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LITERATURE.—Robinson, *BR* (1838); Wilton, *The Negeb, or "South Country" of Scripture* (1863); E. H. Palmer, *The Desert of the Ezodus, II* (1871); Trumbull, *Kadesh-Barnea* (1884); G. A. Smith, *HGHL*, ch xiii (1894); E. Huntington, *Pal and Its Transformation*, ch vi, etc.

E. W. G. MASTERMAN

NEGINAH, ne-gē'nā (Ps 61 AV, title), **NEGINTH**, ne-gē'nōth, neg'ī-noth (Ps 4 AV, title). See MUSIC; PSALMS.

NEHELAMITE, nē-hel'a-mit, **THE** (נְהֵלָמִי, *ha-nehēlāmī*): The designation of Shemaiah, a false prophet who opposed Jeremiah (Jer 29 24.31.32). The word means "dweller of Nehelam," but no such place-name is found in the OT. Its etymology, however, suggests a connection with the Heb *hālam*, "to dream," and this has given rise to the rendering of AVm "dreamer."

NEHEMIAH, nē-hē-mī'a, nē-hem-i'a (נְהִמְיָא, *nēhemyāh*, "comforted of Jeh"):

1. Family
2. Youth
3. King's Cupbearer
4. Governor of Judaea
5. Death

LITERATURE

Nehemiah, the son of Hacaliah, is the Jewish patriot whose life is recorded in the Bib. work named after him. All that we know about him from contemporary sources is found in this book; and so the readers of this article are referred to the Book of Neh for the best and fullest account of his words and deeds. See EZRA-NEHEMIAH.

All that is known of his family is that he was the son of Hacaliah (1 1) and that one of his brothers was called Hanani (1 2; 7 2); **1. Family** the latter a man of sufficient character and importance to have been made a ruler of Jerus.

From Neh 10 1-8 some have inferred that he was a priest, since Nehemiah comes first in the list of names ending with the phrase, "these were the priests." This view is supported by the Syr and Arab. VSS of 10 1, which read: "Nehemiah the elder, the son of Hananiah the chief of the priests"; and by the Lat Vulg of 2 Macc 1 21, where he is called "Nehemiah the priest," and possibly by 2 Macc 1 18, where it is said that Nehemiah "offered sacrifices, after that he had builded the temple and the altar."

The argument based upon Neh 10 1-8 will fall to the ground, if we change the pointing of the "Seraiah" of the 3d verse and read "its princes," referring back to the princes of ver 1. In this case, Nehemiah and Zedekiah would be the princes; then would come the priests and then the Levites.

Some have thought that he was of the royal line of Judah, inasmuch as he refers to his "fathers' sepulchres" at Jerus (2 3). This would be a good argument only if it could be shown that none but kings had sepulchres at Jerus.

It has been argued again that he was of noble lineage because of his position as cupbearer to the king of Persia. To substantiate this argument, it would need to be shown that none but persons of noble birth could serve in this position; but this has not been shown, and cannot be shown.

From the fact that Nehemiah was so grieved at the desolation of the city and sepulchres of his fathers and that he was so jealous for the laws of the God of Judah, we can justly infer that he was brought up by pious parents, who instructed him in the history and law of the Jewish people.

Doubtless because of his probity and ability, he was apparently at an early age appointed by Artaxerxes, king of Persia, to the responsible position of cupbearer to the king.

3. Cup-bearer of the King There is now no possible doubt that this king was Artaxerxes, the first of that name, commonly called Longimanus, who ruled over Persia from 464 to 424 BC.

The mention of the sons of Sanballat, governor of Samaria, in a letter written to the priests of Jerus in 407 BC, among whom Johanan is esp. named, proves that Sanballat must have ruled in the time of Artaxerxes I rather than in that of Artaxerxes II.

The office of cupbearer was "one of no trifling honor" (Herod. iii.34). It was one of his chief duties to taste the wine for the king to see that it was not poisoned, and he was even admitted to the king while the queen was present (Neh 2 6). It was on account of this position of close intimacy with the king that Nehemiah was able to obtain his commission as governor of Judaea and the letters and edicts which enabled him to restore the walls of Jerus.

The occasion of this commission was as follows: Hanani, the brother of Nehemiah, and other men of Judah came to visit Nehemiah **4. Governor while he was in Susa in the 9th month of Judaea of the 20th year of Artaxerxes.** They reported that the Jews in Jerus were in great affliction and that the wall thereof was broken down and its gates burned with fire. Thereupon he grieved and fasted and prayed to God that he might be granted favor by the king. Having appeared before the latter in the 1st month of the 21st year of Artaxerxes, 444 BC, he was granted permission to go to Jerus to build the city of his fathers' sepulchres, and was given letters to the governors of Syria and Pal and esp. to Asaph, the keeper of the king's forest, ordering him to supply timber for the wall, the fortress, and the temple. He was also appointed governor of the province of which Jerus was the capital.

Armed with these credentials and powers he repaired to Jerus and immediately set about the restoration of the walls, a work in which he was hindered and harassed by Sanballat, the governor of Samaria, and others, some of them Jews dwelling in Jerus. Notwithstanding, he succeeded in his attempt and eventually also in providing gates for the various entrances to the city.

Having accomplished these external renovations, he instituted a number of social reforms. He appointed the officers necessary for better government, caused the people to be instructed in the Law by public readings, and expositions; celebrated the Feast of Tabernacles; and observed a national fast, at which the sins of the people were confessed and a new covenant with Jeh was solemnly confirmed. The people agreed to avoid marriages with the heathen, to keep the Sabbath, and to contribute to the support of the temple. To provide for the safety and prosperity of the city, one out of every ten of the people living outside Jerus was compelled to settle in the city. In all of these reforms he was assisted by Ezra, who had gone up to Jerus in the 7th year of Artaxerxes.

Once, or perhaps oftener, during his governorship Nehemiah returned to the king. Nothing is known as to when or where he died. It is

5. Death certain, however, that he was no longer governor in 407 BC; for at that time according to the Aram. letter written from Elephantine to the priests of Jerus, Bagohi was occupying the position of governor over Judaea. One of the last acts of Nehemiah's government was the chasing away of one of the sons of Joiada, the son of Eliashib, because he had become the son-in-law to Sanballat, the governor of Samaria. As this Joiada was the father of Johanan (Neh 12 22) who, according to the Aram. papyrus, was high priest in 407 BC, and according to Jos (*Ant*, XI, viii.1) was high priest while Bagohi (Bogoas) was general of Artaxerxes' army, it is certain that Nehemiah was at this time no longer in power. From

the 3d of the Sachau papyri, it seems that Bagohi was already governor in 410 BC; and, that at the same time, Dalayah, the son of Sanballat, was governor in Samaria. More definite information on these points is not to be had at present.

LITERATURE.—The only early extra-Bib. data with regard to Nehemiah and the Judaea of his times are to be found: (1) in the EGYPT papyri of Elephantine ("Aramäische Papyri und Ostraka aus einer jüdischen Militär-Kolonie zu Elephantine," *Altorientalische Sprachdenkmäler des 5. Jahrhunderts vor Chr.*, Bearbeitet von Eduard Sachau. Leipzig, 1911); (2) in Jos, *Ant.* XI, vi, 6-8; vii, 1, 2; (3) in Ecclus 49 13, where it is said: "The renown of Nehemiah is glorious; of him who established our waste places and restored our ruins, and set up the gates and bars"; (4) and lastly in 2 Macc 1 18-36 and 2 13; in the latter of these passages it speaks of 'the writings and commentaries of Nehemiah; and how he, founding a library, gathered together the acts of the kings and the prophets and of David and the epistles of the kings concerning the holy gifts.'

R. DICK WILSON
NEHEMIAH, BOOK OF. See EZRA-NEHEMIAH.

NEHEMIAS, nē-hē-mī'as: Gr form of Heb *Nehemiah*.

(1) *Neemias*, *Neemias*, one of the leaders of the return under Zerubbabel (1 Esd 5 8) = "Nehemiah" of Ezr 2 2; Neh 7 7.

(2) *Neemias*, *Neemias*, B, *Naemias*, *Naimias*, the prophet Nehemiah (1 Esd 5 40 where AVm reads "N. who also is Atharias"). Neither Nehemias nor Atharias is found in the || Ezr 2 63; Neh 7 65, but נְהִימְיָא, *na-tirshāthā* = *Tirshatha*, "the governor," by whom Zerubbabel must be intended. Thus the Heb word for "governor" has been converted into a proper name and by some blunder the name Nehemiah inserted, perhaps because he also was known by the title of "governor."

S. ANGUS
NEHILOTH, ne-hil'oth, nē'hi-loth (Ps 5, title). See MUSIC.

NEHUM, nē'hum (נְהֻם, *nēhūm*): One of the twelve heads of the people who returned with Zerubbabel (Neh 7 7). In the || passage (Ezr 2 2), the name appears as REHUM (q.v.), and in 1 Esd 5 8 as "Roimus."

NEHUSHTA, nē-hush'ta (נְהֻשְׁתָּא, *nēhush'tā*): Mother of King Jehoiachin (2 K 24 8). She was the daughter of Elnathan of Jerus. After the fall of the city she was exiled with her son and his court (2 K 24 12; Jer 29 2).

NEHUSHTAN, nē-hush'tan (נְהֻשְׁתָּן, *nēhush'tān*; cf נְהֻשְׁתָּ, *nēhōsheth*, "brass," and נְהֻשָּׁ, *nāhāsh*, "serpent"): The word occurs but once, viz. in 2 K 18 4. In the account there given of the reforms carried out by Hezekiah, it is said that "he brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan." According to RVm the word means "a piece of brass." If this be correct, the sense of the passage is that Hezekiah not only breaks the brazen serpent in pieces but, suiting the word to the act, scornfully calls it "a [mere] piece of brass." Hezekiah thus takes his place as a true reformer, and as a champion of the purification of the religion of Israel. This is the traditional interpretation of the passage, and fairly represents the Heb text as it now stands.

There are at least three considerations, however, which throw doubt upon this interpretation. In the first place, the word N. is not a common noun, and cannot mean simply "a piece of brass." The point of the Bib. statement is entirely lost by such a con-

struction. It is emphatically a proper noun, and is the special name given to this particular brazen serpent. As such it would be sacred

2. Derivation: A proper Noun derived from *nāhāsh*, "serpent," rather than from *nēhōsheth*, "brass," (1) because the Gr VSS, representing a form of the Heb text earlier than MT, suggest this in their transliteration of N. (B, *Nesthalet*; A, *Nesthān*); (2) because the Heb offers a natural derivation of N. from *nāhāsh*, "serpent"; and (3) because the name of the image would more probably be based on its form than on the material out of which it was made. In the third place, the reading, "and it was called," which appears in RVm, is decidedly preferable to that in the text. It not only represents the best reading of the Heb, but is confirmed by the similar reading, "and they called it," which appears in the Gr VS referred to above. These readings agree in their indication that N. was the name by which the serpent-image was generally known during the years it was worshipped, rather than an expression used for the first time by Hezekiah on the occasion of its destruction.

Whichever derivation be adopted, however, the word must be construed as a proper name. If it be derived from "brass," then the tr must be, not "a piece of brass," but "The [great] Brass," giving the word a special sense by which it refers unequivocally to the well-known image made of brass. If it be derived from "serpent," then the tr must be, "The [great] Serpent," the word in this case referring in a special sense to the well-known image in serpent form. But the significance of the word probably lies far back of any etymological explanation of it that can now be given. It is not a term that can be adequately explained by reference to verbal roots, but is rather an epitome of the reverence of those who, however mistakenly, looked upon the brazen serpent as a proper object of worship.

In view of the foregoing it may be concluded, (1) that N. was the (sacred) name by which the brazen serpent was known during the years "the children of Israel did burn incense to it"; (2) that the word is derived from *nāhāsh*, "serpent"; and (3) that it was used in the sense of "The Serpent," *par excellence*. See IMAGES, 6, (2); SERPENT, FIERY.

LINDSAY B. LONGACRE

NEIEL, nē-ī'el (נְעִיֵל, *nē'ī'ēl*; B, Ἰναήλ, *Inaēl*, A, Ἀναήλ, *Aniēl*): A town on the boundary between Zebulun and Asher mentioned between Jiftah-el and Cabul (Josh 19 27). It may be the same as Neah (ver 13), but the place is not identified.

NEIGH, nā (נָהַל, *qāhal*, "to cry aloud," "neigh"): Figuratively used to indicate lustful desire (Jer 5 8; cf 13 29).

NEIGHBOR, nā'bēr (רֵעִי, *rē'ī*, עֲמִית, *'amīth*, "friend," קָרִיב, *kārōbh*, שָׁכֵן, *shākhēn*; ὁ πλησίον, *ho plēsion*, "near," γείτων, *gētōn*,

1. As Described in [cf 2 Macc 6 8; 9 25], "inhabitant"; Lat *proximus* [2 Esd 15 19], *civis* [9 45; 10 2, RVm "townman"]): In the OT, the relationship of neighborhood involves moral and social obligations which are frequently emphasized. These are in the main described in negative rather than positive terms; e.g. there are special injunctions not to bear false witness against a neighbor (Ex 20 16; Dt 5 20; Prov 25 18), or in any way to deal falsely with