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possible. (1) Wiedemann holds that this may refer to a real Ethiopian prince, who, though unrecorded in the monuments, may have been reigning at the Asa era. There is so little known from this era "that it is not beyond the bounds of probability for an Ethiopian invader to have made himself master of the Nile Valley for a time" (*Geschichte von Alt-Aegypten*, 155). (2) Recently it has been the fashion to refer this term "Cushite" to some unknown ruler in South or North Arabia (Winckler, Cheyne, etc.). The term "Cushite" permits this, for although it ordinarily corresponds to ETHIOPIA (q.v.), yet sometimes it designates the tract of Arabia which must be passed over in order to reach Ethiopia (Jeremias, *The OT in the Light of Ancient East*, I, 280) or perhaps a much larger district (see *BD*; *EB*; Hommel, *AHT*; Winckler, *KAT*, etc.). This view, however, is forced to explain the geographical and racial terms in the narrative differently from the ordinary Bib. usage (see Cheyne, *EB*). Dr. W. M. Flinders Petrie points out that, according to the natural sense of the narrative, this army must have been Egypt, for (a) after the defeat it fled toward Egypt, not eastward toward Arabia; (b) the cities around Gerar (probably Egypt towns on the frontier of Pal), toward which they naturally fled when defeated, were plundered; (c) the invaders were Cushim and Lubim (Libyans), and this could only be the case in an Egypt army; (d) Mareslah is a well-known town close to the Egypt frontier (*Hist of Egypt*, III, 242-43; cf König, *Fünf neue arab. Landschaftsnamen im AT*, 53-57). (3) One of the Usarions might be called a "Cushite" in an anticipatory sense, since in the next dynasty (XXIII) Egypt was ruled by Ethiopian kings.

CAMDEN M. COBERN

ZERAHIAH, zer-a-hí'a (זְרַחְיָהוּ, *z'rah'yāh*, "Jeh hath risen" or "come forth"; LXX Ζαράϊα, *Zaraiá*, with variants):

(1) A priest of the line of Eleazar (1 Ch 6 6.51; Ezr 7 4).

(2) A head of a family, who returned with Ezra from Babylon (Ezr 8 4).

ZERAHITES, zē'ra-hits (זְרַחְיָהוּ, *ha-zarhī*; B, ó Zapaí, *ho Zaraiá*, A, ó Zapael, *ho Zarael*; AV Zarhites):

(1) A family of Simeonites (Nu 26 13).
(2) Descendants of Zerach, son of Judah (Nu 26 20). To this family Achan belonged (Josh 7 17), as did also two of David's captains (1 Ch 27 11.13).

ZERED, zē'red (זֶרֶד, *zeredh*; B, Ζάρετ, *Záret*, A, Ζάρε, *Záre*; AV Zared [Nu 21 12]): This is the *nahal* or "torrent valley" given as the place where Israel encamped before they reached the Arnon (Nu 21 12). In Dt 2 13 f, the crossing of the brook Zered marks the end of the 38 years' desert wanderings. It has often been identified with *Wady el-'Ahsā*, which runs up from the southeastern corner of the Dead Sea. A fatal objection to this is that the host had entered the wilderness to the E. of Moab before they crossed the Zered (Nu 21 11), while *Wady el-'Ahsā* must have formed the southern boundary of Moab. We may conclude with certainty that one of the confluents of *Wady Kerak* is intended, but which, it is impossible now to say.

W. EWING

ZEREDAH, zer'ē-da, **ZEREDATH**, zer'ē-dath, **ZEREDATHA**, zer'ē-dā'tha, **ZERERAH**, zer'ē-ra, **ZERERATH**, zer'ē-rath. See ZARETHAN.

ZERESH, zē'resh (זֶרֶשׁ, *zeresh*, "gold," from the Pers; Σωσάρα, *Sōsára*): The wife of Haman (Est 5 10.14; 6 13), the vizier of Xerxes.

ZERETH, zē'reth (זֶרֶת, *zereth*, meaning unknown): A Judahite (1 Ch 4 7).

ZERETH-SHAHAR, zē'reth-shā'hār (זֶרֶת שַׁחַר, *zereth ha-shahār*; B, Σερεθὰ καὶ Σεῶν, *Seredá kat Seíōn*, A, Σάρθ καὶ Σίδρ, *Sárh kat Sídr*): A town in the territory of Reuben, "in the mount of the valley," named with Kiriathaim and Sibmah (Josh 13 19). Perhaps in the name *Hammát es-Sára*, attaching to the hot springs near Machaerus, there may be some echo of the ancient name; but no identification is possible.

ZERI, zē'rī (זֶרִי, *zeri*, meaning unknown): "Son" of Jeduthun, and a temple musician (1 Ch 25 3) = "Izri" of ver 11, which should be read here. See *IZRI*.

ZEROR, zē'rór (זֶרֶר, *zeror*, meaning unknown; LXX Ἀρέδ, *Aréd*, Luc., Σαρά, *Sará*): An ancestor of Kish and King Saul (1 S 9 1). See *ZUR*, (2).

ZERUAH, zē-rō'a (זֶרְעָה, *zeru'āh*, perhaps "leprous"): Mother of King Jeroboam I (1 K 11 26), LXX, B and Luc. omit the name in 11 26, but the long LXX after MT of 12 24 reads (ver 24b): "And there was a man of the hill-country of Ephraim, a servant of Solomon, and his name was Jeroboam, and the name of his mother was Sareisa [LXX Σαρεϊσά, *Sareisá*] a harlot." See ZARETHAN.

ZERUBBABEL, ze-rub'a-bel (זְרֻבָּבֶל, *zerub-bābhel*, probably a transliteration of the Bab name *Zeru-Babili*, "seed of Babylon"; Zopo-

1. Name זְרֻבָּבֶל, *Zorobábel*): Is commonly called the son of Shealtiel (Ezr 3 2.8; 6 2; Neh 12 1; Hag 1 1.12.14; Mt 1 12; Lk 3 27); but in 1 Ch 3 19 he is called the son of Pedaiah, the brother apparently of Shealtiel (Salathiel) and the son or grandson of Jeconiah. It is probable that Shealtiel had no children and adopted Zerubbabel; or that Zerubbabel was his levirate son; or that, Shealtiel being childless, Zerubbabel succeeded to the rights of sonship as being the next of kin.

Whatever may have been his blood relationship to Jeconiah, the Scriptures teach that Zerubbabel was his legal successor, of the 3d or

2. Family 4th generation. According to 1 Ch 3 19, he had one daughter, Shelomith, and seven sons, Meshullam, Hananiah, Hashubah, Ohel, Berechiah, Hasadiah and Jushab-hesed. In Mt 1 13 he is said to have been the father of Abiud (i.e. Abi-hud). As it is the custom in Arabia today to give a man a new name when his first son is born, so it may have been, in this case, that Meshullam was the father of Hud, and that his name was changed to Abiud as soon as his son was named Hud. In Lk 3 27, the son of Zerubbabel is called Rhesa. This is doubtless the title of the head of the captivity, the *resh g'luṭhā*, and would be appropriate as a title of Meshullam in his capacity as the official representative of the captive Jews. That Zerubbabel is said in the NT to be the son of Shealtiel the son of Neri instead of Jeconiah may be accounted for on the supposition that Shealtiel was the legal heir or adopted son of Jeconiah, who according to Jer 36 30 was apparently to die childless.

It has been shown in the article on Sheshbazzar that he and Zerubbabel may possibly have been the same person and that the name may

3. Relation have been Shamash-ban (or bun)-to Shesh-bazzar zer-Babili-ušur. It seems more probable, however, that Sheshbazzar, the prince of Judah, was governor under Cyrus and that Zerubbabel was governor under

Darius. The former, according to Ezr 1 8 and 5 14-16, laid the foundations, and the latter completed the building of the temple (Ezr 2 2.68; 4 2; Hag 1 14; Zec 4 9).

All that is known certainly about Zerubbabel is found in the canonical books of Zec, Hag and Ezr-Neh. According to these he and
4. History Jeshua, the high priest, led up a band of captives from Babylon to Jerus and began rebuilding the temple in the second year of Darius Hystaspis. They first constructed the altar of burnt offerings, and afterward built a temple, usually called the Second Temple, much inferior in beauty to that of Solomon. According to Jos and the apocryphal Book of Ezr (1 Esd 3,4), Zerubbabel was a friend of Darius Hystaspis, having successfully competed before him in a contest whose object was to determine what was the strongest thing in the world—wine, kings, women, or truth. Zerubbabel, having demonstrated that truth was the mightiest of all, was called the king's "cousin," and was granted by him permission to go up to Jerus and to build the temple. Zerubbabel was also made a governor of Jerus, and performed also the duties of the *tirshatha*, an official who was probably the Pers collector of taxes. See TIRSHATHA.

R. DICK WILSON

ZERUIAH, zē-rōō-t'a, zē-rōō'ya (זְרֻיָּהּ, *z'rūyāh*, זְרֻיָּהּ, *z'rūyāh* [2 S 14 1; 16 10], meaning uncertain; Σαρουά, *Sarouā*): In 2 S 2 18; 17 25; 1 Ch 2 16, and elsewhere where the names Joab, Abishai, occur. According to 1 Ch 2 16 a sister of David and mother of Joab, Abishai and Asahel, the two former being always referred to as sons of Zeruah. This latter fact is explained by some as pointing to a type of marriage by which the children belonged to their mother's clan (cf Abimelech, Jgs 8 31; 9 1 ff); by others as being due to her husband's early death; and again as a proof of the mother in this case being the stronger personality. Either of the last two reasons may be the correct one, and plenty of parallels from the village names of boys today can be produced to illustrate both explanations. According to 2 S 2 32, her husband was buried at Bethlehem. In 2 S 17 25, "Abigail the daughter of Nahash" is said to be her sister. See ABIGAIL. DAVID FRANCIS ROBERTS

ZETHAM, zē'tham (זֶתָם, *zēthām*, meaning unknown): A Gershonite Levite (1 Ch 23 8; 26 22). In the second passage Curtis holds that "the sons of Jehiel" is a gloss; he points the MT to read "brethren" instead of "brother," and so has "Jehiel [ver 22] and his brethren, Zetham and Joel, were over the treasures."

ZETHAN, zē'than (זֶתָן, *zēthān*, perhaps "olive tree"): A Benjamite (1 Ch 7 10), but Curtis holds that he is a Zebulunite (*Chron.*, 145 ff).

ZETHAR, zē'thār (זֶתָר, *zēthār*; Oppert, *Est*, 25, compares Pers *zaitar*, "conqueror"; see *BDB*; LXX Ἀβαταζά, *Abatazā*): A eunuch of Ahasuerus (*Est* 1 10).

ZEUS, zūs (*Zeús*, *Zeús*, RVm; RV and AV Jupiter): The supreme god of Hellenic theology, "king of gods and of men." In 168 BC Antiochus Epiphanes, "who on God's altars danced," bent upon the thorough Hellenization of Judaea and Jerus, sent "an old man of Athens" (or "Geron an Athenian," RVm) to pollute the sanctuary in the temple at Jerus and to call it by the name of Jupiter Olympius, and that at Gerizim by the name of Jupiter Xenius (2 Macc 6 1 ff). Olympius, from Mt. Olympus, the home of the gods, is the favorite

epithet of Zeus, Zeus Olympius being to the Gr world what Jupiter Capitolinus was to the Rom. The same Antiochus commenced the splendid temple of Zeus Olympius, finished under Hadrian. Zeus is also frequently styled Xenius or "Protector of strangers" (*Jupiter hospitalis*) in classical literature. The epithet is here applied because the people of Gerizim—the Samaritans—were hospitable, probably an ironical statement of the author (cf Lk 9 52 f). Zeus is also in Acts 14 12 f RVm for JUPITER (q.v.). S. ANGUS

ZIA, zī'a (זִיא, *zī'a*, meaning uncertain): A Gadite, possibly the name of a Gadite clan (1 Ch 5 13).

ZIBA, zī'ba (זִיבָא, *zībā*, זִיבָא, *zībā* [2 S 16 4a], meaning unknown; Σεβά, *Seibá*): A former servant or probably dependent of Saul's house (2 S 9 1 ff), who was brought to David when the king inquired if there was not a member of Saul's family that he could show kindness to (cf David's oath to Jonathan in 1 S 20 14 ff). Z. tells David of Mephibosheth (Meribbaal), Jonathan's son, who is thereupon taken to the king from Lodebar, E. of the Jordan, and given Saul's estate. Z. is also bidden to till the land and bring in its produce, and "it shall be food for thy master's son," according to MT in 2 S 9 10b; but LXX and Luc. have a better reading, "thy master's household." Mephibosheth himself is to eat at David's table. Z. is to be assisted in this by his sons and servants; he had 15 sons and 20 servants (9 10).

When David has to leave Jerus at the time of Absalom's revolt, Z. (2 S 16 1-4) takes two asses for members of the king's household to ride on, and 200 loaves and 100 clusters of raisins as provisions for the youths. When asked where Mephibosheth is, he accuses his master of remaining behind purposely in hopes that his father's kingdom would be restored to him. David then confers upon Z. his master's estate.

After Absalom's death, David sets out to return to Jerus from Mahanaim, E. of Jordan. Z. with his sons and servants, as we are told in a parenthesis in 2 S 19 17.18a (Heb vs 18.19a), by means of a ferry-boat goes backward and forward over Jordan, and thus enables the king's household to cross. But he has wrongly accused his master of treacherous lukewarmness toward David, for Mephibosheth meets the king on his return journey to Jerus (2 S 19 24-30 [Heb vs 25-31]) with signs of grief. When he is asked why he had not joined the king at the time of the latter's flight, he answers that Z. deceived him, "for thy servant said to him, Saddle me [so read in ver 26 (Heb ver 27) with LXX and Syr for MT 'I will have saddled me'] the ass." He then accuses Z. of falsehood, and David divides the estate between the two, although Mephibosheth is quite willing that Z. should retain the whole of it.

DAVID FRANCIS ROBERTS

ZIBEON, zib'ē-on (זִיבְעוֹן, *zīb'hōn*, "hyena"; *HPN*, 95; Σεβειών, *Sebeion*): A Horite chief (Gen 36 2.14.20.24.29; 1 Ch 1 38.40); he is called the "Hivite" in Gen 36 2 where "Horite" should be read with vs 20.29. In Gen 36 2.14 Anah is said to be "the daughter of Zibeon," whereas LXX, Sam, Syr, Luc. have "the son of Z."; cf 1 Ch 1 38.40, where also Anah is Z.'s son.

ZIBIA, zib'i-a (זִיבִיָּא, *zībhyā*, perhaps "gazelle"): A Benjamite (1 Ch 8 9).

ZIBIAH, zib'i-a (זִיבִיָּה, *zībhyāh*, probably "gazelle"): A woman of Beersheba, mother of King Jehoash (Joash) of Judah (2 K 12 1 [Heb ver 2]; 2 Ch 24 1, BA Ἀβιά, *Abiā*).