

THE  
INTERNATIONAL STANDARD  
BIBLE ENCYCLOPAEDIA

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VOLUME II  
CLEMENT—HERESH

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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.

priest (171 BC) from the wrath of Menelaus whom he had offended by plain speech. To the disgust and indignation of Jew and Gentile alike, he was lured from the sanctuary by Andronicus and basely put to death (2 Macc 4 33-38). It sheltered fugitives dyed with villainy of every shade. It was the great pleasure resort of the citizens of Antioch; and it gained an evil repute for immorality, as witnessed by the proverbial *Daphnici mores*. In *Tiberim defluxit Orontes*, says Juvenal (iii.62), indicating one main source of the corruption that demoralized the imperial city. The decline of Daphne dates from the days of Christian ascendancy in the reign of Julian. The place is still musical with fountains and luxuriant with wild vegetation; but nothing now remains to suggest its former splendor. See ANTIOCH; Gibbon, *Decline and Fall*, ch xxiii.

W. EWING

**DARA**, dār'a (דָּרָא, *dāra'*). See **DARDA**.

**DARDA**, dār'da (דָּרְדָּא, *darda'*, "pearl of wisdom"): One of the wise men to whom Solomon is compared (1 K 4 31). He was either a son of Mahol (ibid) or a son of Zerah, son of Judah (1 Ch 2 6, where the corresponding name in the same list is given as DARA). In rabbinic lore the name has been interpreted as *dōr dēa'*, "the generation of knowledge"—the generation of the wilderness.

**DARE**, dār: The expression "to dare" in the Scriptures never has the meaning of "to defy," "to challenge," or "to terrify." It is always found as the tr of *τολμάω*, *tolmāō*, "to manifest courage." This is particularly evident from 2 Cor 10 12, "for we are not bold to number or compare ourselves" (AV "for we dare not make ourselves of the number").

**DARIC**, dar'ik (דָּרִיקוֹן, *darikōn*, and דָּרְכָּוֶן, *darikōn*; *δαρικός*, *dareikós*): A Pers gold coin about a guinea or five dollars in value. The first form of the word occurs in 1 Ch 29 7; Ezr 2 69, and Neh 7 70-72; the second in Ezr 8 27 and is rendered "dram" in AV and "daric" in RV. In the passage in Ch, it must refer to a weight, since at the time of David there were no coins, but in the days of Ezra and Nehemiah the Pers darics were current. See MONEY.

**DARIUS**, da-rī'us: The name of three or four kings mentioned in the OT. In the original Pers it is spelled "Darayavaush"; in Bab, usually "Darimamush"; in Susian(?), "Tariyamaush"; in Egypt, "Antaryuash"; on Aram. inscriptions, דָּרִיָּוֶשׁ or דָּרִיָּוֶשׁ; in Heb, דָּרְיָוֶשׁ, *dār'yāvesh*; in Gr, *Δαρείος*, *Darēios*; in Lat, "Darius." In meaning it is probably connected with the new Pers word *Dara*, "king." Herodotus says it means in Gr, *Ἐφετής*, *Ephētēs*, *coercitor*, "restrainer," "compeller," "commander."

(1) Darius the Mede (Dnl 6 1; 11 1) was the son of Ahasuerus (Xerxes) of the seed of the Medes (Dnl 9 1). He received the government of Belsazzar the Chaldaean upon the death of that prince (Dnl 5 30.31; 6 1), and was made king over the kingdom of the Chaldaeans.

From Dnl 6 28 we may infer that Darius was king contemporaneously with Cyrus. Outside of the Book of Dnl there is no mention of Darius the Mede by name, though there are good reasons for identifying him with Gubaru, or Ugharu, the governor of Gutium, who is said in the Nabunaid-Cyrus Chronicle to have been appointed by Cyrus as his governor of Babylon after its capture from the Chaldaeans. Some reasons for this identification are as follows:

(a) Gubaru is possibly a tr of Darius. The same radical letters in Arab. mean "king," "compeller,"

"restrainer." In Heb, derivations of the root mean "lord," "mistress," "queen"; in Aram., "mighty," "almighty."

(b) Gutium was the designation of the country N. of Babylon and was in all possibility in the time of Cyrus a part of the province of Media.

(c) But even if Gutium were not a part of Media at that time, it was the custom of Pers kings to appoint Medes as well as Persians to satrapies and to the command of armies. Hence Darius-Gubaru may have been a Mede, even if Gutium were not a part of Media proper.

(d) Since Daniel never calls Darius the Mede king of Media, or king of Persia, it is immaterial what his title or position may have been before he was made king over the realm of the Chaldaeans. Since the realm of the Chaldaeans never included either Media or Persia, there is absolutely no evidence in the Book of Dnl that its author ever meant to imply that Darius the Mede ever ruled over either Media or Persia.

(e) That Gubaru is called governor (*pihatu*), and Darius the Mede, king, is no objection to this identification; for in ancient as well as modern oriental empires the governors of provinces and cities were often called kings. Moreover, in the Aram. language, no more appropriate word than "king" can be found to designate the ruler of a sub-kingdom, or province of the empire.

(f) That Darius is said to have had 120 satraps under him does not conflict with this; for the Pers word "satrap" is indefinite as to the extent of his rule, just like the Eng. word "governor." Besides, Gubaru is said to have appointed *pihatu* under himself. If the kingdom of the Chaldaeans which he received was as large as that of Sargon he may easily have appointed 120 of these sub-rulers; for Sargon names 117 subject cities and countries over which he appointed his prefects and governors.

(g) The peoples, nations and tongues of ch 6 are no objection to this identification; for Babylonia itself at this time was inhabited by Babylonians, Chaldaeans, Arabians, Aramaeans and Jews, and the kingdom of the Chaldaeans embraced also Assyrians, Elamites, Phoenicians and others within its limits.

(h) This identification is supported further by the fact that there is no other person known to history that can well be meant. Some, indeed, have thought that Darius the Mede was a reflection into the past of Darius Hystaspis; but this is rendered impossible inasmuch as the character, deeds and empire of Darius Hystaspis, which are well known to us from his own monuments and from the Gr historians, do not resemble what Daniel says of Darius the Mede.

(2) Darius, the fourth king of Persia, called Hystaspes because he was the son of a Pers king named Hystaspis, is mentioned in Ezr (4 5, et al.), Hag (1 1) and Zec (1 1). Upon the death of Cambyses, son and successor to Cyrus, Smerdis the Magian usurped the kingdom and was de-throned by seven Pers nobles from among whom Darius was selected to be king. After many rebellions and wars he succeeded in establishing himself firmly upon the throne (*Ant*, XI, i). He reorganized and enlarged the Pers empire. He is best known to general history from his conflict with Greece culminating at Marathon, and for his re-digging of the Suez Canal. In sacred history he stands forth as the king who enabled the Jews under Jeshua and Zerubbabel to rebuild the temple at Jerus.

(3) Darius, called by the Greeks Nothus, was called Ochus before he became king. He reigned from 424 to 404 BC. In the Scriptures he is mentioned only in Neh 12 22, where he is called Darius the Pers, probably to distinguish him from Darius the Mede. It is not necessary to suppose that

Darius Codomannus who reigned from 336 to 330 BC, is meant by the author of Neh 12, because he mentions Jaddua; for (a) Johanan, the father of this Jaddua, was high priest about 408 BC, as is clear from the Aram. papyrus from Elephantine lately published by Professor Sachau of Berlin, and Jaddua may well have succeeded him in those troublous times before the death of Darius Nothus in 404 BC. And (b) that a high priest named Jaddua met Alexander in 332 BC, is attested only by Jos (*Ant*, XI, viii, 5). It is not fair to take the testimony of Jos as to Jaddua without taking his testimony as to the meeting with Alexander and as to the appeal of Jaddua to the predictions of the Book of Dnl. But even if Jos be right, there may have been two Jadduas, one high priest in 404 BC, and the other in 332 BC; or the one who was alive and exercising his functions in 404 BC may still have been high priest in 332 BC. He need not have exceeded 90 years of age. According to the Eshki Haran inscription, which purports to have been written by himself, the priest of the temple in that city had served for 104 years. In our own time how many men have been vigorous in mind and body at the age of 90, or thereabouts; Bismarck and Gladstone, for example? R. DICK WILSON

**DARK**, dārĕk, **DARKNESS**, dārĕk'nes (דָּרְכָה, *hōshekh*; σκότος, *skōtos*): The day and night, light and darkness, are notable antitheses in Pal. There the day does not slowly fade away into the night after a period of twilight, but before sunset there is the brightness of day, and when the sun has disappeared everything has changed and night is at hand. From sunset until the darkness of night is less than an hour.

In the Bible the main use of darkness is in contrast to light. Light is the symbol of God's purity, wisdom and glory. Darkness is the

**1. Darkness and Light in Palestine**  
 opposite. Miraculous occurrence of darkness in the land of Egypt for three days is recorded in Ex 10 21,22, and at the death of Christ (Mt 27 45). See PLAGUES; ECLIPSE.

The fig. uses of darkness are many and various. It is used as a symbol (a) of moral depravity and its punishment. The wicked walk and work in darkness (Ps 82 5; Prov 2 13; Jn 3 19; Rom 13 12), and their reward is to "sit in darkness" (Ps 107 10) or to be "cast forth into the outer darkness" (Mt 8 12); (b) of things mysterious or inexplicable (1 K 8 12; Ps 97 2); (c) of trouble and affliction (2 S 22 29; Job 5 14; Prov 20 20; Isa 9 2; cf Gen 15 12); (d) of punishment (Lam 3 2; Ezk 32 8; Zeph 1 15); (e) of death (1 S 2 9; Job 10 21 f; Eccl 11 8); (f) of nothingness (Job 3 4-6); (g) of human ignorance (Job 19 8; 1 Jn 2 11). "A dark [RVm "squalid"] place" (2 Pet 1 19) refers esp. to the state of things described in ch 2.

ALFRED H. JOY

**DARKLY**, dārĕk'li: The word occurs in 1 Cor 13 12, "For now we see in a mirror, darkly," in tr of the words ἐν ἀνύκταρι, *en anūktarī*, RVm "in a riddle." The contrast is with the "face to face" vision of Divine things in eternity. Earth's best knowledge is partial, obscure, enigmatic, a broken reflection of the complete truth ("broken lights of Thee").

**DARKON**, dārĕ'kon (דַּרְכֹּן, *darĕkōn*, "carrier"): Ancestor of a subdivision of "Solomon's servants," so called, in post-exilic times (Ezr 2 56; Neh 7 58; Lozon, 1 Esd 5 33).

**DARK SAYINGS** (Prov 1 6; Ps 78 2; sing., Ps 49 4[5]; חִידוֹת, *hīdhōth*, sing. חִידָה, *hīdhāh*, elsewhere rendered "riddle," "proverb"): In the head-

ing to the canonical Book of Prov, the general term "proverbs" is made to include "a proverb (מִשְׁלָל, *māshāl*), and a figure [or, an interpretation, מְלִיצָה, *mēliṣāh*], the words [sing. דַּבְּהָר, *dābhār*] of the wise, and their dark sayings [or, riddles]." The "proverb" is either a saying current among the people (cf 1 S 10 12; "the proverb of the ancients" 24 13[14]), or a sentence of ethical wisdom composed by the order of wise men (חֲכָמִים, *hākhāmīm*). Of the latter kind are the sententious maxims of the Wisdom lit. (chiefly Prov, but also Job, Eccl, and among the uncanonical writings Ecclus). They are characterized by a secular touch; wisdom, moreover, flourished among the neighbors of Israel as well; so in Edom and elsewhere. Whatever the date of the collection known as the "Proverbs of Solomon," the wise men existed in Israel at a very early period; the prophets allude to them. But the Heb *māshāl* is sometimes of a more elaborate character corresponding to our "parables"; frequently a vein of taunt runs through them, and they played an important part in compositions directed against other nations (cf Nu 21 27). The prophets are fond of employing this genre of literary production; in their hands the *māshāl* becomes a fig. or allegorical discourse (cf Ezk 21 5 ff [8 ff]). The *māshāl* in the sense of a didactic poem occurs also in the Psalms (Pss 49 and 78). Hence it is that "proverb" and "figure," or "proverb" and "dark saying" are interchangeable terms. The "dark saying" is the popular "riddle" (cf Jgs 14) raised to the dignity of elaborate production. It is in short an allegorical sentence requiring interpretation. Both prophets and psalmists avail themselves thereof. The word of God comes to the prophet in the form of a vision (cf the visions of Amos or Jeremiah), i.e. the truth presents itself to them in the form of a simile. To the perfect prophet of the type of Moses the revelation comes direct in the shape of the naked truth without the mediation of figures of speech or obscure utterances requiring elucidation (cf Nu 12). In the same way St. Paul (1 Cor 13) distinguishes between the childish manner of speaking of things spiritual and the manner of a man: "For now we see in a mirror, darkly [Gr "in a riddle"]; but then face to face." The rabbis say that, whereas all the other prophets saw God and things Divine in a dim mirror, Moses saw them in a polished, clear mirror. Both St. Paul and the rabbis feel the difference between mediate and immediate vision, the revelation which requires dark fig. language as a vehicle and the clear perception which is the direct truth.

MAX L. MARGOLIS

**DARLING**, dār'ling (דַּרְלִיךְ, *yāhīdh*, "only," AVm "only one"; ARVm "dear life"): Used poetically for the life or soul (Ps 22 20; 35 17).

**DART**, dārt (דָּרַץ, *hēç*; βέλος, *bélos*): A pointed missile weapon, as an arrow or light spear (2 S 18 14; Job 41 26). See ARMOR, ARMS, III, 4; ARROW.

**Figure:** (1) Of the penalty of sin (Prov 7 23 AV); (2) of strong suggestions and fierce temptations to evil (Eph 6 16; cf 1 Macc 5 51).

**DART-SNAKE**, dārt'snake (Isa 34 15). See ARROWSNAKE.

**DASH**: The idea of "to throw violently" or "to strike" with purpose of causing destruction is usually connected with the word "to dash." There is perhaps but one exception to this: Ps 91 12 and the quotations of this passage in the NT (Mt 4 6; Lk 4 11, προσκόπτω, *proskóptō*), have the meaning "to strike against accidentally" and not intentionally. Nah 2 1, "he that dasheth in pieces" is doubtful.