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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.

For certain Bib. phrases referring to the "evil eye" see ENVY; EYE.

LITERATURE.—F. T. Elworthy, *The Evil Eye*, London, 1895.

H. L. E. LUERING

**EVIL-FAVOREDNESS**, ē-v'l-fā'vēr-d-nes: The word is the tr of the Heb דָּבְחָר רָא', *dābhār ra'*, lit. "evil thing," and refers to the ritual unfitness for sacrifice of any animal which, though included in the class of clean beasts, yet possesses a blemish (see the word), or otherwise lacks beauty of symmetry, or is lean-fleshed (Dt 17 1 AV; cf "ill blemish," Dt 15 21). We find these conditions combined in Gen 41 3.4.19.20.21.27, where the seven "ill-favored and lean-fleshed" kine of Pharaoh's dream are mentioned.

**EVIL-MERODACH**, ē-vil-me-rō'dak; -mer'ō-dak (מֶרֶדַּח עִוִּיל, 'ēvil mērōdhakh; LXX Εὐείαλ-μαρωδέκ, *Eueialmarōdék*; so B in K, but B in Jer, and A and Q in both places much corrupted): The name of the son and immediate successor of Nebuchadnezzar II, king of Babylon. The Bab form of the name is *Amelu-Marduk*, that is, "man of Marduk." About 30 contract tablets dated in this reign have been found. They show that Evilmerodach reigned for two years and about five months. He is said by Berossus to have conducted his government in an illegal and improper manner, and to have been slain by his sister's brother, Nergalshar-usur, who then reigned in his stead. Evilmerodach is said in 2 K 25 27-30 and in the || passage in Jer 52 31-34 to have taken Jehoiachin, king of Judah, from his prison in Babylon, where he seems to have been confined for 37 years, to have clothed him with new garments, to have given him a seat above all the other kings, and to have allowed him to eat at the king's table all the days of his life. It is an undesigned coincidence, that may be worthy of mention, that the first dated tablet from this reign was written on the 26th of Elul, and Jer 52 31 says that Jehoiachin was freed from prison on the 25th of the same month. R. DICK WILSON

**EVIL ONE** (ὁ πονηρός, *ho ponēros*): Nearly all peoples who have expressed their religious thought and feeling believe in a spirit that presides over the destinies of men for their good. They believe that there is also a spirit, a person, whose work it is to lead men into temptation: a spirit of light and a spirit of darkness. Feelings and preferences may have much to do with the conclusions. In Mt 5 37.39.45; 6 13, AV gives "evil," RV "the evil one," m "evil," the personal form referring to the enemy of the race known by various terms: Satan, "the adversary" or "the accuser," occurs 50 t; Beelzebub is found 7 t; devil, 35 t; it means "accuser," "calumniator." See SATAN.

DAVID ROBERTS DUNGAN

**EVIL-SPEAKING**, ē-v'l-spēk'ing: Occurs twice in EV: (1) 1 Pet 2 1 it is the tr of καταλαλιά, *katalaliá*, "a speaking against," rendered "backbiting" in 2 Cor 12 20; cf *katalallos*, "backbiter" (Rom 1 30); the vb. *katalalēō* is rendered to "speak against" (1 Pet 2 12; Jas 4 11; 1 Pet 3 16); (2) of βλασφημία, *blasphēmia*, "what is hurtful to the good name of anyone," "detraction," "slander" (Eph 4 31 RV, "railing"; cf 1 Tim 6 4; Jude ver 9; Col 3 8); the vb. *blasphemēō* is rendered to "speak evil of" (Rom 14 16; 1 Cor 10 30; Tit 3 2, etc); to "speak evil" occurs in Mk 9 39 as the tr of *kakologēō*, "lightly [RV "quickly"] speak evil of me"; Acts 19 9 AV "spake evil of that way." In Ps 140 11, we have "evil-speaker" as the tr of 'ish lāshōn, "a man of tongue"; so RV. The wrong thing condemned as evil-speaking seems to be essentially *detraction*, what is hurtful to the reputa-

tion, and it is often too lightly regarded even among Christians. See BLASPHEMY; RAILING; SLANDER.

W. L. WALKER

**EVIL SPIRIT**. See DEMON; DEMONIC; COMMUNION WITH DEMONS; SATAN.

**EVIL THING** (τὸ κακόν, *tó kakón*, pl. in Lk 16 25): An evil thing or evil things may be the thoughts of evil men, their plans or their deeds; or the things men suffer for their own wrongs; or the evils consequent upon the errors of others. In the dark picture of fallen men in Rom 1 30, "inventors of evil things" appear. "The evil man out of his evil treasure bringeth forth evil [*ponēros*] things" (Mt 12 35). Men should not lust after evil (*kakós*) things (1 Cor 10 6). This fixing the mind upon, with desire, leads to increased wrong. "The mouth of the wicked poureth out evil [*ra'*] things" (Prov 15 28). The rich man had good things in his life, but did not use them to the glory of God or the good of men. The poor man had evil things: sickness, nakedness, hunger. The scene changes after death (Lk 16 25).

DAVID ROBERTS DUNGAN

**EVOLUTION**, ev-ō-lū'shun: Evolution is a scientific and philosophical theory designed to explain the origin and course of all things

1. **The Idea** in the universe. By origin, however, of Evolution is not understood the production or emergence of the substance and of the cause or causes of things, but that of the forms in which they appear to the observer. Sometimes the term is vaguely used to cover absolute origin in the sense just excluded. A moment's reflection will make it clear that such a view can never secure a place in the realm of pure science. The problem of ultimate origin is not one that science can solve. If it is solved at all, it must be by purely philosophical as distinguished from scientific or scientific-philosophical methods. Evolution, therefore, must be viewed in science purely and strictly as a process of orderly change in the form of things. As such it assumes the existence of substance or substances and of a force or forces working its successive transformations.<sup>1</sup>

As an orderly change of the form of things, evolution may be viewed as operative in the field of inorganic matter, or in that of life. In the first, it is known and called cosmic evolution; in the second, organic evolution. Of cosmic evolution again there appear two aspects, according as the process, or law of transformation, is observed to operate in the realm of the lower units of matter (atoms and molecules), or is studied in the region of the great. In the first sphere, it is made to account for the emergence in Nature of the qualities and powers of different kinds of matter called elements. In the second, it explains the grouping together, the movements and transformations of the solar and of stellar systems. Similarly, of organic evolution there appear to be two varieties. The first occurs in the world of life including the vegetable and animal kingdoms. Evolution here accounts for the various forms of living beings building their bodies and passing from one stage to another in their existence as individuals, and for the course of the history of all life as it differentiates into species and genera. The second variety of evolution operates in the higher realm of intelligence, morality, social activity and religion.

The idea of a law of orderly change governing all things is not a new one. Historians of science find

<sup>1</sup> This position is apparently contradicted in the title of Henri Bergson's *L'évolution créatrice*. But an examination of Bergson's system shows that the contradiction is only apparent. Bergson's evolution is neither substance nor efficient cause or principle. The latter is given in his vital impetus (*élan vital*); the former in his concept of duration.