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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 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

TABLE OF NATIONS. It occurs also in Jer 51 27 (AV "Ashchenaz") in connection with the kingdoms of Ararat and Minni, which suggests a location about Armenia.

**ASHNAH**, ash'na (אֲשֵׁנָה, 'ashnāh): Two sites, (1) Josh 15 33, a site in the lowlands of Judah, probably near Estao and Zorah. The small ruin *Aslīn* between those two places may retain an echo of the old name; (2) Josh 15 43, an unknown site farther south.

**ASHPENAZ**, ash'pē-naz (אֲשַׁפְנָז, 'ashp'naz): The master of the eunuchs of Nebuchadnezzar was an officer into whose hands the king intrusted those of the children of Israel, and of the princes, and of the seed of the king of Judah, whom he had carried captive to Babylon, that they might be taught the learning and tongue of the Chaldeans in order to serve in the king's palace. He is mentioned by name in Dnl 1 3 only. It used to be supposed that the name was Pers; but it now seems more probable that it is Bab. We would suggest Ashipu-Anu-Izzu, "the Aship-priest of Anu is mighty," as a possible form of the original. R. DICK WILSON

**ASHRIEL**, ash'rē-el. See **ASRIEL**.

**ASHTAROTH**, ash'ta-roth (אֲשֵׁתָרוֹתַי, 'ash'tārōth; AV Astaroth, as'ta-roth; Ἀστάρωθ, *Astarōth*, the city of Og, king of Bashan [Dt 1 4, etc]; **ASHTEROTH-KARNAIM** (אֲשֵׁתָרוֹתַי קַרְנַיִם, 'ash'tārōth karnayim), the scene of the defeat of the Rephaim by Chedorlaomer [Gen 14 5]; **BEESHTERAH** (בְּעֵשְׁתֵּרָה, *be-'esh'tērāh*) a Levitical city in Manasseh E. of the Jordan [Josh 21 27]: The name probably means "house" or "temple of Ashteroth." It is identical with Ashteroth of 1 Ch 6 71. Ashteroth is the plur. of **ASHTORETH** (q.v.). The name denotes a place associated with the worship of this goddess. Ashteroth-karnaim is mentioned only once in canonical Scripture unless we accept Grätz's restoration, when Karnaim appears as a city taken by Israel: "Have we not taken to us horns [karnayim] by our own strength?" (Am 6 13). It is identical with Carnion or Carnaim of 1 and 2 Macc, a city of Gilead with a temple of Atar-gatis. The name Ashteroth has been identified with *Āstertu* in the lists of Tahutmes III of the XVIIIth Egyp Dynasty; and with *Ashtarti* of the Am Tab. Its claim to antiquity is therefore well established.

As far as the Bib. record is concerned, the names at the head of this art. might stand for one and the same city, Ashteroth being a contraction from Ashteroth-karnaim. But in the days of Eusebius and Jerome, we learn from the *Onom*, there were two forts of this name 9 miles apart, lying between Adara (*Der'ah*) and Abila (*Abil*), while Ashteroth, the ancient city of Og, king of Bashan, lay 6 miles from Adara. Carnaim Ashteroth, which is evidently identical with Ashteroth-karnaim, they describe as a large village in the angle of Bashan where tradition places the home of Job. This seems to point to *Tell 'Ashtarā*, a hill which rises about 80 ft. above the plain, 2 miles S. of *el-Merkez*, the seat of the governor of the *Haurān*. Three-quarters of a mile N. of *el-Merkez*, at the south end of a ridge on which the village of *Sheikh Sa'ad* is built, stands the weley of the stone of Job, *Weley Sakhret 'Ayyūb*. By the large stone under the dome Job was said to have sat to receive his friends during his affliction. An Egyp inscription, found by Schumacher, proves the stone to be a monument of the time of Rameses II. At the foot of the hill is pointed out the bath of Job. In *el-Merkez* the building known as *Deir 'Ayyūb*,

"Monastery of Job," is now part of the barracks. There is also shown the tomb of Job. The stream which flows southward past *Tell 'Ashtarā*, is called *Moyet en-Neby 'Ayyūb*, "stream of the prophet Job," and is said to have risen where the patriarch stamped his foot on his recovery. It is to be noted also that the district lying in the angle formed by *Nahr er-Rakḳād* and the *Yarmūk* is called to this day *ez-Zāwiyet esh-sharḳīyeh*, "the eastern angle" (i.e. of the *Jaulān*). The term may in Jerome's time have covered the land east of the *'Allān*, although this is now part of the *Haurān*. At *Tell 'Ashtarā* there are remains pointing to a high antiquity. The site was also occupied during the Middle Ages. Perhaps here we should locate Carnaim Ashteroth of the *Onom*. It does not, however, agree with the description of Carnaim in 1 and 2 Macc. The Ashteroth of the *Onom* may have been at *el-Muzērīb*, on the great pilgrimage road, about 6 Rom miles from *Der'ah*—the distance indicated by Eusebius. The old fortress here was situated on an island in the middle of the lake, *Baheiret el-Bajjeh*. A full description of the place is given in Schumacher's *Across the Jordan*, 137 ff. It must have been a position of great strength in antiquity; but the ancient name has not been recovered.

Some would place Ashteroth-karnaim, the Carnaim of the Maccabees, at *Tell 'Ash'arī*, a site 10 Rom miles N. of *Der'ah*, and 4½ Rom miles S. of *Tell 'Ashtarā*. This clearly was "a place hard to besiege, and difficult of access by reason of the narrowness of the approaches on all sides" (2 Macc 12 21). It crowns a promontory which stands out between the deep gorge of the *Yarmūk* and a great chasm, at the head of which is a waterfall. It could be approached only by the neck connecting it with the mainland; and here it was guarded by a triple wall, the ruins of which are seen today. The remains of a temple close by the bridge over the *Yarmūk* may mark the scene of the slaughter by Judas.

The whole question however is obscure. Eusebius is clearly guilty of confusion, with his two Ashteroth-karnaims and his Carnaim Ashteroth. All the places we have named lie considerably N. of a line drawn from *Tell Abil* to *Der'ah*. For light upon the problem of identification we must wait the results of excavation. W. EWING

**ASHTAROTH**, plur. of Ashtoreth. See **ASHTORETH**.

**ASHTERATHITE**, ash'tē-rath-īt, ash-ter'ath-īt (אֲשֵׁתֵּרָתִי, *hā-'ash'tērāthī*): A native of Ashteroth: Uzzia, one of David's heroes (1 Ch 11 44).

**ASHTEROTH-KARNAIM**, ash'tē-roth kar-nā'im: I.e. "Ashteroth of the two horns," mentioned in Gen 14 5 as the place of Chedorlaomer's defeat of the Rephaim. See **ASHTAROTH**. A Carnaim or Carnion in Gilead, with a temple of Atar-gatis attached, was captured by Judas Maccabaeus (1 Macc 5 43.44; 2 Macc 12 26).

**ASHTORETH**, ash'to-reth, ash-tō reth (אֲשֵׁתָרוֹתַי, 'ash'tōreth; plur. אֲשֵׁתָרוֹתַי, 'ash'tārōth; Ἀστάρτη, *As-tartē*):

1. Name and Origin
2. Attributes of the Goddess
3. Ashtoreth as a Moon-goddess
4. The Local Ashteroth

The name of the supreme goddess of Canaan and the female counterpart of Baal.

The name and cult of the goddess were derived from Babylonia, where Istar represented the evening and morning stars and was accordingly an-