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(2) (נְבוֹ, *n'bhō*; B, Ναβὸν, *Nabou*, A, Ναβῶ, *Nabō*, and other forms): Fifty-two descendants of the inhabitants of Nebo returned from exile with Zerubbabel (Ezr 2 29; Neh 7 33). The place was in Judah and is named after Bethel and Ai. There is nothing, however, to guide us as to its exact position. It may be represented by either *Beit Nubā*, 12 miles N.W. of Jerus, or *Nuba*, which lies about 4 miles S.S.E. of 'Id el-Mā' (Adullam).

W. EWING

**NEBO, MOUNT** (נְבוֹ הַר, *har n'bhō*; Ναβῶ, *Nabou*): A mountain in the land of Moab which Moses ascended at the command of God in order that he might see the Land of Promise which he was never to enter. There also he was to die. From the following passages (viz. Nu 33 47; Dt 32 49; 34 1), we gather that it was not far from the plain of Moab in which Israel was encamped; that it was a height standing out to the W. of the mountains of Abarim; that it lay to the E. of Jericho; and that it was a spot from which a wide and comprehensive view of Pal could be obtained. None of these conditions are met by *Jebel 'Aṭṭārūs*, which is too far to the E., and is fully 15 miles S. of a line drawn eastward from Jericho. *Jebel 'Osha*, again, in Mt. Gilead, commands, indeed, an extensive view; but it lies too far to the N., being at least 15 miles N. of a line drawn eastward from Jericho. Both of these sites have had their advocates as claimants for the honor of representing the Bib. Nebo.

The "head" or "top" of Pisgah is evidently identical with Mt. Nebo (Dt 34 1). After Moses' death he was buried "in the valley in the land of Moab," over against Beth-peor.

The name *Nebā* is found on a ridge which, some 5 miles S.W. of *Hesbān* and opposite the northern end of the Dead Sea, runs out to the W. from the



Mt. Nebo from the Spring 'Ain Neba.

plateau of Moab, "sinking gradually: at first a broad brown field of arable land, then a flat top crowned by a ruined cairn, then a narrower ridge ending in the summit called *Siāghah*, whence the slopes fall steeply on all sides. The name Nebo or Neba [the "knob" or "tumulus"] applies to the flat top with the cairn, and the name *Tal'at es-Sufa* to the ascent leading up to the ridge from the N. Thus we have three names which seem to connect the ridge with that whence Moses is related to have viewed the Promised Land, namely, first, Nebo, which is identically the same word as the modern *Neba*; secondly, *Siāghah*, which is radically identical with the Aram. *Se'ath*, the word standing instead of Nebo in the Tg of Onkelos [Nu 32 3], where it is called the burial place of Moses; thirdly, *Tal'at es-Sufa*, which is radically identical with the Heb *Zuph* (*çūph*), whence *Mizpah* (*mīçpāh*) and *Zophim* (*çōphīm*). . . . The name Pisgah is not now

known, but the discovery of Zophim [cf Nu 23 14] confirms the view now generally held, that it is but another title of the Nebo range."

Neither Mt. Hermon nor Dan (*Tell el-Kādū*) is visible from this point; nor can Zoar be seen; and if the Mediterranean is the hinder sea, it also is invisible. But, as Driver says ("Dt," *ICC*, 419), the terms in Dt 34 1.3 are hyperbolic, and must be taken as including points filled in by the imagination as well as those actually visible to the eye. Mr. Birch argues in favor of *Tal'at el-Benāt*, whence he believes Dan and Zoar to be visible, while he identifies "the hinder sea" with the Dead Sea (*PEFS*, 1898, 110 ff).

W. EWING

**NEBUCHADNEZZAR**, neb-ū-kad-nez'ar, **NEBUCHADREZZAR**, -rez'ar: Nebuchadnezzar, the second king of Babylon of that name, is best known as the king who conquered Judah, destroyed Jerus, and carried the people of the Jews captive to Babylon. Of all the heathen monarchs mentioned by name in the Scriptures, N. is the most prominent and the most important. The prophecies of Jeremiah, Ezekiel, and Daniel, and the last chs of K and Ch centered about his life, and he stands preëminent, along with the Pharaohs of the oppression and the exodus, among the foes of the kingdom of God. The documents which have been discovered in Babylon and elsewhere within the last 75 years have added much to our knowledge of this monarch, and have in general confirmed the Bib. accounts concerning him.

His name is found in two forms in the Bible. *Nebuchadnezzar* and *Nebuchadrezzar*. In the LXX he is called *Ναβουχοδονόσορ*, *Nabouchodonosōr*, and in the Vulg *Nabuchodonosor*.

**1. His Name** This latter form is found also in the AV Apoc throughout and in RV 1 Esd, Ad Est and Bar, but not Jth or Tob. This change from *r* to *n* which is found in the two writings of the name in the Heb and the Aram. of the Scriptures is a not uncommon one in the Sem languages, as in *Burnaburiyash* and *Burrahuriyash*, *Ben-hadad* and *Bar-hadad* (see Brockelmann's *Comparative Grammar*, 136, 173, 220). It is possible, however, that the form *Nebuchadnezzar* is the Aram. tr of the Bab *Nebuchadrezzar*. If we take the name to be compounded of *Nabu-kudurri-usur* in the sense "O Nebo, protect thy servant," then *Nabu-kedina-usur* would be the best tr possible in Aramaic. Such trs of proper names are common in the old VSS of the Scriptures and elsewhere. For example, in *WAT*, V, 44, we find 4 columns of proper names of persons giving the Sumerian originals and the Sem trs of the same; cf *Bar-hadad* in Aram. for Heb *Ben-hadad*. In early Aram. the *š* had not yet become *t* (see Cooke, *Text-Book of North-Sem Inscriptions*, 188 f); so that for anyone who thought that *kudurru* meant "servant," N. would be a perfect tr into Aram. of *Nebuchadrezzar*.

The father of N. was *Nabopolassar*, probably a Chaldaean prince. His mother is not known by name. The classical historians men-

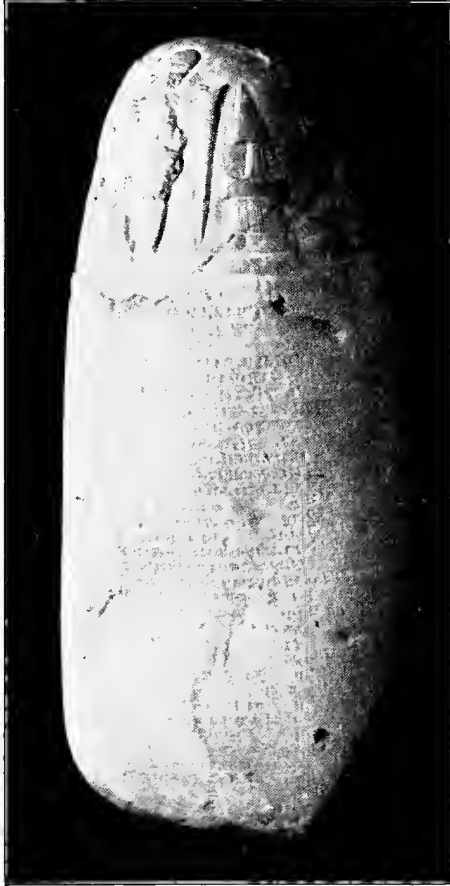
**2. Family** tion two wives: *Amytis*, the daughter of *Astyages*, and *Nitocris*, the mother of *Nabunaid*. The monuments mention three sons: *Evil-merodach* who succeeded him, *Marduk-shum-usur*, and *Marduk-nadin-aḥi*. A younger brother of N., called *Nabu-shum-lishir*, is mentioned on a building-inscription tablet from the time of *Nabopolassar*.

The sources of our information as to the life of N. are about 500 contract tablets dated according to the days, months and years of his

**3. Sources of Informa-** and honorific inscriptions; one historical inscription; and in the books of Jer, Ezk, Dnl, and K. Later sources are Ch, Ezr, and the fragments of *Berosus*, *Menander*, *Megasthenes*, *Abydenus*, and *Alexander Polyhistor*, largely as cited by *Jos* and *Eusebius*.

From these sources we learn that N. succeeded his father on the throne of Babylon in 604 BC, and reigned till 561 BC. He probably commanded

the armies of Babylon from 609 BC. At any rate, he was at the head of the army which defeated Pharaoh-necho at Carchemish on the Euphrates in 605 BC (see 2 K 23 31; History 2 Ch 35 20 ff). After having driven Necho out of Asia and settled the affairs of Syria and Pal, he was suddenly



Boundary Stone of Nebuchadnezzar I.

recalled to Babylon by the death of his father. There he seems quietly to have ascended the throne. In the 4th year of Jehoiakim (or 3d according to the Bab manner of reckoning [Dnl 1 1]), he came up first against Jerus and carried away part of the vessels of the temple and a few captives of noble lineage. Again, in Jehoiakim's 11th year, he captured Jerus, put Jehoiakim, its king, into chains, and probably killed him. His successor, Jehoiachin, after a three months' reign, was besieged in Jerus, captured, deposed, and carried captive to Babylon, where he remained in captivity 37 years until he was set free by Evil-merodach. In the 9th year of Zedekiah, N. made a 4th expedition against Jerus which he besieged, captured, and destroyed (see Jer 52). In addition to these wars with Judah, N. carried on a long siege of Tyre, lasting 13 years, from his 7th to his 20th year. He had at least three wars with Egypt. The first culminated in the defeat of Necho at Carchemish; the second in the withdrawal of Hophra (Apries) from Pal in the 1st year of the siege of Jerus under Zedekiah; and the third saw the armies of N. entering Egypt in triumph and defeating Amasis in

N.'s 37th year. In the numerous building and honorific inscriptions of N. he makes no mention by name of his foes or of his battles; but he frequently speaks of foes that he had conquered and of many peoples whom he ruled. Of these peoples he mentions by name the Hittites and others (see Langdon, 148-51). In the *Wady-Brissa* inscription, he speaks of a special conquest of Lebanon from some foreign foe who had seized it; but the name of the enemy is not given.

The monuments justify the boast of N.: "Is not this great Babylon that I have built?" (Dnl 4 30).

Among these buildings special emphasis is placed by N. upon his temples and shrines to the gods, particularly to Marduk, Nebo and Zarpinat, but also to Shamash, Sin, Gula, Ramman, Mah, and others. He constructed, also, a great new palace and rebuilt an old one of his father's. Besides, he laid out and paved with bricks a great street for the procession of Marduk, and built a number of great walls with moats and moat-walls and gates. He dug several broad, deep canals, and made dams for flooding the country to the N. and S. of Babylon, so as to protect it against the attack of its enemies. He made, also, great bronze bulls and serpents, and adorned his temples and palaces with cedars and gold. Not merely in Babylon itself, but in many of the cities of Babylonia as well, his building operations were carried on, esp. in the line of temples to the gods.

The inscriptions of N. show that he was a very religious man, probably excelling all who had preceded him in the building of temples, etc

6. Religion, in the institution of offerings, and the observance of all the ceremonies connected with the worship of the gods. His larger inscriptions usually contain two hymns and always close with a prayer. Mention is frequently made of the offerings of precious metals, stones and woods, of game, fish, wine, fruit, grain, and other objects acceptable to the gods. It is worthy of note that these offerings differ in character and apparently in purpose from those in use among the Jews. For example, no mention is made in any one of N.'s inscriptions of the pouring out or sprinkling of blood, nor is any reference made to atonement, or to sin.

No reference is made in any of these inscriptions to N.'s insanity. But aside from the fact that we could scarcely expect a man to publish his own calamity, esp. madness, it should be noted

7. Madness that according to Langdon we have but three inscriptions of his written in the period from 580 to 561 BC. If his madness lasted for 7 years, it may have occurred between 580 and 567 BC, or it may have occurred between the Egypt campaign of 567 BC and his death in 561 BC. But, as it is more likely that the "7 times" mentioned in Dnl may have been months, the illness may have been in any year after 580 BC, or even before that for all we know.

No mention is made on the monuments (1) of the dream of N. recorded in Dnl 2, or (2) of the image of gold that he set up, or (3) of the fiery furnace

8. Miracles, from which the three children were delivered (Dnl 3). As to (1), it may be said, however, that a belief in dreams was so universal among all the ancient peoples, that a single instance of this kind may not have been considered as worthy of special mention. The annals of Ashur-bani-pal and Nubu-naid and Xerxes give a number of instances of the importance attached to dreams and their interpretation. It is almost certain that N. also believed in them. That the dream recorded in Dnl is not mentioned on the monuments seems less remarkable than that no dream of his is recorded. As to (2) we know that N. made an image of his royal person (*salam sharrutiya*, Langdon, XIX, B, col. x, 6; cf the image of the royal person of Nabopolassar, id, p. 51), and it is certain that the images of the gods were made of wood (id, p. 155), that the images of Nebo and Marduk were conveyed in a bark in the New Year's procession (id, pp. 157, 159, 163, 165) and that there were images of the gods in all the temples (id, *passim*); and that N. worshipped before these images. That N. should have made

an image of gold and put it up in the Plain of Dura is entirely in harmony with what we know of his other "pious deeds." (3) As to "the fiery furnace," it is known that Ashurbanipal, king of Assyria, says that his own brother, Shamash-shumukin, was burned in a similar furnace.

The failure of N. to mention any of the particular persons or events recorded in Dnl does not disprove their historicity, any more than his failure to mention the battle of Carchemish, or the siege of Tyre and Jerus, disproves them. The fact is, we have no real historical inscription of N., except one fragment of a few broken lines found in Egypt.

LITERATURE.—T. G. Pinches, *The NT in the Light of the Historical Records and Legends of Assyria and Babylonia*; Stephen Langdon, *Building Inscriptions of the Neo-Babylonian Empire*. See also, Rogers, *History of Babylonia and Assyria*; and McCurdy, *History, Prophecy and the Monuments*, III.

R. DICK WILSON

**NEBUSHAZBAN**, neb-û-shaz'ban (נְבוּשַׁזְבַּן), *n'bhûshaz'bhân* = Assy *Nabusezib-anni*, "Nebo delivers me"; AV **Nebushasban**: An important officer (the *Rab-saris*, "chief captain" or "chief eunuch") of the Bab army, who with Nergal-sharezer and others was appointed to see to the safety of Jeremiah after the taking of Jerus (Jer 39 13).

**NEBUZARADAN**, neb-û-zâr-â'dan, -zâr'a-dan (נְבוּזַרְאֲדָן), *n'bhûzar'adhân* = Assy *Nabu-zara-iddina*, "Nebo has given seed"; **Νεβουζαρδάν**, *Nebuzardân*: Nebuchadnezzar's general at the siege of Jerus (2 K 25 8.11.20 || Jer 52 12.15.26; 39 9.10.11.13). Under the title of "captain of the guard," he commanded the army, and, after the fall of the city, carried out his master's policy with regard to the safety of Jeremiah, the transport of the exiles, and the government of those who were left in the land.

**NECHO**, **NECHOH**, nē'kō. See PHARAOH-NECOH.

**NECK**, nek (צַוּוֹר, *ṣawwār*, צַוּוֹרָה, *ṣawwār'rah*, צַוּוֹרָה, *ṣawwār'rah*, Aram. צַוּוֹר, *ṣawwar* [Dnl 5 7.16.29], עֲרֵפֶה, *'ereph*, מִפְרֶקֶת, *miphreketh* [1 S 4 18]; *vāros, nōtos*, "back" [Bar 2 33]; occasionally the words גָּרֹן, *gārōn* [Isa 3 16; Ezk 16 11], and גַּרְגָּרֹתַי, *gargārōth*, pl. of *gargārāh*, lit. "throat" [Prov 1 9; 3 3.22; 6 21], are tr<sup>d</sup> "neck"): The neck is compared with a tower for beauty (Cant 4 4; 7 4) and is decorated with necklaces and chains (Prov 1 9; 3 3.22; 6 21, Heb *gargārōth*; Ezk 16 11, Heb *gārōn*, "throat"; Dnl 5 7.16.29, Heb *ṣawwār*). It is also the part of the body where the yoke, emblem of labor and hardship, dependence and subjection, is borne (Dt 28 48; Jer 27 8.11.12; 28 14; Acts 15 10). "To shake off the yoke," "to break the yoke," or "to take it off" is expressive of the regaining of independence and liberty, either by one's own endeavors or through help from outside (Gen 27 40; Isa 10 27; Jer 28 11; 30 8). Certain animals which were not allowed as food (like the firstborn which were not redeemed) were to be killed by having their necks (*'ereph*) broken (Ex 13 13; 34 20); the turtle-doves and young pigeons, which were sacrificed as sin offerings or as burnt offerings, had their heads wrung or pinched off from their necks (Lev 5 8). In 1 S 4 18 the Heb word *miphreketh* signifies a fracture of the upper part of the spinal column caused by a fall.

It was a military custom of antiquity for the conqueror to place his foot upon the vanquished. This custom, frequently represented in sculpture on many an Egyp temple wall, is referred to in Josh 10 24; Bar 4 25 and probably in Rom 16 20 and Ps 110 1. St. Paul praises the devotion of Aquila and Priscilla, "who for my life laid down their own necks" (Rom 16 4). See FOOTSTOOL.

To "fall on the neck" of a person is a very usual mode of salutation in the East (Gen 33 4; 45 14; 46 29; Tob 11 9.13; Lk 15 20; Acts 20 37). In moments of great emotion such salutation is apt to end in weeping on each other's neck.

Readiness for work is expressed by "putting one's neck to the work" (Neh 3 5). Severe punishment and calamity are said to "reach to the neck" (Isa 8 8; 30 28).

The Lord Jesus speaks of certain persons for whom it were better to have had a millstone put around the neck and to have been drowned in the sea. The meaning is that even the most disgraceful death is still preferable to a life of evil influence upon even the little ones of God's household (Mt 18 6; Mk 9 42; Lk 17 2).

To "make the neck stiff," to "harden the neck" indicates obstinacy often mingled with rebellion (Ex 32 9; 33 3.5; 34 9; 2 Ch 30 8; 36 13; Neh 9 16.17.29; Ps 75 5 [RVm "insolently with a haughty neck"]; Prov 29 1; Jer 7 26). Cf *σκληροτράχηλος, sklērōtráchēlos*, "stiffnecked" (Acts 7 51). Similarly Isaiah (48 4) speaks of the neck of the obstinate sinner as resembling an iron sinew.

H. L. E. LUERING

**NECKLACE**, nek'lās (רַבְּחָדָה, *rābhādāh*, "chain"): A neck-chain ornament, worn either separately (Ezk 16 11), or with pendants (Isa 3 19), such as crescents (Isa 3 18) or rings (Vgm 38 25); sometimes made of gold (Gen 41 42; Dnl 5 29), or of strings of jewels (Cant 1 10). Even beasts of burden were sometimes so adorned by royalty (Jgs 8 26). It was considered suggestive of pride (Ps 73 6) or of filial loyalty (Prov 1 9). The word does not occur in AV, but such adornments have always been popular in all the Bible lands.

**NECO**, nē'kō (נְכוֹ, *n'khō* [2 Ch 35 22; 36 4]). See PHARAOH-NECOH.

**NECODAN**, nē-kō'dan. See NEKODA.

**NECROMANCY**, nek'rō-man-si. See ASTROLOGY, 1; DIVINATION; WITCHCRAFT.

**NEDABIAH**, ned-a-bī'a (נְדַבְיָה, *n'dhabhyāh*): A descendant of David (1 Ch 3 18).

**NEEDLE**, nē'd'l (ἀφίς, *rhapīs*): The word "needle" occurs only 3 t, viz. in the reference to Christ's use of the proverb: "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Mt 19 24; Mk 10 25; Lk 18 25). This saying ought to be accepted in the same sense as Mt 23 24, "Ye blind guides, that strain out the gnat, and swallow the camel!" Christ used them to illustrate absurdities. A rabbinical || is cited, "an elephant through a needle's eye." Some writers have attempted to show that *rhapīs* referred to a small gate of a walled oriental city. No evidence of such a use of the word exists in the terms applied today in Bib. lands to this opening. "Rich man" here has the connotation of a man bound up in his riches. If a man continues to trust in his earthly possessions to save him, it would be absurd for him to expect to share in the spiritual kingdom where dependence upon the King is a first requisite.

The fact that needles are not mentioned elsewhere in the Bible should not be taken to indicate that this instrument was not used. Specimens of bone and metal needles of ancient origin show that they were common household objects. See CAMEL.

JAMES A. PATCH

**NEEDLEWORK**, nē'd'l-wŭrk. See EMBROIDERY.