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read and explained the law to the people. On his advice the people ceased from their mourning and celebrated the festival according to the law of Moses with joy and thanksgiving and giving of gifts, dwelling also in booths in commemoration of the manner of their fathers' sojourning while in the wilderness.

The traditions with regard to Ezra found in Jos and in the Talm are so discrepant that it is impossible to place reliance upon any of their statements which are not found also in the canonical Scriptures.

#### 4. Traditions

R. DICK WILSON

#### EZRA-NEHEMIAH:

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|------------|-----------------------|
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The books of Ezr and Neh, by whomsoever written, are properly so named according to analogy

#### 1. Name

from the principal persons mentioned in them. In the Heb Bibles, the former is headed simply, Ezra, and the latter, Nehemiah. The two books are counted in the Talm, in Jos, and in the Canon of Melito, 171 AD, as one, and are so treated also in the subscription of the MT, which reads: "The totality of the verses of Ezr and Neh is 688, and its sign is 'Remember, Jeh, the reproach of thy servants,' and its two parts [are at the sentence] 'unto the ascent of the corner' [Neh 3 31] and its chapters (*ṣḏhārāywo*) are ten, and its sign is 'Upon a high mountain get thee up, O thou that announcest good tidings to Zion.'" In the LXX, Ezr-Neh is called Esdras B, while an apocryphal Book of Ezr is called Esdras A (see below). In the catalogues of the OT writings handed down to us by the Fathers (Origen, Cyril, Melito, Jerome and the Council of Laodicea) our Ezr is called 1 Ezr; Neh, 2 Ezr; the apocryphal Gr Ezr, 3 Ezr; and an apocalyptic book, falsely called a book of Ezr, is denominated 4 Ezr.

The object of the books is to show that God fulfilled His promise, or prophecy, to restore His exiled

#### 2. Object

people to their inheritance, through the instrumentality on the one hand of the great heathen monarchs, Cyrus, Darius and Artaxerxes, and on the other hand by stirring up the spirit of such great men among the chosen people as Joshua and Zerubbabel, Haggai and Zechariah, and Ezra and Nehemiah, through whom the altar, the temple, the houses and walls of Jerus, and finally the worship and ceremony of the Jewish people were reestablished, the people being separated from foreign admixtures, customs and idolatry, and their religious observances purified and fixed for all time.

The object of the work justifies the selection and arrangement of the material and the plan pursued

#### 3. Plan

by the composer, or composers; all matter being stringently excluded which does not bear directly upon the purpose in view. However much we may wish that other historical records had been included, it is not proper to criticize the work because of these omissions, nor is it fair to argue that the writer was ignorant of what he has not seen fit to record.

The unity of the combined work is shown by the fact that they have the same common object, the same

#### 4. Unity

plan, and a similarity of language and style; that they treat, for the most part, of the same period of time; and that Ezra is one of the most prominent persons in both. It is not fair to deny the essential unity on the ground that the list of priests and others found in Ezr 2 is repeated in Neh 7; for there is no doubt that Ezra was the compiler of parts at least of the book called after him, and that Nehemiah also was the original writer of parts of the book that bears

his name. Whoever was the final editor of the whole work, he has simply retained the two almost identical lists in their appropriate places in the documents which lay before him.

The Books of Ezr and Neh are a compilation of genealogical lists, letters and edicts, memoirs and chronicles. We cannot be certain as

#### 5. Sources

to who was the composer of either or both books. Many think that Ezra compiled both the books out of preëxisting materials, adding parts of his own composition. Others, suppose that Ezra wrote the book named after him, while Nehemiah composed the Book of Neh. Others, again, are of the opinion that neither Ezra nor Nehemiah, but some other unknown editor, most probably the compiler of the Books of Ch, put together the Books of Ezr and Neh, using largely the memoirs of the two great men who are the principal persons in the records. While there is still much difference of opinion as to who was the final redactor, there is a general agreement as to the composite character of the whole, and that the person who wrote the parts that bind together the original sources was the same as he who wrote the canonical books of Chronicles.

The diversified character of the style, languages and other literary peculiarities of the books is

counted for by the large number and the variety of sources. From the style

#### 6. Literary Character of the Books

and contents of the first chapter it has been argued with great plausibility that it was written by Daniel; for similar reasons it has been argued that the portion of Ezr from 3 2 to 4 22 inclusive was written by Haggai the prophet. All admit that the parts of Ezr and Neh in which the 1st per. is employed were written by Ezra and Nehemiah respectively. As to who it was who added the other connecting portions there is and must always be great doubt arising from the fact that the author is not mentioned. The style points to the same hand as that which composed the Book of Chronicles. Those who believe that Ezra compiled the Book of Ch will believe that he most probably composed also the Books of Ezr and Neh. The principal objection to his authorship arises from the inexplicable change from the 1st to the 3d per. occurring in both Ezr and Neh. Inasmuch as the 3d per. is the proper form to use in the best style of Bib. historical composition; inasmuch as Herodotus, Thucydides and Xenophon often employ it in their histories; inasmuch as some of the Bab monuments mingle the 1st and 3d pers. in the same document; and finally, inasmuch as the prophets and psalmists of Israel likewise interchange the persons in what is for us often an unaccountable manner: this characteristic of the style of Ezr-Neh seems an insufficient reason upon which to base the denial of the claim that Ezra may have been the author.

The facts that there is unevenness in the treatment of the history, and that there are long periods on which the narrator is silent, do not militate against the authorship of Ezra nor do they imply a date long after his age; for the author is perfectly consistent in his purpose to stick to the object and plan which he had in view for himself, that is, to give an account of the reestablishment of the Israelitish people and of their Divinely given institutions. That he has omitted other matters does not imply that he was ignorant of them.

The language of the books is Heb, except Ezr 4 7-6 18 and 7 12-26, which is written in Aram.

#### 7. Languages

The Heb closely resembles that of Dnl, Hag and Ch, much more so than it does that of Ecclus, which was written probably about 180 BC. The Aram. (formerly called Chaldee) is very much like

that of the Egypt papyri which are dated in the 5th cent. BC. It closely resembles also the Aram. in Dnl.

Neither language nor style can be assigned as a ground for asserting a date later than the 5th cent.

BC as the time of the composition of the book. A much stronger reason against placing the final redaction of the books at so early a time is the mention of a Jaddua among the high priests in Neh 12 11,22, it being assumed that this is the same Jaddua whom Jos mentions (*Ant*, XI, viii, 4) as having filled the high-priestly office in the time of Alexander the Great. In view of the fact that Jos is the only source of information as to the period between 400 and 300 BC, it seems unfair to accept what he says as to the existence of this Jaddua, while rejecting substantially all the rest of the same chapter in Jos which tells about Sanballat, Manasseh and Alexander's meeting with Jaddua. Inasmuch as the Sachau papyri, written in the 17th year of Darius Nothus, that is, in 410-408 BC, mention the sons of Sanballat the governor of Samaria, the Sanballat who was their father must have lived about 450 BC. The same papyrus mentions Jehohanan (Johanan of Neh 12 22) as the high priest of the temple at Jerus, and Bagohi (Bagoas) was the Pers governor of Jerus in 410-408 BC. Since, according to Neh 13 6, Nehemiah was governor in 434-433 BC, the 32d year of Artaxerxes, Bagoas would be perhaps his immediate successor. If we are to put any confidence in the story of Jos, then there must have been at least two Sanballats, and probably two Jadduas, and at two different times a son of a high priest must have married a daughter of a Sanballat. While this is not impossible, it seems better to suppose that Jos has confused matters beyond any possibility of disentanglement, and we might be justified in throwing over entirely his account of a Sanballat, a Manasseh, and a Jaddua as living in the year 330 BC, when Alexander conquered Syria. As far, of course, as the Jaddua of Neh 12 11,22 is concerned, he may well have been high priest as early as 406 BC, and have continued to serve till 330 BC. On the other hand, another of the same name, probably a grandson, may, for all we know to the contrary, have been high priest in 330 BC. In view of the numerous Oniases, Simons, and Johns who served in that position between 600 and 150 BC, and in view, further, of our almost absolute lack of information as to the history of this period, it will be a bold man who will dare to deny, on the ground of the Jaddua of Jos, that Ezr-Neh might have been written as early as 400 BC.

The objection against the books having been composed in the Pers period, based upon the use of the titles of the kings of Persia, is fully answered by the fact that the same titles as those used in these books are found to have been used by the Pers kings themselves. (See the arts. of the present writer in the *Presbyterian Reformed Review* for 1905-6.) The "Darius the Persian" of Neh 12 22 is shown by the Sachau papyri to have been Darius Nothus, as Keil long ago suggested. The author may have called him "the Persian" to distinguish him from Darius the Mede. At any rate, it is best for us to remember that our inability to explain why the author called him by this title does not prove that he did not do so. Of all the Dariuses known to history, any one might have been called "the Persian," except Darius the Mede, because all but he were Persians. The assertion that a king of Persia could only have been called a Persian "after the Pers period was past" involves, on the one hand, the assumption of such thorough knowledge of the possibilities of the *usus loquendi* of that time, and,

on the other hand, such real ignorance of the usage of all times in such matters, as well as of the usage of the Pers and Bab monuments of the Pers era, as almost to cause one to believe that it can scarcely have been seriously made. (See the writer's arts. cited above.) Jos, it is true, apparently confuses in his account Darius II and Darius III.

The phrase "the days of Nehemiah" (ver 26) certainly implied that the final redactor "looked back upon them as past." But there is no intimation as to how long they were past. According to Neh 5 14, Nehemiah returned to Babylon in the 32d year of Artaxerxes, that is, in 434 BC. As Bagoas was already governor of Jerus, and Johanan high priest in 408 BC, a writer living about 400 BC can very well have referred to what happened "in the days of Joiakim . . . and in the days of Nehemiah the governor, and of Ezra the priest and the scribe" as having occurred "in the days of Zerubbabel, and in the days of Nehemiah" (12 47). From all we know it appears that these were the only Jews who were ever governors of Jerus under the Pers domination. Certainly Bagoas is not a Heb name any more than Sanballat, and it looks as if on the death of Nehemiah his place as governor of Jerus had been filled by a native Persian, just as the governorship of Samaria was held by Sanballat, a Cuthean. If we can trust Jos, Bagoas treated the Jews with harshness and even desecrated the temple itself (*Ant*, XI, vii, 1). Already, then, in 405 BC, any patriotic and pious Israelite may have justly looked back upon the days of their native governors with longing and pride, and have written with appropriate eulogy of the days of Zerubbabel, Nehemiah and Ezra—the time of his people's semi-independence and of the glorious and unforgettable restoration of the temple and city, just as we today refer to the time of Bismarck, Victoria, or Lincoln (cf 1 Ch 13 3). Waiving the discussion of the probability of Ezra's having called himself "a ready scribe in the law of Moses," and one who had prepared his heart to seek the law of the Lord, etc, it certainly cannot be denied that someone writing in 405 BC may have employed the language here used. There is not the slightest proof that any of Ezr-Neh is unhistorical, nor the least indication that all of it may not have been written as early as 405 BC.

The section Ezr 4 1-6 presents difficulties of date and composition. The section may have been misplaced. It may be episcopal. It may be explained, as suggested by Klostermann, as having been inserted here as a sort of résumé which is later expanded. But however explained, it is a literary rather than a historical or linguistic problem which it presents, and may safely be left for solution to those who think that everything in literature whose purpose or meaning they cannot perceive is therefore inexplicable.

In conclusion, we would say in the words of Professor Cornill, that since Ed. Meyer's demonstration of the authenticity of the documents in Ezr 4-7, the hypercritical reconstruction of the books "has lost all claim to serious consideration, and we may rest assured that in Ezr-Neh we have every reason to recognize an essentially trustworthy recital of the events narrated therein."

The most thorough investigation of the text of Ezr-Neh has been made by Professor A. Klostermann, his results being published in the

**9. Text** 3d German ed of *RE*. After an examination of the Arab., Syr, Gr and Lat VSS and a comparison of them with the Heb MT, he comes to the conclusion that our Heb text as a whole is of more value than that represented by the VSS. The writer of this art. has noted a wonderful accuracy in the transmission of

the Aram. part of Ezr, the spelling or writing of the words resembling in many of the smallest particulars that of the Aram. papyri of Elephantine, which date from the 5th cent. BC.

**LITERATURE.**—Commentaries and Introductions: A. Introductions: Sayce, *Intro to Ezr, Neh, Est*; Angus-Suen, *The Cyclopaedic Hand-Book to the Bible*; Rarnu, *Intro to the OT*; Keil, *OT Intro.* B. Commentaries: Keil, *Ezr, Neh, and Est*; Rawlinson, in the *Speaker's Comm.*, and in the *Pulpit Comm.*; and in *Ezr and Neh* ("Men of the Bible" series); Lange's *Comm.*; Meyer, *Entstehung des Judenthums*; *OTJC*; *RE*.

R. DICK WILSON

**EZRAHITE**, ez'ra-hit (עֲזָרָהִי, 'ezrahî; 'Ασεβών, Asebôn): Found in 1 K 4 31; Pss 88, 89, titles; from which it appears that the word is a patronymic

for Ethan and Heman. It may be derived from Zerah, instead of Ezrah, seeing that there were an Ethan and a Heman who were descendants of Zerah, head of a Judahite family (1 Ch 2 6). There were also an Ethan and a Heman who were Levites (1 Ch 15 17).

**EZRI**, ez'ri (עֲזָרִי, 'ezri, "my help"; 'Εἰρα, Ezrai, or 'Εἰδρι, Ezdri): "Ezri, the son of Chelub," appointed by David to be superintendent of agriculture (1 Ch 27 26).

**EZRIL**, ez'ril (Ἐἰριλ, Ezril, AV Esril): One who had married a foreign wife (1 Esd 9 34); called Azarel in Ezr 10 41.

## F

### FABLE, fā'b'l (μῦθος, mūthos):

(1) Primitive man conceives of the objects around him as possessing his own characteristics. Consequently in his stories, beasts, trees, rocks, etc, think, talk and act exactly as if they were human beings. Of course, but little advance in knowledge was needed to put an end to this mode of thought, but the form of story-telling developed by it persisted and is found in the folk-tales of all nations. More particularly, the archaic form of story was used for the purpose of moral instruction, and when so used is termed the *fable*. Modern definitions distinguish it from the parable (*a*) by its use of characters of lower intelligence than man (although reasoning and speaking like men), and (*b*) by its lesson for this life only. But, while these distinctions serve some practical purpose in distinguishing (say) the fables of Aesop from the parables of Christ, they are of little value to the student of folk-lore. For fable, parable, allegory, etc, are all evolutions from a common stock, and they tend to blend with each other. See ALLEGORY; PARABLE.

(2) The Sem mind is peculiarly prone to allegorical expression, and a modern Arabian storyteller will invent a fable or a parable as readily as he will talk. And we may be entirely certain that the very scanty appearance of fables in the OT is due only to the character of its material and not at all to an absence of fables from the mouths of the Jews of old. Only two examples have reached us. In Jgs 9 7-15 Jotham mocks the choice of Abimelech as king with the fable of the trees that could find no tree that would accept the trouble of the kingship except the worthless bramble. And in 2 K 14 9 Jehoash ridicules the pretensions of Amaziah with the story of the thistle that wished to make a royal alliance with the cedar. Yet that the distinction between fable and allegory, etc, is artificial is seen in Isa 5 1,2, where the vineyard is assumed to possess a deliberate will to be perverse.

(3) In the NT, "fable" is found in 1 Tim 1 4; 4 7; 2 Tim 4 4; Tit 1 14; 2 Pet 1 16, as the tr of *mūthos* ("myth"). The sense here differs entirely from that discussed above, and "fable" means a (religious) story that has no connection with reality—contrasted with the knowledge of an eyewitness in 2 Pet 1 16. The exact nature of these "fables" is of course something out of our knowledge, but the mention in connection with them of "endless genealogies" in 1 Tim 1 4 points with high probability to some form of gnostic speculation that interposed a chain of aeons between God and the world. In some of the gnostic systems that we know, these chains are described with a prolixity so interminable (the *Pistis Sophia* is the best example) as to justify well the phrase "old wives'

fables" in 1 Tim 4 7. But that these passages have gnostic reference need not tell against the Pauline authorship of the Pastorals, as a fairly well developed "Gnosticism" is recognizable in a passage as early as Col 2, and as the description of the fables as Jewish in Tit 1 14 (cf 3 9) is against 2d-cent. references. But for details the commentaries on the Pastoral Epistles must be consulted. It is worth noting that in 2 Tim 4 4 the adoption of these fables is said to be the result of dabbling in the dubious. This manner of losing one's hold on reality is, unfortunately, something not confined to the apostolic age. BURTON SCOTT EASTON

**FACE**, fās: In Heb the tr of three expressions: (1) פָּנִים, *pānim*, (2) עַיִן, 'ayin, lit. "eye," and (3) אֶפֶס, 'aph, lit. "nose," "nostril," already noted s.v. COUNTEenance, which see. The first and second of these words are used synonymously, even in metaphorical expressions, as, e.g. in the phrase "the face of the earth," where *pānim* is used (Dt 6 15 *et passim*) and 'ayin (Nu 22 5 *et passim*). The third expression preserves more clearly its original meaning. It is generally used in the phrases "to bow one's self to the earth," "to fall on one's face," where the nose actually touched the ground. Often "my face," "thy face" is mere oriental circumlocution for the personal pronoun "I," "me," "thou," "thee." "In thy face" means "in thy presence," and is often so tr<sup>d</sup>. A very large number of idiomatic Heb expressions have been introduced into our language through the medium of the Bible tr. We notice the most important of these phrases.

"To seek the face" is to seek an audience with a prince or with God, to seek favor (Ps 24 6; 27 8 *bis*; 105 4; Prov 7 15; Hos 5 15; cf Prov 29 26, where RV translates "Many seek the ruler's favor," lit. many seek the face [Heb *p'ne*] of a ruler).

If God "hides his face" He withdraws His presence, His favor (Dt 32 20; Job 34 29; Ps 13 1; 30 7; 143 7; Isa 54 8; Jer 33 5; Ezk 39 23,24; Mic 3 4). Such withdrawal of the presence of God is to be understood as a consequence of man's personal disobedience, not as a wrathful denial of God's favor (Isa 59 2). God is asked to "hide his face," i.e. to disregard or overlook (Ps 51 9; cf 10 11). This is also the idea of the prayer: "Cast me not away from thy presence" (lit. "face," Ps 51 11), and of the promise: "The upright shall dwell in thy presence" (lit. "face," Ps 140 13). If used of men, "to hide the face" expresses humility and reverence before an exalted presence (Ex 3 6; Isa 6 2); similarly Elijah "wrapped his face in his mantle" when God passed by (1 K 19 13). The "covering of the face" is a sign of mourning (2 S 19 4=Ezk 12 6.12); a "face covered with fatness" is synonymous with prosperity and arrogance (Job