

THE
INTERNATIONAL STANDARD
BIBLE ENCYCLOPAEDIA

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VOLUME I
A—CLEMENCY

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 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

tration of the depth and tenderness of Christian love. In his epistles alone he addresses his disciples 12 times as "beloved." Paul terms "God's elect" "holy and beloved" (Col 3 12).

The term rises to still Diviner significance as an epithet of Christ, whom Paul, grateful for His "freely bestowed" grace, terms "the Beloved." This is the word used repeatedly to express God the Father's infinite affection for Jesus His "beloved Son" (Mt 3 17; 12 18; 17 5; Mk 1 11; 9 7; Lk 3 22; 20 13).

Agapētos rendered as above 47 times is 9 times "dearly beloved" (RV uniformly omits "dearly") and 3 times "well beloved" (RV omits "well"). The former rendering found only once in the OT (דְּרִיָּדָה, *yēdhādūth*, "something beloved"), portraying God's tender love for His people: "dearly beloved of my soul" (Jer 12 7). Thrice is Daniel spoken of as "greatly beloved" of Gabriel and of God (הַמְּדִיָּבָה, *hāmūdūhōth*, "precious," i.e. delight=beloved; Dnl 9 23; 10 11.19). Through the apostles the word has become familiar in pastoral and sermonic address. Few NT words better illustrate the power and impress of the Christian spirit on succeeding centuries than this. DWIGHT M. PRATT

BELSHAZZAR, bel-shaz'ar (בִּלְשַׁצְצָר, *bēlsha'ççar*; Βαλτασάρ, *Baltasár*, Bab Bel-shar-usur): According to Dnl 5 30, he was the Chaldaean king under whom Babylon was taken by Darius the Mede. The Bab monuments speak a number of times of a Bel-shar-usur who was the "firstborn son, the offspring of the heart of" Nabunaid, the last king of the Bab empire, that had been founded by Nabopolassar, the father of Nebuchadnezzar, at the time of the death of Ashurbanipal, king of Assyria, in 626 BC. There is no doubt that this Belshazzar is the same as the Belshazzar of Dnl. It is not necessary to suppose that Belshazzar was at any time king of the Bab empire in the sense that Nebuchadnezzar and Nabunaid were. It is probable, as M. Pognon argues, that a son of Nabunaid, called Nabunaid after his father, was king of Babylon, or Bab king, in Harran (Haran), while his father was overlord in Babylon. This second Nabunaid is called "the son of the offspring of the heart" of Nabunaid his father. It is possible that this second Nabunaid was the king who was killed by Cyrus, when he crossed the Tigris above Arbela in the 9th year of Nabunaid his father, and put to death the king of the country (see the Nabunaid-Cyrus Chronicle, col. ii, 17); since according to the Eshki-Harran inscription, Nabunaid the Second died in the 9th year of Nabunaid the First. Belshazzar may have been the son of the king who is said in the same chronicle to have commanded the Bab army in Accad from the 6th to the 11th year of Nabunaid I; or, possibly longer, for the annals before the 6th and after the 11th year are broken and for the most part illegible. This same son of the king is most probably mentioned again in the same chronicle as having died in the night in which Babylon was captured by Gobryas of Gutium. As Nabunaid II, though reigning at Harran under the overlordship of his father, is called king of Babylon on the same inscription on which his father is called by the same title; so Belshazzar may have been called king of Babylon, although he was only crown prince. It is probable, also, that as Nabunaid I had made one of his sons king of Harran, so he had made another king of Chaldaea. This would account for Belshazzar's being called in Dnl 5 30 the Chaldaean king, although, to be sure, this word Chaldaean may describe his race rather than his kingdom. The 3d year of Belshazzar, spoken of in Dnl 8 1, would then refer to his 3d year as sub-

king of the Chaldaeans under his father Nabunaid, king of Babylon, just as Cambyses was later subking of Babylon, while his father Cyrus was king of the lands. From the Book of Dnl we might infer that this subkingdom embraced Chaldaea and Susiana, and possibly the province of Babylon; and from the Nabunaid-Cyrus Chronicle that it extended over Accad as well. That the city of Babylon alone was sometimes at least governed by an official called king is highly probable, since the father of Nergal-shar-usur is certainly, and the father of Nabunaid I is probably, called king of Babylon, in both of which cases, the city, or at most the province, of Babylon must have been meant, since we know to a certainty all of the kings who had been ruling over the empire of Babylon since 626 BC, when Nabopolassar became king, and the names of neither of these fathers of kings is found among them.

In addition to Nabunaid II, Belshazzar seems to have had another brother named Nebuchadnezzar, since the two Bab rebels against Darius Hystaspis both assumed the name of Nebuchadnezzar the son of Nabunaid (see the Behistun Inscription, I, 85, 89, 95). He had a sister also named Ina-esagilaremat, and a second named probably Ukabu'shai-na.

Belshazzar had his own house in Babylon, where he seems to have been engaged in the woolen or clothing trade. He owned also estates from which he made large gifts to the gods. His father joins his name with his own in some of his prayers to the gods, and apparently appointed him commander of the army of Accad, whose especial duty it was to defend the city of Babylon against the attacks of the armies of Media and Persia.

It would appear from the Nabunaid-Cyrus Chronicle, that Belshazzar was *de facto* king of the Bab empire, all that was left of it, from the 4th to the 8th month of the 17th year of the reign of his father Nabunaid, and that he died on the night in which Babylon was taken by Gobryas of Gutium (that is, probably, DARIUS THE MEDE [q.v.]).

The objection to the historical character of the narrative of Dnl, based upon the fact that Belshazzar in 5 11.18 is said to have been the son of Nebuchadnezzar, whereas the monuments state that he was the son of Nabunaid, is fully met by supposing that one of them was his real and the other his adoptive father; or by supposing that the queen-mother and Daniel referred to the greatest of his predecessors as his father, just as Omri is called by the Assyrians the father of Jehu, and as the claimants to the Medo-Pers throne are called on the Behistun Inscription the sons of Cyaxares, and as at present the reigning sheikhs of northern Arabia are all called the sons of Rashid, although in reality they are not his sons.

LITERATURE.—The best sources of information as to the life and times of Belshazzar for English readers are: *The Records of the Past*; Pinches, *The Old Testament in the Light of the Historical Records of Assyria and Babylonia*; Sayce, *The Higher Criticism and the Monuments*; and W. W. Wright's two great works, *Daniel and His Prophecies* and *Daniel and His Critics*.

R. DICK WILSON

BELT. See ARMOR; DRESS.

BELTESHAZZAR, bel-tē-shaz'ar (בִּלְטַשְׁצָר, *bēltsha'ççar*; Bab *Balat-sharušur*, "protect his life"; Dnl 4 8): The Bab name given to Daniel (Dnl 1 7; 2 26; 5 12). Not to be confounded with Belshazzar.

BELUS, bē'lus, **TEMPLE OF.** See BABEL.

BEN-, ben(prefix) (sing. בֶּן, *ben*, "son of"; pl. בָּנִים, *bēnē*, "sons of" = Aram. בָּר, *bar*): This word is used in sing. or pl. to express relationship of almost